

2 Chronicles 30:6

Authorized King James Version (KJV)

So the posts went with the letters from the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, Ye children of Israel, turn again unto the LORD God of Abraham, Isaac, and Israel, and he will return to the remnant of you, that are escaped out of the hand of the kings of Assyria.

Analysis

So the posts went with the letters from the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, Ye children of Israel, turn again unto the LORD God of Abraham, Isaac, and Israel, and he will return to the remnant of you, that are escaped out of the hand of the kings of Assyria.

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

Romans 2:1 — Judging others

Revelation 20:12 — Judgment according to deeds

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

בְּכֹל	וְשָׂרֵי יוֹ	מֶלֶךְ י	מִיָּד	בְּאִגָּר וְ	הַרְצָ ים	וְלָכוּ
H3605	and his princes	of the king	from	with the letters	So the posts	H1980
	H8269	H4428	H3027	H107	H7323	
לֵאמֹר	מֶלֶךְ י	וְכִמְצֹוֹת	יְהוּדָה	וְיִשְׂרָאֵל		
saying	of the king	and according to the commandment	and Judah	and Israel		
H559	H4428	H4687	H3063	H3478		
אֱלֹהֵי	יְהוָה	אֵל	וְיָשׁוּב	וְיִשְׂרָאֵל	בְּנֵי י	
God	unto the LORD	H413	and he will return	and Israel	Ye children	
H430	H3068		H7725	H3478	H1121	
הַפְּלִיטִים	אֵל	וְיָשׁוּב	וְיִשְׂרָאֵל	יִצְחָק	אַבְרָהָם	
of you that are escaped	H413	and he will return	and Israel	Isaac	of Abraham	
H6413		H7725	H3478	H3327	H85	
אַשּׁוּר:	מֶלֶךְ י	מִכַּף	לְךָ	הַנִּשְׁאָרִים		
of Assyria	of the king	out of the hand	H0	to the remnant		
H804	H4428	H3709		H7604		

Additional Cross-References

Jeremiah 4:1 (References Lord): If thou wilt return, O Israel, saith the LORD, return unto me: and if thou wilt put away thine abominations out of my sight, then shalt thou not remove.

Jeremiah 51:31 (Kingdom): One post shall run to meet another, and one messenger to meet another, to shew the king of Babylon that his city is taken at one end,

2 Kings 15:29 (Kingdom): In the days of Pekah king of Israel came Tiglath-pileser king of Assyria, and took Ijon, and Abel-beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria.

2 Kings 15:19 (Kingdom): And Pul the king of Assyria came against the land: and Menahem gave Pul a thousand talents of silver, that his hand might be with him to confirm the kingdom in his hand.

Esther 8:14 (Kingdom): So the posts that rode upon mules and camels went out, being hastened and pressed on by the king's commandment. And the decree was given at Shushan the palace.

Job 9:25 (Parallel theme): Now my days are swifter than a post: they flee away, they see no good.

1 Chronicles 5:26 (Kingdom): And the God of Israel stirred up the spirit of Pul king of Assyria, and the spirit of Tilgath-pilneser king of Assyria, and he carried them away, even the Reubenites, and the Gadites, and the half tribe of Manasseh, and brought them unto Halah, and Habor, and Hara, and to the river Gozan, unto this day.

2 Chronicles 28:20 (Kingdom): And Tilgath-pilneser king of Assyria came unto him, and distressed him, but strengthened him not.