

## **2 Chron. 29 “Worship Re-Established”**

**For the Children:** Why do you come to church (when we're not in lockdown)? Because your parents make you? Because you want to see your friends? Because you'd feel guilty if you didn't? The most important reasons are that we want to hear God speak to us in His Word and to respond with joyful praise and thanksgiving. **Questions:** How old do you have to be to be a “Reformer” in the church? How did King David influence the church's worship? How has the Lord Jesus influenced it?

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### **Introduction:**

#### **First Point: The Re-Opening of the Temple**

- 1) The Sins of the Fathers: Ahaz was a wicked king who profaned and shut down the Temple and encouraged idolatry in Judah. Many priests and people followed his lead.
- 2) The Young Reformer: However, God gave Ahaz' son, Hezekiah, a heart for the Lord and zeal for reformation. The reforms began as soon as Hezekiah took the throne, aged 25. He re-opened and repaired the Temple. He also called on the priests and Levites to resume their service to the Lord and His people. This was only possible because of the Lord Jesus, who was more than a reformer; He is the “Author and Perfecter of faith” (Heb. 12:2).

#### **Second Point: The Re-Consecration of the Temple and Its Servants**

- 1) Cleansed Ceremonially: The evils Ahaz encouraged had made the Temple and its utensils “unclean.” Before the Temple service could be re-instituted, the uncleanness had to be dealt with. Unclean things had to be removed. The priests and Levites themselves had to be consecrated (v. 3). Then the Temple and its contents had to be physically and ceremonially cleansed. See Lev. 8.
- 2) Cleansed by Sacrifices Pointing to Christ: The priests, Levites and people of Judah also needed to have their sins dealt with. Vss. 20f describe the sin-offerings that point to the true ground of atonement, the sacrifice of Christ. All of this was part of a “covenant-renewal” (v. 10). Today we do not need ceremonies and animal sacrifices before we can worship God. We have the once-for-all sacrifice of Christ covering all our sins. But we should approach the worship of God conscious that we come as forgiven sinners, coming to serve God as “priests” in Christ.

#### **Third Point: The Reformation of Worship in the Temple**

- 1) Only After the Sin Was Dealt With: Once the sin was dealt with, the people could gather to worship with joy – rejoicing in God's mercy and full of thanks and praise to Him for it (vss. 25f). As God's people, we need to be aware of our sin and God's grace in Christ, in order to rejoice and express our thanks.
- 2) A Davidic Reformation of Worship: The Lord established the pattern of public worship through David, via the instructions of the prophets. Hezekiah sought to model his reform on David's pattern (vss. 2, 26-27, 30). This included the worship music, using the Levitical singers and musicians, singing the Psalms. In doing so, he reminded God's people that the Son of David defines our worship and makes it possible. When Christ came, He changed some elements of this – the involvement of the Temple, the priests and the Levitical musicians. Now the whole congregation sings. But the emphasis on loud and joyful praise and thanks, responding to the grace of God in Christ, remains (Eph. 5:18-20; Col. 3:16). This is the chief reason why we should rejoice when we assemble again for public worship.

### **Conclusion:**

