

2 Chronicles 31:10

Authorized King James Version (KJV)

And Azariah the chief priest of the house of Zadok answered him, and said, Since the people began to bring the offerings into the house of the LORD, we have had enough to eat, and have left plenty: for the LORD hath blessed his people; and that which is left is this great store.

Analysis

And Azariah the chief priest of the house of Zadok answered him, and said, Since the people began to bring the offerings into the house of the LORD, we have had enough to eat, and have left plenty: for the LORD hath blessed his people; and that which is left is this great store.

This verse is part of the narrative of Judah's kings, specifically addressing Thorough removal of idolatry and support for priesthood. 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

James 2:17 — Faith and works

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

צָד וְזָק בֵּית הָרֹאשׁ אֲשֶׁר הַכֹּהֵן עֲזַרְיָה הוּא אֵלַי יוֹ וַיֹּאמֶר
answered H413 And Azariah priest the chief into the house of Zadok
H559 H5838 H3548 H7218 H1004 H6659

בֵּית לֵב יָא הַתְּרוֹמָה הָ מָהֵל ל וַיֹּאמֶר
answered Since the people began the offerings to bring into the house
H559 H2490 H8641 H935 H1004

כִּי לָרֹב עַד וְהִנּוֹתָ וְשָׂב וְעַ אָכַל יְהוָה
for the LORD to eat we have had enough and have left H5704 plenty H3588
H3068 H398 H7646 H3498 H7230

הֵמָּה אֵת וְהִנּוֹתָ עַם וְ אֵת בֵּרַךְ יְהוָה
for the LORD hath blessed H853 his people and have left H853 is this great store
H3068 H1288 H5971 H3498 H1995

הִנֵּה:
H2088

Additional Cross-References

Malachi 3:10 (Sin): Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

1 Chronicles 6:8 (Parallel theme): And Ahitub begat Zadok, and Zadok begat Ahimaaz,

Proverbs 3:9 (References Lord): Honour the LORD with thy substance, and with the firstfruits of all thine increase:

Proverbs 10:22 (Sin): The blessing of the LORD, it maketh rich, and he addeth no sorrow with it.

Matthew 15:37 (Parallel theme): And they did all eat, and were filled: and they took up of the broken meat that was left seven baskets full.

Genesis 26:12 (Blessing): Then Isaac sowed in that land, and received in the same year an hundredfold: and the LORD blessed him.

Genesis 39:23 (References Lord): The keeper of the prison looked not to any thing that was under his hand; because the LORD was with him, and that which he did, the LORD made it to prosper.

Genesis 39:5 (Sin): And it came to pass from the time that he had made him overseer in his house, and over all that he had, that the LORD blessed the Egyptian's house for Joseph's sake; and the blessing of the LORD was upon all that he had in the house, and in the field.

Ezekiel 44:15 (References Lord): But the priests the Levites, the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near to me to minister unto me, and they shall stand before me to offer unto me the fat and the blood, saith the Lord GOD:

1 Kings 2:35 (Parallel theme): And the king put Benaiah the son of Jehoiada in his room over the host: and Zadok the priest did the king put in the room of Abiathar.