

2 Chronicles 35:11

Authorized King James Version (KJV)

And they killed the passover, and the priests sprinkled the blood from their hands, and the Levites flayed them.

Analysis

And they killed the passover, and the priests sprinkled the blood from their hands, and the Levites flayed them.

This verse is part of the narrative of Judah's kings, specifically addressing Greatest worship celebration since Samuel's time. 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

Psalm 19:1 — Heavens declare God's glory

Genesis 1:1 — Creation of heavens and earth

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

וְיִשְׁחַט אֶת	בְּפָנָי סֻכּוֹת	וְיִזְרַק אֶת	בְּפָנָי סֻכּוֹת	וְיִשְׁחַט אֶת	בְּפָנָי סֻכּוֹת	וְיִשְׁחַט אֶת	בְּפָנָי סֻכּוֹת
And they killed	the passover	sprinkled	and the priests	the blood from their hands			
H7819	H6453	H2236	H3548				H3027
וְיִשְׁחַט אֶת	בְּפָנָי סֻכּוֹת	וְיִזְרַק אֶת	בְּפָנָי סֻכּוֹת	וְיִשְׁחַט אֶת	בְּפָנָי סֻכּוֹת	וְיִשְׁחַט אֶת	בְּפָנָי סֻכּוֹת
and the Levites	flayed						
H3881	H6584						

Additional Cross-References

2 Chronicles 29:34 (Parallel theme): 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.

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