

2 Kings 19:1-19

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Date: 20 November 2024

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[0 : 00] Your Bible is going to 2 Kings 19, 2 Kings 19, 2 Kings chapter 19, and we're going to focus on verses 1 through 19.

So 2 Kings 19, verses 1 through 19 will be our text this evening as we get right into it. Now, I'll tell you this, I think I've mentioned this to you before. I'll mention this to you Sunday night, but it bears repeating again. This is one of those unique accounts in the historical writings where we have it repeated a number of times.

Okay? We find quite often the events that happen with the southern kingdom, the kingdom of Judah, being repeated in the book of 2 Chronicles.

Some of you are reading through 1 Chronicles right now, and you know you're reading just a list of names, or you've just got through reading a list of names, and you're kind of seeing God's faithfulness and preserving the lineage there.

[1 : 02] We get a lot of the repetition in 2 Chronicles, but the account that we're in the middle of, that is Hezekiah and Assyrians camped around the city of Jerusalem, we not only have recorded for us in 2 Chronicles in a little bit more detail, verses 28, 29, 30, 31, actually probably 29 through 32.

We also have it recorded for us in the book of Isaiah. So it's pretty amazing that we have three accounts. The account in Isaiah is almost verbatim to what we have in 2 Kings, which doesn't cause any doubt to be there.

It just really shows the coinciding of the time, because Isaiah was very present at this time, and he was really intimately involved in what is going on, as we will see tonight moving forward.

This is the first mentioning of the prophet Isaiah in Scripture we will read tonight, but this is not where he begins his prophetic ministry. It's his first mentioning of his name, but when you read the book of Isaiah and the introduction of the book of Isaiah, you find that he was prophetically ministering to the people of God two kings prior to Hezekiah.

Okay? This is just the first time his name is brought up. So when you open up the book of Isaiah and you're studying there, know that you're reading a lot of things leading up to this point, even the things that are going on.

[2 : 25] Now I say that because it has done your pastor well to preach through these historical writings because it makes me go back and read the prophets too, and it makes me take time to get into those books, which too often we separate from the events that are taking place.

But let's read 2 Kings 19. And when King Hezekiah heard it, now what did he hear? He heard that the Assyrians were camped around it. He had sent out his leaders to go meet with the military leader of the Assyrians, and he said, well, we're going to kill all of you, essentially is what he said. And when King Hezekiah heard it, he tore his clothes and covered himself with sackcloth and entered the house of the Lord. Then he sent Eliakim, who was over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth to Isaiah the prophet, the son of Amos. And 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. 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. So the servants of King Hezekiah came to Isaiah. Isaiah said to them, thus you shall say to your master, thus says the Lord, do not be afraid because the words that you have heard, with which the servants of the king of Assyria have blasphemed me.

[3 : 55] 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. Then Rabshakeh returned, and found the king of

Assyria fighting against Libna, for he had heard that the king had left Lachish.

And when he heard them say concerning Terhaka, king of Cush, behold, he has come out to fight against you, he sent messengers again to Hezekiah, saying, 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.

Behold, you have heard what the kings of Assyria have done to all the lands, destroying them completely. So will you be spared? Did the gods of those nations which my fathers destroyed deliver them, even Gozan and Haran and Resef, and the sons of Eden, who were at Telassar? Where is the king of Hamath, the king of Arbat, the king of the cities of Shavarvim, of Hannah, and of Iva? 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. 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.

[5 : 12] You have made heaven and earth. 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.

Truly, O Lord, the kings of Assyria have devastated the nations and their lands, 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. 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, our God.

2 Kings 19, verses 1 through 19. We're kind of stopping in the middle of the account, because when we see continuing in the chapters, God answering that prayer, and doing some amazing things.

But I want you to just stop right here, because we always want to jump to see how God answered the prayer. What did he do in response to that? How did he move? Right? That's the amazing account we want to know. But what we need to do is slow down and see what is he doing?

[6 : 15] What is God doing? What is he in the midst of doing? Not just in the world, but what is he doing with Hezekiah? Because it's really, especially in the books of 1 and 2 Kings, this is an abnormal event.

And we say abnormal, because of who it's happening to, and when it's happening. Okay? So I want you to see this evening, how God is fashioning the heart of a king. He's fashioning the heart of a king.

Hezekiah is one of the good kings. Not just one of the good kings, but he is one of the best kings. He is a king who walked in all the ways after his father David.

So it takes him all the way back to David. Very, very few of the kings of Judah go all the way back to David. Hezekiah actually led the nation in reforms. He cleansed the temple out.

He reopened the temple doors. He refurnished the temple. He tore down the high places that his father was sending at. He established again, he reestablished the observance of the Passover, invited all of the nation of Israel, not just the two southern tribes, but all of the nation of Israel to come do that.

[7 : 24] Began walking in all the ways of the Lord his God. He gets sick, because his getting sick, which we will read about after these events, actually happens before these events. I know that kind of bends us out of shape a little bit.

They're up front. If you're looking for Michael, they're up front. Yes, sir. So things aren't chronologically recorded. See, we don't have to miss a beat. We can keep going, right? You'll edit that out, right, brother? Right here, you're recording me.

Just edit that little clip out right there, okay? It'd be hard to edit me, I know. Anyway, so they're not chronologically recorded, but he gets sick, almost to the point of death. He calls in the prophet.

The prophet tells him, hey, okay, God has seen you're weeping in your mourning. God has given you 15 more years of life. And the very next year is when the city is besieged by the Assyrians.

So chronologically speaking, I know I tell you this all the time, we're at 701 B.C. Okay? 701 B.C. is where we're at.

[8 : 20] You need to know that. Because the southern kingdom doesn't fall until 563 or 565. I had to go back and double-check my math.

B.C. So we're a pretty good ways away from its utter destruction. But God is doing something here. And last Sunday, this past Sunday evening, we looked at the beginning of this besiege and we saw

the intention of the enemy.

We saw the enemies come to try to demean what God has blessed you with. He's trying to belittle everything about you. He's trying to cause doubt and all these other matters that are there. But now we want to see what's God doing in the midst of this.

So just a number of things I want you to see. Number one, I want you to see the timing of the attack. The timing of the attack is important, but we miss it here. It tells us, and when King Hezekiah heard it. So there's a particular time that when King Hezekiah heard it.

We find that time when we go to the book of 2 Chronicles. 2 Chronicles chapter 32, telling the same account, begins the introduction of the Assyrian siege around Jerusalem this way.

[9 : 29] After all of these acts of faithfulness, then the Assyrians came. Now think about that for just a moment. After the reopening of the temple, after the reestablishment of true worship, he even cleansed the Levites and the priests.

After the observance of the Passover, it tells us, if you go back to the first verse of the 18th chapter, this is the 14th year of King Hezekiah's reign. In the 14th year of King Hezekiah's reign.

It says it there. It says it in 2 Chronicles. And it says it in Isaiah. In the 14th year of King Hezekiah's reign. The first 14 years of his reign are times of faithfulness.

Now we pay attention to that because we are accustomed to foreign armies marching in against God's people as an act of discipline for their unfaithfulness.

unfaithfulness. We know while the northern kingdom of Israel fell, they were not walking in the ways of the Lord their God. They were disobeying Him in every aspect.

[10 : 37] They were worshipping the false gods. They were worshipping the gods around them.

They were not adhering to the law. But yet now we look, Hezekiah for 14 years has done all of that.

Right? And it tells us in 2 Chronicles after all of these acts of faithfulness, the king of Assyria came and besieged the town. So this is much more than God just disciplining a rebellious people.

Because if we're following that course, right? If we're saying that what God is using, now let's stop right here and admit, and if you need to go, you can look at Isaiah chapter 10.

Isaiah chapter 10, Isaiah himself says that God is using the kingdom of Assyria as the tools in His hand to discipline His people. Right? It states emphatically that the Assyrians who rose to power out of nowhere only came to power because God was using them to discipline His people.

First, the northern kingdom. But that's not what He's doing in the southern kingdom. Because if He was just going to use them to discipline them, then that should have come during Hezekiah's father's reign.

[12 : 00] His father was the one walking in rebellion. His father was the one worshiping in the high places. His father was the one who paid the Assyrians a tribute and closed the temple doors.

His father was the one who tore all of the precious metals out of the temple. Hezekiah has restated all that, has restored worship, is walking in faithfulness, and then all of a sudden, it's like the book of Job, right?

What's going on? Now this gets us to the whole point of the book of Job. The book of Job, and you say, Pastor, we're not in the book of Job. You're right, we're not. But it, the scripture reminds us of this more than in one place.

To say that everything bad happens to us because of our sin is wrong. Or to say that if things are terrible going on in our life or we're in a difficult season or we're in this moment of trial, then there must be something we're doing wrong.

That's not always right, right? It's not just prosperity and just have faith and everything will be easy, everything will go good. Look, Hezekiah is walking in faithfulness. Yet, God permits the Assyrians to besiege the city.

[13 : 14] Never forget, friend, listen to me, never forget God is in control of the Assyrians. We're told that over and over again in scripture.

So if they are there, it's because God has allowed them to be there. Right? This is how we understand what's going on. And I know I'm getting very technical, but you're a Wednesday night crowd and I know you're ready for this, right?

So, let's put it all together. If Hezekiah has been walking in faithfulness for 14 years, if he has led the nation to restored worship, if God is in control of the Assyrian kings, and if God has brought the Assyrians to besiege this man who's been walking faithfully, then he must be doing something more than just disciplining.

He's fashioning his heart. Because the reality is, it is not what we do. What does Chronicles say? After all of these good deeds. It is not just what we do that makes us righteous, it's who we are. If that's the case, then Job would have been, he was, Job was righteous, but God still had something to do in the heart of Job, right?

[14:31] That's why Job could cover his mouth at the end of the book because God says, you weren't there when I hung the stars in the sky. You weren't there when I created the heavens. You weren't there when I fashioned the earth and hung it on nothing and told it to stay there.

You weren't there, Job. Who are you to say to me, right? What is he doing to Hezekiah? Hezekiah has been doing everything right. He's been doing everything, all these things, all these good deeds, but now there's something in the heart that needs to be dealt with.

So God's going to work on his heart. How do you know that? Because when he was sick and about to die, he was mourning, he was crying. These things happened before and you also know what follows.

So number one, you see the timing of the event. Number two, you see the temptation to doubt. This is how we see what God is doing. There's the temptation to doubt. Friend, listen to me.

It is easy to walk in faithfulness when everything's going good for 14 years. What really matters is what hope goes on in our heart and what goes on in our life when the enemy surrounds the city.

[15:33] Right? When the attacks begin coming against us and we've been doing everything right. Now, if it's our sin that led us there, okay, now we have something to repent of, now we have something to confess, now we have something we can own.

But when we look at ourselves and say, but I've been doing it and I've been doing it and I've been pressing on. Someone told me recently, you know what, I'm just struggling with prayer. The reason is, I keep praying and I don't always see God hearing those prayers and I keep saying, but what am I doing wrong?

But there's nothing in me that's wrong and I can't, as far as I know, and they say, it's just really, it's a hard struggle. We're right, we all get there, right? Sometimes, the enemy just circles us. And what's going on is God fashions the heart then.

Because Hezekiah, who has been doing all the right, now all of a sudden the enemy's around, he says, when he hears this, notice what he does, he hears this, he tears his clothes, he puts on sackcloth, and what does it say?

And he goes into the house of the Lord. That's where it stops. So now he is giving an outward expression of mourning and grief, but notice what he's not doing.

[16:40] He's not praying. Did you notice that? When he heard these things, he tore his clothes, he put on sackcloth, and he went to the house of the Lord. I don't know what he was doing in there, but we know he's not praying because he sent his officials to Isaiah to ask Isaiah to pray.

And did you catch what he told them? When you get to Isaiah, ask him to pray to his God. Whoa, wait a minute, red flag. Anytime we say, well, you ask your God about it, there's a heart issue.

He says, maybe your God will hear. Maybe your God will do something about this. Now we're beginning to see what the God is doing in Hezekiah.

We can't point our fingers and say, oh, Hezekiah, you should have known better. His dad didn't do better. The kings before him didn't do better. Right?

A lot of this, he's just reinstating. But God has always been, at this point, evidently, the God of the outward deeds. Now he knows how to mourn.

[17:54] He knows how to weep. He knows how to fall. But he's not really in this relationship yet. Because the temptation there is to doubt. I've been doing it right.

I've done everything good. I need somebody to pray for me. I need somebody to do it. So he sends him to Isaiah, but he's still saying, pray to your God. Maybe your God will hear. Friend, listen to me. The enemy comes to lead us to places of doubt.

And the temptation to doubt is never when it's going right. The temptation to doubt comes greatest. Not when we mess up, because we know we messed up. We have the spirit of conviction within us. And it testifies to us. The Holy Spirit testifies to us. And we don't, if we're honest with ourselves, we don't need anyone to tell us why these things are going on.

The temptation to doubt is when we think we've been doing everything right, but yet it's still hard. Yet it's still difficult. And yet the enemies keep showing up.

[19 : 02] What does Jesus say in the parable of the soils? I told you, there's four soils, right? The first two, do not concern me. The one that the seed was scattered on the stony ground and the birds came and took it away, that's when the gospel is cast and Satan comes in and takes it away.

Right? That one doesn't concern me. The other one that sprung up really quick and died because it has no roots, that one doesn't concern me. Personally, with me.

Now I see it happening a lot of times. People say, oh yeah, I want that. And all of a sudden they get really excited and all of a sudden the moment it comes hard and difficult, they have no roots, so they go away. That's why when people come to me and they say, hey, I'm a new believer, I want to get busy.

I say, well then get in the Word. I say, no, I want to do something. I say, then grow some roots first, right? Because it's going to get difficult the moment you start doing something, it's going to get difficult, so grow some roots first, then we can do something. You know the one that concerns me? The one that's choked out by the joys and concerns and pleasures of this life. Joys, concerns, and pleasures. That when we think we're doing everything right, we think we're growing and all of a sudden the enemy just keeps coming in and circling around us and it causes us to doubt.

[20 : 12] It's that temptation to doubt. And then we're, much like Hezekiah, sending for someone else, we're giving all outward expressions of mourning and grief and all repentance, but yet we don't really know how to interact with the Lord, our God, because he's really not in that personal relationship yet.

And he's saying, go talk to Isaiah and ask him to pray to his God. Now, you need to know a little bit of backstory. Anybody know much about Isaiah? Isaiah, Isaiah hung out in the courtrooms of the kingdom a lot.

Right? Isaiah was not Jeremiah. Jeremiah wasn't welcomed into the palace. Isaiah was. Jeremiah was thrown into the empty cistern where they threw their refuse.

Isaiah was welcomed into the throne room and gave counsel to kings. Shouldn't surprise you because Isaiah is the prophet of the coming king. Right?

That's the reason we repeat these things a lot because they tend to make sense. Right? Isaiah is the prophet of the coming king because he hung out with a lot of kings. Jeremiah was the weeping prophet because he hung out with the poorest of the poor.

[21 : 14] We know that because he was left behind when he carried everybody else away. But Jeremiah. And they only left the poorest of the land there. Right? So Isaiah is one that is familiar with Hezekiah.

Hezekiah is familiar with him. And so at this point, most of his understanding and reliance is probably upon Isaiah. But there's the temptation to doubt.

But we must remember number three, the taunt of the enemy. So you have the time of the attack, the temptation, the doubt, the taunt of the enemy. Now, when the king gets carried away, the king of Assyria goes, he leaves Lachish, Rabshak, and returned to go fight with the king.

He ends up going and fighting the king. Some of them say from Cush. Some of your translations say from Ethiopia. Ethiopia, it's pretty amazing. Complete side note. This is my squirrel, brother. Not the microphone.

This is my squirrel. I watched a historical documentary not too long ago about all these pyramids that are in the Ethiopian region of Africa. And they figured out the reason why they're there is because there was an Egyptian king that was from Ethiopia.

[22 : 22] And so there are some, more pyramids are actually in that region than there are in Egypt. because this king has such a large power. You want me to show you him? He's right here.

It's this king right here. They actually said he's mentioned in scripture and this was not a biblical documentary. Forgive me for that. Terhaka, the king of Cush, who was so powerful in Ethiopia and he went into Egypt and he conquered Egypt and the Egyptians made him Pharaoh.

So he was king of Cush and Pharaoh of Egypt at the same time. And extended his kingdom to that extent. And had this huge rain until the Cushites eventually just disappeared.

So he goes to fight him because at the same time the Assyrians are growing, he's growing and they're battling. Well, the taunt comes back when he writes a letter evidently because Hezekiah opens the letter and reads it.

But notice the taunt. The taunt is not, or the mockery is not just against Hezekiah. It's not about, you know, your army's too small, your walls are too weak.

[23 : 27] That's not what he's saying. He says, don't let your God fool you that He can deliver you from my hand. He said, don't trust in your God because the gods of all the other nations didn't deliver them.

so now all of a sudden what the taunting is doing is bringing the Lord God Almighty down to the same level of the gods, the foreign gods, the false gods of the nations around them. Just like we burned those gods and just like we cast those gods with a lowercase g out, so we will too be able to do to your God, don't be fooled thinking your God is powerful enough. Now we've stepped up the game a little bit, right? It's no longer just telling Hezekiah He's not strong enough. Now we're saying your God is not strong enough. Now the answer to this is awesome when we see Isaiah's word that comes back and again we have to read all the prophets to see this where God reminds the Assyrians I'm the one who rose you to power I'll be the one who took you down.

He said, I'll put a ring in your nose and I'll lead you home and the reason is is because the Assyrians did that with a lot of their captives so God says, I'm going to do to you what you do to everybody else.

[24 : 40] But we're getting a little bit ahead of ourselves there. But what we notice here is that friend, again, we said this Sunday night but it bears repeating, the enemy is not really concerned about making you look less.

The enemy's concern is to make God look less. The chief concern of the enemy is not about you. The enemy's attacks against you are because of who you belong to. And that's where we get confidence in spiritual battle.

I don't mean this to be belittling or disparaging. Satan is not concerned about us. But he's concerned about the God we represent and the deeds we do for his glory and the life we live. The reason he's not concerned about us is because we do not pose a threat to him on our own. But he that is in us poses the threat and is the threat.

[25 : 51] So he is seeking to demean and diminish the one we represent not who we are. This is why Satan loves to tempt the believer and take them farther down the road than he ever intended to go.

Bring them to the uttermost to the guttermost as they say and leave them there because he doesn't care. The concern of Satan is to diminish the glory of God.

God. This is why as his representatives we set ourselves up for battle just by nature of who we are and who we represent.

What's going on here is the Assyrians really aren't worried about Hezekiah because he's too small. But they're mocking Hezekiah's God which gets us to this last point.

You see the timing of the attack the temptation of doubt the taunt of the enemy and the testimony of the encouraged. Isaiah didn't rebuke Hezekiah for the messengers he sent and asked him to pray to his God.

[27 : 04] As a matter of fact Isaiah said to them you shall say to your master thus says the Lord do not be afraid because of the words that you have heard. Right? So Isaiah encourages him rather than diminishing him and say Hezekiah you should know better.

Hezekiah don't you remember you were sick and you've been promised more time. He doesn't say that he says don't be afraid because God is going to take him back. Next thing you know Hezekiah sees them going back but he gets a letter in the mail so to say.

A courier brings him the letter he opens up the letter now notice what Hezekiah does. When Hezekiah heard the words first he did what? He tore his clothes put on sackcloth and he went into the house of the Lord.

That's it. Now he gets the letter he opens up the letter look at what it says. Hezekiah took the letter from the hand of the messengers and he read it and he went up to the house of the Lord. That's where we stopped earlier but look at what it says.

And he spread it out before the Lord. Now that's a good word. He literally took all his problems and put them at the feet of the Lord. Right? He spread them out before the Lord. And then it says what?

[28 : 06] And Hezekiah prayed. He prayed before the Lord and said O Lord the God of Israel. Now he's not seeking Isaiah to pray to his God. Now Hezekiah is praying to the God.

See the difference. The enemy is still the same. Right? That's still Rabshakeh the military leader of the Assyrian Empire still taunting still dogging him still mocking him still defaming him still telling him

he's going to come killing before he went into the temple showing morn now he goes into the temple crying out in prayer.

Why? Because he's encouraged. He's received the prophetic word from Isaiah saying God's got this. So he goes and he lays out now he knows Hezekiah knows listen this is not Hezekiah's battle. Do you notice this? He doesn't say O God I'm not strong enough O God I can't do this He says God he's mocked you God he's defamed you but he is praying with the reality of who God is.

Look at what he says Hezekiah prayed before the Lord and said O Lord the God of Israel who are enthroned above the cherubim now he's in the temple so he's there look at what he says you are the God you alone of all the kingdoms of the earth the reminder of who God is what's going on the kingdom of the Assyrians are raging against the kingdom of Judah but there's one who's bigger than all those kingdoms and now he's mindful of that and he reminds himself he says open your eyes he says 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 notice he doesn't say what he said about me he doesn't go and say God did you hear what he said about me because listen it's not about you right did you hear what he said about you

[30 : 11] O God remind yourself the enemy is not fighting you did you hear what he's doing to you O God he says truly O Lord the kings of the Assyrians have devastated the nations and their lands and have cast their gods into the fire for they were not gods but the work of men's hands wood and stones so they have destroyed them he's crying out in prayer he's making this bold confessions but here's where we see the grand testimony look at what it says 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 you know where you get confidence in prayer is when you realize that the intent of the enemy is to defame the glory of the God you represent and now all of a sudden it's not about preserving your name or making you look good now it's

O God let others know who you are you put yourself in this place of surrender Hezekiah says Lord deliver us so that people may know who you are that all the nations may know who you are another portion of scripture says for your name's sake for your name's sake for your name's sake David cries out in Psalm 51 right the penitent psalm after his sin with Bathsheba he cries out he doesn't say restore me God that I may be back in my rightful position he doesn't say restore me he says restore me so that I may lead the nations in the worship of your name right it's about the glory of God not the position of man Hezekiah and the Judean army were too small to defeat the Assyrians but the God who was over the kings was big enough so the testimony nobody else could stand up to the

Assyrians but when God delivers them it's God who gets the glory sometimes the way God fashions our hearts is he puts us in positions where it can be no glory of our own but rather he puts us in a place where all the glory and all the praise and all the honor must be his and what we have to do is we have to find contentment there because he's fashioning the heart of a king that he may testify to himself among the nations he wasn't disciplining them really he was just displaying himself through them sometimes God displays himself in great seasons of our life sometimes he displays himself in the difficult seasons of our life but may our heart cry be oh God whatever it may be may it be for your glory and yours alone 2nd Kings 19 verses 1 through 19 you want me to hit that red button brother

I got you still on hold it down what if I just hand it to you there you go thank you so so Thank you.