

# 2 Chronicles 30:25

Authorized King James Version (KJV)

And all the congregation of Judah, with the priests and the Levites, and all the congregation that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Judah, rejoiced.

## Analysis

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**And all the congregation of Judah, with the priests and the Levites, and all the congregation that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Judah, rejoiced.**

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

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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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**James 2:17** — Faith and works

**Romans 1:17** — The righteous shall live by faith

## Study Questions

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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

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וַיִּשְׂמְחוּ	כָּל	הַקֶּהָל	ל	בִּיהוּדָה:	וְהַכֹּהֲנִים
rejoiced	H3605	And all the congregation		in Judah	with the priests
H8055		H6951		H3063	H3548
וְהַלְוִיִּם	וְכָל	הַקֶּהָל	ל	הַבָּאִים	יִשְׂרָאֵל
and the Levites	H3605	And all the congregation		that came out	of Israel
H3881		H6951		H935	H3478
וְהַגֵּרִים	הַבָּאִים	מֵאֶרֶץ	יִשְׂרָאֵל	וְהַדּוֹשְׁבִים	בִּיהוּדָה:
and the strangers	that came out	of the land	of Israel	and that dwelt	in Judah
H1616	H935	H776	H3478	H3427	H3063

## Additional Cross-References

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**2 Chronicles 30:11** (Parallel theme): Nevertheless divers of Asher and Manasseh and of Zebulun humbled themselves, and came to Jerusalem.

**2 Chronicles 30:18** (Parallel theme): For a multitude of the people, even many of Ephraim, and Manasseh, Issachar, and Zebulun, had not cleansed themselves, yet did they eat the passover otherwise than it was written. But Hezekiah prayed for them, saying, The good LORD pardon every one