

8/25/19

2Chron. 28-29

We left off with Jotham the son of Uzziah, a good king who reigned for sixteen years, he died at 41 years of age and was buried in the city of David. 2Chron. 27:7-9

* And now his Ahaz succeeds to the throne of his father Jotham.

28:1-27 The reign of Ahaz.

28:1-4 The ascension and apostasy of Ahaz.

- 1) The age and length of his reign, “Ahaz was twenty years old when he became king, and he reigned sixteen years in Jerusalem.” vs. 1a-b
 - a) He reigned 732-716 B.C. co-reign from 743 B.C.?
 - b) The parallel passage is in Kings with supplemental details. 2Kings 16
 - c) The introduction and conclusions are similar, but. 2Chron. 28:1-4; 26-27; 2Kings 16:1-4; 19-20
 - d) The parallel passage as a whole is longer due to the Assyrian captivity. 2Kings 16-17
 - e) The emphasis in Kings is political, but religious in 2Chronicles, the parallel passages. 2Kings 18-20; 2Chron. 29-32; Is. 36-39

- f) Ahaz was 36 at his death and Hezekiah succeeded him at age 25, which means Ahaz conceived his son at age 11.
- 2) The evil character of his reign was two-fold. vs. 1c-2
 - a) He rejected the ways of Yahweh, “and he did not do what was right in the sight of the LORD, as his father David had done.” vs. 1c-d
 - b) He embraced the ways false idols, “For he walked in the ways of the kings of Israel, and made molded images for the Baals.” vs. 2
 - 1)) The evil choosing by Ahaz was not the fault of his father Jotham. Ezk. 18:10-13
 - 2)) The teaching of today regarding generational sin to the third or fourth generation as curses to be broken and delivered from after receiving Christ are completely out of context for it teaches the victim mentality blaming others for their own personal sins., saying it is not my fault.
 - 3)) The people in the days of Jeremiah also believed and taught this doctrine by the proverb, “The fathers have eaten sour grapes, And the children’s teeth are set on edge.” Jer. 31:29; 31:30; 18:2
- 3) The evil practices of Ahaz. vs. 3-4

- a) He made human sacrifices at the edge of the southern edge of the city of Jerusalem, “He burned incense in the Valley of the Son of Hinnom, and burned his children in the fire, according to the abominations of the nations whom the LORD had cast out before the children of Israel.” vs. 3
- 1)) This was prohibited to the people of God. Gen. 22:12; Lev. 20:1-5; 2Chron. 13:8-9; Jer. 7:31-32
 - 2)) Would be defiled by King Josiah making it the place of refuge of the city. 2Kings 23:10
- b) He worshipped the gods of fertility with their licentious sexual rites, “And he sacrificed and burned incense on the high places, on the hills, and under every green tree.” vs. 4
- 1)) The apostasy of the Northern kingdom had reached and polluted the southern kingdom also.
 - 2)) The immoral state destroyed their spiritual relation with God.

28:5-25 The defeat of Ahaz by Syria and Israel.

28:5-7 The defeat of Ahaz by Syrian and Isreal were the result of the judgment of God.

- 1) The cosequences of Ahaz rejecting and sinning against God, “Therefore the LORD

his God delivered him into the hand of the king of Syria.” vs. 5a

- a) They besieged the city, but did not capture it. 2Kings 16:5; Is. 7:1
 - b) The parallel passages describes the attack as a joint venture, not separate as in Chronicles. 2Kings 16; Is. 7-12
- 2) The great cost, “They defeated him, and carried away a great multitude of them as captives, and brought them to Damascus.” vs. 5b-c
 - 3) The double judgment by Isreal, “Then he was also delivered into the hand of the king of Israel, who defeated him with a great slaughter.” vs. 5d-e
 - 4) The details of the defeat by Syria and reason repeated, “For Pekah the son of Remaliah killed one hundred and twenty thousand in Judah in one day, all valiant men, because they had forsaken the LORD God of their fathers.” vs. 6
 - a) The number of men did not matter.
 - b) The fact that the men were “all valient” did not matter.
 - c) Their defeat came because they had “forsaken the LORD God of their fathers.”
 - 5) The details of the defeat by Israel, “Zichri, a mighty man of Ephraim, killed Maaseiah the king’s son, Azrikam the officer over the

house, and Elkanah who was second to the king.” vs. 7

- a) Zichri killed a younger son of Ahaz.
- b) An officer and the assistant to Ahaz.

28:8-15 The captives of Judah by Israel were delivered by the prophet of God from becoming slaves to Israel.

- 1) The spoils of war, “And the children of Israel carried away captive of their brethren two hundred thousand women, sons, and daughters; and they also took away much spoil from them, and brought the spoil to Samaria.” vs. 8
 - a) Israel is used here to indicate the Northern kingdom of ten tribes.
 - b) They were related to Judah, brethren.
- 2) The confrontation of Israel by the prophet vs. 9
 - a) The courageous prophet, “But a prophet of the LORD was there, whose name was Oded.” vs. 9a-b
 - b) The explanation of the prophet, “and he went out before the army that came to Samaria, and said to them: “Look, because the LORD God of your fathers was angry with Judah, He has delivered them into your hand.” vs. 9c-g
 - c) The accusation by the prophet, “but you have killed them in a rage that reaches up to heaven.” vs. 9h

- d) The evil intent of Israel, “And now you propose to force the children of Judah and Jerusalem to be your male and female slaves.” vs. 10a
 - e) The equal guilt of Israel, “but are you not also guilty before the LORD your God?” vs. 10b
 - * The Law prohibited slavery of their own brethren. Lev. 25:45; Deut. 28:68
- 3) The council and warning by the prophet, “Now hear me, therefore, and return the captives, whom you have taken captive from your brethren, for the fierce wrath of the LORD is upon you.” vs. 11
 - a) They were the people of God.
 - b) God would judge them.
 - 4) The joint objection of the Ephraimites with the prophet. vs. 12-13
 - a) The names of the men, “Then some of the heads of the children of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, Jehizkiah the son of Shallum, and Amasa the son of Hadlai, stood up against those who came from the war.” vs. 12
 - b) The words of the men acknowledged their sin, “and said to them, “You shall not bring the captives here, for we already have offended the LORD.” vs. 13a-b
 - c) The words of the men charged the men of Israel in making them guiltier before God,

“You intend to add to our sins and to our guilt; for our guilt is great, and there is fierce wrath against Israel.” vs. 13c-e

- 5) The compassionate resolution. vs. 14-15
- a) Israel released the captives, “So the armed men left the captives and the spoil before the leaders and all the assembly.” vs. 14
 - b) The men of Ephraim cared for the captives, “Then the men who were designated by name rose up and took the captives, and from the spoil they clothed all who were naked among them, dressed them and gave them sandals, gave them food and drink, and anointed them; and they let all the feeble ones ride on donkeys.” vs. 15a-f
 - c) The men of Ephraim transported the captives, “So they brought them to their brethren at Jericho, the city of palm trees. Then they returned to Samaria.” vs. 15g-i
 - 1)) A long distance from Damascus to Jericho.
 - 2)) The Ephramites returned to Samaria.

28:16-19 The invasion by Edom and the Philistines was also the result of the judgment of God.

- 1) Ahaz sought Assyria to deliver him from Edom, “At the same time King Ahaz sent to the kings of Assyria to help him. For again

the Edomites had come, attacked Judah, and carried away captives.” vs. 16-17

- a) This is 734 B.C.
 - b) Isaiah warned Ahaz. Is. 7:4-7
- 2) Ahaz was being attacked also by the Philistines in the south, “The Philistines also had invaded the cities of the lowland and of the South of Judah, and had taken Beth Shemesh, Aijalon, Gederoth, Sochoh with its villages, Timnah with its villages, and Gimzo with its villages; and they dwelt there.” vs. 18
- 3) The invasions were no coincidence, but direct judgment from God for the evil of Ahaz, “For the LORD brought Judah low because of Ahaz king of Israel, for he had encouraged moral decline in Judah and had been continually unfaithful to the LORD.” vs. 19
- a) Ahab was held responsible by God for the led the people of Judah moral decline by the debauched rites of pagan worship.
 - b) Ahab was consistantly unfaithful to Yahweh called “king of Israel” in dishonor idolatry.

28:20-25 The betrayal by Assyria.

- 1) The king of Assyria joined in the assault against Ahaz. “Also Tiglath-Pileser king of Assyria came to him and distressed him, and did not assist him.” vs. 20

- 2) The king of Assyria kept the money sent by Ahaz, “For Ahaz took part of the treasures from the house of the LORD, from the house of the king, and from the leaders, and he gave it to the king of Assyria; but he did not help him.” vs. 21
- 3) The perilous days resulted in greater treachery to God, “Now in the time of his distress King Ahaz became increasingly unfaithful to the LORD. This is that King Ahaz.” vs. 22
- 4) The rationale of Ahaz was irrational, “For he sacrificed to the gods of Damascus which had defeated him, saying, “Because the gods of the kings of Syria help them, I will sacrifice to them that they may help me.” But they were the ruin of him and of all Israel.” vs. 23
* The parallel passage and details of the altar. 2Kings 16:10-13
- 5) The desecration of the temple by Ahaz, “So Ahaz gathered the articles of the house of God, cut in pieces the articles of the house of God, shut up the doors of the house of the LORD, and made for himself altars in every corner of Jerusalem.” vs. 24
a) Ahaz apostatizes from Yahweh, just like the Northern kingdom of Israel, Asa, Jehoram, Ahaziah, Joash, Amaziah. 2Chron. 16:9-10; 21:6; 22:3-4; 24:22; 25:27

- b) Ahaz multiplied false altars.
- 6) The promoting of idolatry by Ahaz apostatizing, “And in every single city of Judah he made high places to burn incense to other gods, and provoked to anger the LORD God of his fathers.” vs. 25
a) Ahaz rejected the worship of Yahweh and corrupting himself and the people with the worship of idols, false gods.
b) Ahaz reaped the wrath of Yahweh.

28:26-27 The summary statement of the reign of Ahaz.

- 1) The supplementary records of Ahaz, “Now the rest of his acts and all his ways, from first to last, indeed they are written in the book of the kings of Judah and Israel.” vs. 26
- 2) The end of the reign of Ahaz. vs. 27
a) His death and burial, “So Ahaz rested with his fathers, and they buried him in the city, in Jerusalem.” vs. 27a-c
b) His dishonorable burial, “but they did not bring him into the tombs of the kings of Israel.” vs. 27d
c) His successor, “Then Hezekiah his son reigned in his place.” vs. 27e

29:1-32:33 **The reign of Hezekiah.**

29:1-2 The ascension and character of Hezekiah.

- 1) The age and length of Hezekiah's reign, "Hezekiah became king when he was twenty-five years old, and he reigned twenty-nine years in Jerusalem." vs. 1a-b
 - a) He reigned 716-687 B.C.
 - b) He co-reigned from 729-720 B.C.
- 2) The maternal life of Hezekiah, "His mother's name was Abijah the daughter of Zechariah." vs. 1c
- 3) The godly character of Hezekiah, "And he did what was right in the sight of the LORD, according to all that his father David had done." vs. 2
 - a) The parallel passages. 2Kings 18-20; Is. 36-39
 - b) The emphasis in Kings is political, but religious in 2Chronicles.

29:3-19-The cleansing of the temple by the directions of Hezekiah.

- * The revival of Hezekiah is the fourth of five good kings of Judah recorded with their reforms contained in 21 of the 36 chapters, as God sovereignly poured out His Spirit. 2Chron. 14-35
- 1) The revival of Asa. 2Chron. 14-16
 - 2) The revival of Jehoshaphat. 2Chron. 17-20
 - 3) The revival of Joash. 2Chron. 23-24
 - 4) The revival of Hezekiah. 2Chron. 29-32
 - 5) The revival of Josiah. 2Chron. 34-35

- 6) The key to each revival and the reforms was repentance and returning to obey the Word of God. 2Chron. 15:8, 9; 17:3, 4; 23:16-21; 24:1-6; 29:3-36; 30:1, 15, 16; 34:18-21

29:3-11 The command of Hezekiah for the priests to sanctify themselves and the temple.

- 1) The date is stated as April, "In the first year of his reign, in the first month, he opened the doors of the house of the LORD and repaired them." vs. 3
 - a) The first month refers the first month of the religious calendar, April, not the first month of the reign of Hezekiah. 2Chron. 29:17
 - b) Hezekiah chose to follow God contrary to his father Ahaz who closed the doors, Hezekiah broke the generational life-style of sin by repentance, not by deliverance of curses. 2Chron. 28:24
 - c) He was not a victim of his father's bad example, by learned from his ungodly example, as Ezekiel reveals. Ezk. 18
 - d) He is the greatest of the revival kings, surpassing Jehoshaphat and Josiah through the many reforms, accompanied by the prophet Isaiah and Micah.
- 2) The tribe of Levi was gathered, "Then he brought in the priests and the Levites, and gathered them in the East Square." vs. 4
 - a) The family of Aaron.

- b) The East Square “r@chob”, the broad place, the open square of the temple.
- 3) The commission of the Levites was declared, “and said to them: “Hear me, Levites! Now sanctify yourselves, sanctify the house of the LORD God of your fathers, and carry out the rubbish from the holy place.” vs. 5
- a) The priest and temple go together and had to be sanctified.
- b) All the rubbish “qodesh” means the idols.
- 4) The sin of their fathers is stated, “For our fathers have trespassed and done evil in the eyes of the LORD our God; they have forsaken Him, have turned their faces away from the dwelling place of the LORD, and turned their backs on Him.” vs. 6
- 5) The neglect of the temple is described, “They have also shut up the doors of the vestibule, put out the lamps, and have not burned incense or offered burnt offerings in the holy place to the God of Israel.” vs. 7
- 6) The consequences of the judgment of God is clearly stated, “Therefore the wrath of the LORD fell upon Judah and Jerusalem, and He has given them up to trouble, to desolation, and to jeering, as you see with your eyes.” vs. 8
- 7) The emphatic understanding of their deserved punishment by God, “For indeed, because of this our fathers have fallen by the

sword; and our sons, our daughters, and our wives are in captivity.” vs. 9

- a) These are the post-captivity remnant that returned from Babylon.
- b) This is the interpretation of history past from God’s perspective that they not repeat their sin.
- 8) The expressed will of Hezekiah, “Now it is in my heart to make a covenant with the LORD God of Israel, that His fierce wrath may turn away from us.” vs. 10
- a) He made covenant with Yahweh, the God of Israel.
- b) To turn away His wrath, due to their sins.
- 9) The passionate plead of Hezekiah, “My sons, do not be negligent now, for the LORD has chosen you to stand before Him, to serve Him, and that you should minister to Him and burn incense.” vs. 11

29:12-19 The carrying out of the command of Hezekiah to the priests.

- 1) The personal names of the leading priests, “Then these Levites arose: Mahath the son of Amasai and Joel the son of Azariah, of the sons of the **Kohathites**; of the sons of **Merari**, Kish the son of Abdi and Azariah the son of Jehallelel; of the **Gershonites**, Joah the son of Zimmah and Eden the son of Joah; of the sons of Elizaphan, Shimri and Jeiel; of the sons of Asaph, Zechariah and

Mattaniah; of the sons of Heman, Jehiel and Shimei; and of the sons of Jeduthun, Shemaiah and Uzziel.” vs. 12-14

* The three family division. Ex. 16; 1Chron. 6

- 2) The procedure of the leading priests, “And they gathered their brethren, sanctified themselves, and went according to the commandment of the king, at the words of the LORD, to cleanse the house of the LORD.” vs. 15
 - a) The first step of the reform was to gather and sanctify them.
 - b) The authority of the reform was the words of the king from God.
 - c) The objective was to purify the temple, the house of Yahweh.
- 3) The process of cleansing the temple, “Then the priests went into the inner part of the house of the LORD to cleanse it, and brought out all the debris that they found in the temple of the LORD to the court of the house of the LORD. And the Levites took it out and carried it to the Brook Kidron.” vs. 16

* The Brook Kidron on the east of the Valley led to the trash sight of the city!
2Kings 16:15
- 4) The process and length of time to purify the temple, “Now they began to sanctify on the first day of the first month, and on the eighth

day of the month they came to the vestibule of the LORD. Then they sanctified the house of the LORD in eight days, and on the sixteenth day of the first month they finished.” vs. 17

- a) They sanctified the temple on April 1 for seven days.
- b) They sanctified the vestibule or porch on the 8th day of April.
- 5) The purifying of the temple commission completed, “Then they went in to King Hezekiah and said, “We have cleansed all the house of the LORD, the altar of burnt offerings with all its articles, and the table of the showbread with all its articles.” vs. 18
- 6) The proper restoration confirmed, “Moreover all the articles which King Ahaz in his reign had cast aside in his transgression we have prepared and sanctified; and there they are, before the altar of the LORD.” vs. 19

29:20-30 The corporate worship in the temple due to Hezekiah.

- 1) The oneness of the leadership to worship God, “Then King Hezekiah rose early, gathered the rulers of the city, and went up to the house of the LORD.” vs. 20
 - a) The king and leaders must be the primary example of godliness.
 - b) They must have a personal relationship and worship of God.

- 2) The worship was scriptural, “And they brought seven bulls, seven rams, seven lambs, and seven male goats for a sin offering for the kingdom, for the sanctuary, and for Judah. Then he commanded the priests, the sons of Aaron, to offer them on the altar of the LORD.” vs. 21
- 3) The token of atonment for access to God had not changed, blood, “So they killed the bulls, and the priests received the blood and sprinkled it on the altar. Likewise they killed the rams and sprinkled the blood on the altar. They also killed the lambs and sprinkled the blood on the altar.” vs. 22
* The life of the flesh is in the blood and I have given it to you for an atonment of the altar. Lev. 17:11
- 4) The corporate sin of the nation was acknowledged and witnessed, “Then they brought out the male goats for the sin offering before the king and the assembly, and they laid their hands on them.” vs. 23
 - a) The goats. Num. 27:18-21
 - b) Types of Christ death. 2Cor. 5:21
- 5) The corporate confession and repentance atoned for, “And the priests killed them; and they presented their blood on the altar as a sin offering to make an atonement for all Israel, for the king commanded that the burnt offering and the sin offering be made for all Israel.” vs. 24

- a) Atonement “kopher”, means to cover with the idea of purge away sin by the substitute of the animal for the nation.
 - b) The sin offering was offered first, acknowledge and confessed the offence against God, missing the mark, and asked forgiveness for the nation.
 - c) The burnt offering was offered second for consecration and dedication in fellowship with God and be one with Him.
- 6) The positioning of musical priests for worship, “And he stationed the Levites in the house of the LORD with cymbals, with stringed instruments, and with harps, according to the commandment of David, of Gad the king’s seer, and of Nathan the prophet; for thus was the commandment of the LORD by his prophets The Levites stood with the instruments of David, and the priests with the trumpets.” vs. 25-26
 - a) The revival brought about by God led to reforms to return to Yahweh and His worship.
 - b) The national revival beginning with the leaders.
 - 7) The corporate worship synchronized to the offering of dedication and consecration to God, “Then Hezekiah commanded them to offer the burnt offering on the altar. And when the burnt offering began, the song of the LORD also began, with the trumpets and

with the instruments of David king of Israel. So all the assembly worshiped, the singers sang, and the trumpeters sounded; all this continued until the burnt offering was finished. And when they had finished offering, the king and all who were present with him bowed and worshiped.” vs. 27-29

- 8) The worship of Yahweh by the Levites, “Moreover King Hezekiah and the leaders commanded the Levites to sing praise to the LORD with the words of David and of Asaph the seer. So they sang praises with gladness, and they bowed their heads and worshiped.” vs. 30

29:31-36 The preparation for personal worship in the temple.

- 1) The sanctified priest were now able to mediate for the peoples offerings, “Then Hezekiah answered and said, “Now that you have consecrated yourselves to the LORD, come near, and bring sacrifices and thank offerings into the house of the LORD.” So the assembly brought in sacrifices and thank offerings, and as many as were of a willing heart brought burnt offerings.” vs. 31
- a) Each of a willing heart, not forced.
b) Each person dedicated and consecrated to God.
- 2) The immense number of offerings. And the number of the burnt offerings which the

assembly brought was seventy bulls, one hundred rams, and two hundred lambs; all these were for a burnt offering to the LORD. The consecrated things were six hundred bulls and three thousand sheep.” vs. 32-33

- 3) The Levites assisted the priests due to so many offerings, “But the priests were too few, so that they could not skin all the burnt offerings; therefore their brethren the Levites helped them until the work was ended and until the other priests had sanctified themselves, for the Levites were more diligent in sanctifying themselves than the priests.” vs. 34
- 4) The personal fellowship with God was experienced scripturally, “Also the burnt offerings were in abundance, with the fat of the peace offerings and with the drink offerings for every burnt offering. So the service of the house of the LORD was set in order.” vs. 35
- 5) The entire nation rejoiced in the goodness of God, “Then Hezekiah and all the people rejoiced that God had prepared the people, since the events took place so suddenly.” vs. 36