

2 Chronicles 33:18

Authorized King James Version (KJV)

Now the rest of the acts of Manasseh, and his prayer unto his God, and the words of the seers that spake to him in the name of the LORD God of Israel, behold, they are written in the book of the kings of Israel.

Analysis

Now the rest of the acts of Manasseh, and his prayer unto his God, and the words of the seers that spake to him in the name of the LORD God of Israel, behold, they are written in the book of the kings of Israel.

This verse is part of the narrative of Judah's kings, specifically addressing God's mercy even to the worst sinner who truly repents. 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

Hebrews 11:1 — Definition of faith

Romans 1:17 — The righteous shall live by faith

1 Corinthians 13:4 — Characteristics of love

John 15:13 — Greatest form of love

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

אֱלֹהִים	אֵל	וַתִּפְלֹת	וְ	מִנְשָׁה	מִנְשָׁה	וְ	דָּבָר	וְ	מִתְּרָם	
Now the rest	and the words	of Manasseh	and his prayer	H413	אֵל	וְ	מִתְּרָם	וְ	אֱלֹהִים	
H3499	H1697	H4519	H8605	H430						
וְ	דָּבָר	וְ	מִתְּרָם	וְ	בְּשָׁם	וְ	הָיָה	וְ	אֱלֹהִים	
and the words	of the seers	that spoke	H413	אֵל	וְ	מִתְּרָם	וְ	בְּשָׁם	וְ	
H1697	H2374	H1696	H8034	H3068						
אֱלֹהִים	וְ	מִתְּרָם	וְ	בְּשָׁם	וְ	הָיָה	וְ	אֱלֹהִים	וְ	
God	of Israel	H2005	H5921	אֵל	וְ	מִתְּרָם	וְ	בְּשָׁם	וְ	
H430	H3478			דָּבָר	וְ	מִתְּרָם	וְ	הָיָה	וְ	
				מִלְכָה	וְ	מִלְכָה	וְ	מִלְכָה	וְ	
				וְ	יִשְׂרָאֵל	וְ	יִשְׂרָאֵל	וְ	יִשְׂרָאֵל	וְ
				יִשְׂרָאֵל:	וְ	יִשְׂרָאֵל:	וְ	יִשְׂרָאֵל:	וְ	

Additional Cross-References

2 Chronicles 33:19 (Prayer): His prayer also, and how God was intreated of him, and all his sin, and his trespass, and the places wherein he built high places, and set up groves and graven images, before he was humbled: behold, they are written among the sayings of the seers.

Isaiah 30:10 (Parallel theme): Which say to the seers, See not; and to the prophets, Prophesy not unto us right things, speak unto us smooth things, prophesy deceits:

Amos 7:12 (Parallel theme): Also Amaziah said unto Amos, O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there:

2 Chronicles 20:34 (Kingdom): Now the rest of the acts of Jehoshaphat, first and last, behold, they are written in the book of Jehu the son of Hanani, who is mentioned in the book of the kings of Israel.

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