

9/15/19

The Revival of Josiah
2Chron. 34:1-33

We come to the fifth and last of the revivals with reforms recorded in Second Chronicles under five good kings occupying 15 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

* The key to each revival with the reforms and 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

Remember the book of First and Second Chronicles are not history recorded, but rather the examination of history from God's perspective focusing on what is important as they are returning to the land and God from 70 years of captivity and not to repeat their sinful past history, for they are going to build the second temple.

We want to examine the revival of Josiah that unfolds for us in three movements. 2Chron. 34:1-33

- I. The ascension and purification of the land by the revival. vs. 1-7

- II. The reparations and detection of the book of Moses in the temple during the revival. vs. 8-19
- III. The proclamation and celebration due to the revelation of the prophetess at the revival. vs. 20-33

- I. **The ascension and purification of the land by the revival. vs. 1-7**
* The parallel passages. 2Kings 22-23

- A. The accensioin of Josiah to the throne. vs. 1-2
 1. The age of Josiah is stated, "Josiah was 8 years old when he became king." vs. 1a
 - a. He was just a child of eight when he succeeded his father Manasseh.
 - b. He was the most wicked king ever in the North or Southern Kingdom.
 - c. But Josiah his son had the benefit of the latter years of Manasseh, as God re-establish him on the throne as he repented and removed the idolatry.
 2. The reign of Josiah was farly long, "and he reigned thirty-one years in Jerusalem." vs. 1
 - a. He riegned from 641-509 B.C.
 - b. He reigned from age 8 to 39, 31 years.
 3. The godly character of Josiah is described in three ways. vs. 2
 - a. By his motives and deeds, "And he did what was right in the sight of the LORD." vs. 2a
* A faithful witness to Yahweh!

- b. By living after godly examples, “and walked in the ways of his father David.” vs. 2b
* Trusting God for strength and wisdom!
 - c. By his consistency, “he did not turn aside to the right hand or to the left.” vs. 2c
* Staying on the straight and narrow, not deviating from God!
 - d. Josiah chose to be godly, not ungodly!
- B.** The reforms of Josiah to clean the land of idolatry. vs. 3-7
1. The sovereign outpouring of God’s Spirit to bring about revival was when Josiah was a mere child, “For in the eighth year of his reign, while he was still young, he began to seek the God of his father David.” vs. 3a-b
 - a. God is always the initiator.
 - b. Josiah at 16 responded to God, “he began to seek the God of his father”.
 2. The young king put in place some reforms against idolatry. vs. 3c-e
 - a. This took place 4 years after he began to seek the LORD, but 12 years from his ascension to the throne, “and in the twelfth year he began to purge Judah and Jerusalem.” vs. 3c
 - 1) The twelfth years from the start of his reign 628-27 B.C. when Josiah started to purge at Judah and Jerusalem of the idolatry, being 20 years of age.

- 2) Jeremiah began his ministry the following year, on the 13th year of the reign of Josiah, 627-26 B.C. denouncing the evil of Judah and the superficial reforms trusting in the Temple. Jer. 1:2; 7:1-4
 - 3) The first 12 chapters of Jeremiah are believed to be in the reign of Josiah.
- b.** The particulars of the purging are stated, “of the high places, the wooden images, the carved images, and the molded images.” vs. 3c-e
- 1) Of the high places, “bamah” the pagan maintain shrines or elevated places.
 - 2) The wooden images “Asherah”, to represent the male phallic, in the worship of the fertility goddess of Canaanites.
 - 3) The carved images “p@ciyl”, an idol image of a false god chiseled out of stone or carved out of wood.
 - 4) The molded images “maccekah”, refers to casting of false gods of brass, silver, gold, etc.
- 4.** The young king equally destroyed the accompanying altars. vs. 4a-c
- a. The place of offerings, “They broke down the altars of the Baals in his presence, and the incense altars which were above them he cut down.” vs. 4a-b
 - 1) The altars were for the offerings.

- 2) Baal was the supreme make divinity of the Phoenicians and Canaanites.
- 3) The altar of incense for their prayers.
- b. The false images, “and the wooden images, the carved images, and the molded images he broke in pieces.” vs. 4c-f
 - 1) The same images as in verse three.
 - 2) He destroyed them, not simply removed them.
 - 3) Josiah commanded the priest to remove the Asherah from the Holy of Holies, the image of jealousy. 2Kings 23:4; Ezk. 8:8-12
- 5. The young king desecrated the tombs of the false worshippers, “and made dust of them and scattered it on the graves of those who had sacrificed to them. “He also burned the bones of the priests on their altars, and cleansed Judah and Jerusalem.” vs. 4f-5
 - a. “The altars that were on the roof, the upper chamber of Ahaz, which the kings of Judah had made, and the altars which Manasseh had made in the two courts of the house of the LORD, the king broke down and pulverized there, and threw their dust into the Brook Kidron.” 2Kings 23:12
 - b. “Then the king defiled the high places that were east of Jerusalem, which were on the south of the Mount of Corruption,

- which Solomon king of Israel had built for Ashtoreth the abomination of the Sidonians, for Chemosh the abomination of the Moabites, and for Milcom the abomination of the people of Ammon.” 2Kings 23:13
- 6. These reforms took place also in the northern tribes of Israel, “And so he did in the cities of Manasseh, Ephraim, and Simeon, as far as Naphtali and all around, with axes.” vs. 6
 - a. “As Josiah turned, he saw the tombs that were there on the mountain. And he sent and took the **bones** out of the tombs and **burned** them on the altar, and defiled it according to the word of the LORD which the man of God proclaimed, who proclaimed these words.” 2Kings 23:16
 - b. “Now Josiah also took away all the shrines of the high places that were in the cities of Samaria, which the kings of Israel had made to provoke the LORD to anger; and he did to them according to all the deeds he had done in Bethel.” 2Kings 23:19
 - c. “He executed all the priests of the high places who were there, on the altars, and **burned** men’s **bones** on them; and he returned to Jerusalem.” 2Kings 23:20
 - 7. The reform was thoroughly carried out by Josiah. vs. 7

- a. The summary statement, “When he had broken down the altars and the wooden images, had beaten the carved images into powder, and cut down all the incense altars throughout all the land of Israel.” vs. 7a-c
- b. The faithful obedience of Josiah in the revival was being directed in the reforms, “he returned to Jerusalem.” vs. 7d

Illustration

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.”

Application

1. Josiah is a wonderful reminder to every person of the power of God to transform the heart of any sinner through the new birth regardless of the home-life, culture or failures. 2Cor. 5:17; Eph. 2:8-9; Tit. 3:5

2. Josiah is a necessary reminder to every believer to be growing constantly in our spiritual life, as we were given the various phases of his life at eight, sixteen, twenty and twenty-six. Phil. 3:12-15

* “Not that I have already attained, or am already perfected; but I press on, that I may lay hold of that for which Christ Jesus has also laid hold of me.

Brethren, I do not count myself to have apprehended; but one thing *I do*, forgetting those things which are behind and reaching forward to those things which are

ahead, I press toward the goal for the prize of the upward call of God in Christ Jesus. Therefore let us, as many as are mature, have this mind; and if in anything you think otherwise, God will reveal even this to you.”

3. Josiah is a stern exhortation to believers to obey the word of God to hear and see God’s hand on our lives.

- a. “But why do you call Me ‘Lord, Lord,’ and **do not do** the things which I say?” Lk. 6:46
- b. “If you know these things, blessed are you if you **do** them.” Jn. 13:17
- c. “Blessed *are* those who do His commandments, that they may have the right to the tree of life, and may enter through the gates into the city.” Rev. 22:14

The ascension and purification of the land by the revival was characterized by faith and obedience!

II. The reparations and detection of a book of Moses in the temple during the revival. vs. 8-19

- A. The reforms to repair the temple. vs. 8-13
 - 1. The reform came four years later. vs. 8
 - a. Josiah was twenty-six years old, “In the eighteenth year of his reign.” vs. 8a
 - b. The time and event had been four years previous, “when he had purged the land and the temple.” vs. 8b

- c. The present task now at hand, “he sent Shaphan the son of Azaliah, Maaseiah the governor of the city, and Joah the son of Joahaz the recorder, to repair the house of the LORD his God.” vs. 8c-f
- 2. The delegated task to repair the temple was to the high priest. vs. 9
 - a. The funds were entrusted to him, “When they came to Hilkiyah the high priest, they delivered the money that was brought into the house of God.” vs. 9a-b
 - 1) Hilkiyah “Chilquyah”, means “my portion is Yahweh”.
 - 2) Some think Hilkiyah could be the father of Jeremiah from Anothoth? Jer. 1:2
 - b. The funds were also gathered from the northern tribes and Judah, “which the Levites who kept the doors had gathered from the hand of Manasseh and Ephraim, from all the remnant of Israel, from all Judah and Benjamin, and which they had brought back to Jerusalem.” vs. 9c-e
 - * Remember there was only a remnant, the ten tribes had been taken into captivity in 722 B.C.
- 3. The money was further delegated down for accountability and honesty. vs. 10
 - a. First came those who oversaw the work, “Then they put it in the hand of the foremen who had the oversight of the house of the LORD.” vs. 10a

- b. Then came the the one who did the work, “and they gave it to the workmen who worked in the house of the LORD, to repair and restore the house.” vs. 10b-c
- 4. The money was declared to be used for the purpose of purchasing materials. vs. 11
 - a. The damage was great, “They gave it to the craftsmen and builders to buy hewn stone and timber for beams, and to floor the houses.” vs. 11a-b
 - b. The destruction was accumalative, “which the kings of Judah had destroyed.” vs. 11b
- 5. The report of the accomplished work is stated. vs. 12
 - a. The comendation of the men, “And the men did the work faithfully.” vs. 12a
 - b. The name of the formen, “Their overseers were Jahath and Obadiah the Levites, of the sons of Merari, and Zechariah and Meshullam, of the sons of the Kohathites, to supervise.” vs. 12b-e
 - c. The supervisors, “Others of the Levites, all of whom were skillful with instruments of music, were over the burden bearers and were overseers of all who did work in any kind of service.” vs. 12f-13a
 - d. The distinct class of Levites, “And some of the Levites were scribes, officers, and gatekeepers.” vs. 13b-d

- 1) The scribes “capher” were those who kept records and accounting, later they transcribed the scriptures.
- 2) The officers “shoter”, overseers.
- 3) The gatekeepers “shaw’ er” the porters for the temple.

B. The discovery of the book of the Law in the temple. vs. 14-19

1. The time of the discovery, “Now when they brought out the money that was brought into the house of the LORD, Hilkiyah the priest found the Book of the Law of the LORD given by Moses.” vs. 14
 - a. This is around 623 B.C.
 - b. Moses died around 1405 B.C.
 - c. If this was the very book of Moses, it would have been 782 years old.
 - d. Was this the Pentateuch of just Deuteronomy, we do not know?
2. The communication about the discovery. Then Hilkiyah answered and said to Shaphan the scribe, “I have found the Book of the Law in the house of the LORD.” And Hilkiyah gave the book to Shaphan.” vs. 15
 - a. We can only imagine the excitement of Hilkiyah as he told Shaphan the scribe.
 - b. Hilkiyah handed the book to Shaphan the scribe, who cared for the word of God.
3. The report was given to Josiah of the work in the temple. vs. 16-17

- a. The work was in process, “So Shaphan carried the book to the king, bringing the king word, saying, “All that was committed to your servants they are doing.” vs. 16
- b. The work was being carefully overseen, “And they have gathered the money that was found in the house of the LORD, and have delivered it into the hand of the overseers and the workmen.” vs. 17
4. The report about finding the book of Moses was also shared with Josiah. vs. 18-19
 - a. The communication about the book, “Then Shaphan the scribe told the king, saying, “Hilkiyah the priest has given me a book.” And Shaphan read it before the king.” vs. 18
 - 1) The very words of Yahweh.
 - 2) The finding was no coincidence, it was by the hand of God.
 - b. The lamentation over the words heard from the book, “Thus it happened, when the king heard the words of the Law, that he tore his clothes.” vs. 19
 - 1) Josiah understood Judah had disobeyed and violated the law.
 - 2) Josiah express vividly his manner of grief for the disobedience of Judah.

Illustration

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.”

Application

1. Josiah reminds us if we are going to worship God we must worship Him according to Scripture. Jn. 4:23

* “But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him.”

2. Josiah knew that true worship has to have the true God in mind or it is self-deception.

* “Give to the LORD the glory *due* His name; Bring an offering, and come before Him. Oh, **worship** the LORD in the beauty of holiness!” 1Chron. 16:29

3. Josiah’s reform should remind us true worship and devotion to God is not true about all in the church.

- a. “Stand in the gate of the LORD’S house, and proclaim there this word, and say, ‘Hear the word of the LORD, all *you of* Judah who enter in at these gates to **worship** the LORD!’” Thus says the LORD of hosts, the God of Israel: “Amend your ways and your doings, and I will cause you to dwell in this place. “Do not trust in these lying words, saying, ‘The temple of the

LORD, the temple of the LORD, the temple of the LORD *are* these.” Jer. 7:2-4

- b. Three times God told Jeremiah to not pray for the people any more they had gone too far. Jer. 7:16; 11:14; 14:11

4. The need for knowing the word of God is a constant command for the people of God.

- a. Jesus said, “It is written, ‘Man shall not live by **bread alone**, but by every word that proceeds from the mouth of God.’” quoting the Old Testament. Matt. 4:4; Deut. 8:3
- b. Paul told Timothy, “Be **diligent** to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth.” 2Tim. 2:15
- c. Jude reminds us God’s word is always under attack, the most dangerous is from within the church, “Beloved, while I was very **diligent** to write to you concerning our common salvation, I found it necessary to write to you exhorting you to contend earnestly for the faith which was once for all delivered to the saints.” Jude 3

The reparations and detection of a book of Moses in the temple during the revival was characterized by grief and repentance!

III. The proclamation and celebration due to the revelation of the prophetic at the revival.
vs. 20-33

- A.** The alarming response of Josiah about the book of the Law found. vs. 20-28
- 1.** The urgent command was given by king Josiah, “Then the king commanded Hilkiyah, Ahikam the son of Shaphan, Abdon the son of Micah, Shaphan the scribe, and Asaiah a servant of the king, saying.” vs. 20
 - a.** These men were involved in the reparing of the temple.
 - b.** The men were key in the revival and friends of Jeremiah that rescued him from the cistern. 2Kings 22:12; Jer. 38:11-13
 - 2.** The king gave the urgent order to these men to find out the mind of God. vs. 21
 - a.** The inquiry was on behalf of king and country, “Go, inquire of the LORD for me, and for those who are left in Israel and Judah.” vs. 21a-c
 - b.** The subject of the inquiry was the words of God, “concerning the words of the book that is found.” vs. 21d
 - c.** The concern was to understand their perilous situation, “for great is the wrath of the LORD that is poured out on us.” vs. 21d
 - d.** The reason for the the wrath of God was clear, “because our fathers have not kept the word of the LORD, to do according to all that is written in this book.” vs. 21e-f

- 3.** The men went to the prophetess. vs. 22
 - a.** The seeking out of the prophetess, “So Hilkiyah and those the king had appointed went to Huldah the prophetess.” vs. 22a
* Not Zephaniah, Jeremiah or Habakkuk.
 - b.** The identity of the prophetess, “the wife of Shallum the son of Tokhath, the son of Hasrah, keeper of the wardrobe.” vs. 22b-d
 - c.** The location of the prohetess, “(She dwelt in Jerusalem in the Second Quarter.)” vs. 22e
* The lower city residential area to the west of the Temple in the depression which is the upper Tyropoeon Valley.
 - d.** The inquiry, “And they spoke to her to that effect.” vs. 22f
- 4.** The answer of the prophetess Hildah was directed to Josiah, “Then she answered them, “Thus says the LORD God of Israel, ‘Tell the man who sent you to Me.’” vs. 23
 - a.** The name Hildah “Chuldah” means “weasel”, but her authority was heavenly.
 - b.** The recipient was Josiah God’s king.
- 5.** The message was one of deserved judgment, “Thus says the LORD: ‘Behold, I will bring calamity on this place and on its inhabitants, all the curses that are written in the book which they have read before the king of Judah.’” vs. 24

- a. Regarding the curses in the book of Moses. Deut. 27-28; Lev. 26
- b. Regarding their disobedience.
- 6. The reason for God's judgment, "because they have forsaken Me and burned incense to other gods, that they might provoke Me to anger with all the works of their hands. Therefore My wrath will be poured out on this place, and not be quenched." vs.25
 - a. They forsook God.
 - b. They provoke God to anger by idolatry.
 - c. They would receive the wrath poured out, it would not be averted.
- 7. The message of mercy to Josiah, "But as for the king of Judah, who sent you to inquire of the LORD, in this manner you shall speak to him, 'Thus says the LORD God of Israel: "Concerning the words which you have heard—" vs. 26
 - a. For seeking the LORD.
 - b. For the words he heard when Shaphan read them to him.
- 8. The reason for God postponing the judgment. vs. 27
 - a. Josiah was open to God, "because your heart was tender," vs. 27a
 - b. Josiah was not pridefull, "and you humbled yourself before God when you heard His words against this place and against its inhabitants, and you humbled yourself before Me." vs. 27b-c

- c. Josiah demonstrated true repentance, "and you tore your clothes and wept before Me." vs. 27d
- d. Josiah received God's favor, "I also have heard you," says the LORD." vs. 27e-f
- 9. The promise to Josiah from God. vs. 28
 - a. Josiah would die in peace, "Surely I will gather you to your fathers, and you shall be gathered to your grave in peace." vs. 28a-b
 - b. Josiah would not see the final judgment of God, "and your eyes shall not see all the calamity which I will bring on this place and its inhabitants." vs. 28c
 - c. Josiah heard God's promise, "So they brought back word to the king." vs. 28d
- B. The renewed covenant with God by Josiah. vs. 29-33
 - 1. Josiah gather all the leaders, "Then the king sent and gathered all the elders of Judah and Jerusalem." vs. 29
 - 2. Josiah read the word of God to the people. vs. 30
 - a. The location was the temple, "The king went up to the house of the LORD, with all the men of Judah and the inhabitants of Jerusalem--the priests and the Levites, and all the people, great and small." vs. 30a-d

- b.** The portion from the Book, “And he read in their hearing all the words of the Book of the Covenant which had been found in the house of the LORD.” vs. 30c
* The Book of the Covenant. Ex. 24:7;
Deut. 29:21
- 3.** Josiah took an oath to obey the covenant. vs. 31
- a.** Josiah vowed before God, “Then the king stood in his place and made a covenant before the LORD.” vs. 31a
- b.** Josiah vowed to obey particular things, “to follow the LORD, and to keep His commandments and His testimonies and His statutes with all his heart and all his soul, to perform the words of the covenant that were written in this book.” vs. 31b-d
- 4.** Josiah forced the people to covenant with God. vs. 32
- a.** The command and authority of the king was law, “And he made all who were present in Jerusalem and Benjamin take a stand.” vs. 32a
- 1)** No one can be forced to believe in God.
- 2)** Nor be a Christian.
- b.** The obedience of the people, “So the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers.” vs. 32

- 1)** The book of Jeremiah clearly reveals the superficial belief of the people, the people worshipping the Queen of heaven, the elder in the temple bowing to Tammuz and the sun. Jer. 44:17-19, 25; Ezk. 8:14, 16
- 2)** It was not with all their heart.
- 5.** The summary statement about Josiah. vs. 33
- a.** The faithfulness of Josiah, “Thus Josiah removed all the abominations from all the country that belonged to the children of Israel.” vs. 33a
- b.** The loyalty of Josiah, “and made all who were present in Israel diligently serve the LORD their God.” vs. 33b
- c.** The respected authority of Josiah, “All his days they did not depart from following the LORD God of their fathers.” vs. 33c

Illustration

Ye call Me Master and obey no not,
 Ye call Me Light and see Me not;
 Ye call Me Way and walk not;
 Ye call Me Life and desire Me not;
 Ye call Me Wise and follow Me not;
 Ye call Me Fair and love Me not;
 Ye call Me Rich and ask Me not;
 Ye call Me Eternal and seek Me not;
 Ye call Me Gracious and trust me not;
 Ye call Me Noble and serve me not;

Ye call Me Mighty and honor Me not;
 Ye call Me Just and fear Me not;
 If I condemn you BLAME ME not! #3918

Application

1. Every believer is to respond in shock and amazement when they see and hear the people of God neglecting, disobeying or corrupting the word of God.

* Paul was beside himself, “O **foolish Galatians!** Who has bewitched you that you should not obey the truth, before whose eyes Jesus Christ was clearly portrayed among you as crucified? This only I want to learn from you: Did you receive the Spirit by the works of the law, or by the hearing of faith? Are you so foolish? Having begun in the Spirit, are you now being made perfect by the flesh? Have you suffered so many things in vain--if indeed it was in vain?” Gal. 3:1-4

2. Every believer is to encourage others to continue in their commitment to Jesus.

* “For if God did not spare the natural branches (Israel), He may not spare you either (Christians). Therefore consider the goodness and severity of God: on those who fell, severity; but toward you, goodness, if you **continue** in His goodness. Otherwise you also will be cut off.” Rom. 11:21-22

3. Every believer will have a summary statement of their life.

- a. What will God write about me?
- b. What will people remember me for, faithful and loyal or a disobedient compromiser?

* “His lord said to him, ‘**Well done**, good and faithful servant; you were faithful over a few things, I will make you ruler over many things. Enter into the joy of your lord.’”
Matt. 25:21

The proclamation and celebration at the revival due to the revelation of the prophetess was characterized by the mercy of God!

Conclusion

The revival of Josiah unfolded in three movements.

- I. The ascension and purification of the land by the revival was characterized by faith and obedience!
- II. The reparations and detection of a book in the temple during the revival was characterized by grief and repentance!
- III. The proclamation and celebration at the revival due to the revelation of the prophetess was characterized by the mercy of God!