

HEZEKIAH AND ISAIAH

II Kings 20

This is a chapter characteristic of the history of Judah. Start by reminding the children of Elijah and Elisha, and telling them of the captivity of Israel to Assyria. Remind them that all the kings of Israel were wicked kings, and point out that Judah survived longer because several of its kings were good kings like Hezekiah. This is clearly pictured in the story of the prolonging of Hezekiah's life.

Doctrinal Points

The Samaritans in the New Testament were descendants of the "strangers" (foreigners) brought in to take the place of the captured people of Israel. This means that when we give up right thinking, wrong thinking takes its place, and this has long-lasting consequences.

Our good intentions cannot long survive when our minds are captivated by worldly reasoning.

External good works are not in themselves "charity."

Notes for Parents

Our lesson today is about Hezekiah, one of the good kings in Judah, the southern part of the divided kingdom. Hezekiah had tried hard to bring his people back to the worship of the Lord. He had gone further in his reforms than any king before him, but he had a greater handicap than they had had.

We know that Israel, the northern part of the land, had rebelled against the line of Solomon. After that, Judah and Israel were never on good terms with each other, but at least they were people of the same ancestry and tradition. In the early years of Hezekiah's reign in Judah, Israel was conquered by the king of Assyria, and all its people were carried away to lands in the east. They never came

back. The king of Assyria sent in people from the east to take their places. Their descendants were the Samaritans of the Gospel story, still despised as foreigners by the Jews even after five hundred years. So with Assyria in possession of Israel, Hezekiah had no protection on the north.

Assyria did try to conquer Judah also, but the Lord saved Judah by a miracle. This story is told in chapter 18.* Then Hezekiah fell sick and was about to die. The story of his prayer to the Lord and of the Lord's answer through the great prophet Isaiah is a simple one. Hezekiah was permitted fifteen more years of life. The life of each of the good kings in Judah prolonged the life of the kingdom of Judah. Every time we acknowledge our evils and try to reform, our spiritual days are lengthened: that is, we have new opportunities for spiritual progress. The sign of the shadow going back on the dial of Ahaz is a picture of this, too. We must not imagine that the Lord turned back the course of the earth with relation to the sun. A spiritual light was given which for a time did away with the shadow. Many of the shadows that seem to hover over our earthly lives disappear when we turn to the Lord for light and help.

Primary

Hezekiah's sickness, Isaiah's first prophecy to him, his prayer, and his healing, make a simple story to tell. If you have time, take up the sign given to Hezekiah. Call the children's attention to the way in which shadows move as the sun crosses the sky. If it is a sunny day, this will be easy to demonstrate by setting something up on a piece of paper in a window at the beginning of the lesson period and marking the shadow it casts, and then showing the children where the shadow is at the end of the period. They can then understand how surprising it would be if the shadow moved back. This will help to fix the story in their minds. Describe the dial (or degrees) of Ahaz and point out why Hezekiah asked that the shadow go back.

What great prophet was sent to Israel?

What prophet succeeded him?

*This story is also told, almost verbatim, in Isaiah 36 ff., and also in substance in II Chronicles 32. –Ed.

In spite of all Elisha could do, Israel went from bad to worse. Finally the Lord permitted the Assyrians to conquer it. All the people were carried away captive, and they never came back. The Assyrians brought in people from the eastern countries to take their place. The Samaritans of the New Testament were the descendants of these foreigners. When Israel was taken captive, Hezekiah was king of Judah.

Hezekiah was one of the good kings of Judah. He tried very hard to bring his people back to the worship of the Lord. He destroyed the idols the people had set up, and he did something which no king before him had done: he “removed the high places.” These were mounds on which the people had set their idols. Without the mounds it would be much harder for the people to go back to idol worship.

But Hezekiah became sick. He had a boil, and he was so sick that he was about to die. He wanted to live longer. So he prayed to the Lord.

What did Hezekiah do?

What was Isaiah’s second message?

What sign did Hezekiah ask?

How was Hezekiah cured?

Did you ever eat figs? The ones we usually have are dried, and so they are quite different from the fruit as it grows on the tree. There are a great many fig trees in the Holy Land, and we often read about them in the Bible. The fig has a great many seeds in it, but we can eat the seeds.

What sign did Hezekiah ask for?

The dial of Ahaz was a sundial, but not like the ones people sometimes have out in their gardens today. It was probably a series of steps with a pole set up near them. As the sun moved, the shadow of the pole moved over the steps, darkening one step after another. This was the king’s way of telling the time, for in those days they had no clocks or watches. The shadow always moved in the same direction, of course; so if it were to move backwards, Hezekiah would be sure the Lord was performing a miracle for him. This miracle was a sign that Hezekiah was to have more time to live

than he had expected.

Who came to him later pretending to be friends?

What foolish thing did Hezekiah do?

What did Isaiah tell him?

Junior

Use a map to show how, with Israel gone, Judah was open to attack by Assyria and later by Babylon. Stress the meaning of the sign given to Hezekiah. In taking up the last incident in the lesson, point out to them how important it is that we recognize our spiritual enemies and shut them out of our hearts, and that Babylon pictures self-love, particularly the desire to have our own way, a very powerful enemy which we all sometimes fail to recognize as such.

Even Elisha could not reform Israel. Conditions there grew steadily worse, and finally the Assyrians were permitted to conquer it. They carried away all the people into the countries to the east, and these people never came back. Many theories have been formed as to what became of their descendants, but nothing is really known. They were probably absorbed gradually into the populations of the lands where they were settled. You may sometimes see them referred to as the “lost tribes.” The Assyrians brought people from the eastern lands in their place to settle the Holy Land. Read the account in II Kings 17:24-33, 41. The descendants of these strangers were the Samaritans of the New Testament.

The rest of the Old Testament story is about Judah. Several of the kings of Judah were good kings who tried to restore the worship of the Lord. Hezekiah was one of the best of them. We want to notice particularly two of the things he did which are mentioned in chapter 18. Of all the previous good kings it is said, “Nevertheless the high places were not taken away.” From earliest times people had been in the habit of worshiping on mountains and hills, or of building up mounds or other high structures for this purpose. The idols were set up on such “high places.” But in Deuteronomy 12:10-14 we read the command to the Jews not to set up such places of worship of their own choosing after they should be settled

in the Holy Land. This command had been disobeyed. Hezekiah destroyed even these high places. Now read Numbers 21:4-9. This serpent of brass had been carefully preserved for hundreds of years, and the people had come to use it as an idol. Hezekiah destroyed this also. It takes great courage to destroy something which people worship. You remember the story of how the people were ready to kill Gideon when he destroyed their altar to Baal (Judges 6:25-32).

With Israel gone, the kingdom of Judah was unprotected on the north. Assyria, which had captured Israel, threatened Judah also. Hezekiah tried to buy them off with presents, even giving them the silver and gold from the temple, but they were not satisfied. Chapter 19 tells how the Lord sent the prophet Isaiah—the same prophet who gave his name to the book of Isaiah—to tell Hezekiah what he should do, and because Hezekiah obeyed Isaiah, the Lord saved Judah by destroying the army of the Assyrians overnight.

Then Hezekiah fell sick, and Isaiah came to him again.

What did he tell Hezekiah?

What did Hezekiah do about it?

What new message did the Lord give Isaiah for him?

What remedy did he order for Hezekiah?

What sign did Hezekiah ask for?

The dial—more accurately translated “degrees”—of Ahaz is thought to have been a column set up beside a flight of steps so that, as the sun moved, the shadow darkened one step after another. There were no clocks or watches in those days, and people told the time by various types of sundial. Of course the Lord did not make the sun turn back in its course. That would have upset the world completely. *But He did make it seem that the shadow had gone back, and this was a sign that Hezekiah’s goodness had put off the time when Judah would fall.* The Lord does not change. But when we turn from evil to good—which is like our part of the earth turning back toward the sun—the Lord can do things for us which He could not have done otherwise. It seems to us as if the Lord had changed toward us, but it is really we who have changed toward Him.

How many more years of life were granted to Hezekiah?

Hezekiah's prayer opened Hezekiah's mind so that the Lord could help him.

What new country appears in our lesson today?

What did Hezekiah do for the messengers from Babylon?

What did Isaiah tell him?

Judah was finally taken captive by Babylon. Many of its people were carried away as the people of Israel had been, but some were allowed to remain in the Holy Land, and after seventy years all of the captives who wished to return were allowed to do so. They rebuilt the temple at Jerusalem, which had been destroyed by the Babylonians, and their descendants were the Jews of the New Testament and are the Jews of today. But we must note one important thing: the ark had disappeared. It was never brought back.

Intermediate

Although the class should be given the correspondence of the specific story concerning Hezekiah, the meaning of Assyria and Babylon and the separate captivities is of more general importance for their understanding of the Bible story as a whole. This can be pointed up by reference to chapter 18 and to Hezekiah's mistake in admitting into his confidence the emissaries from Babylon.

Even Elisha was not able to stem the tide of evil in Israel. There were twelve kings after Ahab—all evil kings. When we remember that a king represents a ruling principle, we see that this pictures the fact that Israel—the intellectual part of the man—came to be governed by principles more and more false. Finally Israel was completely overcome by Assyria. In the Bible we read much about three countries: the lands of Israel, Assyria, and Egypt. The Holy Land represents the heavenly character, the religious life of a man; Judah, this life in the heart; and Israel, this life in the mind. We have learned that Egypt represents external memory-knowledges. Assyria represents the rational plane of the mind, the plane where memory-knowledges are thought about and made to serve either the Lord or self. These three “countries” in us should work together in the service of the Lord and the neighbor. They are meant to help

each other. In Isaiah 19:23 we read concerning the ideal state of man: “In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians.” And the next verses say: “In that day shall Israel be a third with Egypt and with Assyria, even a blessing in the midst of the land: Whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.” But during most of the Israelites’ history Assyria was one of their two most threatening enemies. It tried to conquer them, just as people today who reason entirely from the things they know of the natural world argue against the Bible and religion. When the mind turns away from worship of the Lord and comes more and more to accept principles developed by men as its rulers, it is false reasoning which finally carries it away completely, as Assyria did Israel.

With Israel gone, Judah was unprotected on the north. That is, when the mind becomes subject to worldly ideas, the good intentions of the heart cannot long stand. But Judah had several good kings who tried to restore worship of the Lord. Hezekiah was one of the best of these. He even destroyed the “high places,” which represent self-satisfaction and self-praise, and the brazen serpent made by Moses in the wilderness (Numbers 21:4-9) which, when it had come to be worshiped as an idol, pictures the belief that the sensual (natural affections) can be separated from the spiritual life and allowed to dominate.

Hezekiah also smote the Philistines. We remember that they picture the temptation to be satisfied with knowing what is right without doing it. It is some time since the Philistines have been mentioned in the Bible story, but we now see that they had never been fully conquered. This is an ever-present temptation.

Hezekiah also tried to rebel against the control of Assyria. In other words, the good intent of the heart tries not to be reasoned out of its attachment to the Lord. But it is soon forced to compromise. Chapter 18 tells us how Hezekiah tried to buy off the king

of Assyria by giving him the gold and silver of the temple, even to the gold which covered its doors and pillars.

Sometimes a good man, who at heart loves the religion in which he was brought up, is forced little by little to compromise with the principles of the world in which he moves. At least it seems to him that he is forced to do so in order to save anything of goodness in himself. Actually the compromise accomplishes nothing. The attacks of the enemy increase until the issue becomes clear-cut and the man is forced to make a choice between serving God and serving the world. The account of how the prophet Isaiah was sent to advise Hezekiah and of how, because Hezekiah obeyed his advice, the Lord miraculously saved Judah from the Assyrians is told in chapter 19. The Lord can save us from false reasonings if we obey the commandments of His Word.

But Hezekiah fell sick. Everyone, no matter how good, has deep inherited tendencies to evil. Hezekiah's "boil" pictures the breaking out of such a deep-seated evil. The prophet told him, as the Word says, that the disease was fatal. Then Hezekiah turned his face to the wall—the protection given him by the Lord—and his humility enabled the Lord to prolong his life. Figs picture the doing of useful works of an external kind which helps us to counteract the poison of internal evils. The turning back of the shadow on the dial pictures the prolonging of our daytimes, our good states, when we are humble (Exodus 20:12).

Then a new country, Babylon, appeared in the story and Hezekiah did not recognize it as an enemy because it came with messages which seemed to be friendly. Babylon represents "the love of dominion from the love of self," that is, the feeling that everyone should do as we tell them to do because we think we are better and wiser than anyone else. When our minds have lost their confidence in the truth which the Lord has revealed, this feeling creeps into our hearts, and we do not see clearly the distinction between good and evil. Then we are likely to accept as "friends" many things which are deeply dangerous.

The beginning of the end had come for Judah. The new enemy

gained more and more power and eventually conquered Judah and carried into captivity all of its important people. Only “the poor of the land” were left. The poor always represent the humble in heart who do not set themselves up. Do you know the first of the Blessings (Matthew 5:3)?

Basic Correspondences

- figs = good works of an external kind
 - Assyria = the rational plane
 - Babylon = the love of dominion from the love of self
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Senior

The same holds true for the Seniors as for the Intermediates with special emphasis on the last incident named. Young people need to be warned against the subtle beginnings of the love of rule which comes from self-love in the heart.

Israel had gone too far astray to be reclaimed. Its kings were all concerned only with their own glory and none of them attempted reforms. Some hundred and fifty years after the time of Elijah, Israel was conquered by Assyria and all its people were carried away captive, never to return. This is a picture of the mind wholly captivated by worldly and naturalistic reasoning. The land was settled by foreigners from the eastern countries whom the Assyrians brought in. Their descendants were the Samaritans of the New Testament story.

With Israel gone, Judah was unprotected. With the mind wholly given over to belief in the supremacy of natural reasoning and no longer accepting revealed truth, the heart becomes a prey to every evil, although “good intentions” persist. Indeed, at the very time when Israel was taken captive, Judah was under the rule of Hezekiah, the best king since Solomon. Even when the mind has ceased to defend revealed truth, there persists stubbornly in the heart a belief in God and a longing for His blessing and protection.

Hezekiah is the first king who is recorded as having removed the

“high places,” which represent thoughts of self-praise. He also destroyed the brazen serpent, which Moses at the command of the Lord had set up in the wilderness (Numbers 21:4-9) and which had been preserved and come to be worshiped as an idol. The brazen serpent, when it was first set up, pictured the divine sensuous of the Lord, through which power can be given us to overcome our sense temptations. When, however, we misunderstand and abuse the sensuous by making it an object of worship, we have allowed sense pleasures to dominate our lives. This is pictured by burning incense to the serpent. Hezekiah’s breaking it in pieces signifies the decision no longer to allow the sensuous to have such a controlling influence.

Because Hezekiah wished to obey the Lord, his people could be saved from the attack of Assyria. Chapter 19 tells this story. The Lord’s power is as great today as it ever was. No matter how overwhelming the odds seem, if we will trust in the Lord and look to His Word for direction, the enemy, like the Assyrians, will melt away in the night.

Our chapter for today is a very wonderful chapter picturing the steps by which the good heart, unprotected by an understanding of the truth, must waver between good and evil and gradually degenerate. Humility and simple obedience like Hezekiah’s can prolong spiritual health, but with “Israel” gone, “Judah” is open not only to direct attack, which one is able to recognize and resist in the Lord’s strength, but to what has been called “infiltration.” Without truth in the mind one cannot recognize evil for what it is. This is pictured in the latter part of the chapter.

Babylon represents “the love of dominion from the love of self.” This creeps up on us, often in friendly guise. For example, our friends may praise us. We do not really mean to take credit for our good deeds and various abilities, but the praise is pleasant to our natural self and we open our hearts to it, just as Hezekiah showed the messengers from Babylon all his treasures. The hells know our times of weakness, as the king of Babylon “heard that Hezekiah was sick.” The object of the “messengers” is to spy out our treasures

with a view to robbing us of them, and often we let them into our hearts without inquiring into their source and intent. We are told in II Chronicles 32:25 that after Hezekiah was cured of his illness, “Hezekiah rendered not again according to the benefit done unto him: for his heart was lifted up.” This statement is not included in the story as given in the Word, but it gives us another instance of the imperviousness of the people of Bible times which made it possible for the Lord to work miracles among them without affecting their freedom of choice. We need always to remember that without the Lord we are subject to temptation by every sort of evil and cannot always see the temptation involved. We do not fully know our own motives. Only the Lord sees us through and through. We may think we are humble and unselfish, but that very thought is one of self-praise. Babylon, once admitted into Judah, gained in power until it carried Judah away captive.

Adult

The general line which seems indicated for development with the adults is the gradual encroachment of worldly reasoning and of self-satisfaction possible even after a regenerate state has been reached. The history of the divided kingdom is the picture of this most subtle and dangerous temptation of the adult life of the church member.

Hezekiah came to the throne in Judah in the third year of Hoshea, the last king of Israel. It was in the sixth year of Hezekiah’s reign that Israel was carried away captive by Assyria, and the strangers from the eastern countries, whose descendants were to be the Samaritans of the New Testament, were brought in to resettle the land. This we recognize as a picture of the mind wholly given over to worldly ideas and reasonings. But when we have once experienced the state pictured by Solomon—the peaceful, victorious state in which our wills and our reason unite in serving the Lord—it is not so easy for our wills to change and become evil. The understanding changes more readily than the will, for better or worse, and this is pictured by the contrast between the history

of Israel and that of Judah. Israel degenerated rapidly after the separation; its sovereignty was not passed down in unbroken succession; and its kings were consistently evil. Judah, on the other hand, remained loyal to a single line throughout its history, and many of its kings were good, although some weakness and compromise were found in most of them. The people of the land were idolatrous, but the kings endeavored to serve Jehovah. This is the state of our affectional life when we still wish to be good but have allowed our minds to turn from reliance upon the Word to reliance upon human reasonings. The ruling principle in our heart, the king, for a long time remains prevailingly faithful to the Lord, but our lesser desires and affections, the people of the land, are led to follow our wandering thoughts and become more and more corrupt until the king can no longer bring them back into order.

Hezekiah was one of the most thoroughgoing reformers of all the kings of Judah. There may come a time in our lives when we have fallen so far from our best state that we shock ourselves, and we decide upon a complete about-face. Hezekiah “removed the high places, and broke the images, and cut down the groves.” He also “brake in pieces the brasen serpent that Moses had made,” “rebelled against the king of Assyria,” and “smote the Philistines.” This is a picture of a thoroughgoing self-examination. AC 2722 tells us, “In the Ancient Church holy worship was performed on mountains and in groves; on mountains, because mountains signified the celestial things of worship; and in groves, because groves signified its spiritual things.” Later, as with many other representative forms, the significance was lost sight of and the thing worshiped for itself. So they even built themselves high places and made images of their groves, turning what was originally holy into idolatry. We do this when we cling blindly to forms and phrases of worship which no longer have any meaning for us, when we make the traditional externals of worship the all of religion. The Lord said of the scribes and Pharisees, “Ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith” (Matthew 23:23). To understand the

meaning of Hezekiah's destruction of the high places read also John 4:20-23. Read the story of the origin of the brazen serpent in Numbers 21:4-9 and the reference to it in John 3:14-15. The brazen serpent properly pictures the glorified sensuous of the Lord through which we can receive power from Him to overcome our sense temptations. But the people had come to worship the brazen serpent as an idol, with no desire to correct their evils but only to keep out of trouble. In much the same way, the Christian church came to look upon the Lord's physical suffering as efficacious in itself and to believe that He would save men from the eternal consequences of their evils without any amendment of life on their part. Hezekiah also rebelled against Assyria, but he was not able to maintain his independence. Judah was saved from Assyria by a miracle performed by the Lord for Hezekiah because Hezekiah obeyed His commandment given through the prophet Isaiah. As long as we obey the Lord and trust in Him, no mere argument of the worldly reason can rob us of goodness.

But Hezekiah had previously tried to pacify the king of Assyria by giving him the gold and silver of the temple, even stripping the gold from the gates and pillars. His compromises—which picture our compromises with worldly reasoning—had weakened him greatly. So “in these days was Hezekiah sick unto death.” The sickness of the good king means that the desire to be good had almost perished. Isaiah the prophet tells Hezekiah that he is about to die. But our story shows that even at this point, if we turn to the Lord and pray humbly that our good desires may be strengthened and renewed, we have the promise of the Word—Isaiah's second message—that we can be restored. Read Isaiah 1:18, Jeremiah 18:8, and Ezekiel 18:21. The Lord does not change His mind; the change is in us. So long as we are in this world it is never too late for us to turn to the Lord and try to change our ways; and if we do, we are sure of His help.

Boils and ulcers are pictures of some evil which has been hidden in the character and now breaks out into open misconduct. At Isaiah's command a lump of figs was placed on Hezekiah's boil and

it was healed. The fig tree is the symbol of the natural man, and its fruit is natural goodness (AE 403¹⁷). When we have sunk so far that we are living in open evil, the first thing necessary is to correct the outward conduct, to do good deeds instead of bad. When we get into such a state, for example, that we find ourselves constantly saying and doing disagreeable things to others on the slightest provocation, the first remedy to apply is to force ourselves to say something pleasant instead, and to find good that we can do instead of evil. But this is only the first step, the outward reform, and it will not last. Isaiah told Hezekiah that his life should be prolonged fifteen years, and fifteen is one of the symbols for “a little.” In II Chronicles 32:25 we are told that Hezekiah did not profit by his lesson, for he “rendered not again according to the benefit done unto him; for his heart was lifted up.” If we merely reform our outward conduct and continue to cherish pride and selfishness within, we receive no permanent benefit.

The sign given Hezekiah has always interested Bible readers. Swedenborg tells us that the “steps of Ahaz” (translated “dial of Ahaz”) picture the gradual decline of the Jewish Church. As Hezekiah was a good king, its time was prolonged. We may compare this miracle with that found in Joshua 10:12-13. In AE 401¹⁸ we are assured that the sun did not actually stand still—for that would have inverted the whole order of nature—but that the people were given a light from the Lord. Even in nature we know that the sun does not actually go down: it is the earth that turns away from the sun. So it is with the Lord, who is our Sun. The Lord never turns from us, but we turn from Him. When we turn to Him again, our daytime is renewed.

The rest of the chapter shows us the beginning of the end for Judah. Babylon pictures the worst form of self-love which makes one wish to dominate everyone and everything. The desire to impose our will upon others is the direct opposite of the Lord’s love; yet this desire often comes into our hearts so gradually and in so pleasing a form that we do not recognize its evil nature until it has gained possession of us. Hezekiah’s heart was “lifted up.”

When we have done well and are enjoying the satisfactions of a good life, we are easily led to “show our treasures” to the enemy, and the love of dominion creeps in.

From the Writings of Swedenborg

Apocalypse Explained, n. 706¹⁶: “This sign was given to king Hezekiah as an attestation that the Lord would defend him and Jerusalem from the king of Assyria . . . that king signifying the perverted rational destroying all things of the church; therefore this sign represented also a new church that must be established by the Lord, but here that the time would be extended beyond that indicated to Ahaz just above; ‘bringing back the shadow that had gone down on the steps of Ahaz before the sun’ signifies a holding back of the time when this should be done, ‘the steps of Ahaz’ signifying a time, ‘here until the coming of the Lord, and the ‘shadow’ signifying the progress of time from the rising to the setting; that the shadow ‘should be brought backwards ten degrees’ signifies the extension of the time for many years still, ‘ten’ signifying many, and the ‘sun’ which should go back signifying the Lord’s coming. But this shall be further illustrated. The Lord’s coming took place when the Jewish church was at an end, that is, when there was no good or truth left in it. . . . The entire period of the duration of the Jewish church was represented by ‘the steps of Ahaz,’ its beginning by the first step, which is when the sun is in its rising, and its end by the last when it is at its setting. This makes evident that by ‘the bringing back of the shadow’ from the setting towards the rising means the extension of the time. This would take place ‘in the steps of Ahaz,’ because Ahaz was a wicked king, and profaned the holy things of the church, consequently if his successors had done the same, the end of that church would have quickly come: but as Hezekiah was an upright king the time was extended, for on that account the iniquity of that nation was not so soon to reach its consummation, that is, its end.”

Suggested Questions on the Lesson

- P. What king of Judah is our lesson about today? *Hezekiah*
- J. What happened to Israel early in his reign? *captured by Assyria*
- J. How was Judah saved from Assyria? *angel of the Lord*
- P. Who was the prophet in Judah in Hezekiah’s time? *Isaiah*
- P. When Hezekiah fell sick, what did Isaiah tell him? *you will die*
- P. What did Hezekiah do? *prayed*

- P. What new message from the Lord did Isaiah bring him? *he would live fifteen more years*
- P. What was the matter with Hezekiah? *boil (ulcer)*
- P. How did Isaiah cure him? *figs*
- J. What sign did Hezekiah ask? *shadow go back ten degrees*
- J. What king sent messengers to Hezekiah? *Babylon*
- J. What did Hezekiah show them? *all his treasures*
- J. What did Isaiah tell him? *that was foolish*
- I. How did the captivity of Israel affect Judah? *left it unprotected on north*
- S. What do (1) Assyria, and (2) Babylon, represent?
 - (1) *worldly, naturalistic thinking*
 - (2) *love of dominion from love of self*