

2 Chronicles 33:3

Authorized King James Version (KJV)

For he built again the high places which Hezekiah his father had broken down, and he reared up altars for Baalim, and made groves, and worshipped all the host of heaven, and served them.

Analysis

For he built again the high places which Hezekiah his father had broken down, and he reared up altars for Baalim, and made groves, and worshipped all the host of heaven, and served them.

This verse is part of the narrative of Judah's kings, specifically addressing God's mercy even to the worst sinner who truly repents. The Chronicler's theological perspective emphasizes immediate divine retribution—kings who seek God prosper, while those who forsake Him face judgment. This pattern provides instruction for the post-exilic community on the conditions for God's blessing.

The account demonstrates God's covenant faithfulness despite human unfaithfulness. Even in judgment, God preserves a remnant and offers restoration through repentance. The repeated cycle of apostasy, judgment, and restoration reveals both human sinfulness and divine mercy. References to the temple, proper worship, and priestly service emphasize the Chronicler's concern for correct religious observance.

Theologically, these accounts point beyond immediate history to God's ultimate purposes through the Davidic line. Despite repeated failures, God preserves David's dynasty, anticipating the perfect King who will reign in righteousness. The

pattern of judgment for sin and restoration through repentance prefigures the gospel message of salvation through Christ.

Historical Context

This passage occurs during the divided monarchy period when Judah existed separately from northern Israel. The Chronicler writes from a post-exilic perspective, addressing the restored community in Jerusalem after the Babylonian exile (539 BCE onward). His emphasis on temple worship, proper religious observance, and God's covenant faithfulness speaks directly to the needs of his audience who had just rebuilt the temple and were reestablishing their identity as God's people.

The historical context demonstrates both God's judgment on persistent sin and His readiness to restore those who genuinely repent. The Chronicler omits most northern kingdom material, focusing on Judah and the Davidic line to emphasize God's faithfulness to His covenant promises. Archaeological discoveries from sites like Lachish, Beersheba, and Jerusalem corroborate the biblical accounts of various kings' reigns and building projects.

Understanding the Chronicler's post-exilic perspective is crucial—he's not merely recording history but applying past lessons to his contemporary audience, showing that the same principles of seeking God, maintaining proper worship, and covenant faithfulness that determined blessing or judgment in the past still apply.

Related Passages

Genesis 1:1 — Creation of heavens and earth

Psalms 19:1 — Heavens declare God's glory

Study Questions

1. How does this verse illustrate the principle of divine retribution (blessing for obedience, judgment for sin)?

2. What specific applications does this passage have for maintaining spiritual faithfulness in contemporary Christian life?
3. How does this account point to God's ultimate purposes through the Davidic line and the coming Messiah?

Interlinear Text

וַיִּשָּׁב	וַיִּבֶן	אֶת	הַבָּמֹת	אֲשֶׁר	נָתַץ
again	For he built	H853	the high places	H834	had broken down
H7725	H1129		H1116		H5422
וְהָיוּ	אֲבִיו	וַיִּקָּם	מִזְבְּחֹת	לְבַעַלִּים	וַיַּעַשׂ
which Hezekiah	his father	and he reared up	altars	for Baalim	and made
H3169	H1	H6965	H4196	H1168	H6213
אֲשֶׁר	וַיִּשְׁתַּחֲוֶה	לְכָל	צָבָא	הַשָּׁמַיִם	וַיַּעֲבֹד
groves	and worshipped	H3605	all the host	of heaven	and served
H842	H7812		H6635	H8064	H5647
					H853

Additional Cross-References

Deuteronomy 16:21 (Sacrifice): Thou shalt not plant thee a grove of any trees near unto the altar of the LORD thy God, which thou shalt make thee.

Deuteronomy 17:3 (Worship): And hath gone and served other gods, and worshipped them, either the sun, or moon, or any of the host of heaven, which I have not commanded;

2 Chronicles 31:1 (Sacrifice): 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. Then all the children of Israel returned, every man to his possession, into their own cities.

2 Chronicles 30:14 (Sacrifice): And they arose and took away the altars that were in Jerusalem, and all the altars for incense took they away, and cast them into the brook Kidron.

Jeremiah 19:13 (Sacrifice): And the houses of Jerusalem, and the houses of the kings of Judah, shall be defiled as the place of Tophet, because of all the houses upon whose roofs they have burned incense unto all the host of heaven, and have poured out drink offerings unto other gods.

Ecclesiastes 9:18 (Parallel theme): Wisdom is better than weapons of war: but one sinner destroyeth much good.

2 Kings 18:4 (Creation): He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brasen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan.

Zephaniah 1:5 (Worship): And them that worship the host of heaven upon the housetops; and them that worship and that swear by the LORD, and that swear by Malcham;