

2 Chronicles 32:9

Authorized King James Version (KJV)

After this did Sennacherib king of Assyria send his servants to Jerusalem, (but he himself laid siege against Lachish, and all his power with him,) unto Hezekiah king of Judah, and unto all Judah that were at Jerusalem, saying,

Analysis

After this did Sennacherib king of Assyria send his servants to Jerusalem, (but he himself laid siege against Lachish, and all his power with him,) unto Hezekiah king of Judah, and unto all Judah that were at Jerusalem, saying,

This verse is part of the narrative of Judah's kings, specifically addressing God's deliverance of the faithful; pride's danger even after blessing. 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

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

Romans 1:17 — The righteous shall live by faith

James 2:17 — Faith and works

Romans 2:1 — Judging others

Matthew 25:31 — Final judgment

Study Questions

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

אַחַר	שָׁלַח	סַנְחֶרִיב	מֶלֶךְ	אַשּׁוּר	עַבְדָּיו
After	send	this did Sennacherib	king	of Assyria	his servants
H310	H2088 H7971	H5576	H4428	H804	H5650
בִּירוּשָׁלַם	עַל	וְהוּא	לָכָה	יֵשׁ	וְכָל
that were at Jerusalem		but he himself laid siege against Lachish			
H3389	H1931 H5921	H3923			H3605
וְכָל	עַל	וְהוּא	לָכָה	יֵשׁ	וְכָל
and all his power		with him unto Hezekiah	king	and unto all Judah	
H4475	H5973 H5921	H3169	H4428	H3063	
וְכָל	עַל	וְהוּא	לָכָה	יֵשׁ	וְכָל
and unto all Judah		that were at Jerusalem	saying		
H5921 H3605	H3063	H834 H3389	H559		

Additional Cross-References

Joshua 10:31 (Parallel theme): And Joshua passed from Libnah, and all Israel with him, unto Lachish, and encamped against it, and fought against it:

2 Kings 18:17 (Kingdom): And the king of Assyria sent Tartan and Rabsaris and Rabshakeh from Lachish to king Hezekiah with a great host against Jerusalem. And they went up and came to Jerusalem. And when they were come up, they came

and stood by the conduit of the upper pool, which is in the highway of the fuller's field.

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