

# The RUINED House - The Prophet Jeremiah: 8

(0:22 - 6:36)

Good morning and welcome. Shabbat Shalom. Thanks for joining us today.

Last week we talked about one of the most important parts of Josiah's reign, one of the most important discoveries in the history of man. Biblically speaking, it's very pivotal. There was the discovery of a scroll that was written by Moses during the days of Josiah.

And I talked about, after the discovery of that scroll, how the people, even though the scroll of Moses, the Torah of Moses, was put before the people, they rejected its message. But I want to talk today, I want to shift our focus just a little bit because I want to talk about something that led up to that. So I want to focus on this great revival, this great reform that takes place.

Now we have two accounts of this reform given in Kings and Chronicles. I want to focus on the reform, the cleansing of the land, and I want to talk about how these two versions in Kings and Chronicles, while they share many similar details, there are also some differences that can really be noted if we carefully study the text side-by-side, what I've called horizontal reading. And so much of today's class I will be using this particular work which I've recommended on many occasions.

It's called A Synoptic Harmony of Samuel, Kings, and Chronicles, with related passages from Psalms Isaiah, Jeremiah, and Ezra. It's edited by James D. Newsom, A Synoptic Harmony. So we're going to be looking at that, and I want to be going through, I'm going to be going through quite a bit.

Actually, I have to go back in time, go back in history, prior to the days of Josiah, to build a certain case. You'll get that in just a moment. Now one of the main differences between the account given in Kings and Chronicles is when this great reform takes place.

Now by when, I want to clarify that. So if you read the writer of Kings, if you read the book of Kings, 2 Kings 22-23, one of the things that you'll see is that the great Josianic reform takes place after the discovery of the Sefer Torah by Hilkiah in the 18th year of Josiah's reign. If you read the account in Kings, you won't get very much in terms of specific details prior to the 18th year of his reign.

It tells us from the beginning in 2 Kings 22 about Josiah and how he assumes the throne at the age of eight years old, and then it tells us what a godly person he is, but then it jumps into the 18th year of his reign. So there's only, he's eight years old, and then in the 18th year of his reign, the big reform takes place. On the other hand, if you read the account in Chronicles, we get a little bit more detail.

Now we're going to discuss Kings and Chronicles and how they record things differently as we work through today's class, but for the chronicler, the great reform in the days of Josiah actually begins in the 12th year. We read in 2 Chronicles chapter 34 the same bit of information that we get in 2 Kings 22 about Josiah. He assumes the throne at eight years old, but then it gives us a couple of things along the way before the 18th year.

It says, you know, in the eighth year of his reign at the age of 16, we know by some simple math that what he begins to do is seek the God of his father David, and then we go to the 12th year of his reign and we find out that he begins a great purge of Judah and Jerusalem. So we see that along the way, yes, this reform, this purge begins prior to the 18th year. The writer of Kings doesn't tell us that.

The good that takes place takes place after the discovery of the scroll in the 18th year. Now, one of the consistent points, and this is where I'll be really looking at today, one of the consistent points between the account in Kings and Chronicles is that they both share the same narrative flow in terms of what led up to the discovery of the scroll. So as a person who is looking at both accounts, we're looking for the consistency between them.

What we know is that both accounts, whether the purge begins before or after this point, is a side point. But what is going on right during the time when the scroll is discovered? This is what we're looking at today, and the answer to that question is it's a repair of the house. A repair of the house.

Now, when I say the house, you should know that I mean THE house. P-H-E, all caps. We're talking about the temple.

(6:36 - 6:57)

It is a reparation of the house. So I want you to look with me. Now, it's going to be a little bit difficult to follow what I'm doing in some respects, because I'll be using Kings and Chronicles, which is the beauty of having this book here.

(6:57 - 17:48)

But I'll try to keep you informed, and you can obviously go to which one I'm looking at. You'll just have to maybe take a moment right now and get a piece of paper and put one slip of paper in Second Chronicles and one in Second Kings. And I don't want to promise that that's going to help too much, because we're going to be all over the place today.

However, I want to begin in Second Kings 22.3. In Second Kings 22.3, and this is what it says. In the 18th year of King Josiah, the king sent Shaphan, the son of Azaliah, son of Meshulam, the secretary to the house of the Lord, saying, and then he gives this. Now, I want to jump over to Chronicles, so I want to show a couple of differences here.

In Second Chronicles 34.8, now in the 18th year of his reign, when he had purged the land and the house, see the difference there is that according to Chronicles, in the 18th year, he's already purged the land and the house. So it's already been this great Reformation that's taken place, and then it picks back up in Concert with Second Kings 22, and it says he, meaning Josiah, sent Shaphan, the son of Azaliah. Now, Chronicles, the chronicler, knows of more people.

He mentions Maaseah, the governor of the city, and Joah, the son of Jehoahaz, the recorder to repair the house of the Lord his God. So already, Chronicles is telling us that one of the things that's going on, the main purpose of Josiah sending forth, whether it's just Shaphan to the house of the Lord, or whether like the chronicler has, it's a group of people, Chronicles wants us to know that the purpose of their being sent is to repair the house. Now, in the Hebrew, this word is chazak, so what that word means is to strengthen.

Some might say to fortify, but the idea, and we'll see this as we work through, the idea is that they're going to restore the house to its former strength, if you will. We're going to think about this as we work through. Now, the book of Kings, 2nd Kings account, is not going to mention the repair, *chazak*, until several verses later.

There's no purge of the land and house until much later in the narrative, whereas Chronicles stresses that this narrative, ultimately the finding of the scroll of Moses, happens after this purge has already begun. Now, we're going to pick up, and you can be in Kings or Chronicles, I'm going to share with you the difference. In Kings, it says in verse 4 of chapter 2nd Kings 22.4, and we're going to look at, if you're taking notes, 2nd Chronicles 34.9 as well.

Go up to Hilkiah, the high priest, that he may reckon the amount of money which has been brought into the house of the Lord, which the keepers of the threshold have collected from the people. Now, in Chronicles account, it says that the same thing, they're going to repair the house of the Lord, and they, this group of people dispatched by Josiah, came to Hilkiah, the high priest, and they delivered the money that had been brought into the house of God. Remember, Kings is going, Hilkiah, he wants there to be a reckoning of the amount, whereas Chronicles records that someone, this group of people mentioned previously, are bringing money for the purpose that had been brought into the house of God, which the Levites, the keeper of the threshold, had collected from.

Kings says people, Chronicles says Manasseh and Ephraim, and from all the remnant of Israel, and from all Judah and Benjamin, and from the inhabitants of Jerusalem. So the main difference is that you have a different group of people, one just has a dispatched person, the other has a group of people. These aren't big, big deals in terms of differences, but I just want you to notice the main point is that Josiah sends a person or a delegation to the priest, Hilkiah, for the purpose of restoring, repairing the house.

And then it says, and let it be given, this is Kings 22 5, let it be given into the hand of the workmen who have oversight of the house of the Lord. This is pretty much the same as Chronicles. And the workmen who were working in the house of the Lord gave it for repairing and restoring the house, says Chronicles.

Kings has that it's for the purpose of repair, *bedek* in Hebrew. Chronicles adds a little more to that, it says *libdok*, to repair, same Hebrew word, and *chazak*, to restore, to strengthen. Now, I'm going to focus on Chronicles for just a moment, because what I want to do is I want to bring out something quite interesting.

Let's see, if I go to, for your notes, it's 2 Kings 22 6 and 7, and it says in Chronicles, though, in verse 11, they take that money, they give it to the carpenters and the builders to buy quarried stone and timber for binders and beams, and for the buildings which the kings of Judah had let go to ruin. Okay, so I pointed out some differences. The reason for that is not to focus on the differences, the gist of the story is there is an initiative to take money which has been set aside from the people to do a work of restoration and repair, to fortify, to build back up a temple, the house.

But I couldn't help but notice as I worked through this, because I was actually thinking I want to get to the discovery of the scroll, so this would just sort of be like a point that I

make, but then I hit this passage in 2 Chronicles 34 11 and it struck me, this is the phrase that I couldn't get past, which the kings of Judah had let go to ruin. The question that really puzzled me, it wasn't like I didn't know that the kings of Judah had let it go to ruin, but I decided to follow this ruination from the beginning, and that's what we're gonna do today. We're gonna go back and we're gonna look at from the time that the, as people refer to the Beit HaMikdash, the holy house, how does it go from basically a holy house to what is ultimately a horrible situation, a state of ruination where it has been disregarded, it's in disrepair.

What happens? Are there certain kings? Can we almost guess who the guilty ones are? We know that Menashe and Ammon are bad, and we know of many other bad kings, but were there some good kings who did not in any way bring the temple into the state that it was in? You might think, well why are we doing this? Because we're really focused on Jeremiah. Let me take a pause and say the temple in the days of Josiah and of Jeremiah and Zephaniah, it's a very important part of our story because the people come to trust in the house. Now after Josiah's death, we'll get into this in a couple of weeks, there's this great temple sermon and Jeremiah comes out against the temple.

He basically says, you've put your trust in lying words. What are the lying words? The temple of the Lord, the temple of the Lord, the temple of the Lord. Now Jeremiah calls those lying words.

Jeremiah would have to unfollow a lot of people on social media today because he would grow tired and weary of people advancing if we can only rebuild the house, the temple, the temple, the temple. They're saying the same thing today. We have to remember as we work through this that the culprits charged with the ruination of the house are the kings of Judah and we have to remember that in Josiah's day, Kings and Chronicles says that that temple was restored.

We have to remember that Jeremiah gets thrown in jail and his life is threatened for speaking against the focus that people have placed on the temple. All of their focus is on the external elements, whereas what God is speaking through Jeremiah, he's looking for this inward, this inward change, a change of heart. He wants to put the writing of his covenant on the heart.

(17:48 - 19:44)

They're concerned about the Ark of the Covenant. Jeremiah is saying there's going to be a day when there's not going to be an Ark of the Covenant. It's not going to be rebuilt.

It's not going to come to mind. You won't miss it. You won't ask for another one, etc, etc.

But they're all focused on the external trappings of religion. But the history of this house that the kings of Judah had let go to ruin is one that is right in the text. We know that it originates with an idea that David has.

David is living in a nice house of cedar and according to the way he presents it in 2nd Samuel 7, God is outside in a tent and he thinks, I can't leave God in a tent when I'm dwelling in this house of cedar, so he has this idea. It's not part of my class. You can read it.

I'm just touching it. 2nd Samuel 7 and he tells the prophet that he's going to do this. He's going to build the house for God.

And the prophet tells him, Nathan says, do whatever is on your heart. Sounds like a good idea to me. But on his way home, God tells him, hold up.

I need you to go back and tell David this message. All right, so we get in the biblical text quite a bit about the temple. We're going to go through quite a bit of it today.

But we also get a polemic against the temple and against that entire system. There were prophets, not just Jeremiah, who said that this house will be in ruins. Remember Micah also says that that place where the temple was would be plowed like a field.

(19:46 - 28:06)

Isaiah chapter 66 has God speaking in the prophecy of Isaiah. It says, where is this house that you would build for me? Heaven is my throne, the earth is my footstool. God doesn't need us to build him a house.

I know some people are getting a little bit nervous. All I'm doing is talking about what the Bible says, so just relax. If you're here for biblical teaching, you're in the right place.

So we get this idea. Solomon, even when he dedicates the house in 1 Kings chapter 8, he recognizes, you'll remember in verse 28 of 1 Kings 8, he says, basically, heaven of heavens can't contain you, how much less so this house that I've built. The first thing I want people to get is that the house should never be thought of as God's house, even though we have text which call it that.

The idea is that it is a house for God's name, a house which is ultimately, according to Isaiah 56, to be a house of prayer for all people, right? But people have different ideas of the temple. And again, a lot of people think that if we could but just rebuild it, it would bring in the redemption, hallelujah. But it was an accommodation.

If we read 2 Samuel, we get the idea that it was an accommodation. In fact, some of the major parts of biblical religion are also accommodations. The people wanted a monarchy, they wanted a king like the nations, and that accommodation was provided.

And there was that given to the people. We've talked about that in previous classes. But we're going to look today at the temple, and particularly how the kings of Judah let this temple go to ruin.

If you look at 1 Kings chapter 6, 1 Kings chapter 6, and I'm going to be in Kings, I just want to go back to the beginning, and we're going to take a survey. Obviously, I'm not going to get everything into this class about the kings from the time of David up through Josiah, but I'm going to nail down several key points. I'm going to show how certain kings let the land and the house go to ruin through their allowance of wickedness and evil and bad, and then we'll talk about some of the kings who did a good job and made an attempt to make restoration, just like Josiah.

Because we have to bring up the history of the house in order to get to this point. So in 1 Kings 6, we read in verse 1, in the 480th year after the people of Israel came out of the land

of Egypt, in the fourth year of King Solomon's reign over Israel, in the month of Seath, which is the second month, he began to build the house of the Lord. Now this tells us the beginning of that project, and what I want to do is pick it up at the end so we get an idea of how long did it take to build it, and then what happens from that point forward.

So in 1 Kings chapter 6, verse 37, it says the following, in the fourth year the foundation of the house of the Lord was laid in the month of Ziv. We just read that. Verse 38, and in the 11th year, in the month of Bul, which is the eighth month, the house was finished in all its parts, and according to all its specifications, he was seven years in building it.

Alright, so it takes seven years to complete the construction of the house. Alright, now in 1 Kings 9, lest someone think I don't know these passages, because some are saying, you know, Ross is a little bit hard on the temple, and he doesn't know that the Lord blessed this house. Of course.

We're gonna go through that, but we're gonna read what Scripture says. We're not just gonna take one side of it, and you'll understand why my view is the way it is, and why my view aligns with people like Micah and Jeremiah and God on this point. So if you look at 1 Kings chapter 9, and just for your notes, 2 Chronicles chapter 7, it's gonna tell about the divine stamp of approval on the finished product of the house of the Lord.

Okay, so it's full disclosure here. This is what it says. Let me read verse 1 Kings 9 verse 1 through 5. When Solomon had finished building the house of the Lord, and the king's house, and all that Solomon desired to build, the Lord appeared to Solomon a second time, as he had appeared to him at Gibeon.

And the Lord said to him, I've heard your prayer and your supplication which you have made. I've consecrated this house which you have built, and put my name there forever. My eyes and my heart will be there for all time.

And as for you, if you'll walk before me as David your father walked with integrity and uprightness, doing according to all that I've commanded you, and keeping my statutes and my ordinances, then I'll establish your royal throne over Israel forever, as I promised David your father, saying, there shall not fail a man upon the throne of Israel. So you go, okay, so God says, I've heard your prayer, and he's talking about first Kings 8, this beautiful prayer about, you know, as people look to this place, may you answer their prayers as they call upon you, whether it's the people of Israel, or the stranger who hears of your greatness, etc., etc. He just says, I've heard your prayer and your supplication which you've made before me.

A Chronicles takes this a lot further. Watch this. Chronicles says, same narrative, different source, I've heard your prayer and have chosen this place for myself as a house of sacrifice.

Well, that's interesting. Kings doesn't say that, but let's keep going. When I shut up the heavens so there's no rain, or command the locusts to devour the land, send pestilence among my people, if my people who are called by my name humble themselves, everybody knows this first, pray and seek my face and turn from their wicked ways, then I'll hear from heaven, forgive their sin, heal their land.

Now my eyes will be open and my ears attended to the prayer that is made in this place. For I have chosen and consecrated this house, that my name may be there forever, my eyes, my heart will be there for all time, and it goes into the same basic message that Kings does about how if you follow, if, if in Hebrew, im, im, im, if you follow this, if you do as David, you walk after my ways, then there won't be a time when there won't be a king over Israel, etc. But now I want to look at 1st Kings chapter 9 verse 6. This is the caveat, but if you turn aside, you just told him I accept your, your prayer about this place.

Now remember in 1st Kings 8, that whole prayer, that whole prayer talks about the building as a house of prayer. Before that, they kill a bunch of cows and do all the sacrifices, but when he talks about the house, it's all about prayer. People call to you and they pray to you and they turn their hearts towards you, a beautiful prayer.

(28:07 - 32:55)

Chronicles, though, adds the part about God saying this is gonna be a house of sacrifice, but that's okay. We're not looking at that right now. Verse 6 of chapter 9, 1st Kings, but if you turn aside from following me, you are your children, that phrase isn't in Chronicles, but, and don't keep my commandments and my statutes which I've set before you, but go serve other gods and worship them, then I will cut off Israel from the land which I've given them, and the house which I've consecrated for my name, I will cast out of my sight, and Israel will become a proverb and a byword among all the people.

And this house, which will become the Hebrew El Yon Hai, let's see if it means an exalted house like people are going to be exalting it, or if that high means a pile of ruins, this house will become high, everyone passing by it will be astonished and will hiss. Does that sound like they're passing by going, wow, that's beautiful? No, they're like, they're gasping, and they'll say, why has the Lord done this to this land and to this house, meaning it's been destroyed? Then they'll say, because they forsook the Lord their God who brought them out of the land of Egypt, and they laid on other gods and worshiped them, served them, therefore the Lord has brought all this evil upon them. During the days of Solomon, the house seems to be okay.

Okay meaning Solomon is no saint. There is no Saint Solomon. He does lots and lots of bad.

Considered to be very very wise, but he was also very much pushed around by his women. He seems to be the kind who wants to please, evidently, except when it comes to God. He wants to please all his women, the Moabite women, the Ammonite women, and I'm sure they would make life hard for him.

There's a lot of them, and they outnumbered him very very much. 700 wives and 300 concubines. I mean, you probably listening to me today, man, you might be building these temples too.

But he made, he built many sites associated with the worship of other gods, but so far as the house, the temple, the house of the Lord, if you will, we don't read that during Solomon's days that any of the ruination begins. The downslide of Israel's morality clearly is at work in the days of Solomon, but it's gonna be in the time of Rehoboam that the house begins to go into ruin. This is the first king after the one who finished the building, right? So we're talking 10th century BCE.

Rehoboam, pick up, let me give you a little bit about a good old Rehoboam. Again, this is a quick survey of the kings and how well they did. Let's look at 1st Kings 14:21, and I'm using Kings here, Chronicles doesn't record this.

Now Rehoboam, the son of Solomon, reigned in Judah. Rehoboam was 41 years old when he began to reign, and he reigned 17 years in Jerusalem, the city which the Lord had chosen out of all the tribes to put his name there. His mother's name was Naama, the Ammonitess, and Judah did what was evil in the sight of the Lord, and they provoked him to jealousy with their sins which they had committed, more than all their fathers had done.

See, we're on the way down here. Well, they also built for themselves high places, pillars, and asherim on every high hill, under every green tree, and there were also male cult prostitutes in the land. They did according to all the abominations of the nations which the Lord drove out before the people of Israel.

One thing we start seeing, the biblical writers are honest at times in this, they say, you remember how bad the Girgashites and the Hittites and the Hivites and the Jebusites, and remember all those Ites, remember how bad they were? That's nothing. That's nothing compared to Judah and Israel, both. But now I want you to look at this.

(32:58 - 35:03)

1 Kings 14:25, in the fifth year of Rehoboam, Shishak, king of Egypt, came up against Jerusalem, all right, and he took away the treasures of the house of the Lord and the treasures of the king's house. He took everything away. Now, let me keep going.

He also took away all the shields of gold which Solomon had made, and King Rehoboam made in their stead shields of bronze and committed them to the hands of the officers of the guard who kept the door of the king's house. And every time the king went into the house of the Lord, the guard bore them and brought them back to the guard room, all right. Now, Rehoboam is pretty bad.

I just described how horrible it was in the land, and he even gave away all the treasure, or Shishak took it during his reign. Now, Kings basically ends there on Rehoboam, at least for the most part. Chronicles picks up with a tendency that we're gonna find.

Listen, this is 2 Chronicles 12:11, same story you just heard in Kings. As often as a house of the Lord, the guard came and bore them and brought them back to the guard room. Verse 12 of 2 Chronicles, and when he humbled himself, the wrath of the Lord turned from him so as not to make a complete destruction.

Moreover, conditions were good in Judah. Conditions were good in Judah? That's what the writer of Chronicles says. And then it goes on and talks about the very end of Rehoboam.

(35:04 - 43:38)

Now, I want to show that there are differences of opinion. Kings, the writer of Kings, doesn't have anything about Rehoboam humbling himself and repenting and everything being good in Judah. The Chronicles is often, I find in my study, and you'll see this some more today, they're a lot more friendly to the king.



It's the official court record, if you know what I mean. It's the official word. It's political spin, if we call it like it is.

Now, I want to look at Asa. So we're going to fast forward a little bit. We're just going to go through some of these, and Asa has a revival, and everybody says, Amen.

And I'm going to read from 1 Kings 15 verse 9. In the 20th year of Jeroboam, king of Israel, Asa began to reign over Judah, and he reigned 41 years in Jerusalem. His mother's name was Maacah, the daughter of Avishalom, and Asa did what was right in the eyes of the Lord, as David his father had done. Right? Okay.

Asa's good, he's doing what's right in God's eyes. Verse 12, he put away the male cult prostitutes out of the land, we just read about them, and removed all the idols that his father had made. So here we have a revival.

The good king, right? Everybody likes him. And in 2 Chronicles chapter 14, 2 through 5, we get an expanded version of how good he is. Chronicler tells us, not only was he doing what was right in the eyes of the Lord, he took away the foreign altars in the high places, and broke down the pillars, and hewed down the Asherim.

He commanded Judah to seek the Lord, the God of their fathers, and to keep the Torah and the commandment. He also took out of the cities of Judah the high places, and the incense altars, and the kingdom had rest under him. So that's a pretty glowing report.

He gets rid of all the bad, right, according to the Chronicler, and things seem to be going well. Now, 2 Chronicles, I want to look at 2 Chronicles and take this a little bit further about what all Asa is doing. So if you look at 2 Chronicles 15, I'm going to begin in verse 8. Asa heard these words.

There's a prophecy, by the way, the prophecy of Azariah, the son of Oded. He took courage, he put away the abominable idols from all the land of Judah and Benjamin, and from the cities which he had taken in the hill country of Ephraim, and he repaired the altar of the Lord that was in front of the vestibule of the house of the Lord. See, it had been ruined.

Well, Asa, in this revival, his restoration is going to do this. He gathered all Judah, and Benjamin, and those from Ephraim, and Menashe, and Shimon, and who were sojourning with him, for great numbers had deserted to him from Israel, when he saw, they saw, that the Lord his God was with him. So the north, the kingdom of the north, some of those people said, we're going to go down south.

We're going to be by the good kingdom, right? They were gathered at Jerusalem in the third month of the 15th year of the reign of Asa. They sacrificed to the Lord on that day from the spoil which they had brought, 700 oxen, 7,000 sheep. They entered into a covenant to seek the Lord, the God of their fathers, with all their heart, with all their soul, and that whoever would not seek the Lord, the God of Israel, should be put to death, which probably had a lot to do with saying, I'm in, as if it's strange.

Whether young or old men or women, they took the oath to the Lord with a loud voice and with shouting trumpets and with horns. And all Judah rejoiced over the oath, for they had

sworn with all their heart and had sought him with their whole desire. He was found by them, and the Lord gave them rest round about.

Sound like things are going well, but his mama is a bad girl. His mother is very bad. Ma'akah is his mama, and Mama Ma'akah has a problem with idolatry, particularly with Asherah, and Asa is always trying to fight against his mother.

He puts up the idol, he cuts it down. 1 Kings 15, 2 Chronicles 15, it says that the queen mother had this abominable image, I'm going to paraphrase some of this, and Asa whacks it down, crushes it, and burns it in the Kidron. So he's working against his own mother here.

And then it goes on to say, nevertheless the heart of Asa was wholly true to the Lord all his days, and he brought into the house of the Lord the voted gifts of his father and his own voted gifts, silver, gold, and vessels. Now, so Asa is restoring what's been lost already, bringing treasure into the house. But you would think, it says he's doing great, but then look down at 1 Kings 15, verse 17, just read that he brought in the devoted gifts.

And then what we get in verse 16 to 24 is that there is a war between Asa, King Asa, the one doing so well, and Baasha, the king of Israel. Verse 17, Baasha, king of Israel, went up against Judah, rebuilt Ramah that he might permit no one to go out or come in to Asa, king of Judah. So he's trying to stop the flow of people going down south, right? So he's stopping them from, he wants to keep the people with him.

Then Asa took all the silver and the gold that were left in the treasures of the house of the Lord and the treasures of the king's house, stuff he had just filled up, and gave them into the hands of his servants. And King Asa sent them to Ben Hadad, son of Tabrimon, the son of Hetzion, king of Syria. He gives all the treasure from the house of the Lord to his servants and says, go take this to the king of Syria.

Why would he do that? Because he needs Syria to partner with him to take this object out of his way. He wants help against the king of Israel, and how does he do it? He brings the temple to ruin, in a way, by taking the treasures and giving them away. Now, we're gonna go forward.

That's just making an earmark that here was a very good king, whole. He tried to serve God with everything, but in his mind, the treasures of the temple, and we're gonna see that there are worse things than this, but they're just disregarded, right? I guess he's thinking, I put this treasure in, it's my money, I'll use it for what I want, and at the present, I need help breaking down this roadblock, okay? Some might say, well, he's just using the treasury to bring about something holy. Could be it.

Could be. Because I did think about that. I'm thinking, if you're the king, you have this money, monies have come in, you might be saying, hey, things are going better in Judah, I want the people to come in, I'm gonna use these funds, maybe he considered a holy purpose.

(43:39 - 58:46)

Okay, all right, we'll give that to benefit. Now, I want you to look at, we're gonna talk about Jehoshaphat. You remember Jehoshaphat? It's in 2nd Chronicles 17.

Now, Jehoshaphat, 2nd Chronicles 17 tells the story, look at verse 3, I'm gonna start there. The Lord was with Jehoshaphat, because he walked in the earlier ways of his father, he didn't seek the Baals, he sought the God of his father, walked in his commandments, not according to the ways of Israel. Therefore, the Lord established the kingdom in his hand, and all Judah brought tribute to Jehoshaphat, and he had great riches and honor.

His heart was courageous in the ways of the Lord, and furthermore, he took the high places and the Asherim out of Judah. So far, so good, right? In the third year of his reign, he sent his princes, Ben-Hael, Oved-Yah, Zechariah, Nathanael, Mekiah, to teach in the cities of Judah, and with them the Levites, Shemaiah, Natanah, Zebediah, Asahel, Shemid, Ramoth, Yehonatan, Adonijah, Tobijah, Tob-Adonijah, and with these, the Levites, the priest Elishamah, and Jehoram. And they taught in Judah, they had the book of the law of the Lord with them, and they went about through all the cities and taught among the people.

Everything seems to be going well, they're teaching according to the Torah. Now there is a reformation in the time of Jehoshaphat, we read about it. So I want to cover that.

See, one of the things I want to do is build a case that there are times of good, there are also times of bad, but it's looking at the background behind this phrase, the ruination of the house that drove me to look at this more closely. Jehoshaphat, it says in 19, chapter 19 of 2nd Chronicles, verse 2, Jehu the son of Hanani the seer went out to meet him and said to King Jehoshaphat, did you help the wicked and love those who hate the Lord? Because of this, wrath has gone out against you from the Lord. Nevertheless, some good is found in you, for you destroyed the Asherahs out of land and have set your heart to seek God.

And it goes on and it tells what all he does, he puts judges up, he really sets about to make some reforms, particularly in the land of Judah, but also into the hill country of Ephraim. So he is making a concerted effort to turn things around, to bring revival to the land. And then if you go on, if you read this whole passage from 2nd Chronicles 19, verse 1 through 11, I'll just paraphrase, he appoints Levites and priests to give judgment, decide disputes, and they had their seats in Jerusalem, and he charges them, verse 9, you shall do this, everything, in the fear of the Lord, in faithfulness with your whole heart.

So what you get is that there is this attempt to bring about a restoration, if you will, and then we read, let's look at 2nd Chronicles 20, beginning in verse 5. Jehoshaphat stood in the assembly of Judah and Jerusalem in the house of the Lord before the new courts, he's in the temple, O Lord God of our fathers, art thou not God in heaven? Dost thou not rule over all the kingdoms of the earth in your hand or power and might, so that none is able to withstand thee? Hidst thou not, O our God, drive out the inhabitants of this land before thy people Israel, and give it forever to the descendants of Abraham your friend? They've dwelt in it, and have built thee in it a sanctuary for your name, saying, if evil comes upon us, the sword, judgment, or pestilence, or famine, we will stand before this house, before you and for your name is in this house, and cry to you in our affliction, and you will hear and say. He's going back to that initial purpose of the house. Remember Solomon when he dedicates the house, he says, this is what it's for, it's a house for God's name, if you turn to this place, you pray your prayer in sincerity, God's going to hear it and act on your behalf.

But now, things are going pretty well, but I want to look at 1 Kings 22 43. Now this is sort of a summation of Jehoshaphat's reign. 1 Kings 22 43, he walked in all the ways, by the way this is also 2 Chronicles 20, he walked in all the way of Asai's father, he didn't turn aside from it, doing what was right in the sight of the Lord, yet the high places were not taken away, and the people still sacrificed and burned incense on the high places.

Alright, so he's still got a little bit of problem there. Verse 33 of 2 Chronicles 20 expands a little bit, the high places were not taken away, and the people had not yet set their hearts upon the God of their fathers. Now, and that's Jehoshaphat.

Overall, a good king didn't quite rid the land of the high places and pagan worship, but for the most part, he did well, but the people didn't quite commit to this change, right? Now we get into something I only can touch on, it's one of the most interesting, fascinating stories in all of the Tanakh to me, and I was reading it again this week, and it really stood out to me as something that I think we all ought to study closely, and I'm going to give you the main passages, I'm not going to read it all, but 2 Kings 11 verse 1 through 20, and 2 Chronicles 22 verse 10 through 23 verse 21, deals with a woman by the name of Athaliah. She is Ahaziah's mother. Now, when Ahaziah dies, she takes over and he destroys the royal family.

I mean, she is out, you know, she wants to be in charge, she doesn't want anybody to challenge her throne, she's obsessed, it seems, from reading the stories with the power, and she wants no one to get in her way, so she kills everybody except, and it's except for this woman by the name of Yehoshavah, Yehoshavah, who is the daughter of King Joram, back in the line a little bit, and it's Ahaziah's sister, and what they do, she kidnaps, Yehoshavah kidnaps a boy, a young boy by the name of Joash, and she hides him in the temple for six years. Now, when I was reading this, it kind of struck me, the one place you could hide the boy where she ain't gonna look for him is in the temple, right, so she puts him in the temple. Now, it just so happens that she's got a co-conspirator here in her husband who is a good guy as well.

Yehoshavah is married to Yehoida, the priest. The Yehoida takes little Joash under his wing and he teaches him in the ways of righteousness, so he's raising him up. Now, in the seventh year, he's been hidden in the temple for six years.

In the seventh year, Yehoida puts his plan together, but he needs more people. Athaliah, she doesn't play. He has to get this plan together, so he contacts, gets together a large group of Levites and other people who are gonna help him.

He wants to put Joash on the throne, but you can't just walk out into the street and say, long live Joash, because Athaliah will take you out, right? She'll have the kid waxed, so they get this plan together, and it's a fascinating story, you have to read it all, but they bring him forward. Now, there's an interesting, I'm gonna read part of this. If you go with me, if you want to follow along in 2 Kings 11, verse, let's see, let's start with verse 12.

Before this, it just talks about how he gets the captains with shields and spears, and they're guarding all around so that you can't get him, get to the boy. Verse 12, 2 Kings, it says, then he brought out the king's son and put the crown on him and gave him the testimony. Interesting, Chronicles has this as well.

Well, this is not for today's class, but it is interesting. They proclaimed him king and anointed him, and they clapped their hands and said, long live the king, and when Athaliah heard the noise of the guard and of the people, she goes up to the house of the Lord. I can make a movie out of this.

And when she looked, what the king, there was the king standing by the pillar according to the custom, and the captains and the trumpeters beside the king and all the people of the land rejoicing and blowing trumpets. I picture Athaliah with her hands on her hips. She is fuming, and Athaliah rent her clothes and cried, treason, treason.

And ultimately, as you read through the story, they killed the old bat, but they had to say, don't do it in the house of the Lord. Stop, hold on, we want to kill her, but they took her out and they killed her. Now, so now we have, this is one of the most interesting stories, now we have Jehoiada is the right-hand man of the king, basically.

And what we get is that Jehoiada, as long, so long as he is there, things go well, you know. But we're gonna look at this a little bit more in detail. So Jehoiada makes a covenant.

This is after the old hag is killed, after Athaliah is killed. I want you to look with me at 2nd Chronicles, let's see, 23 verse beginning in 16. It's right after they kill her.

And Jehoiada made a covenant between himself and all the people and the king that they should be the Lord's people. All the people went to the house of Baal and tore it down, its altars, his images they break in pieces, and they slew Matan the priest of Baal before the altars. Jehoiada posted watchmen for the house of the Lord under the direction, and by the way, up until now Kings has the same story.

But Chronicles gives us this bit of insight that Kings doesn't have. Under the direction of the Levitical priest and the Levites whom David had organized to be in charge of the house of the Lord, to offer burnt offerings to the Lord. That's always going to be in Chronicles.

You're going to have offering, offering, offering. As it is written in the Law of Moses, with rejoicing, with singing, according to the order of David. He stationed the gatekeepers at the gates of the house of the Lord so that no one should enter who was in any way unclean.

So he's doing everything he can to follow the priestly code. Now what's so important about this is that that has not always been the case. We'll continue this story in a moment.

So here we have a seven-year-old Joash becomes king. It reminds me very similarly to the story of Josiah, a young boy king who is righteous. Now in 2 Kings 12-2, and Joash or Jehoash he's called in Kings.

The writer of Kings calls him Jehoash, whereas Chronicles calls him Joash. Those are both just different forms of the same name. And Jehoash, Kings, 2 Kings 12-2, did what was right in the eyes of the Lord all his days because Jehoiada the priest instructed him.

Chronicles, the Chronicler says, that's close. It's almost right. The king says he did what was right in the eyes of the Lord because Jehoiada the priest instructed him.

Chronicles says, let me just tweet that just a little bit. Jehoash, says 2 Chronicles 24-2, did what was right in the eyes of the Lord all the days of Jehoiada the priest. So he's saying, the Chronicler says, it's not just that Jehoiada is instructing him, it's that Jehoiada is a stopgap.

So long as Jehoiada is alive, Jehoash walking the straight and narrow. Doesn't veer to the left, doesn't veer to the right. But what happens, Jehoash is righteous, but what happens when the one who is keeping him on the straight and narrow dies? Well, let's see.

(58:47 - 59:50)

By the way, before I go there, let me look at 2 Chronicles 24-4. By the way, Jehoiada gives him two women. He has two wives, young guy, but he has two wives.

We don't know how old he is at this point. Verse 4, after this Jehoash decided to restore the house of the Lord. So now we get into a story that is very reminiscent to what we see in Josiah.

We see a young king assume the throne. He is righteous by all reckoning, and he decides to start with the house of God. So he's going to go and he's going to do this restoration.

Now, look at 2 Kings 12 beginning in verse 4. This is the reason I have to go back and forth, and the reason you must get this book. I'm not promoting my book today. I'm telling you get this book.

This is the book. Save your money. Get this one.

(59:51 - 1:08:00)

Alright? Because it shows the reason I can look at this like it is. I know it's confusing when I'm going back and forth, Chronicle Kings. I'm not turning a page.

It puts them side by side. Chronicles doesn't have this. Kings does.

Jehoash said to the priest, all the money of the holy things which is brought in the house of the Lord, the money for which each man is assessed, the money from the assessment of persons, and the money which a man's heart prompts him to bring into the house of the Lord, let the priest take each from his acquaintance and let them repair the house wherever any need of repairs is discovered. Same story in Chronicles picks up. Go out into the cities of Judah.

Collect the money. Get money. For what? To repair.

Whatever needs repairing on the house. I need you to do that. Okay? So he goes into.

Now, 2 Kings 12 7 says, therefore King Jehoash summoned Jehoiada the priest and the other priests and said to him, why aren't you repairing the house? They're not doing any. Like, I'm sorry. I thought I was a king.

I thought I said go get some money and fix the thing, and y'all haven't moved on this yet. What's going on? Now, therefore, take no more money. Because he sees a problem.

You are taking the money, but you're not fixing the house. So I have to wonder where the money's going, but hand it, take no more money, but hand it over for the repair of the house. So the priest agreed that they should take no more money from the people and that they should not repair the house.

What's going to happen? Someone else has got to repair the house. The priest, the Levites, are taking the money up. There's no work getting done, so we'll get to that.

Now, in Chronicles, there's an interesting thing that jumps in here that Kings doesn't know or doesn't tell us. Listen to this. Verse 7 of 2nd Chronicles 24.

For the sons of Athaliah, remember the old bat they killed? That wicked woman had broken into the house of God and had also used all the dedicated things of the house of the Lord for the Baals. She's not technically a king, but she's occupying the throne at that time. He breaks in, steals all the dedicated things.

She's just in the long line of horrors of the house. He's one of the bad people in our story. Now, but again, what we begin to see is, as this story plays out, it's very interesting to see.

Now look at 2nd Kings chapter 12, verse 4 and 5. 2nd Kings, let's see, the Chronicle, let me just skip over this. The Chronicler adds from year to year. In other words, this restoration and the taking of money should go on from year to year.

But they didn't begin. Again, they did not begin the restoration. Now what Jehoiada does further is he decides, and this is in 2nd Kings 21 and 2nd Chronicles 24, Jehoiada decides to make a chest.

And they put the chest beside the altar as one entered the house of the Lord, according to 2nd Kings. Chronicles says it's outside the gate of the house of the Lord. But either way, it's either inside on the right as you go in, or it's outside, but it's right there on the compound.

You bring your money, and you put it in there, and then it was guarded, right? Now as we work through, something really bad happens. Jehoiada dies, all right? And by the way, if you follow these two accounts in 2nd Kings 21 and 2nd Chronicles 24, you'll notice a lot of similarity with the story in Josiah's day. You know, how they take this money, and the money is to go for reparations and so forth, but then Jehoiada dies.

2nd Chronicles 24, 15. Listen to this. Jehoiada grew old and full of days, and died.

He was a hundred and thirty years old at his death, and they buried him in the city of David among the kings, because he had done good in Israel and toward God in his house. There's no discrepancy between Kings and Chronicles. Jehoiada, the righteous one.

He was one of the good ones. Now the death of Jehoiada, the princes of Judah, after the death of Jehoiada, the princes of Judah came and did obeisance to the king, and the king hearkened to them. And they forsook the house of the Lord, the God of their fathers, and served the Asherim and the idol.

He's not even in the ground good yet. And wrath came upon Judah and Jerusalem for this their guilt. He sent prophets among them to bring them back to the Lord.

These testified against him, but they would not give heed. The Spirit of God took possession of Zechariah, the son of Jehoiada, the priest. Now this is Jehoiada, the one who took care of baby Joash, young boy Joash, protected him from the wicked Athaliah, guided him all his life.

He dies, his son Zechariah, the Spirit of God comes on him. Let's see what happens. Because Jehoash, that good little boy raised by Jehoiada, the one who walked according to the good way as long as Jehoiada lived, how did that turn out? Here's what the prophecy of the priest Zechariah says.

Thus says God, why do you transgress the commandment of the Lord so that you cannot prosper? Because you've forsaken the Lord, he's forsaken you. But they conspired against him and by the command of the king. Who's the king? Jehoash.

The one, I mean, the one that Jehoiada protected and nurtured and taught. He knew better than this. It says that the command of the king, they stoned him with stones in the court of the house of the Lord.

Thus, Jehoash, the king, did not remember the kindness which Jehoiada, Zechariah's father, had shown him, but killed his son. And when he was dying, he said, may the Lord see an avenge. Gripping story.

This is the kind, I'd like to see a movie out of this. Just the story of Jehoash and Jehoiada and how this all worked. Jehoash kills him.

Now, but it says, remember, as Zechariah dies, he says, may the Lord see an avenge, and that's exactly what happens. Later in the story, we read, when they departed from him, talking about Jehoash, leaving him severely wounded, his servants conspired against him because of the blood of the son of Jehoiada, the priest, and they killed him on his bed. There you go.

(1:08:01 - 1:09:48)

Turnarounds, fair play. And then Amaziah, his son, reigns in his stead. And I'm gonna go through this kind of quickly.

2 Kings 14, 2 Chronicles 25, he steps up, he seems to be okay in some ways, he does seem to know a text from Deuteronomy, or a text like Deuteronomy, because he doesn't bring death upon someone whose father had committed a crime, and he even quotes what is now Deuteronomy 24 16. So we see, again, we see a glimpse, we don't get a lot on Amaziah, but what we do see is, although he's running around quoting Deuteronomy, or a Deuteronomy text, he also goes to battle against the Edomites, and in 2 Chronicles 25 verse 14, we read that he comes back from the battle, and he's so thankful that he's destroyed the Edomites, and so forth, that he decides to start worshiping their gods. I mean, it's just a horror show.

You read through the history of these kings which people requested, they wanted to be like the nations, and this is what they get. The good kings, the Bible quoters, are still acting foolish. Now, here's something else.



Jehoash and Israel, or Jehoash of Israel defeats Amaziah of Judah, and get this, let me read you this one. Jehoash, this is 2 Kings 14 13. Jehoash, king of Israel, captured Amaziah, the king of Judah.

(1:09:48 - 1:13:06)

These are brothers fighting, it's like a civil war. The son of Jehoash, son of Ahaziah, at Beth Shemesh, and came to Jerusalem, he broke down the wall of Jerusalem for 400 cubits from the Ephraim gate to the corner gate, and he seized all the gold and silver and all the vessels that were found in the house of the Lord. How many times can you steal the vessels of the Lord? Right? How many times are we reading it? It's like that's what happens, these vessels get stolen, these sacred items, all the money for sure, but it just continues to happen.

Then we get into Uzziah. Remember Uzziah of earthquake fame? Uzziah, that story is he's the next king, I'll quickly go through this. 2 Kings 15, 2 Chronicles 26.

He's 26, let's see, 16 years old when he begins to reign. He reigns for 52 years in Jerusalem, and it says he did what was right in the eyes of the Lord according to all that his father Amaziah had done. So we get this idea that he's basically doing the right thing.

Now, look at verse 2 Chronicles 26 4, and I realize you're gonna need John's notes on this one, and he did what was right in the eyes of the Lord according to all that his father Amaziah had done. He set himself to seek God in the days of Zechariah, who instructed him in the fear of God, and as long as he sought the Lord, God made him prosper. Once again, we have a godly priest.

So it says that Uzziah does what's right, look, during the days of Zechariah. Remember Zechariah, the priest that, you know, as long as the priest is there to guide him, the king, Uzziah, does right. But then Uzziah makes a mistake, you know, it says that he doesn't take away all the high places, and we get this story how he goes into the the house to burn incense, it's not his job, he gets stricken with leprosy, whole nother class.

Now, we got to get through this. You go to Yotam. Yotam, 2nd Kings 15 and 2nd Chronicles 27, says that Yotam did what was right in the eyes of God, but the people just can't get it right.

Now we come to Ahaz, getting closer. Come to Ahaz. When we get to Ahaz, it's bad.

Ahaz, among other things, he sort of initiates or at least kindles this fire that burns in the Valley of the Sons of Hinnom, hell. He kind of, he's kind of the origin of hell in some ways. All these horrible things that go on, and he also gives away the treasure again from the house of God.

(1:13:06 - 1:18:14)

Look with me at 2nd Kings chapter 16, 2nd Kings 16 and verse 7. Ahaz sent messengers to Tiglath-Pileser, king of Assyria, saying, this is the king of Judah, listen what he tells the Assyrian, I'm your servant and your son. He did that kind of soft voice because I don't think he was tough when he did this. Come up and rescue me from the hand of the king of Syria and from the hand of the king of Israel who are attacking me.

Ahaz also took the silver and gold that was found in the house of the Lord and in the treasure of the king's house, and he sent it as a present to the king of Assyria. And the king of Assyria hearkened to him, and the king of Assyria marched up against Damascus. So he wins him over by stripping everything out of the temple.

Now look with me at 2nd Kings 16, beginning in verse 10. This is more wickedness on Ahaz's part. King Ahaz went to Damascus to meet Tiglath-Pileser, king of Assyria.

He saw the altar that was at Damascus. Then King Ahaz sent to Uriah the priest a model of the altar in its pattern, exact in all its details. Uriah the priest built the altar in accordance with all that Ahaz had sent from Damascus.

So Uriah the priest made it before Ahaz arrived from Damascus. He goes there, he sees this altar, and he has one made. He dispatches, here's the plans, I want an altar like this, right? Verse 12, when the king came from Damascus, the king viewed the altar, and he drew near to the altar, and he went on it and burned his burnt offering and his cereal offering, poured his drink offering, and threw the blood of his peace offerings upon the altar.

And the bronze altar, which was before the Lord, he removed from front of the house. But wait a minute, there's this, remember the bronze altar? This one that David made according to the pattern? Yeah, he gets that out of there. From the place between his altar in the house of the Lord, and put it in the north side of his altar.

And King Ahaz commanded Uriah the priest upon the great altar, burn the morning burnt offering, and the evening cereal offering, and the king's burnt offering, and his cereal offering, and the burnt offering of all the people of the land, and their cereal offering, and their drink offering, and throw upon it all the blood of the burnt offering, and all the blood of the sacrifice. But the bronze altar shall be for me to inquire by. Use this one for the people, use this one for me.

And the priest went along with it. Now verse 17, Ahaz, King Ahaz, cut off the frames of the stands and removed the laver from them. Know what I'm talking about, this part of the original.

He took down the sea from off the bronze oxen that were under it, and upon it put on it a pediment of stone. He covered the way for the Sabbath which had been built inside the palace, the outer entrance for the king he removed from the house of the Lord, because of the king of Assyria. Now for this we have to switch over to Chronicles, but it says, see how important this book is? And Ahaz gathered together the vessels of the house of God and cut in pieces the vessels of the house of God, and he shut up the doors of the house of God, and he made himself altars in the corner of Jerusalem.

In every corner, in every city of Judah, he made high places to burn incense to other gods, provoking anger, provoking to anger the Lord the God of his fathers, and it goes on and on and on. Ahaz. Ahaz is a bad dude.

Now, things are pretty bad, but then Hezekiah comes, see we're getting closer. Hezekiah comes and he opens the doors and makes a reformation, he restores things. Second Chronicles, I'm just going to hit this quickly.

Second Chronicles 29, 29 verse 3. Second Chronicles, in the first year of his reign, Hezekiah, the first month, I'm talking about this is the thing he signs on day one at the big house. This is something he got voted in for this. He opened the doors of the house of the Lord and repaired them.

He brought in the priest and the Levites, assembled them in a square in the east. Listen up Levites, sanctify yourself. Sanctify the house of the Lord, the God of your fathers, and carry out the filth from this holy place, says Hezekiah, right? For your fathers have been unfaithful, done what was evil in the sight of the Lord.

(1:18:14 - 1:20:05)

They've forsaken me, turned away their faces from the habitation of the Lord, and turned their backs. They've also shut the doors of the vestibule, put out the lamps. Anybody had any idea that the lamps that were have been burning since eternity? Not at all.

They've not burned incense or burnt offerings in the holy place to the God of Israel, therefore the wrath of the Lord came on Judah and Jerusalem, and He's made them an object of horror. If somebody got nervous when I called it a house of horror, it was a house of horror. You've seen all this hissing and astonishment.

For lo, our fathers have fallen. Now, verse 10, it is in my heart to make a covenant with the Lord, the God of Israel, that His fierce anger may turn away from us. My sons, do not now be negligent, for the Lord has chosen you to stand in His presence, to minister to Him, and to be His ministers, and burn incense to Him.

And everything the people said are going well. He restores, for verse 35, He restores the service of the house. Everything is going well.

In chapter 30 of 2nd Chronicles, verse 14, just to hit a little bit here and there, they set to work and remove the altars that were in Jerusalem, and all the altars for burnt incense they took away and threw it in the Kidron, and they killed the Passover, they bring the burnt offerings into the house. Verse 16, they took their custom post according to the law of Moses, the man of God, the priest sprinkled the blood which they received from the hand of the Levites, and it goes on. So you can see that everything is operating seemingly the way it should.

(1:20:06 - 1:22:19)

Now, you've got a lot of stuff you can't undo. The, I mean, things that were built by Solomon, you know, the legs had been whacked off the the big sea. I mean, this is a different place.

It's not like this place has been maintained well. You know, it's certainly not presented that way in the text. Now, if you look at this reform continues, and I'm just going to pick up a little bit here and there, 2nd Chronicles 31 11, 2nd Chronicles 31 11, Hezekiah commanded them to prepare chambers in the house of the Lord, and they prepared them, and they faithfully bring in all the dedicated things.

Now, verse 20, 2nd Chronicles 31 20, Thus Hezekiah did throughout all Judah. He did what was good and right and faithful before the Lord his God in every work he undertook in the service of the house of God in accordance with the law and the commandments. Seeking his God, he did it with all his heart and prospered.

But then, I mean, come on. Hezekiah, just stop. Hezekiah, everything's going so well, right? I mean, he even goes to, remember Isaiah's a prophet at the time, and Hezekiah's on his deathbed, but he prays out to God, and God restores him, and on the third day, raises him up.

You know, he's a everything. But then, but then, 2nd Kings 18, In the 14th year of Hezekiah, Sennacherib, king of Assyria, came up against all the fortified cities of Judah and took them, right? Now, in Hezekiah, king of Judah, sent to the king of Israel, Lachish, saying, I've done wrong, King Hezekiah. Withdraw from me.

(1:22:19 - 1:22:41)

Whatever you impose on me, I'll bear. And the king of Assyria required of Hezekiah, king of Judah, 300 talents of silver and 30 talents of gold. Where would he possibly get that kind of money? Verse 15, And Hezekiah gave him all the silver that was found in the house of the Lord and in the treasuries of the king's house.

(1:22:42 - 1:25:04)

At that time, Hezekiah stripped the gold from the doors of the temple of the Lord and from the doorpost which Hezekiah, king of Judah, had overlaid and gave it to the king of Assyria. I mean, when you read about the ruination that was brought on by the kings of Judah, these things ought to come to mind. I realize I've gone a while, but stick with me.

You have to watch it in parts. Second Chronicles, Chapter 32, let's get there, and verse 25, But Hezekiah did not make return according to the benefit done to him, for his heart was proud. This is a good king.

Therefore wrath came upon him and Judah and Jerusalem. But then, verse 26, Hezekiah humbled himself. This is Chronicles.

Again, Chronicles always knows this inside story about the king who went astray humbling themselves. Kings never talks about this. King Hezekiah humbled himself for the pride of his heart, both he and the inhabitants of Jerusalem, so that the wrath of the Lord did not come upon them in the days of Hezekiah.

Now, quickly, Manasheh. Manasheh is next. This is the worst of the worst, okay? The worst of the worst, and this is what it says about Manasheh.

Second Kings 21, beginning in verse 2, He did what was evil in the sight of the Lord according to the abominable practices of the nations whom the Lord drove out before the people of Israel. He rebuilt the high places which Hezekiah's father had destroyed. He erected pillars for Baal, made an Asherah as Ahab, king of Israel, had done, and worshipped all the hosts of heaven and served them.

He built altars in the house of the Lord of which the Lord had said, in Jerusalem will I put my name. He built altars for all the hosts of heaven in the two courts of the house of the Lord, and he burned his son as an offering. Chronicles makes that plural.

(1:25:05 - 1:28:13)

Killed his sons as an offering, either way. But, in fact, Chronicles adds where he did it, the valley of the sons of Hinnom. Kings doesn't have that detail.

He practiced as if this is enough. Wait, it gets worse. There's more.

He practiced the soothsaying and augury. He dealt with mediums and with wizards. He did much evil in the sight of the Lord, provoking him to anger.

In the graven image of Asherah that he had made, he set in the house of which the Lord had said to David and Solomon, in this house, in Jerusalem, which I've chosen out of all the tribes of Israel, I'll put my name there forever. He's bringing idols and setting up altars, and I will not cause the feet of Israel to any wonder anymore out of the land which I gave their fathers. I've commanded them, and according to the law, that my servant Moses commanded them.

But they didn't listen, and Manashe seduced them to do more evil than the nations had done, whom the Lord destroyed before the people of Israel. Manashe is so wicked. Like, he's bad.

If you read Kings, you get this horrible picture. Bad, bad, bad, high places, Baal, Asherim, host of heaven. It's like he's got somebody on his staff saying, hey, you know what? There is this God you don't have a thing to, if you could maybe squeeze in one more in that back right corner, I think we could jam one more act of evil in the house of God.

And Manashe would say, I think we can do it. Yeah, let's push this up. I mean, it's that bad, that bad.

But Chronicles doesn't like to leave anybody looking that bad. Kings, that's it. He's wicked, he's wicked, he's wicked.

Nothing good comes from this wicked guy. Here's what Chronicles says. Now, it says everything I brought up to this point for the most part.

The Chronicler adds 2nd Chronicles 33, beginning in verse 11. Therefore the Lord brought upon them the commanders of the army of the king of Assyria, who took Manashe with hooks, and bound him with fetters of bronze, and brought him to Babylon. And when he was in distress, he entreated the favor of the Lord his God, and humbled himself greatly before the God of his fathers.

He prayed to him, and God received his entreaty, and heard his supplication, and brought him again to Jerusalem into his kingdom. And then Manashe knew that the Lord was God. That's interesting.

Kings doesn't have anything about this repentance, but it is interesting. Chronicles knows about it, mentions it. Now look at verse 14.

And afterwards he built an outer wall for the city of David, west of the Gihon, in the valley, for the entrance into the fish gate, carried it round Ophel, and raised it to a very great height. He also put commanders of the army in all the fortified cities in Judah. And he took away the foreign gods and the idol from the house of the Lord, and all the altars that he had built on the mountain of the house of the Lord in Jerusalem.

(1:28:13 - 1:32:20)

And he threw them outside the city. He also restored the altar of the Lord, and offered opponents sacrifices of peace offerings and thanksgiving. And he commanded Judah to serve the Lord the God of Israel.

Nevertheless, the people still sacrificed at the high places, but only to the Lord their God. Now the rest of the Acts of Manasseh, and his power, his prayer to his God, and the words of the seers, it goes on and it describes more about, in fact look down at verse 19. And his prayer, and how God received his entreaty, and all his sin, and his faithlessness, and the sites on which he built high places, and set up the ashram, and the images before he humbled himself.

Behold, they're written in the Chronicles of the seers. And then he dies. Kings doesn't know anything about that repentance.

And let me ask you this, if this really happened, that's wonderful. Good job. Except that, after this, we have plenty of texts that say, because of Manasseh's wicked, wicked, wicked, wickedness.

You would think that it would say, oh wait, but he did repent, so strange. Makes you wonder, why is it here, it's not in Kings, and who do you think has the vested interest in producing such a glowing report about Manasseh? Another class. Now, we're wrapping it up, Ammon comes up, and then Josiah.

Ammon, interestingly enough, is Manasseh's father, I'm sorry, is the father of Josiah, and in 2nd Chronicles chapter chapter 33 verse 22, let's see what Ammon did. Now remember, we just read about Manasseh's confession and all that. He did what was evil in the sight of the Lord, as Manasseh's father had done.

Ammon sacrificed to all the images that Manasseh, his father, had made and served them. So the images weren't destroyed, as Ammon, his son, is picked right up where Wicked Daddy left off. The kings of Judah had let the house go to ruin.

The house of the holy had become a house of horrors. Kings of Judah made it a tale of woe. Accounts of the damage, disrepair, disregard, and disrespect dominate our text.

The land and the house have need of a cleansing when Josiah assumes the throne. Jehoiada, one of the good guys, a good priest, at the time of Joash, his son was murdered. Kindness is what...but we can't forget the priest that's involved in the story of Josiah, because it's a certain priest who discovers on another work of restoration to the house, he discovers in that house something quite incredible.

Name was Hilkiah, and it's Hilkiah who discovers the Moses scroll. And if you join me next week, we're going to talk about that work going on in the time of Josiah with the background that we have today, and we're going to talk specifically about the priest and what he discovered.