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**Hezekiah's Great Revival Passover**  
**2Chron. 30:1-27**

The greatest authority of Revival was J. Edwin Orr who died in 1987 at age 75, he said the following, "The important thing to remember is repentance is the prelude to revival. The Church must first Repent."  
\* He stated, "It is impossible to revive something that has never been alive. The word "Revive" in its ordinary sense, means the coming of life and renewal to something that has already possessed life"

We want to look at the Passover by Hezekiah during revival that is laid out for us in three movements.

2Chron. 31:1-27

- I.** The preparations for Passover. vs. 1-12
- II.** The celebration of Passover. vs. 13-20
- III.** The prolongation of the feast joined with the Passover. vs. 21-27

**I. The preparations for Passover. vs. 1-12**

- A.** The proclamation during the revival went forth by letters written and sent by Hezekiah. vs. 1-5
  - 1.** The invitation was an act to demonstrate their unity inspite of the division of the nation, "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 to the Southern kingdom of David.
- c.** Ephraim and Manasseh were two of the ten tribes of a surviving remnant of the northern kingdom that was under tribute by Shalmaneser king of Assyria, who had already taken some captives, Gad, Ruben and half of Manasseh east of the Jordan, imprisoned king Hosea and would 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
  - \* In the fourth year of Hezekiah Shalmaneser besieged Samaria and took it in Hezekiah's sixth year. 2Kings 18:9
- d.** The location was to the temple at Jerusalem, the true "house of the LORD", opposed to the pagan calf shrines set up by Jeroboam at Bethel and Dan. 1Kings 12:28-29
  - \* 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
- 2.** The God of the revival directed 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 priests ceremonially clean, “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 sufficient people, “nor had the people gathered together at Jerusalem.” vs. 3c
4. The agreement was unanimous. vs. 4-5
- a. There was a united concensus, “And the matter pleased the king and all the assembly.” vs. 4
  - b. There was a practical plan. 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 past failure to keep the Passover according to the Law, “since they had not done it for a long time in the prescribed manner.” vs. 5d

- B. The proclamation was declared by messengers sent out to read the letters of invitation. vs. 6-12
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
      - 1) The runners were sent by the authority of King Hezekiah and the leaders.
      - 2) The runners were faithful to the king.
    - 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
      - 1) The message was clear by the word return “shuwb” means to return back to their covenant God, Yahweh, the God of the Patriarchs.
      - 2) The word is an imperative command to be revived, not a suggestion.
      - 3) The promise was God would return to “the remnant”.

- c. Not all had been taken captive is clearly stated, “who have escaped from the hand of the kings of Assyria.” vs. 6g
- 1) In the 14th year of Hezekiah King of Assyria sent Tartan to rebuke Hezekiah and mock the people for trusting in Hezekiah since he had torn down all the altar, associating the false gods with Yahweh.
  - 2) Tartan told Eliakim and Shebna the gods of Assyria were more powerful, it was foolish to trust in Egypt and sent it in a letter that the people to surrender. 2Kings 18-19; Is. 36-37
  - 3) Hezekiah reading the letter tore his cloath for the Blasphemy and Isaiah prophesied the city would not be taken, not a shoot would be fired, one angel went out and killed 185.000 Assyrian troop in one night, Sennacherib king of Assyria returned to Assria and assacined as he worshipped in the temple of Nisroch. 2Kings 19
2. The message was a stern warning to ongoing rebellion after their deserved judgment. vs. 7
- a. The warning was to not repeat the sins of their father and brothers, “And do not be like your fathers and your brethren, who trespassed against the LORD God of their fathers.” vs. 7a-b

- 1) The word trespass “ma’ al”, means a willful, unfaithful and treacherous act.
  - 2) They had broken covenant with Yahweh their God.
- b. Their present siege and captivity was God’s judgment, “so that He gave them up to desolation, as you see.” vs. 7c
- \* “And he (Azariah prophet) 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 for them to be reconcild 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 was stated, “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 was based on the character of God, "for the LORD your God is gracious and merciful." vs. 9d
  - c.** The guarantee of the blessing would come only by repenting, "and will not turn His face from you if you return to Him." vs. 9e
- 5.** The message had two different 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
    - 1)** They laughed "sachaq", in contempt derision showing no respect.
    - 2)** They mocked "la' ag", means to ridicule insulting the messengers.
  - b.** Others received the message, "Nevertheless some from Asher, Manasseh, and Zebulun humbled themselves and came to Jerusalem." vs. 11
    - 1)** Accepting the message of repentance.
    - 2)** Accepting the invitation and returned to the true God and temple.

- 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.** The hand of God being on Judah refers to the revival by God's Spirit.
  - b.** The phrase "singleness of heart", means a united devotion to God by God's doing.
  - c.** The obedience to Hezekiah's command and the leaders was the evidence they believed it was the words from Yahweh.

### Illustration

The two thieves on the cross were given the same opportunity and invitation to be saved, each decided!  
\* So with the entire human race till Jesus returns!

### Application

- 1.** The proclamation of the gospel is a beautiful love letter from God.
  - a.** His concern is to reconcile sinners to Himself.
  - b.** His motive is simply love.
  - c.** His offer is to forgive all past rebellions, trespasses and sin, if a person believes the gospel as an invitation to be pardoned.
 

\* "For God so loved the world that He gave His only begotten son that whosoever believes in Him should not perish but have everlasting life." Jn. 3:16

2. The proclamation of the gospel also is a letter of steadfast love to those having turned away from Jesus.
  - a. Those who have become indifferent, compromising, trespassed and foresaken Jesus.
  - b. His promise is to forgive and reconcile them to Himself.
  - c. He desires to remove the heavy yoke and consequence they have brought on themselves and the consequences of God's judgment..
    - \* "So I will restore to you the years that the swarming locust has eaten, The crawling locust, The consuming locust, And the chewing locust, My great army which I sent among you." Joel 2:25

***The preparation for the Passover was an invitation during revival to return to God!***

## **II. The celebration of Passover. vs. 13-20**

- A. The priests had a delimah at Passover. vs. 13-17
  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
    - a. The Feast of Unleaven took place on April 15-22 for seven days, starting the day after the Passover.
    - b. Again one month later, 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 is the valley between the East-gate and the Mount of Olives.
  - b. Kidron "Qidrown" means dark.
3. The priests ceremonially clean officiated the Passover first. vs. 15
  - a. The priests killed the lambs, "Then they slaughtered the Passover lambs on the fourteenth day of the second month." vs. 15a
  - b. The priests acknowledge their guilt of slothfulness, "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 unsanctified 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. Everything was done God's word.
  - b. Blood was the token of atonement. Lev. 17:11
5. The Levites officiated as substitutes 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. These priests that had not purified themselves in time according to the law.
- b. The Levites stepped in for them and killed the Passover lambs.

**B.** The prayer of Hezekiah that God would honor the men that violated the requirements for Passover. vs. 18-20

1. The men were from Israel, the Northern Kingdom, “For a multitude of the people, many from Ephraim, Manasseh, Issachar, and Zebulun.” vs. 18 a-e
  - a. These were a great number, yet only a remnant that had not been taken into captivity by Assyria, but left in the land.
  - b. Only four tribes as identified.
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 Moses.
  - b. This placed them under God’s judgment.
3. The intercession of Hezekiah for these men is recorded. vs. 18h-19

- a. The request was for those seeking God with a sincere heart, “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.” vs. 18h-19b
  - b. This implies they did not do it willfully, but ignorantly, remember they had been corrupted with idolatry, “though he is not cleansed according to the purification of the sanctuary.” vs. 19c
4. The graciousness answer 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.

### **Illustration**

“And the LORD passed before him and proclaimed, “The LORD, the LORD God, merciful and gracious, longsuffering, and abounding in goodness and truth, “keeping mercy for thousands, forgiving iniquity and transgression and sin, by no means clearing the guilty, visiting the iniquity of the fathers upon the children and the children’s children to the third and the **fourth generation.**” Ex. 34:6-7

### **Application**

1. The believer is no longer under the Old Testament ceremonial rituals, we are sanctified by the death and resurrection of Jesus our Savior.

- a. The early church was constantly pressured by the Judeizers to keep the law. Even circumcision and the church rejected that teaching. Acts 15
- b. Paul told the Colossians that no one is to judge us in food or in drink, or regarding a festival or a new moon or sabbaths, which are a shadow of things to come, but the substance is Christ.” Col. 2:16-17; Rom. 14:1-6; Gal. 3:1-3
- c. There are always individuals or sects that put a mark of superiority when they return to the ceremonial ritual or the emphasis on the Hebrew tradition, etc, which is spiritual pride and arrogance, we are complete in Christ. Col. 2:9-10
- d. The believer does not keep the Sabbath of the Ten Commandments because it is not given to the Gentile, but to Israel, yet we do keep the other nine because they are moral and ethical laws.

2. The believer is to live a life of holiness, sanctified in Christ Jesus.

- a. At regeneration we are saved through the new birth. Jn. 3:3-5; Eph. 2:8-9
- b. After regeneration we are sanctified in Christ Jesus. 1Cor. 1:2
- c. When we fall into sin, we are out of fellowship with Jesus and the Father, so we must go to

Jesus and confess that sin and ask forgiveness to restore our fellowship. 1Jn. 2:1

- d. Sometimes believer in their carnal state of rebellion and unrepentance are dealt with by God in sickness or even death. 1Cor. 11:30
- e. At other times being confronted by those that love them are dealt with severely to the point of ex-communication and turning them over to Satan that they might repent by the conviction of the Holy Spirit, like the young man that was sleeping with his fathers wife, his step mother. 1Cor. 5:4-5

***The celebration of the Passover was the result of revival poured out by God!***

### **III. The prolongation of the feast joined with the Passover. vs. 21-27**

- A. The celebration of the Feast of Unleaven followed the Passover. vs. 21-22
  - 1. The remnant of Israel also partook of the Unleavened Feast the next day after the Passover. vs. 21
    - a. The occasion was a joyous ones, “So the children of Israel who were present at Jerusalem kept the Feast of Unleavened Bread seven days with great gladness.” vs. 21a
      - 1) Notice the careful and purposeful distinction between those of Israel,

- the Northern kingdom and those of Judah, the Southern kingdom.
- 2) The Feast of Passover are closely related, but distinct. Ex. 12:15
    - a) The Feast of Passover would follow seven days of eating unleavened bread.
    - b) On the first day they were to remove leaven from your houses.
    - c) The stern warning was, that whoever ate leavened bread from the first day until the seventh day, that person would be cut off from Israel.
  - 3) The first and seventh day were holy convocation, or Sabbaths, no work was to be done, except for food preparations. Ex. 12:16
  - 4) The Jews were to observe the Feast of Unleavened Bread, to commemorate the very day Yahweh brought the armies of Israel out of the land of Egypt. And were obligated to observe this day throughout your generations as an everlasting ordinance. Ex. 12:17
- 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

- 1) This was an entire week of praise “halel” meaning to boast or glory in God to God by the family of Aaron.
  - 2) The word singing is in italics indicating it is not found in the original text, but inserted to complement the text.
  - 3) The musical instruments in Hebrew are described as loud “oz” strong, literally as instruments of power.
2. The commendation of Hezekiah of the Levites. vs. 22
- a. He commended them for teaching the word of God, “And Hezekiah gave encouragement to all the Levites who taught the good knowledge of the LORD.” vs. 22a
    - 1) The word of God had been corrupted by the Northern Kingdom and the South Judah had been contaminated.
    - 2) The teaching of God’s word was most important and necessary reform of the revival to turn from their idolatrous practices and grow spiritually.
  - b. He commended them 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

- 1) Peace offering were a time of eating, communing with God in fellowship.
- 2) This was a time of a great spiritual revival!

**B.** The extension of the Feast of Unleaven Bread.  
vs. 23-27

1. The celebration was carried over longer, “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
  - a. It had been about 206 or so years since the division of the kingdom under Rehoboam, 931-725 B.C.

- b. The remnant of Israel not taken captive and sojourners or proselytes, all rejoiced as one nation in this great Passover due to the revival God poured out.
4. The summary statement on the Passover and Feast of Unleaven Bread during the revival of Hezekiah is God’s commentary to those of the past, “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 the periods 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 traditional prescribed blessing by the priest was given by God to Moses and involved protection, favor and guidance, “And the LORD spoke to Moses, saying: Speak to Aaron and his sons, saying, ‘This is the way you shall bless the children of Israel. Say to them. The LORD bless you and keep you; The LORD make His **face shine** upon you, And be gracious to you; The LORD lift up His countenance upon you, And give you peace.’” Num. 6:22-26

- b. The prayers of the priests and Levites were addressed to heaven, the dwelling of God, as intercessors and mediators of the people.

### **Illustration**

J. Edwin Orr,, the greatest authority on revivals told how Evan Roberts was the instrument to the Welsh Revival of 1904 as God sent him and he spoke to 17 believers about four things necessary for revival every church was packed.

1. You must confess all known sin and put and wrong right again.
2. You must put away any doubtful habit.
3. You must obey the Spirit promptly.
4. You must confess your faith publicly.

\* In weeks every church was packed out. As a result of God's people being revived 100, 000 were saved! Bars went broke, crime went down, so policemen were laid off.

### **Application**

1. The sovereign move of God to revive the people of God is the only hope for our nation that may as a result might repent of their sins.
  - a. To express their gratitde to Jesus for who He is, all He has done for them and His faithfulness.
  - b. To give a witness the community of our love and commitment to Jesus and reach the lost.
  - c. To allow God to deal with out hearts by His Spirit.

\* “And do not be drunk with wine, in which is dissipation; but be filled with the Spirit, speaking to one another in psalms and hymns and spiritual **songs**, **singing** and making melody in your heart to the Lord, giving thanks always for all things to God the Father in the name of our Lord Jesus Christ, submitting to one another in the fear of God.” [Eph. 5:18-21](#); [Col. 3:16](#)

2. The teaching of the word of God must be the highest priority to the Pastor and the people of God.
  - a. The word of God provides God's revelation of objective truth that never changes, so it supercedes culture and traditions.
 

\* Paul said, “For this reason we also thank God without ceasing, because when you received the **word** of God which you heard from us, you welcomed it not as the **word** of men, but as it is in **truth**, the **word** of God, which also effectively works in you who believe.” [1Thess. 2:13](#)
  - b. The word of God causes growth, develepment and maturity of the believer.
 

\* ”Till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ; that we should no longer be children, tossed **to** and **fro** and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting, but, speaking

the truth in love, may grow up in all things into Him who is the head--Christ-- from whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love.” Eph. 4:13-16

- c. The word of God allows us to examine what is true and what is not.  
 \* “These were more fair-minded than those in Thessalonica, in that they received the word with all readiness, and searched the Scriptures daily to find out whether these things were so.” Acts 17:11
- d. The teaching of doctrine is the greatest focus in the Bible, especially the Pastoral epistles the responsibility of the Pastor to protect the believers from deception.
- 1) “Take heed to yourself and to the **doctrine**. Continue in them, for in doing this you will save both yourself and those who hear you.” 1Tim. 4:16
  - 2) “For the time will come when they will not endure sound **doctrine**, but according to their own desires, because they have itching ears, they will heap up for themselves teachers; and they will turn their ears away from the truth, and be turned aside to fables. But you be watchful in all things, endure afflictions,

do the work of an evangelist, fulfill your ministry.” 2Tim. 4:3-5

3. The purpose and outcome of revival is to awaken and revive believers who have become indifferent, compromising and complacent to God and His word.
  - a. Bringing about repentance.
  - b. Bringing a return to the study of God’s word.
  - c. Bringing about a seeking of God in prayer.
    - 1) “Let Your hand be upon the man of Your right hand, Upon the son of man whom You made strong for Yourself. Then we will not turn back from You; **Revive us**, and we will call upon Your name. Restore us, O LORD God of hosts; Cause Your face to shine, And we shall be saved! Ps. 80:17-19
    - 2) “Restore us, O God of our salvation, And cause Your anger toward us to cease. Will You be angry with us forever? Will You prolong Your anger to all generations? Will You not **revive us** again, That Your people may rejoice in You? Show us Your mercy, LORD, And grant us Your salvation.” Ps. 85:4-7

***The prolongation of the feast joined with the Passover magnified the revival by the hand of God!***

### **Conclusion**

This is the Passover by Hezekiah during revival laid out for us in three movements.

- I. The preparations for the Passover was an invitation during revival to return to God!

- II.** The celebration of the Passover was the result of revival poured out by God!
- III.** The prolongation of the feast joined with the Passover magnified the revival by the hand of God!