

7/7/19

The Reign of Uzziah
2Chron. 26:1-23

There are some leader that stand out in history for their excellence, then there are others though they were excellent made a foolish decision or other and that is all they are remembered for, this is Uzziah.
* Like Ex-President Richard Nixon, he is remembered for Watergate.

So the reign of Uzziah as it is revealed from three perspectives according to God. 2Chron. 26:1-23

- I.** The reign of Uzziah over Judah. vs. 1-5
- II.** The rule of Uzziah for Judah. vs. 6-15
- III.** The wrongdoing of Uzziah. vs. 16-23

I. The reign of Uzziah over Judah. vs. 1-5

* The parallel passages. 2Kings 14:21-22; 15:1-7

A. The ascension of Uzziah. vs. 1-3

- 1.** The age and enthronment of Uzziah, “Now all the people of Judah took Uzziah, who was sixteen years old, and made him king instead of his father Amaziah.” vs. 1
 - a.** His name is Azariah in kings.
 - b.** He reigned 792/91-740/39 B.C. while his father was in exile. 2Chron. 25:27
* It is believed that Uzziah co-reign with his father Amaziah from 792-767 B.C. , for 25 years..

- 2.** The industrious spirit, “He built Elath and restored it to Judah, after the king rested with his fathers.” vs. 2
 - 3.** The age and length of reign of Uzziah, “Uzziah was sixteen years old when he became king, and he reigned fifty-two years in Jerusalem.” vs. 3 a-b
 - a.** He is the second longest reigning king of Judah 52 years.
 - b.** Manaaseh is first 55 years. 2Chron. 33:1-20
 - 4.** The mother of Uzziah, “His mother’s name was Jeholiah of Jerusalem.” vs. 3c
* Jeholiah “Y@kolyah”, means “Yahweh is able”, what a wonderful name.
- B.** The godly character of Uzziah. vs. 4-5
- 1.** The godly conduct of Uzziah, “And he did what was right in the sight of the LORD, according to all that his father Amaziah had done.” vs. 4
 - a.** The reference to Amaziah his fathr is only up to the time prior to his apostacy.
 - b.** He ruled in a time of peace and prosperity.
 - c.** The revivals God had brought were real, but the hearts of the people were very superficial.
 - 2.** The godly passion of Uzziah, “He sought God in the days of Zechariah, who had understanding in the visions of God; and as

long as he sought the LORD, God made him prosper.” vs. 5

- a. Uzziah depended on God through the prophet Zechariah who God spoke through vision, being awake. vs. 5a-b
 - 1) A man seeking God.
 - 2) A prophet speaking for God.
- b. The condition of the success of Uzziah was only as long as he sought the LORD, Yahweh. vs. 5c
 - 1) Isaiah the prophet was crushed at the death of Uzziah and God had to get the prophets eyes back on Him. Is. 6:1-6
 - 2) Though Uzziah was dead and no longer on the throne of David, God was still on the throne in heaven.

Illustration

The nation of Israel, Solomon and Asa, all began well and as long as they sought the LORD they prospered!

Application

1. It is so exciting to see new believers come to Christ.
 - a. They hear the gospel, believe it and repent of their sins.
 - b. They are excited about reading and studying the word of God.
 - c. They grow, develop and begin to mature in Christ.

- * “Therefore, if anyone is in Christ, he is a **new creation**; old things have passed away; behold, all things have become **new**.” 2Cor. 5:17
2. It is a great opportunity to be a witness to their family and old friends.
 - a. The change of attitude towards immoral and sinful things.
 - b. The consistent change with their old life-style sinful practices.
 - c. The new life and joy as a Christian.
 - * “For we have spent enough of our past lifetime in doing the will of the Gentiles-- when we walked in lewdness, lusts, drunkenness, revelries, drinking parties, and abominable idolatries. In regard to these, they think it **strange** that you do not run with them in the same flood of dissipation, speaking evil of you.” 1Pet. 4:3-4
3. It is amazing the things that Jesus can continue to do in us and through us as long as we keep seeking and abiding in Him.
 - a. “If you **abide** in Me, and My words **abide** in you, you will ask what you desire, and it shall be done for you.” Jn. 15:7
 - b. “Now this is the confidence that we have in Him, that if we **ask** anything according to His **will**, He hears us.” 1Jn. 5:14

The reign of Uzziah over Judah began well!

II. The rule of Uzziah for Judah. vs. 6-15

- A. The courageous defender of Judah. vs. 6-8
1. The victorious wars of Uzziah against their perennial enemies the Philistines. vs. 6
 - a. Uzziah took the initiative to keep Judah safe, “Now he went out and made war against the Philistines, and broke down the wall of Gath, the wall of Jabneh, and the wall of Ashdod.” vs. 6a-d
 - 1) Gath “Gath” means “winepress” and was one of the five royal cities of the Philistines and the native city of Goliath.
 - 2) Jabneh “Yabneh” means “building of God” and was between Joppa and Ashdod.
 - 3) Ashdod “Ashdowd”, means powerful” a second royal city of the Philistines on the Mediterranean Sea, west from Jerusalem.
 - b. Uzziah maintained the security of Judah, “and he built cities around Ashdod and among the Philistines.” vs. 6e
 - 1) The cities were more of fortress cities with troops.
 - 2) The cities were a preventative for uprising against Judah as well as any advancement from the south, Egypt.
 2. The secret to the victories of Uzziah, “God helped him against the Philistines, against

the Arabians who lived in Gur Baal, and against the Meunites.” vs. 7

- a. Uzziah did not defeat the Philistines because he was a fierce warrior or had a huge army, but because God did it.
 - b. The Philistines and Arabians were enemies in the south of Canaan.
 - c. The Arabians live in Gur Baal, meaning the swelling of Baal, idolaters.
 - d. The Meunites “M@’ uwniy”, means “habitations”. 1Chron. 4:41
3. The taxes paid and fame of Uzziah, “Also the Ammonites brought tribute to Uzziah. His fame spread as far as the entrance of Egypt, for he became exceedingly strong.” vs. 8
 - a. The Ammonites were the descendants of Lot an an incestuous relations with his younger daughter. Gen. 19:38
 - b. They were not part of the people of God, nor had the promises of God, they became subjugated and paid yearly tribute to Uzziah
 - c. The fame of Uzziah spread all the way down to Egypt, because “he became exceedingly strong.”
- B. The numerous endeavors of Uzziah enriched Judah. vs. 9-10
1. The industrious construction of Uzziah in Jerusalem, “And Uzziah built towers in

Jerusalem at the Corner Gate, at the Valley Gate, and at the corner buttress of the wall; then he fortified them.” vs. 9

- a. The towers in Jerusalem were to have watchers, centinals to be vigilant and defensive positions in case the enemies of Judah would attack.
 - b. At the entrance to the city, the Corner Gate, the narrow gource at the Valley Gate and the inner corner of the city wall “the corner buttress.
 - c. These were fortified “cgazaq” made strong to resist any attack or asault.
2. The industrious works in agriculture and livestock, “Also he built towers in the desert. He dug many wells, for he had much livestock, both in the lowlands and in the plains; he also had farmers and vinedressers in the mountains and in Carmel, for he loved the soil.” vs. 10
 - a. Uzziah built towers in the desert to guard against thieves and enemies. vs. 10a
 - b. Uzziah dug many wells, cisterns, to sustain the livestock in the lowlands and plains tp provide for the nation. vs. 10b-c
 - c. Uzziah had his famers and vindressers cultivate the land in the rich fertile land of the mountains of Carmel for the people and commerce.
 - * Naboth was killed by Jezebel for his vineyard at Carmel.

- C. The numerous advancements were a detrament to his trust in God. vs. 11-15
 1. The well trained and capable army of Uzziah. vs. 11
 - a. They were well trained, “Moreover Uzziah had an army of fighting men who went out to war by companies.” vs. 11a
 - b. They were well organized, “according to the number on their roll as prepared by Jeiel the scribe and Maaseiah the officer, under the hand of Hananiah, one of the king’s captains.” vs. 11b-c
 2. The moderate number of in his army. vs. 12-13
 - a. The commanders, “The total number of chief officers of the mighty men of valor was two thousand six hundred.” vs. 12
 - 1) The leading officers.
 - 2) Men of valor “chayil”, strength and efficiency regarding their capabilities.
 - b. The soldiers, “And under their authority was an army of three hundred and seven thousand five hundred, that made war with mighty power, to help the king against the enemy.” vs. 13
 - 1) Asa had 580,000 men army. 2Chron. 14:8
 - 2) Once again making it very clear that his military success was not due to his large army, but rather to God!

3. The adequate armament provided. vs. 14
 - a. Uzziah cared for his troops, “Then Uzziah prepared for them, for the entire army, shields, spears, helmets, body armor, bows, and slings to cast stones.” vs. 14
 - b. These were common weapons and the men were excellent with the sling.
4. The new weaponry and training of troops to defend the city of Jerusalem. vs. 15a-d
 - a. Uzziah had creative weapon specialist, “And he made devices in Jerusalem, invented by skillful men.” vs. 15a-b
 - b. Uzziah placed these large bows and catapults in strategic locations, “to be on the towers and the corners, to shoot arrows and large stones.” vs. 15c-d
5. The greatness of Uzziah deceived him, “So his fame spread far and wide, for he was marvelously helped till he became strong.” vs. 15e-f
 - a. The fame of Uzziah was due to God, not himself.
 - b. The belief in his own strength caused Uzziah to trust himself, not God anymore.

Illustration

JOHN ADAMS, America’s second president, stated, “It must be felt that there is no national security but in

the nation’s humble, acknowledged dependence upon God and His overruling providence.”

Application

1. How refreshing it is when a leader of a nation is courageous to stand and declare his dependence on God and the prayers of the people for him.
 - a. By the grace of God America has had several, but not all.
 - b. Look around at the nations of the world that believe in themselves and deny God, Russia, China, Hitler, Mussolini, Mao, etc.
 - c. The goal of the atheist and agnostic is not to benefit people, but to empower self.
 - * “Blessed is the nation whose God is the LORD, The people He has chosen as His own inheritance.” Ps. 33:12
2. The idea that capitalism is evil is like saying money is evil, it is observed, it is the morals and ethics that corrupt capitalism.
 - a. It is the love of money as James says.
 - b. It is when men ignore right and wrong from existing in society.
 - c. It is when law breakers do not go to jail, especially politicians that abuse public trust.
 - d. Uzziah knew if you make your nation productive through hard work and jobs, the nation becomes prosperous and people live better, but the key is dependence of God.
 - * “Woe to those who call **evil good**, and **good evil**; Who put darkness for light, and light

for darkness; Who put bitter for sweet, and sweet for bitter!" Is. 5:20

3. If you study the Bible the nations that became great did so by the hand and permission of God at times, not just because of the military might necessarily.
 - a. It is no great thing for God to allow nations with great military armies to be defeated.
 - b. God has used more evil nations to chasten other for their evil, like Babylon over Israel.
 - c. The problem is leaders become prideful and arrogant attributing all victories to themselves and trusting in their own wisdom, so God gives them over to themselves!

* "Some trust in chariot, some in horses; But we will remember the name of the LORD our God." Ps. 20:7

The rule of Uzziah for Judah went to his head!

III. The wrongdoing of Uzziah. vs. 16-23

- A. The arrogance of Uzziah was an offense to God. vs. 16-18
 1. The pride of Uzziah became his downfall, "But when he was strong his heart was lifted up, to his destruction." vs. 16a
 - a. Uzziah forgot and failed to remember he was a mere man and all he had accomplish was due to God.
 - 1) This is a repeated error and sin of men and women throughout the ages.

- 2) He was "lifted up" "gabahn" to be exalted or lofty, he got carried away with himself.
- b. Uzziah led himself to his own destruction through pride.
 - 1) The word destruction "shachath", means to corrupt, decay or go to ruin, perfect example of today's so called victim society, blaming others.
 - 2) This was no surprise to God, He knew it all along!
2. The presumptuousness of Uzziah was rebellion against God, "for he transgressed against the LORD his God by entering the temple of the LORD to burn incense on the altar of incense." vs. 16b
 - a. The word transgressed "ma' al", is distinct from the word sin.
 - 1) Sin is a falling short of the mark, due to our sinfulness and imperfection.
 - 2) Transgressed means to act treacherously unfaithful, a willful choice and decision.
 - b. The crime was that Uzziah entered the temple of Yahweh to burn incense on the altar.
 - 1) This was reserved for the priest only.
 - 2) Uzziah was not a priest, but the king.
 - 3) Uzziah presumed he was the exception and worthy due to all his success as king, he was wrong!

3. The confrontation of Uzziah, “So Azariah the priest went in after him, and with him were eighty priests of the LORD--valiant men.” vs. 17
 - a. The High priest Azariah followed Uzziah.
 - b. The 80 other priests are called “valiant men” because they knew their history, past kings had put priests and prophets to death when they opposed the king.
4. The violation and restraint of Uzziah. vs. 18
 - a. The courageous action, “And they withstood King Uzziah.” vs. 18a
 - 1) The word withstood “amad”, means to stand against to oppose the king.
 - 2) The physical posture of the priests was accompanied with the attitude of prohibition.
 - b. The corrective words, “and said to him, “It is not for you, Uzziah, to burn incense to the LORD.” vs. 18b-e
 - 1) The privilege of burning incense to Yahweh on the altar was not permitted to the king.
 - 2) The authority of the king was not greater than that of the priest in matters of the temple.
 - c. The called and consecrated men, “but for the priests, the sons of Aaron, who are consecrated to burn incense.” vs. 18f-h
 - 1) Those of the tribe of Levi.

- 2) The warning was to any outsider lest he suffer the judgment of God like Korah and his companions for intruding into the office of the priests. Num. 16:40
- d. The consternation and rebuke, “Get out of the sanctuary, for you have trespassed!” vs. 18i-j
 - 1) Uzziah was ostracized from the temple having no right or authority.
 - 2) Uzziah had trespassed “ma’ al” acted unfaithfully and treacherously willfully and knowingly. vs. 16b
5. The dishonor Uzziah brought on himself, “You shall have no honor from the LORD God.” vs. 18k
 - a. Uzziah would be dejected by God.
 - b. Uzziah was not in good standing with God.
- B. The arrogance of Uzziah was judged by God. vs. 19-22
 1. The stubborn arrogance of Uzziah was stopped directly by God. vs. 19
 - a. Uzziah would not stop and listen to the priests, “Then Uzziah became furious; and he had a censer in his hand to burn incense.” vs. 19a-b
 - 1) The word furious “za’ aph”, means he became enraged.

- 2) Yet he was guilty, holding the evidence of his crime in his hand,], the censer to burn incense.
- b. Uzziah was struck with leprosy by God, “And while he was angry with the priests, leprosy broke out on his forehead, before the priests in the house of the LORD, beside the incense altar.” vs. 19c-e
 - 1) In the midst of his fit of rage towards the priest God chastened Uzziah with leprosy.
 - 2) In his defiance against God, not the priests, right before the priests in the of the temple next to the altar.
2. The expulsion of Uzziah from the temple was immediate. vs. 20
 - a. The priests witnessed the intervention of God, “And Azariah the chief priest and all the priests looked at him, and there, on his forehead, he was leprous.” vs. 20a-d
 - b. The priests acted accordingly and removed Uzziah, “so they thrust him out of that place” vs. 20e
 - c. The pride of Uzziah was broken, “Indeed he also hurried to get out, because the LORD had struck him.” vs. 20f-g
3. The explanation of the remaining reign of Uzziah. vs. 21

- a. The physical condition of Uzziah, “King Uzziah was a leper until the day of his death.” vs. 21a
 - 1) A person with leprosy was considered as dead, as Miriam the sister of Moses. Num. 12:10-13
 - 2) Some things though we are forgiven they can affect us the rest of our lives.
- b. The social position of Uzziah, “He dwelt in an isolated house, because he was a leper; for he was cut off from the house of the LORD.” vs. 21b-d
 - 1) A leper had to live a life separated from the people, outside the camp or city because of the danger of contamination to others. Num. 5:2
 - 2) A leper was cut off from gathering with family, friends, other believers and worship.
 - 3) A leper was to cover their upper lip and cry out, unclean, unclean to warn people. Lev. 13:45
 - 4) A leper had only the hope of Divine intervention and be cleansed miraculously like Naaman through Elisha. Lev. 14; 2Kings 5
- c. The political transition, “Then Jotham his son was over the king’s house, judging the people of the land.” vs. 21f
 - 1) Jotham co-reign with Uzziah for ten years from 750-740 B.C.

- 2) Jotham was 25 years when he became king and reigned for 16 years in Jerusalem, the seeming error in chronology is due to the 3-4 years overlap of Jatham's reign with his own son Ahaz that reigned 635-732/39. 2Kings 15:32-33; 2Chron. 27:1

C. The arrogance of Uzziah was what he was remembered for, not all God did through him. vs. 22-23

* This is actually the summary statement.

1. The supplementary material by the prophet Isaiah, "Now the rest of the acts of Uzziah, from first to last, the prophet Isaiah the son of Amoz wrote." vs. 22
 - a. Isaiah prophesied four kings of Judah, "The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of **Uzziah**, Jotham, Ahaz, and Hezekiah, kings of Judah. Is. 1:1
 - b. The parallel passage. 2Kings 14:21-22; 15:1-7
2. The burial of Uzziah, "So Uzziah rested with his fathers, and they buried him with his fathers in the field of burial which belonged to the kings, for they said, "He is a leper." vs. 23a-d

- a. In full honors of a king, burying him in "the field of burial which belonged to the kings" a field adjoining but not with the tombs of the kings.
- b. In full memory of his rebellion against God and consequently a leper.
3. The successor of Uzziah, "Then Jotham his son reigned in his place." vs. 23e
 - a. Jotham reigned from 750-732/31
 - b. Jotham's reign is recorded. 2Kings 15:32-38; 2Chron. 27:1

Illustration

Pride blinds us to our sin and causes us to rationalize and justify our sinful actions or deeds that always leads to our own destruction, sin kills! Xavier

Application

1. The Scriptures tell us that God calls and enables every believer to serve in the body of the church.
 - a. God disperses the different gift accordingly.
 - b. God endows the person to recognize their gift an operate it for the benefit of other, not self.
 - c. God uses each person sovereignly as He will, not because they are so good or talented for natural talents and abilities are worthless apart from the spiritual enablement and anointing.
 - d. If the beleiver is fairthful to their call, with their gifts and the directed service God calls them to, they will be right with God, have the peace of

God and their only concern will be the will of God for the people of God.

- e. But when a person presumes upon an area God did not call them to, they add to their own hurt and sadly too often to others.

* “**Let** this **mind** be in you which was also in Christ Jesus, who, being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross.” Phil. 3:5-8

- 2. The example of God dealing with people that presumed or corrupted their call are many.
 - a. Korah and his friends presumed on the priesthood also and God opened up the earth and swallowed them. Num. 16
 - b. Balaam was a prophet of God, but money corrupted him Num. 22
 - c. Aaron and Miriam spoke against Moses because he married an Ethiopian woman, Miriam was the instigator so God struck her with Leprosy. Num. 12
 - d. Deotrophes loved to have the preeminence and spoke against Paul. 3Jn. 9
 - e. God continues to, “Reveal His wrath from heaven against all ungodliess and

unrighteousness of men, who suppress the truth in unrighteousness.” Rom. 1:18

- 3. How is it that people will remember you?
 - a. As an obedient and humble servant?
 - b. As a self-will and prideful servant?
 - c. As having been used by God incredibly, but everything is destroyed by your choice of wrongdoing towards the end of your life?
 - 1) “In the **way** of righteousness is life, And in its pathway there is no **death**.” Prov. 12:28
 - 2) “There is a **way** that seems right to a man, But its end is the **way** of **death**.” Prov. 14:12

The wrongdoing of Uzziah was his own destruction!

Conclusion

This was the reign of Uzziah revealed from three perspectives according to God.

- I.** The reign of Uzziah over Judah began well!
- II.** The rule of Uzziah for Judah went to his head!
- III.** The wrongdoing of Uzziah was his own destruction!

J. Edwin Orr is considered the greatest authority of Revival said, “No great spiritual awakening has begun anywhere in the world apart from united prayer – Christians persistently praying for revival.”

A.W. Tozer said, “Have you noticed how much praying for revival has been going on of late—and how little revival has resulted? I believe the problem is that we have been trying to substitute praying for obeying, and it simply will not work. To pray for revival while ignoring the plain precept laid down in Scripture is to waste the lot of words and get nothing for our trouble. Prayer will become effective when we stop using it as a substitute for obedience.”