

2 Chronicles Chapter 32

Verses 1-23: Hezekiah's dealings with Sennacherib, king of Assyria (ca. 705 – 681 B.C.; see notes on 2 Kings 18:13 – 19:37; Isa. Chapters 36 and 37). The Assyrian king came because Hezekiah, determined to recover the independence of his nation, refused to pay the tribute his father had bound him to pay to Assyria. Sennacherib retaliated, and Hezekiah fortified the city (verse 5), and trusted God (verses 8, 11), who delivered them (verses 21-22), and was glorified (verse 23).

2 Chronicles 32:1 "After these things, and the establishment thereof, Sennacherib king of Assyria came, and entered into Judah, and encamped against the fenced cities, and thought to win them for himself."

The author of Kings reports that Hezekiah's trust in the Lord had been rewarded with good success for his nation (2 Kings 18:5-7). As examples of that success in political affairs, he mentions victory over the Philistines (2 Kings 18:13-16). Hezekiah's preparations for an Assyrian attack against spiritual encouragement to the citizens of Jerusalem (verses 6-8).

It appears that even though Hezekiah had re-established worship in the temple in Jerusalem, and even though his heart was stayed upon God, Sennacherib, king of Assyria, came and camped against the fenced cities of Judah.

2 Chronicles 32:2 "And when Hezekiah saw that Sennacherib was come, and that he was purposed to fight against Jerusalem,"

Into the land of Judah, which he perceived and understood by reports brought to him. And that he was purposed to fight against Jerusalem. To besiege it and take it, if possible. This he saw was his design, by taking the fenced cities in his way, and coming forward with his forces.

Verses 3-5: Since walls surrounded ancient cities, sieges posed a tremendous threat because the inhabitants would die of hunger or thirst when supplies ran out. On the other hand, conducting a siege required tremendous supplies of food and water. By diverting the water supply, Hezekiah was better prepared to win in case of a siege.

2 Chronicles 32:3 "He took counsel with his princes and his mighty men to stop the waters of the fountains which [were] without the city: and they did help him."

With his nobles, and the officers of his army. What steps should be taken to resist, retard, and distress the enemy, and among the rest what follows was proposed.

"To stop the waters of the fountains which were without the city": That so the Assyrian army would find it difficult to supply themselves with water, which was an article of great importance.

"And they did help him": To stop the fountains, not only with their advice how to do it, but with their men, their servants, who assisted those that Hezekiah employed in this work.

The Assyrians had attacked Israel and taken captive the people, and left just a remnant. This had been so easy for them that they now decided to come against Judah, and even Jerusalem. The Assyrians had underestimated the power of the God of Judah. Hezekiah had inquired of his mighty men about what they could do to stop this onslaught. They decided to stop the flowing water from the fountains just outside the city. This would make it much more difficult for Sennacherib.

2 Chronicles 32:4 "So there was gathered much people together, who stopped all the fountains, and the brook that ran through the midst of the land, saying, Why should the kings of Assyria come, and find much water?"

At the instance of Hezekiah, his nobles and officers.

"Who stopped all the fountains": Perhaps by laying planks over them, and earth upon them, so that it could not be discerned there were any fountains there.

"And the brook that ran through the midst of the land": Which, according to Kimchi, was Gihon (2 Chron. 32:30), which was near Jerusalem. The stream of this very probably they turned into channels underground, whereby it was brought into the city into reservoirs there provided. That that might have a supply during the siege, while the enemy was distressed for want of it.

"Saying, why should the kings of Assyria come and find much water?" By which means they would be able to carry on the siege to a great length, when otherwise they would be obliged to raise it quickly. Mention is made of kings of Assyria, though there was but one. With whom there might be petty kings, or tributary ones. And, besides, as he boasted, his princes were altogether kings (Isa. 10:8).

They wanted to make it difficult for the army of Assyria to find water. This was possibly, speaking of the pool of Siloam. This was speaking of the brook that ran through the center of the city. If the kings of Assyria found a great deal of water, they would want this land for themselves.

2 Chronicles 32:5 Also he strengthened himself, and built up all the wall that was broken, and raised [it] up to the towers, and another wall without, and repaired Millo [in] the city of David, and made darts and shields in abundance.

In the Lord his God, and fortified his city, and put it in the best manner of defense he could.

"And built up all the wall that was broken": Which was broken from the gate of Ephraim to the corner gate by Joash king of Israel. And though it might have been repaired by Uzziah, it might again be broken down in the times of Ahaz, by Pekah, king of Israel, or some other enemy (see 2 Chron. 25:3).

"And raised it up to the towers": From the corner tower to the tower of the gate of Ephraim, which, as before observed, had been broken down.

"And another wall without": A second wall, either all around the city, or at such a part of it which was weakest. Josephus says the city of Jerusalem had three walls about it.

"And repaired Millo in the city of David": A wall on the north side of the city.

"And made darts and shields in abundance": Darts to cast from the walls of the city, to annoy the enemy with. And shields to defend them from those of the enemy.

We see that Hezekiah was doing everything within his power to fortify the city, and make it as unattainable as possible. The wall was a deterrent to an oncoming army. Hezekiah repaired the breaks in the wall, and even made the existing wall taller. It appears they hurriedly constructed another wall around the existing one to stop the oncoming army. Millo was a fortress within the walls of Jerusalem. Even the darts and shields were a preparation to fight if necessary.

2 Chronicles 32:6 "And he set captains of war over the people, and gathered them together to him in the street of the gate of the city, and spake comfortably to them, saying,"

To teach them the exercises of war, to lead them on against the enemy. To direct them where to stand, and what to do in defense of the city.

"And gathered them together to him in the street of the gate of the city": The street which led to the gate, and was large and commodious to assemble the people in.

"And spake comfortably to them": To animate and encourage them to hold out the siege, and do all they could to repel the enemy.

"Saying": as follows.

Hezekiah kept no secrets from his people. He brought the men together to encourage them. Comfortably means he did not speak with alarm.

Verses 7-8: The rallying cry of Hezekiah to "be strong and courageous" echoes the prophetic words of God delivered to King Jehoshaphat (chapter 20). Just as God proved a mighty warrior for Jehoshaphat, so He proved Himself again with Hezekiah.

2 Chronicles 32:7 "Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that [is] with him: for [there be] more with us than with him:"

Be of good heart and spirit, and acquit yourselves like men.

"Be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him": Which was very large; for no less than 185,000 were slain of them by an angel in one night (2 Kings 19:35).

"For there be more with us than with him": though not in number, yet in power and might. And if angels are meant, they are more in number": But it seems, by what follows, that Hezekiah had only the Lord his God in his thoughts and view.

In the physical sense, the Assyrian army greatly outnumbered the army of Judah. It would be the natural thing to greatly fear this on-coming army. Hezekiah was speaking faith to these men in his army. "If God be for you, who can be against you", was about what Hezekiah was saying.

2 Chronicles 32:8 "With him [is] an arm of flesh; but with us [is] the LORD our God to help us, and to fight our battles. And the people rested themselves upon the words of Hezekiah king of Judah."

Only weak, frail, mortal men, not at all to be feared. Nothing in comparison of the Lord.

"But with us is the Lord our God, to help us, and to fight our battles": Who is the Lord God Almighty, who has the host of heaven at his command, and with whom all the inhabitants of the earth are as nothing. The Targum is, "the Word of the Lord our God is for us to help us, and fight our battles:"

"And the people rested themselves upon the words of Hezekiah king of Judah": Not upon his bare words, but on what was contained in them. On the strength and power of the Lord God he assured them was on their side. They believed what he said to be true, and trusted in the Lord that he would save them.

Hezekiah had placed his faith in his LORD. He encouraged his men to do the same. This large Assyrian army was strong in the flesh, but God was not with them. The army of Judah was weak in the flesh, but strong in their LORD. God would fight the battle for Judah, if they would trust Him.

Verses 9-19: "Sennacherib king of Assyria" engaged in typical tactics of intimidation. He sought to undermine Jerusalem's confidence in God. In the ancient world, rulers equated military victory with the victory of their god. Sennacherib likely reasoned that if Jerusalem thought its God was weak, they would give up the fight. Hezekiah, knowing God is strong, continued to trust the Lord (see also 2 Kings chapters 18 - 20).

These verses contain a condensation of the material in (2 Kings 18:19-37; 19:10-13:1; see notes on those).

2 Chronicles 32:9 "After this did Sennacherib king of Assyria send his servants to Jerusalem, (but he [himself laid siege] against Lachish, and all his power with him,) unto Hezekiah king of Judah, and unto all Judah that [were] at Jerusalem, saying,"

Who are mentioned by name (2 Kings 18:17). This was after Hezekiah had given him a large quantity of silver and gold to depart, and he did depart from him (2 Kings 18:14).

"But he himself laid siege against Lachish, and all his power with him": One of the cities of Judah (see Isa. 36:2). From hence he dispatched them:

"Unto Hezekiah king of Judah, and unto all Judah that were at Jerusalem": Who had retired there for safety, upon the invasion of their country by the king of Assyria.

Sennacherib showed very little respect for Hezekiah, or his army. He sent subordinates to deal with Jerusalem, as if to say they were nothing. His servants came to destroy Jerusalem, while he was busy with Lachish. Lachish was a highly fortified fort.

2 Chronicles 32:10 "Thus saith Sennacherib king of Assyria, Whereon do ye trust, that ye abide in the siege in Jerusalem?"

On what power in heaven or on earth?

"That ye abide in the siege in Jerusalem?" Hold out against the siege of it, and do not deliver it up.

Sennacherib sent word to Hezekiah and the people, that they were surrounded. He was surprised they had not already surrendered. He asked them whom did they trust enough to endanger their lives in this futile battle?

2 Chronicles 32:11 "Doth not Hezekiah persuade you to give over yourselves to die by famine and by thirst, saying, The LORD our God shall deliver us out of the hand of the king of Assyria?"

Suggesting that would be their case if they did not surrender.

"Saying, the Lord our God shall deliver us out of the hand of the king of Assyria?" (See note on Isaiah 36:15).

It seems the fame of Hezekiah's faith in the LORD had traveled even to Assyria. This heathen king is not acquainted with the LORD. He had no idea of the power of the LORD. He mocked the people for placing their faith in the LORD.

2 Chronicles 32:12 "Hath not the same Hezekiah taken away his high places and his altars, and commanded Judah and Jerusalem, saying, Ye shall worship before one altar, and burn incense upon it?"

"Has not the same Hezekiah taken away his high places and his altars, and commanded Judah and Jerusalem": Before this altar shall ye worship in Jerusalem? The chronicler is even more emphatic than Kings in asserting the sole validity of the Brazen Altar in the Temple Court.

"Saying, You shall worship before one altar, and burn incense on it?" (See note on Isaiah 36:15).

Again, this heathen king did not realize that the LORD is God. He thought there was power in the many false gods that Hezekiah had destroyed in this land. The answer is yes, Hezekiah did take away the high places and the altars to false gods. He did cause a central place (the Temple), to be the one place to worship the LORD. The accusations of the Assyrian king were true, but they made Judah stronger, not weaker. God was on their side for Hezekiah doing these things.

2 Chronicles 32:13 "Know ye not what I and my fathers have done unto all the people of [other] lands? were the gods of the nations of those lands any ways able to deliver their lands out of mine hand?"

"What I and my fathers have done": The Assyrian kings are fond of such references to their predecessors.

"The people of other lands": Rather, the peoples of the countries.

"Those lands": The countries.

"Their lands": Their country. The chronicler omits the names of the vanquished states given in (2 Kings 18:34). Some of which had probably become obscure by lapse of time. Assurbanipal relates that in his eighth campaign he carried off the gods of Elam with the other spoils: "His gods, his goddesses, his furniture, his goods, people small and great, I carried off to Assyria." And he adds the names of nineteen of these deities.

False gods are of no help at all, regardless of how many there were. They were not able to help, because they were nothings themselves. The very reason he was able to defeat them was, because they turned their backs on the LORD.

2 Chronicles 32:14 "Who [was there] among all the gods of those nations that my fathers utterly destroyed, that could deliver his people out of mine hand, that your God should be able to deliver you out of mine hand?"

This is his blasphemy that he will compare the living God to vile idols.

This was a terrible mistake Sennacherib was making, comparing the One True God with those false gods.

2 Chronicles 32:15 "Now therefore let not Hezekiah deceive you, nor persuade you on this manner, neither yet believe him: for no god of any nation or kingdom was able to deliver his people out of mine hand, and out of the hand of my fathers: how much less shall your God deliver you out of mine hand?"

The urgency of Sennacherib's appeal to the people was of course his way of trying to save work of actual siege, fighting, etc., both to himself and to his army. The "how much less of the message of Sennacherib", probably meant that his estimate of the "your God" i.e. The God of Israel, was measured partly by the comparative smallness and unwarlike character of the nation of Judah. When set side by side with the great heathen nations, and partly by the spiritual and invisible character and being of God, little intelligible to such a one as Sennacherib.

"How much less shall your God deliver you out of mine hand?" Seeing I have destroyed so many nations, and some of them stronger than you, in spite of all their gods. It is not probable that your God should defend you? Inasmuch as none of the others could defend their worshippers.

It appears that each country had a particular false god for their country. He did not recognize the God of Judah as being the True God. This was a terrible mistake on his part.

2 Chronicles 32:16 "And his servants spake yet [more] against the LORD God, and against his servant Hezekiah."

A glimpse of the fact that the compiler of our book very designedly excerpted only what he thought needful from very much more abundant resources.

"Against the Lord God": Literally, against Jehovah the (true), God. "Whom hast thou reproached and blasphemed? The Holy One of Israel" (Isa. 37:23).

Than what is here recorded, as may be read in (2 Kings 18:1, and Isa. 36:1).

They were actually trying to get Jerusalem to surrender without a fight. It should have been aware to these people what the servants were trying to do. Had they been true believers, they would not have tolerated them speaking evil of their God. It appeared, they were not as strong in their belief in the LORD as Hezekiah was.

2 Chronicles 32:17 "He wrote also letters to rail on 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 out of mine hand, so shall not the God of Hezekiah deliver his people out of mine hand."

The rumor of the approach of "Tirhakah King of Ethiopia" (verse 9), quickened Sennacherib's anxiety to make short work with the conflict at Jerusalem. By intimidating the people to an early collapse of their resistance.

"As the gods . . . have not delivered": Literally, like the gods of the nations of the countries, which have not delivered (compare 2 Kings 19:10; 19:12). "Let not thy God in whom thou trustest deceive thee," etc. "Have the gods of the nations delivered them," etc.

Sennacherib was trying to cause the people to turn against the LORD and against Hezekiah and surrender to him. The letters were to assure the people that this was an accurate message from Sennacherib, and not just words his servants had made up to say.

2 Chronicles 32:18 "Then they cried with a loud voice in the Jews' speech unto the people of Jerusalem that [were] on the wall, to affright them, and to trouble them; that they might take the city."

The messengers of Sennacherib, particularly Rabshakeh the chief speaker. Though they were desired to speak in the Syrian language (Isa. 36:11).

"But this they did to affright them, and to trouble them, that they might take the city": To throw them into terror and confusion, that they might prevail upon them to deliver up the city to them.

They had interpreters, who spoke in the Hebrew language to these Jews who were waiting on the wall. They tried everything they could think of that might sway those of Jerusalem to believe them.

2 Chronicles 32:19 "And they spake against the God of Jerusalem, as against the gods of the people of the earth, [which were] the work of the hands of man."

The only living and true God, whom the inhabitants of Jerusalem professed to be their God, and who was worshipped by them in the temple there.

"As against the gods of the people of the earth, which were the work of the hands of man": They made no difference between the one and the other, but spoke as freely and as contemptibly of the one as of the other (see Isa. 36:19).

These heathens, attacking Jerusalem, did not think of the LORD of all the earth as any more than the false gods of the heathen nations around them. The false gods of the earth were the creations of some man's hand. The LORD is the Creator of everything.

Verses 20-22: For the Lord's supernatural deliverance of "Jerusalem" (see 2 Kings 19:35-36).

2 Chronicles 32:20 "And for this [cause] Hezekiah the king, and the prophet Isaiah the son of Amoz, prayed and cried to heaven."

To God in heaven. Of the prayer of Hezekiah on this account (see Isa. 37:15-20 and the notes there). And though we read not of the prayer of Isaiah, no doubt he made one, as Hezekiah desired. And since he received a message from the Lord, which he sent to Hezekiah (Isa. 37:4).

Hezekiah and Isaiah were both men of God. Hezekiah was a man after God's own heart. Isaiah was one of the greatest of all of God's anointed prophets. The following Scriptures are the words of the prayer.

2 Kings 19:15-19 "And Hezekiah prayed before the LORD, and said, O LORD God of Israel, which dwellest [between] the cherubims, thou art the God, [even] thou alone, of all the kingdoms of the earth; thou hast made heaven and earth." "LORD, bow down thine ear, and hear: open,

LORD, thine eyes, and see: and hear the words of Sennacherib, which hath sent him to reproach the living God." "Of a truth, LORD, the kings of Assyria have destroyed the nations and their lands," "And have cast their gods into the fire: for they [were] no gods, but the work of men's hands, wood and stone: therefore they have destroyed them." "Now therefore, O LORD our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou [art] the LORD God, [even] thou only."

2 Chronicles 32:21 "And the LORD sent an angel, which cut off all the mighty men of valor, and the leaders and captains in the camp of the king of Assyria. So he returned with shame of face to his own land. And when he was come into the house of his god, they that came forth of his own bowels slew him there with the sword."

When God demonstrated His power by sending an "angel" to destroy the Assyrian army, Sennacherib could no longer doubt the power of the God of Israel (see also Isa. Chapters 36 – 37).

This was an instance when the angel of the LORD did all of the work. This was an instant answer to Hezekiah's prayer. This angel killed 185,000 of the army of Sennacherib, and he went home in shame. He had mocked the LORD. God will not allow that. Sennacherib's two sons killed him.

2 Chronicles 32:22 "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 [other], and guided them on every side."

As most clearly appeared; for no stroke was struck but by him.

"And from the hand of all other": The Arabic version adds, "who were round about them;" who by this defeat were deterred from attacking them.

"And guided them on every side": And guarded them all around, as a shepherd leads his flock, where they may be secure from all dangers.

This is one of the most vivid examples of the power of prayer in the entire Bible. God heard Isaiah and Hezekiah when they prayed, and God immediately took care of the situation.

2 Chronicles 32:23 "And many brought gifts unto the LORD to Jerusalem, and presents to Hezekiah king of Judah: so that he was magnified in the sight of all nations from thenceforth."

Even out of neighboring nations, things which they devoted to the service of God in the temple. Being convinced that this wonderful deliverance was wrought by the Lord God of Israel, and by him only.

"And presents to Hezekiah king of Judah": Being desirous of living in friendship with him, who appeared to be the favorite of the God of heaven.

"So that he was magnified in the sight of all nations from thenceforth": From the time of the destruction of the Assyrian army in such a wonderful manner, he was highly esteemed. And his name and fame spread abroad among all the neighboring nations round about him.

When an army as strong as this was destroyed by one angel, it was time for the people to realize that Hezekiah's God is God.

Verses 24-26 (see notes on 2 Kings 20:1-11 and Isa. Chapter 38).

2 Chronicles 32:24 "In those days Hezekiah was sick to the death, and prayed unto the LORD: and he spake unto him, and he gave him a sign."

This is an abridged version of this account (2 Kings chapter 20; Isa. Chapter 38).

For the time of Hezekiah's sickness and recovery (see the note on 2 Kings 20:1).

There is a much fuller explanation of this (in the book of 2 Kings chapter 20), beginning with the first verse and going through the end of the chapter. This is the time that God answers Hezekiah's prayer, and extends his life 15 years. The sign that was given was the shadow of the dial going backward ten degrees.

Verses 25-27: When "Hezekiah rendered not again", God heard and forgave him (1 Chron. 7:14). As He had done for Solomon (1 Chron. 9:5-8), God blessed Hezekiah with "much riches and honor".

2 Chronicles 32:25 "But Hezekiah rendered not again according to the benefit [done] unto him; for his heart was lifted up: therefore there was wrath upon him, and upon Judah and Jerusalem."

Both in the deliverance of him and his people from the king of Assyria, and the recovery of him from his sickness.

"For his heart was lifted up": With pride, because of the wonderful defeat of the Assyrian army in his favor. The miracle wrought at his recovery from illness, the riches and honor conferred upon him, the presents brought him from his neighbors, and especially the embassy of the king of Babylon to him.

"Therefore there was wrath upon him, and upon Judah and Jerusalem": Who, in imitation of him, fell into the same sin of pride, with many others. And therefore, both he and they were threatened with some tokens of the divine displeasure.

This is speaking of the pride of Hezekiah, when he showed the king of Babylon the wealth of Jerusalem. This was one of the few things that Hezekiah had done, that displeased God.

2 Chronicles 32:26 "Notwithstanding Hezekiah humbled himself for the pride of his heart, [both] he and the inhabitants of Jerusalem, so that the wrath of the LORD came not upon them in the days of Hezekiah."

In what manner is not said. Perhaps by putting on sackcloth. And by fasting and prayer, and making confession of sin, and declaring repentance for it.

"So that the wrath of the Lord came not upon them in the days of Hezekiah": But in the days of his son's sons (Isa. 39:7).

(Jeremiah 26:19), speaks of the LORD not punishing him or Jerusalem for this.

Verses 27-31 (see notes on 2 Kings 20:12-20 and Isa. Chapter 39).

2 Chronicles 32:27 "And Hezekiah had exceeding much riches and honor: and he made himself treasuries for silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner of pleasant jewels;"

Increased by the spoil of the Assyrian camp, and the presents sent him after that by neighboring nations (2 Chron. 32:21).

"And honor": Both from his subjects, and the nations around him.

"And he made himself treasuries for silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner of pleasant jewels": Which were houses both for rich and curious things. And for armor, he showed to the ambassadors of Babylon (see notes on Isa. 39:2).

2 Chronicles 32:28 "Storehouses also for the increase of corn, and wine, and oil; and stalls for all manner of beasts, and cotes for flocks."

The produce of his fields, vineyards, and oliveyards, such as David had. With persons over them see (1 Chron. 27:25).

"And stands for all manner of beasts": As oxen, horses, camels, and asses (see 2 Chron. 9:25).

"And cotes for flocks": Folds for sheep.

2 Chronicles 32:29 "Moreover he provided him cities, and possessions of flocks and herds in abundance: for God had given him substance very much."

Where he had the above storehouses and stalls, and convenient dwellings for those that looked after them, and were over his cattle. Small and great, as follows; the Vulgate Latin version reads six cities in some copies.

"And possessions of flocks and herds in abundance": In which the riches of men, and even of kings, lay in those times.

"For God had given him substance very much": For all was owing to his disposing providence, let it come which way it might.

We see the LORD had blessed Hezekiah with great abundance during his reign. Some of this had been given to Hezekiah as gifts at the end of his illness, when the LORD extended his life 15 years. God abundantly blesses all who keep themselves stayed upon God. The blessings may not be in the physical sense, but God will abundantly bless them.

2 Chronicles 32:30 "This same Hezekiah also stopped the upper watercourse of Gihon, and brought it straight down to the west side of the city of David. And Hezekiah prospered in all his works."

A 1700 foot long tunnel cut through solid rock (below Jerusalem), redirected water from the spring Gihon outside of Jerusalem (to the east), toward the south of Jerusalem into the pool of Siloam within the city to provide water in time of siege. The tunnel was a remarkable feat of engineering and boring skill, often 60 feet below the ground and large enough to walk through. It was discovered in 1838, but not until 1909 was it cleared of the debris left by the destruction of Jerusalem back in 586 B.C. This may not have been the first water shaft, since David may have entered Jerusalem 300 years earlier through a water shaft (compare 2 Sam. 5:6-8).

This is speaking of the re-routing of the water, so there would be water in Jerusalem in case of a siege. The water was brought into Jerusalem through underground channels.

2 Chronicles 32:31 "Howbeit in [the business of] the ambassadors of the princes of Babylon, who sent unto him to inquire of the wonder that was [done] in the land, God left him, to try him, that he might know all [that was] in his heart."

For more information regarding the visit of "the ambassadors" for "Babylon", see (2 Kings 20:12-19).

"Babylon": This empire was gradually gaining power as Assyria declined due to internal strife and weak kings. Assyria was crushed in 612 B.C. and Babylon, under Nebuchadnezzar, became the world ruler (compare 2 Kings 20:14).

This is speaking of the same thing we said earlier, when the pride of Hezekiah caused him to show the king of Babylon all of his riches.

2 Chronicles 32:32 "Now the rest of the acts of Hezekiah, and his goodness, behold, 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."

His acts of piety and liberality.

"Behold, they are written in the vision of Isaiah the prophet, the son of Amoz": In the prophecy of Isaiah (Isa. 36:1), whose book is called the Vision of Isaiah (Isa. 1:1).

"And in the book of the kings of Judah and Israel" (in 2 Kings 18:1).

"Isaiah" (compare Isa. 1:1).

There is a great deal written about Hezekiah (in the book of 2 Kings), in the Bible. The book of Isaiah the prophet, mentions Hezekiah, also.

2 Chronicles 32:33 "And Hezekiah slept with his fathers, and they buried him in the chiefest of the sepulchers of the sons of David: and all Judah and the inhabitants of Jerusalem did him honor at his death. And Manasseh his son reigned in his stead."

Died, as they did.

"And they buried him in the chiefest of the sepulchers of the sons of David": In the more honorable and principal of them. There are still to be seen, on the north of Jerusalem, some grottos, called the sepulchers of the kings. Though it is certain none of the kings of Israel or Judah were buried there. Unless it may be thought, as Mr. Maundrell conjectures, that Hezekiah was here interred. And that these are the sepulchers of the sons of David here mentioned. However, he observes, whoever was buried here, this is certain, that the place itself discovers so great an expense both of labor and treasure, that we may well suppose it to be the work of kings.

"And all Judah and the inhabitants of Jerusalem did him honor at his death": By attending his funeral in great numbers. By burning spices for him, and by mourning for him many days.

"And Manasseh his son reigned in his stead": Of whom a further account is given in the next chapter.

Hezekiah was a king, who tried to please the LORD in all his ways. God did not allow Babylon to destroy Jerusalem, until after the death of Hezekiah. He was buried honorably as he had lived honorably. It is such a shame that such a king as Hezekiah, who did right in the sight of the LORD, would have such an evil son as Manasseh. At Hezekiah's death, one of the vilest kings, Manasseh, began to reign in his stead.

2 Chronicles Chapter 32 Questions

1. Who came and encamped against the cities of Judah?
2. What country was he from?
3. What had he purposed to do?
4. What did Hezekiah take counsel with his men to do?
5. Why had they decided to come against Judah?
6. What did Hezekiah do to fortify Jerusalem?
7. How did Hezekiah prepare the people for war?
8. In verse 7, what did Hezekiah do?
9. What did Hezekiah tell them Sennacherib trusted in?
10. Who was on the side of Hezekiah?
11. Who did Sennacherib send to Jerusalem?
12. They were sent to _____ Jerusalem.
13. What did the servants of Sennacherib try to convince the people that Hezekiah had done to them?
14. What had Hezekiah done that had been common knowledge in the lands around Judah?
15. Why were the false gods of the heathen nations unable to help them?
16. Sennacherib was comparing the One True God with _____.
17. What did he write in the letters he sent to Judah?
18. What is the language of the Jews?
19. The _____ is Creator of everything.
20. Hezekiah was _____, and Isaiah was a _____.
21. Where can we find the prayer of Hezekiah?
22. Who killed Sennacherib?
23. How many of his men did the angel of the LORD kill?
24. What effect did this have on the nations around Hezekiah?
25. How long did God extend Hezekiah's life, when he was sick?

26. What sign did He give Hezekiah?
27. What is verse 25 speaking of?
28. What kind of blessings had the Lord brought on Hezekiah?
29. What was the watercourse, really?
30. Who had Hezekiah shown his riches to, that displeased God?
31. Who reigned in Hezekiah's stead at his death?