

# 2 Kings 19 - Annals of Judah: Isaiah Assures Deliverance; Sennacherib's Threat & Hezekiah's Prayer; The Word of the Lord Concerning Sennacherib; 185,000 Slain by an Angel of the Lord

III. The Southern kingdom from the time of the Assyrian captivity to the Babylonian captivity (2 Kings 18:1—25:30)

(1) Hezekiah's reign (18:1—20:21)

(C) God delivers Judah from Sennacherib (19:1-37)

## 2 Kings 19

(C) God delivers Judah from Sennacherib (19:1-37) (Cf. Is 37:1-13)

1 Now when King Hezekiah heard *the report*, he tore his clothes, covered himself with sackcloth, and entered the house of the LORD.

1 And when King Hezekiah heard *it*, he tore his clothes, covered himself with sackcloth and entered the house of the LORD.

1 When King Hezekiah heard Eliakim's report, he tore his clothes, put on a sackcloth covering, entered the LORD's Temple,

1 And it came to pass, when king Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD.

- He put on sackcloth, coarse goats'-hair clothing that symbolized self-affliction and despair (Cf. Gen 37:34; 1 Kings 21:27; Neh 9:1; Esther 4:1-4; Dan 9:3). He then went into the temple to seek God in prayer.

2 Then he sent Eliakim, who was in charge of the household, with Shebna the scribe and the elders of the priests, covered with sackcloth, to Isaiah the prophet, the son of Amoz.

2 Then he sent Eliakim who was over the household with Shebna the scribe and the elders of the priests, covered with sackcloth, to Isaiah the prophet the son of Amoz.

2 and sent Eliakim the household supervisor, Shebna the scribe, and the elders of the priests—all of them covered in sackcloth—to Amoz's son, the prophet Isaiah.

2 And he sent Eliakim, which was over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, to Isaiah the prophet the son of Amoz.

3 And they said to him, "This is what Hezekiah says: 'This day is a day of distress, rebuke, and humiliation; for children have come to the point of birth, and there is no strength to deliver *them*."

3 They said to him, "Thus says Hezekiah, 'This day is a day of distress, rebuke, and rejection; for children have come to birth and there is no strength to *deliver*."

3 They announced to him:

"This is what Hezekiah says: 'Today is a day of trouble, rebuke, and blasphemy, because children are about to be born, but there is no strength to bring them to birth."

3 And they said unto him, Thus saith Hezekiah, This day is a day of trouble, and of rebuke, and blasphemy: for the children are come to the birth, and there is not strength to bring forth.

- The king's representatives conveyed Hezekiah's message that this was indeed a black day in Judah's history

— They were distressed, rebuked by God for their sins, and disgraced before their enemies

— A crisis had come to a head but now there was not adequate strength to resist the Assyrian invasion

— It was like a pregnant woman who finally goes into labor but cannot deliver her child for lack of strength. It seemed as if the whole nation would die.

4 Perhaps the LORD your God will hear all the words of Rabshakeh, whom his master the king of Assyria has sent to taunt the living God, and will avenge the words which the LORD your God has heard. Therefore, offer a prayer for the remnant that is left."

4 Perhaps the LORD your God will hear all the words of Rabshakeh, whom his master the king of Assyria has sent to reproach the living God, and will rebuke the words which the LORD your God has heard. Therefore, offer a prayer for the remnant that is left."

4 Perhaps the LORD your God will take note of everything that Rab-shakeh has said, whom his master the king of Assyria sent to taunt the living God, and then he will rebuke the words that the LORD your God has heard. Therefore offer a prayer for the survivors who remain."

4 It may be the LORD thy God will hear all the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God; and will reprove the words which the LORD thy God hath heard: wherefore lift up thy prayer for the remnant that are left.

- Hezekiah's hope was that God would act on behalf of His people and prove that He was the true and living God by granting a miraculous deliverance to His people

— The king called on the prophet Isaiah to pray for the small remnant of people left in Jerusalem and Judah

5 So the servants of King Hezekiah came to Isaiah.

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5 That is how the King Hezekiah's servants approached Isaiah.

5 So the servants of king Hezekiah came to Isaiah.

6 And Isaiah said to them, "This is what you shall say to your master: 'The LORD says this: "Do not be fearful because of the words that you have heard, with which the servants of the king of Assyria have blasphemed Me.

6 Isaiah said to them, "Thus you shall say to your master, 'Thus says the LORD, "Do not be afraid because of the words that you have heard, with which the servants of the king of Assyria have blasphemed Me.

6 In reply, Isaiah responded to them, "Here's how you're to report to your master: 'This is what the LORD says: "Never be afraid of the words that you have heard by which the servants of the king of Assyria have blasphemed me.

6 And Isaiah said unto them, Thus shall ye say to your master, Thus saith the LORD, Be not afraid of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed me.

- Isaiah responded to the king's request with a message of hope from the LORD. The Lord encouraged the king not to fear the blasphemous words of Sennacherib's underlings.

7 Behold, I am going to put a spirit in him so that he will hear news and return to his own land. And I will make him fall by the sword in his own land.'"

7 Behold, I will put a spirit in him so that he will hear a rumor and return to his own land. And I will make him fall by the sword in his own land.'"

7 Look! I'm going to cause an attitude to grow within him so that he'll hear a rumor and return to his own territory, where I'll make him die by the sword in his own land!'"

7 Behold, I will send a blast upon him, and he shall hear a rumour, and shall return to his own land; and I will cause him to fall by the sword in his own land.

8 Then Rabshakeh returned and found the king of Assyria fighting against Libnah, for he had heard that *the king* had left Lachish.

8 Then Rabshakeh returned and found the king of Assyria fighting against Libnah, for he had heard that the king had left Lachish.

8 So Rab-shakeh returned and found the king of Assyria at war with Libnah, because Rabshakeh had heard that the king had left Lachish.

8 So Rabshakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish.

- God's method of deliverance involved harassing and distracting the Assyrian army

— First Libnah, a town a few miles northeast of Lachish, needed Sennacherib's attention

— Then he received word that the king of Cush (to the south of Egypt) was coming to attack from the southwest, the direction opposite from Libnah and Jerusalem.

— These divinely sent diversions caused Sennacherib to suspend his siege of Jerusalem

9 When he heard *them* say about Tirhakah king of Cush, "Behold, he has come out to fight you," he sent messengers again to Hezekiah, saying,

9 When he heard *them* say concerning Tirhakah king of Cush, "Behold, he has come out to fight against you," he sent messengers again to Hezekiah saying,

9 When he heard that it was being said about King Tirhakah of Ethiopia, "Look! He has come out to attack you!" he again sent messengers to Hezekiah.

The messengers were told,

9 And when he heard say of Tirhakah king of Ethiopia, Behold, he is come out to fight against thee: he sent messengers again unto Hezekiah, saying,

- While Sennacherib was at Libnah (or perhaps Lachish) he received a report (Cf. v7) that Tirhakah, the king of Egypt, who was from Cush (modern-day southern Egypt, Sudan, and northern Ethiopia), and an ally of Hezekiah, was marching up to fight Sennacherib

10 "This is what you shall say to Hezekiah king of Judah: 'Do not let your God in whom you trust deceive you by saying, "Jerusalem will not be handed over to the king of Assyria."

10 "Thus you shall say to Hezekiah king of Judah, 'Do not let your God in whom you trust deceive you saying, "Jerusalem will not be given into the hand of the king of Assyria."

10 "This is what you are to say to King Hezekiah of Judah: 'Don't let your God in whom you trust deceive you by telling you "Jerusalem won't be turned over to the control of Assyria's king."

10 Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria.

- Sennacherib sent another warning to Hezekiah (v10-13), that led Hezekiah to pray again (v14-19)

- Somehow Sennacherib knew that the king of Judah had been told (by Isaiah) that *Yahweh* would deliver Jerusalem from the Assyrians

— He sent a message to Hezekiah not to believe this prophecy even though it looked as if the Assyrians were withdrawing

11 Behold, you yourself have heard what the kings of Assyria have done to all the lands, destroying them completely. So will you be saved?

11 Behold, you have heard what the kings of Assyria have done to all the lands, destroying them completely. So will you be spared?

11 'Look! you've heard what the kings of Assyria have done to all the lands—they completely destroyed them! Will you be spared?

11 Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly: and shalt thou be delivered?

- He boasted of previous victories in all the surrounding countries. His armies had destroyed many of them completely. Surely Jerusalem would not be spared, he claimed.

— None of the gods of the defeated peoples had been able to deliver them, had they?

Sennacherib obviously granted the Lord no greater respect than the idols of the nations.

12 Did the gods of the nations which my fathers destroyed save them: Gozan, Haran, Rezeph, and the sons of Eden who *were* in Telassar?

12 Did the gods of those nations which my fathers destroyed deliver them, *even* Gozan and Haran and Rezeph and the sons of Eden who *were* in Telassar?

12 Did the gods of those nations whom my ancestors destroyed deliver them, including Gozan, Haran, Rezeph, and Eden's descendants in Telassar?

12 Have the gods of the nations delivered them which my fathers have destroyed; as Gozan, and Haran, and Rezeph, and the children of Eden which were in Thelasar?

- To reinforce his warning, the Assyrian king mentioned 10 cities and nations, five of which had not been referred to previously

— Gozan was located on the Habur River east of Haran, the town where Abraham lived for some time

— Rezeph was probably Rusafah (or Risafe) northeast of Palmyra and south of Haran

— Eden was a small kingdom in the Euphrates basin west of the Balikh River, and Tel Assar was one of the cities in this area

13 Where is the king of Hamath, the king of Arpad, the king of the city of Sepharvaim, and of Hena and Ivvah?"

13 Where is the king of Hamath, the king of Arpad, the king of the city of Sepharvaim, and of Hena and Ivvah?"

13 Where is the king of Hamath, the king of Arpad, the king of the city of Sephar-vaim, the king of Hena, or the king of Ivvah?"

13 Where is the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah?

**14** Then Hezekiah took the letter from the hand of the messengers and read it, and he went up to the house of the LORD and spread it out before the LORD.

**14** Then Hezekiah took the letter from the hand of the messengers and read it, and he went up to the house of the LORD and spread it out before the LORD.

**14** Hezekiah took the messages from the couriers, read them, went up to the LORD's Temple, and laid them out in the presence of the LORD.

**14** And Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up into the house of the LORD, and spread it before the LORD.

- Then the king had received and read Sennacherib's message which had been carried to him by messengers (Cf. v9) he returned to the temple to pray again (Cf. v1)

— Spreading the letter before the LORD, Hezekiah addressed Him as Israel's God, whose throne was the "mercy seat" on the ark of the covenant. God had said He would dwell between ("in the midst of") the cherubim in a unique sense (1 Sam 4:4; 2 Sam 6:2; 1 Chr 13:6).

15 Hezekiah prayed before the LORD and said, "LORD, God of Israel, enthroned *above* the cherubim, You are the God, You alone, of all the kingdoms of the earth. You have made heaven and earth.

15 Hezekiah prayed before the LORD and said, "O LORD, the God of Israel, who are enthroned *above* the cherubim, You are the God, You alone, of all the kingdoms of the earth. You have made heaven and earth.

15 Then Hezekiah prayed in the presence of the LORD, "LORD God of Israel! You live between the cherubim! You alone are the God of all the kingdoms of the earth. You have fashioned the heavens and the earth.

15 And Hezekiah prayed before the LORD, and said, O LORD God of Israel, which dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth.

16 Incline Your ear, LORD, and hear; open Your eyes, LORD, and see; and listen to the words of Sennacherib, which he has sent to taunt the living God.

16 Incline Your ear, O LORD, and hear; open Your eyes, O LORD, and see; and listen to the words of Sennacherib, which he has sent to reproach the living God.

16 Turn your ear, LORD, and listen! Open your eyes, LORD, and observe! Listen to the message sent by Sennacherib to insult the living God!

16 LORD, bow down thine ear, and hear: open, LORD, thine eyes, and see: and hear the words of Sennacherib, which hath sent him to reproach the living God.

- His prayer included a recognition of God's sovereignty (v15), mention of the defiance of the Assyrians (v16-18), and a request for deliverance (v19)

— The king recognized that God is a Spirit, not a piece of wood or stone (Cf. 2 Kings 19:18). He alone (Cf. v19) was the real Ruler of Judah, the Sovereign over all the kingdoms of the earth including Assyria, and the all-powerful Creator of heaven and earth.

— Hezekiah besought God to listen carefully to what he would say and to view closely what was happening. He then reported Sennacherib's blasphemous insults.

17 It is true, LORD; the kings of Assyria have laid waste the nations and their lands,

17 Truly, O LORD, the kings of Assyria have devastated the nations and their lands

17 Truly, LORD, the kings of Assyria have devastated nations and their territories,

17 Of a truth, LORD, the kings of Assyria have destroyed the nations and their lands,

18 and have hurled their gods into the fire; for they were not gods, but *only* the work of human hands, wood and stone. So they have destroyed them.

18 and have cast their gods into the fire, for they were not gods but the work of men's hands, wood and stone. So they have destroyed them.

18 throwing their gods into the fire, since they weren't gods but rather were the product of men's handiwork—wood and stone. And so they destroyed them.

18 And have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone: therefore they have destroyed them.

19 But now, LORD our God, please, save us from his hand, so that all the kingdoms of the earth may know that You alone, LORD, are God."

19 Now, O LORD our God, I pray, deliver us from his hand that all the kingdoms of the earth may know that You alone, O LORD, are God."

19 Now, LORD our God, I'm praying that you will deliver us from his control, so that all the kingdoms of the earth may know that you alone, LORD, are God!"

19 Now therefore, O LORD our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou art the LORD God, even thou only.

- Hezekiah appealed to the living God to deliver His people from Sennacherib's hand.

Hezekiah believed He could; this was a prayer of faith.

- The objective of the king's petition was God's glory, not primarily his own survival. He asked God to vindicate Himself and to demonstrate that He was not just an impotent idol so that the whole world would acknowledge Him.

— Hezekiah's petition is one of the finest prayers in Scripture

**20** Then Isaiah the son of Amoz sent *word* to Hezekiah, saying, "This is what the LORD, the God of Israel says: 'Because you have prayed to Me about Sennacherib king of Assyria, I have heard *you*.'

20 Then Isaiah the son of Amoz sent to Hezekiah saying, "Thus says the LORD, the God of Israel, 'Because you have prayed to Me about Sennacherib king of Assyria, I have heard *you*.'

20 Then Amoz's son Isaiah sent word to Hezekiah, "This is what the LORD, the God of Israel says: 'Because you have prayed to me about King Sennacherib of Assyria, I have listened.'"

20 Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith the LORD God of Israel, That which thou hast prayed to me against Sennacherib king of Assyria I have heard.  
- The Lord's answer to Hezekiah's request (v15-19) came through Isaiah, and was delivered to the king by a messenger  
— God assured Hezekiah that his prayer had been heard. God then announced a message of judgment against Sennacherib for his blasphemy.

21 This is the word that the LORD has spoken against him: 'She, the virgin daughter of Zion, has shown contempt for you *and* mocked you; She, the daughter of Jerusalem, has shaken *her* head behind you!

21 This is the word that the LORD has spoken against him: 'She has despised you and mocked you, **The virgin daughter of Zion**; She has shaken *her* head behind you, The daughter of Jerusalem!

21 "This is what the LORD has spoken against him: 'She despises and mocks you, this virgin daughter of Zion! Behind your back she shakes her head, this daughter of Jerusalem!

21 This is the word that the LORD hath spoken concerning him; The virgin the daughter of Zion hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.

- The first part of God's answer (v20-28) gave the reason for His judgment on Sennacherib  
— The figurative, poetic language was probably used to stress the importance and divine source of the answer

- "...The virgin daughter of Zion" - suggests that Jerusalem had never been conquered since it had passed into Israelite control

— Jerusalem would despise and mock Sennacherib, shaking her head as the Assyrian king fled from her

22 'Whom have you taunted and blasphemed? And against whom have you raised *your* voice, And haughtily raised your eyes? Against the Holy One of Israel!

22 'Whom have you reproached and blasphemed? And against whom have you raised *your* voice, And haughtily lifted up your eyes? Against the Holy One of Israel!

22 Who are you reproaching and blaspheming? Against whom have you raised your voice? And against whom<sup>8</sup> have you lifted up your eyes in arrogance? Against the Holy One of

Israel!

22 Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Israel

- Sennacherib had raised his insulting voice in blasphemy and pride, not against the city but against her God, the Holy One of Israel

— This was his great sin and his undoing. He and his messengers had insulted the Lord by claiming their victories were a result of their own might.

23 'Through your messengers you have taunted the Lord, And you have said, "With my many chariots I went up to the heights of the mountains, To the remotest parts of Lebanon; And I cut down its tall cedars *and* its choicest junipers. And I entered its farthest resting place, its thickest forest.

23 'Through your messengers you have reproached the Lord, And you have said, "With my many chariots I came up to the heights of the mountains, To the remotest parts of Lebanon; And I cut down its tall cedars *and* its choice cypresses. And I entered its farthest lodging place, its thickest forest.

23 By your messengers you have insulted the LORD. You have claimed, "With my many chariots I ascended the heights of the mountains, including the remotest regions of Lebanon; I cut down its tall cedars and the best of its cypress trees. I entered its most remote lodging place and its most fruitful<sup>9</sup> forest.

23 By thy messengers thou hast reproached the Lord, and hast said, With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down the tall cedar trees thereof, and the choice fir trees thereof: and I will enter into the lodgings of his borders, and into the forest of his Carmel.

24 "I dug *wells* and drank foreign waters, And with the soles of my feet I dried up All the streams of Egypt."

24 "I dug *wells* and drank foreign waters, And with the sole of my feet I dried up All the rivers of Egypt."

24 I myself dug for and drank foreign water. With the sole of my foot I dried up all the streams of Egypt!"

24 I have digged and drunk strange waters, and with the sole of my feet have I dried up all the rivers of besieged places.

- Sennacherib boasted that he had dug up many foreign lands and had taken for himself what satisfied him at their expense. He had done this to the Southern Kingdom of Judah, here referred to figuratively as Egypt.

25 'Have you not heard? Long ago I did it; From ancient times I planned it. Now I have brought it about, That you would turn fortified cities into ruined heaps.

25 'Have you not heard? Long ago I did it; From ancient times I planned it. Now I have brought it to pass, That you should turn fortified cities into ruinous heaps.

25 'Didn't you hear? I determined it years ago! I planned this from ancient times, and now I've brought it to pass, to turn fortified cities into piles of ruins

25 Hast thou not heard long ago how I have done it, and of ancient times that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste fenced cities into ruinous heaps.

- Addressing Sennacherib in this prophecy, God said that the king was not responsible for Assyria's success

— Instead God had ordained planned, and brought to pass all that had happened (Cf. Is 10:5). The fortified cities were those the Assyrians had destroyed.

26 'Therefore their inhabitants were powerless, They were shattered and put to shame. They were *like* the vegetation of the field and the green grass, *Like* grass on the housetops that is scorched before it has grown.

26 'Therefore their inhabitants were short of strength, They were dismayed and put to shame; They were as the vegetation of the field and as the green herb, As grass on the housetops is scorched before it is grown up.

26 while their inhabitants, lacking strength, stand dismayed and confused. They were like vegetation out in the fields, and like green herbs— just as grass that grows on a housetop dries out before it can grow.

26 Therefore their inhabitants were of small power, they were dismayed and confounded; they were as the grass of the field, and as the green herb, as the grass on the housetops, and as corn blasted before it be grown up.

27 'But I know your sitting down, Your going out, your coming in, And your raging against Me.

27 'But I know your sitting down, And your going out and your coming in, And your raging against Me.

27 'But when you sit down, when you go out, and when you come in, I'm aware of it!

27 But I know thy abode, and thy going out, and thy coming in, and thy rage against me.

28 'Because of your raging against Me, And because your complacency has come up to My ears, I will put My hook in your nose, And My bridle in your lips, And I will turn you back by the way by which you came.

28 'Because of your raging against Me, And because your arrogance has come up to My ears, Therefore I will put My hook in your nose, And My bridle in your lips, And I will turn you back by the way which you came.

28 Because of your rage against me, your complacency has reached my ears. I'll put my hook into your nostrils and my bit into your mouth. Then I'll turn you back on the road by which you came.'

28 Because thy rage against me and thy tumult is come up into mine ears, therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

- The hook and the bridle, which portray catching a fish and controlling a horse, are uniquely appropriate

— On some ancient monuments the Assyrian conquerors pictured themselves as leading their captives with a line that passed through rings that had been placed in the victims' noses

— God promised to do to them as they had done to others. He would lead them back from where they had come and reduce them to their former humble state.

**29** 'Then this shall be the sign for you: you will eat this year what grows of itself, in the second year what grows by itself, and in the third year sow, harvest, plant vineyards, and eat their fruit.

**29** 'Then this shall be the sign for you: you will eat this year what grows of itself, in the second year what springs from the same, and in the third year sow, reap, plant vineyards, and eat their fruit.

**29** "This will serve as a sign for you: you'll eat this year from what grows by itself, in the second year what grows from that, and in the third year you'll sow, reap, plant vineyards, and enjoy their fruit.

**29** And this shall be a sign unto thee, Ye shall eat this year such things as grow of themselves, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof.

- Through Isaiah God then promised Hezekiah a sign that these predictions (v26,28) would indeed come to pass. The sign was a near-future miracle that would confirm the fulfillment of the more distant aspects of the prophecy.

— For two years the people of Jerusalem would be able to eat the produce of their land. It would not be stolen by the Assyrians who would have lived off the land if they had returned to besiege the capital.

— The Judeans had not been able to plant crops outside the city walls because of the Assyrians' presence. But God promised that He would feed them for two years by causing

the seed that had been sown naturally to grow up into an adequate crop. The third year people could return to their normal cycle of sowing and reaping.

— This was a blessing of fertility for trust and obedience (Cf. Deut 28:33)

30 The survivors that are left of the house of Judah will again *take* root downward and bear fruit upward.

30 The surviving remnant of the house of Judah will again take root downward and bear fruit upward.

30 Those who survive from Judah's household will again put down deep roots and bear fruit extensively,

30 And the remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward.

31 For out of Jerusalem will go a remnant, and survivors out of Mount Zion. The zeal of the LORD will perform this.

31 For out of Jerusalem will go forth a remnant, and out of Mount Zion survivors. The zeal of the LORD will perform this.

31 because a remnant will go out from Jerusalem, and survivors from Mount Zion. The zeal of the LORD will bring this about."

31 For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the LORD of hosts shall do this.

- This provision of multiplied food was further designed to illustrate God's plan to multiply miraculously the people of Judah who had been reduced to small numbers

— Sennacherib claimed to have taken 200, 150 prisoners from Judah. However, though Judah seemingly might cease to be a nation through attrition, God promised to revive it.

— Like the crops, a remnant of people would take root and bear fruit, that is, be established and prosperous. God's zeal on behalf of His people would perform this (Cf. Is 9:7).

**32** 'Therefore this is what the LORD says about the king of Assyria: "He will not come to this city nor shoot an arrow there; and he will not come before it with a shield nor heap up an assault ramp against it.

**32** 'Therefore thus says the LORD concerning the king of Assyria, "He will not come to this city or shoot an arrow there; and he will not come before it with a shield or throw up a siege ramp against it.

**32** "Therefore this is what the LORD says concerning the king of Assyria: 'Not only will he not approach this city or shoot an arrow in its direction, he won't approach it with so much as a shield, nor will he throw up a siege ramp against it.

**32** Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it. - Sennacherib's fate was then revealed. He would not forcefully take Jerusalem, besiege it, or even shoot an arrow against it.

33 By the way that he came, by the same he will return, and he shall not come to this city," declares the LORD.

33 By the way that he came, by the same he will return, and he shall not come to this city," declares the LORD.

33 He'll return on the same route by which he came—he won't come to this city,' declares the LORD.

33 By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.

34 'For I will protect this city to save it for My own sake, and for My servant David's sake.'"

34 'For I will defend this city to save it for My own sake and for My servant David's sake.'"

34 'I will defend this city and preserve it for my own reasons, and because of my servant David.'"

34 For I will defend this city, to save it, for mine own sake, and for my servant David's sake. - God promised to defend Jerusalem and save it from Sennacherib's wrath. He would do this for two reasons:

(1) For the sake of His own reputation (Cf. v19)

(2) Because of His promise to His servant David (Cf. 1 Kings 11:13)

**35** Then it happened that night that the angel of the LORD went out and struck 185,000 in the camp of the Assyrians; and when *the rest* got up early in the morning, behold, all of the 185,000 were dead.

**35** Then it happened that night that the angel of the LORD went out and struck 185,000 in the camp of the Assyrians; and when men rose early in the morning, behold, all of them were dead.

**35** That very night, the angel of the LORD went out to the camp of the Assyrian army and killed 185,000 men. Early the next morning, when the army of Israel arose, all 185,000 soldiers were dead.

**35** And it came to pass that night, that the angel of the LORD went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses.

- That very night, while the Assyrian army lay sprawled across the Judean countryside, the Angel of the LORD executed 185,000 of their soldiers

— A prophecy for this was given in Is 17:14-16; the fulfillment is also given in Is 37:36-38

36 So Sennacherib the king of Assyria departed and returned *home*, and lived at Nineveh.

36 So Sennacherib king of Assyria departed and returned *home*, and lived at Nineveh.

36 As a result, King Sennacherib of Assyria left and returned to Nineveh where he lived.

36 So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.

37 Then it came about, as he was worshiping in the house of Nisroch his god, that Adrammelech and Sharezer killed him with the sword; and they escaped to the land of Ararat. And his son Esarhaddon became king in his place.

37 It came about as he was worshiping in the house of Nisroch his god, that Adrammelech and Sharezer killed him with the sword; and they escaped into the land of Ararat. And Esarhaddon his son became king in his place.

37 Later on, as he was worshiping in the temple of his god Nisroch, Adrammelech and Sharezer killed him with a sword and fled into the territory of Ararat. Then Sennacherib's son Esarhaddon became king in his place.

37 And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword: and they escaped into the land of Armenia. And Esarhaddon his son reigned in his stead.

- Years later (in 681 BC) Sennacherib was worshiping in the temple of his god Nisroch. The temple was probably in Nineveh, Assyria's capital.

— There the king fell prey to the plot of assassins, two of his own sons

— Ironically, his god was not able to deliver him even in its temple

— The murdering sons fled to the land of Armenia, about 300 miles north of Nineveh

— Another son, Esarhaddon (681-669 BC), succeeded Sennacherib as king. Esarhaddon states that his brothers slew Sennacherib in a plot to gain the throne. Ashurbanipal (688–626 BC) states that he slew those who slew Sennacherib, his grandfather. Thus the word of the Lord (v7) came to pass.