

1



"Hezekiah"

Study 1

"A study in contrasts – Ahaz and Hezekiah"

Hezekiah

2

Ahaz king of 'Israel'

- ❖ Hebrew - "Possessor" - from root = "to seize"
- ❖ First mention - **2 Kings 15:38**. Last - **Mic. 1:1**
- ❖ Length of reign - 16 years from 734 BC (possibly as co-regent); 732-715 (sole rule)
- ❖ Age at accession - 20 years (Lxx 25 years)
- ❖ At death - 36 (Lxx 41)
- ❖ Father - Jotham - "Yahweh is perfect"
- ❖ Mother - Not named - the only one in the historical records of the kings of Judah.
- ❖ Contemporary kings - Pekah 740-732/1 BC; Hoshea 731-723 BC.
- ❖ Significant References - **Isa. 7:1-12; 14:28; 38:8; Hos. 1:1, Mic. 1:1.**

Hezekiah

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"This is that king Ahaz"

- ❖ **2 Chron. 28:22** express clearly the exasperation of Yahweh at the attitude and works of king Ahaz.
- ❖ **2 Chron. 28:19-25** outlines the heinous acts of Ahaz that brought Judah 'low'.
- ❖ **V.19** - "low" - *kana* - to bend the knee; hence to humiliate, vanquish.
- ❖ "naked" - *para* - to loosen; by implication to expose, dismiss. **Roth.** - "for he had given the rein in Judah."
- ❖ "transgressed sore" - *ma'al ma'al* - heinous treachery.

Hezekiah

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Ahaz distinguished by:

- ❖ A complete lack of faith and trust in Yahweh - **Isa. 7:12.**
- ❖ Wearying both spiritual men and God - **Isa. 7:13.**
- ❖ Modeling himself on Ahab of Israel and worshipping Baalim - **2 Chron. 28:3.**
- ❖ Passing his children through the fire of Molech in the valley of Hinnom - **2 Chron. 28:3.**
- ❖ Sacrificing and burning incense in the high places - **2 Chron. 28:4.**

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Ahaz was known for:

- ❖ Sacrificing to the god of his enemies because they had 'helped' them against him - **2 Chron. 28:23.**
- ❖ Destroying the vessels of the temple and closing its doors - **2 Chron. 28:24.**
- ❖ Making a tenuous alliance with the Assyrians for help against his enemies - **2 Chron. 28.**
- ❖ Building idolatrous altars throughout all Judah and its cities - **2 Chron. 28:24-25.**
- ❖ Remodeled the temple for the king of Assyria - **2 Kings 16:18.**

Hezekiah

"...he made Judah naked"

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Hezekiah - Yahweh's trusting servant

- ❖ Hebrew - "Strengthened of Yah".
- ❖ First Mention - **2 Kings 16:20**
- ❖ Last Mention - **Zeph. 1:1**
- ❖ Length of reign - 29 years from (729) 714-686 BC
- ❖ Age at accession - 25 At death - 54
- ❖ Father - Ahaz - "Possessor"; from root, to seize.
- ❖ Mother - Abijah - "Yah his father".
- ❖ Contemporary kings - Hoshea 731-723 BC.

Hezekiah

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Summary of character

- ❖ Greatest king of Judah and Israel since David 270 years earlier.
- ❖ Chosen by God as a type of Christ.
- ❖ Noted for outstanding trust in Yahweh.
- ❖ Positive approach to opening the doors of the ecclesia to all who would enter upon the basis of faith and truth.
- ❖ Mover of the greatest reformation in Judah since the times of Asa.
- ❖ Restorer of priesthood, temple and its services.

Hezekiah

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God manifestation

- ❖ **2 Chron. 31:20** - "right" - *yashar* - straight.
- ❖ "truth" - *emeth* - stability, certainty, trustworthiness. This is the word Yahweh chooses to represent His own character of faithfulness and integrity - **Ex. 34:6.**
- ❖ **2 Chron. 32:32** - "goodness" - *chesed* - loving-kindness. This is the word Yahweh chooses to represent His mercy and compassion in **Ex. 34:6-7.**
- ❖ Hezekiah manifested Yahweh's character.

Hezekiah

- 9 The suffering servant of Yahweh**
- ❖ The experiences of Hezekiah provide the framework for a marvellous type of Christ.
 - ❖ He was a root out the dry ground of the reign of his father Ahaz – **Isa. 53:2**.
 - ❖ Ahaz passed Hezekiah through the fire at birth – **2 Chron. 28:3; 2 Kings 16:3**. He was disfigured and badly scarred.
 - ❖ Of Christ it was prophesied in **Isa. 53:2** – “he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.”
 - ❖ **Isa. 52:14** – “his visage was so marred more than any man.”

- 10 Christ's confirmation of type**
- ❖ **Matt. 16:18-19** – Christ based the two keys of the Kingdom on the experiences of Hezekiah at the crisis of his 14th year.
 - ❖ **V.18** – “the gates of hell” – Drawn from Hezekiah's song of deliverance from death – **Isa. 38:10**. Speaks of the sufferings of Christ. See **1 Pet. 1:11**.
 - ❖ **V.19** – “the keys of the kingdom” – Drawn from **Isa. 22:22** where faithful Eliakim – “El sets up” or “El raises”. Speaks of the glory to be given to Christ.

- 11 Hezekiah and human nature**
- ❖ **2 Kings 20:7** – “boil” - *shechiyn* - boil, inflamed spot, inflammation, eruption. There are 13 occs. of the word in O.T.
 - ❖ 4 occur in **Ex. 9:9-11** of the 6th plague.
 - ❖ 4 in **Lev. 13:18-23** of the eruption of leprosy in the form of a boil.
 - ❖ Translated “botch” of Egypt in **Deut. 28:27,35** of an incurable disease.
 - ❖ Used of Job's affliction – **Job 2:7**.
 - ❖ Twice of Hezekiah's “boil”.
 - ❖ **Conclusion** – Related to leprosy.

- 12 Hezekiah stricken**
- ❖ In the context of **Isa. 53** where Hezekiah is a type of Christ and his affliction is clearly a type of human nature, the prophecy concerning Christ is that he was deemed “stricken” of God.
 - ❖ **Isa. 53:4** – “stricken” – *naga* (Qal in form of participle passive) – to be stricken.
 - ❖ Note – “The English translations have masked the leprous figure, that stands out so clearly in the original Hebrew.” G.A. Smith, 'The Book of Isaiah', 'The Expositor's Bible, Vol.2, pg. 368.

- 13 Christ and leprosy**
- ❖ The Hebrew *naga* (**Isa. 53:4,8**) is used over 50 times in **Lev. 13** of the plague of leprosy.
 - ❖ The word “healed” in **V.5** is *raphah* is used of the healing of lepers – **Lev. 13:18,37; 14:3**.
 - ❖ Further allusions to leprosy in **Isa. 52:14; 53:3,10** add weight to the above hints.
 - ❖ Christ was 'esteemed' a leper by men and they 'hid' their faces from him (**V.3**).
 - ❖ How then was Christ related to leprosy?

- 14 Christ and leprosy**
- ❖ Leprosy is a symbol for sin. The punishment of Miriam (**Num. 12:10-13**); Gehazi (**2 Kings 5:27**); and Uzziah (**2 Chron. 26:19-20**) amply illustrate.
 - ❖ Christ did not sin. It was his possession of human nature (the source of sin) that provided his connection with leprosy, but in him it never erupted through personal transgression as it did in the aforementioned.
 - ❖ It is by metonymy that he was 'made sin for us' – **2 Cor. 5:21; 1 Pet. 2:24** (where Peter quotes **Isa. 53:9** in **V.22**); **Rom. 6:6**.

- 15 Hezekiah and crucifixion**
- ❖ **2 Kings 18:4** – One of Hezekiah's first acts as king was to destroy the brazen serpent of **Num. 21:8-9**.
 - ❖ **2 Chron. 32:12** - Sennacherib accused Hezekiah of removing 'religious icons'. They were idolatrous, but some Jews would have objected to the brazen serpent being placed in that category.
 - ❖ Hezekiah's actions were motivated by two factors: (1) the serpent was being worshipped; (2) there was no pole (*nec*) and the principle of **1 Cor. 2:2** was absent.

- 16 Harmony of the records**
- | | 2 Chron. | 2 Kings | Isaiah |
|---|----------|---------|----------|
| Began to reign at 25 | 29:1-2 | 18:1-3 | |
| Commands to cleanse the Temple | 29:5-11 | | |
| 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 | | |
| The land cleansed of idolatry | 31:1 | 18:4 | |
| Establishes course of Priesthood | 31:2-4 | | |
| People bring tithes | 31:5-10 | | |
| Officers to dispose of tithes | 31:11-19 | | |
| Yahweh well pleased with Hezekiah | 31:20-21 | 18:5-6 | |
| He rebels against Assyria | | 18:7 | |
| He attacks Philistia | | 18:8 | 14:28-32 |
| 4th year Shalmaneser besieged Samaria | | 18:9 | |

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Harmony of the records

	2 Chron.	2 Kings	Isaiah
6th year Sargon takes Samaria		18:10-12	
Assyria threatens Judah			10:27-34
She sweeps south to Ashdod & 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
Also a self-righteous Shebna class			22:15-19
Also a faithful Eliakim class			22:20-25
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 Rabshakeh	32:9	18:17-18	36:2
Rabshakeh's blasphemous speech	32:10-16	18:19-25	36:3-22



"Hezekiah"

Study 2

"The temple cleansed and opened for worship"

Hezekiah

3

The Temple doors opened

- ❖ **2 Chron. 29:3** - "first month" - Could be Abib or 1st month of his reign. What is certain is that Hezekiah immediately acted to reverse his father's policies.
- ❖ "opened the doors" - Ahaz had closed them (**2 Chron. 28:24**).
- ❖ "repaired" - *chazaq* - to be strong. Making strong the 'doors' of God's 'house' is a fundamental principle for success in ecclesial life.
- ❖ **V.4** - "east street" - **Roth.** - "in the **broadway on the east**".

Hezekiah

5

The effect of Ahaz's reign

- ❖ **2 Chron. 29:6** - "turned their backs" - **Roth.** - "have offered their backs". "backs" is *oreph* - signifying the nape or back of the neck. It is translated often as "stiff-necked" (**2 Chron. 30:8**) and is a symbol of resistance to Divine principles, of stubbornness and immalleability (**Prov. 29:1**). This was the effect of Ahaz on his people.
- ❖ **V.7** - "porch" - *ulam* - vestibule. The closing of the temple doors shut off access to God by His people.

Hezekiah

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Harmony of the records

	2 Chron.	2 Kings	Isaiah
Hezekiah approaches Yahweh		19:1	37:1
He sends messengers to Isaiah		19:2-5	37:2-5
Yahweh's comforting reply		19:6-7	37:6-7
Rabshakeh returns to Lachish		19:8	37:8
Rumour concerning Tirhakah		19:9	37:9
Second message to Hezekiah	32:17-19	19:10-13	37:10-13
Hezekiah prays for deliverance	32:20	19:14-19	37:14-20
Isaiah's comforting reply		19:20-34	37:21-35
Hezekiah stricken with illness	32:24	20:1	38:1
He prays to be healed	32:24	20:2-3	38:2-3
15 year extension of life granted	32:24	20:4-11	38:4-8
Hezekiah's recovery & psalm of praise			38:9-22
Sennacherib and his army destroyed	32:21-23	19:35-37	37:36-38
Merodach-Baladan's embassy	32:25-31	20:12-18	39:1-7
Peace and truth in his days		20:19	39:8

Hezekiah

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Harmony of the records

	2 Chron.	2 Kings	Isaiah
Began to reign at 25	29:1-2	18:1-3	
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Yahweh well pleased with Hezekiah	31:20-21	18:5-6	
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4th year Shalmaneser besieged Samaria		18:9	

Hezekiah

4

The Temple to be cleansed

- ❖ **2 Chron. 29:5** - "sanctify" - *qadash* - to be clean. This was required because of the defilements left by Ahaz's total neglect and desecration of the Temple.
- ❖ "filthiness" - *niddah* - rejection by imp. impurity, especially personal or moral (idolatry, etc). **Roth.** - "take forth the impure thing". **RSV** - "the filth".
- ❖ **V.6** - "turned away their faces" - **Lit.** "turned round their faces". Judah had looked away from God's "habitation" to idols. To Hezekiah the Temple was God's dwelling place.

Hezekiah

6

The reason Judah 'naked'

- ❖ **2 Chron. 29:7** - "put out the lamps" - Putting out the lamps (causing cessation of the combustion of the oil to produce light) left Judah in darkness.
- ❖ "incense...burnt offerings" - Cessation of 'prayer' and offerings of dedication left them aimless. All reveal the path of decline introduced by Ahaz. Separation from God and failure to study the Word produce a failure of faith and dedication.
- ❖ "the God of Israel" - Hezekiah's motive for reversing the Atheistic views of Ahaz.

Hezekiah

7 Consequences of God's wrath

- ❖ **2 Chron. 29:8** – “wrath” - *qetseph* - a splinter as chipped off; figuratively, rage or strife. Manifested because of Ahaz.
- ❖ “trouble” – *za'avah* - agitation, maltreatment.
- ❖ “astonishment” – *shammah* - ruin, by imp. consternation.
- ❖ “hissing” – *shereqah* - a derision. Hezekiah clearly based his words upon **Deut. 28** – the monumental chapter predicting such calamities for apostasy.

Hezekiah

8 Hezekiah's considered purpose

- ❖ **2 Chron. 29:9** – Disasters resulting from Ahaz's defeats at the hands of his enemies. Cp. **2 Chron. 28:5-8**.
- ❖ **V.10** – “Now it is in mine heart” – Roth. - “Now it is near my heart”.
- ❖ “with your eyes” – Roth. - “even as you can see with your own eyes”.
- ❖ “fierce wrath” – Roth. - “may turn from him the glow of his anger”.
- ❖ **V.11** – “be not now negligent” – *shalah* - to mislead. Roth. - “now, do not be faulty”; i.e. as Ahaz had caused them to be.

Hezekiah

9 The Levites cleanse temple

- ❖ **2 Chron. 29:12** – Meanings – “Mahath” – erasure (**1 Chron. 6:35**). “Amasai” – Yah has loaded. “Joel” – Yahweh is God. “Azariah” – Yah hath helped. “Kish” – a bow. “Abdi” – serviceable. “Jehalelel” – praising God. “Joah” – Yahweh-brothered. “Zimmah” – a plan (a bad one). “Eden” – pleasure.
- ❖ **V.13** – “Elizaphan” – God of treasure. “Shimri” – watchful. “Jeiel” – carried away of God. “Asaph” - collector. “Zechariah” – Yah hath remembered. “Mattaniah” – gift of Yah.

Hezekiah

10 The Levites cleanse the temple

- ❖ **2 Chron. 29:14** – “Heman” - faithful. “Jehiel” – God will live. “Shimei” – famous. “Jeduthun” - laudatory. “Shemaiah” – Yah has heard. “Uzziell” – strength of God.
- ❖ **V.15** – “sanctified” – Roth. - “hallowed”. Separation from defilement is fundamental to the successful operation of ministers in God's house.
- ❖ “by the words of the LORD” – Roth. more correctly translates “in the things of Yahweh”.

Hezekiah

11 Priests cleanse inner temple

- ❖ **2 Chron. 29:16** – “all the uncleanness” - Roth. - “every unclean thing”.
- ❖ “Kidron” - “dusky” (root - a dark place). See **2 Chron. 15:16, 30:14; 2 Kings 23:4-12**. The Kidron valley often used as place of desecration for idols
- ❖ **V.17** – “sixteenth day of the first month” - Too late for keeping the Passover by two days (**Ex.12:1-6**).
- ❖ **V.19** – “all the vessels” - Cp. **2 Chron. 28:24** where Ahaz systematically destroyed or discarded these vessels.

Hezekiah

12 Sacrifices of rededication

- ❖ **2 Chron. 29:21** – “seven” - The Law prescribed one bullock for the sins of the High Priest; one for the people, and one he-goat for the Prince, but Hezekiah saw that Judah's (i.e. Ahaz's) apostasy was so great that additional sacrifice was required.
- ❖ **V.25** – “set Levites” – This was a deliberate return to David's appointments - **1 Chron. 15:16-22; 16:4-6,42**.
- ❖ **V.27** – The use of music to offer worship and to give meaning to the principle of sacrifice is taken up by Paul in his writings - Cp. **Eph. 5:19-20; Col. 3:16**.

Hezekiah

13 Genuine response to reform

- ❖ **2 Chron. 29:28** – Roth. - “And all the convocation were bowing themselves in prostration”. Genuine humility here.
- ❖ **V.29** – “present” - *matsa* - to come forth, appear or exist. **AV margin** - “found”. There was a sense in which those who participated had truly been “found”.
- ❖ **V.31** – “consecrated” - *mala yad* - to fill the hand; i.e. with responsibility for service.
- ❖ “free heart” - *nadiyb* - voluntary, i.e. generous. **RSV** - “willing”. Yahweh “loves a cheerful giver” (**2 Cor. 9:7**). He seeks volunteers, not conscripts.

Hezekiah

14 Spontaneous rejoicing

- ❖ **2 Chron. 29:34** – “did help them” - Roth. - “strengthened them”.
- ❖ **2 Chron. 29:36** – “And Hezekiah rejoiced, and all the people, that God had prepared the people: for the thing was done suddenly.”
- ❖ “rejoiced” - *samach* - to brighten up, i.e. be blithe or gleesome. There was much cause for joy in the response of the people to this sudden change of direction.

Hezekiah

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Suddenness a key

- ❖ **2 Chron. 29:36** – “prepared” – *kuwn* - to be erect, to set up, fix, establish. **RSV** - “because of what God had done for the people”; **Roth.** - “because God had established it for the people”.
- ❖ “suddenly” – **RSV** - “for the thing came about suddenly”. Sudden change is not always deep or lasting, but the spirit of the people was so obviously genuine that it gave great encouragement and joy to Hezekiah for he recognised it as a work of God.

Hezekiah

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The lessons for us today

- ❖ Never lose hope that the results of poor or corrupt leadership can be reversed. It all depends on the quality of leadership.
- ❖ Strong and well planned leadership is critical to the direction of the ecclesia.
- ❖ Preparation for sound leadership can begin when very young, even while close relations are misleading others.
- ❖ People will respond to good leadership when it is clearly the result of strong Scripturally based motivation.

Hezekiah

1



“Hezekiah”

Study 3

“Hezekiah’s great Passover”

Hezekiah

2

The Passover proclaimed

- ❖ **2 Chron. 30:1** – “all Israel” - Connect and contrast **2 Chron. 28:19,27**. Hezekiah’s campaign extended to the northern tribes - Israel was about to disappear. Hoshea was weak and a vassal of Assyria. This was a desperate bid by Hezekiah to save a remnant from Israel.
- ❖ “to Ephraim and Manasseh” - On the eve of Israel’s dissolution these were the principal tribes - cp. **Gen. 48:15-22**. The tribes east of Jordan had been taken into captivity – **2 Kings 10:32-33**.

Hezekiah

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Hezekiah’s counsel

- ❖ **2 Chron. 30:2** – “counsel” - *ya’ats* - to advise, to deliberate, resolve. This Passover was a cooperative effort in contrast to Josiah’s years later which was driven by his zeal (**2 Chron. 35:1**).
- ❖ “second month” – Hezekiah’s reading of Judah’s position in regard to the Law was soundly based. They had been unclean by reason of their contact with idolatry and were unfit for the Passover in the first month (**Num. 9:10-14**).
- ❖ **V.3** – “sufficiently” - **Roth.** - “in sufficient numbers”.

Hezekiah

4

Invitations to Passover

- ❖ **2 Chron. 30:4** – “pleased” - *yashar ayin* – **Lit.** - “straight (in his) eyes”.
- ❖ **V.5** – “established” - *amad* – made to stand. The people understood the need for definitive and purposeful action to correct the apostasy of Ahaz and the neglect of many years.
- ❖ “not done it” – **Roth.** - “for not for a long time had they kept it as written”.
- ❖ **V.6** – “posts” - *ruwts* - to run (to rush). **Roth.** - “runners”. These were the men charged with delivering the message.

Hezekiah

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Hezekiah’s appeal to remnant

- ❖ **2 Chron. 30:6** – “he will return to the remnant” – ‘return’ is *shuwv* and ‘remnant’ is *sha’ar*. The two words used in connection with the graphic parable involving Isaiah’s son Shear-jashub of only a few years before (**Isa. 7:3**).
- ❖ “escaped” – **Roth.** - “that which is left to you”.
- ❖ **V.7** - “desolation” - *shammah* - ruin, by implication consternation.

Hezekiah

6

Exhortation to change attitude

- ❖ **2 Chron. 30:8** – “be ye not stiff-necked” – Two Hebrew words for ‘stiff-necked’ are *qashah oreph* meaning to be dense, or tough; refers to the nape or back of the neck. **Roth.** – “now do not stiffen your neck”. Perennial problem in Israel (**Deut. 10:16**).
- ❖ “yield yourselves” - *nathan yad* - to give the hand (an open one - indicating power, means, direction). **Roth.** - “stretch forth the hand” (margin adds “in pledge”). Willingness to yield is fundamental to any return from apostasy and idolatry.

Hezekiah

7 Appeal based on God's character

- ❖ **2 Chron. 30:9** – This verse enunciates a timeless principle where the people of God are concerned – cp. **Ps. 106:46; Jer. 29:12-14**.
- ❖ “gracious” – The word is *channuwn*, from the root *chanan* - to bend or stoop in kindness to an inferior, hence to favour. This is a primary characteristic of Yahweh (**Ex.34:6-7**).
- ❖ “merciful” – *rachuwn* - compassionate, from the root *racham* - to fondle, by implication to love.

Hezekiah

8 Most mock the appeal

- ❖ **2 Chron. 30:10** – “laugh” - *sachaq* - to laugh, by imp. to play. Only about 30,000 remained in the kingdom of Israel (according to the Assyrian inscription). This attitude though remarkable, is perfectly in harmony with the way flesh reacts.
- ❖ “mocked” – *la'ag* - to deride, by implication (as if imitating a foreigner) to speak unintelligibly. They mimicked the messengers and derided them thus repudiating their message.

Hezekiah

9 A remnant join Judah

- ❖ **2 Chron. 30:11** – “divers” – *enowsh* - weak mortal man (root to be frail, feeble).
- ❖ **V.12** – **Roth.** - “And also upon Judah came the hand of God to give them one heart”. The response of the people was a work of God through the power of His word and the providential guidance of events.
- ❖ **V.14** - “altars” – This is a reference to the false altars of Ahaz (**2 Kings 16:10-16**).
- ❖ **V.15** - “ashamed” - *kalam* - to wound. **Roth.** and **RSV** - “were put to shame”. The zeal of the people put the nation's spiritual leaders to shame at this time.

Hezekiah

10 Hezekiah's great Passover

- ❖ **2 Chron. 30:15** – “sanctified” – **Roth.** - “hallowed”. Goaded by the enthusiasm of the people the priests and Levites took steps to prepare themselves for duty.
- ❖ **V.16** – “stood in their place” – **RSV** - “they took their accustomed posts”.
- ❖ **V.18** – “Manasseh, Issachar and Zebulun” – These tribes inhabited Galilee, later the home of Christ's disciples.
- ❖ “cleansed” – *taher* - to be bright, i.e. to be pure (uncontaminated). Many were unclean according to the Law and should have been disqualified from participation.

Hezekiah

11 Hezekiah's appeal for the unclean

- ❖ **2 Chron. 30:18** – “otherwise than it was written” – Their participation was permissible only because of the spirit that pervaded them. Purity is essential in approach to Yahweh. The Law was inflexible on this point, but Yahweh accepted the remnant of Israel because they were moved by a genuine desire to return to Him.
- ❖ “Hezekiah prayed” - His intercessory prayer reveals the only grounds upon which there could be a relaxation of the stipulations of the Law.

Hezekiah

12 Hezekiah's irresistible prayer

- ❖ **2 Chron. 30:19** – “prepareth” - *kuwn* - to be erect, to fix, establish, set up. To fix the heart on restoration to God is the major requirement in reformation.
- ❖ “seek” – *darash* - to tread or frequent, to follow. Requires effort to be undertaken to secure recovery of a lost relationship.
- ❖ “though he be not cleansed” – **Roth.** - “though not according to the purification of the sanctuary”. Much may be forgiven if the heart is right. Removal of competitors for the love of Yahweh is the first essential step.

Hezekiah

13 Feast of Unleavened Bread

- ❖ **2 Chron. 30:20** – “healed” - *rapha* - to mend, to cure. Yahweh forgave overlooking ritual uncleanness.
- ❖ **V.21** – “great gladness” - *simchah* - glee. **Roth.** - “great rejoicing”.
- ❖ “loud instruments” – **Roth.** (margin) - “instruments of strength”. **RSV** - “with all their might” (See **1 Chron. 13:8**).
- ❖ **V.22** – “comfortably” - *al leb* - upon, above, the heart. **Roth.** - “spake unto the heart” (Mgn. ‘mind’). **RSV** - “spoke encouragingly”.

Hezekiah

14 Demand for a second week

- ❖ **2 Chron. 30:22** – “taught the good knowledge” - **Roth.** - “who were giving good instruction respecting Yahweh”. **RSV** - “who shewed good skill in the service of Yahweh”. Knowledge is indispensable to reformation.
- ❖ “making confession” – **Roth.** - “offering praise”. **RSV** - “giving thanks”.
- ❖ **V.23** – “took counsel” – **RSV** - “agreed together”. Usually one week would be enough, but the spirit of the reformed ecclesia unanimously demanded another week of learning, rededication and worship.

Hezekiah

15

Great rejoicing

- ❖ **2 Chron. 30:23** – “gladness” - *simchah* - glee. **Roth.** - “rejoicing”; i.e. genuineness.
- ❖ **V.24** – “did give” - **Roth.** - “presented”. **RSV** - “gave”. **AV** margin indicates there was purpose in the offering of Hezekiah and the princes. They were willing to sacrifice much to consolidate this amazing reformation.
- ❖ **V.25** – “strangers” - *geyr* - a guest, by imp. a foreigner. Hezekiah’s Passover incorporated Jews and Gentiles in a common faith and love of God. Prefigured Christ’s work among Jew and Gentile.

Hezekiah

16

Grand finale to reformation

- ❖ **2 Chron. 30:26** – “rejoiced” - *samach* - to brighten up, be gleesome. Again emphasis on the genuineness of this reformation.
- ❖ “the time of Solomon” – 175 years before. Solomon’s great festivals early in his reign were again matched in spirit and fervour. It had been a long “drought”.
- ❖ **V.27** – “to his holy dwelling place” - *ma’on* - an abode. **RSV** - “holy habitation”. This is the language of Solomon’s day – see **2 Chron. 6:21,30,33,39** and note the context.

Hezekiah

1



“Hezekiah”

Study 4

“Hezekiah’s reformation”

Hezekiah

2

Harmony of the records

	2 Chron.	2 Kings	Isaiah
Began to reign at 25	29:1-2	18:1-3	
Commands to cleanse the Temple	29:5-11		
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		
The land cleansed of idolatry	31:1	18:4	
Establishes course of Priesthood	31:2-4		
People bring tithes	31:5-10		
Officers to dispose of tithes	31:11-19		
Yahweh well pleased with Hezekiah	31:20-21	18:5-6	
He rebels against Assyria		18:7	
He attacks Philistia		18:8	14:28-32
4th year Shalmaneser besieged Samaria		18:9	

Hezekiah

3

The people destroy idolatry

- ❖ **2 Chron. 31:1** – “images” - *matstsebah* - a column, pillar. This combined ‘special effort’ in Jerusalem resulted in a return to their home “ecclesias” with a new-found zeal to eradicate idolatry.
- ❖ “groves” – *asherah* - happy (masc.). Where standards are relaxed and worship discouraged, the world’s idolatry takes over and immorality gains ground swiftly.
- ❖ “high places” – Finally these were removed by the people themselves and this is always the best way. Legislation of righteousness seldom lasts long.

Hezekiah

4

The people destroy idolatry

- ❖ **2 Chron. 31:1** – “in Ephraim” - Israel as a nation was still in existence, therefore this task of removing idolatry would not be easy. It reveals the extent of their zeal as many would meet opposition to change in their home “ecclesias”.
- ❖ “until they had utterly destroyed” – **Roth.** - “until they had made an end”. The work was accomplished with the help of each other. Cooperation between like-minded members of different ecclesial communities was the secret to achieving an unlikely outcome.

Hezekiah

5

The Temple services arranged

- ❖ **2 Chron. 31:2** – “the courses” - A return to David’s arrangements (**1 Chron. 29:13, 21**).
- ❖ “gates of the tents” – *machaneh* - An encampment, hence an army (the word can be used of sacred courts, and this appears to be the case here). **Roth.** - “camps”.
- ❖ **V.3** – “set feasts” - **Roth.** - “appointed feasts”. This is a reference to the three major feasts in the nation’s spiritual calendar (**Lev. 23**).

Hezekiah

6

The Temple services arranged

- ❖ **2 Chron. 31:4** – “commanded” - *amar* - to say. The word used throughout Hezekiah’s life for “commanded”. It differs from the common word for ‘command’ in the O.T. - *tsavah* which signifies to constitute, enjoin. This fact reveals the spirit of Hezekiah’s reign. It was a call to cooperation through willingness, not commandment and legislation. **Roth.** - “bade”.
- ❖ “that they might be encouraged” – *chazaq* - to seize, to be strong. **Roth.** - “persevere”; **RSV** - “give themselves”. Very important principle – cp. **1 Tim. 5:17-18; 1 Thess. 5:12-13**.

Hezekiah

7 The people's offerings and tithes

- ❖ **2 Chron. 31:5** – “commandment” - *dabar* - a word. See **V.4. Roth.** - “as soon as the thing spread abroad”.
- ❖ “children of Israel” – Note “Israel”. A measure of reunification through reformation.
- ❖ “firstfruits” - *re'shiyth* - the first (translated elsewhere, “principal thing”). Law of firstfruits (**Ex. 34:26; Deut. 18:3-5**) taught that Yahweh required the first and best of their labours. The response of the people indicated they had been imbued with that spirit. Four special crops are mentioned. 4 = “new creation” – also righteousness and God manifestation.

Hezekiah

8 The dedication of the people

- ❖ **2 Chron. 31:6** – “children of Israel and Judah” – Many of Israel had joined themselves to Judah and emigrated from their own land. This ensured their survival when Assyria took the rest of Israel into captivity just a few years later.
- ❖ “by heaps” – **Roth.** - “did bring in and pile up heaps, heaps”.
- ❖ **V.7** – “third month” - All the events recorded thus far occurred in the first 3 months of Hezekiah's reign. It was well into harvest time now.

Hezekiah

9 The priests overwhelmed

- ❖ **2 Chron. 31:7** – “lay the foundation of the heaps” - **Roth.** - “in the third month began they the heaps at the foundation and in the seventh they finished”.
- ❖ “seventh month” – End of harvest - time of the feast of Tabernacles (or ingathering).
- ❖ **V.9** – “questioned” – *darash* - to seek or ask.
- ❖ **V.10** – “Azariah” - “Yah hath helped”. He may have been the same high-priest as recorded in **2 Chron. 26:17** some 32 years before.

Hezekiah

10 More space needed for tithes

- ❖ **2 Chron. 31:10** – “house of Zadok” – righteousness. The line of Zadok succeeded that of Abiathar in the days of Solomon because of their loyalty to the “beloved”.
- ❖ “this great store” – **Roth.** - “this great plenty”. A lesson is observable in the results of genuine zeal and sincerity coupled with determination to achieve results. Divine blessing brought fruitfulness in order to produce more fruit.

Hezekiah

11 The priesthood organised

- ❖ **2 Chron. 31:11** – “commanded” – *amar* - to say. **Roth.** - “gave the word”.
- ❖ “chambers” – *lishkah* - room of a building. **AV margin** – ‘storehouses’.
- ❖ **V.12** – “faithfully” - *emunah* – lit. sig. firmness; fig. it has the idea of security. The counsel of Hezekiah was to store the excess for later needs. Cp. principle **1 Tim. 6:19**.
- ❖ “Cononiah” – “Yah has sustained”. He was the ‘ruler’ (*nagid* - a commander - as occupying the front) while his brother Shimei has a name that means “famous”.

Hezekiah

12 Faithful Levites attend

- ❖ **2 Chron. 31:13** – Faithful Levites kept the gifts of the people. “Jehiel” - God will live (**29:14**); “Azariah” - Yah has strengthened; “Jerimoth” - elevations; “Nahath” - quiet; “Asahel” - God has made; “Jozabad” - Yahweh - endowed; “Eliel” - God of (his) God; “Ismachiah” - Yah will sustain; “Mahath” – erasure (**29:12**); “Benaiah” - Yah has built.
- ❖ “overseers” – *paqiya* - a superintendent.
- ❖ “under the hand” – **Roth.** - “at the direction of”.
- ❖ “commandment” – **Roth.** - “by the appointment”.

Hezekiah

13 The Levites structure and faith

- ❖ **2 Chron. 31:14** – “Kore” – ‘crier’. As keeper of the gate he controlled access and distribution of freewill offerings.
- ❖ “Imnah” – ‘prosperity’.
- ❖ **V.15** – “next him” - **Roth.** - “under his direction”.
- ❖ “Eden” - pleasure (**29:12**); “Miniamin” - from the right hand; “Jeshua” - He will save; “Shemaiah” - Yah has heard (**29:14**); “Amariah” - Yah has said; “Shecaniah” - Yah has dwelt.
- ❖ “set office” – *emunah* – firmness, (fig.) security. **RSV** - “were faithfully assisting”. **Roth.** - “in trust”. See **V.12** where it is stated they dealt faithfully.

Hezekiah

14 Faithful example of Levites

- ❖ **2 Chron. 31:16** – “genealogy” - *yachas* – refers to a pedigree or family list. **Roth.** - “besides registering them by males”.
- ❖ “charges” – *mishmereth* sig. a watch, i.e. the sentry. **Roth.** - “watches”.
- ❖ **V.18** – “sanctified themselves” – **RSV** – “for they were faithful in keeping themselves holy”.
- ❖ **V.19** – “reckoned” - *yachas* - from the root to sprout, to enrol by pedigree.

Hezekiah

15

Hezekiah's zeal and sincerity

- ❖ **2 Chron. 31:20** – “right” - *yashar* - straight. Emphasises the essential integrity of Hezekiah's character. He could assert this later (**2 Kings 20:3**).
- ❖ “truth” – *emeth* - stability, certainty, trustworthiness. The word describing the most fundamental Divine characteristic of truth (**Exod. 34:6**). Hezekiah was a manifestation of Yahweh's character in both its aspects (see **2 Chron. 32:32**).

Hezekiah

1

“Hezekiah”**Study 5****“Hezekiah's response to the Assyrian invasion”***Hezekiah*

16

Hezekiah's total commitment

- ❖ **2 Chron. 31:21** – “every work” - His approach to work in the Truth was not half-hearted but determined and resolute.
- ❖ “seek” - *darash* - to follow, to seek. Hezekiah was deliberate and determined in seeking to do all that God required of him. Rare among kings of Israel & Judah.
- ❖ “all his heart” – Hezekiah was a living example to his people of **Deut. 6:4-5**.
- ❖ “prospered” - *tsaleach* - to push forward. His progress in spiritual things was obvious to all (**1 Tim. 4:15**).

*Hezekiah***Harmony of the records**

2

	2 Chron.	2 Kings	Isaiah
4th year Shalmaneser besieged Samaria		18:9	
6th year Sargon takes Samaria		18:10-12	
Assyria threatens Judah			10:27-34
She sweeps south to Ashdod & Philistia			20:1
Judah suggests turning to Egypt			20:2-6,30
Also a self-righteous Shebna class			22:15-19
Also a faithful Eliakim class			22:20-25
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 Rabshakeh	32:9	18:17-18	36:2
Rabshakeh's blasphemous speech	32:10-16	18:19-25	36:3-22

Hezekiah

3

Harmony of the records

	2 Chron.	2 Kings	Isaiah
Hezekiah approaches Yahweh		19:1	37:1
He sends messengers to Isaiah		19:2-5	37:2-5
Yahweh's comforting reply		19:6-7	37:6-7
Rabshakeh returns to Lachish		19:8	37:8
Rumour concerning Tirhakah		19:9	37:9
Second message to Hezekiah	32:17-19	19:10-13	37:10-13
Hezekiah prays for deliverance	32:20	19:14-19	37:14-20
Isaiah's comforting reply		19:20-34	37:21-35
Hezekiah stricken with illness	32:24	20:1	38:1
He prays to be healed	32:24	20:2-3	38:2-3
15 year extension of life granted	32:24	20:4-11	38:4-8
Hezekiah's recovery & psalm of praise			38:9-22
Sennacherib and his army destroyed	32:21-23	19:35-37	37:36-38
Merodach-Baladan's embassy	32:25-31	20:12-18	39:1-7
Peace and truth in his days		20:19	39:8

Hezekiah

4

The captivity of Israel

- ❖ **2 Kings 18:9-12** – “fourth year of king Hezekiah” – i.e. 725 BC. Assyria invaded Israel and the 2^{3/4} year siege of Samaria began leading to the final captivity of Israel.
- ❖ “Shalmaneser” – ‘The god Shulman is chief’. Successor of Tiglath-pileser III and known in history as Shalmaneser V – reigned 727-722 BC.
- ❖ **V.10** – “three years” - i.e. nearly 3 years from late 725 to early 722.
- ❖ **V.11** - “Halah” – A district in Assyria on the banks of the river Khabor.
- ❖ “Gozan” – “a quarry”. Gozan was a province of Assyria.

Hezekiah

5

Sennacherib invades Judah

- ❖ **2 Kings 18:13** – “fourteenth year” – Hezekiah now 39 years of age. This was also the year of his sickness unto death (see **2 Kings 20:1**; **2 Chron. 32:24**; **Isa. 38:1** and cp. **2 Kings 20:6** and **18:2**).
- ❖ “Sennacherib” – “Sin (i.e. the moon god) has multiplied the brothers”. Son of Sargon.
- ❖ “fenced cities” – According to Assyrian inscriptions he took 46 cities in all (**Isa. 36:1**).

Hezekiah

6

Hezekiah pays tribute

- ❖ **2 Kings 18:14** – “Lachish” – Had been a royal Canaanite city - one of the chief fortresses of Judah some 48 km (30 miles) S.W. of Jerusalem. It had a double wall and triple gate and was of immense strategic importance.
- ❖ “I have offended” – **RSV** - “I have done wrong, withdraw from me”. **Roth** - “I have sinned”. In his extremity Hezekiah initially capitulated to Sennacherib but it proved to be to no avail.
- ❖ “three hundred talents of silver and thirty talents of gold” – A considerable sum requiring desecration of parts of the Temple.

Hezekiah

7

Hezekiah's mistake

- ❖ **2 Kings 18:15** – This enforced desecration of the Temple Hezekiah had spent so much time and effort preparing and re-establishing must have been a distasteful task causing him to pause and consider his direction.
- ❖ **V.16** – “cut off the gold from the doors” - In his extremity Hezekiah was forced into unacceptable things such as Ahaz indulged in for other reasons (**2 Chron. 28:24**). This was a reversal of his early work, and he soon realised the folly of trying to buy Sennacherib's clemency. **Yahweh was the only One who could be trusted.**

Hezekiah

8

Preparation of defences

- ❖ **2 Chron. 32:1** – “establishment” - *emeth* - stability (the word used in **31:20** of Hezekiah's character). **Roth.** - “After these things done in faithfulness” (RSV supports). Refers to contents of **2 Chron. 29 to 31** - the reformation of Hezekiah's first year. Now 14 years later.
- ❖ “thought to win them” – **Roth.** - “and thought to break into them”.
- ❖ **V.2** – “he was purposed” – **Roth.** - “that his face was to war”. It was clear to Hezekiah that Sennacherib intended to capture Jerusalem.

Hezekiah

9

Preparation of leaders

- ❖ **2 Chron. 32:2** – “to fight against Jerusalem” - As a type of the future Russian Gog in Scripture this was a necessary element of his part in the drama (**Isa. 10:5-6; Mic. 5:5**).
- ❖ **V.3** – “princes and his mighty men” - **Roth.** - “captains and his heroes”. These were Judah's military leaders and advisors who were powerless in the face of the Assyrian challenge.

Hezekiah

10

Hezekiah's tunnel

- ❖ **2 Chron. 32:3** – “stop the waters of the fountains” - Chiefly the virgin's fountain which he had channelled by means of a conduit beneath the wall and into the pool of Siloam and then concealed it from view (**2 Kings 20:20; Isa. 7:3**).
- ❖ **V.4** – “gathered much people” - There were however some faithless detractors (**Isa. 22:15-19**), and some who relied upon Egypt (**Isa. 20:2-6, 22:1-7**), and some who rested upon their own strength (**Isa. 22:8-14**).

Hezekiah

11

Hezekiah strengthens himself

- ❖ **2 Chron. 32:4** – “brook that ran” - **Roth.** - “and the torrent that flowed”. Probably refers to the brook Kidron.
- ❖ **V.5** – “strengthened” - *chazaq* - to seize, be strong. **RSV** - “he set to the work resolutely”. **Hezekiah** = ‘Strengthened of Yah’. He knew that diligent action was required if God was to deliver them from this crisis.
- ❖ “raised up to the towers” – **Roth.** - “and carried up thereon towers”. **RSV** - “raised towers upon it”. The wall was strengthened and fortified with towers.

Hezekiah

12

Hezekiah's speaks to the heart

- ❖ **2 Chron. 32:5** – “repaired Millo” – *chazaq* - to be strong. Millo = bulwark between the Temple and king's palace (**1 Kings 11:27**).
- ❖ “darts” – *shelach* - a missile of attack, i.e. a spear.
- ❖ **V.6** – “street” - **Roth.** - “broadway”. Refers to open space near main gate of the city where soldiers could congregate.
- ❖ “spake comfortably” – *al lebab* signifying upon the heart. **Roth.** - “spake unto their heart”. **RSV** - “spoke encouragingly”.

Hezekiah

13

Hezekiah's encouraging message

- ❖ **2 Chron. 32:7** – “Be strong” - *chazaq* - to seize, to be strong. See use **V.5**.
- ❖ “courageous” - *amats* - to be alert. **Roth.** - “bold”.
- ❖ “dismayed” - *chathath* - to prostrate, hence break down.
- ❖ “for there be more with us” – **RSV** and **Roth.** - “for there is one greater with us than with him” (**Isa. 7:8-9**). Cp. Elisha's words in **2 Kings 6:16**. An exhortation of great faith and confidence in Yahweh's ability to save them.

Hezekiah

14

Hezekiah's encouraging message

- ❖ **2 Chron. 32:8** – “With him is an arm of flesh” – See **Jer. 17:5** and **Job 40:9**. Hezekiah's trust in Yahweh and dis-trust of the flesh was unsurpassed by any before or after him.
- ❖ “fight our battles” – Cp. **2 Chron. 20:15** and **Deut. 20:1-4**.
- ❖ “rested” – *camak* - to prop, to lean upon or take hold. **Roth.** - “and the people leaned upon the words of Hezekiah”.

Hezekiah

15

Rabshakeh's ultimatum

- ❖ **2 Kings 18:17-37** – “Rabshakeh” – ‘chief butler’. Delivered intoxicating words.
- ❖ Stood upon the Virgin’s Fountain with the waters of Shiloah beneath – **Isa. 8:6**.
- ❖ Met by contrasting men – Shebna (faithless); and Eliakim (faithful) – **Isa. 22**.
- ❖ Made false claims: (1) Relied on Egypt; (2) Hezekiah removed icons; (3) Sent by God.
- ❖ Ridiculed strength of defenders.
- ❖ False promise of tranquility under vine and fig tree.

Hezekiah

16

Messengers sent to Isaiah

- ❖ **2 Kings 19:1** – “sackcloth” - *saq* - a mesh, i.e. coarse loose cloth or sacking. It was worn to signify distress or self-imposed affliction (**Isa. 58:5**).
- ❖ **V.2** – “Isaiah” - “Yah is salvation”. “Amoz” - “strong”. The appearance of Isaiah is significant. To him came two men (Eliakim and Shebna) who were to be the subject of a far reaching prophecy concerning Christ as future king (**Isa. 22**), but not before he had been the suffering servant of Yahweh as foreshadowed by Hezekiah.

Hezekiah

17

Hezekiah's appeal to Isaiah

- ❖ **2 Kings 19:3** – “trouble” – *tsarah* - tightness (i.e. fig. trouble).
- ❖ “rebuke” – *towkachath* - chastisement, refutement. The greatest crisis of Hezekiah's life was upon him. Never had he been tested like this before.
- ❖ “blasphemy” – *neatsah* - scorn. Hezekiah perceived that Yahweh had been scorned.

46 cities of Judah fell to the Assyrians

Hezekiah



18

No strength without God

- ❖ **2 Kings 19:3** – “children are come to the birth” - i.e. at a critical time when strength was needed it had been expended (**Isa. 26:17-18, 66:9**). There was portent in these words too for the royal family of which Hezekiah was the head had no heir, for he had not married! This was to become the most critical issue of all when he fell sick unto death in the midst of the crisis.
- ❖ **V.4** – “reproach” - *charaph* – fig. to carp at; i.e. defame. Blasphemy and reproach against Yahweh was to Hezekiah the most important issue.

Hezekiah

19

Blasphemy – Death warrant

- ❖ **2 Kings 19:4** – “the living God” – This statement under intense pressure stands as a shining testimony to Hezekiah's faith and conviction in Yahweh.
- ❖ “will reprove the words” – *yakach* - meaning to correct, to argue, convict. Hezekiah looked to Yahweh to provide the conclusive response to Assyrian blasphemy.
- ❖ **V.6** – “have blasphemed me” – *gadaph* – sig. to hack (with words) i.e. revile. Yahweh agreed with Hezekiah's assessment.

Hezekiah

20

Isaiah's encouraging reply

- ❖ **2 Kings 19:7** – “Behold, I will send a blast upon him” – *ruach* - wind. **Roth.** - “Behold me: About to let go against him a blast”. Yahweh destroys with the breath of his mouth (see latter day Assyrian – **Isa. 30:27-31**).
- ❖ “rumour” – *shemuwah* - something heard, an announcement. Compare **Dan. 11:44** – King of north led to ruin by ‘tidings’.
- ❖ “I will cause him to fall” – There was to be Divine providential intervention in the end of “the Assyrian”. So it will be for the Russian Gog (**Isa. 31:8-9**).

Hezekiah

21

Hezekiah's prayer for deliverance

- ❖ **2 Kings 19:14** – “went up into the house” - **RSV & Roth.** - “went up to the house”.
- ❖ “spread it before the LORD” – *paras* - to break apart, disperse, i.e. lay before.
- ❖ **V.15** – “dwellest” - *yashab* - to sit, implies to dwell, remain. Hezekiah saw the invisible – **Heb. 11:27**.
- ❖ “between the cherubims” – **Roth.** - “inhabiting the cherubim”. **RSV** - “who art enthroned above the cherubim”. Contrast Hezekiah's faith with Ahaz's disbelief. A classic prayer - cp. **Matt. 6:9-10**.

Hezekiah

22

A classic prayer

- ❖ **2 Kings 19:16** – “bow down” – *natah* - to stretch, by implication to bend towards. Used in Psalms of the cries of the faithful desiring to be heard (e.g. **Ps. 17:6, 31:2, 45:10, 71:2, 86:1, 88:2, 102:2**).
- ❖ “open Yahweh thine eyes, and see” – Rhetorical. Yahweh desires His servants to approach Him with this attitude for it is glorifying to Him (**Ps. 50:15**).
- ❖ **V.17** – “destroyed” - **Roth.** - “devoted to destruction”.
- ❖ **V.19** – “thou only” – This was the real issue. Sennacherib challenged Yahweh's existence.

Hezekiah

1



"Hezekiah"

Study 6

"Hezekiah's distress, trust and deliverance"

Hezekiah

2

Harmony of the records

	2 Chron.	2 Kings	Isaiah
Hezekiah approaches Yahweh		19:1	37:1
He sends messengers to Isaiah		19:2-5	37:2-5
Yahweh's comforting reply		19:6-7	37:6-7
Rabshakeh returns to Lachish		19:8	37:8
Rumour concerning Tirhakah		19:9	37:9
Second message to Hezekiah	32:17-19	19:10-13	37:10-13
Hezekiah prays for deliverance	32:20	19:14-19	37:14-20
Isaiah's comforting reply		19:20-34	37:21-35
Hezekiah stricken with illness	32:24	20:1	38:1
He prays to be healed	32:24	20:2-3	38:2-3
15 year extension of life granted	32:24	20:4-11	38:4-8
Hezekiah's recovery & psalm of praise			38:9-22
Sennacherib and his army destroyed	32:21-23	19:35-37	37:36-38
Merodach-Baladan's embassy	32:25-31	20:12-18	39:1-7
Peace and truth in his days		20:19	39:8

Hezekiah

3

Isaiah's comforting message

- ❖ **2 Kings 19:20** – "I have heard" - i.e. Yahweh would answer favourably. To be heard again (2 Kings 20:5).
- ❖ **V.21** – "the virgin daughter of Zion" – The phrase is used by the prophets to describe Judah and Israel (Jer. 14:17, 18:13, 31:4). See Micah's prophecy at the same time (Mic. 4:8-10, 5:1-3).
- ❖ "despised" – *bazah* - disesteem. **Roth.** - "mocketh". Sennacherib's mocking would be turned back upon him by those he despised.

Hezekiah

4

Assyrian pride rebuked

- ❖ **2 Kings 19:20** – "shaken her head" – Both **Roth.** & **RSV** – "wags her head". A well known gesture of contempt and derision in Scripture (Ps. 22:7; Job 16:4).
- ❖ **V.22** – "reproached" - *charaph* - to expose, to defame. **RSV** - "mocked".
- ❖ "exalted thy voice" – *ruwn* - to be high, to rise or raise. **RSV** - "raised". **Roth.** - "lifted high". The pride of the Assyrian came before his fall (Prov. 16:18).
- ❖ "lifted up thine eyes on high" – **Roth.** - "hast proudly raised thine eyes".

Hezekiah

5

Assyrian boasts

- ❖ **2 Kings 19:23** – "sides" – **RSV** - "far recesses". **Roth.** - "recesses"; i.e. he boasted he would possess all of Lebanon.
- ❖ "cut down the tall cedars...the choice fir trees" – **RSV** - "I felled its tallest cedars...and its choicest cypresses". Symbols of the kings and powers overcome by Assyria (cp. Ezek. 31).
- ❖ "I will enter" – **RSV** & **Roth.** - "and have entered".
- ❖ "lodgings of his borders" – **RSV** - "farthest retreat".
- ❖ "the forest of his Carmel" – **RSV** - "its densest forest". **Roth.** - "its thick garden forests". Not a reference to Mt Carmel.

Hezekiah

6

The record set straight

- ❖ **2 Kings 19:25** – "Hast thou not heard" – Yahweh rebukes the Assyrian for his ignorance and temerity. **Roth.** - "Hast thou not heard - that long ago that is what I appointed". **RSV** - "I determined it long ago".
- ❖ "of ancient times that I have formed it" – *yatsar* - to press, hence to mould in a form (squeeze into shape). **Roth.** - "devised". **RSV** - "I planned from days of old". Clearly Yahweh had a purpose with Assyria from the beginning and intended to set forth in him the future work of the Russian Gog (Isa. 10:5-6, 24-27).

Hezekiah

7

The Assyrian known

- ❖ **2 Kings 19:26** – "of small power" – In the Hebrew this means "short of hand".
- ❖ "blasted" - **Roth.** - "withered". **RSV** - "blighted".
- ❖ **V.27** - "abode" - *yashab* - to sit by imp. to dwell, remain. The word used by Hezekiah of Yahweh's "dwelling" between the Cherubim (v.15).
- ❖ "rage" - *ragaz* - to quiver (with violent emotion). For so it had been – a contest between gods – one false, the other true.
- ❖ **V.28** - "tumult" - *sha'anan* - secure (bad sense = haughty). **RSV** - "arrogance". **Roth.** - "thy contempt".

Hezekiah

8

Yahweh intervenes

- ❖ **2 Kings 19:28** – "put my hook in the nose" – Cp. Ezek. 38:4 which speaks of the latter day "Assyrian". There is evidence that Sennacherib left Lachish (v.8) and went into Egypt and then returned as will Gog (Dan. 11:42-43). His army was destroyed outside Jerusalem (the type of Russia in the latter days).
- ❖ "bridle" – **Roth.** & **RSV** - "bit". For camels.
- ❖ **V.29** – "a sign" - *owth* - a signal (as a flag, beacon etc). This sign was given to Hezekiah as an assurance that redemption would surely come.

Hezekiah

9

Escape for a remnant

- ❖ **2 Kings 19:29** – “grow of themselves” – Refers to unsown crops such as vines, olives, a species of corn etc. (**Lev. 25:5**).
- ❖ “plant vineyards” – Negates Rabshakeh’s dubious promise of **2 Kings 18:31-32**.
- ❖ **V.30** – “the remnant that is escaped” – **RSV** - “surviving remnant”. Allusion to Isaiah’s prophecy concerning Shear-Jashub is possible (**Isa. 7:3**).
- ❖ “take root downward” – Compare the symbol of the vine in **Ps. 80** (especially v.9) and note the context of v.1. See also **Isa. 27:6** and **Rev. 22:16**.

Hezekiah

10

The zeal of Yahweh redeems

- ❖ **2 Kings 19:31** – “they that escape out of mount Zion” – **RSV** - “And out of Mt. Zion a band of survivors”.
- ❖ “the zeal of Yahweh of hosts” – *qinah* – jealousy, envy; rt. to be zealous (**Isa. 9:7**).
- ❖ **V.32** – “cast a bank” – **RSV** - “cast up a siege mound”.
- ❖ **V.34** – “defend” - *ganan* - to hedge about, i.e. protect (**Cp. 2 Kings 20:6**).
- ❖ “for mine own sake” - **Cp. v.16-19**.
- ❖ “for my servants David’s sake” - i.e. his covenants to David. See **Ezek. 37:24-25**.

Hezekiah

11

Hezekiah’s sickness unto death

- ❖ **2 Kings 20:1** – “In those days” - i.e. before the destruction of the Assyrian army (**Cp. 2 Kings 20:6** with **19:34**). It appears that he was struck down during the siege.
- ❖ “set thine house in order” – Commandment highlighted to Hezekiah an area of neglect in his life. Apparent he had no children (**cp. 2 Kings 20:6** with **21:1**).
- ❖ “not live” – **RSV & Roth.** - “not recover”. While the disease is not named v.7 provides a clue. Some kind of “boil” was evident.

Hezekiah

12

Hezekiah’s appeal

- ❖ **2 Kings 20:2** – “turned his face to the wall” – Hezekiah with singular purpose and without forethought makes an immediate and spontaneous response to Yahweh’s message. His was a genuine heart in tune with God and to Him he turns in his extremity.
- ❖ **V.3** – “I beseech thee” – Lit. “Oh, now”. It is always used as a cry of anguish from men in distress and occurs 13 times (**Exod. 32:31; Neh. 1:5&11; Ps. 116:4&16; 118:25; Dan. 9:4; John 1:14,42**).

Hezekiah

13

Remembered for good

- ❖ **2 Kings 20:3** – “remember” - Like Nehemiah he had done things which he knew pleased Yahweh (**Neh. 5:19**) and could seek for mercy on that basis.
- ❖ “in truth” – *emeth* - stability, fig. certainty, trustworthiness. See **Ex. 34:6**.
- ❖ “perfect heart” – *shalem* – complete, from the root, to be safe. Only king who claimed this of him self without fear of contradiction.
- ❖ “wept sore” – *gadol* - great. **RSV** - “bitterly”. **Roth.** - “wept aloud”. (**Roth.** margin. “wept with a great weeping”).

Hezekiah

14

Isaiah turned around

- ❖ **2 Kings 20:4** – “middle court” - **Roth. mgn.** - “written city, read court. In some codex both written and read city”. **Gray** - the court between the temple and the palace. **Isaiah** only had time to pass out of the king’s palace and into the open court before the temple and the word of Yahweh came to him.
- ❖ **V.5** – “captain” - *nagid* - a commander. **RSV** - “prince”.
- ❖ “third day” – Hezekiah’s healing is clearly a typical resurrection on the third day pointing forward to the greater suffering servant of Yahweh (**cp. Luke 13:32**).

Hezekiah

15

The sign of healing

- ❖ **2 Kings 20:7** – “lump of figs” – *debelah* - to press together, i.e. a cake of pressed figs. **Roth. & RSV** - “a cake of figs”. Secular history attests to the use of figs to draw septic ulcers (e.g. Pliny).
- ❖ “boil” – *shechiyn* - to burn, inflammation, i.e. an ulcer.
- ❖ **V.8** – “sign” - Contrast Ahaz offered a sign and refused it.
- ❖ **V.9** – “degrees” - *maalah* - elevation (lit. a step or grade mark). See the 15 Songs of Degrees (**Psa. 120-134**) compiled by Hezekiah - one for each year of extension.

Hezekiah

16

The Songs of Degrees

- ❖ Structured in 5 groups of 3
 - ◆ 1st – Distress
 - ◆ 2nd – Trust in Yahweh
 - ◆ 3rd – Blessing and peace in Zion
- ❖ 10 by Hezekiah – **Isa. 38:20; Cp. 2 Kings 20:8-11** – 4 by David – **Ps. 122, 124, 131, 133**; 1 by Solomon – **Ps. 127** (centre) – there are 7 either side – 5 by Hezekiah and 2 by David. In each 7 ‘Yahweh’ occurs **24 times** (once in the third of each seven) and 3 in **Ps. 127. 24 is the priestly number**.
- ❖ Background – **2 Kings 18 to 20**

Hezekiah



17 Sign in sun dial of Ahaz

- ❖ **2 Kings 20:10** – “light thing” – RSV – “easy thing”. “Easy” because it was the order of nature for the sun to “go down” (RSV – “to lengthen” Roth. “decline”).
- ❖ **V.11** – “dial” – *maalah* – this is the same word as “degrees” v.9.
- ❖ “of Ahaz” – Isaiah had offered Ahaz a sign in the “heights” (Isa. 7:11). Hezekiah is revealed as his exact opposite.

The concave inner side of the half dome shaped dial is divided into twelve parts by eleven radial lines. The rod, perpendicular to the centre, is the pointer. The shadow of the pointer falls on the radial lines as the sun moves.



Hezekiah

18 Recovery and song of praise

- ❖ Hezekiah is portrayed as the suffering servant of Yahweh; is ‘raised’ after 3 days; marries Hephzibah (“my delight is in her”); and bears the seed to “declare his generation”. Compare this Psalm with the language of Isa. 53 concerning Christ.
- ❖ **Isa. 38:10** – “cutting off” – RSV and Roth. – “noontide”. This Psalm reveals Hezekiah’s thoughts during the bleak days of his sickness.
- ❖ **V.11** – “land of the living” – Cp. Isa. 53:8.

Hezekiah

19 Hezekiah’s distress

- ❖ **Isa. 38:12** – “Mine age is departed” – *dor* – a revolution of time, i.e. an age or generation; and also a dwelling. RSV – “my dwelling is plucked up and removed from me”.
- ❖ “shepherds tent” – i.e. something easily dismantled, and ► disappears quickly.
- ❖ “with pining sickness” – Roth. & RSV – “from the loom doth he cut me off”.
- ❖ **V.13** – “I reckoned till morning” – RSV – “I cry for help until morning”.
- ❖ **V.14** – “undertake” – RSV – “be thou my security”.

Hezekiah

20 Suffering servant of Yahweh

- ❖ **Isa. 38:15** – “I shall go softly” – RSV – “All my sleep has fled because of the bitterness of my soul”.
- ❖ **V.17** – “for peace I had great bitterness” – Roth. – “Lo for well being I had bitterness” (cp. Isa. 53:5 of Christ’s experience).
- ❖ “thou hast in love” – RSV – “but thou hast held back my life”.
- ❖ “for thou hast cast all my sins behind thy back” – Yahweh would do this because of the work of Christ foreshadowed in Hezekiah (cp. Isa. 53:6).

Hezekiah

21 Deliverance in Zion

- ❖ **Isa. 38:19** – “the father to the children” – Hezekiah had no children but realised how important that role was to the purpose of God now (cp. Isa. 53:8,10).
- ❖ **V.21** – “plaister” – *marach* – to soften by rubbing or pressure, > apply as an emollient.
- ❖ **2 Kings 19:35** – “that night” – Sennacherib’s army had returned to lay siege against Jerusalem but even before preparations were made, disaster struck on the first night!
- ❖ “when they arose” – Roth. – “when men arose”; i.e. when the men of Judah arose.

Hezekiah

22 Sennacherib’s demise

- ❖ **2 Kings 19:37** – “Adrammelech” – “splendour of the king”.
- ❖ “smote him with the sword” – Fulfilment of 2 Kings 19:7. 20 years later!
- ❖ “Armenia” – Roth. – “Ararat”.
- ❖ “Esarhaddon” – “Ashur has given a brother”. He reigned from 680-669 BC and was Sennacherib’s favourite son and army commander. His ascendancy may have provided the motive for Adrammelech and Sharezer to murder their father.

Hezekiah

23 Hezekiah celebrated

- ❖ **2 Chron. 32:22** – “guided” – *nahal* – to run with a sparkle, i.e. flow. Hence to conduct, and by inference to protect, sustain. The dramatic events surrounding the overthrow of the Assyrian army surely demonstrated that Yahweh’s guidance had been with Hezekiah and his people.
- ❖ **V.23** – “gifts” – *minchah* – to apportion, i.e. bestow, tribute. Offerings of acknowledgement.
- ❖ “presents” – *migdanah* – preciousness, i.e. a gem. Sadly these were to contribute to his failure in the matter of the Babylonian embassy.
- ❖ “magnified” – *nacah* – to lift. Roth. – “exalted”. Hezekiah’s exaltation was also a test.

Hezekiah

24 Hezekiah’s pride after healing

- ❖ **2 Chron. 32:25** – “Hezekiah rendered not again according to the benefit done unto him” – RSV – “did not make return”. This is a common problem. Grateful response is what Yahweh seeks, but human pride is ever present.
- ❖ “lifted up” – *gabahh* – to soar, i.e. be lofty. The effect of Divine blessing and subsequent notoriety and prosperity was to temporarily puff up his heart with an unwarranted sense of importance.
- ❖ **V.26** – “humbled” – *kana* – to bend the knee, hence humiliate. Pride is subversive of humility when mistakes have been made. The mark of a great man is to acknowledge the mistake and to humble himself. Hezekiah was equal to the challenge.

Hezekiah

25

Judgements in abeyance

- ❖ 2 Chron. 32:26 – “pride” - *gobahh* - elation, grandeur, arrogance.
- ❖ “so that the wrath of Yahweh came not” – The wrath threatened in v.25 did not come in Hezekiah’s lifetime, because Hezekiah humbled himself. Cp. Ahab 1 Kings 21:27-29.
- ❖ V.27 – “riches and honour” – Reminiscent of Jehoshaphat who stumbled through pride and self reliance (2 Chron. 18:1).
- ❖ “pleasant jewels” – RSV - “for all kinds of costly vessels”.
- ❖ V.28 - “cotes” - *averah* - a stall.

Hezekiah

26

Hezekiah’s achievements

- ❖ 2 Chron. 32:30 – “upper watercourse” - Roth. - “upper spring of the waters”.
- ❖ “Gihon” – “a stream”. This was the Virgin’s fountain of Isa. 7:3 and 36:2. Before the Assyrian invasion Hezekiah sealed the spring and diverted its waters into the pool of Siloam by a tunnel running beneath the city wall.
- ❖ “prospered in all his works” – *Prospered* is *tsaleach* - to push forward. Hezekiah was blessed by Yahweh because he trusted in God (2 Kings 18:5-7).

Hezekiah

27

Hezekiah’s mistake

- ❖ 2 Chron. 32:31 – “Howbeit” - *ken* - set, rightly. Roth. - “Yet verily”. One mistake loomed as a dark shadow over Hezekiah’s reign.
- ❖ “the wonder” – *mopeth* - a miracle, by implication a token or omen. Roth. - “wonderful token” (v.24). Babylon the rising superpower was interested in the circumstances surrounding the defeat of the Assyrian army as well, and also Hezekiah’s recent ascent to power and wealth. They saw him as a valuable ally.
- ❖ “God left him to try him” – *nacah* - to test. RSV - “God left him to himself, in order to try him”. Yahweh did not forsake Hezekiah; He stood back from him.

Hezekiah

28

Tested by Babylon

- ❖ 2 Chron. 32:31 – “that he might know all that was in his heart” - Roth. - “to take note of all that was in his heart”. Principle of Luke 12:48.
- ❖ 2 Kings 20:12 – “Berodach-baladan” – Variation of Merodach-baladan = “Marduk has given a son” (Isa. 39:1). He welded the fractious Chaldean tribes together and conquered Babylonia, holding it against Sargon in 721 BC. Defeated by Sargon he returned as king of Babylonia in 702 BC during the reign of Sennacherib who also defeated him. Merodach-baladan’s embassy was sent shortly after his return to power in an attempt to gain assistance against Assyria in the west.

Hezekiah

29

The danger of hubris

- ❖ 2 Kings 20:13 – “hearkened unto them” – *shama* - to hear. RSV - “welcomed them”. He did more, he opened all his kingdom to their scrutiny.
- ❖ “armour” – *keliy* - apparatus (implement, utensil or weapon). RSV - “his armoury”.
- ❖ V.15 – Rebuked by Isaiah. Even in error Hezekiah is absolutely honest.
- ❖ V.18 – “sons that shall issue” – Implicit evidence that he was still childless.
- ❖ “they shall be eunuchs” – This prophecy was fulfilled (Dan. 1:3-7).

Hezekiah

30

Hezekiah submits

- ❖ 2 Kings 20:19 – “good is the word of Yahweh” – It was characteristic of Hezekiah to accept without question or complaint the Divine edict.
- ❖ “is it not good” – RSV - “for he thought, why not, if there will be peace and security in my days”. Roth. - “is it not that peace and stability there shall be in my days”. This is not selfishness but a confidence in God that he would be blessed for his trust in Him. The wrath would fall upon his posterity who would justly deserve it.

Hezekiah

31

Hezekiah’s death and burial

- ❖ 2 Chron. 32:32 – “goodness” - *chesed* - kindness, from the root to bow, i.e. to be kind. Roth. - “loving-kindnesses”.
- ❖ V.33 – “chiefest” - *maaleh* - an elevation, i.e. acclivity or platform. RSV - “ascent of the tombs”. The word has the same root as “degrees” (2 Kings 20:9-10).
- ❖ “did him honour” - *kabod* – weight; i.e. splendour. Contrast his father Ahaz – 2 Chron. 28:27 – “they brought him not into the sepulchres of the kings”.

Hezekiah

32

The lesson of Hezekiah’s life

Ps. 118:8-9 - It is better to trust in Yahweh than to put confidence in man. It is better to trust in Yahweh than to put confidence in princes.



Hezekiah