

2 Chronicles 23:7

Authorized King James Version (KJV)

And the Levites shall compass the king round about, every man with his weapons in his hand; and whosoever else cometh into the house, he shall be put to death: but be ye with the king when he cometh in, and when he goeth out.

Analysis

And the Levites shall compass the king round about, every man with his weapons in his hand; and whosoever else cometh into the house, he shall be put to death: but be ye with the king when he cometh in, and when he goeth out.

This verse is part of the narrative of Judah's kings, specifically addressing Covenant restoration and righteous coup. 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 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

וְהִקִּיפוּ	הַלְוִיִּם	אֶת	הֵמָּה לְךָ	סָבִיב
shall compass	And the Levites	H853	but be ye with the king	round about
H5362	H3881		H4428	H5439
אֵשׁ	וְכָל יָדוֹ	בְּיָדוֹ	בָּבֵא וְ	אֵל
every man	with his weapons	in his hand	and whosoever else cometh	H413
H376	H3627	H3027	H935	
הֵב יְת	יוֹמָת	אֶת וְהִי וְ	הֵמָּה לְךָ	
into the house	he shall be put to death	H1961	H854	but be ye with the king
H1004	H4191			H4428
בָּבֵא וְ	וּבְצֵאתוֹ:			
and whosoever else cometh	and when he goeth out			
H935	H3318			

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