

9/8/19

2Chron. 32-33

We continue with the revival in the time of Hezekiah and now will see that revival did not mean there were no difficult times, as Assyria threatens Hezekiah.

32:1-8 The preparations for Assyria invasion of Judah.

32:1-3 The encampment against Judah.

- 1) The period of time is stated, “After these deeds of faithfulness.” vs. 1a
 - a) The person referred to is Hezekiah.
2Chron. 31:20-21
 - b) The “deeds of faithfulness” identify the reforms in view of the revival of God.
 - c) Though Hezekiah was a good and obedient king, testing and trial of faith came to him.
 - * The believer should not think trials and the tests of our faith strange. 1Pet. 4:12; Ja. 1:2-4
- 2) The route of the invasion of Assyria, “Sennacherib king of Assyria came and entered Judah; he encamped against the fortified cities, thinking to win them over to himself.” vs. 1b-d

a) Sennacherib was the son of Sargon, father of Esarhaddon and king of Syria that reigned from 705-681 B.C.

b) The date is the 14th year of Hezekiah, a good number of years after the Passover, 702-1 B.C. 2King 18:14

c) The fortified cities

d) The parallel passage is shorter. 2Kings 18:13-20:21

- 3) The decision to defend Jerusalem offensive, “And when Hezekiah saw that Sennacherib had come, and that his purpose was to make war against Jerusalem, he consulted with his leaders and commanders to stop the water from the springs which were outside the city; and they helped him.” vs. 2-3
 - a) Without water the enemy could not maintain a long siege.
 - b) While Jerusalem would have water from the Pool of Gihon.

32:4-8 The preparations against Assyria.

- 1) The plan of reducing water sources was implemented by the people, “Thus many people gathered together who stopped all the springs and the brook that ran through the land, saying, “Why should the kings of Assyria come and find much water?” vs. 4
 - * To prevent the Assyrians having easy access to water.

- 2) The fortifying of the city, “And he strengthened himself, built up all the wall that was broken, raised it up to the towers, and built another wall outside; also he repaired the Millo in the City of David, and made weapons and shields in abundance.” vs. 5

* Near the Jewish quarter one of the wall Hezekiah built has been excavated.

- 3) The appointment of military leaders, “Then he set military captains over the people, gathered them together to him in the open square of the city gate, and gave them encouragement, saying.” vs. 6
- 4) The words of encouragement to stand against the enemy, “Be strong and courageous; do not be afraid nor dismayed before the king of Assyria, nor before all the multitude that is with him; for there are more with us than with him.” vs. 7
- a) To be strong and courageous.
 - b) To not be afraid or cowardly.
 - c) The reason was there were more with them than the Assyrians, implying the angels of God.
- 5) The contrast and distinction between them and the Assyrians. vs. 8
- a) The contrast was the Assyrian were mere men, with them was Yahweh their God, “With him is an arm of flesh; but with us is the LORD our God.” vs. 8a-b

- b) The distinction was God was defending them, “to help us and to fight our battles.” vs. 8c
- c) The outcome was good, “And the people were strengthened by the words of Hezekiah king of Judah.” vs. 8d

32:9-16 The verbal intimidation by Assyria towards Judah for trusting in Yahweh.

32:9-11 The Assyrians mocked the people of Judah for trusting the words of Hezekiah that God would deliver them.

- 1) The military spokesmen for the King of Assyria, “After this Sennacherib king of Assyria sent his servants to Jerusalem (but he and all the forces with him laid siege against Lachish), to Hezekiah king of Judah, and to all Judah who were in Jerusalem, saying.” vs. 9
- 2) The appraisal of their foolish decision, “Thus says Sennacherib king of Assyria: ‘In what do you trust, that you remain under siege in Jerusalem?’” vs. 10
- 3) The undermining of Hezekiah’s trust in God to deliver them, ““Does not Hezekiah persuade you to give yourselves over to die by famine and by thirst, saying, ‘The LORD our God will deliver us from the hand of the king of Assyria?’”” vs. 11

32:12-16 The Assyrians mocked Hezekiah for believing Yahweh was more powerful than the gods of Assyria.

- 1) The reform of Hezekiah was viewed as a contradiction of his confidence, ““Has not the same Hezekiah taken away His high places and His altars, and commanded Judah and Jerusalem, saying, “You shall worship before one altar and burn incense on it?”” vs. 12
* The parallel passage. 2Kings 19; Is. 36-37
- 2) The reminder about the Assyrian kings defeat of peoples and their gods, ““Do you not know what I and my fathers have done to all the peoples of other lands? Were the gods of the nations of those lands in any way able to deliver their lands out of my hand?”” vs. 13
- 3) The arrogant false confidence to defeat the God of Israel, ““Who was there among all the gods of those nations that my fathers utterly destroyed that could deliver his people from my hand, that your God should be able to deliver you from my hand?”” vs. 14
- 4) The plead to not believe the words of Hezekiah, ““Now therefore, do not let Hezekiah deceive you or persuade you like this, and do not believe him; for no god of any nation or kingdom was able to deliver his people from my hand or the hand of my

fathers. How much less will your God deliver you from my hand?”” vs. 15

- 5) The personal attack on God and His people, ““Furthermore, his servants spoke against the LORD God and against His servant Hezekiah.”” vs. 16

32:17-23 The written blasphemous words of Assyrian against the God of Israel.

32:17-19 The Assyrians challenged the God of Israel.

- 1) The mistake of the Assyrians was to compare the God of Israel with other false gods, “He also wrote letters to revile the LORD God of Israel, and to speak against Him, saying, “As the gods of the nations of other lands have not delivered their people from my hand, so the God of Hezekiah will not deliver His people from my hand.”” vs. 17
- 2) The intimidation of the Assyrians was declared in the Hebre tongue, “Then they called out with a loud voice in Hebrew to the people of Jerusalem who were on the wall, to frighten them and trouble them, that they might take the city.”” vs. 18
- 3) The Assyrians concluded the God of Israel was another false god, “And they spoke against the God of Jerusalem, as against the gods of the people of the earth--the work of men’s hands.”” vs. 19

32:20-23 The Assyrians challenge was excepted by the God of Israel.

- 1) The combined intercession to God to defend Jerusalem, “Now because of this King Hezekiah and the prophet Isaiah, the son of Amoz, prayed and cried out to heaven.” vs. 20
- 2) The destruction of the Assyrians by God, “Then the LORD sent an angel who cut down every mighty man of valor, leader, and captain in the camp of the king of Assyria.” vs. 21a-b
* Jesus will return with ten-thousand of His saints and holy angles to set up the Kingdom. Jude 14-15; Lk. 9:26
- 3) The judgment of God over Sennecherib, “ So he returned shamefaced to his own land. And when he had gone into the temple of his god, some of his own offspring struck him down with the sword there.” vs. 21c-d
- 4) The proclamation of God’s deliverance from all enemies, “Thus the LORD saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all others, and guided them on every side.” vs. 22
- 5) The celebration over God’s deliverance, “And many brought gifts to the LORD at Jerusalem, and presents to Hezekiah king of Judah, so that he was exalted in the sight of all nations thereafter.” vs. 23

32:24-33 The chastening and prosperity of Hezekiah.

32:24-26 The sickness and healing of Hezekiah.

- 1) The sickness was from God, “In those days Hezekiah was sick and near death, and he prayed to the LORD; and He spoke to him and gave him a sign.” vs. 24
 - a) God told Hezekiah through Isaiah to get his house in order because he was going to die.
 - b) Hezekiah cried and prayed to God and He told him to put a fig on the boil and would extend his life 15 years.
 - c) The sign was turning back the shadow of the sundial ten degrees.
* The parallel passages. 2Kings 20:1-11; Is. 38:1-8
 - d) Hezekiah would have been better off if he would have died for Manasseh the most wicked king was born to him, destorying all God had done through him.
* There is the perfect will of God and permissive will insisting on our own way, which proves that God predestines everything and nothing is ever by the free-will of man.
- 2) The reason was pride, “But Hezekiah did not repay according to the favor shown him, for his heart was lifted up; therefore wrath was

looming over him and over Judah and Jerusalem.” vs. 25

a) This refers to the time after God healed Hezekiah and the Babylonians ambassadors came with gifts hearing of his healing and in his pride he showed him all his treasures. Is. 38:1-8

b) This appears again. vs. 31

3) The repentance of Hezekiah, “Then Hezekiah humbled himself for the pride of his heart, he and the inhabitants of Jerusalem, so that the wrath of the LORD did not come upon them in the days of Hezekiah.” vs. 26

* Isaiah the prophet prophesied Babylon would come and take all his wealth and wives and children and make the eunuchs and simply said, “At least I will have peace in my days.” Is. 39:1-8

32:27-29 The wealth of Hezekiah.

- 1) The precious metals and gems, “Hezekiah had very great riches and honor. And he made himself treasuries for silver, for gold, for precious stones, for spices, for shields, and for all kinds of desirable items.” vs. 27
- 2) The produce of the land, properties and flocks, “storehouses for the harvest of grain, wine, and oil; and stalls for all kinds of livestock, and folds for flocks. Moreover he provided cities for himself, and possessions

of flocks and herds in abundance.’ vs. 28-29b

3) The person that gave Hezekiah this wealth, “for God had given him very much property.” vs. 29c

32:30-31 The wisdom and arrogance of Hezekiah.

1) The masterful engineering feat of Hezekiah, “This same Hezekiah also stopped the water outlet of Upper Gihon, and brought the water by tunnel to the west side of the City of David. Hezekiah prospered in all his works.” vs. 30

a) This is the tunnel of Hezekiah carved out, it is seventeen hundred feet long from the pool of Gihon to the pool of Siloam, bringing water into the city during the Assyrian siege.

b) They started from both ends and met in the middle where there is a right angle, being just a bit off when they met.

2) The miserable failure of Hezekiah, “However, regarding the ambassadors of the princes of Babylon, whom they sent to him to inquire about the wonder that was done in the land, God withdrew from him, in order to test him, that He might know all that was in his heart.” vs. 31

a) His pride caused him to show his entire wealth to the Babylonian embassdors.

- b) Babylon would take Judah captive and remove all the wealth and his family. vs. 31; Is. 39:1-8

32:32-33 The summary statement about Hezekiah.

- 1) The supplementary record about Hezekiah, “Now the rest of the acts of Hezekiah, and his goodness, indeed they are written in the vision of Isaiah the prophet, the son of Amoz, and in the book of the kings of Judah and Israel.” vs. 32
- 2) The death and honor bestowed on Hezekiah, “So Hezekiah rested with his fathers, and they buried him in the upper tombs of the sons of David; and all Judah and the inhabitants of Jerusalem honored him at his death.” vs. 33a-b
- 3) The successor of Hezekiah, “Then Manasseh his son reigned in his place.” vs. 33c

33:1-25 The reign of Manasseh.

33:1-11 The wicked life of Manasseh.

33:1-3 The ascension and character of Manasseh

- 1) The age and length of the reign of Manasseh, “Manasseh was twelve years old when he became king, and he reigned fifty-five years in Jerusalem.” vs. 1
 - a) Manasseh was born three years after God extended his life.

- b) Hezekiah was a good godly king, yet his son Manasseh chose to be the most evil king.
 - c) Manasseh has the longest reign of kings, do not equate longevity with righteousness or short life with evil as absolutes.
- 2) The following of pagan practices, “But he did evil in the sight of the LORD, according to the abominations of the nations whom the LORD had cast out before the children of Israel.” vs. 2
 - a) The evil was “in the sight of the LORD”, the abomination of the nations.
 - b) There are seven nations named, “When the LORD your God brings you into the land which you go to possess, and has cast out many **nations** before you, the Hittites and the Girgashites and the Amorites and the Canaanites and the Perizzites and the Hivites and the Jebusites, **seven nations** greater and mightier than you.” Deut. 7:1
 - c) Luke confirms this. Acts 13:19
 - 3) The setting up of pagan shrines, “For he rebuilt the high places which Hezekiah his father had broken down; he raised up altars for the Baals, and made wooden images; and he worshiped all the host of heaven and served them.” vs. 3
 - a) The altars to Baals, the various fertility gods.

- 1)) Ahab had married Jezebel the daughter of Ethbaal, King of the Sidonians and served and worshipped Baal, setting up an alter to Baal, in the temple of Baal he built in Samaria and Jezebel killed the prophets of Yahweh. 1Kings 16:31-32b; 1Kings 18:4
- 2)) Elijah challenged and defeated the prophets of Baal at Mount Carmel. 1Kings 17
- b) Wooden images, the groves of sexual rites.
- c) The worship of nature, “the host of heaven,” astrology and horoscopes.

33:4-11 The pagan idoles and devotion of Manasseh.

- 1) The defiling of the temple with pagan altars, “He also built altars in the house of the LORD, of which the LORD had said, “In Jerusalem shall My name be forever. And he built altars for all the host of heaven in the two courts of the house of the LORD.” vs. 4-5
 - a) The worship of false gods and nature.
 - b) The inner and outer court.
 - c) The Shekinah glory departed from the temple, possibly at this time. Ezk. 10:18
- 2) The personal abominable practices, “Also he caused his sons to pass through the fire in

the Valley of the Son of Hinnom; he practiced soothsaying, used witchcraft and sorcery, and consulted mediums and spiritists.” vs. 6a-d

- a) In the Valley of Hinnom they worshipped Molech and sacrificed the children on his red-hot burning arems. 2Kings 23:10; 2Chron. 28:3
 - b) Today it is abortion, a more barbaric way to kill your own children because we have the science to prove it is a child, 60 million since Roe versus Wade in 1973.
 - c) The Valley of Hinnom was made into the dump of the city where the fire was never quenched and the worm never died and Jesus likened to Gehenna, the Lake of Fire for the eternal abode of all unbelievers. 2Kings 23:10; Lk. 9:41-47; Matt. 25:41
 - d) The occult in every form is forbidden, but is is excepted today, as good, not evil. Deut. 13; 18:8-12
- 3) He practiced every form of the occult forbidden by God. vs. 6b-f
 - a) “He practiced soothsaying. vs. 6b
 - 1)) Soothsaying “anon” to make appear, magic, conjure spells, observe times.
 - 2)) Tarot cards Ouija-boards.
 - b) He “used witchcraft.” vs. 6c

- 1)) Witchcraft “nachash”, practice of divination, enchantments, fortunetelling, omens and drugs.
- 2)) An observer of signs, a warlock.
- c) He “used sorcery. vs. 6c
 - 1)) The word sorcery “kashaph”, for deceiving and conjure spells.
 - 2)) The terms are related and overlap.
- d) He “consulted mediums.” vs. 6d
 - 1)) Mediums “yidd@”, one who has a familiar spirit, channelers,
 - 2)) Like Shirley McClain and A.J. Knight of the New Age movement.
- e) He “consulted spiritists.” vs. 6e
 - 1)) Spiritist “owb”, a necromancer, one who evokes the dead.
 - 2)) Familiar spirits, demons for guides.
- 4) The personal offence to God, “He did much evil in the sight of the LORD, to provoke Him to anger.” vs. 6e
 - a) The holiness of God was violated.
 - b) The wrath of God was deserved.
- 5) The desecration of the temple with pagan images, “He even set a carved image, the idol which he had made, in the house of God, of which God had said to David and to Solomon his son, “In this house and in Jerusalem, which I have chosen out of all the tribes of Israel, I will put My name forever.” vs. 7

- a) Second Kings tells us it was Asherah. 2Kings 21:7
- b) The Canaanite goddess of fortune and happiness, the physical image.
- c) This is the second time God states Jerusalem belongs to Him, placing His name in His city!
- 6) The conditional promise, “and I will not again remove the foot of Israel from the land which I have appointed for your fathers-- only if they are careful to do all that I have commanded them, according to the whole law and the statutes and the ordinances by the hand of Moses.” vs. 8
 - a) The promise had a condition of faithfulness. Deut. 37-38; Lev. 26
 - b) At the dedecation of the temple. 1Kings 8: 2Chron. 6
- 6) The surpassing sin of Manasseh, “So Manasseh seduced Judah and the inhabitants of Jerusalem to do more evil than the nations whom the LORD had destroyed before the children of Israel.” vs. 9
 - a) Spiritual deception produced more evil.
 - b) Deceived beleiver can become worse than unbeliever.
- 7) The judgment of Mannasseh by God. vs. 10-11
 - a) The reason was for the rebellious disobedience, “And the LORD spoke to

Manasseh and his people, but they would not listen.” vs. 10

* Total rejection of God and His warnings!

- b)** The consequences was to go into captivity, “Therefore the LORD brought upon them the captains of the army of the king of Assyria, who took Manasseh with hooks, bound him with bronze fetters, and carried him off to Babyon.” vs. 11
- 1))** Carrying captive off with hooks in their lips was practiced by the Assyrians. Amos 4:2
- 2))** Bronze is symbolic of judgment.

33:12-17 The conversion of Manasseh.

33:12-13 The repentance of Manasseh.

- 1)** The repentance of Manasseh, “Now when he was in affliction, he implored the LORD his God, and humbled himself greatly before the God of his fathers.” vs. 12
- a)** First this magnifies the grace and mercy of God, there is no one too far gone, if they respond to God’s repentance.
- b)** Second this is not a promise that all will come back or be saved at the end!
- 2)** The restoration of Manasseh. vs. 13-15
- a)** The petition of Manasseh, “and prayed to Him; and He received his entreaty, heard

his supplication, and brought him back to Jerusalem into his kingdom.” vs. 13a-d

- b)** The repentance and salvation of Manasseh was genuine, “Then Manasseh knew that the LORD was God.” vs. 13e

33:14-17 The reforms of Manasseh.

- 1)** The rebuilding of the walls, “After this he built a wall outside the City of David on the west side of Gihon, in the valley, as far as the entrance of the Fish Gate; and it enclosed Ophel, and he raised it to a very great height.” vs. 14a-e
- a)** Assyria began to decline in power around 647 B.C.
- b)** Manasseh reigned till 642 B.C.
- c)** Ophel was a ridge of hills in the old city of David.
- 2)** The re-securing of the cities, “Then he put military captains in all the fortified cities of Judah.” vs. 14f
- * ASsthe first line of defense.
- 3)** The removing of all the idolatry, “He took away the foreign gods and the idol from the house of the LORD, and all the altars that he had built in the mount of the house of the LORD and in Jerusalem; and he cast them out of the city.” vs. 15
- * He should have destroyed them, not simply removed them.

- 4) The re-establishing of the worship of Yahweh. vs. 16-17
- a) The return to true worship, “He also repaired the altar of the LORD, sacrificed peace offerings and thank offerings on it, and commanded Judah to serve the LORD God of Israel.” vs. 16
 - b) The regrettable evil influence, “Nevertheless the people still sacrificed on the high places, but only to the LORD their God.” vs. 17

33:18-25 The recapitulation and death of Manasseh.

33:18-20 The supplementary material about Manasseh.

- 1) The added details about Manasseh in the book of kings, “Now the rest of the acts of Manasseh, his prayer to his God, and the words of the seers who spoke to him in the name of the LORD God of Israel, indeed they are written in the book of the kings of Israel.” vs. 18
* The parallel passages. 2Kings 20; Is. 38
- 2) The added details about Manasseh in the prophets, “Also his prayer and how God received his entreaty, and all his sin and trespass, and the sites where he built high places and set up wooden images and carved images, before he was humbled, indeed they

are written among the sayings of Hozai.” vs. 19

- a) The confirmation of the genuine repentance of Manasseh
 - b) We do not know who the prophet Hozai is.
- 3) The summary statement about Manasseh, “So Manasseh rested with his fathers, and they buried him in his own house. Then his son Amon reigned in his place.” vs. 20
* In the garden of his own house, in the garden of Uzza. 2Kings 21:18

33:21-25 The successor of Hezekiah.

- 1) The age and length of reign of Amon, “Amon was twenty-two years old when he became king, and he reigned two years in Jerusalem.” vs. 21
* From 643/42-641/40 B.C.
- 2) The wicked life of Amon, “But he did evil in the sight of the LORD, as his father Manasseh had done; for Amon sacrificed to all the carved images which his father Manasseh had made, and served them.” vs. 22
 - a) Manasseh escaped his idolatry and judgment from God.
 - b) His son did not by his own choosing.
- 3) The pride of Amon, “And he did not humble himself before the LORD, as his father

Manasseh had humbled himself; but Amon trespassed more and more.” vs. 23

* Evil is not static, but progressive and downward and darker!

- 4) The assassination of Amon, “Then his servants conspired against him, and killed him in his own house.” vs. 24
- 5) The punishment of the assassins of Amon, “But the people of the land executed all those who had conspired against King Amon.” vs. 25a
- 6) The successor of Amon, “Then the people of the land made his son Josiah king in his place.” vs. 25b