

9/1/19

**2Chron. 30-31**

We come to King Hezekiah who was one of five good kings of Judah that God poured His Spirit out for revival that brought about reforms.

1. The reform of Asa. 2Chron. 14-16
2. The reform of Jehoshaphat. 2Chron. 17-20
3. The reform of Joash. 2Chron. 23-24
4. The reform of Hezekiah. 2Chron. 29-32
5. The reform of Josiah. 2Chron. 34-35

**30:1-12**      **The invitation of Hezekiah to the surviving remnant of Israel to keep the Passover.**

**30:1-5**      **The letters written to invite Israel and Judah.**

- 1) The invitation was an act to demonstrate their unity, “And Hezekiah sent to all Israel and Judah, and also wrote letters to Ephraim and Manasseh, that they should come to the house of the LORD at Jerusalem, to keep the Passover to the LORD God of Israel.” vs. 1
  - a) “All of Israel” refers to the Northern kingdom of the ten tribes.
  - b) Judah is the Southern kingdom of David.
  - c) Ephraim and Manasseh were two of the ten tribes, only a remnant of the northern kingdom for they were under

tribute by Shalmaneser king of Assyria, who had already taken some of the people and imprisoned king Hosea, then besieged Samaria for three years till the final captivity by Tiglath-Pileser in 722 B.C. 2Kings 15:29; 17:1-6; 18:11; 1Chron. 5:25

- 2) The revival moved Hezekiah and the leader to a national reforms, “For the king and his leaders and all the assembly in Jerusalem had agreed to keep the Passover in the second month.” vs. 2
  - a) The Passover was to be celebrated on the 14th of April.
  - b) The Passover was going to be celebrated on the next month, May. Num. 9:9-11
- 3) The reason was two-fold. vs. 3
  - a) The first reason was the lack of qualified priests, “For they could not keep it at the regular time, because a sufficient number of priests had not consecrated themselves.” vs. 3a-b
  - b) The second reason was the lack of people, “nor had the people gathered together at Jerusalem.” vs. 3c
- 4) The agreement was unanimous. vs. 4-5
  - a) There was a united consensus, “And the matter pleased the king and all the assembly.” vs. 4
  - b) There was a practical plan of preparation. vs. 5

- 1)) To announce it to all of Israel by its north and southern boundaries, “So they resolved to make a proclamation throughout all Israel, from Beersheba to Dan.” vs. 5a-b
- 2)) To announce the location, “that they should come to keep the Passover to the LORD God of Israel at Jerusalem.” vs. 5c
- 3)) To announce the failure of keeping the Passover according to the Law, “since they had not done it for a long time in the prescribed manner.” vs. 5d

**30:6-12** The messengers sent out to read the letters of invitation.

- 1) The message was a call to repentance. vs. 6
  - a) No one was excluded, “Then the runners went throughout all Israel and Judah with the letters from the king and his leaders, and spoke according to the command of the king.” vs. 6a-b
  - b) No one was exempt from repentance, “Children of Israel, return to the LORD God of Abraham, Isaac, and Israel; then He will return to the remnant of you.” vs. 6c-g
  - c) Not all had been taken captive, “who have escaped from the hand of the kings of Assyria.” vs. 6g

- 2) The message was a stern warning to ongoing rebellion after their deserved judgment, “And do not be like your fathers and your brethren, who trespassed against the LORD God of their fathers, so that He gave them up to desolation, as you see.” vs. 7
  - a) They willfully broke their covenant with God, Yahweh.
  - b) Their captivity was well deserved.
    - \* “And he went out to meet Asa, and said to him: “Hear me, Asa, and all Judah and Benjamin. The LORD is with you while you are with Him. If you seek Him, He will be found by you; but if you forsake Him, He will forsake you.” 2Chron. 15:2
- 3) The message was to be reconciled to God. vs. 8
  - a) By submitting to Yahweh, “Now do not be stiff-necked, as your fathers were, but yield yourselves to the LORD.” vs. 8a-c
  - b) By coming to the true temple, “and enter His sanctuary, which He has sanctified forever.” vs. 8d-e
  - c) By serving their covenant God, “and serve the LORD your God.” vs. 8f
  - d) By escaping his punishment, “that the fierceness of His wrath may turn away from you.” vs. 8g
- 4) The message had a promised blessing. vs. 9

- a) The condition for the blessing of God, “For if you return to the LORD, your brethren and your children will be treated with compassion by those who lead them captive, so that they may come back to this land.” vs. 9a-c
  - b) The reason for the blessing of God, “for the LORD your God is gracious and merciful.” vs. 9d
  - c) The guarantee of the blessing, “and will not turn His face from you if you return to Him.” vs. 9e
- 5) The message had two responses in the Northern tribes. vs. 10-11
- a) Some rejected the message, “So the runners passed from city to city through the country of Ephraim and Manasseh, as far as Zebulun; but they laughed at them and mocked them.” vs. 10
  - b) Others received the message, “Nevertheless some from Asher, Manasseh, and Zebulun humbled themselves and came to Jerusalem.” vs. 11
- 6) The message was embraced in the Southern Kingdom, “Also the hand of God was on Judah to give them singleness of heart to obey the command of the king and the leaders, at the word of the LORD.” vs. 12
- a) Singleness of heart, meant united and sincere.

- b) Obedience to Hezekiah’s command was the evidence that it was the words from Yahweh.
- c) The parallel passages give Assyria’s blasphemy against God by a letter to Hezekiah, one angel destroying 185,000 Assyrians in one night. 2Kings 18-19; Is. 36-37

**30:13-20 The response of many accepting the invitation to the Passover.**

**30:13-17** The Passover celebrated one month late.

- 1) The number of people was great, “Now many people, a very great assembly, gathered at Jerusalem to keep the Feast of Unleavened Bread in the second month.” vs. 13  
\* The Feast of Unleaven took place on April 15-22 for seven days, starting the day after the Passover, but in May.
- 2) The people removed the remaining pagan altars, “They arose and took away the altars that were in Jerusalem, and they took away all the incense altars and cast them into the Brook Kidron.” vs. 14
  - a) The Brook Kidron was the valley between the east gate and the Mount of Olives.
  - b) Kidron “Qidrown” means dark.

- c) Hezekiah destroyed the brass serpent of Moses and said, “Nehushtan” it is a thing of brass and rebelled against the king of Assyria. 2Kings 18:4, 7
- 3) The priests officiated the Passover first. vs. 15
  - a) They killed the lamb, “Then they slaughtered the Passover lambs on the fourteenth day of the second month.” vs. 15a
  - b) They acknowledge their guilt of being sloathful, “The priests and the Levites were ashamed, and sanctified themselves, and brought the burnt offerings to the house of the LORD.” vs. 15b-d
- 4) The priests made atonement for some of the priest, “They stood in their place according to their custom, according to the Law of Moses the man of God; the priests sprinkled the blood received from the hand of the Levites.” vs. 16
  - a) All in line with God’s God.
  - b) Blood was the token of atonement. Lev. 17:11
- 5) The Levites officated as substituts for some of the priests, “For there were many in the assembly who had not sanctified themselves; therefore the Levites had charge of the slaughter of the Passover lambs for

everyone who was not clean, to sanctify them to the LORD.” vs. 17

- a) Some priest had not purified themselves in time according to the law.
- b) Some of the Levites stepped in for them.

**30:18-20** The prayer of Hezekiah for God to honor the men that violated the requirments for Passover.

- 1) The men were from Israel, “For a multitude of the people, many from Ephraim, Manasseh, Issachar, and Zebulun.” vs. 18 a-e
  - \* These were a remnant not been taken into captivity by Assyria, but left in the land.
- 2) The men did not go through the proper rites of cleansing, “had not cleansed themselves, yet they ate the Passover contrary to what was written.” vs. 18f-g
  - a) They violated the cleansing ritual of the Law of Moses.
  - b) This placed them under God’s justice.
- 3) The intercession of Hezekiah for these men, “But Hezekiah prayed for them, saying, “May the good LORD provide atonement for everyone who prepares his heart to seek God, the LORD God of his fathers, though he is not cleansed according to the purification of the sanctuary.” vs. 18h-19
  - a) The request was for those that were seeking God with a sincere heart.

- b) This implies they did not do it willfully, but ignorantly, remember they had been corrupted with idolatry.
- 4) The graciousness of God, “And the LORD listened to Hezekiah and healed the people.” vs. 20
  - a) God had struck them with some malady.
  - b) God by Hezekiah’s intercession forgave and healed them.

### **30:21-27 The keeping of the Feast of Unleavened Bread.**

#### **30:21-22** The celebration by Israel.

- 1) The partaking of the Unleavened Feast by those of Israel. vs. 21
  - a) The occasion was a joyous one, “So the children of Israel who were present at Jerusalem kept the Feast of Unleavened Bread seven days with great gladness.” vs. 21a
  - b) The occasion was accompanied with priestly worship, “and the Levites and the priests praised the LORD day by day, singing to the LORD, accompanied by loud instruments.” vs. 21
- 2) The commendation of Hezekiah of the Levites. vs. 22
  - a) For teaching the word of God, “And Hezekiah gave encouragement to all the

Levites who taught the good knowledge of the LORD.” vs. 22a

- b) For their participation and service, “and they ate throughout the feast seven days, offering peace offerings and making confession to the LORD God of their fathers.” vs. 22b-c
  - \* Just a great spiritual revival!

#### **30:23-27** The extension of the Feast of Unleavened.

- 1) The celebration was extended, “Then the whole assembly agreed to keep the feast another seven days, and they kept it another seven days with gladness.” vs. 23
  - \* A total of 14 days!
- 2) The provisions of the sacrifices were great, “For Hezekiah king of Judah gave to the assembly a thousand bulls and seven thousand sheep, and the leaders gave to the assembly a thousand bulls and ten thousand sheep; and a great number of priests sanctified themselves.” vs. 24
  - \* The people feasted on part of the sacrifices in fellowship with God!
- 3) The oneness of heart and mind was present, “The whole assembly of Judah rejoiced, also the priests and Levites, all the assembly that came from Israel, the sojourners who came from the land of Israel, and those who dwelt in Judah.” vs. 25

- 1)) It had been about 206 or so years since the division of the kingdom under Rehoboam, 931-725 B.C.
- 2)) They rejoiced as one nation in this great Passover due to the revival God poured out.
- 4) The commentary on the Passover and Feast of Unleaven Bread during the revival of Hezekiah, it was the greatest since Solomon, “So there was great joy in Jerusalem, for since the time of Solomon the son of David, king of Israel, there had been nothing like this in Jerusalem.” vs. 26  
\* Hezekiah stands as the greatest King of revival!
- 5) The blessing and intercession of the priests, “Then the priests, the Levites, arose and blessed the people, and their voice was heard; and their prayer came up to His holy dwelling place, to heaven.” vs. 27
  - a) The promises and protection of God.
  - b) The intercession of the mediators of the people.

**31:1-9      The cleansing of the cities and setting up of the priestly order.**

**31:1**      The men of Israel removed the idolatous sites.

- 1) The evidence of true repentance and renewed commitment to Yahweh by those of Israel manifested reforms. vs. 1
  - a) They destroyed any pagan sites left, They destroyed any pagan sites left, “Now when all this was finished, all Israel who were present went out to the cities of Judah and broke the sacred pillars in pieces, cut down the wooden images, and threw down the high places and the altars--from all Judah, Benjamin, Ephraim, and Manasseh--until they had utterly destroyed them all.” vs. 1a-h
  - b) They went back to their homes saved and changes, “Then all the children of Israel returned to their own cities, every man to his possession.” vs. 1i-j

**31:2-6**      The order of the priests, Levites, offerings and contributions.

- 1) Hezekiah understood the importance of setting the mediators between God and man. vs. 2
  - a) After the order David had established, “And Hezekiah appointed the divisions of the priests and the Levites according to their divisions.” vs. 2a  
\* 1Chron. 23:6; 24:1
  - b) After their distinct calling, “each man according to his service.” vs. 2b

- c) To offer the particular offerings, “the priests and Levites for burnt offerings and peace offerings.” vs. 2c
  - 1)) Burnt offerings for dedication and consecration of a person’s life to God.
  - 2)) Peace offerings were to simply fellowship and commune with God.
- d) To be a servant of God, “to serve.” vs. 2d
- e) To express gratitude, “to give thanks.” vs. 2e
- f) To boast and glory in God, “and to praise in the gates of the camp of the LORD.” vs. 2f
- 2) Hezekiah made his contribution for certain offerings, “The king also appointed a portion of his possessions for the burnt offerings: for the morning and evening burnt offerings, the burnt offerings for the Sabbaths and the New Moons and the set feasts, as it is written in the Law of the LORD.” vs. 3
  - a) He having greater wealth gave according to what he had, not from what he did not have.
  - b) Paul also says this about our giving hilariously, not by cumpluson. 2Cor. 8-9
- 3) Hezekiah ordered the people to contribute for the sustaining the family of Aaron, “Moreover he commanded the people who dwelt in Jerusalem to contribute support for the priests and the Levites, that they might

- devote themselves to the Law of the LORD.” vs. 4
  - a) The priest had no land allotted to them as the tribes only cities and lands.
  - b) The priest and Levites were to serve God in bringing the people before God through officiating the sacrifices.
- 4) Hezekiah witnessed the obedience of Israel in their giving, “As soon as the commandment was circulated, the children of Israel brought in abundance the firstfruits of grain and wine, oil and honey, and of all the produce of the field; and they brought in abundantly the tithe of everything.” vs. 5
  - a) There was no procrastination nor hesitation in their giving.
  - b) They were very benevolent in giving.
- 5) Hezekiah witnesses the joint obedience of those living in Judah, “And the children of Israel and Judah, who dwelt in the cities of Judah, brought the tithe of oxen and sheep; also the tithe of holy things which were consecrated to the LORD their God they laid in heaps.” vs. 6
  - a) The revival had reached some from the Israel now dwelling in Judah.
  - b) Their tithe consisted from various things and dedicated things.

**31:7-11** The supper abundance of dedicated offerings.

- 1) The length of the collection, “In the third month they began laying them in heaps, and they finished in the seventh month.” vs. 7  
\* June to October.
- 2) The gratitude of the king and leaders expressed, “And when Hezekiah and the leaders came and saw the heaps, they blessed the LORD and His people Israel.” vs. 8  
\* Hezekiah and the leader were impressed with the heap of provisions.
- 3) The inquiry of the king regarding the provisions, “Then Hezekiah questioned the priests and the Levites concerning the heaps.” vs. 9  
\* Hezekiah want clarity regarding the provisions.
- 4) The answer of the priest confirmed God’s graciousness through the revival, “And Azariah the chief priest, from 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 plenty left, for the LORD has blessed His people; and what is left is this great abundance.” vs. 10
  - a) The chief priest said they lacked nothing since the obedience of the people.
  - b) The heaps were the surplus, evidence of God’s blessing on His people. Deut. 27-28; Lev. 26

- 5) The order of Hezekiah to make storage rooms, “Now Hezekiah commanded them to prepare rooms in the house of the LORD, and they prepared them.” vs. 11
    - a) To maintain the temple.
    - b) To supply the priests and Levites.
- \* 1Kings 6:5

**31:12-19** The priests in charge of the dedicated offerings.

- 1) The ones responsible and accountable for the provisions, “Then they faithfully brought in the offerings, the tithes, and the dedicated things; Cononiah the Levite had charge of them, and Shimei his brother was the next.” vs. 12
  - a) The character of honesty and godliness.
  - b) The level of accountability was for safety.
- 2) The delegated overseers, “Jehiel, Azaziah, Nahath, Asahel, Jerimoth, Jozabad, Eliel, Ismachiah, Mahath, and Benaiah were overseers under the hand of Cononiah and Shimei his brother, at the commandment of Hezekiah the king and Azariah the ruler of the house of God.” vs. 13
  - a) Once again we see the chain of command.
  - b) The authority is from the King, being directed by God.
- 3) The stewards of the free-will offerings, “Kore the son of Imnah the Levite, the keeper of the East Gate, was over the

freewill offerings to God, to distribute the offerings of the LORD and the most holy things.” vs. 14

- a) Freewill offerings were voluntary offerings, not required by the Law.
  - b) Freewill offerings were out of love for God and the people.
- 4) The ones to distribute the allotted portion to the priests in their cities, “And under him were Eden, Miniamin, Jeshua, Shemaiah, Amariah, and Shecaniah, his faithful assistants in the cities of the priests, to distribute allotments to their brethren by divisions, to the great as well as the small.” vs. 15
- a) Their character was “faithful assistants”.
  - b) There was no respect of persons in the distribution, both to the great and small.
- 5) The distribution to the children of the priest and daily portion for their service, “Besides those males from three years old and up who were written in the genealogy, they distributed to everyone who entered the house of the LORD his daily portion for the work of his service, by his division, and to the priests who were written in the genealogy according to their father’s house, and to the Levites from twenty years old and up according to their work, by their divisions.” vs. 16-17
- a) The genealogical records necessary.

- b) The age of service after the captivity was lowered to 20 years of age, compared to 25 in the law of Moses.
- 6) The distribution for the persons in the families of the priests, “and to all who were written in the genealogy--their little ones and their wives, their sons and daughters, the whole company of them--for in their faithfulness they sanctified themselves in holiness.” vs. 18
- a) They were recipients of the service rendered by the head of the home.
  - b) They were considered “faithful” living under the sanctified life of the priests.
- 7) The distribution for the priests distinct from those in their cities, “Also for the sons of Aaron the priests, who were in the fields of the common-lands of their cities, in every single city, there were men who were designated by name to distribute portions to all the males among the priests and to all who were listed by genealogies among the Levites.” vs. 19
- a) Those working the land.
  - b) Those listed by genealogy.

**31:20-21** The summary statement of the Passover of Hezekiah.

- 1) The godly character of Hezekiah, “Thus Hezekiah did throughout all Judah, and he

did what was good and right and true before the LORD his God.” vs. 20

**a)** Hezekiah was a faithful king to Judah.

**b)** Hezekiah was loyal and faithful to Yahweh.

**2)** The committed passion of Hezekiah, “And in every work that he began in the service of the house of God, in the law and in the commandment, to seek his God, he did it with all his heart.” vs. 21a-d

**a)** In his service to the temple.

**b)** In his obedience to God’s word.

**c)** In his seeking of God.

**d)** It was “with all his heart”.

**3)** The result of Hezekiah’s godliness and passion for God is stated, “So he prospered.” vs. 21e