

2 Chronicles 30:1

Authorized King James Version (KJV)

And Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the LORD at Jerusalem, to keep the passover unto the LORD God of Israel.

Analysis

And Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the LORD at Jerusalem, to keep the passover unto the LORD God of Israel.

This verse is part of the narrative of Judah's kings, specifically addressing Joy of renewed worship despite irregularities. 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

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

וַשְׁלַח	יְחִזְקִיָּהוּ	עַל	כָּל	יִשְׂרָאֵל:	וַיהוּדָה	וְגַם	אֲגֻרוֹת
sent	And Hezekiah	H5921	H3605	of Israel	and Judah	H1571	letters
H7971	H3169			H3478	H3063		H107
כָּתַב	עַל	אֶפְרַיִם	וּמְנַשֶּׁה	לֵב וְאֵל			
and wrote	H5921	also to Ephraim	and Manasseh	that they should come			
H3789		H669	H4519	H935			
לְבֵית	לַיהוָה	בִּירוּשָׁלַם	לַעֲשׂוֹת	פֶּסַח	לַיהוָה		
to the house	of the LORD	at Jerusalem	to keep	the passover	of the LORD		
H1004	H3068	H3389	H6213	H6453	H3068		
יְהוָה	יִשְׂרָאֵל:						
God	of Israel						
H430	H3478						