

2 Chronicles 30:3

Authorized King James Version (KJV)

For they could not keep it at that time, because the priests had not sanctified themselves sufficiently, neither had the people gathered themselves together to Jerusalem.

Analysis

For they could not keep it at that time, because the priests had not sanctified themselves sufficiently, neither had the people gathered themselves together to Jerusalem.

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

Genesis 1:1 — Creation of heavens and earth

Psalms 19:1 — Heavens declare God's glory

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

כִּי	לֹא	יָכֹל	לְעָשׂוֹת	בְּעֵת	הַהִיא	כִּי
H3588	H3808	For they could	not keep	it at that time	H1931	H3588
		H3201	H6213	H6256		
	הַכֹּהֲנִים	לֹא	הִתְקַדְּשׁוּ	לְמַדֵּי		
	because the priests	H3808	had not sanctified	themselves sufficiently		
	H3548		H6942	H4078		
	וְהָעָם	לֹא	נֶאֱסַפּוּ	לִירוּשָׁלַם:		
	neither had the people	H3808	gathered themselves together	to Jerusalem		
	H5971		H622	H3389		

Additional Cross-References

2 Chronicles 29:34 (Holy): But the priests were too few, so that they could not flay all the burnt offerings: wherefore their brethren the Levites did help them, till the work was ended, and until the other priests had sanctified themselves: for the Levites were more upright in heart to sanctify themselves than the priests.

Exodus 12:6 (Parallel theme): And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.

Exodus 12:18 (Parallel theme): In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.