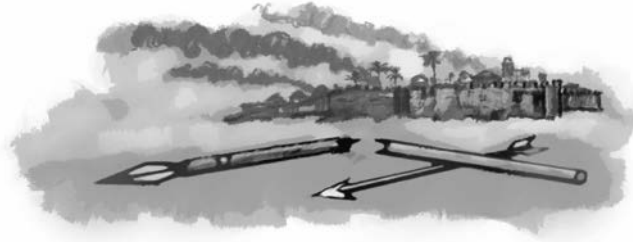


Defeat of the Assyrians



SABBATH AFTERNOON

Read for This Week’s Study: *Isa. 36:1, Isa. 36:2–20, Isa. 36:21–37:20, Isa. 37:21–38, Isaiah 38, Isaiah 39.*

Memory Text: “O LORD of hosts, God of Israel, the One who dwells between the cherubim, You are God, You alone, of all the kingdoms of the earth. You have made heaven and earth’ ” (*Isaiah 37:16, NKJV*).

A gaunt man walks barefoot with his two sons. Another family has loaded all their belongings onto an oxcart pulled by emaciated oxen. A man leads the oxen while two women sit on the cart. Less fortunate people have no cart, so they carry their possessions on their shoulders.

“Soldiers are everywhere. A battering ram smashes into the city gate. Archers on top of the ram shoot at defenders on the walls. Hectic carnage reigns supreme.

“Fast forward. A king sits grandly on his throne, receiving booty and captives. Some captives approach him with hands upraised, pleading for mercy. Others kneel or crouch. Descriptions of these scenes with the king begin with these words: ‘Sennacherib, king of the world, king of Assyria’ and continue with such expressions as ‘sat in a *nēmedu*-throne and the booty of the city Lachish passed in review before him.’ ”—John Malcolm Russell, *The Writing on the Wall* (Winona Lake, IN: Eisenbrauns, 1999), pp. 137, 138.

This series of pictures, which once adorned the walls of Sennacherib’s “Palace Without a Rival,” are now in the British Museum, and what a story they have to tell about the plight of God’s professed people!

* Study this week’s lesson to prepare for Sabbath, February 13.

Strings Attached *(Isa. 36:1)*

What happened to Judah? *(2 Kings 18:13, 2 Chron. 32:1, Isa. 36:1.)*

When faithless Ahaz died and his faithful son Hezekiah succeeded him, Hezekiah inherited a kingdom that had lost full independence. Having purchased Assyrian aid against the alliance of Syria and northern Israel, Judah was forced to continue paying “protection money” in the form of tribute to Assyria *(see 2 Chron. 28:16–21)*. When the Assyrian king Sargon II died on a distant battlefield and was succeeded by Sennacherib in 705 B.C., Assyria appeared vulnerable. Evidence from Assyrian and biblical texts reveals that Hezekiah seized this opportunity to rebel *(see 2 Kings 18:7)*, taking aggressive action as the ringleader of an anti-Assyrian revolt among the small nations in his region.

Unfortunately for him, Hezekiah had underestimated the resilience of Assyria’s might. In 701 B.C., when Sennacherib had subdued other parts of his empire, he lashed out against Syria-Palestine with devastating force and ravaged Judah.

How did Hezekiah prepare for a confrontation with Assyria? *(2 Chron. 32:1–8.)*

When Hezekiah saw that Sennacherib intended to take Jerusalem, the capital city, he made extensive preparations for a confrontation with Assyria. He strengthened his fortifications, further equipped and organized his army, and increased the security of Jerusalem’s water supply *(see also 2 Kings 20:20, 2 Chron. 32:30)*. The remarkable Siloam water tunnel, commemorated by an inscription telling how it was constructed, almost certainly dates to Hezekiah’s preparation for a potential siege.

Just as important as military and organizational leadership, Hezekiah provided spiritual leadership as he sought to boost the morale of his people at this frightening time. “But the king of Judah had determined to do his part in preparing to resist the enemy; and, having accomplished all that human ingenuity and energy could do, he had assembled his forces and had exhorted them to be of good courage.”—Ellen G. White, *Prophets and Kings*, p. 351.

If Hezekiah trusted the Lord so much, why did he put forth so much effort on his own? Did his works negate his faith? See Philippians 2:12, 13 on cooperating with God, who provides the power that is truly effective.

Propaganda *(Isa. 36:2–20)*

The rulers of Assyria were not only brutal, but they also were intelligent. Their goal was wealth and power, not simply destruction (*compare Isa. 10:13, 14*). Why use resources to take a city by force if you can persuade its inhabitants to surrender? So, while he was engaged in the siege of Lachish, Sennacherib sent his *rabshakeh*, a kind of high officer, to take Jerusalem by propaganda.

What arguments did the *rabshakeh* use to intimidate Judah? (*Isa. 36:2–20, see also 2 Kings 18:17–35, 2 Chron. 32:9–19.*)

The *rabshakeh* made some rather powerful arguments. You cannot trust Egypt to help you because she is weak and unreliable. You cannot depend on the Lord to help you because Hezekiah has offended Him by removing His high places and altars throughout Judah, telling the people to worship at one altar in Jerusalem. In fact, the Lord is on Assyria's side and told Sennacherib to destroy Judah. You don't even have enough trained men to handle 2,000 horses.

To avoid a siege in which you have nothing to eat and drink, give up now and you will be treated well. Hezekiah cannot save you, and because the gods of all the other countries conquered by Assyria have not saved them, you can be sure that your God will not save you, either.

Was the *rabshakeh* telling the truth? _____

Because there was much truth in what he was saying, his arguments were persuasive. Backing him up were two unspoken arguments. First, he had just come from Lachish, only 30 miles away, where the Assyrians were showing what happened to a strongly fortified city that dared resist them. Second, he had a powerful contingent of the Assyrian army with him (*Isa. 36:2*). Knowing the fate of armies and cities elsewhere (*including Samaria, the capital of northern Israel: 2 Kings 18:9, 10*) that had succumbed to Assyria, no Judahite would have reason to doubt that from a human point of view Jerusalem was doomed (*compare Isa. 10:8–11*). The *rabshakeh* also was right in saying that Hezekiah had destroyed various places of sacrifice in order to centralize worship at the temple in Jerusalem (*2 Kings 18:4, 2 Chron. 31:1*). But had this reform offended the Lord, who was the only hope His people had left? Would He, and could He, save them? It was up to God to answer this question!

Have you ever been in a similar situation, where, from a human standpoint, all seemed lost? What was your only recourse? If willing, be prepared to share with your class that experience, how you coped, and the ultimate outcome.

Shaken but Not Forsaken (*Isa. 36:21–37:20*)**How** did the clever oratory of the *rabshakeh* affect Hezekiah and his officials? (*2 Kings 18:37–19:4, Isa. 36:21–37:4*)

Shaken to the core and mourning in distress, Hezekiah turned to God, humbly seeking the intercession of Isaiah, the very prophet whose counsel his father had ignored.

How did God encourage Hezekiah? (*Isa. 37:5–7*)

The message was brief, but it was enough. God was on the side of His people. Isaiah predicted that Sennacherib would hear a rumor that would distract him from his attack on Judah. This was immediately fulfilled.

Temporarily frustrated, but by no means giving up for long, Sennacherib sent Hezekiah a threatening message: “ ‘Do not let your God on whom you rely deceive you by promising that Jerusalem will not be given into the hand of the king of Assyria. . . . Have the gods of the nations delivered them?’ ” (*Isa. 37:10, 12, NRSV; see also 2 Chron. 32:17*).

This time Hezekiah went straight to the temple and spread the message out before the Lord of hosts, “ ‘enthroned above the cherubim’ ” (*Isa. 37:14–16, NRSV*).

How did Hezekiah’s prayer identify what was at stake in Jerusalem’s crisis? (*Isa. 37:15–20*)

Sennacherib had pointedly attacked Hezekiah’s strongest defense: faith in his God. Rather than buckling under, Hezekiah appealed to God to demonstrate who He is, “ ‘so that all the kingdoms of the earth may know that you alone are the LORD’ ” (*Isa. 37:20, NRSV*).

Read prayerfully Hezekiah’s prayer (*Isa. 37:15–20*). What aspects about God does he focus on? What principle do we see in this prayer that can give us encouragement and strength to stay faithful in our own personal crises?

The Rest of the Story *(Isa. 37:21–38)*

According to Sennacherib, as reported in his annals, he took forty-six fortified towns, besieged Jerusalem, and made Hezekiah the Jew “a prisoner in Jerusalem, his royal residence, like a bird in a cage.”—James B. Pritchard, editor, *Ancient Near Eastern Texts Relating to the Old Testament* (Princeton, NJ: Princeton University Press, 1969), p. 288. But in spite of his penchant for propaganda as an extension of his monumental ego, neither in text nor in pictures does he claim to have taken Jerusalem. From a human point of view, this omission is amazing, given the inexorable power of Sennacherib and the fact that Hezekiah led a revolt against him. Rebels against Assyria had short life expectancies and gruesome deaths.

Scholars acknowledge that even if we did not have the biblical record, we would be compelled to admit that a miracle must have taken place. The fact that Sennacherib lined the walls of his “Palace Without a Rival” with reliefs (carved pictures) vividly depicting his successful siege of Lachish appears to be due to his need for a face-saving device. But for the grace of God, these pictures would have shown Jerusalem instead! Sennacherib did not tell the rest of the story, but the Bible does.

What is the rest of the story? *(Isa. 37:21–37.)*

In response to Hezekiah’s prayer of total faith, God sent him a message of total assurance for Judah that boils over with molten fury against the proud Assyrian king who had dared to defy the divine King of kings *(Isa. 37:23)*. Then God promptly fulfilled His promise to defend Jerusalem *(2 Kings 19:35–37; 2 Chron. 32:21, 22; Isa. 37:36–38)*.

A big crisis calls for a big miracle, and big it was. The body count was high: 185,000. So, Sennacherib had no choice but to go home, where he met his own death *(compare Isaiah’s prediction in Isa. 37:7–38)*.

“The God of the Hebrews had prevailed over the proud Assyrian. In Jerusalem the hearts of the people were filled with holy joy.”—Ellen G. White, *Prophets and Kings*, p. 361. Also, if Sennacherib had conquered Jerusalem, he would have deported the population in such a way that Judah would have lost its identity, as northern Israel did. From one perspective, then, there would have been no Jewish people to whom the Messiah could be born. Their story would have ended right there. But God kept hope alive.

What do you say to someone who, not yet believing in the Bible or the God of the Bible, asks this question: Was it fair that these Assyrian soldiers, who just happened to be born where they were, should die en masse like this? How do you, personally, understand the Lord’s actions here?

In Sickness and in Wealth *(Isaiah 38, 39)*

The events of Isaiah 38 and 39 (*2 Kings 20*) took place very close to the time God delivered Hezekiah from Sennacherib, even though the deliverance, as depicted in Isaiah 37 (*see also 2 Kings 19*) had not yet occurred. Indeed, Isaiah 38:5, 6 and *2 Kings 20:6* show that they still faced the Assyrian threat.

“Satan was determined to bring about both the death of Hezekiah and the fall of Jerusalem, reasoning no doubt that if Hezekiah were out of the way, his efforts at reform would cease and the fall of Jerusalem could be the more readily accomplished.”—*The SDA Bible Commentary*, vol. 4, p. 240.

What does the above quote tell us about how important good leadership is for God’s people?

What sign does the Lord give Hezekiah to confirm his faith? (*2 Kings 20:8–10, Isa. 38:6–8.*)

By rejecting signs offered by God (*Isaiah 7*), Ahaz had started the course of events that led to trouble with Assyria. But now Hezekiah had asked for a sign (*2 Kings 20:8*); so, God strengthened him to meet the crisis his father had brought upon Judah. Indeed, reversing the shadow on the sundial of Ahaz was possible only through a miracle.

The Babylonians studied movements of heavenly bodies and recorded them accurately. Thus, they would have noticed the sun’s strange behavior and wondered what it meant. The fact that King Merodach-baladan sent envoys at this time is no accident. The Babylonians had learned of the connection between Hezekiah’s recovery and the miraculous sign.

Now we know why God chose this particular sign. Just as He later used the star of Bethlehem to bring wise men from the East, He used a solar shift to bring messengers from Babylon. This was a unique opportunity for them to learn about the true God. Merodach-baladan spent his entire career trying to win lasting independence from Assyria. He needed powerful allies, which explains his motivation for contacting Hezekiah. If the sun itself moved at Hezekiah’s request, what could he do to Assyria?

How did Hezekiah lose an incredible opportunity to glorify God and point the Babylonians to Him? What was the result? (*Isaiah 39.*) Hezekiah, who should have been witnessing to them about the Lord, pointed, instead, to his own “glory.” What is the lesson for us?

Further Thought: “Only by the direct interposition of God could the shadow on the sundial be made to turn back ten degrees; and this was to be the sign to Hezekiah that the Lord had heard his prayer. Accordingly, ‘the prophet cried unto the Lord: and He brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz.’ Verses 8–11.”—Ellen G. White, *Prophets and Kings*, p. 342.

“The visit of these messengers from the ruler of a faraway land gave Hezekiah an opportunity to extol the living God. How easy it would have been for him to tell them of God, the upholder of all created things, through whose favor his own life had been spared when all other hope had fled! . . .

“But pride and vanity took possession of Hezekiah’s heart, and in self-exaltation he laid open to covetous eyes the treasures with which God had enriched His people. The king ‘showed them the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armor, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah showed them not.’ Isaiah 39:2. Not to glorify God did he do this, but to exalt himself in the eyes of the foreign princes.”—Pages 344, 345.

Discussion Questions:

① How is Satan like the Assyrian *rabshakeh*? Does he tell the truth when he says that you have sinned (*Zech. 3:1*)? How does God respond? (*See Zech. 3:2–5.*) What is our only hope against these accusations? (*Rom. 8:1.*)

② Does Satan stop his accusations when you are forgiven? (*See Rev. 12:10.*) After you are forgiven, when Satan goes on saying that you belong to him because of your sin, what is the nature of his accusation? (*See Deut. 19:16–21: law of a lying, malicious witness.*)

Summary: In response to the cry of a faithful king, God saved His people and showed who He is: the omnipotent King of Israel who controls the destiny of earth; not only does He destroy those who attempt to destroy His people but He also provides opportunities for others, no matter how “Babylonian,” to become His people.

Unexplainable Voice

By ANDREW MCCHESENEY, Adventist Mission

Pavlodar, a city of 300,000 people in northern Kazakhstan, isn't particularly large. But Valentina Shlee couldn't seem to find the time to make the trip across town to deliver a gift from Germany.

Valentina spent a lot of time caring for her three children. She also helped her husband make ends meet by selling homemade jam and pickles from a table on a city sidewalk. She felt badly that a gift, received in a package from her cousin Nelly, who had immigrated to Germany, was still in her house. Nelly had asked her to deliver the gift to a friend, Olga.

A month passed. One afternoon, Valentina was pausing to rest on a couch between house chores when she was startled to hear someone address her.

"Stand up, pick up the videotapes, and go to Olga," the voice said.

The voice wasn't audible. It spoke from within her.

Not sure what was happening, Valentina quickly got up, put on street clothes, picked up the gift, and headed to Olga's apartment building. As she opened the front entry door to the apartment building, she noticed that a woman entered behind her. The stranger followed her up the stairs to Olga's apartment. When Olga opened her door, she welcomed both women into her home.

Valentina wondered what was going on.

"Rosa, this is Valentina. Valentina, this is Rosa," Olga said, introducing the two women to each other. Then she turned to Rosa. "You need to talk to Valentina," she said.

Rosa began to weep. Through tears, she explained that she was facing numerous difficulties at home and had contemplated suicide. She also was seeking God, but she didn't understand what she was reading in the Bible.

"Valentina is a Christian," Olga said. "She can help you."

Valentina invited Rosa to attend Bible studies with her. Several months later, Rosa was baptized.

Valentina said the experience underscored the importance of abiding in Christ as described in John 15:7, 8, where Jesus said, "If you abide in Me, and My words abide in you, you will ask what you desire, and it shall be done for you. By this My Father is glorified, that you bear much fruit; so you will be My disciples" (NKJV).



"When you have an abiding relationship with God, He can tell you where to go and whom to talk with," Valentina said. "You can know His will."

Part of a 2017 Thirteenth Sabbath Offering helped open the first Seventh-day Adventist preschool in Valentina's hometown, Pavlodar, Kazakhstan.

Study Focus: *Isaiah 36, 37, 38****Part I: Overview***

In the first section of Isaiah 36 (*verses 1–10*), we can see that the commander of Assyria, Rabshakeh, attempts to deceive the people of Judah into believing the message from the king of Assyria. He tries to persuade the leaders of Judah not to believe in God.

Isaiah 37 shows King Hezekiah mourning over the bad news that his official brings. However, the Lord sends a message to Hezekiah, who affirms his faith in the Lord (*Isa. 37:16–20*).

According to Isaiah 38, King Hezekiah gets sick, and God informs him through the prophet Isaiah about his impending death. King Hezekiah cries out to the Lord, and the Lord answers him with a promise of an additional 15 years of life. During this hard time, Hezekiah writes a beautiful psalm in which he expresses his thoughts about God and his dark experience. Three main topics will be explored in this study: (1) In whom shall we trust? (2) Why should God be trusted? and (3) God and personal calamities.

Part II: Commentary

In Whom Shall We Trust?

Isaiah 36 to 39 include narratives detailing another military challenge that Judah faces. The event takes place during the reign of Hezekiah. Chronicles and the book of the Kings describe Hezekiah as a great reformer in terms of religious matters: “He in the first year of his reign, in the first month, opened the doors of the house of the LORD, and repaired them” (*2 Chron. 29:3*); and he said to the Levites, “Sanctify now yourselves, and sanctify the house of the LORD God of your fathers, and carry forth the filthiness out of the holy place” (*2 Chron. 29:5*). The biblical record points out that “he trusted in the LORD God of Israel; so that after him was none like him among all the kings of Judah” (*2 Kings 18:5*).

The Assyrian power has come up against Israel, and Samaria is captured because “they obeyed not the voice of the LORD their God, but transgressed his covenant” (*2 Kings 18:12*). However, the Assyrian forces “come up against all the fenced cities of Judah” (*2 Kings 18:13*), as well. It seems that hard circumstances surround good and bad people alike.

For some reason, Hezekiah rebels against Assyria, and the crisis

reaches a high point. Rabshakeh, the emissary of King Sennacherib, comes to the king of Judah with a message that contains the crux of the matter in the narrative: “In whom do you trust?” (*Isaiah 36:5, NKJV*). There are some alternatives for Hezekiah to follow: Do you trust in Egypt (*Isa. 36:6*)? Do you trust in the Lord (*Isa. 36:7*)? Or are you going to trust in the Assyrian king (*Isa. 36:8*)? The Assyrian agent explains to the leaders of God’s people his reasoning as to why it is not convenient to trust in others, but only in him.

Do not trust in Egypt because it is like “the staff of this broken reed” (*Isa. 36:6*). Do not trust in the Lord. According to Rabshakeh, “Do not let Hezekiah mislead you by saying, The LORD will save us. Has any of the gods of the nations saved their land out of the hand of the king of Assyria? . . . Who among all the gods of these countries have saved their countries out of my hand, that the LORD should save Jerusalem out of my hand?” (*Isa. 36:18, 20, NRSV*). Besides, he insists that the Lord said to him, “ ‘Go up against this land and destroy it’ ” (*Isa. 36:10, NASB*).

Finally, the emissary of Assyria persuades the representatives of Judah to trust in Assyria by making a deal with the Assyrians: “Make an agreement with me by a present,” and I will give to you “a land of corn and wine, a land of bread and vineyards” (*Isa. 36:16, 17*). If Judah agrees to that, it would have shown its disdain for God.

Why Should God Be Trusted?

It is interesting that the Assyrian emissary knows that Hezekiah trusts in the Lord. It seems that he is afraid of the faith of the monarch because he argues with the representatives of Judah not to trust in the Lord (*Isa. 36:7*): “Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us” (*Isa. 36:15*). “Beware lest Hezekiah persuade you, saying, The LORD will deliver us” (*Isa. 36:18*).

The biblical record describes the key virtue of Hezekiah: “He trusted in the LORD God of Israel; so that after him was none like him among all the kings of Judah” (*2 Kings 18:5*). So, in this moment of crisis, Hezekiah seeks the Lord and prays. His supplication is one of the most beautiful prayers in times of distress:

“O LORD of hosts, the God of Israel, who is enthroned above the cherubim, You are the God, You alone, of all the kingdoms of the earth. You have made heaven and earth. Incline Your ear, O LORD, and hear; open Your eyes, O LORD, and see; and listen to all the words of Sennacherib, who sent them to reproach the living God. . . . Now, O LORD our God, deliver us from his hand that all the kingdoms of the earth may know that You alone, LORD, are God” (*Isa. 37:16, 17, 20, NASB*).

Hezekiah’s perspective on God and his recognition of who the Lord is are noteworthy. The Lord is the true King of the world; there is no other like Him. Thus, He is the sovereign of the universe, and all kingdoms

are subdued under His will. God as Creator highlights the sovereignty of the Living God. He can deliver His people. Rabshakeh's view of God is blasphemy.

God and Personal Calamities

Isaiah 38 includes great insights into aspects of our God. He is presented as King, Creator, and Savior. He is a God interested in the national well-being of His people. At the same time, He is also a God interested in individual matters.

We see God's personal interest in Hezekiah when he gets sick: "Then Hezekiah turned his face toward the wall, and prayed unto the LORD . . . and Hezekiah wept sore" (*Isa. 38:2, 3*). And God sends a message to Hezekiah through the prophet: "Thus says the LORD, the God of your father David, I have heard your prayer, I have seen your tears" (*Isa. 38:5, NASB*).

Amid those circumstances, Hezekiah writes a psalm. It reflects what is in his heart as he undergoes his personal crisis—in this case, a terminal disease: (1) Hezekiah does not deny his condition: "I shall go to the gates of the grave" (*Isa. 38:10*). Nor does he live in denial of the temporary nature of life: "from day to night you bring me to an end" (*Isa. 38:12, NRSV*). (2) His sickness brings some periods of despondency in his life: "I moan like a dove: my eyes are weary with looking upward. . . . Behold, for peace I had great bitterness" (*Isa. 38:14, NRSV; Isa. 38:17*). (3) However, Hezekiah waits on God: "O LORD, I am oppressed; be my security . . . restore me to health and let me live!" (*Isa. 38:14, 16; NASB*); "The LORD was ready to save me" (*Isa. 38:20*). (4) He feels God has forgiven his sins: "For thou hast cast all my sins behind thy back" (*Isa. 38:17*). (5) There is no resentment against God: "It is the living who give thanks to You, as I do today" (*Isa. 38:19, NASB*). (6) And he testifies about God's faithfulness: "A father tells his sons about Your faithfulness" (*Isa. 38:19, NASB*).

Commentator John Oswalt points out some key insights regarding Hezekiah's experience that are important to consider: "There are perhaps two important theological points being made here. One of these is the reiteration of human helplessness and divine trustworthiness. Even a king is helpless before the onslaught of death. Even the most powerful are laid low in its path. Why then should we put our trust in human mortality? On the other hand, God can and will snatch a person out of the very gates of death and restore him to life. He holds the keys of life and death and will use those to our benefit. Should not such a One be trusted?"

"The second point is more implicit than explicit. But it arises in an answer to the question of why such an emphatic statement of Hezekiah's mortality and impotence should be placed here in the book. An answer which seems

obvious is that there is a conscious attempt to make it plain that Hezekiah is not the promised Messiah. Despite his ability to trust God and to lead his nation back from the brink of destruction, he is not the Child of whom Isaiah has spoken. He has embodied the trust which is essential if the nation is to serve God, but he is not the One in whom that trust is to be reposed. Of that One a fuller revelation (chapters 40–66) still lies ahead.”—*The Book of Isaiah, Chapters 1–39*, The New International Commentary on the Old Testament, p. 682.

Part III: Life Application

- 1. Whom do you trust? Sometimes, as happens during Hezekiah’s reign, our faith is put under trial, and we have the option to trust in the Lord or to trust in others. How can a crisis help you to trust in God more?**

- 2. Look at the amazing description of God in Hezekiah’s prayer in Isaiah 37. See the commentary above and read Isaiah 37:16–20. How did God answer the prayer of Hezekiah? Contemplate this verse from Isaiah in formulating your answer: “By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD. For I will defend this city to save it for mine own sake” (*Isa. 37:34, 35*).**

3. God does not look after the matters of the nation only, but on personal affairs, as well. God considers Hezekiah’s sickness and through the prophet Isaiah, sends this message: “I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years” (*Isa. 38:5*).

Life should not be taken for granted but should be treated as a gift from God. If in some moments we face some struggles in life, we need to turn our face toward “the wall” and pray unto the Lord. How does Hezekiah’s story show you that God will take care of you?
