

8/25/19

The Revival Through Hezekiah
2Chron. 29:1-36

Revivals are the sovereign work of God pouring out His Spirit and we come to the revival of Hezekiah that is the fourth of five good kings of Judah recorded with their reforms in 21 of the 36 chapters. 2Chron. 14-35

- 1) The revival of Asa. 2Chron. 14-16
- 2) The revival of Jehoshaphat. 2Chron. 17-20
- 3) The revival of Joash. 2Chron. 23-24
- 4) The revival of Hezekiah. 2Chron. 29-32
- 5) The revival of Josiah. 2Chron. 34-35
- 6) The key to each revival and the reforms was repentance and returning to obey the Word of God. 2Chron. 15:8, 9; 17:3, 4; 23:16-21; 24:1-6; 29:3-36; 30:1, 15, 16; 34:18-21

The beginning of the reign of Hezekiah that unfolds in three movements. 2Chron. 29:1-36

- I. The decision of Hezekiah to follow God. vs. 1-2
 - II. The desire of Hezekiah to restore the temple of God. vs. 3-19
 - III. The dedication of Hezekiah to worship God. vs. 20-36
- I. **The decision of Hezekiah to follow God. vs. 1-2**
- A. The ascension of Hezekiah. vs. 1

1. The age of Hezekiah when he succeeded his evil father Ahaz is stated, “Hezekiah became king when he was twenty-five years old.” vs. 1a
 - a. Hezekiah’s father Ahaz was 20 years old when he came to the throne and reigned for 16 years, dying at age 36.
 - b. Hezekiah being 25 years old when he inherited the throne means Ahaz conceived Hezekiah when he was only 11 years old, the youngest father recorded in the Bible. 2Kings 16:1-2
 - c. This is doubted by some, but the facts are confirmed in Kings. 2Kings 16:1-2
 - d. The youngest dad became a father at the age of 13. Sean Stewart 12-year old **boy** became a father to Ben Louis who was born on January 20, 1998, weighing 7 pounds and 4 ounces.
2. The length of the reign of Hezekiah and location is also stated, “and he reigned twenty-nine years in Jerusalem.” vs. 1b
 - a. He reigned 716-687 B.C.
 - b. He co-reigned from 729-720 B.C.
 - c. Hezekiah’s name means “Yahweh is my strength”.
3. The maternal line of Hezekiah is also stated, “His mother’s name was Abijah the daughter of Zechariah.” vs. 1c
 - a. The name Abijah “Abiyah”, means Yahweh is my father.

- b. Zechariah “Z@karyah”, means Yahweh remembers.
- c. The emphasis in Kings is political, but religious in 2Chronicles, the parallel passages. 2Kings 18-20; 2Chron. 29-32; Is. 36-39

B. The godly character of Hezekiah. vs. 2

1. Hezekiah chose to obey and walk with God, “And he did what was right in the sight of the LORD.” vs. 2a
 - a. He chose not to be like his father Ahaz.
 - 1) Ahaz walked in the ways of the kings of Israel and made molded images for the Baals. 2Chron. 28:2
 - 2) Ahaz burned incense in the Valley of the Son of Hinnom, and burned his children in the fire, according to the abominations of the nations whom the LORD had cast out before the children of Israel. 2Chron. 28:3
 - 3) Ahaz sacrificed and burned incense on the high places, on the hills, and under every green tree. 2Chron. 28: 4
 - b. He chose to do what was right.
 - 1) The word right “yashar” means upright or straight.
 - 2) The context is that which was correct according to the word of God.

2. Hezekiah chose rather to follow a godly example, “According to all that his father David had done.” vs. 2b
 - a. David was a man after God’s own heart, who loved the presence of God.
 - b. David was a man who prepared all things to build the temple of God, who loved to worship God.
 - c. David was promised the line and throne of the Messiah,

Illustration

The philosophy of being victims is nothing new by the proverb in the days of Jeremiah and Ezekiel, “In those days they shall say no more: ‘The fathers have eaten **sour grapes**, And the children’s teeth are set on edge. But every one shall die for his own iniquity; every man who eats the **sour grapes**, his teeth shall be set on edge.” Jer. 31:29-30; Ezk. 18:2

Application

1. ‘The LORD is longsuffering and abundant in mercy, forgiving iniquity and transgression; but He by no means clears the guilty, visiting the iniquity of the fathers on the children to the **third** and fourth **generation.**” Num. 14:18
 - a. This verse does not mean that God will punish the children for the sins of the parents.
 - b. For Ezekiel is clear by giving various cases of a good father having an evil son and a good son

having an evil father, each choosing to be like the other or not. Ezk. 18

- c. Many ministries today are called “deliverance ministries” and teach that even one is born-again there are sins or curses of the parents that need to be broken, when in reality all it teaches is that each generation will pass on a sinful lifestyle and if it is not broken by being saved, each generation becoming more evil.

1) “And the LORD passed before him and proclaimed, “The LORD, the LORD God, merciful and gracious, longsuffering, and abounding in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, by no means clearing the guilty, visiting the iniquity of the fathers upon the children and the children’s children to the third and the **fourth generation.**” Ezk. 34:6-7

2) Listen to the words of the people in the days of Ezekiel, “Yet you say, ‘Why should the son not bear the guilt of the father?’ Because the son has done what is lawful and right, and has kept all My statutes and observed them, he shall **surely live.**” Ezk. 18:19

2. The Bible does not teach that the sins of others do not affect a person, but very clearly that God will not judge them for the sins of another nor the sins of others be used to excuse oneself or blame others.

- a. A father who drinks will effect his children in their perspective and decision to drink, but they have a choice to drink or not to drink.
- b. A Son with a godly father also chooses to be good or evil and the believer is victorious over their own sins and those of others by the divine nature received, but it is a choice. 2Pet. 1:3-4
- c. Every person who has ever turned away from God began with a lapse of faith, backsliding, finally walking away from God.

* “For if, after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled in them and overcome, the **latter** end is worse for them than the beginning.” 2Pet. 2:20

3. The tragic stories of modern-day society are many.
- a. Some are raised in home of violence and they are affected by the lack of peace and love in the home, but as they grow they will have a choice to do the same or the opposite.
- b. Others have been sexually abuse and affected horribly, but they have a choice on what they do to other, just like in the New Testament.
- c. The hope and availability for change is in Christ, nothing else. Hezekiah bore evil Manesseh, his grandson Josiah was godly.
4. Our society of “progressivism” is so liberal and tolerant that it provides philosophies and belief systems that allow people to escape their personal

responsibility for their actions, words, sins and consequences brought on their own lives.

- a. We have the modern day schools of Psychology, new vocabulary “dysfunctionalism” that teaches that what is wrong with you is not your fault, but the other members of the family.
 - * Either you are co-dependent or an enabler.
- b. We have the school of thought that teaches that self-inflicted habits are diseases, rather than chosen life-styles that bring about specific consequences, such as alcoholism, drug addiction or gambling.
 - * Did you get contaminated when you walked by a bar or someone drinking a beer?

The decision of Hezekiah to follow God was of his own free-will!

II. The desire of Hezekiah to restore the temple of God. vs. 3-19

- A. The command of Hezekiah was for the priests to sanctify themselves and the temple. vs. 3-11
 1. The particular date of the reforms due to revival is stated, “In the first year of his reign, in the first month, he opened the doors of the house of the LORD and repaired them.” vs. 3
 - a. The first month refers to the religious calendar, April, not the first month of the reign of Hezekiah. 2Chron. 29:17

- b. The delightful event involved the opening of the doors to the temple his father Ahaz had closed and to repaired them.
 - 1) Hezekiah again chose to follow God contrary to his father, breaking with the generational life of sins by repenting, not deliverance from curses. 2Chron. 28:24
 - 2) He was not a victim of the bad example of his father, but recognized his ungodliness and chose to be godly, as Ezekiel reveals. Ezk. 18
 - c. Hezekiah is the greatest of the revival kings, surpassing Jehoshaphat and Josiah through the many reforms, accompanied by the prophet Isaiah and Micah.
 - * The revival of Asa, Jehoshaphat, Joash, Hezekiah and Josiah. 2Chron. 14-32, 34-35
2. The special men summoned for the task are indicated, “Then he brought in the priests and the Levites, and gathered them in the East Square.” vs. 4
 - a. The priests and Levites were of the family of Aaron.
 - b. The East Square “r@chob” means the the broad place, the open square of the temple.
 - c. The priest and temple go together, just as the people and the land do.

- d. Remember 2Chronicles history past from God's perspective to the post-captive people returning to the land, Jerusalem!
- 3. The commission of the Levites was three-fold imperative command, "and said to them: "Hear me, Levites!" vs. 5a-b
 - a. First order, "Now sanctify yourselves." vs. 5c
 - 1) The word sanctify "qadash" simply means to be set apart and consecrated to Yahweh by preparing their hearts.
 - 2) We remember when David attempted to move the ark to Jerusalem without the sanctified priests, Uzzah died!
 - b. The second order, "Sanctify the house of the LORD God of your fathers." vs. 5d
 - 1) The house of Yahweh Elohim, not that God lived there, but it was the place He had chosen to be sought and worshipped.
 - 2) The identity was their "fathers", Abraham, Isaac and Jacob, the patriarchs and the generations.
 - c. The third order, "And carry out the rubbish from the holy place." vs. 5e
 - 1) The word rubbish "niddah" means the impurities and filth of the idols gods introduced by Ahaz. 2Chron. 28:24
 - 2) The holy place "qodesh" was the first room before the Holy of Holies where the tables, lampstands were found.

- 4. The treacherous sins of their fathers in their past history is vividly stated. vs. 6
 - a. Their willful disobedience and evil deeds, "For our fathers have trespassed and done evil in the eyes of the LORD our God." vs. 6a
 - * Nothing is hidden from God. Heb. 4:12
 - b. Their unfaithful disloyalty, "They have forsaken Him, have turned their faces away from the dwelling place of the LORD, and turned their backs on Him." vs. 6
 - * The three phrases, "forsaken Him", "turn their faces" and "turn their backs on Him" are in the context of marital unfaithfulness.
- 5. The neglect of the care and maintenance of temple is described, "They have also shut up the doors of the vestibule, put out the lamps, and have not burned incense or offered burnt offerings in the holy place to the God of Israel." vs. 7
 - a. Ahaz had prohibited access by shutting the doors of the porch.
 - b. Ahaz had extinguished the only light that was to be burning continually, the lamps.
 - c. Ahaz put a stop by the priests to offer up incense, a sweet aroma to God.
 - d. Ahaz had not allowed the priests to offer burnt offerings of dedication and consecration to God.

6. The consequences of the past judgment of God is clearly stated. vs. 8
- a. Their judgment was no accident, “Therefore the wrath of the LORD fell upon Judah and Jerusalem.” vs. 8a
* Hezekiah reigned 716-687 B.C. God had used Assyria to take captive the Northern kingdom in 722 B.C.
 - b. Their ongoing chastening was God’s doing, “And He has given them up to trouble, to desolation.” vs. 8b-c
* The Southern kingdom, Judah had not learned, but also corrupted herself.
 - c. Their continuous disdain, “And to jeering, as you see with your eyes.” vs. 8d
* Literally “kissing”.
7. The emphatic recognition of their deserved punishment by God is declared, “For indeed, because of this our fathers have fallen by the sword; and our sons, our daughters, and our wives are in captivity.” vs. 9
- a. The people are the post-captivity remnant that is returning from Babylon.
 - b. This is the interpretation of history past from God’s perspective that they learn and not repeat their unfaithfulness o God.
8. The expressed will of Hezekiah is stated, “Now it is in my heart to make a covenant with the LORD God of Israel, that His fierce wrath may turn away from us.” vs. 10

- a. He made covenant with Yahweh, the God of Israel. Gen. 15:10, Jer. 34:18
 - b. To turn away His wrath, due to their sins.
9. The passionate plead of Hezekiah follows, “My sons, do not be negligent now, for the LORD has chosen you to stand before Him, to serve Him, and that you should minister to Him and burn incense.” vs. 11
- a. That they not continue to neglect the temple, as their fathers of the past. vs. 11a-b
 - b. That Yahweh had chosen them to stand before Him and serve Him. vs. 11c-d
 - c. That they minister “sharath” to serve Yahweh and burn incense out of love.
- B.** The carrying out of the command of Hezekiah by the priests. vs. 12-19
1. The personal names of the leading priests are recorded, “Then these Levites arose: Mahath the son of Amasai and Joel the son of Azariah, of the sons of the **Kohathites**; of the sons of **Merari**, Kish the son of Abdi and Azariah the son of Jehallelel; of the **Gershonites**, Joah the son of Zimmah and Eden the son of Joah; of the sons of Elizaphan, Shimri and Jeiel; of the sons of Asaph, Zechariah and Mattaniah; of the sons of Heman, Jehiel and Shimei; and of the sons of Jeduthun, Shemaiah and Uzziel.” vs. 12-14

- a. The three family division is recorded. Ex. 16; 1Chron. 6
- b. Each family had their particular responsibility in the temple.
2. The procedure of the leading priests is described, “And they gathered their brethren, sanctified themselves, and went according to the commandment of the king, at the words of the LORD, to cleanse the house of the LORD.” vs. 15
 - a. The first step of the reform was to gather their brethren and be sanctified.
 - b. The authority of the reform was the words of the king from God’s revival.
 - c. The objective was to purify the temple, the house of Yahweh.
3. The process of cleansing the temple is affirmed. vs. 16
 - a. They entered the temple, “Then the priests went into the inner part of the house of the LORD to cleanse it.” vs. 16a
 - b. They removed all the defiling idols, “And brought out all the debris that they found in the temple of the LORD to the court of the house of the LORD.” vs. 16b
 - c. They transported the defiled things, “And the Levites took it out and carried it to the Brook Kidron.” vs. 16
 - * The Brook Kidron on the east of the Valley that led to the trash sight of the city! 2Kings 16:15

4. The process and length of time to purify the temple is stated in two phases. vs. 17
 - a. The first eight days, “Now they began to sanctify on the first day of the first month, and on the eighth day of the month they came to the vestibule of the LORD.” vs. 17a-b
 - * April 1 to the 8th.
 - b. The second eight days, “Then they sanctified the house of the LORD in eight days, and on the sixteenth day of the first month they finished.” vs. 17
 - * The entire temple by the 16th day.
5. The report about the completed commission to purify the temple. vs. 18-19
 - a. The priests and Levites approached king Hezekiah, “Then they went in to King Hezekiah and said, “We have cleansed all the house of the LORD, the altar of burnt offerings with all its articles, and the table of the showbread with all its articles.” vs. 18
 - b. The priests and Levites confirmed the proper restoration, “Moreover all the articles which King Ahaz in his reign had cast aside in his transgression we have prepared and sanctified; and there they are, before the altar of the LORD.” vs. 19

Illustration

The key to effective ministry is to only do what God calls a person to do and how God wants it done, David illustrates this clearly by his two attempts to bring the ark to Jerusalem.

Application

1. Every generation God attempts to turn His people from worldliness and deceptive heresy they embrace like the days of Hezekiah.
 - a. Jesus stands in the midst of the seven churches of Revelation, they are His church.
 - b. Jesus calls everyone of them to repent from their particular sin.
 - c. Jesus warns of the consequences and also give the benefit of repenting and obeying Him.
 - * Stands in the midst holds them in His right hand. Rev. 1:?
2. Every generation God calls men to Pastor His church like Hezekiah, be it in revival or normal life.
 - a. Jesus promises that with the call a person is endowed with the necessary gifts, the anointing of the Holy Spirit and to be sent.
 - b. Jesus will then open the doors for ministry, bringing people and raising up servants from within the church.
 - c. As long as the Pastor and elders keep their eyes on Jesus and dependency on His leading, ministry will continue and be affective.
 - * “I know who I have believed...” 2Tim. 1:12
3. Every generation God wants His servant Pastors to be faithful and true to His word.

- a. To keep the doors of the church open to teach the word.
- b. To be sanctified to God and all who serve Him.
- c. To oversee the house of God against sin, compromise and apostasy.
 - * “Moreover it is required in stewards that one be found faithful.” 1Cor. 4:2

The desire of Hezekiah to restore the temple was God’s will!

III. The dedication of Hezekiah to worship the God of the Temple. vs. 20-36

- A. The corporate worship in the temple was due to Hezekiah. vs. 20-30
 1. The oneness of the leadership to worship God, “Then King Hezekiah rose early, gathered the rulers of the city, and went up to the house of the LORD.” vs. 20
 - a. The king and leaders were the primary examples of godliness.
 - b. They had a personal relationship and worship of God.
 2. The worship was preceded by sacrifices for sin. vs. 21
 - a. According to the law, “And they brought seven bulls, seven rams, seven lambs, and seven male goats for a sin offering for the kingdom, for the sanctuary, and for Judah.” vs. 21a-e

- b. According to the proper mediators, “Then he commanded the priests, the sons of Aaron, to offer them on the altar of the LORD.” vs. 21
- 3. The token of atonment for access to God had not changed, blood, “So they killed the bulls, and the priests received the blood and sprinkled it on the altar. Likewise they killed the rams and sprinkled the blood on the altar. They also killed the lambs and sprinkled the blood on the altar.” vs. 22
 - * The life of the flesh is in the blood and I have given it to you for an atonment of the altar. Lev. 17:11
- 4. The corporate sin of the nation was acknowledged and witnessed, “Then they brought out the male goats for the sin offering before the king and the assembly, and they laid their hands on them.” vs. 23
 - a) The goats were the substitutes for the people transferring their guilt by the laying of hands on the goats. Num. 27:18-21
 - b) Types of Christ’s death. 2Cor. 5:21
- 5. The corporate confession and repentance atoned for, “And the priests killed them; and they presented their blood on the altar as a sin offering to make an atonement for all Israel, for the king commanded that the burnt offering and the sin offering be made for all Israel.” vs. 24

- a. Atonement “kophar”, means to cover with the idea of purge away sin by the substitute of the animal for the nation.
 - b. The sin offering was offered first, acknowledge and confessed the offence against God, missing the mark, and asked forgiveness for the nation.
 - c. The burnt offering was offered second for consecration and dedication to God to fellowship be one with God.
- 6. The positioning of musical priests for worship could now be offered to God, “And he stationed the Levites in the house of the LORD with cymbals, with stringed instruments, and with harps, according to the commandment of David, of Gad the king’s seer, and of Nathan the prophet; for thus was the commandment of the LORD by his prophets The Levites stood with the instruments of David, and the priests with the trumpets.” vs. 25-26
 - a. The revival brought about by God led to reforms returning to God and worship.
 - b. National revival began with the leaders.
- 7. The corporate worship was synchronized with the offering of dedication and consecration to God, “Then Hezekiah commanded them to offer the burnt offering on the altar. And when the burnt offering began, the song of the LORD also began, with the trumpets and with the instruments of David king of Israel.

So all the assembly worshiped, the singers sang, and the trumpeters sounded; all this continued until the burnt offering was finished. And when they had finished offering, the king and all who were present with him bowed and worshiped.” vs. 27-29

a. God excepted the offerings.

b. God excepted their worship.

8. The worship of Yahweh by the Levites varified the renewed celebration, “Moreover King Hezekiah and the leaders commanded the Levites to sing praise to the LORD with the words of David and of Asaph the seer.

So they sang praises with gladness, and they bowed their heads and worshiped.” vs. 30

a. Hezekiah is being led by God.

b. The Levites followed the order of David, sang praises with gladness worshipping with their faces to the ground.

B. The preparation for personal worship in the temple. vs. 31-36

1. The sanctied priest were now able to mediate for the peoples offerings, “Then Hezekiah answered and said, “Now that you have consecrated yourselves to the LORD, come near, and bring sacrifices and thank offerings into the house of the LORD.” So the assembly brought in sacrifices and thank offerings, and as many as were of a willing heart brought burnt offerings.” vs. 31

a. Each of a “willing heart”, not forced.

b. Each person dedicated and consecrated themself to God.

2. The emense number of offerings is recorded “And the number of the burnt offerings which the assembly brought was seventy bulls, one hundred rams, and two hundred lambs; all these were for a burnt offering to the LORD. The consecrated things were six hundred bulls and three thousand sheep.” vs. 32-33

a. Some accuse God for killing the animals.

b. Yet these same people go to the store and buy sake and chicken, hypocrytes.

3. The Levites assisted the priests due to so many offerings and not enough priests, “But the priests were too few, so that they could not skin all the burnt offerings; therefore their brethren the Levites helped them until the work was ended and until the other priests had sanctified themselves, for the Levites were more diligent in sanctifying themselves than the priests.” vs. 34

a. There was a mutual concern for the people by those serving.

b. The Levites were commended for their diligence, making themselves available.

4. The personal fellowship with God was experienced scriptually, “Also the burnt offerings were in abundance, with the fat of the peace offerings and with the drink

offerings for every burnt offering. So the service of the house of the LORD was set in order.” vs. 35

- a. The person dedicating himself by a burnt offering feasted by eating part of the peace offering and poured out the drink offering over the offering, evaporating up to God as a sweet smelling aroma pleasing to God. vs. 35a-b
 - b. The scriptural system provided by God was re-established for His people to worship Him.
5. The entire nation rejoiced in the goodness of God, “Then Hezekiah and all the people rejoiced that God had prepared the people, since the events took place so suddenly.” vs. 36
- a. Notice God was the initiator that brought about the revival, but God did not force the people to repent and worship Him.
 - b. The revival came suddenly from God to awaken them to return to God, revival is always for the people of God, not the unbeliever.
- * “Therefore, be imitators of God as dear children. And walk in love, as Christ also has loved us and given Himself for us, an offering and a sacrifice to God for a sweet-smelling aroma.” Eph. 5:1-2

Illustration

At the dedication of the tabernacle by Moses and the temple by Solomon it was filled with the glory of God, the will of God having been fulfilled.

* George Muller said, “Prayer is not overcoming God’s reluctance, it is laying hold of His willingness.”

Application

1. Until sin is dealt with in the life of a believer they are out of fellowship with God.

- a. “Behold, the Lord’s hand is not shortened, That it cannot save; Nor His ear heavy, That it cannot hear. But your iniquities have separated you from your God; And your sins have hidden His face from you, So that He will not hear”. Is. 59:1-2
- b. “If I regard iniquity in my heart, The Lord will not hear.” Ps. 66:18
- c. “If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.” 1Jn. 1:9
- d. “My little children, these things I write to you, so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous.” 1Jn. 2:1

2. I am convinced Jesus is more concerned about having fellowship with me, than I with Him.

- a. I still have sin nature and can fall into sin if I do not walk in the Spirit. Eph. 5:18

- b. I can be distracted from the things of God, so I have to bring my thoughts captive to the obedience of God. 2Cor. 10:3-4
 - c. I can choose to walk in the flesh and do my will over God's will. Gal. 5:16-17
3. Jesus want to revive you if you are living in a carnal condition or if you are lost to save you.
- a. "Therefore we must give the more earnest heed to the things we have heard, lest we drift away." Heb. 2:1
 - b. "For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin. Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need." Heb. 4:15-16

The dedication of Hezekiah to worship the God of the Temple fulfilled God's will!

Conclusion

This was the beginning of the reign of Hezekiah that unfolds in three movements.

- I.** The decision of Hezekiah to follow God was of his own free-will!
- II.** The desire of Hezekiah to restore the temple was God's will!
- III.** The dedication of Hezekiah to worship the God of the Temple fulfilled God's will!