**“Insights into Isaiah”—Chapters 36-37**

**Chapter 36--A Demoralizing Attack on Faith**

**Prelude:** **Isaiah gives us very little history concerning his own personal life. We know he served under the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, all kings of Judah. In Isaiah 6, he records his personal call and commission. The northern kingdom of Israel had already been carried away into captivity, and in Chapter 36, Assyria, the biggest kingdom in the world, was parked on the doorstep of Jerusalem, ready to pounce. The historical chapters, 36-39, offer the reader a chronological interlude which occurred during the ministry of Isaiah. They leave the high plateau of prophecy and drop down to verify the past. Even the language form is unique. It is couched in the avenue of prose, rather than poetry. The prophet himself tends to stand in the shadow as he tells the story of his people and as he points through the centuries to Another who would be coming to be “The Light of the World.” The third, final, section of Isaiah, chapters 40-66, returns to the former poetic form, but still is in contrast to the first division. While in the first portion we had judgment and the righteous government of God, in the last section we experience the grace of God, the suffering, and the glory which will follow. Grace and glory abound, seen in the opening “Comfort Ye,” which sets the mood and tempo for the “real beauty of redemption.” John 1:23, Luke 4:17-21, and Acts 8, where Philip led the Ethiopian to Christ, are glaring examples of the “Gospel of Isaiah.”**

**It is possible that Isaiah was from the lineage of David, although that is difficult to prove. And, the reference in Hebrews 11:37 to one “sawn asunder,” seems to give a glimpse of his final outcome. There are sixty-six direct quotations from Isaiah in the New Testament, with another 20 or so allusions to his writing. Twenty of the twenty-seven N. T. books have direct quotations from this “major” prophet.**

**Whereas the New Testament presents the Lord Jesus Christ as its central theme, by the same token Isaiah presents the Lord Jesus Christ as it focus, as well. Isaiah has been called the “fifth evangelist,” and the Book of Isaiah has been called the “fifth gospel.” Front and center are Christ’s virgin birth, His character, His life, His death, His resurrection, and His second coming, all presented in Isaiah’s clear, beautiful and definitive penning.**

These next chapters are in “effect,” the pivot on which this entire book turns, and often is called the “bridge between Isaiah’s two halves.” This begins a four-chapter section different than the prophecies recorded before or after. Isaiah 36 and 37 describe the Lords work against the Assyrian threat. Isaiah 38 and 39 describe the response to the Babylonian threat. This is history at its best, not a lackluster recital of statistics and dates, but an account which enables us to sense the haughty arrogance of the Assyrians and the chilling clutch of despair at the hearts of the Israelites. The first 35 chapters of Isaiah are the heaviest rendering of his writing. This historical, narrative insert parallels **2 Kings 18:13-21:26**; this segment is so close to this that many believe that Isaiah wrote the part of 2 Kings**. 2 Chronicles 32-33** are also very similar. ***We know from*** [***2 Chronicles 32:32***](http://www.biblestudytools.com/2-chronicles/32-32.html) ***that Isaiah wrote the acts of Hezekiah***. Ahaz, a bad king, is succeeded by Hezekiah who tore down idols and groves and re-established worshiped in Jerusalem. Hezekiah is eminently afraid of Sennarachib (his name means “sin multiplies his brothers,” “sin” meant the “moon god,” with the symbol of “the crescent moon,”) and his attacking army. The roots of Sennarcherib are in today’s Muslim religion. Chapter 31 foreshadows this chapter. 715 B.C., Hezekiah began his reign. After the fall of northern kingdom in 722 B.C., Assyria was a thorn in Judah’s side.

1. **Compare Isaiah 31 as a foreshadowing of this chapter.**
	1. **Review Isaiah 31:8-9 as the prophecy for this section.** “Then Assyria shall fall by a sword not of man, and a sword not of mankind shall devour him. But he shall flee from the sword, and his young men shall become forced labor. 9He shall cross over to his stronghold for fear, and his princes shall be afraid of the banner,” Says the Lord, Whose fire *is* in Zion And whose furnace *is* in Jerusalem.”
2. **Who is Hezekiah?** One of the five great kings of Judah (Asa, Jehoshaphat, Joash, Hezekiah, and Josiah). Son of Ahaz, who was not a very good king.
	1. **Refer to 2 Chronicles 29:1-2, “**Hezekiah began to reign when he was five and twenty years old, and he reigned nine and twenty years in Jerusalem. **And his mother's name was Abijah, the daughter of Zechariah**.2and he did that which was right in the sight of the Lord, according to all that David his father had done.3He in the first year of his reign, in the first month, opened the doors of the house of the Lord, and repaired them.”
	2. **Did Hezekiah try to bribe Sennarachib in 2 Kings 18:13-16? Why?**
	3. **With the exception of David and Solomon, no king of Judah is given more commendation than King Hezekiah. Eleven chapters in the Bible focus on him. Reference: 2 Kings 18-20, 2 Chronicles 29-32, Isaiah36-39.**
	4. **See 2 Kings 18:5-6, “**He trusted in the Lord God of Israel; **so that after him was none like him among all the kings of Judah, nor any that were before him**.6For he clave to the Lord, and departed not from following him, but kept his commandments, which the Lord commanded Moses.”
	5. **Review 2 Chronicles 31:20-21, “**And thus did Hezekiah throughout all Judah, and wrought that which was good and right and truth before the Lord his God. 21And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, **he did it with all his heart**, and prospered.”
3. **Who is Rabshakeh?** General of the armies of Assyria. Actually, it is a title, not a name. It describes the field commander for the Assyrian army, who represented the Assyrian King Sennacherib. Rabshakeh, an Assyrian title, possibly originally chief cup-bearer, but by this time some high officer of state.
4. **Who is the King of Assyria at this point?** Sennacherib
5. **What year is this scene? See 2 Kings 18:13-27 and 2 Chronicles 32:1-19**. In the fourteenth year of King Hezekiah: This is about the years 700 b.c., during the reign of the godly King Hezekiah of Judah. This Assyrian invasion has been the broad background for much of the Isaiah’s prophecy in Isaiah chapters 1 through 35. Now, Isaiah gives us a historical record of what happened during the time he prophesied about.
6. **It seems that Sennacherib has defeated most vital cities in Judah**. **Does this add to the fear of the people of Judah and Hezekiah?**
	1. **As this chapter begins, where is the Assyrian army focused?** Jerusalem…..coming from Lachish. Then the king of Assyria sent the Rabshakeh with a great army from Lachish to King Hezekiah at Jerusalem.
	2. **Where is Lachish**? It is 26 miles s.w. of Jerusalem and appears to have been one of the last of Judah’s cities to fall to Sennarachib. Its strategic location seems to have been of great concern to Judah; Lachish has become the field capital of Assyria, the real capital is Nineveh.
7. **Review Isaiah 7:16-17 and 8:3-4**. The Assyrian army swept down from the north, conquering Syria and Israel, as Isaiah prophesied in [Isaiah 8:3-4](http://www.studylight.org/desk/index.cgi?q1=Isaiah+8:3-4&t1=en_nas) and many other passages. The Assyrian army then **came up against all the fortified cities of Judah and took them**, as Isaiah prophesied in [Isaiah 7:16-17](http://www.studylight.org/desk/index.cgi?q1=Isaiah+7:16-17&t1=en_nas).
8. **What was the purpose of Rabshakeh coming to Jerusalem**? This is the title of the chief officer under the king, sent to intimidate Jerusalem.
	1. **Who met him**? And Eliakim the son of Hilkiah, who was over the household, Shebna the scribe, and Joah the son of Asaph, the recorder, came out to him. They are commissioned by Hezekiah to receive the enemy.
	2. **Where did he stand**? **Why this location?** And he stood by the aqueduct from the upper pool, on the highway to the Fullers Field.
	3. **Why does Assyria want to conquer Jerusalem**? At the time of [Isaiah 36:1-3](http://www.studylight.org/desk/index.cgi?q1=Isaiah+36:1-3&t1=en_nas), the Assyrian army has conquered the both Syria and northern kingdom of Israel, and has devastated the countryside and **fortified cities** of Judah. All that remains is Jerusalem, and if the Assyrians conquer her, then Judah is destroyed as a nation just as Syria and Israel were. These were the desperate times of King Hezekiah.
9. **Re-state the speech by Rabshakeh in verses 4-10? HIS SPEECH IS A CLASSIC EXAMPLE OF SATANIC ART OF SOWING DOUBT AND UNBELIEF THROUGH SUBTLY TWISTING THE TRUTH, OFTEN USING GOD’S OWN LAWS IN A TWISTED FASHION.**
	1. **Discuss his references to “trusting God.”**
	2. **Verse 5b, “Now, in whom do you trust?” seems to be a rhetorical question. Can it apply to our situation in modern times?**
	3. **Talk about the reference of Judah’s alliance with Egypt in verse 6. Why did Hezekiah make an alliance with Egypt? Review Isaiah 19:11-17 20:1-6, 30:1-7.** Hezekiah trusted in the wrong place…Egypt instead of God. As a prophet, Isaiah did everything he could to discourage Hezekiah and the leaders of Judah from putting their trust in Egypt ([Isaiah 19:11-17](http://www.studylight.org/desk/index.cgi?q1=Isaiah+19:11-17&t1=en_nas), [20](http://www.studylight.org/desk/index.cgi?q1=Isaiah+19:20&t1=en_nas):1-6, 30:1-7). The Lord wanted Judah to trust Him instead of Egypt.
	4. **Read verse 7.** **Does it appear that Rabshakeh misunderstood the altars that were destroyed by Hezekiah?**
		1. **Is he implying that God is mad at Judah because the “false idol” altars are removed?** Yes, he did not understand that the one true God was not the author of the idol worship of the false prophets and “religiosity” of King Ahaz and previous kings of Israel/Judah.
		2. **See 2 Kings 18:3-4.** Rabshakeh knew that King Hezekiah had implemented broad reforms in Judah, including the removal of the *high places* ([2 Kings 18:3-4](http://www.studylight.org/desk/index.cgi?q1=2%20Kings+18:3-4&t1=en_nas)).
		3. **What were “The high places?”** **Note Leviticus 17:1-4.** Were spots of individual worship which were prohibited by Gods law ([Leviticus 17:1-4](http://www.studylight.org/desk/index.cgi?q1=Leviticus+17:1-4&t1=en_nas)). Israel was commanded to bring their sacrifices to the official center for sacrifice (the tabernacle or later, the temple). In the pagan world at that time, it was customary to offer sacrifice wherever one pleased - altars would customarily be built on high hills, in forested areas, or at other special places.
	5. **In verse 8, is the taunt about 2000 horses, a mere slam to Israel? Is it a mocking?** This a taunt
	6. **In Verse 10, we see an interesting ploy. Rabshakeh implies that God led them to fight Judah. Discuss.** Refer to Isaiah 7:16-17 and 8:3-4. Significantly, we can say that *Rabshakeh was partially correct!* God was with him, and his attack on Judah fulfilled Gods prophesied plan! In conquering Syria, in conquering Israel, and in bringing Judah to the brink, the Assyrians *did the will of God!* God prophesied that all this would happen ([Isaiah 8:3-4](http://www.studylight.org/desk/index.cgi?q1=Isaiah+8:3-4&t1=en_nas), [7](http://www.studylight.org/desk/index.cgi?q1=Isaiah+8:7&t1=en_nas):16-17 and many other passages in Isaiah). He allowed it to happen so His prophesied plan would be fulfilled.
		1. **Was he partially correct?**
		2. **Or, is the blasphemy?**
10. **In verse 11-12, Rabshakeh is speaking in Hebrew within ear-shot of Judah’s troops on the wall. Why?**
	1. **Why do Eliakim, Shebna, and Joah ask for him to speak in Aramaic?**
	2. **Who are close enough to this dialogue to hear?** The soldiers on the wall
		1. **What does his taunt in verse 12 warn the Jews of?** That the siege will cause them to eat and drink their own excrements because they will be without food or drink. A siege could completely seal a city off for months and years.
	3. **Comment on the defiant tone of Rabshakeh in verse 13.**
		1. **Verse 15 seems to say that God cannot save them. Discuss.**
		2. **Verses 14-18 contain the rant of Rabshakeh. Outline what he is “putting out” for all of Israel to hear.**
			1. **Is he bragging?**
			2. **Is he using “fear tactics?”**
			3. **Is he mocking the God of Israel?**
	4. **Is there a parallel to the tone of Rabshakeh and Goliath, who also went up against God’s anointed? View I Samuel 17:34-37.**
11. **Re-state Rabshakeh’s strategy, verses 13-on, and note his plan to get Judah to surrender. Was this a mind-game, as well?**
	1. **In verse 13, who is Rabshakeh talking to**? **Who is on the wall?**
	2. **Parallel this with the same “temptation” Satan threw at Jesus in Luke 4:5-8.**  We see this exact strategy used against Jesus during His temptation in the wilderness. When Satan promised Jesus all the kingdoms of the world in exchange for Jesus worship, Satan was trying to *avoid* the fight, and trying to *talk Jesus into giving up* ([Luke 4:5-8](http://www.studylight.org/desk/index.cgi?q1=Luke+4:5-8&t1=en_nas)). It didn’t work with Jesus, and it shouldn’t work with **us.**
12. **In verses 19-20, ‘gods’ are mentioned. What is this reference?** These are foreign cities that have been taken, and that their enemies’ gods did not protect them.
	1. **Did he make a huge mistake in mocking the God of Israel?**
	2. **What are the towns mentioned in verse 19? See also 2 Kings 17:6, 24 and 18:34. “**19Where are the gods of Hamath and Arpad? Where are the gods of Sepharvaim? Indeed, have they delivered Samaria from my hand?” **Sepharvaim**--literally, "the two scribes"; now Sipphara, on the east of Euphrates, above Babylon. It was a just retribution ([Proverbs 1:31](http://www.biblestudytools.com/proverbs/1-31.html), [Jeremiah 2:19](http://www.biblestudytools.com/jeremiah/2-19.html)). Israel worshipped the gods of Sepharvaim, and so colonists of Sepharvaim were planted in the land of Israel (thenceforth called Samaria) by the Assyrian conquerors ([2 Kings 17:24](http://www.biblestudytools.com/2-kings/17-24.html) ; compare [2 Kings 18:34](http://www.biblestudytools.com/2-kings/18-34.html) ). **Samaria**--Shalmaneser began the siege against Hoshea, because of his conspiring with So of Egypt ([2 Kings 17:4](http://www.biblestudytools.com/2-kings/17-4.html) ). Sargon finished it; and, in his palace at Khorsabad; he has mentioned the number of Israelites carried captive--27,280**.** Although Samaria’s people worshipped the LORD God, the people there also worshipped false gods, **2 Kings 18:11-12.**

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| **Question** | **Answer** |
|  Where are the gods of Hamath and Arpad (both cities in Northern Syria)? | Perhaps Sargon the Second (Sennacherib’s father) destroyed the gods when he defeated Hamath. Perhaps he took them back to Assyria. |
|  Where are the gods of Sepharvaim? (We do not know where this city was) | Perhaps Tiglath-Pileser the Third (Sargon’s father) destroyed the gods when he defeated both Arpad and Sepharvaim in 740 \*B.C. Perhaps he took them back to Assyria. |
|   Did any god save Samaria? | Assyria defeated Samaria in 721 \*B.C. Samaria was the capital city of the Northern \*Kingdom of Israel.The answer to the question therefore was ‘No!’ |

1. **Why is Verse 20 often referred to as “the breaking point” of Rabshakeh’s speech?** For anyone who had the spiritual understanding to see it**, Judah could have started planning the victory party right then.** It is one thing to speak against Judah, its people and leaders. It was another thing all together to mock the Lord God of Israel this way, and count Him as just another god. Typical of the work of the enemy of our souls, Rabshakeh was going well until he simply **overstepped his bounds.** There was no way God would let him off the hook for this one. He has offended the Lord God in a way he will soon regret.
2. **Why did Eliakim, Shebna, and Joah “hold their peace” and not answer?** They were following Hezekiah’s order….obedient.
3. **Describe the final verse, 22, of Isaiah 36. What is the attitude of the three emissaries of Hezekiah?**
	1. **Are they afraid? Defend your answer.** The tangible threat of the Assyrian army caused them much fear and anguish
4. **What does “tore their clothes” mean?** Expresses grief.Came to Hezekiah with their clothes torn: Though they were silent, they were still deeply affected by this attack. It didn’t just roll of their back as if it were nothing. In the Ancient Near East, one of the primary ways people expressed their grief was by tearing their clothes. This practice is common in the Bible, and can be confusing at times to those who don't understand the symbolism behind the action
	1. **Study Genesis 37:29-30.** Reuben is the first person recorded in the Bible as tearing his clothes. He was the oldest son of Jacob, and one of the 11 brothers who betrayed Joseph and sold him as a slave to traders bound for Egypt. Reuben wanted to save Joseph, but was unwilling to stand up to his other siblings. Reuben planned to rescue Joseph in secret from the cistern (or pit) the brothers had thrown him into. But after finding out that Joseph had been sold as a slave, he reacted in a passionate display of emotion:29When Reuben returned to the cistern and saw that Joseph was not there, he tore his clothes. 30He went back to his brothers and said, “The boy isn’t there! Where can I turn now?”
	2. **Research Genesis 37:34-35.** Only a few verses later, Jacob -- the father of all 12 children, including Joseph and Reuben -- responded in a similar way when he was tricked into believing that his favorite son had been slain by a wild animal:34Then Jacob tore his clothes, put on sackcloth and mourned for his son many days. 35All his sons and daughters came to comfort him, but he refused to be comforted. “No,” he said, “I will continue to mourn until I join my son in the grave.” So his father wept for him.”
	3. **Scrutinize Joshua 7:1-9.** Jacob and his sons weren't the only folks in the Bible who practiced this particular method of expressing grief. In fact, many people are recorded as tearing their clothes in a variety of situations, including the following: Joshua and the Israelite elders tore their clothes and fell face-down in front of the Ark of the Covenant after learning that they were defeated in battle because an Israelite named Achan had disobeyed God's command (see [Joshua 7:1-9](http://www.biblegateway.com/passage/?search=Joshua%207:1-9&version=NIV)).
	4. **Review Judges 11:*29-35.*** Jephthah (one of the Israelite judges) tore his clothes when he realized his rash vow would result in the death of his beloved daughter (see [Judges 11:29-35](http://www.biblegateway.com/passage/?search=Judges%2011:29-35&version=NIV)).
	5. **Examine 2 Samuel 11:1-11.** David and all of his soldiers tore their clothes when they heard that Saul and Jonathan had been killed in battle (see [2 Samuel 11:1-11](http://www.biblegateway.com/passage/?search=2%20Samuel%201:1-11&version=NIV)**).**
	6. **Review I Kings 21:20-28.** Ahab, a king of Israel, tore his clothes and put on sackcloth when he learned that God planned to punish him and everyone he loved (see [1 Kings 21:20-28](http://www.biblegateway.com/passage/?search=1%20Kings%2021:20-28&version=NIV)).
	7. **Reflect on Ezra 9:1-4.** Ezra the scribe tore his clothes and pulled all of the hair from his head and beard when he learned the Israelites of his day had disobeyed God and married with those who worshiped idols (see [Ezra 9:1-4](http://www.biblegateway.com/passage/?search=Ezra%209:1-4&version=NIV)).
	8. **Parallel this reaction to Paul’s in** [**2 Corinthians 4:8-9**](http://www.studylight.org/desk/index.cgi?q1=2%20Corinthians+4:8-9&t1=en_nas)*. “We are hard pressed on every side, yet not crushed; we are perplexed, but not in despair; persecuted, but not forsaken; struck down, but not destroyed.* Thing were hard, but the battle was not lost yet!
5. **How does Chapter 36 have a “local application” to us?**
	1. **What valuable lesson about “trust” is highlighted in this chapter?**

**Chapter 37—Assyria Destroyed, God Glorified**

1. **What was Hezekiah’s reaction to the news brought to him by his emissaries in verse 1?** The tearing of clothes and the wearing of **sackcloth** (a rough, burlap-type material) were expressions of deep mourning, usually for the death of a loved one. Hezekiah takes this report regarding Rabshakeh seriously, knowing how dedicated they are to completely conquering Jerusalem.
	1. **Mull over Psalm 50:15 and Psalm 55:22; discuss their application from these verses.**
	2. **Ponder Romans 8:28**.
	3. **Was this Hezekiah’s finest hour**? **Explain.**
2. **List Hezekiah’s three great resources at his disposal.**
	1. **The Lord**
	2. **The Prophet**
	3. **Prayer**
3. **In verse 2, why did Hezekiah send for Isaiah?** The third thing Hezekiah did was also good. The king sought out the word of the Lord, given through the prophet of the Lord.
4. **What three sins by Sennarachib are highlighted in verse 3?** Trouble, rebuke, blasphemy
	1. **See Genesis 12:3** I will bless those that bless thee, and curse those that curse thee.
5. **What is Hezekiah’s commission in verse 4?** Lift up your prayer
	1. **Is his command to pray a “game changer” for his people?**
	2. **Discuss this section: “It may be that the Lord your God will hear the words of the Rabshakeh.”** Hezekiah knew that their only hope was that God would take offense at the blasphemies of Rabshakeh, and rise up against him.
6. **What is Isaiah’s answer to Hezekiah?**
	1. **Describe in detail Isaiah’s encouragement to Hezekiah in verses 5-7.**
	2. **Verses 6-7 highlight Isaiah’s words of assurance to Hezekiah.**
7. **Verse 7 gives specificity about Sennarachib’s outcome. Review.** When Rabshakeh returned from his taunt to his army, he found that Sennarachib had left Lachish and was heading out to fight Libnah, Ethiopia.
8. **Re-state the contents of the written letter sent to Hezekiah in verses 8-13?**
	1. **Why is Assyria seemingly “ratcheting up the heat” at this moment?** Rumors from Ethiopia are worrying Sennarachib, and he wishes to hasten this capture of Jerusalem. Actually Tirhakah was only a prince at the time, but because he assumed the throne in 690 b.c., the title king is used politically.
9. **In verse 14, what does Hezekiah do with the letter?** He took it to the house of the Lord and spread it out before Him. I LOVE THIS! HE LAYS OUT THE THREAT BEFORE THE LORD GOD!!
10. **Re-state Hezekiah’s prayer in verses 14-20.** This prayer begins and ends with God and its main “thrust” is that GOD might be glorified in this situation.
	1. **What does “between the Cherubim” mean?** God is in the middle of the holy of holies….. The One who dwells between the cherubim would never allow Rabshakeh’s blasphemies to go unpunished.
	2. **Verse 15’s use of “Lord of Hosts” implies that God leads an army of heaven. Elaborate.**
	3. **“God of Israel” reminds us of how God is in covenant with Israel. What does that covenant mean in regards to God protecting His people?**
	4. **Verse 17 shows us that God’s sovereignty is being challenged. Review.** Incline Your ear, O Lord, and hear; open Your eyes, O Lord, and see: Hezekiah knew very well that the Lord did in fact hear and see the blasphemies of Rabshakeh. This is a poetic way of asking God to *act upon* what He has seen and heard, assuming that if God *has seen* such things, He will certainly act!
	5. **Can one feel the intensity of this prayer growing with each phrase?**
		1. **Compare with Daniel’s prayer in Daniel 9.**
	6. **See the similarity to Paul’s commission in I Peter 5:7**. In this, Hezekiah boldly and effectively fulfilled the later command of [1 Peter 5:7](http://www.studylight.org/desk/index.cgi?q1=1%20Peter+5:7&t1=en_nas): *casting all your care upon Him, for He cares for you.*
11. **God answers Hezekiah’s prayer through the prophecy of Isaiah in verses 21-35, and He also answers the taunt of Rabshakeh. Re-visit the dictates and note God’s anger for Assyria and His provision for Israel.**
	1. **Discuss “The Judgment Oracle Against Sennarachib,” verses 22-29.**
	2. **Hezekiah’s help came because he prayed. Review verse 21. “Because you have prayed.”**
		1. **Is there a lesson for us today in this simple phrase?**
	3. **In verse 29, parallel the terminology (hooks in jaws) with Russia’s outcome in Ezekiel 38-39.**
12. **What is Isaiah’s sign for Hezekiah in Verse 30-32?**
	1. **Note the time frame for Assyria’s demise. You shall eat this year such as grows of itself**: The invasion prevented sowing in 702 b.c., but when the threat lifted in 701 they would find sufficient growth to preserve life; in 701 the withdrawing Assyrians still inhibited agriculture, yet in 700 there would still be enough through chance growth. Thus the Lord would confirm retrospectively that it was his hand that dispersed the threat.
	2. **Who is the remnant in verse 32? For out of Jerusalem shall go a remnant**: As much as the Assyrians would like to crush Jerusalem and Judah, they will not be able to. God will preserve His remnant.
13. **Why does God spare Jerusalem? He shall not come into this city, nor shoot an arrow there . . . for I will defend this city, to save it for My own sake and for My servant David’s sake**: God plainly and clearly draws a line. Although the Assyrian military machine is poised to lay siege to Jerusalem, and ultimately crush them, they won’t. The king of Assyria will **not come into this city**, because God is defending it. **For My own sake**.
	1. **Compare Ezekiel 36:21.** “But I have pity for my Holy name……..I do not this for thy sake, but for MY HOLY NAME….”
	2. **See also 2 Samuel 7:10-17.**
14. **Re-state the prophecy of Sennarachib’s outcome as penned by Isaiah in verses 33-35.**
15. **Who is “The Angel of the Lord?”**
	1. **How many Assyrians are killed overnight?**
	2. **What does verse 35 imply?** God is doing this for His own sake.
	3. **Parallel with the passage in Hosea 1:7.** The prophet Hosea made this same prediction: *Yet I will have mercy on the house of Judah, will save them by the Lord their God, and will not save them by bow, nor by sword or battle, by horses or horsemen*. ([Hosea 1:7](http://www.studylight.org/desk/index.cgi?q1=Hosea+1:7&t1=en_nas))
16. **Re-cap Sennarachib’s final outcome in verse 36-38.** An old Jewish legend - and nothing more than a legend - says how it was that Sennarcherib’s sons came to kill him. Sennacherib was troubled at how God seemed to bless the Jews so much, and tried to find out why. Someone told him it was because Abraham had loved God so much that he was willing to sacrifice his son unto the Lord. Sennacherib thought he would be even more favored by God, and decided to kill two of his sons in sacrifice to the Lord, becoming even more blessed than Abraham and his descendants. But his two sons learned of the plan, and killed him before he could kill them, thus fulfilling the word of the Lord!
17. **How can one learn truths from Chapter 37’s high adventure?**
	1. **Can one mimic Hezekiah’s prayer?**
	2. **Can one learn to seek God when a conflict arises?**
	3. **Can one trust that God’s perfect “watch over us” will protect us in times of perilous trouble?**
18. **With Isaiah’s central theme of “trust” front and center in these two chapters, as in all the book, summarize the main thought brought forth in this telling.** Who should we put our trust in? Who do we turn to first in a conflict?

**Here are the promises…**

**![C:\Users\Linda\AppData\Local\Microsoft\Windows\Temporary Internet Files\Content.IE5\O2OYS1GH\heart_png_by_goldensebbe-d31ttsw[1].png]()Isaiah 37:33-35, NKJV, "Therefore thus says the Lord concerning the king of Assyria: 'He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor build a siege mound against it. 34 By the way that he came, by the same shall he return; and he shall not come into this city,' says the Lord. 35 'For I will defend this city, to save it For My own sake and for my servant David's sake.'**

**![C:\Users\Linda\AppData\Local\Microsoft\Windows\Temporary Internet Files\Content.IE5\O2OYS1GH\heart_png_by_goldensebbe-d31ttsw[1].png]()Isaiah 31:6-7,****“Return to Him** **against whom the children of Israel have deeply revolted. For in that day every man shall throw away his idols of silver and his idols of gold—sin, which your own hands have made for yourselves.”**

**2 Peter 1:4, “Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.”**

