

2 Chronicles 31 Commentary

PREVIOUS

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SECOND CHRONICLES						
The Kingdom of Israel						
From Splendor to Disaster						
Splendor			Disaster			
King Solomon of Judah 2 Chronicles 1-9			Successive Kings of Judah 2Chr 10-36			
Kingdom United			Kingdom Divided 2Chr 10:1-19	Rulers of the Southern Kingdom of Judah After the Split		The Exile of Judah 2Chr 36:17-23
Inaugural 2Chr 1:1-17	Solomon's Temple 2Chr 2:1-7:22	Solomon's Glory 2Chr 8:1-9:31				
Building of the Temple			Decline & Destruction of the Temple			Temple Destroyed
~40 Years			~393 Years			

Click chart to enlarge
Chart from [Jensen's Survey of the OT](#) - used by permission
[Click Chart from Charles Swindoll](#)

TIMELINE OF THE BOOKS OF SAMUEL, KINGS & CHRONICLES						
1107	1011	971	931	853	722	586

1Samuel	2 Samuel				1Kings	1Kings	2 Kings	
31	1-4	5-10	11-20	21-24	1-11	12-22	1-17	18-25
1 Chronicles 10		1Chr 11-19		1Chr 20-29	2 Chronicles 1-9	2 Chronicles 10-20	2 Chronicles 21-36	

Legend: B.C. dates at top of timeline are approximate. Note that 931BC marks the division of the Kingdom into Southern Tribes (Judah and Benjamin) and Ten Northern Tribes. To avoid confusion be aware that **after the division** of the Kingdom in 931BC, the Southern Kingdom is most often designated in Scripture as "**Judah**" and the Northern Kingdom as "**Israel**." Finally, note that 1 Chronicles 1-9 is not identified on the timeline because these chapters are records of genealogy.

SEE ALSO:

[ESV chart - kings of Israel - more information](#)

[ESV chart - kings of Judah - more information](#)

[Another Chart with Variable Dates for Reigns of Kings](#)

NOTE: THESE COMMENTS ARE OFFERED IN AN "AS IS" FORMAT - IF I HAVE TIME IN THE FUTURE, THEY WILL BE UPDATED.

CLICK [2 CHRONICLES COMMENTARIES](#) FOR MULTIPLE SERMONS AND COMMENTARIES

2 Chronicles 31:1 Now when all this was finished, all Israel who were present went out to the cities of Judah, broke the pillars in pieces, cut down the Asherim and pulled down the high places and the altars throughout all Judah and Benjamin, as well as in Ephraim and Manasseh, until they had destroyed them all. Then all the sons of Israel returned to their cities, each to his possession.

- Now when: 2Ch 30:1-27
- all Israel: 1Ki 18:38-40 2Ki 23:2-20
- present: Heb. found, Ge 19:15 Es 4:16
- brake: 2Ch 14:3 23:17 32:12 34:3-7 Ex 23:24 De 7:5 2Ki 18:4
- images: Heb. statues, 2Ch 30:14
- in Ephraim: 2Ch 30:1,18 34:6,7 2Ki 17:2 18:4 23:15
- until: etc. Heb. until to make an end
- See [BELOW FOR BIBLIOGRAPHY FOR 1-2 CHRONICLES](#) - adapted from [Paul Apple's Bible Outlines](#)

Source: [Halley's Bible handbook](#) BORROW

Now when all this was finished, all Israel who were present went out to the cities of Judah, broke the pillars in pieces, cut down the Asherim and pulled down the high places and the altars throughout all Judah and Benjamin, as well as in Ephraim and Manasseh, until they had destroyed them all. Then all the sons of Israel returned to their cities, each to his possession.

Raymond Dillard: Hezekiah's reform proceeded in concentric circles from the temple (2Ch 29:3–36), through the city (2Ch 30:13–14), and into the surrounding territory, including portions of the North (2Ch 31:1). (Borrow [2 Chronicles](#))

Peter Wallace: In the past, we have heard about how a good king destroys high places, pillars, and Asherim. Now we hear that all Israel broke down pillars, Asherim, and high places. For once, we have a faithful generation that seeks the LORD with a whole heart!

L.M. Grant: When Hezekiah had taken positive action to give God His true place of authority in the Passover feast, he rightly followed this up with the negative work of destroying the idolatrous pillars, images, high places and altars that had been introduced by earlier kings. The many people who had been present for the Passover carded out this destruction in the Cities of Judah, but also in Benjamin, Ephraim and Manasseh (2Ch 30:1) before returning to their own property

J. Parker: Mark the word "utterly." It is for want of that word that so many men have failed. Many men have cut off the heads of weeds. Any man can do that. The weed is in the root, and the root is not straight down in the earth, so that it can be taken out easily;

after a certain depth it ramifies, and care must be taken that we get out every fibre and filament, and having got it out, turn it upside down, and let the sun do the rest. A man has undertaken to abstain from some evil pursuit for a month: he has clipped off the top of the weed and looks just as well as anybody else, but he is not; he has still the root in him, and that must be taken out, though he be half murdered in the process.

Raymond Dillard: The Chronicler continues to liken Hezekiah to Solomon by showing his oversight of cultic personnel (2 Chr 8:14; cf. 1 Chr 23–26). Just as David and Solomon provided from their own wealth for the temple (), so also Hezekiah provides from his property. The Chronicler is 1 Chr 29:1–5; 2 Chr 9:10–11 fond of showing that faithful and generous kings prompt similar generosity in the population (2Ch 31:5–10; 2Ch 24:8–14; 1 Chr 29:6–9) (Borrow [2 Chronicles](#))

INTRODUCTION:

PAUL APPLE - BIG IDEA: ADMINISTRATION OF SPIRITUAL WORSHIP AND SUPPORT FOR LEADERS REQUIRES FAITHFUL FINANCIAL STEWARDSHIP

John Gill: This chapter begins with the destruction of idolatrous worship, the appointment of the courses of the priests and Levites, and the royal bounty for sacrifices, 2 Chronicles 31:1, next follows the order Hezekiah gave, that the people at Jerusalem, and throughout the land, should make the proper provision for the priests and Levites, as the law directed; and which was cheerfully complied with, and the firstfruits and tithes were brought in, in great abundance, insomuch that there was enough, and plenty left, 2 Chronicles 31:4, wherefore chambers were prepared in the temple to lay it up in, and persons appointed to be the overseers of it, and to distribute it faithfully to their brethren and their families, to small and great, 2 Chronicles 31:11, and the chapter is closed in praise of the works of Hezekiah, and the success that attended him, 2 Chronicles 31:20.

Iain Duguid: Focus throughout is on well-supported and managed continuing temple ministry. The account is clearly an example for the postexilic community to emulate, especially if the laxity evident in postexilic accounts continued (Neh. 13:10–13 [contrast prior commitment; 10:32–39]; Mal. 1:8, 14; 3:8–9). The conclusion to 2 Chronicles 29–31 (2Ch 31:20–21) reinforces the message that seeking the Lord and acting according to the law lead to prospering. ([ESV Expository Commentary \(Volume 3\): 1 Samuel–2 Chronicles](#))

Andrew Hill: The cleansing and reopening of the temple brings about the restoration of the temple liturgy. This means, in turn, that the sacrificial and musical guilds of the priests and Levites must be reorganized so they can adequately service the temple liturgy. Naturally, this calls for the reinstitution of the regular tithes and offerings prescribed by the law of Moses in order to support the temple personnel. This section of the Chronicler's report of Hezekiah's reign addresses the reordering of Levitical corps (2Ch 31:2-3) and the reestablishment of the Mosaic tithes and offerings (2Ch 31:4-19) (See [The NIV Application Commentary on the Bible](#))

Martin Selman: Hezekiah's cleansing of the temple (2Ch 29) and celebration of the Passover (2Ch 30) enabled him to re-establish regular worship. This involved two further tasks, reorganizing the priests and Levites (2Ch 30:2) and establishing proper financial support for temple personnel and the system of offerings (vv. 4-19). The dominant emphasis of 2Ch 31 falls on the practical giving of the people, however. Though the king's leadership provided an important stimulus, an effective system of worship was not possible without full popular involvement. The apparently routine character of this chapter is deceptive, for it deals with two principles of first importance. - The first is that worship cannot be left to the "professionals". - The second principle is the care needed to ensure that Israel's worship is carried out "decently and in order": (cf. 1 Cor. 14:40). Good planning and the implementation of adequate supporting structure provide a framework in which wholehearted and meaningful worship can take place.

Matthew Henry Notes: 2Ch 31

We have here a further account of that blessed reformation of which Hezekiah was a glorious instrument, and of the happy advances he made in it.

- I. All the remnants of idolatry were destroyed and abolished (2Ch 31:1).
- II. The priests and Levites were set to work again, every man in his place (2Ch 31:2).
- III. Care was taken for their maintenance.
 1. The royal bounty to the clergy, and for the support of the temple service, was duly paid (2Ch 31:3).
 2. Orders were given for the raising of the people's quota (2Ch 31:4).
 3. The people, thereupon, brought in their dues abundantly (2Ch 31:5-10).
 4. Commissioners were

appointed for the due distribution of what was brought in (v. 11-19). Lastly, Here is the general praise of Hezekiah's sincerity in all his undertakings (2Ch 31:20, 21).

2Ch 31:1-10

We have here an account of what was done after the passover. What was wanting in the solemnities of preparation for it before was made up in that which is better, a due improvement of it after. When the religious exercises of a Lord's day or a communion are finished we must not think that then the work is done. No, then the hardest part of our work begins, which is to exemplify the impressions of the ordinance upon our minds in all the instances of a holy conversation. So it was here; when all this was finished there was more to be done.

I. They applied themselves with vigour to destroy all the monuments of idolatry, 2Ch 31:1.

The king had done what he could of this kind (2 Ki. 18:4), but the people could discover those profane relics which escaped the eye of the king's officers, and therefore they went out to see what they could do, 2Ch 31:1. This was done immediately after the passover. Note, The comfort of communion with God should kindle in us a holy zeal and indignation against sin, against every thing that is offensive to God. If our hearts have been made to burn within us at an ordinance, that spirit of burning will consume the dross of corruption. What have I now to do any more with idols? Their zeal here in destroying the images and groves, the high places and altars, appeared,

1. In that they did this, not only in the cities of Judah and Benjamin, but in those of Ephraim and Manasseh. Some think that those cities are meant which had come under the protection and the jurisdiction of the kings of Judah. Others think that, Hoshea king of Israel not forbidding it, their zeal carried them out to the destruction of idolatry even in many parts of his kingdom. At least those that came out of Ephraim and Manasseh to keep the passover (as many did, ch. 30:18) destroyed all their own images and groves, and did the like for as many more as they had influence upon or could make interest in for leave to do it. We should not only reform ourselves, but do all we can to reform others too.

2. They destroyed all: they utterly destroyed all; they spared none through favour or affection either to the images or to their worshippers; though ever so ancient, ever so costly, ever so beautiful, and ever so well patronised, yet they must all be destroyed. Note, Those that sincerely set themselves against sin will set themselves against all sin.

3. They would not return to their houses, though they had been long absent, till this was done They could not be easy, nor think themselves safe, in their cities, as long as the images and groves, those betrayers and destroyers of their country, were left standing. Perhaps the prophet Isaiah pointed to this when, a little before, he spoke of a day in which men should cast away the very idols that they themselves had made. So surprising was this blessed change, Isa. 2:20; 31:6, 7.

II. Hezekiah revived and restored the courses of the priests and Levites, which David had appointed and which had of late been put out of course, 2Ch 31:2.

The temple service was put into its proper method again, to run in the old channel. Every man was made to know his work, his place, his time, and what was expected from him. Note, Good order contributes much to the carrying on of a good work. The priests were appointed in their courses for burnt-offerings and peace-offerings; the Levites in their courses were some to minister to the priests, others to give thanks and praise. See 1 Chr. 23:4, 5. And all this in the gates or courts of the tents of the Lord. The temple is here called a tent because the temple privileges are movable things and this temple was shortly to be removed.

III. He appropriated a branch of the revenue of his crown to the maintenance and support of the altar.

Though the people were to be at the charge of the daily offerings, and those on the sabbaths, new moons, and feasts, yet, rather than they should be burdened with the expense, he allowed out of his own estate, or out of his exchequer, for all those offerings, 2Ch 31:3. It was a generous act of piety, wherein he consulted both God's honour and his people's ease, as a faithful servant to him and a tender father to them. Let princes and great men reckon that well bestowed, and set out to the best interest, which they give for the support and encouragement of religion in their country.

IV. He issued out an order to the inhabitants of Jerusalem first, 2Ch 31:4 (that those who were nearest the temple, and both saved and got by being so, might give a good example to others), but which was afterwards extended to, or at least admitted by, the cities of Judah, that they should carefully pay in their dues, according to the law, to the priests and Levites.

This had been long neglected, which made the work to be neglected (for a scandalous maintenance makes a scandalous ministry); but Hezekiah, having himself been liberal, might with a good grace require his subjects to be just to the temple service. And observe

the end he aims at in recovering and restoring to the priests and Levites their portion, that they might be encouraged in the law of the Lord, in the study of it, and in doing their duty according to it. Observe here,

1. It is fit that ministers should be not only maintained, but encouraged, that they should not only be kept to do their work, but that they should also have wherewith to live comfortably, that they may do it with cheerfulness.

2. Yet they are to be maintained, not in idleness, pride, and luxury, but in the law of the Lord in their observance of it themselves and in teaching others the good knowledge of it.

V. The people thereupon brought in their tithes very readily.

They wanted nothing but to be called upon; and therefore, as soon as the commandment came abroad, the first-fruits and all the holy things were duly brought in, 2Ch 31:5, 6. What the priests had occasion for, for themselves and their families, they made use of, and the overplus was laid in heaps, 2Ch 31:6. All harvest-time they were increasing these heaps, as the fruits of the earth were gathered in; for God was to have his dues out of them all. Though a prescription may be pleaded for a modus decimandi-tenth proportion, yet it cannot be pleaded pro non decimando-for the omission of the tenth. When harvest ended they finished their heaps, 2Ch 31:7. Now here we have,

1. The account given to Hezekiah concerning those heaps. He questioned the priests and Levites concerning them, why they did not use what was paid in, but hoarded it up thus, (2Ch 31:9), to which it was answered that they had made use of all they had occasion for, for the maintenance of themselves and their families and for their winter store, and that this was that which was left over and above, 2Ch 31:10. They did not hoard these heaps for covetousness, but to show what plentiful provision God by his law had made for them, if they could but have it collected and brought in, and that those who conscientiously give God his dues out of their estates bring a blessing upon all they have: Since they began to bring in the offerings the Lord has blessed his people. See for this Hag. 2:19. "Try me," says God, "if you will not otherwise trust me, whether, upon your bringing the tithes into the store-house, you have not a blessing poured out upon you," Mal. 3:10, 11; Eze. 44:30.

2. The acknowledgment which the king and princes made of it, 2Ch 31:8. They gave thanks to God for his good providence, which gave them something to bring, and his good grace, which gave them hearts to bring it. And they also blessed the people, that is, commended them for their doing well now, without reproaching them for their former neglects. It is observable that after they had tasted the sweetness of God's ordinance, in the late comfortable passover, they were thus free in maintaining the temple service. Those that experience the benefit of a settled ministry will not grudge the expense of it.

C H Spurgeon - [Reform](#)

"Now when all this was finished, all Israel that were present went out to the cities of Judah, and brake the images in pieces, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, until they had utterly destroyed them all." 2 Chronicles 31:1

There are many books that are to be so esteemed by the Christian man, that they must be cut down like the groves of trees, not because they are bad in themselves, but because there false gods are worshipped. Novel-reading is the rage of the present day. I go to a railway bookstall, and I cannot see a book that I can read, I get one, and it is all trash. I search to find something that would be really valuable, but I am told, "It would not sell here." The fact is, nothing will sell but that which is light, and frothy, and frivolous; so every traveller is compelled to consume such food as that, unless he carry something better with him. Do I, therefore, say, that the Christian man must condemn all reading of fiction and novels? No, I do not, but I do say, that the mass of popular books published under the name of light literature, is to be eschewed and cut down, for the simple reason that the moral of it is not that of piety and goodness; the tendency of the reading is not to bring the Christian towards heaven, but rather to retard and impede him in his good course. I lift up my axe against many a work that I cannot condemn, if I look at it abstractedly in itself, but which must come down, because I recollect how much of my own precious time I wasted in such trivial reading, how many years in which I might have had fellowship with Christ have been cast away, whilst I have been foolishly indulging a vicious taste for the romantic and the frivolous. No, there are many things which are not wrong in themselves, but which nevertheless must be given up by the true Christian, because they have had, and do have association with things positively wrong. Just as these groves must be cut down—not because there can be a sin in trees, but because the trees have been associated with the worship of idols.

his service, both the priests and the Levites, for burnt offerings and for peace offerings, to minister and to give thanks and to praise in the gates of the camp of the LORD.

- the courses: 2Ch 5:11 8:14 23:8 1Ch 16:37,40 23:1-26:32 Ezr 6:18 Lu 1:5
- to give thanks: 2Ch 29:24-26 1Ch 16:4-6,41 23:30 25:1-3 Ne 11:17 Ps 134:1-3 Ps 135:1-3 Jer 33:11
- in the gates of the tents of the Lord: {Beshaarey machanoth Yehowah,} "within the gates of the camps of Jehovah;" which comprehended the whole of the buildings that surrounded the temple, in which the priests and Levites were stationed, and which resembled military encampments.

Related Passage:

1 Chronicles 24:4 Since more chief men were found from the descendants of Eleazar than the descendants of Ithamar, they divided them thus: there were sixteen heads of fathers' households of the descendants of Eleazar and eight of the descendants of Ithamar, according to their fathers' households.

And Hezekiah appointed the divisions of the priests and the Levites by their divisions, each according to his service, both the priests and the Levites, for burnt offerings and for peace offerings, to minister and to give thanks and to praise in the gates of the camp of the LORD.

Believer's Study Bible - The orderly form of priestly and Levitical service by divisions as organized by David (1 Chr. 23:6-23; 24:3-19) had apparently fallen into abuse and disuse during the time of apostate kings, particularly Ahaz, but was restored at this time by Hezekiah.

Iain Duguid: Restoring the "service of the house of the Lord" (2Ch 29:35) meant resuming the arrangement of "divisions" of priests and Levites, each with its own responsibilities for offerings and praise. The unusual phrase "the gates of the camp of the Lord" recalls the tabernacle, thus serving as a reminder of continuity with the wilderness tradition (Num. 2:17; cf. 1 Chron. 9:18-19). ([ESV Expository Commentary \(Volume 3\): 1 Samuel-2 Chronicles](#))

Payne: The Hebrew for Hezekiah's assigning the priests to divisions is definite: he "appointed THE divisions of the priests." He reestablished the twenty-four rotating courses that had been set up by David (1 Chronicles 25) to insure orderly worship.

John Walton - 31:2. functions of the Levites. Hezekiah reaffirmed the functions of the Levitical order established by Solomon. Thus the priests were in charge of the offerings, and the Levites were in charge of the worship (also see the comment on 2 Chron 29:15).

2 Chronicles 31:2-21

In obedience to the law and the commands, he sought his God and worked wholeheartedly. - 2 Chronicles 31:21

TODAY IN THE WORD

During the days, weeks, and months following 9/11, generosity abounded. Thousands of volunteers stepped forward to do whatever they could. A special Amtrak train with relief supplies left Washington for New York City. For weeks following the tragedy, truckloads of items such as boots and goggles for the rescue workers arrived from all over America. Corporations donated vehicles, computers, office supplies, and many other items needed during the recovery and clean-up period. By the first anniversary, the Red Cross reported receiving nearly \$1 billion in 9/11 donations, serving 14 million meals at the site, and providing hundreds of thousands of health and mental health consultations.

An outpouring of generosity from people marked the revival we've been studying. Hezekiah's personal generosity led to financial openhandedness from the other leaders and the general populace. In fact, the giving was so great that the king had to appoint officials to be in charge of receiving gifts and distributing funds. Conaniah and Kore had quite a bit of work to do! The people brought "heaps" of tithes and freewill offerings for the maintenance of the temple and the support of the priests and Levites (v. 10). They followed the biblical principle of "firstfruits," or giving to the Lord first instead of whatever was left over. No one can outgive God, though, and the kingdom prospered greatly during this time (v. 21).

There were at least two more key elements in this spiritual revival under Hezekiah. First, order (v. 2). The king organized the priests and Levites in divisions according to various categories of duties. The genealogical records were brought out (v. 18)—these were integral in tracking the identity of the covenant people. Such actions might seem ordinary, but they reflect a God-honoring desire to do worship "in a fitting and orderly way" (1 Cor. 14:40). And second, obedience. Hezekiah honored the covenant by trying to obey all that was written in the Law.

TODAY ALONG THE WAY

Hezekiah led the people of Israel toward spiritual renewal as a community, but the substance of that renewal consisted in individuals getting their hearts right with God. In light of today's reading, perhaps it's time for a personal rededication or recommitment on your part as well. If you have sin to confess, confess it and be forgiven. If you've given up meeting with God's people, head back to church ([Heb. 10:25](#)). If you've neglected prayer and the Word, return to these essential and joyful disciplines.

2 Chronicles 31:3 He also appointed the king's portion of his goods for the burnt offerings, namely, for the morning and evening burnt offerings, and the burnt offerings for the sabbaths and for the new moons and for the fixed festivals, as it is written in the law of the LORD.

- the king's: 2Ch 30:24 1Ch 26:26 Eze 45:17 46:4-7,12-18
- for the morning: Ex 29:38-42 Nu 28:3-8
- the burnt: Nu 28:9,10
- for the new moons: Nu 28:11-31 29:1-40 De 16:1-17 Ps 81:1-4 Col 2:16,17
- the set feasts: Lev 23:2-44

He also appointed the king's portion of his goods for the burnt offerings, namely, for the morning and evening burnt offerings, and the burnt offerings for the sabbaths and for the new moons and for the fixed festivals, as it is written in the law of the LORD.

Ryrie - appointed = contributed. The example of Hezekiah's generosity motivated the people to be generous (2Ch 31:5), as also occurred under David. See note on 1 Chron. 29:3-5.

Mark Boda: 2Ch 31:3 lists the many worship services that needed to be supported. Although not explicit in the Hebrew text, the list is organized by frequency of practice from daily (morning and evening burnt offerings), to weekly (Sabbath festivals), to monthly (new moon festivals), to annual (festivals) events. This list provides insight into the complex and demanding character of worship in Judah and is an essential foundation for understanding why priestly and Levitical orders needed to "devote themselves fully to the Law of the Lord" (2Ch 31:4).

John Walton - king's contributions. In contrast to the contributions for the festival in 30:23-24, this verse speaks of regular and ongoing contributions funding the operation of the temple. Hezekiah followed the precedent of Solomon by providing burnt offerings on a regular basis for the temple services (2 Chron 2:4). The provisions for the offerings are described in Numbers 28-29. In the ancient Near East the king (representing the corporate nation) was the foremost worshiper of the national god. Therefore it would be expected that the palace would play a major role in supplying the regular sacrifices.

2 Chronicles 31:4 Also he commanded the people who lived in Jerusalem to give the portion due to the priests and the Levites, that they might devote themselves to the law of the LORD.

- the portion: 2Ch 31:16 Lev 27:30-33 Nu 18:8-21,26-28 Mal 3:8-10
- that they might: Ne 13:10-13 1Co 9:9-14 Ga 6:6
- the law: Mal 2:7

Also he commanded the people who lived in Jerusalem to give the portion due to the priests and the Levites, that they might devote themselves to the law of the LORD.

Ryrie - the portion. For supporting the priesthood. See note on Num. 18:8-20.

Raymond Dillard: Hezekiah restores the system of offerings used for the maintenance of the priests and Levites (31:4; Lev 6:14-7:36; Num 18:8-32; Deut 14:27-29; 18:1-8; 26:1-15) which had presumably been interrupted during the apostasy of Ahaz. These offerings were readily neglected by the people (Mal 3:8-12; Neh 13:10-13) and occasionally abused by the priests (1 Sam 2:12-16). Rather than describing these offerings as freeing the priests and Levites for devotion to the service of the temple, the Chronicler describes them as freeing the cultic personnel for devotion to the "law of Yahweh"; though both ways of describing the intended effect of the offerings may refer to temple duties, the Chronicler's phraseology could reflect the growing importance of the study of the law in the post-exilic period (Williamson, 374). (Borrow [2 Chronicles](#))

Peter Wallace: Hezekiah sees his gift as an example to the rest of the congregation. Having exemplified sacrificial giving himself, he calls the people to imitate him. He will provide all the special offerings. But he calls them to provide the regular provision for the priests and Levites, so that they can devote themselves to the Law of the LORD (in other words, their duties as commanded by the law).

John Walton - Levites' portions. The portion for the priests and Levites was delineated in Numbers 18 (see comments there), where the gifts were for the priests (v. 12) and the tithes were for the Levites (v. 21). Clearly Hezekiah was making a great attempt to have the religious officials devote themselves to the duties prescribed in the five books of Moses.

2 Chronicles 31:5 As soon as the order spread, the sons of Israel provided in abundance the first fruits of grain, new wine, oil, honey and of all the produce of the field; and they brought in abundantly the tithe of all.

- as soon: 2Ch 24:10,11 Ex 35:5,20-29 36:5,6 2Co 8:2-5
- came abroad: Heb. brake forth, the first fruits, Ex 22:29 23:19 34:22,26 Nu 18:12 Ne 10:35-39 12:44 13:12,31 Pr 3:9 1Co 15:20 Jas 1:18 Rev 14:4
- honey: or, dates, The word {devash} generally denotes the honey produced by bees; but as we have already observed (on Ge 43:11,) the Jewish doctors are of opinion that it here signifies dates, of the fruit of the palm tree; which the Arabians call {daboos,} and the honey produced from them, {dibs.} "This liquor," says Dr. Shaw, "which has a more luscious sweetness than honey, is of the consistence of a thin syrup, but quickly grows tart and ropy, acquiring an intoxicating quality, and giving by distillation an agreeable spirit, or araky, according to the general name of these people for all hot liquors, extracted by the alembic." Though Jehovah forbid any {devash,} or honey, to offered to him upon the altar, yet it appears it might be presented as first-fruits, or in the way of tithes, which were designed for the sustenance of the priests.

As soon as the order spread, the sons of Israel provided in abundance the first fruits of grain, new wine, oil, honey and of all the produce of the field; and they brought in abundantly the tithe of all.

Raymond Dillard: The firstfruits of grain, wine, and oil are specifically assigned to the priests (Num 18:12–13) and the tithe to the Levites (Num 18:21). Though "honey," actually a syrup-like product from fruits, is excluded from burnt offerings, it was nevertheless suitable for the support of the priests and was brought as part of the firstfruits (Lev 2:11–12). (Borrow [2 Chronicles](#))

2 Chronicles 31:6 The sons of Israel and Judah who lived in the cities of Judah also brought in the tithe of oxen and sheep, and the tithe of sacred gifts which were consecrated to the LORD their God, and placed them in heaps.

- the children: 2Ch 11:16,17
- the tithe: Lev 27:30 De 14:28
- by heaps: Heb. heaps and heaps.

The sons of Israel and Judah who lived in the cities of Judah also brought in the tithe of oxen and sheep, and the tithe of sacred gifts which were consecrated to the LORD their God, and placed them in heaps.

Morris - This reference implies that "the children of Israel," as well as "the children of Judah," were included in those "that dwelt in the cities of Judah." Probably some of those Israelites from the northern kingdom who had come to Jerusalem for the Passover were so convicted of its vital importance that they decided to make their permanent home in Judah. For example, Anna, the prophetess during the days of Christ, was from the tribe of Asher (Luke 2:36). It is very probable, if not certain, that all the tribes (in addition to Judah, Benjamin and Levi in the southern kingdom) were represented in the land of Israel during the days of Christ and thus are included among those known as the Jews today.

Iain Duguid: While king and chief priest took leadership (2Ch 31:10, 13), priests, Levites, ([ESV Expository Commentary \(Volume 3\): 1 Samuel–2 Chronicles](#))

Frederick Mabie: Hezekiah praises the people for obediently and abundantly responding to this call of God (2Ch 31:6-7; cf. Dt 14:22-29). In the light of their obedience and generosity, Hezekiah blesses the people (2Ch 31:8), similar to David's (cf. 1Ch 16:2) and Solomon's (cf. 2Ch 6:3-11) blessings. Indeed, the storage and faithful disbursement of accumulated tithes (2Ch 31:11-18; cf. Dt 14:28-29) act as a means of appropriating God's blessing ("so that the Lord your God may bless you in all the work of your hands"; Dt 14:29). Note that tithes have also been appointed for "aliens, the fatherless, and the widows who live in your towns" (Dt 14:29).

2 Chronicles 31:7 In the third month they began to make the heaps, and finished them by the seventh month.

- Lev 23:16-24

In the third month they began to make the heaps, and finished them by the seventh month.

Ryrie - From the third month (May-June) to the seventh month (Sept.-Oct.) the people brought their tithes in such abundance that Hezekiah ordered storehouses prepared (so that the food would not have to be left outside in heaps) and lists made of those entitled to receive the supplies.

Andrew Hill: The rest of the section (2Ch 31:5-19) links the regular giving of the tithes and offerings to the vitality of temple worship. The response to the king's command to bring the firstfruits of the produce of the field and tithe of the herds and flocks is overwhelming (2Ch 31:5-8). No doubt, the Chronicler understands these actions as signifying the genuineness of the people's repentance. The offerings of grain, wine, and oil are designated for the priests (cf. Num. 18:12-13), while the Levites receive the tithe (cf. Num. 18:21). The contributions come from all Israel, including the citizens of Jerusalem as well as the residents of Judah and the Israelites from the northern tribes who have emigrated to Judah (2 Chron. 31:4, 6). The ingathering of both food stuffs and animals (31:7) lasts from the grain harvest of the third month (the Feast of Pentecost [May/June]) to the fruit and vine harvests of the seventh month (the Feast of Tabernacles [Sept/Oct]). (See [The NIV Application Commentary on the Bible](#))

John Walton - calendar. The third month corresponded to mid-May through mid-June on our calendar. Although this month was called Sivan in the postexilic period, the name is not known during Hezekiah's time. The seventh month, Ethanim (Tishri in the postexilic age), corresponded to mid-September through mid-October. The fact that the ingathering lasted from the third to the seventh month means that it included the harvest of every major crop (May, lentils, barley; June, wheat; September, dates, grapes; October, olives).

2 Chronicles 31:8 When Hezekiah and the rulers came and saw the heaps, they blessed the LORD and His people Israel.

- blessed: Ge 14:20 Judges 5:9 1Ki 8:14,15 1Ch 29:10-20 Ezr 7:27 2Co 8:16 Eph 1:3 Php 4:10,19 1Th 3:9 1Pe 1:3
- and his people: 2Ch 6:3 Ge 14:19 2Sa 6:18 1Ki 8:55

When Hezekiah and the rulers came and saw the heaps, they blessed the LORD and His people Israel.

2 Chronicles 31:9 Then Hezekiah questioned the priests and the Levites concerning the heaps.

Then Hezekiah questioned the priests and the Levites concerning the heaps.

2 Chronicles 31:10 Azariah the chief priest of the house of Zadok said to him, "Since the contributions began to be brought into the house of the LORD, we have had enough to eat with plenty left over, for the LORD has blessed His people, and this great quantity is left over."

- Azariah: 2Ch 26:17 1Ki 2:35 1Ch 6:8,14 Eze 44:15
- Since: Pr 3:9 Hag 2:18 Mal 3:10 1Ti 4:8
- we have had: 2Ki 4:43,44 Mt 15:37 Php 4:18
- the Lord: Ge 26:12 30:27-30 39:5,23 Lev 25:21 26:4,5 De 28:8 Pr 10:22 2Co 9:8-11

Azariah the chief priest of the house of Zadok said to him, "Since the contributions began to be brought into the house of the LORD, we have had enough to eat with plenty left over, for the LORD has blessed His people, and this great quantity is left over."

G Campbell Morgan - 2 Chr 30.10

This chapter gives us a side-light on the character of Hezekiah which shows how great a man he was. For a long time the ordained feasts of Jehovah had been neglected, both in the northern kingdom of Israel and in his own kingdom of Judah. When he set himself to arrange for the keeping of the Passover, it is very beautiful to see how his heart went out to the whole nation as within the Divine purpose. He sent messengers throughout Israel as well as Judah, inviting them to come to Jerusalem and take part therein. The hopeless corruption of Israel as a whole is manifest in the statement that the people laughed the messengers to scorn and mocked at them. The action of the king was justified and rewarded in the fact that a remnant responded, and gathered to Judah in order to take part in the sacred and solemn observance. It was a motley crowd which assembled, and multitudes of the people were utterly ignorant of the Divine arrangements for preparation. Hezekiah's tenderness was manifested in the pity he felt for these people, and in the prayer he offered on their behalf. His prayer was answered, and the imperfect method was not punished in the case of such as set their whole heart to seek Jehovah. This largeness of heart is always characteristic of men who are really in fellowship with God, for it is in harmony with the heart of God. Such action may be misunderstood by the majority of those on whose behalf it is inspired, but it always produces some results in the opportunity it gives to loyal souls to avail themselves of it.

2 Chronicles 31:11 Then Hezekiah commanded them to prepare rooms in the house of the LORD, and they prepared them.

- chambers: or, store-houses, Ne 10:38,39 13:5,12,13

Then Hezekiah commanded them to prepare rooms in the house of the LORD, and they prepared them.

Raymond Dillard: The flow of thought and the precise significance of some of the details in this section are difficult. Hezekiah arranges for the storage and oversight of the offerings to be used to support the cultic personnel. Conaniah and Shimei are assisted by ten others responsible for the storerooms in the temple, while Kore and six others arranged distribution in the outlying priests' towns (1 Chr 6:54–60). This distinction between those living in Jerusalem and those in the outlying towns is reiterated in 2Ch 31:16, 19; a distinction is also made in the basis for distribution between the priests (genealogical records) and the Levites (courses and divisions; 2Ch 31:17). (Borrow [2 Chronicles](#))

Peter Wallace: The point of 2Ch 31:11-16 is that the "heaps" of provision were such that they needed a whole structure for oversight and distribution.

Frederick Mabie: In light of the "heaps" of provisions being set aside for the priests and Levites (2Ch 31:4-8), Hezekiah orders the construction of storage areas in the temple complex. Hezekiah's efforts are either a revamping of existing side storage areas reflected in the tripartite design of Solomon's temple or the construction of additional storage capacity. In addition to foodstuffs as here, such storage rooms were used to store a wide variety of items needed by priests in their temple ministry. Such "side rooms" were under the charge of Levites (cf. 1Ch 23:28). (See [The Expositor's Bible Commentary: 1 Chronicles-Job](#))

John Olley: Three times the work is said to be done "faithfully" (2Ch 31:12, 15, 18). The Hebrew term 'emunah occurs in specific contexts in Chronicles, referring mainly to "trust (worthiness), honesty, conscientiousness" in matters of handling resources (2Ch 34:12; 1 Chron. 9:22, 26, 31; cf. 2 Kings 12:15; 22:7; Neh. 13:13). Such a quality is an outworking of sincere, intentional commitment to God and so also is expressed in "keeping [oneself] holy" (2 Chron. 31:18). Elsewhere in Chronicles it describes Hezekiah's activity "before the Lord his God" (2Ch 31:20) and judicial decisions "in the fear of the Lord" (2Ch 19:9).

John Walton - storerooms in the temple. Most ancient Near Eastern temple complexes contained auxiliary rooms for storage, kitchens, priestly quarters and other various nonreligious functions. For example, the temple of Ninkarrak at Terqa in Syria (c. 1600 B.C.) had a large kitchen storage complex and priestly quarters (for dressing, not as a residence). Thus the new storerooms of Hezekiah were probably in addition to previously existing rooms.

Matthew Henry Notes: Verses: 2Ch 31:11-21

Here we have,

I. Two particular instances of the care of Hezekiah concerning church matters, having put them into good order, to keep them so. The tithes and other holy things being brought in, he provided,

1. That they should be carefully laid up, and not left exposed in loose heaps, liable to be wasted and embezzled.

He ordered chambers to be made ready in some of the courts of the temple for store-chambers (v. 11), and into them the offerings were brought and there kept under lock and key, v. 12, 13. Treasures or store-keepers

were appointed, who had the oversight of them, to see that moth and rust did not corrupt them nor thieves break through to steal. This wisdom of laying up the surplus in days of plenty we may learn from the ant, who provideth meat in summer. The laying up in store what was brought in was an encouragement to people to pay in their contributions. That will be given cheerfully by the public which appears to be well husbanded.

2. That they should be faithfully laid out, according to the uses they were intended for.

Church treasures are not to be hoarded any longer than till there is occasion for them, lest even the rust should be a witness against those who hoard them. Officers were appointed, men (no doubt) of approved wisdom and faithfulness, to distribute the oblations of the Lord and the most holy things among the priests (2Ch 31:14), and to see that they all had a competent maintenance for themselves and their families. The law provided sufficient for them all, and therefore, if some had too little, it must be because others had too much; to prevent such inequality these officers were to go by some certain rule of proportion in the disposal of the incomes of the temple. It is said of the priests here (2Ch 31:18) that in their set office they sanctified themselves; in faith they sanctified themselves (so the word is), that is, as bishop Patrick explains it, they attended their ministry at the house of God, not doubting but they should be provided with all things necessary. Now, because they served God in that confidence, care was taken that they should not be made ashamed of their hope. Note, Those that sanctify themselves to God and his service in faith, believing that he will see them want for nothing that is good for them, shall certainly be fed. Out of the offerings of the Lord distribution was made,

(1.) To the priests in the cities (2Ch 31:15), who staid at home while their brethren went to Jerusalem, and did good there in teaching the good knowledge of the Lord. The preaching priests were maintained as well as the sacrificing priests, and those that abode by the stuff as well as those that warred the warfare.

(2.) To those that entered into the house of the Lord, all the males from three years old and upwards; for the male children even at that tender age, it seems, were allowed to come into the temple with their parents, and shared with them in this distribution, 2Ch 31:16.

(3.) Even the Levites from twenty years old and upwards had their share 2Ch 31:17.

(4.) The wives and children of the priests and Levites had a comfortable maintenance out of those offerings, 2Ch 31:18. In maintaining ministers, regard must be had to their families, that not they only, but theirs, may have food convenient. In some countries where ministers have their salary paid them by the state an addition is made to it upon the birth of a child.

(5.) The priests in the country, that lived in the fields of the suburbs, were not overlooked in this ministration, 2Ch 31:19. Those also had their share who were inhabitants of the villages, though they might be supposed to live at a less expense.

II. A general character of Hezekiah's services for the support of religion, 2Ch 31:20, 21.

1. His pious zeal reached to all the parts of his kingdom: Thus he did throughout all Judah; every part of the country, and not those only that lay next him, shared in the good fruits of his government.

2. He sincerely designed to please God, and approved himself to him in all he did: He wrought that which was good before the Lord his God; all his care was to do that which should be accepted of God, which was right (that is, agreeable to natural equity), and truth (that is, agreeable to divine revelation and his covenant with God), before the Lord; to do according to that law which is holy, just, and good.

3. What he began he went through with, prosecuted it with vigour, and did it with all his heart.

4. All his good intentions were brought to a good issue; whatever he did in the service of the house of God, and in the government of his kingdom, he prospered in it. Note, What is undertaken with a sincere regard to the glory of God will succeed to our own honour and comfort at last.

2 Chronicles 31:12 They faithfully brought in the contributions and the tithes and the consecrated things; and Conaniah the Levite was the officer in charge of them and his brother Shimei was second.

- the dedicated: 2Ki 12:15
- over which: 1Ch 26:20-26

They faithfully brought in the contributions and the tithes and the consecrated things; and Conaniah the Levite was the

officer in charge of them and his brother Shimei was second.

2 Chronicles 31:13 Jehiel, Azariah, Nahath, Asahel, Jerimoth, Jozabad, Eliel, Ismachiah, Mahath and Benaiah were overseers under the authority of Conaniah and Shimei his brother by the appointment of King Hezekiah, and Azariah was the chief officer of the house of God.

- under: Heb. at
- at the commandment: 2Ch 31:4,11 30:12
- Azariah: 2Ch 31:10 1Ch 9:11 24:5 Ne 11:11

Jehiel, Azariah, Nahath, Asahel, Jerimoth, Jozabad, Eliel, Ismachiah, Mahath and Benaiah were overseers under the authority of Conaniah and Shimei his brother by the appointment of King Hezekiah, and Azariah was the chief officer of the house of God.

2 Chronicles 31:14 Kore the son of Imnah the Levite, the keeper of the eastern gate, was over the freewill offerings of God, to apportion the contributions for the LORD and the most holy things.

- the porter: 1Ch 26:12,14,17
- the freewill: Lev 22:18 23:38 Nu 29:39 De 12:6,17 16:10 Ezr 1:4 3:5 7:16 Ps 119:108
- to distribute: Ne 13:13
- the most: Lev 2:10 6:16,17 7:1-6 10:12,13 27:28

Kore the son of Imnah the Levite, the keeper of the eastern gate, was over the freewill offerings of God, to apportion the contributions for the LORD and the most holy things.

August Konkell: Administration is often perceived as tedious and thankless, but its importance and worth must not be minimized. An administrative list of the Levites appointed to the task of distribution describes how the contributions were to be apportioned (2Ch 31:14-19). The system was complex. A great number of people were eligible for service, the majority of them living in provincial towns. Small groups of them came to Jerusalem in a rotation system for short terms of office. The division system was further complicated by the fact that all members of the tribe of Levi were entitled to portions, but there were differences between the priests and other Levites. Since all the contributions were collected in Jerusalem, the logistics of distribution were complicated, and standards of eligibility had to be clear. This required an accurate registration and clear rules of status between those who officiated and those who did not, and between those who lived in the provinces and those in Jerusalem.

[John Walton](#) - keeper of the East Gate. One of the most important tasks assigned to priestly personnel was controlling access to the temple precinct, the inner circle of the "sacred compass" (on this concept see comments on Lev 16:2 and Num 18:1-7). Defiling the sanctuary with impurity required a purification offering ("sin" offering, see comment on Lev 4:1-3) and could bring punishment on the individual as well as the people. The gatekeepers had to prevent unqualified intrusion. There were also many valuable items in the temple precinct. Gold and silver were plentiful and a temptation to the unscrupulous individual who may not have feared divine retribution for trespass or theft of temple property. These valuables also had to be guarded. Misappropriation of that which was sacred required a reparation offering ("guilt" offering, see comment on Lev 5:14-16). The gatekeepers were charged with guarding against these offenses. An additional task clarified here is disbursing officer. The east gate is the most important since the temple faces east.

2 Chronicles 31:15 Under his authority were Eden, Miniamin, Jeshua, Shemaiah, Amariah and Shecaniah in the cities of the priests, to distribute faithfully their portions to their brothers by divisions, whether great or small,

- next him: Heb. at his hand, 2Ch 31:13 *marg:
- Miniamin: Instead of {Miniamin,} Benjamin is the reading of three MSS., and of the Syriac, Arabic, LXX., and Vulgate.
- the cities: Jos 21:9-19 1Ch 6:54-60
- set office: or, trust, 1Ch 9:22 *marg:
- as well: 1Ch 25:8

Under his authority were Eden, Miniamin, Jeshua, Shemaiah, Amariah and Shecaniah in the cities of the priests, to distribute faithfully their portions to their brothers by divisions, whether great or small,

2 Chronicles 31:16 without regard to their genealogical enrollment, to the males from thirty years old and upward—everyone who entered the house of the LORD for his daily obligations—for their work in their duties according to their divisions;

- his daily: Lev 21:22,23

without regard to their genealogical enrollment, to the males from thirty years old and upward—everyone who entered the house of the LORD for his daily obligations—for their work in their duties according to their divisions;

Ryrie - thirty years old. The age of priestly service, or (if the Hebrew reading of "three years old" is correct) an indication that the priests' young boys also received freewill offerings.

2 Chronicles 31:17 as well as the priests who were enrolled genealogically according to their fathers' households, and the Levites from twenty years old and upwards, by their duties and their divisions.

- genealogy: Nu 3:15,20 4:38,42,46 17:2,3 Ezr 2:59
- twenty: Nu 4:3 8:24 1Ch 23:24,27
- by their courses: 2Ch 31:2 1Ch 24:20-31 25:1-26:32

as well as the priests who were enrolled genealogically according to their fathers' households, and the Levites from twenty years old and upwards, by their duties and their divisions.

John Gill: 2Ch 31:17 -- for though originally they were not admitted into the tabernacle till twenty five years of age, nor to officiate till thirty, but in David's time they were allowed at twenty years of age and upwards, 1 Chronicles 23:24.

2 Chronicles 31:18 The genealogical enrollment included all their little children, their wives, their sons and their daughters, for the whole assembly, for they consecrated themselves faithfully in holiness.

- set office: or, trust, 2Ch 31:15 1Ch 9:22 *margins
- they sanctified: Isa 5:16 Ro 15:16

The genealogical enrollment included all their little children, their wives, their sons and their daughters, for the whole assembly, for they consecrated themselves faithfully in holiness.

2 Chronicles 31:19 Also for the sons of Aaron the priests who were in the pasture lands of their cities, or in each and every city, there were men who were designated by name to distribute portions to every male among the priests and to everyone genealogically enrolled among the Levites.

- the fields: 2Ch 31:15 Lev 25:34 Nu 35:2-5 1Ch 6:54,60
- the men: 2Ch 31:12-15 28:15

Also for the sons of Aaron the priests who were in the pasture lands of their cities, or in each and every city, there were men who were designated by name to distribute portions to every male among the priests and to everyone genealogically enrolled among the Levites.

2 Chronicles 31:20 Thus Hezekiah did throughout all Judah; and he did what was good, right and true before the LORD his God.

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- wrought: 1Ki 15:5 2Ki 20:3 22:2 Joh 1:47 Ac 24:16 1Th 2:10 3Jn 1:5

Thus Hezekiah did throughout all Judah; and he did what was good, right and true before the LORD his God.

2 Chronicles 31:21 Every work which he began in the service of the house of God in law and in commandment, seeking his God, he did with all his heart and prospered.

- in the law: Ps 1:2,3
- he did it: De 6:5 10:12 1Ki 2:4 1Ch 22:19 Ec 9:10 Jer 29:13
- prospered: 2Ch 14:7 20:26 26:5 Jos 1:7,8 1Ch 22:13 Ps 1:3 Mt 6:33 7:24-27

Every work which he began in the service of the house of God in law and in commandment, seeking his God, he did with all his heart and prospered.

Peter Wallace: Nowadays we seem to be divided between two horrible misunderstandings of this: - one says that acting according to the law and the commandments means strict and precise observance of every jot and tittle; - the other says that following the spirit of the law means that you can ignore the letter of the law entirely!

J.A. Thompson: "He succeeded in everything he undertook." Thus Hezekiah serves as prime example of the Chronicler's "retribution theology." We are reminded again of the parallel between Hezekiah and Solomon (2Ch 7:11). Consequently he prospered in all that he did. (SEE [1, 2 Chronicles: An Exegetical and Theological Exposition](#))

Ron Daniel: The key to prosperity is not in the "name it and claim it" teachings. It is in the "seek God with your whole heart, walk in the light, live righteously" teachings. That is where prosperity comes from.

Frederick Mabie: This remarkable summary statement of praise (namely, "good and right and faithful . . . in everything . . . obedience . . . sought his God . . . worked wholeheartedly . . . prospered") closes out the Chronicler's account of Hezekiah's reforms and is similar to the opening statement about his reign (cf. 2Ch 29:2). As such, these remarks "frame" the overwhelmingly positive events of Hezekiah's reign (2Ch 31:29-31) and create a literary separation between these positive events and the following narrative (ch. 32), in which Hezekiah's imperfections surface. Hezekiah's reign is especially marked by an intense and sustained focus on "obedience to the laws and the commands" of God (e.g., 2Ch 29:15, 25; 30:12, 16; 31:3). (See [The Expositor's Bible Commentary: 1 Chronicles-Job](#))

D L Moody - IN all ages God has used those who were in earnest. Satan always calls idle men into his service. God calls active and earnest—not indolent men. You remember where Elijah found Elisha ploughing in the field. Gideon was at the threshing floor. Moses was away in Horeb looking after the sheep. None of these were indolent men; what they did, they did with all their might. We want such men and women nowadays. If we cannot do God's work with all the knowledge we would like, let us at any rate do it with all the zeal that God has given us.

G. Campbell Morgan: These words reveal his purpose, his method, and the result; and form a revelation of abiding value to all who are called upon to perform Divine service in any form.

- His purpose was 'to seek his God'; and the expression is exactly equivalent to that with which we are familiar: 'Seek ye first His kingdom.'
- His method was that of complete devotion, 'with all his heart.'
- The result was that of prosperity, that is, of success in the very work which was attempted.

F B Meyer - 2 Chronicles 31:21 He did it with all his heart and prospered.

The man who does his business with all his heart, is sure to prosper. To put your heart into your work is like genius manipulating common materials, till their worth becomes priceless, just because of what has been put into it.

The heart stands for the emotions and affections. What the furnace is to the factory or steamship, that the heart is in the economy of our nature. It is a great thing to love our life-work, to have an aim that kindles us whenever we think of it. Those who are so happily circumstanced, cannot be sufficiently thankful. But what of those who are bound to a work which they did not choose and do not like, who find their daily toil irksome and distasteful— is there any help for them? Can they possibly learn to do such work from their hearts? Certainly: because of Him who set it, and for whom it may be done.

Love performs the most onerous duties with all its heart, if they conduce to the comfort and help of those whom it loves more than itself. Does not a mother or wife perform tasks from which the hireling would shrink? She does them with all her heart, not considering for a moment the loathsomeness and hardness of the demand. So if we look at our life-work as God-appointed; if we realize that He has fixed it for us, who determined the orbits of the stars; if we can hear the voice of Jesus saying, "Do this for Me"—there is no further thought of hardship or distaste. Remember to do all your life-work for Jesus; do all in His name and for His glory; ask Him to fill your heart with submissive, loyal obedience, and you will find that when you introduce the personal element of Christ-service into the meanest acts, they will glisten like a piece of gold-tapestry.

C H Spurgeon - "He did it with all his heart and prospered." —2 Chronicles 31:21

This is no unusual occurrence; it is the general rule of the moral universe that those men prosper who do their work with all their hearts, while those are almost certain to fail who go to their labour leaving half their hearts behind them. God does not give harvests to idle men except harvests of thistles, nor is he pleased to send wealth to those who will not dig in the field to find its hid treasure. It is universally confessed that if a man would prosper, he must be diligent in business. It is the same in religion as it is in other things. If you would prosper in your work for Jesus, let it be heart work, and let it be done with all your heart. Put as much force, energy, heartiness, and earnestness into religion as ever you do into business, for it deserves far more. The Holy Spirit helps our infirmities, but he does not encourage our idleness; he loves active believers. Who are the most useful men in the Christian church? The men who do what they undertake for God with all their hearts. Who are the most successful Sabbath-school teachers? The most talented? No; the most zealous; the men whose hearts are on fire, those are the men who see their Lord riding forth prosperously in the majesty of his salvation. Whole-heartedness shows itself in perseverance; there may be failure at first, but the earnest worker will say, "It is the Lord's work, and it must be done; my Lord has bidden me do it, and in his strength I will accomplish it." Christian, art thou thus "with all thine heart" serving thy Master? Remember the earnestness of Jesus! Think what heart-work was his! He could say, "The zeal of thine house hath eaten me up." When he sweat great drops of blood, it was no light burden he had to carry upon those blessed shoulders; and when he poured out his heart, it was no weak effort he was making for the salvation of his people. Was Jesus in earnest, and are we lukewarm?

C H Spurgeon - [Life in earnest](#) - 'He did it with all his heart and prospered.' 2 Chronicles 31:21

Look around you; who are the most useful men in the Christian church today? The men who do what they undertake for God with all their hearts. Where is the preacher whom God blesses by the conversion of hundreds in a year? Is he a sleepy, prosaic soul? Does he confine himself within narrow limits? Does he speak sleepy words to a slumbering congregation? We know it is not so, but where God is pleased to assemble a congregation it is, whatever it may not be, a proof that there has been earnestness in the preacher. Who are the most successful Sunday school teachers? The most learned? Every superintendent will tell you it is not so. The most talented? The most wealthy? No; they who are the most zealous; the men whose hearts are on fire; those are the men who honour Christ. Who among you today is doing the most for your Master's kingdom? I will tell you. Lend me a spiritual thermometer by which I may try the heat of your heart, and I will tell you the amount of your success. If your hearts be cold towards God, I am sure you are doing nothing though you may pretend to do it, but if you can say, 'Lord, my soul is all on flame with an agony of desire to do good to the souls of men,' then you are doing good, and God is blessing you as he did Hezekiah, who did it with all his heart and prospered. Feeling that very many Christians are not Christians with all their hearts, and that perhaps some of you have only given Jesus Christ a dull, cobwebby corner of your hearts, instead of bidding him sit at the head of the table and reign upon the throne: fearing that we are all in danger of getting into a Laodicean lukewarm state, I wish to stir you up.

[PAUL APPLE - DEVOTIONAL QUESTIONS:](#)

- 1) Do we pay enough attention to orderly administration of the local church?
- 2) Are we reluctant to ask God's people to be responsible in their giving?
- 3) Should we expect the type of generous and abundant provision for ministry that we see here?
- 4) How do the Law of God and the Word of God dominate this topic in chap. 31?

QUOTES FOR REFLECTION:

Raymond Dillard: For most modern Western readers of the Bible this chapter reads somewhat awkwardly; it is one more example of the Chronicler's punctilious concern with matters cultic, an interest at great chronological and cultural distance from his readers today. But for the Chronicler and his own contemporaries, rather than a distant and curious pericope, this section would have been full of the utmost practical relevance for godly living. Its reports of generosity and its focus on the correct worship of God through giving and caring for his servants were practical exhortations of what it meant to seek God and to obey his commandments. For the

Chronicler it was a lesson from history that needed to be heard in his own day, for it remained the pathway to success and blessing (2Ch 31:21). Providing for the servants of God to free them for more important matters (2Ch 31:4) is likewise a concern of the NT (Phil 2:25–30; 4:14–19; 2 Cor 8:10—9:15; Acts 6:1–4; 20:32–35). (Borrow [2 Chronicles](#))

August Konkell: The provisions for the temple fall into two categories: - those from the king, and - those from the people (2 Chron 31:3-4). The portion of the king indicates obligatory provisions rather than voluntary contributions. The contribution of the king from his own possessions was his responsibility for daily sacrifices and the festival sacrifices in their annual cycle. The people were responsible to give provisions for the clergy. The king's order was given to those who lived in Jerusalem, perhaps because they were in the closest proximity to the temple (2Ch 31:4). Word of the need for temple provisions spread abroad, and the response came from all Israel (2Ch 31:5). This included those who lived outside of Judah in the north. Two points emerge from this observation: - Israel was united in its support of the temple, and - the response became far more than anticipated or even required. The purpose of the gifts of support was that the clergy might devote themselves to the Law (2Ch 31:4).

David Guzik: What the New Testament does speak with great clarity on is the principle of giving; - that giving should be regular, planned, proportional, and private (1 Corinthians 16:1-4); - that it must be generous, freely given, and cheerful (2 Corinthians 9).

Martin Selman: The divine blessing which forms the climax in this chapter has several distinguishing marks.

- Firstly, it is the result of Hezekiah's faithfulness to the principles established by David and Solomon. It was they who had originally organized the divisions of priests and Levites (2Ch 31:2; cf. 1 Chr. 28:13, 21; 2 Chr. 8:14), established the pattern of regular sacrificial worship (2Ch 31:2-3; 1 Chr. 23:31; 2 Chr. 2:4; 8:13), led the way in generosity (v. 3; 1 Chr. 29:2-5; 2 Chr. 7:5), and blessed the people (v. 8; 1 Chr. 16:2; 2 Chr. 6:3).
- Secondly, it is associated with Hezekiah's wholehearted commitment to God's law (2Ch 31:3, 4, 21).
- Thirdly, God blesses his people through their own generosity (cf. 1 Chr. 29:14-16).
- Fourthly, God blesses beyond his people's normal expectation (cf. 1 Chr. 13:14; 17:27).

Mark Boda: For his community, this part of the Chronicler's account of Hezekiah would have served two purposes.

First, it would have challenged them to give generously to the service of the Temple, especially focusing on tithing their harvests. Such gifts, according to the Chronicler, are essential so that the priests and Levites "could devote themselves fully to the Law of the Lord," that is, the stipulations for worship contained in the Torah. The ideal scenario is described by Azariah, the Zadokite high priest, in 2Ch 31:10: "." This is explicitly tied to the generosity of the people. We have had enough to eat and plenty to spare ("Since the people began bringing their gifts to the Lord's Temple"), which is a reflection of the blessing of the Lord upon them ("The Lord has blessed his people, and all this is left over"). The people of Jerusalem appear to have a role to play as examples to the rest of the community for this generosity (31:4), but the responsibility for the Temple and its personnel could not be borne by them alone. This was a task for all those living in the province of Judah.

Second, the account would have provided an administrative system for distributing the resources of the Temple to priestly and Levitical personnel throughout the province. This may suggest some conflict over this issue in the Chronicler's time, but it may also simply be an affirmation of a system that was working well.

Geoffrey Kirkland: Hezekiah's Great Reformation: The People's Faithful & Generous Provision for the Leaders to Be Devoted to Scripture!

After a mountaintop experience (like celebrating the nationwide Passover with Hezekiah, 2 Chron 30!), we need to take care as we return to the ROUTINE OF DAILY LIFE.

Background of 2 Chronicles 31: So what do you do when Hezekiah's reforms and Passover festival has ended and it's time to go home? How do you keep spiritual health up? What do you do? How do you find teaching and instruction from the Law of God?

Two big picture lessons from 2 Chronicles 31:

- #1- WORSHIP cannot be left to the 'PROFESSIONALS' alone
- #2- WORSHIP is to be carried out in DECENCY AND IN ORDER

THESIS — What happens when great Reformation comes? What are some marks? Observing King Hezekiah's reformation brought a number of results.

Reforms Bring...

- I. HOLY VIOLENCE TOWARD SIN! (1)

II. HEARTFELT GRATITUDE TO GOD! (2)

III. PRECISE OBEDIENCE TO SCRIPTURE! (3)

Note Hezekiah's commitment to the written Word

Note Hezekiah's commitment to obedience

IV. GRACIOUS PROVISION TO TEACHERS! (2Ch 31:4-19) The focus here in this chap is on the HEARTS OF GOD'S PEOPLE; they give generously! *summary verse is 2Ch 31:10!*

1. GIVING for God's Work (Contribution of the gifts) (2Ch 31:4-10) [Deut 14.29; 18:5; 1 Cor 9.13-14; 1 Tim 5.18]
2. SUPPORT for God's Servants (Distribution of the gifts) (2Ch 31:11-19) The characteristic & main mark of all the distribution of the funds was "Faithfulness" (2Ch 31:12, 15, 18)

V. GODLY LEADERS OBEYING SCRIPTURE! (2Ch 31:20-21)

Summary of Hezekiah's Leadership:

1. Hezekiah's LEADERSHIP (he did)
2. Hezekiah's CONSISTENCY (throughout ALL Judah)
3. Hezekiah's AMBITION (he did before the LORD HIS GOD)
4. Hezekiah's PRIORITY (he served the Lord in the house of God)
5. Hezekiah's AUTHORITY (the Law and in Commandment)
6. Hezekiah's PURSUIT (he sought his God)
7. Hezekiah's PASSION (he did with all his heart)
8. Hezekiah's BLESSING (and he prospered!)

Let us be faithful to give -- God supplies us, so let us give generously

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