

## 1 **Back From the Edge**

Part 2

### 2 **The edge**

- After Ahaz dies, his son Hezekiah becomes king. Hezekiah inherits a nation that is experiencing the judgment of God and is on the cusp of ultimate destruction.
- But Hezekiah is not his father.
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### 3 **The edge**

- Hezekiah is a king like David, and seeks to follow the Lord with all of his heart.
- Hezekiah not only sees what Judah is, he sees what it can be. He has two goals which he will try to accomplish with his 29-year reign:
  - Restoring Judah to being a nation that God can bless
  - Restoring Judah's national sovereignty and freeing them from Assyrian rule

### 4 **Hezekiah's vision**

- Revival requires sanctification (v. 5), and must begin with Judah's leaders.
- Hezekiah wants to re-establish Judah's covenant with God and re-establish the worship of Jehovah (v. 10).
- Hezekiah's vision is to free God's people from the bondage that had come from idolatry – both spiritual and national.

### 5 **Idolatry and bondage**

- One of the most central and reoccurring themes in the Divided Kingdom narrative is this: Idolatry leads to *bondage* and *death*. Worship leads to *liberty* and *life*.
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### 6 **1) Revival requires holiness**

- God does not require absolute perfection before he will work with us. If he did, salvation, and revival after salvation, would be impossible.
- What God does require (and enable) is a willingness to be sanctified – to be set apart solely for the praise and the ministry of His glory.
- This requires us to stop being concerned about man's glory.

### 7 **2) Revival grows from the inside-out**

- The priests and Levites go about cleansing the temple from the inside out – they start first with the Holy Place and cleanse it from all of its filth, then move out from there.
- If they had started on the outside and worked their way in, they would have re-contaminated the outside areas again as they were carrying out the uncleanness from the inside areas.

### 8 **3) Revival requires burning**

- Surrender is not enough. To purge idolatry and truly sanctify ourselves requires a burning – a removal of the source of our idolatry.
- If the priests had sanctified themselves, but never removed the pagan instruments of worship and the false altars from Jerusalem, the revival would have been less than complete.

### 9 **4) Revival requires washing**

- If burning removes the source of idolatry, washing removes the stench of idolatry.
- Ephesians tells us that Christ washes His bride with “the water of the Word.”
- The Word of God is a component without which no revival will take place, no hearts will change, and no true worship may be had. It is our first source, our ultimate source, and our final source for how to love and worship God.

### 10 **The sacrifice**

- *Then Hezekiah the king rose early and gathered the officials of the city and went up to the house of the LORD. And they brought seven bulls, seven rams, seven lambs, and seven male goats for a sin offering for the kingdom and for the sanctuary and for Judah. And he commanded the priests, the sons of Aaron, to offer them on the altar of the LORD.*
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11  **The sacrifice**

- *So they slaughtered the bulls, and the priests received the blood and threw it against the altar. And they slaughtered the rams, and their blood was thrown against the altar. And they slaughtered the lambs, and their blood was thrown against the altar. (2Ch 29:20-22)*

12  **Burnt offering & Sin offering**

- *Then the goats for the sin offering were brought to the king and the assembly, and they laid their hands on them, and the priests slaughtered them and made a sin offering with their blood on the altar, to make atonement for all Israel. For the king commanded that the **burnt offering** and the **sin offering** should be made for all Israel. (2Ch 29:23-24)*

13  **Burnt offering**

- The Burnt Offering is the most common type of Levitical sacrifice encountered in the Old Testament.
- It is practiced before the giving of the Mosaic law, being found in Genesis 8 (Noah), 22 (Abraham offered Isaac as a “burnt offering”).
- Burnt offerings are referenced throughout the Exodus account, at Sinai and other places.

14  **Burnt offering**

- The burnt offering is often seen accompanying a number of other offerings, such as the guilt offering, the sin offering, the votive or freewill offering, the sheaf offering, and the new grain offering.
- The burnt offering was required for cleansing for a number of different circumstances:

15  **Burnt offering**

- The burnt offering was required for cleansing for a number of different circumstances:
  - A woman’s ceremonial uncleanness after child bearing (Lev. 12:6-8)
  - Cleansing of a leper (Lev. 14:19-20)
  - Physical uncleanness (Lev 15)
  - Nazarite unintentionally defiled (Num. 6:11, 14)
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16  **Burnt offering**

- The burnt offering was required for cleansing for a number of different circumstances:
  - When the congregation unwittingly failed to observe one of God’s commands, and was thereby defiled, a burnt offering was required for the **purification of the congregation** (Num. 15:22-26).
  - Burnt offering required for the purification of Aaron and the priests and Levites (Lev. 16, Num. 8).

17  **So what was a burnt offering?**


- The burnt offering was the sacrifice of an animal by fire to the Lord. The animal had to be of the highest quality and could be one of the following (although in cases of poverty, birds could also be sacrificed):
  - Bull
  - Sheep
  - Goat
- The animal was to be young, but mature – specifically, just old enough to “earn its keep.”

18  **Back and forth**

- The offering of the burnt offering involved both the offerer and the priest:
- *"If his offering is a burnt offering from the herd, he shall offer a male without blemish. He shall bring it to the entrance of the tent of meeting, that he may be accepted before the LORD. He shall lay his hand on the head of the burnt offering, and it shall be accepted for him to make atonement for him. (Lev 1:3-4)*

19  **Back and forth**

- *Then he shall kill the bull before the LORD, and Aaron's sons the priests shall bring the blood and throw the blood against the sides of the altar that is at the entrance of the tent of meeting. Then he shall flay the burnt offering and cut it into pieces, and the sons of Aaron the priest shall put fire on the altar and arrange wood on the fire. (Lev 1:5-7)*

20  **So what was a burnt offering?**

- It was costly (an expensive animal in the prime of its usefulness, Abraham’s son of promise).


- It was substitutionary (for the sins of the offerer, for Isaac).
- It was personal – the offerer had to slay the sacrifice with his own hand.
- It was total – the burnt offering was a “whole” offering, meaning all of it was consumed with fire.

21  **6) Revival requires total surrender**

- True revival requires total surrender – not just of our sin, but of the things that are most precious to us.
- In this case of Abraham, he was willing to offer that which was most precious to Him because He was confident God would restore it to Him – that God would still fulfill His promise.
- In the end, God spared Isaac by offering the perfect substitute.

22  **Sin offering**

- Hezekiah commands a “sin offering” to be offered for the nation of Judah in conjunction with the “burnt offering.”
- The sin offering, and specifically its national applications, are described for us in detail in Leviticus 4.

23  **Sin offering**

- *“If the whole congregation of Israel sins unintentionally and the thing is hidden from the eyes of the assembly, and they do any one of the things that by the LORD's commandments ought not to be done, and they realize their guilt, when the sin which they have committed becomes known, the assembly shall offer a bull from the herd for a sin offering and bring it in front of the tent of meeting. (Lev 4:13-14)*

24  **Sin offering**

- *And the elders of the congregation shall lay their hands on the head of the bull before the LORD, and the bull shall be killed before the LORD. Then the anointed priest shall bring some of the blood of the bull into the tent of meeting, and the priest shall dip his finger in the blood and sprinkle it seven times before the LORD in front of the veil. (Lev 4:15-17)*

25  **Sin offering**

- *And he shall put some of the blood on the horns of the altar that is in the tent of meeting before the LORD, and the rest of the blood he shall pour out at the base of the altar of burnt offering that is at the entrance of the tent of meeting. And all its fat he shall take from it and burn on the altar. (Lev 4:18-19)*

26  **Sin offering**

- *Thus shall he do with the bull. As he did with the bull of the sin offering, so shall he do with this. And the priest shall make atonement for them, and they shall be forgiven. And he shall carry the bull outside the camp and burn it up as he burned the first bull [speaking of the sin offering when for an individual]; it is the sin offering for the assembly. (Lev 4:20-21)*

27  **The nature of the Sin Offering**

- Specific (for a specific sin)
- For sins known
- For sins unintentional
- Costly – The blood and the fat were used to atone for the sin, while the other “more valuable” parts were discarded.

28  **7) Revival requires self-examination**

- The sin offering was intended to atone for unintentional sins.
- These were sins which the individual or the nation may not have been fully aware they were committing at the time because they were ignorant of the Word of God.
- These kinds of sins may also be “blind spots”, which, once exposed, must be confessed and forsaken.

29  **7) Revival requires self-examination**

- The price for atonement is high, because even ignorant sin is costly and must be paid for.
- When we are confronted by other believers or by the Word of God about a sin in our lives,

the appropriate response is to prayerfully treat it as though it is valid.

- The good news is that believers have no need to sacrifice an animal in order to get forgiveness.

30  **Walk in the light**

- *But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin. If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. If we say we have not sinned, we make him a liar, and his word is not in us. (1Jn 1:7-10)*