

**----- Hezekiah 29 years -----**

**3277c AM, 3987 JP, 727 BC, 1,16 SK, 4 NK**

**618. SK-In the last year of his reign, Ahaz made his son Hezekiah viceroy with him in the kingdom. This was toward the end of the third year of Hoshea, king of Israel. Hezekiah reigned for twenty-nine years in Jerusalem. {#2Ki 18:1,2} [L95]**

**3278c AM, 3988 JP, 726 BC, 1 SK**

**621. SK-After Ahaz died, Hezekiah, toward the end of the first year of his reign, in the first month called Abib, opened the doors of the Lord's house which his father had shut up. {#2Ch 28:24} He commanded the priests and Levites to sanctify themselves and then to clean up the temple. {#2Ch 29:3,4}**

**622. They were encouraged by Hezekiah and on the first day of the first month, (Sunday, April 21st) they sanctified themselves according to the king's command and came to cleanse the house of the Lord. On the eighth day of the same month, (Sunday, April 28th) they entered into the porch of the temple and sanctified the house of the Lord for a further eight days. On the sixteenth day of the first month, (Sunday, May 6th) they completed that task. {#2Ch 29:15,17} [L96]**

**623. Early the next morning (Monday, May 6th), King Hezekiah called together all the rulers of the city. Together with the people, he went up into the house of the Lord. Through the ministry of the priests and Levites, he offered many sacrifices on the altar of the Lord with great joy and gladness. {#2Ch 29:20-36}**

**624. In accordance with the law in Numbers, {#Nu 9:10,11} the Passover was delayed until the second month for the following reasons: The Passover could not be kept at the same time as the meeting and the cleansing of the temple was being done; the number of sanctified priests was not enough; all the people were not gathered together in Jerusalem from all over the country. Notices were sent to all the people from Beersheba as far as to Dan. Not only the Jews, but also some from among the tribes of Asher, Manasseh and Zebulun, came together in Jerusalem. The rest of the tribes laughed at the notice. {#2Ch 30:1-12} [E67] First, the altars of incense and those pertaining to idols were destroyed, and then thrown into the brook Kidron. They killed the Pascal lambs on the fourteenth day of the second month. (Sunday, June 3rd) They kept the feast of Unleavened Bread for seven days, offering their sacrifices of thanksgiving and singing praises to the God of their fathers. {#2Ch 30:13-22} As further testimony of their thankfulness to God, they continued for**

**another seven days. This time was kept and celebrated with great glee and joy of heart. {#2Ch 30:23} [L97]**

**625. About the end of the second month, when they had finished these activities, all the Israelites who had come together there, went out into all the cities of Judah. They broke down the images, cut down the groves and destroyed the high places and altars throughout Ephraim and Manasseh until they had completed the task. When this was done, the Israelites returned home. {#2Ch 31:1}**

**626. Hezekiah went even further. He smashed to pieces that very same brazen serpent that Moses had set up in the wilderness, because now the Israelites were burning incense to it. {#Nu 21:9} With contempt, he called it by a diminutive term, Nehushtan, a little piece of brass. {#2Ki 18:4} He appointed the priests and Levites to their duties. He provided food and maintenance for them by again establishing the law of firstfruits and tithes. {#2Ch 31:1-21}**

**627. In the third month, every man brought in their firstfruits and tithes and gave them to the priests. {#2Ch 31:5-7}**

**3279a AM, 3988 JP, 726 BC**

**628. SK-In the seventh month, after the harvest of the whole year's produce had been gathered, {#Ex 29:16} the collection of the firstfruits and tithes was completed, {#2Ch 31:7} and Hezekiah appointed officers for their proper distribution. {#2Ch 31:1-21} [E68]**

**3287 AM, 3997 JP, 717 BC**

**640. ... These were also added to Judah by Hezekiah at the very time of this Eluleus or Eliseus, as may be gathered from Josephus, who said that Hezekiah made war on the Philistines and defeated them, adding all their cities (except one), together with the country from Gath to Gaza, to the kingdom of Judah. {\*Josephus, Antiq., l. 9. c. 13. s. 3. (275) 6:145} Hezekiah smote the Philistines as far as Gaza and its territories. {#2Ki 18:8}**

**3291c AM, 4001 JP, 713 BC**

**643. Hezekiah had shaken off the king of Assyria's yoke (which his father Ahaz had taken) and would no longer serve him. {#2Ki 17:7} Toward the end of the fourteenth year of his reign, Sennacherib came to make war against the kingdom of Judah. He besieged their fortified cities and took**

many of them. {#Isa 36:1 2Ki 18:13 2Ch 32:1} When Hezekiah perceived that he intended to attack Jerusalem also, he consulted with his princes. He plugged up all the fountains that were around the city and diverted the brook Kidron which ran through the region. Then he built up all that part of the wall which Joash, the king of Israel, had demolished in the time of Amaziah. He fortified Millo in the city of David and provided arrows and shields in great abundance, setting captains and colonels over the people. He called them together and made a very short speech to them, persuading them to be of good courage and not to have any fear of the king of Assyria or of his army. {#2Ch 32:2-8,30}

644. In those days when Hezekiah was very sick, he was told by Isaiah that he would die. He poured out his tears and prayers to God and was healed, another fifteen years being added to his life. {#Isa 38:1-5,21 2Ki 20:1-7 2Ch 32:24} He composed a song. First he showed the seriousness of his illness and the anxiety he had had. He told of his prayer to God and then acknowledged the great benefit of his recovery received from God. Lastly he testified of his faith in God, and promised to be everlastingly thankful to him. {#Isa 38:9-20}

645. It is true that in the scripture this is recorded after the story of the slaughter of Sennacherib and his army. However, the time was not precisely given but only with a general

**annotation: In those days. For that this slaughter happened after his sickness, is plainly shown by these scriptures:**

**"I will add unto thy days fifteen years and will deliver thee and this city out of the hand of the king of Assyria and I will defend this city." {#Isa 38:5,6 2Ki 20:6}**

**646. Now if we subtract these fifteen years from the twenty-nine years which Hezekiah reigned, we shall find that the slaughter of Sennacherib and his army happened toward the end of the fourteenth year of his reign.**

**647. The sign confirming the promise of Hezekiah's recovery, which God at his request gave to him, was that miraculous going back of the shadow of the sun on the sundial of Ahaz, as recorded in the book of Isaiah:**

**"Behold I will bring again the shadow of the degrees, which is gone down in the sundial of Ahaz, ten degrees backward, so the sun returned ten degrees, by which degrees it was gone down." {#Isa 38:8}**

**648. For Jerome renders the word twlem (which Jonathan, in the Chaldee Paraphrase, translated awev-Nba the stone of the hours,) as the hours of the clock. Yet in his commentary**

on this passage, Jerome observed that the Hebrew word signifies degrees. Also Isaiah stated:

"wilt thou that the shadow ascend ten degrees, or that it return back ten degrees?" {#2Ki 20:9}

649. Nor may we ignore the Greek LXX interpretation of this passage, since it is more ancient than any of these writings. It stated that by the words used here, nothing other is meant in this history than the degrees of those scales or stairs which were made by Ahaz. It cannot be shown that until after their return from the captivity of Babylon there was any observation or use of hours whatsoever among the Jews. Others also attribute the invention of the sundial among the Greeks to men of a later date such as Anaximander or Anaximener. {See note on 3457 AM. <<924>>} [L102] [E71] However, it seems that they received it originally from the Babylonians as noted by Herodotus, when he said: {\*Herodotus, l. 2. c. 109. 1:399}

"The sun-clock and the sundial and the dividing of the day into twelve hours, all these the Greeks learned from the Babylonians."

650. Concerning the retrograde motion of the sun mentioned in these passages {#Isa 38:8 #/ Apc Sir 48:23}, when the sun

**stood still at the prayer of Joshua, the moon also stood still at the same time. {#Jos 10:12,13} It is apparent that the moon also, and all the frame of heaven, went backward with the sun, and that there was as much subtracted from the night as there was added to the day. There was a miraculous alteration in the parts of the normal day. By divine providence things were so ordered that no harm or disturbance happened to the predictable motion and harmony of the heavenly bodies. This is evidenced by those three solar eclipses of which I spoke earlier, from Ptolemy. Concerning the timing of these events, if calculated backward from our time, the calculations yield the same results in the times as was previously observed by the Chaldeans, and in the same manner as if no such retrogradation or going back of the sun had ever happened!**

**651. In the beginning of the fifteenth year of Hezekiah's reign, Merodach, or Berodach Baladan, the son of Baladan, the king of Babylon, sent messengers with presents to him. They wanted to know the reason for the miraculous retrogradation of the sun which happened in the world. Hezekiah, out of pride and vain ostentation, showed them all his treasures and the extent of his wealth. As a result, God immediately foretold the captivity of Babylon which was to happen:**



**"Behold the days come, that all that is in thine house and that which thy fathers have laid up in store until this day, shall be carried away into Babylon; nothing shall be left, saith the Lord." {#Isa 39:6}**

**652. He added further that his sons who were not yet born should also be carried into captivity:**

**"Thy sons also, that shall issue from thee and which thou shalt beget, shall they take away and they shall be eunuchs in the palace of the king of Babylon." {#Isa 39:1-8 2Ki 20:12-19}**

**653. Nevertheless, when Hezekiah, with the inhabitants of Jerusalem, had turned in humility from his former pride, the fierce wrath of the Lord did not fall on them in Hezekiah's lifetime. {#2Ch 32:25,26,31}**

**654. Micah the Morasthite also prophesied to the people in Hezekiah's days:**

**"That Zion should be plowed and Jerusalem laid in heaps and the mountain itself of the house of the Lord, as the high places in a forest." {#Mic 3:12 Jer 26:18,19}**

**(The important thing to note is that the earlier eclipse data was not disturbed by the events in Hezekiah's day. Whatever happened affected at the very least the sun, earth and moon system. God caused time to go backward, he did not simply have the earth rotate backward. Otherwise the eclipse data would have been inaccurate for those eclipses that had occurred before Hezekiah's event happened. An apparently insignificant detail in the scriptures verifies their authority. Of all the people in the world, it is recorded that only the Chaldeans visited Hezekiah. They were very careful in noting astronomical events and even as far away as in Babylon they had noticed something strange. They had no doubt heard that Hezekiah had something to do with it and hence came to him to learn more of this event. Editor.)**

**3294c AM, 4004 JP, 710 BC**

**663. When Sennacherib returned from Egypt into Palestine, he besieged Lachish with all his forces. {#2Ch 32:9} Hezekiah sent to him at Lachish to buy his peace and made a pact with him for peace at a certain price. Therefore he drained all his own treasure, of which he had formerly been so proud, as well as the treasury of the temple. He paid him three hundred talents of silver and thirty talents of gold. When he had taken the money, Sennacherib broke his agreement and sent Tartan, who had now taken Azotus, and Rabsaris and**

**Rabshakeh with a large army from Lachish to Jerusalem.  
{#2Ki 18:14-17}**

**664. When these all arrived at Jerusalem, they stood at the conduit of the upper pool by the highway of the fuller's field. When they called out demanding to speak with the king, Eliakim the son of Hilkiah, and Shebna, the recorder, went out to meet with them. Because they refused to surrender the city, Rabshakeh cried out that Hezekiah vainly relied on God for help and that he himself had been sent by God. After he had reviled the God of Israel and his servant Hezekiah with many reproachful sayings, he tried to make the people rebel and defect to the king of Assyria. [L104] The Assyrians spoke loudly in the Hebrew language, so that the people who stood on the wall might hear and understand what they said. This they did to frighten them and cause anxiety, so that in the resulting tumult they might easily assault and take the city.  
{#Isa 36:1-22 2Ki 18:17-37 2Ch 32:9-18}**

**665. When Hezekiah heard of this, he tore his clothes, put on sackcloth and went into the house of the Lord. He sent Eliakim, Shebna and the elders of the priests, all likewise dressed in sackcloth, to Isaiah the prophet. They asked him to seek counsel from God about this sad situation and to pray to God for help. The prophet encouraged them, saying that the king of Assyria would hear a rumour, whereupon he**

would lift his siege and return to his country, where he would be murdered. This all came to pass. {#Isa 37:1-7 2Ki 19:1-7}

666. When Rabshakeh could not take Jerusalem, he returned to Sennacherib. He left Lachish and besieged Libnah. {#Isa 37:8 2Ki 19:8}

667. Tirhakah, king of Ethiopia, did not invade Egypt and Syria, as Scaliger groundlessly asserted in his notes on Eusebius (page 72) and in his Isagogical Canons (page 311). Rather, he sent forces to assist and help the Egyptians and Jews. For the Bible is clear that he came to fight against Sennacherib. {#Isa 37:9 2Ki 19:9} Strabo referred to this Tirhakah as Tearco, or Tearko, the Ethiopian, and he also noted from Megasthenes, a writer of the history of India, that he passed over into Europe and went as far as the Pillars of Hercules. {\*Strabo, l. 1. c. 3. s. 21. 1:227} {\*Strabo, l. 15. c. 1. s. 6. 7:7,9}

668. When Sennacherib at Libnah heard a report that Tirhakah was coming, he sent his commander to Hezekiah with railing letters. He spoke of the God of Israel as if he were like one of the gods of the nations, mere works of men's hands. Hezekiah took it before the Lord in his temple and with many tears sought help and deliverance from God against the Assyrians. God answered him through Isaiah the

prophet, who said that God would defend the city and that the king of Assyria would not even come by that way, but would return by the same way he had come. {#Isa 37:9-35 2Ki 19:9-34 2Ch 32:17,19,20}

669. The very same night after these things had happened at Jerusalem, and a few days after his victory over the Ethiopians, which happened about this time as some gather from Isaiah, God sent his angel to their camp. {#Isa 18:1-7 20:1-6} He destroyed every man of valour, every commander and leader in the Assyrian army. The next morning a hundred and eighty-five thousand dead men were discovered. After this, Sennacherib broke camp in shame and returned to his own land to rest at Nineveh. It came to pass that as he was worshipping before his god Nisroch, Adrammelech and Sharezer killed him with the sword. They fled at once into the land of Ararat or Armenia, and Esarhaddon his son reigned in his stead. {#Isa 37:36-38 2Ki 19:35-37 2Ch 32:21} All this had been foretold by the prophet. {#Isa 37:1-38 31:8,9} [E73]

670. The first chapter of the book of Tobit contains the following incidents which belong to this story. When Sennacherib fled from Judah, he killed many of the Jews because of the hatred he had toward the Israelites. Tobit, or Tobias the elder, stole away the dead bodies and gave them a

proper burial. When he was accused of this before the king of Nineveh, he fled into hiding for a time. [L105] They plundered and spoiled all his goods, leaving him only Anne, his wife, and Tobias, his son. After forty-five days or, as the Greek copy has it, before fifty-five days, Sennacherib was murdered by his sons. When these fled into the mountains of Ararat, Esarhaddon, his son, reigned in his stead. Some copies incorrectly call him Achirdon or Sarchedon. The new king set Achiacarus, the son of Hananeel, Tobit's brother, over all his father's and his own affairs. He was his steward and keeper of his accounts, as well as the cupbearer having the privy seal, and so his position was that of second man to the king. {#/ Apc Tob 1:17-22}

**3295a AM, 4004 JP, 710 BC**

**673. The fifteenth Jubilee, which was the half-way point of all the Jubilees observed, was the most joyful, apart from the one at Solomon's dedication of the temple. The fresh memory of so great a deliverance and of the prosperity that followed made this one of the best Jubilees ever. Many brought offerings and gifts to the Lord at Jerusalem and rich presents for the king. He was magnified later among all the nations and prospered in whatever he undertook. {#2Ch 32:23,27,30}**

**674. After this great deliverance, God prospered Judah greatly. {#2Ch 32:22 Isa 37:31,32} To realise that this was a Jubilee, it is necessary to understand the sign of God's mercy given the previous year to Hezekiah:**

**"You shall eat, saith God, this year, that which groweth of itself; the second year, that which springeth of the same; and in the third year, sow ye and reap ye and plant vineyards and eat of the fruit thereof." {#Isa 37:30 2Ki 19:29} [L106]**

**3306c AM, 4016 JP, 698 BC**

**683. Hezekiah was buried in the upper part of the sepulchres of the family of David. All Judah and the inhabitants of Jerusalem paid him every honour possible. {#2Ch 32:33}**