

# 2 Chronicles 26:20

Authorized King James Version (KJV)

And Azariah the chief priest, and all the priests, looked upon him, and, behold, he was leprous in his forehead, and they thrust him out from thence; yea, himself hasted also to go out, because the LORD had smitten him.

## Analysis

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**And Azariah the chief priest, and all the priests, looked upon him, and, behold, he was leprous in his forehead, and they thrust him out from thence; yea, himself hasted also to go out, because the LORD had smitten him.**

This verse is part of the narrative of Judah's kings, specifically addressing Prosperity leading to pride and presumption. 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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**Colossians 1:16** — All things created through Christ

**Genesis 1:1** — Creation of heavens and earth

## Study Questions

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1. How does this verse illustrate the principle of divine retribution (blessing for obedience, judgment for sin)?

- What specific applications does this passage have for maintaining spiritual faithfulness in contemporary Christian life?
- How does this account point to God's ultimate purposes through the Davidic line and the coming Messiah?

## Interlinear Text

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וְיָרַא אֶל־יְהוָה בְּכָל־בָּרָא

looked H413 And Azariah and all the priests the chief H3605

H6437

H5838

H3548

H7218

H7218

מַצְרָעַ עַל־יְהוָה בְּכָל־יְמֵי־פָּנָיו

and all the priests upon him and behold he was leprous

H3548

H2009

H1931

H6879

וְיָצַא מִמֶּצֶחַ וְיָצַא וְיָצַא מִמֶּצֶחַ וְיָצַא

in his forehead and they thrust him out

H4696

H926

H8033

H1571

H1931

וְיָצַא מִמֶּצֶחַ וְיָצַא אֶל־יְהוָה בְּכָל־בָּרָא

from thence yea himself hasted also to go out had smitten because the LORD

H1765

H3318

H3588

H5060

H3068

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