

Is. 36:4 ¶ Then Rabshakeh said to them, "Say now to Hezekiah, 'Thus says the great king, the king of Assyria, "What is this confidence that you have?"

Through *Rabshakeh*, Sennacherib, king of Assyria, criticized Hezekiah's leadership abilities by ridiculing his confidence in God.

Is. 36:5 "I say, 'Your counsel and strength for the war are only empty words.' Now on whom do you rely, that you have rebelled against me?"

Sennacherib's words (through Rabshakeh) continued to mock Hezekiah by attacking Hezekiah's *counsel* to the people. His only *counsel* was that the people wait for God's deliverance. This was foolishness to the Assyrians. It made perfect sense to Hezekiah, however, especially considering God's promises.

Is. 36:6 "Behold, you rely on the staff of this crushed reed, even on Egypt; on which if a man leans, it will go into his hand and pierce it. So is Pharaoh king of Egypt to all who rely on him."

Sennacherib reminded the Hebrews that *Egypt* had already been crushed by Assyria in the battle of Eltekeh. (Read the introduction at the beginning of this chapter for more input.)

Is. 36:7 "But if you say to me, 'We trust in the Lord our God,' is it not He whose high places and whose altars Hezekiah has taken away, and has said to Judah and to Jerusalem, 'You shall worship before this altar'?"

Jehovah had not sanctioned the *high places* mentioned by Sennacherib (read Deuteronomy 12:1-14). Thus Hezekiah's decision to have them removed would have pleased the Lord, meaning that Sennacherib's theology was grossly inaccurate. I guarantee you, however, that Rabshakeh spoke Sennacherib's words with much boldness. Lesson: Boldness does not guarantee that the deliverer of the words is speaking the truth. Sennacherib paid a huge price for having these words verbalized, as will soon become evident.

Is. 36:8 "Now therefore, come make a bargain with my master the king of Assyria, and I will give you two thousand horses, if you are able on your part to set riders on them."

Sennacherib continued to belittle the inhabitants of Jerusalem by stating that if *Assyria* gave them *two thousand horses* they would be unable to sit riders on them.

Is. 36:9 "How then can you repulse one official of the least of my master's servants, and rely on Egypt for chariots and for horsemen?"

Hezekiah had earlier rebelled against Assyria (and Isaiah's counsel) and formed a pact with *Egypt*. The Assyrians proceeded to defeat the Egyptians at Eltekeh and advance toward Jerusalem. In their advance, however, they failed to consider one major factor—that Hezekiah had repented for trusting Egypt and was now walking in unwavering obedience. This meant that Jehovah would honor verses such as Deuteronomy 28:7 and Jerusalem would stand. Consequently, the inhabitants of Jerusalem would not be required to *repulse one official of the Assyrian army*, for God would defeat the Assyrians without the help of man.

Is. 36:10 "And have I now come up without the Lord's approval against this land to destroy it? The Lord said to me, 'Go up against this land, and destroy it.'""

Verses 5-11 of Isaiah 10 confirm that God had sanctioned the Assyrian overthrow of the northern kingdom of Israel as well as much of the disorder they had brought to the southern kingdom of Judah. He had not, however, sanctioned that Assyria overthrow *Jerusalem* (read Isaiah 10:12-19). This incorrect theology on the part of the Assyrians eventually cost Sennacherib thousands of his troops, and eventually, his own life. Therefore, we will discover in Isaiah 37 that *Assyria* failed to take *Jerusalem*.

Is. 36:11 ¶ Then Eliakim and Shebna and Joah said to Rabshakeh, "Speak now to your servants in Aramaic, for we understand it; and do not speak with us in Judean, in the hearing of the people who are on the wall."

Because the common people of Jerusalem understood Hebrew (*Judean*) but did not understand *Aramaic* (a language used by ambassadors), *Eliakim, ... Shebna, and Joah* desired that *Rabshakeh* speak in *Aramaic*. Their motive was to prevent *the people* from panicking after hearing such unsettling words.

Is. 36:12 But Rabshakeh said, "Has my master sent me only to your master and to you to speak these words, and not to the men who sit on the wall, doomed to eat their own dung and drink their own urine with you?"

Rabshakeh refused to speak in *Aramaic*, for he desired that the people pressure *Hezekiah* into surrendering.

Is. 36:13 ¶ Then Rabshakeh stood and cried with a loud voice in Judean, and said, "Hear the words of the great king, the king of Assyria."

Rabshakeh addressed the people in Hebrew (*Judean*), the language they would understand. "*The great king*" alluded to here is *Sennacherib, king of Assyria*, who was anything but a *great king*.

Is. 36:14 "Thus says the king, 'Do not let Hezekiah deceive you, for he will not be able to deliver you;

Sennacherib (through *Rabshakeh*) accused *Hezekiah* of deceiving the people and boasted that *Hezekiah* could not *deliver* them from *Assyria*. *Sennacherib* was correct in that *Hezekiah* could not bring deliverance, but *Hezekiah's* God was more than capable of doing so.

Is. 36:15 nor let Hezekiah make you trust in the Lord, saying, "The Lord will surely deliver us, this city shall not be given into the hand of the king of Assyria."

Again *Sennacherib* was incorrect due to improper theology. Had he heard and believed *Isaiah's* prophecies, he would have known that *Assyria* would not prevail.

Is. 36:16 'Do not listen to Hezekiah,' for thus says the king of Assyria, 'Make your peace with me and come out to me, and eat each of his vine and each of his fig tree and drink each of the waters of his own cistern,

Should the inhabitants of *Jerusalem* surrender, they would be allowed, at least temporarily, to live in the land and farm their fields. Obviously, the sincerity of this promise was questionable.

Is. 36:17 until I come and take you away to a land like your own land, a land of grain and new wine, a land of bread and vineyards.

Even if the Jews surrendered, they would eventually be removed from Jerusalem and Judah and taken to a foreign *land*.

Is. 36:18 'Beware lest Hezekiah misleads you, saying, "The Lord will deliver us." Has any one of the gods of the nations delivered his land from the hand of the king of Assyria?

When a heathen nation (such as Assyria) was triumphant in battle, they considered their god (or *gods*) superior to the god (or *gods*) of the conquered nation. The god of Assyria was not greater than the God of the Jews, and Jehovah would validate this in the short-term.

Is. 36:19 'Where are the gods of Hamath and Arpad? Where are the gods of Sepharvaim? And when have they delivered Samaria from my hand?

Assyria could overthrow the lands listed in this verse because the citizens of those lands were not passionate followers of Jehovah (the notes associated with Isaiah 10:11 describe well the compromised religious climate in *Samaria*).

Is. 36:20 'Who among all the gods of these lands have delivered their land from my hand, that the Lord should deliver Jerusalem from my hand?''

Sennacherib incorrectly assumed that the God of Jerusalem was weaker than *the gods of the lands* he had conquered. The price that he paid for such faulty theology is staggering!

Is. 36:21 ¶ But they were silent and answered him not a word; for the king's commandment was, "Do not answer him."

The people of Jerusalem obeyed King Hezekiah's *commandment* and remained *silent*. Jehovah would speak for them at the proper time.

Is. 36:22 Then Eliakim the son of Hilkiah, who was over the household, and Shebna the scribe and Joah the son of Asaph, the recorder, came to Hezekiah with their clothes torn and told him the words of Rabshakeh.

Eliakim..., Shebna..., and Joah tore their clothes in sorrow and reported Rabshakeh's words...to Hezekiah.

Isaiah 37

Is. 37:1 And when King Hezekiah heard it, he tore his clothes, covered himself with sackcloth and entered the house of the Lord.

When Eliakim, Shebna, and Joah presented Rabshakeh's message to *King Hezekiah*, he mourned and entered the temple. Notice that Hezekiah is now trusting Jehovah instead of Egypt.

Is. 37:2 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.

Note that *Eliakim* continues to be over the king's household while *Shebna* remains a scribe. This is in fulfillment of Isaiah 22:15-25. Hezekiah sent *Eliakim...*, *Shebna...*, and *the elders of the priests...to Isaiah the prophet* to receive counsel as to how to respond.

Is. 37:3 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.

The delegation quotes Hezekiah's words to Isaiah. Hezekiah's language confirms that he viewed Jerusalem's difficulties with Assyria as a *rebuke* from God due to the Egyptian alliance. He was correct!

In Isaiah's day, when a mother lacked the *strength to deliver* her child, the mother died. Hezekiah realized that Jerusalem lacked the *strength to deliver* herself. Would she die? The subsequent verses contain the answer.

Is. 37:4 'Perhaps the Lord your God will hear 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.'"

Hezekiah viewed Rabshakeh's *words* as a *reproach* against *God*, which was correct (read verse 6), and hoped they would be met with God's *rebuke*. Hezekiah desired that Isaiah pray as such so *the remnant* remaining in Jerusalem might be delivered. Note the phrase, "*which the Lord your God has heard.*" Hezekiah viewed his disobedience in association with Egypt as disrupting his ability to hear from God. God restored Hezekiah, however, demonstrating mightily the benefit of a repentant heart.

Is. 37:5 So the servants of King Hezekiah came to Isaiah.

Verses 5-7 record Isaiah's response to Hezekiah's delegation.

Is. 37:6 And 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.

Isaiah stated that Hezekiah was not to fear Rabshakeh's *words*, for they were against Jehovah—not Hezekiah.

Is. 37:7 "Behold, I will put a spirit in him so that he shall hear a rumor and return to his own land. And I will make him fall by the sword in his own land.""

Isaiah prophesied that Sennacherib would *return to his own land* and die *by the sword*. He would *return* due to a spirit that God would place within him, . . . a spirit that would cause him to *hear a rumor*. Sure enough, Sennacherib was *killed* by his own sons (*Adrammelech and Sharezer*) when he returned to *Nineveh* (2 Kings 19:36-37; Isaiah 37:38). He died in 681 BC and was succeeded by his son *Esarhaddon* (2Kings 19:37: Isaiah 37:38).

Is. 37:8 ¶ Then Rabshakeh returned and found the king of Assyria fighting against Libnah, for he had heard that the king had left Lachish.

Because *Rabshakeh* failed in his mission, a mission that was supposed to result in Jerusalem's surrender, he *returned* to Sennacherib at *Libnah* because *Lachish*, in the mean time, had fallen to the Assyrians.

Is. 37:9 When he heard them say concerning Tirhakah king of Cush, "He has come out to fight against you," and when he heard it he sent messengers to Hezekiah, saying,

When Sennacherib heard of the Egyptian invasion under the leadership of *Tirhakah king of Cush* (Ethiopia), it required an immediate response. He, therefore, sent a scathing message to King Hezekiah. The message is recorded in verses 10-13.

Is. 37:10 "Thus you shall say to Hezekiah king of Judah, 'Do not let your God in whom you trust deceive you, saying, "Jerusalem shall not be given into the hand of the king of Assyria."'

Sennacherib accused *God* of deceiving Hezekiah into believing that *Jerusalem* would be delivered from the Assyrians. The arrogance of the unwise is appalling!

Is. 37:11 'Behold, you have heard what the kings of Assyria have done to all the lands, destroying them completely. So will you be spared?'

Sennacherib mentioned the success of *the kings of Assyria* and questioned Hezekiah's belief that Jerusalem would *be spared*. He failed to see that had God not sanctioned Assyria's success, the prominence that Sennacherib and the other Assyrian *kings* had enjoyed would have been unattainable.

Is. 37:12 'Did the gods of those nations which my fathers have destroyed deliver them, even Gozan and Haran and Rezeph and the sons of Eden who were in Telassar?'

The common mindset in Isaiah's day was that the god of the victorious nation was superior to the god of the conquered nation. Therefore, it was only natural for Sennacherib to view his god as superior to the God of Jerusalem. He would soon learn differently.

Is. 37:13 'Where is the king of Hamath, the king of Arpad, the king of the city of Sepharvaim, and of Hena and Ivvah?''

Sennacherib mentioned additional territories that Assyria had overwhelmed. He most definitely failed to realize that *Pride goes before destruction* (Proverbs 16:18).

Is. 37:14 ¶ 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.

When *Hezekiah...read Sennacherib's letter...*, he went up to the temple and spread it out before the Lord. Realizing his resources were less than adequate, his sole option was to trust Jehovah. What a safe place to live!

Is. 37:15 And Hezekiah prayed to the Lord saying,

Hezekiah's prayer is recorded in verses 16-20.

Is. 37:16 "O Lord of hosts, the God of Israel, who art enthroned above the cherubim, Thou art the God, Thou alone, of all the kingdoms of the earth. Thou hast made heaven and earth.

Note that Hezekiah's prayer began with praise. He praised *God* for who He is, which always restores perspective when facing overwhelming circumstances. The phrase, "*O Lord of hosts,*" points to God's power, an attribute of *God* that Hezekiah desperately needed to consider during this time of crisis. He also viewed *God* as *enthroned above the cherubim*, pointing to His presence in the temple in Jerusalem, as well as maker of *heaven and earth*.

Is. 37:17 "Incline Thine ear, O Lord, and hear; open Thine eyes, O Lord, and see; and listen to all the words of Sennacherib, who sent them to reproach the living God.

Hezekiah then asked the *Lord* to *listen to all the words of Sennacherib...*, words that had attacked His character.

Is. 37:18 "Truly, O Lord, the kings of Assyria have devastated all the countries and their lands,

Hezekiah agreed that *the kings of Assyria* had overwhelmed many *countries and their lands*.

Is. 37:19 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.

Hezekiah next mentioned that Assyria had destroyed the *gods* of the lands they had conquered because these *gods* were *the work of men's hands*.

Is. 37:20 "And now, O Lord our God, deliver us from his hand that all the kingdoms of the earth may know that Thou alone, Lord, art God."

Note the condition of Hezekiah's heart as he prayed this prayer of deliverance. He desired that the Assyrians be defeated in order *that all the kingdoms of the earth* might *know that Jehovah alone is God*. It is interesting that David, *a man after Gods' own heart* (1Samuel 13:14), came against Goliath with the same purpose in mind (1Samuel 17:46). There is no doubt that the condition of a man's heart is what interests God most. Therefore, even though Hezekiah had sinned by initially disregarding Isaiah's counsel, God still answered his prayer due to his repentance and desire to lead with integrity.

Is. 37:21 Then Isaiah the son of Amoz sent word to Hezekiah, saying, "Thus says the Lord, the God of Israel, 'Because you have prayed to Me about Sennacherib king of Assyria,

Verses 21-35 record God's answer delivered *to Hezekiah* through *Isaiah*. Obviously, *God* was much pleased that Hezekiah approached Him with his need.

Is. 37:22 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!

Notice that God refers to the inhabitants of *Jerusalem* as a *virgin daughter* even though they had previously entered into the covenant with Egypt. God's grace is truly amazing! The inhabitants of *Jerusalem* would mock and ridicule Sennacherib, meaning that *Jerusalem* would be spared.

Is. 37:23 "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!

Sennacherib's words of reproach and blasphemy against *the Holy One of Israel* was one of the reasons he would fall.

Is. 37:24 "Through your servants 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 will go to its highest peak, its thickest forest.

The Lord addresses Sennacherib's pride and arrogance in verses 24 and 25. Psalm 49:20 in the NASB fits well here. Assyria placed much confidence in her *many chariots*. Exodus 14:28 confirms that God is superior to Egyptian *chariots*; so why would He, who never changes, be concerned with Assyrian *chariots*?

Is. 37:25 'I dug wells and drank waters, And with the sole of my feet I dried up All the rivers of Egypt.'

Note that Sennacherib's pride blinded him, for he truly believed that he himself had done these works. I suppose this is why God so despises a lack of humility (Proverbs 8:13). Therefore, the prideful are horrible leaders, as Sennacherib will prove to be.

Is. 37:26 "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.

God had ordained Sennacherib's temporary success. It was for this reason only that he had prevailed.

Is. 37:27 "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.

The *inhabitants* of the cities that Sennacherib had overthrown were made weak by Jehovah, causing them to be an easy prey. Therefore, Sennacherib should have taken no credit for what had transpired. Psalm 49:20 fits well here.

Is. 37:28 "But I know your sitting down, And your going out and your coming in, And your raging against Me.

The Lord knew everything about Sennacherib, everywhere he had been and all he had done, including his prideful heart and empty boasting *against* the God of Jerusalem.

Is. 37:29 "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.

Sennacherib's *arrogance* and *raging* against God would result in God's discipline. Jehovah always humbles those who fail to heed His reproof (Proverbs 29:1).

Is. 37:30 ¶ "Then this shall be the sign for you: you shall 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.

God gave the southern kingdom of Judah a *sign* through Isaiah to confirm that his words were true. The people would *eat* what grew *of itself* in the present year because they could not *plant* their crops due to Assyrian aggression. They would *eat* what sprang from *itself* the next year because of the disorganization resulting from the Assyrian besiegement. *The third year* they would *sow, reap, plant vineyards, and* harvest as usual. Therefore, it would be three years before the nation could be sure that Isaiah's prophecies were true. This is a picture of what will happen spiritually with the Jewish *remnant* that returns to the land to enjoy the Millennium, as verses 31-32 indicate.

Is. 37:31 "And the surviving remnant of the house of Judah shall again take root downward and bear fruit upward.

Isaiah jumps to end time events in verses 31 and 32. The *surviving remnant* of Jews at the end of the Tribulation will return to the land and *take root downward and bear fruit upward* (in that they will be spiritually regenerated and worship Jesus in Jerusalem during the Millennium).

Is. 37:32 "For out of Jerusalem shall go forth a remnant, and out of Mount Zion survivors. The zeal of the Lord of hosts shall perform this."

It will be *The zeal of the Lord of hosts* that brings the believing remnant of Jews back into the land to enjoy Millennial Jerusalem. Just think. The church will reign with Christ *for a thousand years* from this magnificent city (Revelation 20:4). Isaiah 60:1, 10-22, and 62:1-9, along with their corresponding notes, add much flavor to what has been discussed here concerning the Jerusalem of the Messianic Kingdom.

Is. 37:33 "Therefore, thus says the Lord concerning the king of Assyria, 'He shall not come to this city, or shoot an arrow there; neither shall he come before it with a shield, nor throw up a mound against it.

Verses 33-35 give input concerning the fate of Sennacherib. Isaiah prophesied that Sennacherib would *not come to* Jerusalem (v.33) even though Sennacherib's troops had taken forty-six fortified cities in Judah, leaving Jerusalem isolated to defend herself. Sennacherib's encounter with *Tirhakah*, mentioned in Isaiah 37:9, kept him from attacking Jerusalem. In fact, after *Rabshakeh* departed from Jerusalem to return to Sennacherib, who was at *Libnah* (Isaiah 37:8), Sennacherib moved his Assyrian army south to fight against *Tirhakah* in the land of Egypt. It was in Egypt that Sennacherib was defeated by the event described in Isaiah 37:36, after which he *returned home and lived at Nineveh* (Isaiah 37:37). Obviously, Sennacherib did *not come* to Jerusalem, confirming the exactness of Isaiah's words.

Is. 37:34 'By the way that he came, by the same he shall return, and he shall not come to this city,' declares the Lord.

Sennacherib would return...*By the way that he came and not come to Jerusalem.*

Is. 37:35 'For I will defend this city to save it for My own sake and for My servant David's sake.'"

Jehovah would *defend* and *save* Jerusalem, not just *for His own sake*, but also for *David's sake*. God would *save it for His own sake* in that Sennacherib's defiance against Him would be repaid. He would *save it for...David's sake* as a result of the Davidic covenant. After all, He had promised David an eternal *throne*, an eternal dynasty, an eternal *kingdom*, as well as an eternal *son* (Jesus) who would sit on his *throne* (1Chronicles 17:10-14). This *throne* will be situated in *Jerusalem* (Psalm 48:1-3, 8; Isaiah 33:20-24; 52:7-10; 60:14; Jeremiah 33:16; Ezekiel 48:35; Zechariah 8:22-23; 14:16-17—this is only a partial listing of references). You might want to read the notes associated with Isaiah 9:7.

Is. 37:36 ¶ Then the angel of the Lord went out, and struck 185,000 in the camp of the Assyrians; and when men arose early in the morning, behold, all of these were dead.

The notes associated with Isaiah 37:33 give the proper historical setting of this event.

These *185,000* troops of Sennacherib were killed in Egypt, thus protecting the Egyptians, as well as Jerusalem, from Sennacherib's wrath. It was *the angel of the Lord*, the second Person of the Trinity (that we know to be Jesus Christ), who performed this miracle. It is interesting that the Egyptians remembered this miracle; and a Greek historian of the fifth century BC, Herodotus, recorded the following concerning this event. This quote was taken from Edersheim:

Herodotus, the father of ancient Greek history, records what is probably an Egyptian legend (that grew out of this historical event); he suggests that Sennacherib's fighting force was greatly reduced when in one night, a plague of field mice gnawed the quivers, bowstrings, and shield-straps of his soldiers, thus making them suddenly vulnerable to their enemies (cf. Edersheim, Bible History, VII, p.155).

Herodotus' writings, even though not specifying the number of Assyrian soldiers that died, do indicate that the plague that killed these troops resulted from an infestation of mice. Some view this plague as the bubonic plague. Based on 1Samuel 6:1-5, there was an earlier event in Jewish history where *mice* were used to bring God's judgment upon the *Philistines*. Consequently, we have both a secular and Scriptural account confirming that God used *mice* to punish an enemy of the Hebrew people.

The same story is addressed in Faussett's Bible Dictionary in more detail:

Sennacherib's object in his second expedition was Egypt, Hezekiah's ally. Hence with the great body of his army he advanced toward Egypt by S.W. Palestine, and did not himself approach Jerusalem; this was two years after

the former invasion. The Assyrian annals are silent as to Sennacherib's second expedition in the fifth year of his reign, which began by his

“treacherously” (Isa 33:1) attacking Lachish (which see), and which ended in the destruction recorded in 2 Kings 19:35; for, unlike the faithful Jewish historians, they never record any of their monarch's disasters. But the disaster is tacitly deducible in the Assyrian records from the discontinuance subsequently of expeditions by Sennacherib westward further than Cilicia. The Assyrians did not resume aggression upon southern Syria and Egypt until the close of Esarhaddon's reign. Moreover the Egyptian priests told Herodotus, from their records, that, a century and a half before Cambyses, Sennacherib led a host of Assyrians and Arabs to the Egyptian border where king Sethos met them near Pelusium on the E. of the Nile; and that swarms of field mice ate the Assyrians' quivers, bowstrings, and shield thongs in the night, so in the morning, they fled, and multitudes fell, having no arms to defend themselves. Sethos erected a monument, a man in stone with a mouse in his hand, and the inscription, "Look on me and learn to reverence the gods." The mouse symbolized ruin (1 Sam 6:4-5).....

Is. 37:37 So Sennacherib, king of Assyria, departed and returned home, and lived at Nineveh.

As Isaiah had already prophesied in Isaiah 37:34, *Sennacherib...returned...By the way that he came. He returned home, to Nineveh, which was the capital of Assyria.*

Is. 37:38 And it came about as he was worshiping in the house of Nisroch his god, that Adrammelech and Sharezer his sons killed him with the sword; and they escaped into the land of Ararat. And Esarhaddon his son became king in his place.

Isaiah prophesied in Isaiah 37:7 that Sennacherib would die *in his own land*. Twenty years after Sennacherib returned to Nineveh, *Adrammelech and Sharezer, his two sons, killed him...as he was worshipping in the temple of Nisroch his god*. Obviously, Sennacherib's *god* was incapable of protecting his worshippers. Why? He was nonexistent. This is remarkable when we consider Sennacherib's earlier prediction that Jehovah, Hezekiah's God, was incapable of bringing deliverance to Hezekiah. It is amazing what bad theology can do to the ill-informed. Sennacherib's life is living proof that Proverbs 29:1 is true to the core.