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Prison Ministry

**Prophets and Kings** (1917) Edition Chapter 27 – " Hezekiah"

In sharp contrast with the reckless rule of Ahaz was the reformation wrought during the prosperous reign of his son. Hezekiah came to the throne determined to do all in his power to save Judah from the fate that was overtaking the northern kingdom. The messages of the prophets offered no encouragement to halfway measures. Only by most decided reformation could the threatened judgments be averted.

In the crisis, Hezekiah proved to be a man of opportunity. No sooner had he ascended the throne than he began to plan and to execute. He first turned his attention to the restoration of the temple services, so long neglected; and in this work he earnestly solicited the co-operation of a band of priests and Levites who had remained true to their sacred calling. Confident of their loyal support, he spoke with them freely concerning his desire to institute immediate and far-reaching reforms. "Our fathers have trespassed," he confessed, "and done that which was evil in the eyes of the Lord our God, and have forsaken Him, and have turned away their faces from the habitation of the Lord." "Now it is in mine heart to make a covenant with the Lord God of Israel, that His fierce wrath may turn away from us." 2 Chronicles 29:6, 10.

In a few well-chosen words the king reviewed the situation they were facing--the closed temple and the cessation of all services within its precincts; the flagrant idolatry practiced in the streets of the city and throughout the kingdom; the apostasy of multitudes who might have remained true to God had the leaders in Judah set before them a right example; and the decline of the kingdom and loss of prestige in the estimation of surrounding nations. The northern kingdom was rapidly crumbling to pieces; many were perishing by the sword; a multitude had already been carried away captive; soon Israel would fall completely into the hands of the Assyrians, and be utterly ruined; and this fate would surely befall Judah as well, unless God should work mightily through chosen representatives.

Hezekiah appealed directly to the priests to unite with him in bringing about the necessary reforms. "Be not now negligent," he exhorted them; "for the Lord hath chosen you to stand before Him, to serve Him, and that ye should minister unto Him, and burn incense." "Sanctify now yourselves, and sanctify the house of the Lord God of your fathers." Verses 11, 5.

It was a time for quick action. The priests began at once. Enlisting the co-operation of others of their number who had not been present during this conference, they engaged heartily in the work of cleansing and sanctifying the temple. Because of the years of desecration and neglect, this was attended with many difficulties; but the priests and the Levites labored untiringly, and within a remarkably short time they were able to report their task completed. The temple doors had been repaired and thrown open; the sacred vessels had been assembled and put into place; and all was in readiness for the re-establishment of the sanctuary services.

In the first service held, the rulers of the city united with King Hezekiah and with the priests and Levites in seeking forgiveness for the sins of the nation. Upon the altar were placed sin offerings "to make an atonement for all Israel." "And when they had made an end of offering, the king and all that were present with him bowed themselves, and worshiped." Once more the temple courts resounded with words of praise and adoration. The songs of David and of Asaph were sung with joy, as the worshipers realized that they were being delivered from the bondage of sin and apostasy. "Hezekiah rejoiced, and all the people, that God had prepared the people: for the thing was done suddenly." Verses 24, 29, 36.

God had indeed prepared the hearts of the chief men of Judah to lead out in a decided reformatory movement, that the tide of apostasy might be stayed. Through His prophets He had sent to His chosen people message after message of earnest entreaty--messages that had been despised and rejected by the ten tribes of the kingdom of Israel, now given over to the enemy. But in Judah there remained a goodly remnant, and to these the prophets continued to appeal. Hear Isaiah urging, "Turn ye unto Him from whom the children of Israel have deeply revolted." Isaiah 31:6. Hear Micah declaring with confidence: "I will look unto the Lord; I will wait for the God of my salvation: my God will hear me. Rejoice not against me, O mine enemy; when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me. I will bear the indignation of the Lord, because I have sinned against Him, until He plead my cause, and execute judgment for me: He will bring me forth to the light, and I shall behold His righteousness." Micah 7:7-9.

These and other like messages revealing the willingness of God to forgive and accept those who turned to Him with full purpose of heart, had brought hope to many a fainting soul in the dark years when the temple doors remained closed; and now, as the leaders began to institute a reform, a multitude of the people, weary of the thralldom of sin, were ready to respond.

Those who entered the temple courts to seek forgiveness and to renew their vows of allegiance to Jehovah, had wonderful encouragement offered them in the prophetic portions of Scripture. The solemn warnings against idolatry, spoken through Moses in the hearing of all Israel, had been accompanied by prophecies of God's willingness to hear and forgive those who in times of apostasy should seek Him with all the heart. "If thou turn to the Lord thy God," Moses had said, "and shalt be obedient unto His voice; (for the Lord thy God is a merciful God;) He will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which He sware unto them." Deuteronomy 4:30, 31. {PK 334.2}

And in the prophetic prayer offered at the dedication of the temple whose services Hezekiah and his associates were now restoring, Solomon had prayed, "When Thy people Israel be smitten down before the enemy, because they have sinned against Thee, and shall turn again to Thee, and confess Thy name, and pray, and make supplication unto Thee in this house: then hear Thou in heaven, and forgive the sin of Thy people Israel." 1 Kings 8:33, 34. The seal of divine approval had been placed upon this prayer; for at its close fire had come down from heaven to consume the burnt offering and the sacrifices, and the glory of the Lord had filled the temple. See 2 Chronicles 7:1. And by night the Lord had appeared to Solomon to tell him that his prayer had been heard, and that mercy would be shown those who should worship there. The gracious assurance was given: "If My people, which are called by My name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." Verse 14.

These promises met abundant fulfillment during the reformation under Hezekiah.

The good beginning made at the time of the purification of the temple was followed by a broader movement, in which Israel as well as Judah participated. In his zeal to make the temple services a real blessing to the people, Hezekiah determined to revive the ancient custom of gathering the Israelites together for the celebration of the Passover feast.

For many years the Passover had not been observed as a national festival. The division of the kingdom after the close of Solomon's reign had made this seem impracticable. But the terrible judgments befalling the ten tribes were awakening in the hearts of some a desire for better things; and the stirring messages of the prophets were having their effect. By royal couriers the invitation to the Passover at Jerusalem was heralded far and wide, "from city to city through the country of Ephraim and Manasseh even unto Zebulun." The bearers of the gracious invitation were usually repulsed. The impenitent turned lightly aside; nevertheless some, eager to seek God for a clearer knowledge of His will, "humbled themselves, and came to Jerusalem." 2 Chronicles 30:10, 11.

In the land of Judah the response was very general; for upon them was "the hand of God," "to give them one heart to do the commandment of the king and of the princes"--a command in accord with the will of God as revealed through His prophets. Verse 12.

The occasion was one of the greatest profit to the multitudes assembled. The desecrated streets of the city were cleared of the idolatrous shrines placed there during the reign of Ahaz. On the appointed day the Passover was observed, and the week was spent by the people in offering peace offerings and in learning what God would have them do. Daily the Levites "taught the good knowledge of the Lord;" and those who had prepared their hearts to seek God, found pardon. A great gladness took possession of the worshiping multitude; "the Levites and the priests praised the Lord day by day, singing with loud instruments;" all were united in their desire to praise Him who had proved so gracious and merciful. Verses 21, 22.

The seven days usually allotted to the Passover feast passed all too quickly, and the worshipers determined to spend another seven days in learning more fully the way of the Lord. The teaching priests continued their work of instruction from the book of the law; daily the people assembled at the temple to offer their tribute of praise and thanksgiving; and as the great meeting drew to a close, it was evident that God had wrought marvelously in the conversion of backsliding Judah and in stemming the tide of idolatry which threatened to sweep all before it. The solemn warnings of the prophets had not been uttered in vain. "There was great joy in Jerusalem: for since the time of Solomon the son of David king of Israel there was not the like in Jerusalem." Verse 26.

The time had come for the return of the worshipers to their homes. "The priests the Levites arose and blessed the people: and their voice was heard, and their prayer came up to His holy dwelling place, even unto heaven." Verse 27. God had accepted those who with broken hearts had confessed their sins and with resolute purpose had turned to Him for forgiveness and help.

There now remained an important work in which those who were returning to their homes must take an active part, and the accomplishment of this work bore evidence to the genuineness of the reformation wrought. The record reads: "All Israel that were present went out to the cities of Judah, and brake the images in pieces, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, until they had utterly destroyed them all. Then all the children of Israel returned, every man to his possession, into their own cities." 2 Chronicles 31:1.

Hezekiah and his associates instituted various reforms for the upbuilding of the spiritual and temporal interests of the kingdom. "Throughout all Judah" the king "wrought that which was good and right and truth before the Lord his God. And in every work that he began, . . . he did it with all his heart, and prospered." "He trusted in the Lord God of Israel, . . . and departed not from following Him, but kept His commandments, which the Lord commanded Moses. And the Lord was with him; and he prospered." Verses 20, 21; 2 Kings 18:5-7.

The reign of Hezekiah was characterized by a series of remarkable providences which revealed to the surrounding nations that the God of Israel was with His people. The success of the Assyrians in capturing Samaria and in scattering the shattered remnant of the ten tribes among the nations, during the earlier portion of his reign, was leading many to question the power of the God of the Hebrews. Emboldened by their successes, the Ninevites had long since set aside the message of Jonah and had become defiant in their opposition to the purposes of Heaven. A few years after the fall of Samaria the victorious armies reappeared in Palestine, this time directing their forces against the fenced cities of Judah, with some measure of success; but they withdrew for a season because of difficulties arising in other portions of their realm. Not until some years later, toward the close of Hezekiah's reign, was it to be demonstrated before the nations of the world whether the gods of the heathen were finally to prevail. {PK 339.1}

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