

# 2 Chronicles 31:15

Authorized King James Version (KJV)

And next him were Eden, and Miniamin, and Jeshua, and Shemaiah, Amariah, and Shecaniah, in the cities of the priests, in their set office, to give to their brethren by courses, as well to the great as to the small:

## Analysis

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**And next him were Eden, and Miniamin, and Jeshua, and Shemaiah, Amariah, and Shecaniah, in the cities of the priests, in their set office, to give to their brethren by courses, as well to the great as to the small:**

This verse is part of the narrative of Judah's kings, specifically addressing Thorough removal of idolatry and support for priesthood. The Chronicler's theological perspective emphasizes immediate divine retribution—kings who seek God prosper, while those who forsake Him face judgment. This pattern provides instruction for the post-exilic community on the conditions for God's blessing.

The account demonstrates God's covenant faithfulness despite human unfaithfulness. Even in judgment, God preserves a remnant and offers restoration through repentance. The repeated cycle of apostasy, judgment, and restoration reveals both human sinfulness and divine mercy. References to the temple, proper worship, and priestly service emphasize the Chronicler's concern for correct religious observance.

Theologically, these accounts point beyond immediate history to God's ultimate purposes through the Davidic line. Despite repeated failures, God preserves David's dynasty, anticipating the perfect King who will reign in righteousness. The

pattern of judgment for sin and restoration through repentance prefigures the gospel message of salvation through Christ.

## Historical Context

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This passage occurs during the divided monarchy period when Judah existed separately from northern Israel. The Chronicler writes from a post-exilic perspective, addressing the restored community in Jerusalem after the Babylonian exile (539 BCE onward). His emphasis on temple worship, proper religious observance, and God's covenant faithfulness speaks directly to the needs of his audience who had just rebuilt the temple and were reestablishing their identity as God's people.

The historical context demonstrates both God's judgment on persistent sin and His readiness to restore those who genuinely repent. The Chronicler omits most northern kingdom material, focusing on Judah and the Davidic line to emphasize God's faithfulness to His covenant promises. Archaeological discoveries from sites like Lachish, Beersheba, and Jerusalem corroborate the biblical accounts of various kings' reigns and building projects.

Understanding the Chronicler's post-exilic perspective is crucial—he's not merely recording history but applying past lessons to his contemporary audience, showing that the same principles of seeking God, maintaining proper worship, and covenant faithfulness that determined blessing or judgment in the past still apply.

## Related Passages

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**Ephesians 2:8** — Salvation by grace through faith

**Romans 10:9** — Confession and belief for salvation

**1 Corinthians 13:4** — Characteristics of love

**John 15:13** — Greatest form of love

## Study Questions

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1. How does this verse illustrate the principle of divine retribution (blessing for obedience, judgment for sin)?
2. What specific applications does this passage have for maintaining spiritual faithfulness in contemporary Christian life?
3. How does this account point to God's ultimate purposes through the Davidic line and the coming Messiah?

## Interlinear Text

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וְעַל	וְעַל	וְעַל	וְעַל	וְעַל	וְעַל
by	And next him were	Eden	and Miniamin	and Jeshua	and Shemaiah
H5921	H3027	H5731	H4509	H3442	H8098
אָמְרִי	הָוֶה	שְׁכַנְתִּי	בְּעָרֶת	יְמִינָת	לְתַת
Amariah	and Shecaniah	in the cities	of the priests	in their set office	to give
H568	H7935	H5892	H3548	H530	H5414
לְאַחִים	בְּמִתְלָךְ	פְּנֵי	כְּלָתוֹ:		
to their brethren	courses	as well to the great	as to the small		
H251	H4256	H1419	H6996		

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