

The Life and Times of Hezekiah the Great, King Of Judah



**Intermediate Workbook
Manitoulin Kid's Camp
2012**

Manitoulin Kid's Camp 2012 – Intermediate Workbook – Hezekiah, King of Judah

Dear Intermediate Young Person,

I am glad that you are interested in coming to the Manitoulin Youth Camp this summer, God willing. We are very pleased to have Uncle Jonathan and Aunt Charlene Bowen, along with Aunt Cheryl Robinson and Uncle Dave Waye as our Intermediate teachers.

Their subject is “The Life and Times of Hezekiah the Great, King of Judah.”

This workbook is part of your pre-camp assignment. There are two components:

The first is a special project which you can work on individually or in pairs. This is work which you can hopefully share with the other class members during the camp week.

The second part is a series of questions based on the life and times of Hezekiah. By completing the questions ahead of time you will have a good background for our studies during the week.

I would make the following suggestions to help you prepare for our week of studies around our theme “The Life and Times of Hezekiah the Great, King of Judah:”

1. Plan to READ the appropriate chapters and verses regularly to get familiar with them.
2. Work through the question section of the workbook, setting goals to finish on time. For example, 10-15 questions per week.

Don't get frustrated; just give it your best shot. Some of these are 'thinking' questions so don't be afraid to ask someone else for help!

3. Work on your special project, again setting goals to ensure it is completed before camp starts.

Remember, the more you personally put into this study, the more you will get out of it!

May God bless you as you labour in His Word, that together at Youth Camp we might all be able to share what we have learned and be prepared for the return of Christ.

See you in July, God Willing,

Uncle Chris.



SPECIAL PROJECTS

Type 1: Oral Presentation, Essay or Seminar

The following suggested topics would be suitable for a 5 to 10 minute presentation or seminar to the rest of the class, or an essay of about 3 typed pages.

If you choose a presentation please try to make use of maps and diagrams to enhance it. You can also make use of a computer and LCD projector if you like! Also make a one page summary of your presentation and make 40 copies of this for the other class members.

If you do an essay, please make 1 copy of it for me to keep, and 40 copies of a one page summary to give to the other class members.

Some suggested topics (in no particular order):

1. A character study of one of the characters from the life of King Hezekiah (e.g. Hezekiah, Isaiah, Eliakim, Shebna, the Rabshakeh)
2. Draw Hezekiah's "Family Tree"
3. A study of the prophecies surrounding Hezekiah's birth and the birth of the Lord Jesus.
4. Draw a map of the geography showing where key events occurred for this time period.
5. The Rise and Fall of the Assyrian Empire
6. Who has been the greatest influence in *your* life?
7. How can we use music in worship?
8. The Songs of Degrees (Psalms) how are these applicable to Hezekiah?
9. Your choice. Contact me if you have another idea you would like to present.

Type 2: Creative Projects

Some of you may not want to do a talk or an essay and would rather let your creative energy be channelled in another direction.

There are many very dramatic scenes in this story.

Be sure you know the Biblical account very well and bring out the details and lessons. You will need to do just as much research and study for a creative project as for a talk or an essay.

Here are some ideas:

1. Dramatization. Write a short skit or play based on one section or event from the life of Hezekiah. The skit may be historical or a modern-day setting based on the principles from these chapters. If possible, find a couple of friends to help you enact your play for all of us to enjoy.
2. Draw a picture or make a model from one of the incidents in Hezekiah's life (e.g. a model of the city of Jerusalem showing key locations like the Gihon Spring and the Fuller's Field).
3. Write a short story in a modern setting based on the events in the life of Hezekiah.
4. Make a crossword puzzle based on the life of King Hezekiah.
5. Create a board game or maze based on the life of King Hezekiah.
6. Write a song or poem about an incident in the life of King Hezekiah.
7. Your idea. Contact me if you have a project in mind and we will discuss its suitability.

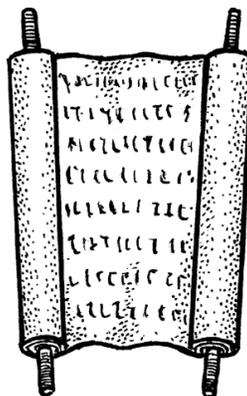
Introduction

Hezekiah came to the throne of Judah during the reign of his father, Ahaz. He grew up in a time of great immorality, idol worship and heathen practices. He developed into a godly young man, became one of the greatest kings that Judah had ever known, delivered his people from the threat of the Assyrians and rid the land of idolatry, uniting Judah and Israel in worship of the one true God. His spiritual reformation so inspired the people that they were brave enough to follow their king's faithful example, to rebel against the fearful Assyrians, and to place all their trust in the Lord. The glories of his reign, his personal deliverance from death as well as the deliverance of his people were like that of the Messiah to come.

The records of Hezekiah's life are contained in the Bible records of 2 Kings 18-20; 2 Chronicles 29-32; and Isaiah 36-39. But there are many other passages which allude to the influence which he had. Look up Hezekiah in a concordance and notice how many references there are to him. List the references you have found:

How did Hezekiah develop into such a godly young person? Was it the influence of his mother, Abijah, whose father Zechariah, had such a good influence on Uzziah's early life (2 Chron. 26:5)? Or was it from the prophet Isaiah? Hezekiah's own counsellors in the royal court wanted him to trust in Egypt (Isa. 20:5; 30:1-5). Another influence on Hezekiah might have been the prophet Micah (see Jer. 26:18).

Who is the greatest influence in *your* life? How do *your* parents and grandparents influence you?



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There are many exciting points for young people to consider in the story of Hezekiah:

- Hezekiah tried very hard to find out exactly what God required in service and worship (2 Chron. 29).
- Hezekiah shows us how to live by the power of good example – King David was the model for Hezekiah and he is compared to King David. Along with the other Bible characters, Hezekiah's life can provide an example for us to copy.
- Living the Truth with joyful enthusiasm was shown in Hezekiah's life when the people even celebrated a double Passover – imagine deciding at the end of a Bible School that everyone would stay for an extra week!
- Hezekiah showed us how to use music in worship in 2 Chron.30.
- Hezekiah paid attention to detail and he had great organisational skills which showed in how he provided for the priests and Levites. He showed faithfulness in every little detail.
- He experienced the great power of prayer when he was delivered from the Assyrians and healed of a deadly disease as recorded in 2 Kings 19; 2 Chron.32; and Isaiah 36-38.
- Sadly, Hezekiah also shows us the danger of pride in trusting in himself and not giving God the glory (2 Kings 20; 2 Chron.32; Isaiah 39).
- The life of Hezekiah also provides powerful lessons about who you trust and who you choose to listen to. The book of Proverbs has quite a lot to say about this!



Let the words of Hezekiah, “may the good Lord pardon everyone who sets his heart on seeking God” (2 Chron. 30:19) be in our minds and hearts so that we can copy the great example which he set us by trusting in the LORD, the God of Israel, and holding fast to His Word of truth.

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Complete the chart of the Kings of Judah. Use a concordance to find out the meaning of each name and look in the Bible references given to find out how long each king reigned and what God thought about him.

King of JUDAH	Bible ref	Meaning of name	Yrs. of reign	God's opinion	Prophet	King in ISRAEL	Enemies of Judah
Rehoboam	2 Chron. 10-12				Shemaiah	Jeroboam	Israel Egypt
Abijah	13				Iddo	Jeroboam	Israel
Asa	14				Hanani	Nadab, Baasha	Israel Syria
Jehoshaphat	17-20				Micaiah, Jehu son of Hanani	Ahab	
Jehoram	21				Elijah sends a letter	Ahaziah	Edom Libnah Philistines Arabs
Ahaziah	22				Jehosheba, Jehoiada	Jehoram	Syria
Athaliah	23				Jehosheba, Jehoiada	Jehu	Syria
Joash	24				Zechariah	Jehu	Syria
Amaziah	25					Joash	Edom, Israel
Uzziah/Azariah	26				Zechariah, Isaiah	Joash	Arabians, Philistines, Ammonites
Jotham	27				Isaiah, Micah	Menahem, Pekahiah	Ammonites
Ahaz	28				Isaiah, Micah	Pekah	Syria, Israel, Philistines, Edom, Assyria

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Hezekiah	29-32				Isaiah, Micah		Assyria
Manasseh	33:1-20						Assyria
Amon	33:21-25						Assyria
Josiah	34-35				Huldah Jeremiah		Egypt, Assyria
Jehoahaz	36:1-3				Jeremiah		Egypt
Jehoiakim	36:4-8				Jeremiah		Egypt Babylon
Jehoiachin	36:9-10				Jeremiah		Egypt Babylon
Zedekiah	36:11-21				Jeremiah		Babylon



Harmony of the Records of King Hezekiah's Life

Event	2 Kings	2 Chronicles	Isaiah
Hezekiah succeeds his father, Ahaz	16:20		
Begins reign at age 25	18:1-3	29:1, 2	
1st year, 1st month: repairs/cleanses temple, restores worship/singing, makes sin offering, offerings brought to temple, too many for the few priests, more priests sanctified		29:3-11	
Levites cleanse themselves first		29:12-15	
Temple cleansed in 16 days		29:16-19	
Seven-fold sacrifices offered		29:20-30	
People make personal offerings		29:31-36	
Hezekiah invites all Israel to Passover		30:1-12	
Passover celebrated in 2nd month of 1st year		30:13-27	
Land cleansed of idolatry	18:4	31:1	
Establishes courses of priesthood		31:2-4	
People bring tithes		31:5-10	
Officers to dispose of tithes		31:11-19	
God pleased with Hezekiah	18:5,6	31:20-21	
Hezekiah rebels against Assyria	18:7		
Hezekiah attacks Philistia	18:8		14:28-32
4th year Shalmaneser besieged Samaria	18:9		
6th year Sargon takes Samaria	18:10-12		
Assyria threatens Judah			10:27-34
Assyrian invasion of Ashdod and Philistia			20:1
Judah suggests turning to Egypt			20:2-6, 30
Isaiah rebukes them for lack of faith			22:1-7
Some rested in their own strength			22:8-14
Some were self-righteous like Shebna			22:15-18
Some were faithful like Eliakim			22:20-25
14th year 46 cities of Judah fall to Sennacherib	18:13		36:1
Hezekiah agrees to pay tribute	18:14		
He strips gold from the Temple	18:15,16		
He prepares to defend Jerusalem		32:1	
He strengthens the defences of the city		32:2-8	
Sennacherib sends the Rabshakeh	18:17-18	32:9	36:2
The Rabshakeh's blasphemous speech	18:19-25	32:10-16	36:3-22
Hezekiah approaches God	19:1		37:1
He sends messengers to Isaiah	19:2-5		37:2-5
God's comforting reply	19:6-7		37:6,7
Rabshakeh returns to Lachish	19:8		37:8
Rumour concerning Tirhakah, king of Ethiopia	19:9		37:9
Second message to Hezekiah	19:10-13	32:17-19	37:10-13
Hezekiah prays for deliverance	19:14-19	32:20	37:14-20
Isaiah's comforting reply	19:20-24		37:21-35
14th year Hezekiah becomes sick coincides with Assyrian invasion	20:1	32:24	38:1
He prays to be healed	20:2,3	32:24	38:2,3
15 year extension of life granted	20:4-11	32:24	38:4-8
Hezekiah's recovery and psalm of praise			38:9-22
Merodach Baladan's ambassadors	20:12-18	32:25-31	39:1-7
Peace and truth in Hezekiah's days	20:19		39:8
Sennacherib and his army slain	19:35-37	32:21-23	37:36-38

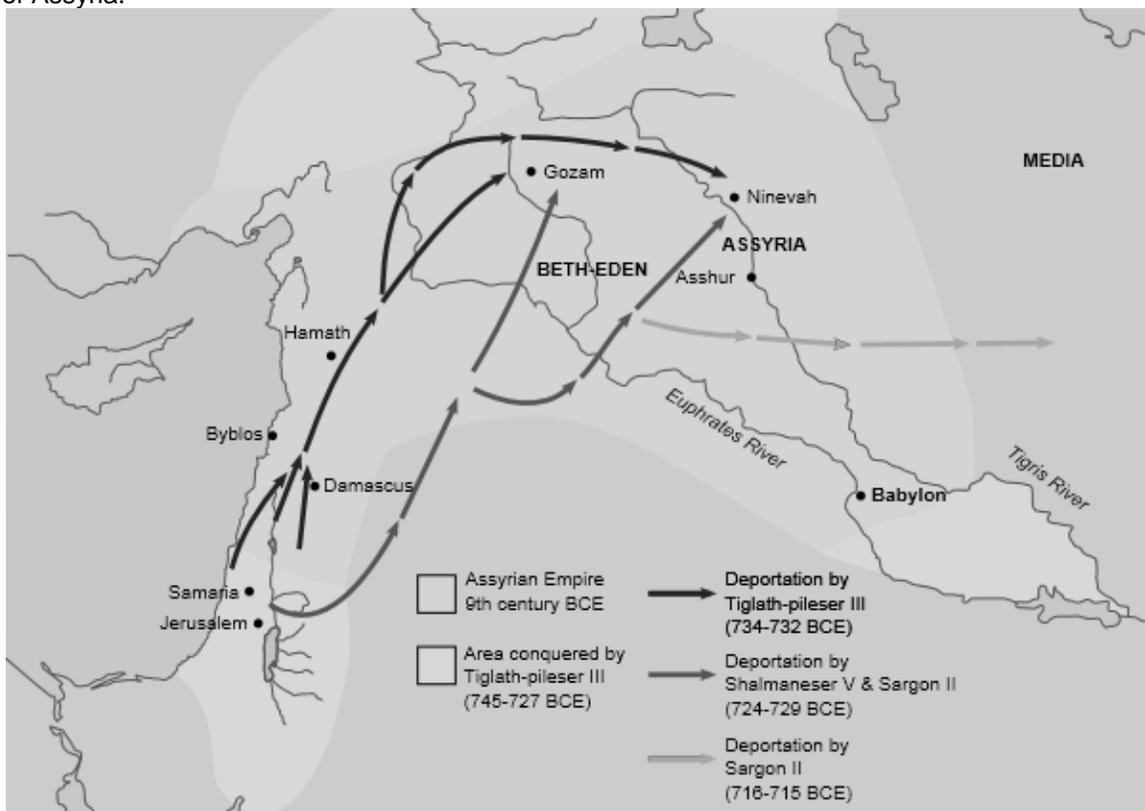
Using an atlas or the maps in the back of your Bible, find the places listed:

Jerusalem, Judah, Samaria, Israel, Damascus, Syria, Philistia, Edom, Egypt, Nineveh, Assyria, Babylon, Lachish

What was happening round about Judah at the time of Hezekiah?

While Hezekiah's father was king, the two countries to the north of Judah, Israel and Syria, had joined together to fight against the Assyrian king. They sent an army to persuade King Ahaz to join them. Instead Ahaz asked the king of Assyria to help him fight against Syria and Israel! He gathered some treasure from the temple and the royal palace and sent it as a present to Nineveh and asked Tiglath-Pileser, the king of Assyria, for help. Tiglath-Pileser thanked him for the gift and agreed to "help" Ahaz with his problems. He had already decided that he would take over Syria and Israel! In the end, Ahaz had to pay taxes to the Assyrians and he had a copy of an Assyrian altar put in the temple courts instead of the altar of burnt offering (2 Kings 16:10-18). The Assyrians took prisoners from important families in Judah away to Nineveh to make sure that Ahaz behaved himself (2 Chron. 29:9)! Unfortunately, Tiglath-pileser did *not* help Ahaz as he had thought (2 Chron.28:21)!

In addition, the Philistines had invaded the west of Judah and the Edomites, the east, taking many captives (2 Chron. 28:17-18). The kings of Israel and Syria had also invaded the north of Judah and taken many captives from Judah (2 Chron. 28:5-6). Two kings of Assyria, Shalmaneser V and Sargon II conquered the northern kingdom of Israel and took its people into captivity (2 Kings 17:6; 18:10). Many people were deported from Israel and other captives from Assyria and Babylonia brought in their place thus forming the foundation of the Samaritan community in the north. This map shows how the Jews were taken away as captives to the land of Assyria.



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The nation of Egypt was growing in importance and strength, but was no match for the Assyrians. The Assyrians made wall carvings to show the march of the Assyrian army and their conquests. The carvings showed how cruelly they treated their captives and how much wealth they had gotten from the countries they took over. These carvings were bigger than life-size so that they would scare everyone too! This poem was written almost two hundred years ago about the Assyrian defeat outside Jerusalem.

The Destruction of Sennacherib, by Charles Byron, first published in 1815

The Assyrian came down like the wolf on the fold,
And his cohorts were gleaming in purple and gold;
And the sheen of their spears was like stars on the sea,
When the blue wave rolls nightly on deep Galilee.

Like the leaves of the forest when Summer is green,
That host with their banners at sunset were seen:
Like the leaves of the forest when Autumn hath blown,
That host on the morrow lay withered and strown.

For the Angel of Death spread his wings on the blast,
And breathed in the face of the foe as he passed;
And the eyes of the sleepers waxed deadly and chill,
And their hearts but once heaved, and for ever grew still!

And there lay the steed with his nostril all wide,
But through it there rolled not the breath of his pride;
And the foam of his gasping lay white on the turf,
And cold as the spray of the rock-beating surf.

And there lay the rider distorted and pale,
With the dew on his brow, and the rust on his mail:
And the tents were all silent, the banners alone,
The lances unlifted, the trumpet unblown.

And the widows of Ashur are loud in their wail,
And the idols are broke in the temple of Baal;
And the might of the Gentile, unsmote by the sword,
Hath melted like snow in the glance of the Lord!

A few years ago in elementary school the students had to memorize poems like this. Your grandparents and great-grandparents might have memorized this poem in school!

King Ahaz of Judah

Ahaz was Hezekiah's father. In the Assyrian inscriptions, his real name was given as Jehoahaz. This name meant "Yahweh has sustained," but in the Bible he is spoken of as Ahaz – "He has sustained" – God's Name is missed out. He stands out as one of the most wicked and evil kings to reign in Judah. God delivered him into the hands of Israel and Syria to be punished (2 Chron. 28:5). When the Israel/Syrian army came against Judah and Jerusalem, the prophet Isaiah offered him the sign of Immanuel (Isaiah 7). Ahaz rejected the sign and instead asked the Assyrians for help (2 Chron. 28:16). Tiglath Pileser, the king of Assyria came to his aid and attacked Philistia, over-ran Samaria, took Damascus and killed Rezin, the king of Syria (2 Kings 16:7-9). Ahaz went to Damascus to pay homage and while there saw a heathen altar which he admired and had a copy made in Jerusalem (2 Kings 16:10-16). He died at the age of 36 and was

not buried with the other kings of Judah. Hosea, Micah and Isaiah prophesied during the reign of Ahaz.

Pekah, son of Remaliah, King of Israel

Pekah began to reign over Israel in the last year of Azariah (Uzziah) the leper-king of Judah. He came to the throne by murdering the king, Pekahiah (2 Kings 15:23-25), but was finally murdered himself by Hoshea, the next king (v.30). He ruled for 20 years (v.27). Pekah was reigned in Israel at the same time as Jotham in Judah for the 16 years of his reign and the first four years of Ahaz (2 Kings 15:27, 32-33). Isaiah usually speaks of Pekah as simply the “son of Remaliah,” instead of saying his name, to show that he did not think very highly of him (compare Isaiah 7:5 and 8:6). Pekah means “open-eyed” and Remaliah means “Whom Yahweh adorned.”

Rezin, the King of Syria

He was was king at the same time as Pekah (Israel) and Jotham and Ahaz (Judah). He joined Pekah to fight against Judah and attacked Jotham during the last part of his reign (2 Kings 15:37). His chief war was with Ahaz soon after Ahaz came to the throne. With Pekah he surrounded Jerusalem but could not take it (2 Kings 16:5; Isa. 7:1). However, he recovered Elath for Syria (2 Kings 16:6). Soon after this he was attacked by Tiglath-Pileser (which Ahaz asked him to do, but which Tiglath-Pileser probably intended to do anyway!) and his army was defeated, his people taken into captivity and he himself killed (2 Kings 16:9). His name means “firm” or “stable” (or possibly ‘a prince’). It is an Arabic name (Gesenius).

Sennacherib, king of Assyria



Wall carving showing King Sennacherib in his chariot

“Sennacherib called himself “the great king, the powerful king, the king of the Assyrians, of the nations, of the four regions, the diligent ruler, the favourite of the great gods, the observer of sworn faith, the guardian of law, the establisher of monuments, the noble hero, the strong warrior,

the first of kings, the punisher of unbelievers, the destroyer of wicked men.” Do you think he was just a little boastful?

Notice what the prophet Micah says God wants us to be like: “To do justly, and to love mercy, and to walk humbly with God.” Sennacherib expected everyone to look at *him* and to tremble at *his* word regarding *him* as a god. The Assyrians certainly did not “love mercy!” They were known for horrible brutal tortures on their captives. No wonder God punished him with the destruction of his army and being killed by his sons in the temple of his idol.

Sennacherib's death is recorded on Babylonian inscriptions as follows:

On the 20th of the month Tebet, his son killed Sennacherib, king of Assyria during a rebellion. The rebellion continued from the 20th Tebet to the 2nd month of Adar. On the 18th month of Adar, Esarhaddon, his son, sat on the throne in Assyria”

Compare the Bible record in 2 Kings 19:36-37 which states that Sennacherib's two sons killed him and that he was succeeded by Esarhaddon.

Prophets during the time of Hezekiah

“It was in the days of Jotham [Hezekiah's grandfather] that two more prophets began their work, Micah and Isaiah. Which of these two were the earlier, it is not possible to say with certainty. There could not be a greater contrast between the two men. Micah was a countryman, living in the low hills adjoining the land of the Philistines; Isaiah, possibly a priest, or even of royal blood, from Jerusalem. Micah was a wild peasant, with a fiery message of judgment directed principally to the aristocracy and its oppressive ways, while Isaiah was a man of the court, a trusted and respected councillor of the king, with a house in Jerusalem and a following of disciples. The message of Micah, delivered with frenzied zeal, with wails and howls and stripping off of garments (1:8), was first directed against his neighbouring villages and towns. One by one they were warned of their coming fate, with a play upon their names which would make his message easy to remember. With vivid imagery he castigates both rulers and priests and exposes their corruption and greed. He speaks of them as cannibals, flaying and chopping the bodies of the people as for the pot (3:1-3). The bribery and corruption rife in the ruling classes is described with trenchant language. There were prophets who were willing to prophesy peace, provided they were paid; there were judges who adjudicated for reward; the priests taught for hire, and the prophets prophesied for money.” (Hinde, p.66).

Archaeological evidence from the time of Hezekiah

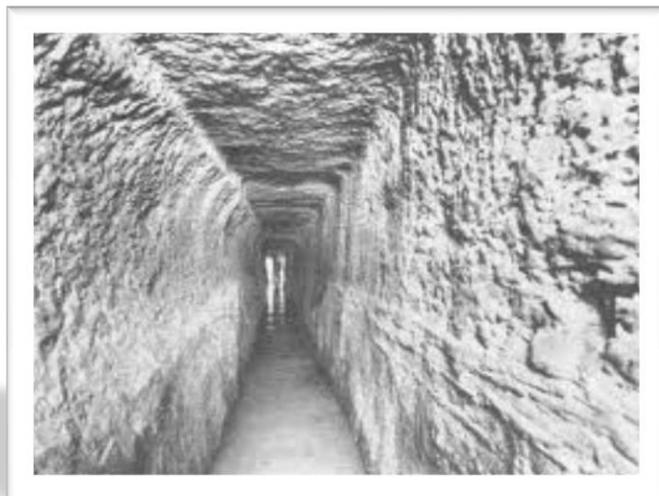
Hezekiah's Conduit



The Siloam Inscription now in the Istanbul Museum

King Hezekiah's men dug a tunnel out of rock to bring water from outside the walls into the city. The tunnel follows an "S" shape for 1700 feet (533 metres) linking the Pool of Siloam (2 Chron. 32:3-4) which was then surrounded by a wall closing it off from the outside (Isa. 22:9-11 – the word 'ditch' signifies 'reservoir'). The water was brought from the Gihon Spring to a new pool (above the 'old pool' of Isa. 22:11) that Hezekiah had made for this purpose (2 Kings 20:20). This pool became known as the "King's Pool" (Neh. 2:14). It is not known why the tunnel followed this "S" shape as it would have saved 700 ft of digging if it had gone in a straight line. The record says that "many people were gathered together" for the purpose of digging (2 Chron. 32:4). The construction of the tunnel was originally planned when the Assyrians marched south and everyone in Jerusalem was afraid (Isa. 22:9-11). This might have happened during the time of Ahaz, but it was only constructed or completed when it was obvious that Sennacherib was going to attack (2 Chron. 32:1). The tunnel stopped the water from flowing into the Kidron Valley and being available for the invading enemy. The Siloam inscription, which was discovered in 1880, on a stone on the right wall of the tunnel about 20 feet from its exit into the Pool of Siloam, is now on display in the Istanbul Museum. This is how the inscription which was in Hebrew reads:

The boring through is completed. And this is the story of the boring: while they yet plied the pick, each towards his fellow, and while yet there were three cubits to be bored through, there was heard the voice of one calling to the other that there was a hole in the rock on the right hand and on the left hand. And on the day of the boring through the workers in the tunnel struck each to meet his fellow, pick upon pick. Then the water poured from the source to the pool 1200 cubits, and a hundred cubits was the height of the rock above the heads of the workers in the tunnel.



Hezekiah's Tunnel in Jerusalem

The Sennacherib Prisms

To celebrate his victories, Sennacherib had small clay prisms inscribed with the records. The inscriptions are in Akkadian cuneiform. Three complete hexagonal prisms, 38 cm. high by 14 cm. wide, made of red baked clay exist along with many fragments of similar prisms. The Taylor Prism was discovered in 1830 and is now on display in the British Museum. The Sennacherib Prism, obtained in 1919, is in the Oriental Institute in Chicago, and the third prism, published in 1990, is in the Israel Museum in Jerusalem.



The Taylor Prism

The Taylor Prism, now exhibited in the British Museum, records Sennacherib's campaigns as follows:

In my third campaign I marched against Hatti. The awful splendour of my lordship overwhelmed Luli, king of Sidon, and he fled far off over the sea and died (an infamous death). The fearsome nature of the weapon of the god Ashur, my lord, overwhelmed Great Sidon, Little Sidon, Bit-Zitti, Zariptu, Mahilliba, Ushu, Akzib (and) Akku, his strong walled cities, places where there were food and drinking facilities for his garrisons, and they bowed in submission at my feet. Tuba'alu (Ethba'al) I set on the throne to be king and imposed on him tribute, due to my lordship, (to be rendered) annually without ceasing. . . [he goes on to talk about all the kings and cities which he fought against]

But as for Hezekiah, the Jew, who did not bow in submission to my yoke, forty-six of his strong walled towns and innumerable smaller villages in their neighbourhood I besieged

and conquered by stamping down earth-ramps and then bringing up battering rams, by the assault of foot-soldiers, by breaches, by tunnelling and sapper operations. I made to come out from them 200,150 people, young and old, male and female, innumerable horses, mules, donkeys, camels, large and small cattle, and counted them as the spoils of war. He himself I shut up like a caged bird within Jerusalem, his royal city. I put watch-posts strictly around it and turned back to his disaster any who went out of its city gate. His towns which I had despoiled I cut off from his land, giving them to Mitinti, king of Ashdod, Padi, king of Ekron, and Sillibel, king of Gaza, and so reduced his land. Moreover, I fixed upon him an increase in the amount to be given as *katre*-presents for my lordship, in addition to the former tribute, to be given annually. As for Hezekiah, the awful splendour of my lordship overwhelmed him, and the irregular and regular troops which he had brought in to strengthen Jerusalem, his royal city, and had obtained for his protection, together with 30 talents of gold, 300 talents of silver, precious stones, antimony, large blocks of red stone, ivory (inlaid) couches, ivory arm-chairs, elephant hide, elephant tusks, ebony-wood, box-wood, all kinds of valuable treasures, as well as his daughters (?), concubines, male and female musicians he sent me later to Nineveh, my lordly city. He sent a personal messenger to deliver the tribute and make slavish obeisance.

Notice the boastful language of Sennacherib, he says that “the fearsome nature of the weapon of the god Ashur” and “the awful splendour of my lordship overwhelmed him.” Notice too how Sennacherib refers to King Hezekiah as “Hezekiah the Jew.” He talked about how he shut up Hezekiah “like a bird in a cage” but does not say that he actually took the city!

The Seal of Hezekiah

In 1974 a brown clay seal impression was obtained from the vicinity of Hebron. Transcribed it read, in English:

Concerning Yehozarah
Son (of) Hilkiah
Servant of Hezekiah

Yehozarah, although not mentioned in the Bible, is here listed as a son of Hilkiah, who is mentioned in 2 Kings 18:18, among other places. In that passage and in Isaiah 36:3, Hilkiah is stated to be the father of Eliakim. So, if the seal impression is authentic (as it appears to be) Eliakim was the brother of Yehozarah. Of course, Eliakim was the servant of Hezekiah; this fits in well with Yehozarah being a servant in the same royal court.

Function of Seal Bullae

A bulla is a clay impression of a seal; the seal is often made of fired clay, or metal. Wax seal impressions are often used in royal correspondence by European royalty and also in some political communications. The same custom prevailed in ancient Israel; but clay was frequently employed instead of wax. Bullae were attached to letters signed by royal stewards when on official business, and by the king on any business. . . . Yehozarah is, as stated, a name not occurring in the Bible. Yet it rings true as a Biblical Hebrew name of Hezekiah's time because its two components are to be found in the Bible: **Yhw** is an abbreviation of Yahweh, **zarah** is a verb meaning “rising,” and was at least in metaphorical usage during Hezekiah's reign (compare Isaiah 60:3). Indeed, the two components occur as a name (Zerahiah) the other way round in 1 Chronicles 6:6. . . . It is worth noticing that the orthodox picture of some Biblical texts as an unreal mixture of mythology and theology used to describe an “unhistorical” Old Testament “history,” is quite opposite to the type of information that emerges from the above mentioned bulla: a realistic court life with correspondence, officers and servants who are real enough to have fingerprints. This is the picture of everyday life remarkably like that of our own contemporary society in some respects . . .

Arthur Gibson, "The First Known Seal from Hezekiah's Court," *The Testimony*, Vol. 46, 1976, pp.155-157.

About 50 of these bullae (lumps of clay with an inscribed seal) from 19 different cities in Judah) have been found dating from the time of Hezekiah. The seals are inscribed with "for the king" and presumably were sent with the taxes imposed by Hezekiah.

The Broad Wall



The Broad Wall

In the 1970's, an Israeli archaeologist called Nahman Avigad excavated a section of wall 65 metres long, 3.3 metres high and 7 metres thick in the Jewish Quarter of the Old City of Jerusalem. This is the Broad Wall referred to in Nehemiah 3:8 and Isaiah 22:10. You can go to Jerusalem today and see this section of wall.

Other archaeological evidence

There is much other evidence dating from the 8th century BC, the time of Hezekiah. Leen Ritmeyer, a Christadelphian expert on Biblical archaeology, has found masonry dating to the time of Hezekiah and his expansion of the Temple Mount (check out his website at www.ritmeyer.com for all kinds of interesting evidence for Biblical events). There is also evidence of the dismantling of idols' temples and their replacement by other buildings during this same time period.

About 150 years ago, many events recorded in the Bible were regarded as fiction and myth. When archaeology actually began to prove the Bible true, many people were very surprised. Now the reverse is true, the Bible is used as a guidebook for archaeologists. If the Bible states that King David had a palace in a certain place, archaeologists will now go to that place to dig!

In order to make it easier for you to compare the Bible records, the passages in Kings, Chronicles and Isaiah have been included in the notes below. The chapters have been placed in order according to the time when the events happened. You will have to look up the other references in the questions. The translation used in the text in **bold print** is that of the New King James Version.

2 Kings 18:1-3 Now it came to pass in the third year of Hoshea the son of Elah, king of Israel, *that* Hezekiah the son of Ahaz, king of Judah, began to reign. ² He was twenty-five years old when he became king, and he reigned twenty-nine years in Jerusalem. His mother's name was Abi the daughter of Zechariah. ³ And he did *what was* right in the sight of the LORD, according to all that his father David had done.

2 Chronicles 29:1-19 Hezekiah Reigns in Judah

29 Hezekiah became king *when he was* twenty-five years old, and he reigned twenty-nine years in Jerusalem. His mother's name was Abijah the daughter of Zechariah. ² And he did *what was* right in the sight of the LORD, according to all that his father David had done.

Hezekiah Cleanses the Temple

³ In the first year of his reign, in the first month, he opened the doors of the house of the LORD and repaired them. ⁴ Then he brought in the priests and the Levites, and gathered them in the East Square, ⁵ and said to them: "Hear me, Levites! Now sanctify yourselves, sanctify the house of the LORD God of your fathers, and carry out the rubbish from the holy *place*. ⁶ For our fathers have trespassed and done evil in the eyes of the LORD our God; they have forsaken Him, have turned their faces away from the dwelling place of the LORD, and turned *their backs on Him*. ⁷ They have also shut up the doors of the vestibule, put out the lamps, and have not burned incense or offered burnt offerings in the holy *place* to the God of Israel. ⁸ Therefore the wrath of the LORD fell upon Judah and Jerusalem, and He has given them up to trouble, to desolation, and to jeering, as you see with your eyes. ⁹ For indeed, because of this our fathers have fallen by the sword; and our sons, our daughters, and our wives *are* in captivity.

¹⁰ "Now *it is* in my heart to make a covenant with the LORD God of Israel, that His fierce wrath may turn away from us. ¹¹ My sons, do not be negligent now, for the LORD has chosen you to stand before Him, to serve Him, and that you should minister to Him and burn incense."

¹² Then these Levites arose: Mahath the son of Amasai and Joel the son of Azariah, of the sons of the Kohathites; of the sons of Merari, Kish the son of Abdi and Azariah the son of Jehallelel; of the Gershonites, Joah the son of Zimmah and Eden the son of Joah; ¹³ of the sons of Elizaphan, Shimri and Jeiel; of the sons of Asaph, Zechariah and Mattaniah; ¹⁴ of the sons of Heman, Jehiel and Shimei; and of the sons of Jeduthun, Shemaiah and Uzziel. ¹⁵ And they gathered their brethren, sanctified themselves, and went according to the commandment of the king, at the words of the LORD, to cleanse the house of the LORD. ¹⁶ Then the priests went into the inner part of the house of the LORD to cleanse *it*, and brought out all the debris that they found in the temple of the LORD to the court of the house of the LORD. And the Levites took *it* out and carried *it* to the Brook Kidron.

¹⁷ Now they began to sanctify on the first *day* of the first month, and on the eighth day of the month they came to the vestibule of the LORD. So they sanctified the house of the LORD in eight days, and on the sixteenth day of the first month they finished. ¹⁸ Then they went in to King Hezekiah and said, "We have cleansed all the house of the LORD, the altar of burnt offerings with all its articles, and the table of the showbread with all its articles. ¹⁹ Moreover all the articles which King Ahaz in his reign had cast aside in his transgression we have prepared and sanctified; and there they *are*, before the altar of the LORD."



2 Chronicles 29:20-36 Hezekiah Restores Temple Worship

²⁰ Then King Hezekiah rose early, gathered the rulers of the city, and went up to the house of the LORD. ²¹ And they brought seven bulls, seven rams, seven lambs, and seven male goats for a sin offering for the kingdom, for the sanctuary, and for Judah. Then he commanded the priests, the sons of Aaron, to offer *them* on the altar of the LORD. ²² So they killed the bulls, and the priests received the blood and sprinkled *it* on the altar. Likewise they killed the rams and sprinkled the blood on the altar. They also killed the lambs and sprinkled the blood on the altar. ²³ Then they brought out the male goats for the sin offering before the king and the assembly, and they laid their hands on them. ²⁴ And the priests killed them; and they presented their blood on the altar as a sin offering to make an atonement for all Israel, for the king commanded *that* the burnt offering and the sin offering *be made* for all Israel. ²⁵ And he stationed the Levites in the house of the LORD with cymbals, with stringed instruments, and with harps, according to the commandment of David, of Gad the king's seer, and of Nathan the prophet; for thus *was* the commandment of the LORD by His prophets. ²⁶ The Levites stood with the instruments of David, and the priests with the trumpets. ²⁷ Then Hezekiah commanded *them* to offer the burnt offering on the altar. And when the burnt offering began, the song of the LORD *also* began, with the trumpets and with the instruments of David king of Israel. ²⁸ So all the assembly worshiped, the singers sang, and the trumpeters sounded; all *this continued* until the burnt offering was finished. ²⁹ And when they had finished offering, the king and all who were present with him bowed and worshiped. ³⁰ Moreover King Hezekiah and the leaders commanded the Levites to sing praise to the LORD with the words of David and of Asaph the seer. So they sang praises with gladness, and they bowed their heads and worshiped.

³¹ Then Hezekiah answered and said, "Now *that* you have consecrated yourselves to the LORD, come near, and bring sacrifices and thank offerings into the house of the LORD." So the assembly brought in sacrifices and thank offerings, and as many as were of a willing heart *brought* burnt offerings. ³² And the number of the burnt offerings which the assembly brought was seventy bulls, one hundred rams, *and* two hundred lambs; all these *were* for a burnt offering to the LORD. ³³ The consecrated things *were* six hundred bulls and three thousand sheep. ³⁴ But the priests were too few, so that they could not skin all the burnt offerings; therefore their brethren the Levites helped them until the work was ended and until the *other* priests had sanctified themselves, for the Levites were more diligent in sanctifying themselves than the priests. ³⁵ Also the burnt offerings *were* in abundance, with the fat of the peace offerings and *with* the drink offerings for every burnt offering.

So the service of the house of the LORD was set in order. ³⁶ Then Hezekiah and all the people rejoiced that God had prepared the people, since the events took place so suddenly.

Hezekiah became king in approx 726 BC when his father, Ahaz, died (v.1-2). He immediately began cleansing the Temple (v.3-11). During the reign of Ahaz the idols and worship practices of Canaanite religion had been set up in the Temple courts. Even the priests had followed these practices. The Levites set about to cleanse themselves first (v.12-15). In two periods of eight days they cleansed the two courts of the Temple (v.16-19) and then Hezekiah led the people in worship and sacrifice. This consisted of sin offerings for national atonement (v.20-24), hymn singing by the singers (v.25-26) and burnt offerings – a symbol of national dedication to the Lord (v.27-30). This was followed by individual and personal offerings (v.31-36)

Manitoulin Kid's Camp 2012 – Intermediate Workbook – Hezekiah, King of Judah

1. Who was Hezekiah's mother? Look up her name in a concordance, what does it mean?

2. Are there any other examples of the mothers of kings being mentioned in Kings and Chronicles? Look up "mother" in a concordance and find where it says in Kings and Chronicles "and his *mother* was. . ." List some examples below:

3. Hezekiah's father was Ahaz (2 Chron. 28) what kind of a king was he? What did God say about him?

4. Why do you think Ahaz was *not* buried in the tombs of the kings of Israel in Jerusalem?

5. Hezekiah corrected some of the things that his father, Ahaz, had done wrong. Hint: compare 2 Kings 16:17-18 and 2 Chron. 28:24 with 2 Chron. 29:7-8. Can you list some of these things?

6. In 2 Chron. 13:10-11 king Abijah boasted about the faithfulness of Judah compared to the people of Israel. What three things did he say that the people of Judah did?

7. Whose pattern did Hezekiah follow when he reinstating the arrangements in the temple? Hint: look at 2 Chron. 2:4 and 5:1

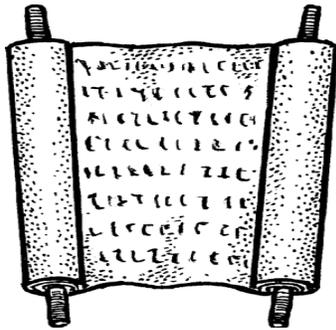
8. The Kohathites, Merarites and Gershonites are referred to in 2 Chron. 29:12. What famous tribe did these three families belong to?

9. Asaph, Heman and Jeduthun did some important work in the Temple. What was it? Hint: See 1 Chron. 6:31-48 and 25:1-31. Look at the headings of the chapters for a clue!

10. What was the purpose of the sin offering in 2 Chron. 29:21? See verse 24.

Good Habits for Bible Reading

1. Reading the Bible is like getting food every day. Just as our bodies need food, our minds and hearts need God's spiritual food – the Bible.
2. Doing a Bible reading every day will help to remind us of what God wants us to be like. It is like looking in a mirror. If we read God's Word it will help to change us to be more like Him and His Son, Jesus.
3. Does your family do a daily Bible reading? Do you think that you could do a short reading every day?
4. Plan for regular reading time. Start slowly, a little at a time. Once you've established the habit, you can increase how much you read.
5. Focus on reading regularly. Try to do a short reading every day. Use a Bible reading planner specially designed for kids! Ask your parents or Sunday School teacher to help you find one.
6. Read with others. Create questions about the readings to discuss with others. Discuss together your successes and failures with this new habit.
7. Once the habit of regular reading is established, commit to this being a lifelong behaviour!
8. Use Sunday to check how you have kept up this habit during the past week.



Good Habits for Prayer Life

1. Reading the Bible is like listening to God talk to us. Praying is talking to Him. How often do you pray? How often do you think God wants to hear from us?
2. Prayer helps remind us that God is always near. He will hear our prayers and help us. This can change our lives!
3. Do you give thanks for your food? Do you say a prayer before going to sleep? If you do, that is four times during the day that God hears from you. If you don't do this, can you make a start today?
4. Make lists of the things you want to pray for regularly.
5. Plan for regular prayers. It helps to remind yourself to pray every time you sit down to eat. Once you've established the habit, you can increase time or scope of prayer.
6. Focus on praying regularly, not on how well you pray.
7. Pray with others. Create prayer lists together. Discuss together your successes and failures with this new habit.
8. Once the habit of regular prayer is established, commit to this being a lifelong behaviour!
9. Use Sunday to check how you have kept up this habit during the past week.

2 Chronicles 30: Hezekiah Keeps the Passover

30 And Hezekiah sent to all Israel and Judah, and also wrote letters to Ephraim and Manasseh, that they should come to the house of the LORD at Jerusalem, to keep the Passover to the LORD God of Israel. ² For the king and his leaders and all the assembly in Jerusalem had agreed to keep the Passover in the second month. ³ For they could not keep it at the regular time, because a sufficient number of priests had not consecrated themselves, nor had the people gathered together at Jerusalem. ⁴ And the matter pleased the king and all the assembly. ⁵ So they resolved to make a proclamation throughout all Israel, from Beersheba to Dan, that they should come to keep the Passover to the LORD God of Israel at Jerusalem, since they had not done *it* for a long *time* in the *prescribed* manner. ⁶ Then the runners went throughout all Israel and Judah with the letters from the king and his leaders, and spoke according to the command of the king: “Children of Israel, return to the LORD God of Abraham, Isaac, and Israel; then He will return to the remnant of you who have escaped from the hand of the kings of Assyria. ⁷ And do not be like your fathers and your brethren, who trespassed against the LORD God of their fathers, so that He gave them up to desolation, as you see. ⁸ Now do not be stiff-necked, as your fathers *were*, *but* yield yourselves to the LORD; and enter His sanctuary, which He has sanctified forever, and serve the LORD your God, that the fierceness of His wrath may turn away from you. ⁹ For if you return to the LORD, your brethren and your children *will be treated* with compassion by those who lead them captive, so that they may come back to this land; for the LORD your God *is* gracious and merciful, and will not turn *His* face from you if you return to Him.”

¹⁰ So the runners passed from city to city through the country of Ephraim and Manasseh, as far as Zebulun; but they laughed at them and mocked them. ¹¹ Nevertheless some from Asher, Manasseh, and Zebulun humbled themselves and came to Jerusalem. ¹² Also the hand of God was on Judah to give them singleness of heart to obey the command of the king and the leaders, at the word of the LORD. ¹³ Now many people, a very great assembly, gathered at Jerusalem to keep the Feast of Unleavened Bread in the second month. ¹⁴ They arose and took away the altars that *were* in Jerusalem, and they took away all the incense altars and cast *them* into the Brook Kidron. ¹⁵ Then they slaughtered the Passover *lambs* on the fourteenth *day* of the second month. The priests and the Levites were ashamed, and sanctified themselves, and brought the burnt offerings to the house of the LORD. ¹⁶ They stood in their place according to their custom, according to the Law of Moses the man of God; the priests sprinkled the blood *received* from the hand of the Levites. ¹⁷ For *there were* many in the assembly who had not sanctified themselves; therefore the Levites had charge of the slaughter of the Passover *lambs* for everyone *who was* not clean, to sanctify *them* to the LORD. ¹⁸ For a multitude of the people, many from Ephraim, Manasseh, Issachar, and Zebulun, had not cleansed themselves, yet they ate the Passover contrary to what was written. But Hezekiah prayed for them, saying, “May the good LORD provide atonement for everyone ¹⁹ *who* prepares his heart to seek God, the LORD God of his fathers, though *he is* not *cleansed* according to the purification of the sanctuary.” ²⁰ And the LORD listened to Hezekiah and healed the people.

²¹ So the children of Israel who were present at Jerusalem kept the Feast of Unleavened Bread seven days with great gladness; and the Levites and the priests praised the LORD day by day, *singing* to the LORD, accompanied by loud instruments. ²² And Hezekiah gave encouragement to all the Levites who taught the good knowledge of the LORD; and they ate throughout the feast seven days, offering peace offerings and making confession to the LORD God of their fathers. ²³ Then the whole assembly agreed to keep *the feast* another seven days, and they kept it *another* seven days with gladness. ²⁴ For Hezekiah king of Judah gave to the assembly a thousand bulls and seven thousand sheep, and the leaders gave to the assembly a thousand bulls and ten thousand sheep; and a great number of priests sanctified themselves. ²⁵ The whole assembly of Judah rejoiced, also the priests

and Levites, all the assembly that came from Israel, the sojourners who came from the land of Israel, and those who dwelt in Judah. ²⁶ So there was great joy in Jerusalem, for since the time of Solomon the son of David, king of Israel, *there had been nothing like this in Jerusalem.* ²⁷ Then the priests, the Levites, arose and blessed the people, and their voice was heard; and their prayer came *up* to His holy dwelling place, to heaven.

Hezekiah's great Passover was not only a great revival in Judah, but it brought the Northern Kingdom of Israel together with Judah. Some faithful people from the north came to Jerusalem in response to Hezekiah's invitation (v.1-12). Because everything was done suddenly (29:36) there was not time for the Passover to be kept at the normal time, so arrangements were made for it to be kept in the second month (v.13-16). The Law actually provided for this second Passover in Num. 9:10-14. Hezekiah offered a prayer to God asking for His blessing on the feast (v.18-19) and then the feast was celebrated with great rejoicing for fourteen days instead of seven (v.23). Peace offerings were offered by the people as a token of fellowship with God (v.22). This second Passover was the greatest since the time of Solomon and was followed by the people of Judah removing the idols.

11. Look up Numbers 9:10-14. What could stop people from being able to keep the Passover?

12. How did Hezekiah make the Passover feast known to the northern tribes in verse 6?

13. How did the people in the north respond to Hezekiah's invitation? Note: by this time the Assyrians had invaded Israel and taken many of the people captive. _____

14. What changes did Hezekiah make to the prescribed way in which the Passover was to be celebrated? Hint: Look up Exodus 12 and Deut. 16:1-8

15. For what purpose was the Kidron Valley used in 30:14? Compare 15:16 and 29:16. Extra credit: What similarity can you find between the use of the Kidron Valley and the Valley of the Son of Hinnom (Ge-henna) in the New Testament?

16. Can you imagine the scene in 29:27 when as the first offerings were sacrificed on the altar the singing began accompanied by trumpets and other musical instruments? Everyone bowed in worship and the music continued until the burnt offering was completed. Have you ever felt moved by a musical performance?

17. In 30:17 the Levites killed the Passover lambs. Who should have performed this task? See Exodus 12:6 and Deut. 16:6. _____

18. Hezekiah included people who were not "clean" according to the Law of Moses and prayed for God to pardon them (30:18-20)? Look at what Jesus says to the Pharisees about being "clean" in Mark 7:14. What do you think is most important to God?

19. What other Old Testament celebration was extended by seven days? (2 Chron. 7:8-9)?

20. To which other great king is Hezekiah compared in this chapter? _____

2 Kings 18:4 ⁴ He removed the high places and broke the *sacred* pillars, cut down the wooden image [Asherah] and broke in pieces the bronze serpent that Moses had made; for until those days the children of Israel burned incense to it, and called it Nehushtan [Bronze Thing]

21. What were these high places that Hezekiah removed?

22. What connection did they have with ungodly worship? Compare Numbers 22:41, 33:51-53 and Deuteronomy 7:1-5.

23. In the time of Solomon the Israelites were worshipping God on the high places, why do you think this was? Hint: Look at 1 Kings 3:2

24. What had God commanded regarding where He should be worshipped? See Deuteronomy 12:5-11

25. Which king in 1 Kings 3:2-3 worshipped in the high places? _____

26. Which king in 2 Kings 18:4 removed the high places?

27. Another good king of Judah, Jehoshaphat, removed the high places (2 Chron. 17:6) but also did something else important for the people in getting rid of idol-worship. Look up 2 Chron. 17:7-9. What was this?

28. What does 2 Chron. 30:12 tell us about the people's attitude in the time of Hezekiah?

29. Does it matter where we worship? Look at what Jesus said in John 4:21-24.

30. What do you think would be like worshipping an idol in our lives?

31. Which of the ten commandments had Ahaz and the people broken? See Exodus 20

32. How do you think God is jealous?

33. God is shown in the Old Testament as a husband, who was His wife? Look at Isaiah 54:5.

34. In the New Testament the believers are called “the bride.” Who is the husband? See Ephesians 5:22-33.

35. Who led King Solomon astray in 1 Kings 11:1-3? What does this tell you about who you should choose to marry?

Hezekiah destroyed the high places and the idols. He went further by destroying the bronze serpent, which the Israelites had been worshipping for 700 years. No other king had put a stop to this.

36. Why had the bronze serpent been made in the first place, Num. 21:9?

37. What was its value to the Israelites?

38. What was wrong with burning incense to it?

39. Jesus referred to the bronze serpent in John 3:14. What does he mean by being lifted up?

40. Are you superstitious? Do you wear amulets or armbands or lucky charms?

2 Chronicles 31: The Reforms of Hezekiah

Now when all this was finished, all Israel who were present went out to the cities of Judah and broke the *sacred* pillars in pieces, cut down the wooden images, and threw down the high places and the altars—from all Judah, Benjamin, Ephraim, and Manasseh—until they had utterly destroyed them all. Then all the children of Israel returned to their own cities, every man to his possession.

² And Hezekiah appointed the divisions of the priests and the Levites according to their divisions, each man according to his service, the priests and Levites for burnt offerings and peace offerings, to serve, to give thanks, and to praise in the gates of the camp of the LORD. ³ The king also *appointed* a portion of his possessions for the burnt offerings: for the morning and evening burnt offerings, the burnt offerings for the Sabbaths and the New Moons and the set feasts, as *it is* written in the Law of the LORD. ⁴ Moreover he commanded the people who dwelt in Jerusalem to contribute support for the priests and the Levites, that they might devote themselves to the Law of the LORD.

⁵ As soon as the commandment was circulated, the children of Israel brought in abundance the firstfruits of grain and wine, oil and honey, and of all the produce of the field; and they brought in abundantly the tithe of everything. ⁶ And the children of Israel and Judah, who dwelt in the cities of Judah, brought the tithe of oxen and sheep; also the tithe of holy things which were consecrated to the LORD their God they laid in heaps.

⁷ In the third month they began laying them in heaps, and they finished in the seventh month. ⁸ And when Hezekiah and the leaders came and saw the heaps, they blessed the LORD and His people Israel. ⁹ Then Hezekiah questioned the priests and the Levites concerning the heaps. ¹⁰ And Azariah the chief priest, from the house of Zadok, answered him and said, “Since *the people* began to bring the offerings into the house of the LORD, we have had enough to eat and have plenty left, for the LORD has blessed His people; and what is left *is* this great abundance.” ¹¹ Now Hezekiah commanded *them* to prepare rooms in the house of the LORD, and they prepared them. ¹² Then they faithfully brought in the offerings, the tithes, and the dedicated things; Cononiah the Levite had charge of them, and Shimei his brother was the next. ¹³ Jehiel, Azaziah, Nahath, Asahel, Jerimoth, Jozabad, Eliel, Ismachiah, Mahath, and Benaiah were overseers under the hand of Cononiah and Shimei his brother, at the commandment of Hezekiah the king and Azariah the ruler of the house of God. ¹⁴ Kore the son of Imnah the Levite, the keeper of the East Gate, was over the freewill offerings to God, to distribute the offerings of the LORD and the most holy things. ¹⁵ And under him were Eden, Miniamin, Jeshua, Shemaiah, Amariah, and Shecaniah, *his* faithful assistants in the cities of the priests, to distribute allotments to their brethren by divisions, to the great as well as the small.

¹⁶ Besides those males from three years old and up who were written in the genealogy, they distributed to everyone who entered the house of the LORD his daily portion for the work of his service, by his division, ¹⁷ and to the priests who were written in the genealogy according to their father's house, and to the Levites from twenty years old and up according to their work, by their divisions, ¹⁸ and to all who were written in the genealogy—their little ones and their wives, their sons and daughters, the whole company of them—for in their faithfulness they sanctified themselves in holiness. ¹⁹ Also for the sons of Aaron the priests, *who were* in the fields of the common-lands of their cities, in every single city, *there were* men who were designated by name to distribute portions to all the males among the priests and to all who were listed by genealogies among the Levites. ²⁰ Thus Hezekiah did throughout all Judah, and he did what was good and right and true before the LORD his God. ²¹ And in every work that he began in the service of the house of God, in the law and in the commandment, to seek his God, he did *it* with all his heart. So he prospered.

Chapter 31

Hezekiah's great reformation beginning with the Passover in ch.30 then encouraged all of the people to renewed activity in God's service. They cleansed the land of Judah (and a portion of Israel) of idolatry (31:1). When Hezekiah ordered the courses of the priests and Levites (v.2-4) the people willingly contributed their offerings and tithes (v. 5-10). The rest of the chapter deals with the methodical arrangements which Hezekiah made in appointing officers to dispose of the tithes (v. 11-19) and concludes with a summary of his work and what God thought of him (v.20-21).

41. Notice what King Hezekiah contributed in 31:3. What does this tell us about our service to our God?

42. Why do you think that only those living in Jerusalem were to bring the portions for the priests and Levites?

43. Who usually supported the priests and Levites? Hint: see Deut. 14:28-29.

44. There were so many tithes brought that it took four months to stockpile all of the contributions. Who was going to benefit from this collection of food? (Verses 15-19)

45. If the Levites and priests had all of their needs provided for by the contributions of the king and people, what would they then be able to do with their time? How would this help the rest of the people?

The great test of Hezekiah's faith came in his 14th year when Sennacherib, king of Assyria came down from the north and captured 46 cities of Judah. Hezekiah tried to appease Sennacherib with treasures from the palace and temple. 2 Kings 18:9 records the invasion of the northern kingdom of Israel by Shalmaneser, king of Assyria. This had taken place after Hezekiah's reforms and the celebration of the great Passover. Samaria, the capital of the northern kingdom, was under siege for three years and finally fell to Sargon. A few years later, Sennacherib came against the fortified cities of Judah and succeeded in taking forty-six of them. Hezekiah sent a message north to Lachish to beg the Assyrians to withdraw their forces and only impose a tribute (tax) on Judah. The Assyrian king demanded 300 talents of silver and 30 talents of gold (2 Kings 18:14) which Hezekiah took from the temple and the royal treasuries. The Assyrian records agree with the Biblical record on the 30 talents of gold, but state that Sennacherib received 800 talents of silver from Hezekiah. (This seems like an extremely large amount of silver. Perhaps it was another of Sennacherib's exaggerated boasts. Even the amount given in Kings of 300 talents would be about 10,500 kg or 23,100 pounds of silver according to the NIV Study Bible!)

2 Kings 18:5-13 ⁵ He trusted in the LORD God of Israel, so that after him was none like him among all the kings of Judah, nor who were before him. ⁶ For he held fast to the LORD; he

did not depart from following Him, but kept His commandments, which the LORD had commanded Moses. ⁷ The LORD was with him; he prospered wherever he went. And he rebelled against the king of Assyria and did not serve him. ⁸ He subdued the Philistines, as far as Gaza and its territory, from watchtower to fortified city. Now it came to pass in the fourth year of King Hezekiah, which was the seventh year of Hoshea the son of Elah, king of Israel, *that* Shalmaneser king of Assyria came up against Samaria and besieged it. ¹⁰ And at the end of three years they took it. In the sixth year of Hezekiah, that *is*, the ninth year of Hoshea king of Israel, Samaria was taken. ¹¹ Then the king of Assyria carried Israel away captive to Assyria, and put them in Halah and by the Habor, the River of Gozan, and in the cities of the Medes, ¹² because they did not obey the voice of the LORD their God, but transgressed His covenant *and* all that Moses the servant of the LORD had commanded; and they would neither hear nor do *them*.

¹³ And in the fourteenth year of King Hezekiah, Sennacherib king of Assyria came up against all the fortified cities of Judah and took them.

46. What is the reason given for the captivity of the northern kingdom of Israel (v.12)?

47. How do you think the people of Judah, in the south, would have reacted to the news of Samaria being taken and the people of Israel going into captivity in Assyria?

Isaiah 14:24-27 Assyria Destroyed

²⁴ The LORD of hosts has sworn, saying,
“Surely, as I have thought, so it shall come to pass,
And as I have purposed, so it shall stand:
²⁵ That I will break the Assyrian in My land,
And on My mountains tread him underfoot.
Then his yoke shall be removed from them,
And his burden removed from their shoulders.



48. The above passage from Isaiah 14:24-27 was a prophecy given by Isaiah. How do you think the people would have felt when they heard this prophecy against the Assyrians?

Isaiah 10:5-34

⁵ “Woe to Assyria, the rod of My anger
And the staff in whose hand is My indignation.
⁶ I will send him against an ungodly nation, And against the people of My wrath

¹² Therefore it shall come to pass, when the Lord has performed all His work on Mount Zion and on Jerusalem, *that He will say*, “I will punish the fruit of the arrogant heart of the

king of Assyria, and the glory of his haughty looks.”¹³ For he says: “By the strength of my hand I have done *it*, and by my wisdom, for I am prudent; also I have removed the boundaries of the people, and have robbed their treasuries; so I have put down the inhabitants like a valiant *man*.¹⁴ My hand has found like a nest the riches of the people, And as one gathers eggs *that are* left, I have gathered all the earth; And there was no one who moved *his* wing,

²⁴ Therefore thus says the Lord GOD of hosts: “O My people, who dwell in Zion, do not be afraid of the Assyrian. He shall strike you with a rod and lift up his staff against you, in the manner of Egypt. ²⁵ For yet a very little while and the indignation will cease, as will My anger in their destruction.” ²⁶ And the LORD of hosts will stir up a scourge for him like the slaughter of Midian at the rock of Oreb; as His rod was on the sea, so will He lift it up in the manner of Egypt.

²⁷ It shall come to pass in that day *that* his burden will be taken away from your shoulder, And his yoke from your neck, and the yoke will be destroyed because of the anointing oil.

³² As yet he will remain at Nob that day; He will shake his fist at the mount of the daughter of Zion, The hill of Jerusalem.

³³ Behold, the Lord, The LORD of hosts, Will lop off the bough with terror; Those of high stature *will be* hewn down, And the haughty will be humbled. ³⁴ He will cut down the thickets of the forest with iron, And Lebanon will fall by the Mighty One.

49. Isaiah 10:5-34 records another prophecy of Isaiah against the Assyrians. The invasion of Judah is described (vv.28-32) but the Assyrian only shakes his fist at the city of Jerusalem on Mount Zion. Why did God send the Assyrians against Judah (v.6)?

50. Why does God say that He is going to punish the Assyrians?

51. What verses would give you hope if you were living in Jerusalem in the time of King Hezekiah?

Isaiah 20:1-6 The Sign Against Egypt and Ethiopia

20 In the year that Tartan came to Ashdod, when Sargon the king of Assyria sent him, and he fought against Ashdod and took it,² at the same time the LORD spoke by Isaiah the son of Amoz, saying, “Go, and remove the sackcloth from your body, and take your sandals off your feet.” And he did so, walking naked and barefoot.

³ Then the LORD said, “Just as My servant Isaiah has walked naked and barefoot three years *for* a sign and a wonder against Egypt and Ethiopia,⁴ so shall the king of Assyria lead away the Egyptians as prisoners and the Ethiopians as captives, young and old, naked and barefoot, with their buttocks uncovered, to the shame of Egypt.⁵ Then they

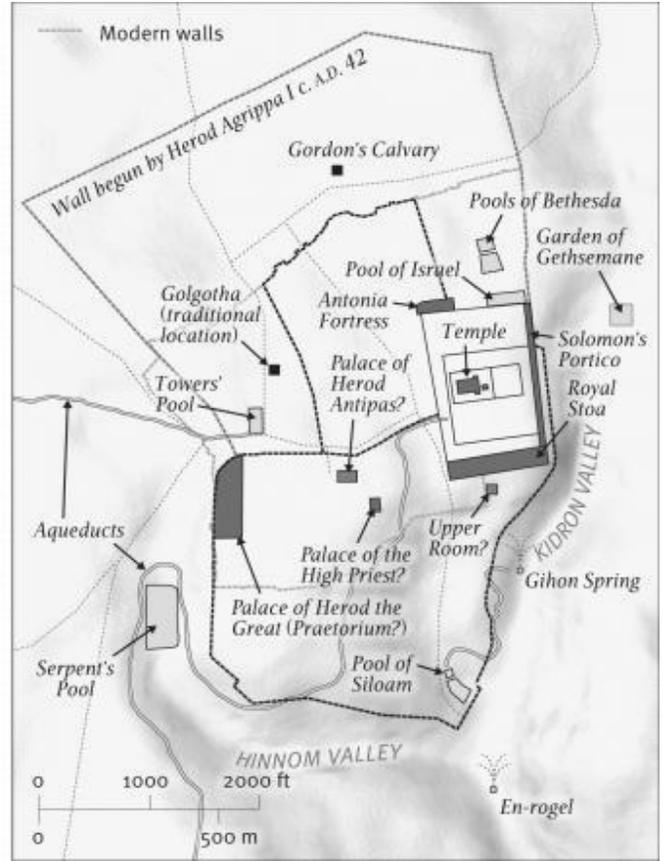
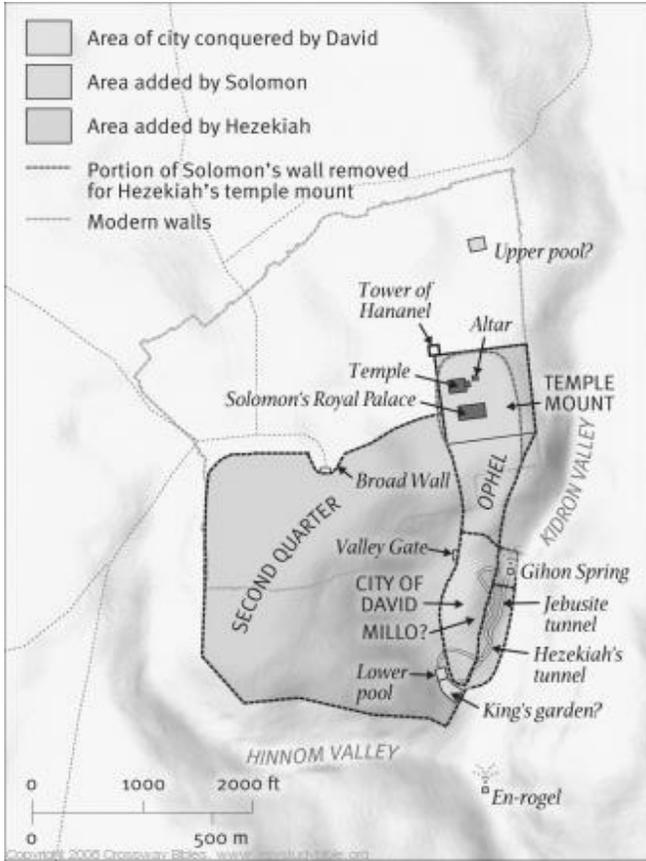
shall be afraid and ashamed of Ethiopia their expectation and Egypt their glory. ⁶ And the inhabitant of this territory will say in that day, 'Surely such *is* our expectation, wherever we flee for help to be delivered from the king of Assyria; and how shall we escape?'"

52. What did Isaiah do? What does the LORD say will happen to the Egyptians and Ethiopians? What would the person living in Judah say about this (v.6)?

53. There were many in the court of King Hezekiah who tried to persuade him to make an alliance with Egypt. In Isaiah 30:2 God says that His people were like stubborn children who went down to Egypt for help and protection without asking Him. He told them off for going down to Egypt for help and for trusting in Egyptian horses and chariots instead of the LORD their God (Isaiah 31:1-3). What does God say that He would do for Jerusalem in Isaiah 31:4-5?

54. Make a list of the preparations which Hezekiah and the inhabitants of Jerusalem made for the siege in Isaiah 22:8-11. There is archaeological evidence for most of these preparations, check the earlier notes on Hezekiah's conduit and the Broad Wall. The map on the left shows the extension of the city in the time of Hezekiah.





55. What did the people forget to do in the midst of these preparations for war (Isaiah 22:11)?

56. Isaiah 22:15-19 describes one of Hezekiah's chief officials, Shebna, who was in charge of the palace and probably second only to the king. It seems as if Shebna had some really big ideas about himself and had even had a special grave carved out on a high rock near Jerusalem. What does God say will happen to Shebna in Isaiah 22:19? Look at 2 Kings 18:18 and Isa. 36:3, what is Shebna's position at this point?

57. Eliakim is described as God's servant in Isaiah 22:20-22. Whose job is he going to take? Where else in the Bible is this verse about "the key to the house of David" and "what he opens no one can shut, and what he shuts no one can open" quoted? Hint: Use a concordance to look up "key." Extra credit: Who do you think this might also be referring to?

The King of Assyria sent his commander-in-chief (the Tartan), his chief officer (the Rabsharis) and his chief of staff (the Rabshakeh) along with a great army against Jerusalem. This event is recorded almost identically in 2 Kings 18:17 to 20:19 and Isaiah 36:2-37:38. It is also mentioned

in 2 Chron. 32:9-23. The record in Kings seems to be the most extensive so this is the one we have used. Anything that the other records add has been included in square brackets.

57. Why do you think that the King of Assyria sent such important people to speak with Hezekiah?

58. Why do you think that the Bible records the same event three times?

59. Notice where the Assyrians meet with King Hezekiah's men: "by the aqueduct from the Upper Pool which was by the highway to the Fuller's Field." Who met here in Isaiah 7:3?

2 Kings 18:17-36 - Sennacherib Boasts Against the LORD

¹⁷ Then the king of Assyria sent *the* Tartan [commander-in-chief] *the* Rabсарis [chief officer], *and the* Rabshakeh [chief of staff] from Lachish [2 Chron. 32:9, 'he and all the forces that were with him laid siege against Lachish] with a great army against Jerusalem, to King Hezekiah. And they went up and came to Jerusalem. When they had come up, they went and stood by the aqueduct from the upper pool, which was on the highway to the Fuller's Field. ¹⁸ And when they had called to the king, Eliakim the son of Hilkiah, who was over the household, Shebna the scribe, and Joah the son of Asaph, the recorder, came out to them. ¹⁹ Then *the* Rabshakeh said to them, "Say now to Hezekiah, 'Thus says the great king, the king of Assyria: "What confidence *is* this in which you trust? ²⁰ You speak of *having* plans and power for war; but *they are* mere words. And in whom do you trust, that you rebel against me? ²¹ Now look! You are trusting in the staff of this broken reed, Egypt, on which if a man leans, it will go into his hand and pierce it. So *is* Pharaoh king of Egypt to all who trust in him. ²² But if you say to me, 'We trust in the LORD our God,' *is* it not He whose high places and whose altars Hezekiah has taken away, and said to Judah and Jerusalem, 'You shall worship before this altar in Jerusalem?'" ²³ Now therefore, I urge you, give a pledge to my master the king of Assyria, and I will give you two thousand horses—if you are able on your part to put riders on them! ²⁴ How then will you repel one captain of the least of my master's servants, and put your trust in Egypt for chariots and horsemen? ²⁵ Have I now come up without the LORD against this place to destroy it? The LORD said to me, 'Go up against this land, and destroy it.'"

²⁶ Then Eliakim the son of Hilkiah, Shebna, and Joah said to *the* Rabshakeh, "Please speak to your servants in Aramaic, for we understand *it*; and do not speak to us in Hebrew in the hearing of the people who *are* on the wall." ²⁷ But *the* Rabshakeh said to them, "Has my master sent me to your master and to you to speak these words, and not to the men who sit on the wall, who will eat and drink their own waste with you?"

²⁸ Then *the* Rabshakeh stood and called out with a loud voice in Hebrew, and spoke, saying, "Hear the word of the great king, the king of Assyria! ²⁹ Thus says the king: 'Do not let Hezekiah deceive you, for he shall not be able to deliver you from his hand; ³⁰ nor let Hezekiah make you trust in the LORD, saying, "The LORD will surely deliver us; this city shall not be given into the hand of the king of Assyria.'" ³¹ Do not listen to Hezekiah; for

thus says the king of Assyria: 'Make peace with me by a present and come out to me; and every one of you eat from his own vine and every one from his own fig tree, and every one of you drink the waters of his own cistern; ³² until I come and take you away to a land like your own land, a land of grain and new wine, a land of bread and vineyards, a land of olive groves and honey, that you may live and not die. But do not listen to Hezekiah, lest he persuade you, saying, "The LORD will deliver us." ³³ Has any of the gods of the nations at all delivered its land from the hand of the king of Assyria? ³⁴ Where are the gods of Hamath and Arpad? Where are the gods of Sepharvaim and Hena and Ivah? Indeed, have they delivered Samaria from my hand? ³⁵ Who among all the gods of the lands have delivered their countries from my hand, that the LORD should deliver Jerusalem from my hand?"

³⁶ But the people held their peace and answered him not a word; for the king's commandment was, "Do not answer him."

60. Where did Hezekiah's men and the Assyrians meet?

61. Who did the king send to meet the Rabshakeh, commander-in-chief of the Assyrian army?

62. The Rabshakeh uses clever arguments against King Hezekiah and the people of Judah. Can you list some of the things he said in verses 19 to 25? What is his concluding argument (verse 25)?

63. Why did Hezekiah's men, Eliakim, Shebna, and Joah, ask that the Rabshakeh speak Aramaic (v. 26) rather than Hebrew?

64. The Rabshakeh replies with very rude language, letting the men know what the Assyrians were really planning to do. What does his reply mean?

65. Instead of replying in Aramaic the Rabshakeh calls out loudly in Hebrew. He said that they would "eat from his own vine and every one from his own fig tree"? (Hint: look at Micah 4:4). What was the Rabshakeh promising the people of Jerusalem?

66. The Rabshakeh made fun of the people with the words, "Have any of the gods of the nations delivered its land from the hand of the king of Assyria?" What did the Rabshakeh think of the God of Hezekiah?

67. King Hezekiah had commanded the people not to answer the Rabshakeh with even a word. This must have been very difficult for the people. Have you ever been in a situation like this where it is really hard to NOT say something? The Lord Jesus Christ did. At his trial he did not reply to the taunts and false charges brought against him. The prophet Isaiah describes him as being "oppressed and afflicted, yet he did not open his mouth; he was led as a lamb to the slaughter, and as a sheep before her shearers is silent, so he did not open his mouth" (Isaiah 53:7). It was really hard NOT to say something when

68. Eliakim, Shebna and Joah tore their clothes in despair and went and told Hezekiah. What else did the king do besides tearing his clothes and covering himself in sackcloth?

69. What did Hezekiah send his men to ask the prophet Isaiah to do for the people? Notice how Hezekiah describes the people in 19:4.

70. What does Hezekiah say that the King of Assyria sent the Rabshakeh to do?

71. Isaiah replies with a short message for Hezekiah (19:6-7). What is the important word here?

72. Sennacherib heard rumours that the king of Egypt was coming to war against him. So he sends the Rabshakeh again in a last-ditch effort to get Hezekiah to capitulate. Verses 10 to 13 of chapter 19 record his letter using similar language as before, but with another list of nations destroyed by the king of Assyria and the failure of their idols to save them. What same mistake is Sennacherib making when he lists all of the idols that have failed to save the people who worship them?

73. What does Hezekiah do with the letter from the Assyrian king?

74. Hezekiah's prayer shows that he realized exactly what the boasts and threats of the Assyrians meant. Who else had their God compared to idols without any power to save? (Hint: Look at Exodus 7:11; 1 Kings 20:28; Luke 11:15). Can you think of any direct competitions recorded in the Bible between the true God and false "gods/idols?"



Hezekiah's Political Crisis from "Story of the Bible" by H.P. Mansfield

The political crisis which now disturbed the reign of Hezekiah demands the closest attention of every keen student of the Bible. There is, perhaps, no more dramatic incident in Scripture than the record of the triumphal descent of the mighty Assyrian, his boastful assurances that he would reduce Jerusalem to pulp, and his ignominious defeat.

This tremendous crisis and deliverance foreshadows the impending crisis of this age predicted in Ezekiel 38, when the Russian Power will re-enact the same self-confident advance upon Palestine, only to experience the same measure of defeat.

Thus we are living in times similar to those of Hezekiah's day.

In addition, the events of Hezekiah's times form the background of the prophecies of Isaiah and anticipate the future. The people of his day had actually witnessed such a crisis as will usher in the Kingdom of God in the future. They could hardly doubt that what God had accomplished in their day He will repeat in the future.

These incidents must have made a tremendous impression upon the faithful in Judah.

So important are these incidents in the purpose of Yahweh that He has recorded the political and personal crises that disturbed Hezekiah's life no less than three times in His book (2 Kings 17; 2 Chron. 32; Isaiah 36). In Isaiah chapters 36-39, the prophet turns historian because the things he describes in these chapters form the typical foundation for the events he predicts, many of which have yet to be fulfilled. In the embattled city of Jerusalem, a drama was enacted seven hundred years before Christ that foreshadowed the sufferings and the glory of the Messiah. The King was first brought low in sickness, was then made great in victory by the defeat of Sennacherib, was exalted over the surrounding nations, and finally completed the spiritual revival in Judah which he had commenced at the beginning of his reign. Christ too, was brought low in the sickness of mortality 1900 years ago; will be made great in victory in the Age to come; will establish his power; will complete the spiritual revival he commenced at his first advent.

The grand prophecy of Isaiah cannot be properly understood without some conception of Hezekiah's life and times.

2 Kings 19:1-19 – Isaiah Assures Deliverance

19 And so it was, when King Hezekiah heard *it*, that he tore his clothes, covered himself with sackcloth, and went into the house of the LORD. ² Then he sent Eliakim, who was over the household, Shebna the scribe, and the elders of the priests, covered with sackcloth, to Isaiah the prophet, the son of Amoz. ³ And they said to him, “Thus says Hezekiah: ‘This day *is* a day of trouble, and rebuke, and blasphemy; for the children have come to birth, but *there is* no strength to bring them forth. ⁴ It may be that the LORD your God will hear all the words of *the* Rabshakeh, whom his master the king of Assyria has sent to reproach the living God, and will rebuke the words which the LORD your God has heard. Therefore lift up *your* prayer for the remnant that is left.’”

⁵ So the servants of King Hezekiah came to Isaiah. ⁶ And Isaiah said to them, “Thus you shall say to your master, ‘Thus says the LORD: “Do not be afraid of the words which you have heard, with which the servants [‘underlings,’ NIV!] of the king of Assyria have blasphemed Me. ⁷ Surely I will send a spirit upon him, and he shall hear a rumor and return to his own land; and I will cause him to fall by the sword in his own land.’”

Sennacherib's Threat and Hezekiah's Prayer

⁸ Then *the* Rabshakeh returned and found the king of Assyria warring against Libnah, for he heard that he had departed from Lachish. ⁹ And the king heard concerning Tirhakah king of Ethiopia [‘the Cushite king of Egypt,’ NIV], “Look, he has come out to make war with you.” So he again sent messengers to Hezekiah, saying, ¹⁰ “Thus you shall speak to Hezekiah king of Judah, saying: ‘Do not let your God in whom you trust deceive you, saying, “Jerusalem shall not be given into the hand of the king of Assyria.” ¹¹ Look! You have heard what the kings of Assyria have done to all lands by utterly destroying them; and shall you be delivered? ¹² Have the gods of the nations delivered those whom my fathers have destroyed, Gozan and Haran and Rezeph, and the people of Eden who *were* in Telassar? ¹³ Where *is* the king of Hamath, the king of Arpad, and the king of the city of Sepharvaim, Hena, and Ivah?’”

¹⁴ And Hezekiah received the letter from the hand of the messengers, and read it; and Hezekiah went up to the house of the LORD, and spread it before the LORD. ¹⁵ Then Hezekiah prayed before the LORD, and said: “O LORD God of Israel, *the One* who dwells *between* the cherubim, You are God, You alone, of all the kingdoms of the earth. You have made heaven and earth. ¹⁶ Incline Your ear, O LORD, and hear; open Your eyes, O LORD, and see; and hear the words of Sennacherib, which he has sent to reproach the living God. ¹⁷ Truly, LORD, the kings of Assyria have laid waste the nations and their lands, ¹⁸ and have cast their gods into the fire; for they *were not* gods, but the work of men's hands—wood and stone. Therefore they destroyed them. ¹⁹ Now therefore, O LORD our God, I pray, save us from his hand, that all the kingdoms of the earth may know that You *are* the LORD God, You alone.”

The Assyrians were outside the walls of Jerusalem massed for an attack! They had tried to scare the king and the people of Judah into giving up. But Hezekiah had taken the matter to his God. Then God had replied through the prophet Isaiah to say that the Assyrians would hear a rumour and return to their own land. This came true as Sennacherib heard that the king of Ethiopia was planning to attack him. He tried another attempt to get Hezekiah to surrender – this time in the form of a letter designed to scare them into submission!

D D Y M Q P I L H M R M B H E
U S V V T E T Z E D N I L N E
N V H H G O T H K L R K J J O
D G T E X L H P A E N A W F O
Q J I X B Y G K H I G I U Q A
X S A T P N B C S F K L R E Y
M O F P Q B A A B S L E D C I
A W F K R N I I A E T X Z G G
Y P O E N A F O R T I F Y E Q
H T M E H W Y S E Y M I M V H
P D S B T W R L S E S P R O C
P W K A N A C O K P I S A B Y
B M I F O H Y D X U Q A A R X
S X W B F B Q I E W T L Q W Y
M V T Z J M Y A N G D I K Q H

ARMY
ASSYRIAN
BOAST
CORPSES
ELIAKIM
FAITH
FIELD
FORTIFY
FULLERS

HEZEKIAH
IDOLS
ISAIAH
LETTER
PRAY
RABSHAKEH
SENNACHERIB
SHEBNA
SIEGE

2 Kings 19:20-34 - The Word of the LORD Concerning Sennacherib

²⁰ Then Isaiah the son of Amoz sent to Hezekiah, saying, “Thus says the LORD God of Israel: ‘Because you have prayed to Me against Sennacherib king of Assyria, I have heard.’

²¹ This *is* the word which the LORD has spoken concerning him:

‘The virgin, the daughter of Zion, has despised you, laughed you to scorn;
The daughter of Jerusalem has shaken *her* head behind your back!

²² ‘Whom have you reproached and blasphemed?
Against whom have you raised *your* voice, and lifted up your eyes on high?
Against the Holy *One* of Israel.

²³ By your messengers you have reproached the Lord,
And said: “By the multitude of my chariots I have come up to the height of the mountains,
To the limits of Lebanon; I will cut down its tall cedars *and* its choice cypress trees;
I will enter the extremity of its borders [‘its farthest height,’ Isa. 36:24], *to* its fruitful forest.

²⁴ I have dug and drunk strange water, and with the soles of my feet I have dried up
all the brooks of defense [‘the streams of Egypt,’ NIV].”

²⁵ ‘Did you not hear long ago *how* I made it, from ancient times that I formed it?
Now I have brought it to pass, that you should be for crushing fortified cities *into* heaps of
ruins.

²⁶ Therefore their inhabitants had little power; they were dismayed and confounded;

**They were as the grass of the field and the green herb,
As the grass on the housetops and *grain* blighted before it is grown.**

²⁷ **‘But I know your dwelling place, your going out and your coming in, and your rage against Me.**

²⁸ **Because your rage against Me and your tumult have come up to My ears,
Therefore I will put My hook in your nose and My bridle in your lips,
And I will turn you back by the way which you came.**

²⁹ **‘This *shall be* a sign to you: You shall eat this year such as grows of itself,
And in the second year what springs from the same;
Also in the third year sow and reap, plant vineyards and eat the fruit of them.**

³⁰ **And the remnant who have escaped of the house of Judah shall again take root downward,
And bear fruit upward.**

³¹ **For out of Jerusalem shall go a remnant, and those who escape from Mount Zion.
The zeal of the LORD of hosts will do this.’**

³² **“Therefore thus says the LORD concerning the king of Assyria:**

**‘He shall not come into this city, nor shoot an arrow there, nor come before it with shield,
Nor build a siege mound against it.**

³³ **By the way that he came,
By the same shall he return;
And he shall not come into this city,’
Says the LORD.**

³⁴ **‘For I will defend this city, to save it
For My own sake and for My servant David’s sake.’”**

Hezekiah as a Type of the Messiah

1. Isaiah prophesied of the birth of a son (Isa. 7:14)
2. Hezekiah's mother's name, Abijah, means "Yah is my father" (see 2 Sam. 7:14 where it is prophesied of Jesus that God would be his father). Abijah came from a faithful family (2 Chron. 29:1) and was faithful herself as was Mary, the mother of Jesus (Luke 1:28-30). Both were of the line of David.
3. Hezekiah introduced sweeping reforms in worship at the beginning of his reign as will Jesus when he returns.
4. After Hezekiah's great prosperity, God "left him to try him" (2 Chron. 32:31). Jesus was given the Holy Spirit "without measure" at his baptism. He was then led by the Spirit into the wilderness to be tempted.
5. Hezekiah prayed for the people and God forgave them, Jesus died for his people so that they might be forgiven. Hezekiah's prayers when facing death were heard as were the Lord's (Heb. 5:7).
6. Hezekiah was smitten with a leprosy-like disease, typical of mortality, Jesus had the same nature as ourselves (2 Cor. 5:21).
7. Hezekiah went up to the house of the Lord after 3 days (2 Kings 20:5-8), after three days in the grave, Jesus rose to be glorified in God's presence (John 20:17).
8. The destruction of Sennacherib's army (2 Kings 19:35-37) parallels the destruction of the northern invader in Ezekiel 39:4.
9. Hezekiah married Hephzibah ('my delight is in her,' 2 Kings 21:1) who is a type of the ecclesia of God in Isa. 62:4.
10. Hezekiah completed the restoration of divine worship (Isa. 38:20; Prov. 25:1) and the remaining peaceful years of his reign (2 Chron. 32:27-33) parallel the coming reign of the Prince of Peace, Jesus Christ.

Can you find any other parallels between great King Hezekiah and the Lord Jesus Christ?

Isaiah's message to Hezekiah again identifies the real problem. The blasphemy levelled against the God of Israel had not gone unheard. God replies with a sarcastic depiction of Jerusalem as a girl tossing her head and making faces behind the back of the Assyrians as they run away! The Assyrians boasted in their might and power, but God tells them that this was all part of His plan to punish unfaithful and idolatrous Israel. He asks, "Haven't you heard this?" as if everyone else already knew! Which they would, if they had heard or read Isaiah's prophecy about the Assyrians in Isaiah chapters 10 and 14! The Assyrians were the only ones who didn't know what was going on! God goes on to tell the Assyrians that, by the way, *He* was going to put a hook in the Assyrian nose just like the Assyrians pictured themselves taking captives with ropes attached to rings in their noses and God would turn them back by the same way in which they came. What an end for the boastful Assyrians!

Then Isaiah gives a sign for Hezekiah himself in verse 29: "This year you will eat what grows of itself." Apparently Sennacherib had destroyed the harvest that had been sown the previous fall. The people would only have the second growth that came from seeds dropped in the previous year's harvest. If Sennacherib came to Israel and Judah in March or April (the time of harvest) and left too late in the fall (October) for new crops to be planted, they would then have to eat "in the second year what springs from that." However, by the third year everything would be back to normal and they would be able to "sow and reap" and "plant vineyards and eat their fruit."

75. What does Isaiah say will happen to the remnant of Judah who escaped? Who would get the credit for doing all of this?

76. What were the four things which Isaiah lists that the Assyrian would NOT do against Jerusalem (v.32)?

77. For whose sake was the LORD God going to defend Jerusalem?

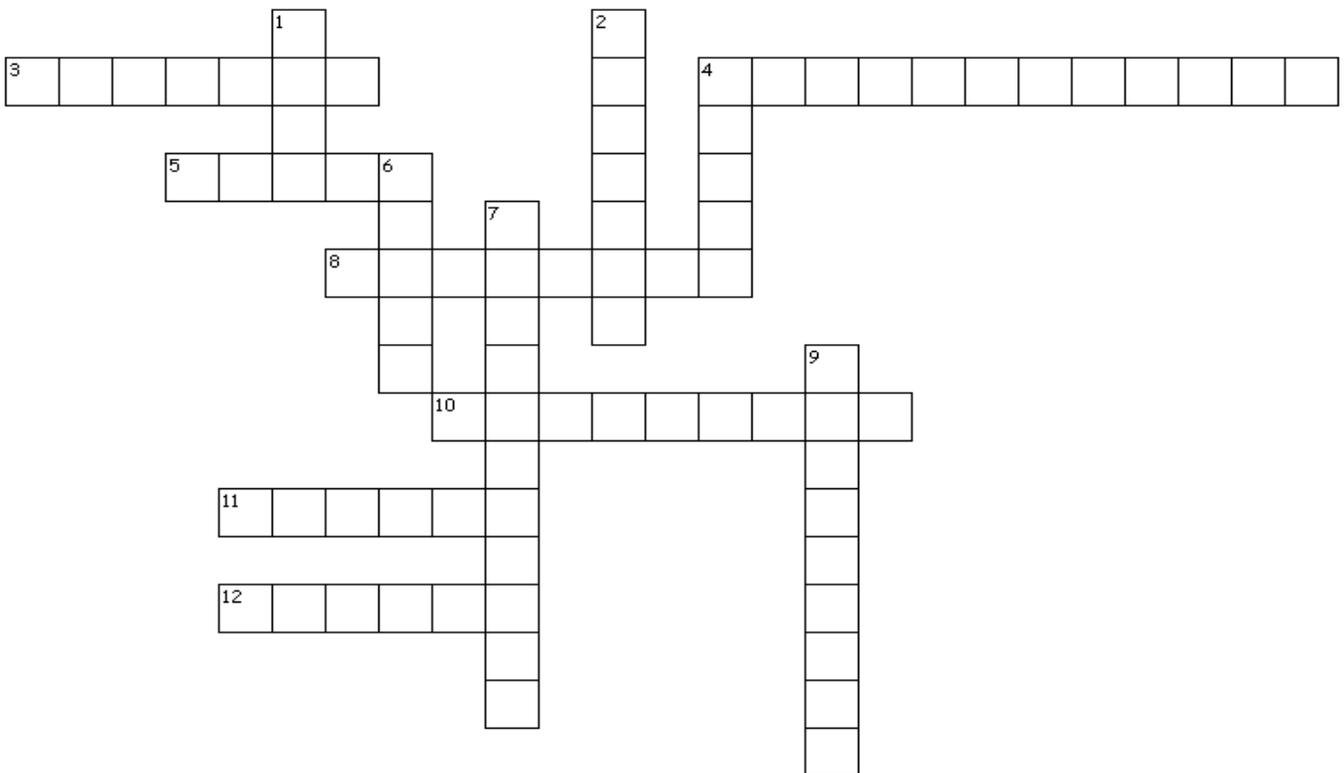
Manitoulin Kid's Camp 2012 – Intermediate Workbook – Hezekiah, King of Judah

Across

- 3. Hope of the faithful
- 4. The place to meet
- 5. Keep the enemy out
- 8. The great king of Judah
- 10. The chief of staff
- 11. The prophet
- 12. Paper threats

Down

- 1. Place to get water
- 2. The capital of Israel
- 4. Belief in God's promises
- 6. Surrounded by the army
- 7. The Assyrian king
- 9. The capital of Judah



2 Kings 19:35-37 - Sennacherib's Defeat and Death

³⁵ And it came to pass on a certain night that the angel of the LORD went out, and killed in the camp of the Assyrians one hundred and eighty-five thousand; and when people arose early in the morning, there were the corpses—all dead. ³⁶ So Sennacherib king of Assyria departed and went away, returned home, and remained at Nineveh. ³⁷ Now it came to pass, as he was worshiping in the temple of Nisroch his god, that his sons Adrammelech and Sharezer struck him down with the sword; and they escaped into the land of Ararat. Then Esarhaddon his son reigned in his place.

78. What did the people of Judah see outside Jerusalem the next morning?

79. This event caused Sennacherib to return to Nineveh and stay there. What happened to him in Nineveh?

The record in Kings and Isaiah ends with the destruction of the Assyrian army – an event not recorded amongst the Assyrian records of their campaigns! Such a huge loss would not look good! The record in Chronicles adds: “Thus the LORD saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib, the king of Assyria, and from the hand of all others, and guided him on every side. And many brought gifts to the LORD at Jerusalem, and presents to Hezekiah king of Judah, so that he was exalted in the sight of all nations thereafter.”

The king of the north had been destroyed by the LORD God of Israel, the rightful king was established in Jerusalem and many gifts were brought to him so that afterwards all nations exalted him – does this remind you of a future time? Look at Psalm 22:27; 72:8-11.

Now let's take a step back and look at what happened inside Jerusalem while all of these exciting events were taking place with the Assyrians right outside the walls. In the midst of all of the pressure from his advisors at court to go down to Egypt for help, Hezekiah became ill. Isaiah came to him and told him that the illness was terminal – he was going to die.



2 Kings 20:1-11 - Hezekiah's Life Extended

20 In those days Hezekiah was sick and near death. And Isaiah the prophet, the son of Amoz, went to him and said to him, "Thus says the LORD: 'Set your house in order, for you shall die, and not live.'" ² Then he turned his face toward the wall, and prayed to the LORD, saying, ³ "Remember now, O LORD, I pray, how I have walked before You in truth and with a loyal heart, and have done *what* was good in Your sight." And Hezekiah wept bitterly.

⁴ And it happened, before Isaiah had gone out into the middle court, that the word of the LORD came to him, saying, ⁵ "Return and tell Hezekiah the leader of My people, 'Thus says the LORD, the God of David your father: 'I have heard your prayer, I have seen your tears; surely I will heal you. On the third day you shall go up to the house of the LORD. ⁶ And I will add to your days fifteen years. I will deliver you and this city from the hand of the king of Assyria; and I will defend this city for My own sake, and for the sake of My servant David.''"

⁷ Then Isaiah said, "Take a lump of figs." So they took and laid *it* on the boil, and he recovered. ⁸ And Hezekiah said to Isaiah, "What *is* the sign that the LORD will heal me, and that I shall go up to the house of the LORD the third day?" ⁹ Then Isaiah said, "This is the sign to you from the LORD, that the LORD will do the thing which He has spoken: *shall* the shadow go forward ten degrees or go backward ten degrees?"

¹⁰ And Hezekiah answered, "It is an easy thing for the shadow to go down ten degrees; no, but let the shadow go backward ten degrees." ¹¹ So Isaiah the prophet cried out to the LORD, and He brought the shadow ten degrees backward, by which it had gone down on the sundial of Ahaz.

80. What does Hezekiah ask the LORD to remember?

81. How far had Isaiah gone before the LORD sent him back to Hezekiah with His reply?

82. How does God describe Hezekiah? Who else is described this way? (Hint: see Isaiah 55:4).

83. For whose sake did God say He would deliver Jerusalem?

84. How many days would it be before Hezekiah could go up to the house of the LORD? Who else was delivered on the third day?

85. What sign did God give to Hezekiah that he would recover?

Hezekiah and the Songs of Degrees, or Ascents (Psalms 120-134)

Bible passages: 2 Kings 20:1-11; Isaiah 38

1. Which Psalms are these? _____
2. Why are there fifteen? _____
3. How many are attributed to David and Solomon? _____
4. Who do you think might have composed the others? _____

The sign given to Hezekiah that his illness would be cured was the shadow on the sundial (Heb. *ma'alah*) of Ahaz going back ten degrees. Strong's Concordance gives the following meanings for the Hebrew word *ma'alah*: elevation; a journey to a higher place; a step or grade-mark; a progression leading to a climax; things that come up; degree; deal; go up; stair; step; storey. The same word is translated dial, as in sundial.

It appears that the sundial was a flight of steps (possibly that which led from the king's palace to the Temple, 'the ascent [*ma'alah*] by which he went up to the house of the Lord,' 2 Chronicles 9:4). A nearby building would cast its shadow across the stairs and the time could be read from the position of that shadow. For the shadow to go backwards was an obvious miracle (the sign) and perhaps can be explained by God's *Shekinah* glory outshining the sun and creating new shadows at a different angle.

In his Thanksgiving Psalm (Isaiah 38), Hezekiah rejoices at his new lease of life and promises to praise God for the rest of his life.

5. What does the king fear most about dying?

6. Verse 19 gives another reason for fearing an early death – what could that be?

7. Hezekiah talks about *his* songs (verse 20). What do you think he is referring to?

The Songs of Degrees, or Ascents, were sung by pilgrims travelling to Jerusalem at the times of the set feasts. There is a progression from Psalm 120 to 134 but also a pattern; there are five groups of three psalms each. It has been suggested that the first psalm in each group speaks of distress or a problem, the second psalm speaks of prayer/trust, the third psalm speaks of deliverance and peace.

8. Choose one group and see if this sequence applies _____

Isaiah 39:1-8: The Babylonian Envoys

39 At that time Merodach-Baladan the son of Baladan, king of Babylon, sent letters and a present to Hezekiah, for he heard that he had been sick and had recovered. ² And Hezekiah was pleased with them, and showed them the house of his treasures—the silver and gold, the spices and precious ointment, and all his armory—all that was found among his treasures. There was nothing in his house or in all his dominion that Hezekiah did not show them.

³ Then Isaiah the prophet went to King Hezekiah, and said to him, "What did these men say, and from where did they come to you?" So Hezekiah said, "They came to me from a far country, from Babylon." ⁴ And he said, "What have they seen in your house?" So Hezekiah answered, "They have seen all that *is* in my house; there is nothing among my treasures that I have not shown them."

⁵ Then Isaiah said to Hezekiah, “Hear the word of the LORD of hosts: ⁶ ‘Behold, the days are coming when all that *is* in your house, and what your fathers have accumulated until this day, shall be carried to Babylon; nothing shall be left,’ says the LORD. ⁷ ‘And they shall take away *some* of your sons who will descend from you, whom you will beget; and they shall be eunuchs in the palace of the king of Babylon.’”

⁸ So Hezekiah said to Isaiah, “The word of the LORD which you have spoken *is* good!” For he said, “At least there will be peace and truth in my days.”

After Hezekiah's miraculous recovery he was visited by messengers from Merodach-Baladan, the king of Babylon. Merodach-Baladan had rebelled against Assyria until being forced to flee by Sennacherib. It seems as if he was trying to draw Hezekiah into an alliance against Assyria. Hezekiah had previously rebelled against paying tribute to Assyria, but he made a mistake by being overly hospitable to the Babylonian messengers and showing them all of his treasures. As a result, Isaiah prophesied (115 years before it happened!) that Judah would be taken away to Babylon as captives.

86. Who came to see Hezekiah with a get-well card and gifts after his illness?

87. What mistake did Hezekiah make?

88. What consequences did Isaiah predict?

89. How long would it be until this took place?

90. How did Hezekiah respond to this message?

The story of Hezekiah concludes in Isaiah ch. 39. The next chapter (ch. 40) begins with the LORD God speaking to Jerusalem, saying, “Comfort, yes, comfort My people! Speak comfort to Jerusalem, and cry out to her, that her warfare is ended, that her iniquity is pardoned; for she has received from the LORD's hand double for all her sins.” The chapter continues with the words: “The voice of one crying in the wilderness: Prepare the way of the LORD; make straight in the desert, a highway for our God. Every valley shall be exalted and every mountain and hill brought low; the crooked places shall be made straight and the rough places smooth; the glory of the LORD shall be revealed, and all flesh shall see *it* together; for the mouth of the LORD has spoken.”

91. Where are these words quoted in the New Testament? Who is this talking about and when will it all happen? Check the margin references of your Bible if you have them or look up one of the key words like “voice” or “wilderness.”

Isaiah 39 finished with Hezekiah's statement that the Word of the LORD spoken by Isaiah was good. There would be peace and security in his lifetime and a message of peace and security for the future spoken of in the following chapters of Isaiah. Jerusalem would not be forgotten; in the future the city would hear the good tidings of the reign of Messiah. The nations around Jerusalem would be as small as a drop of water in a bucket and as light as dust on a measuring scale. The great God of Israel, the Creator of heaven and earth, He who was mightier than the idols of wood and stone, would look after His people like a shepherd, gathering them in His arms and holding them close to His heart, gently leading them through their lives. Not only was this mighty God of King Hezekiah much greater and more powerful than boastful Sennacherib and all of the idols of Assyria, He would never grow tired or weary, He had given strength to the weary King and increased the power of the remnant of Judah. His promise also said that "those who hope in the LORD will renew their strength. They will soar on wings like eagles; they will run and not grow weary, they will walk and not faint" (Isaiah 40:31).

Let's take the lessons we have learned from great King Hezekiah and try to be like him in making changes in our minds and lives. Let's decide to serve God with all our hearts while we are young and get rid of anything in our lives that might take us away from God. Let's be like Hezekiah and read God's Word carefully and regularly to find out what He wants us to do and how He wants us to think. Let's put our trust in God and believe His great promises. Let us choose good advice from people we trust to give us good direction. Let's not be afraid of any adversary for the God we serve is mightier and more powerful! Let's take all our problems to God in prayer. Let's sing with all our hearts of God's deliverance! Let's look forward to meeting Hezekiah in the Kingdom and telling him how we studied his life at Kids' Camp and how we were encouraged by his example!

Hezekiah is resting alongside his fathers on the hill outside Jerusalem where the tombs of King David's descendants are. He had made a great contribution to the history of the Kings of Israel and Judah and "did what was right in the eyes of the LORD, just as his father David had done" (2 Chron. 29:2). His life is an exciting story of battles, threats, intrigue, illness and personal and national triumph through dependence on the LORD his God. Soon – *very soon* – Hezekiah's descendant, the Lord Jesus Christ, will return to raise Hezekiah and all the faithful from the dead, to deliver Jerusalem from the threat of another Northern invader, and establish an everlasting kingdom of peace and righteousness. As Hezekiah himself wrote: "Those who trust in the LORD are like Mount Zion, which cannot be shaken but endures forever. As the mountains surround Jerusalem, so the LORD surrounds his people both now and forevermore" (Psalm 125:1-2, NIV).



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