

The Attackers: Hezekiah's Prayer, 2 Kgs 19:20; Jesus Christ Slaughters 185,000 of Sennacherib's Army, v. 35; Hezekiah's Reversion Recovery: Sin unto Death Lifted, 15 Years Added to His Life, 20:1-6; Done for the Lord's & David's Sake: Definitions: Those in the Line Are Not the Issue but Rather the Promise to David, 2 Sam 7:16

15. In human history the sovereignty of God and the free will of man must coexist by divine decree.
16. Hezekiah's lack of trust in the Lord must be dealt with by the integrity of God. As king of client nation Israel it is imperative that he exhibit courage toward life and circumstances through faith-rest.
17. Instead, he displays a lack of faith and therefore cowardice by making the idolatrous Pharaoh of Egypt the one on whom he depends.
18. This has led him into a no-hope situation. Bad enough for him but tragic for the line of Christ. Hezekiah is under the sin unto death and is childless.
19. The fate of the entire world rests on this man, who is in reversionism, making a right choice under maximum pressure.
20. Where do those functioning under the dictatorship of wheel-tracks of wickedness go for help? Hezekiah at first went to Egypt and that reed pierced his hand as Pharaoh's army retreated defeated following Sennacherib's victory at the Battle of Eltekeh \ēl-tē'-kēh\.
21. He could decide to confess his sins and plead God's mercy and forgiveness and to restore him to fellowship and grant him another chance.
22. Which way will he choose? He's got everything to gain; he's got everything to lose. Fortunately for Judah and for the entire human race, Hezekiah decided to go to the Lord for help.
23. Hezekiah's prayer asking that the enemy be restrained from attacking Jerusalem is found in:

**2 Kings 19:20** - "O Lord, our God, I pray, deliver us from his [ **Sennacherib's** ] hand that all the kingdoms of the earth may know that You alone, O Lord, are God."

24. The Lord answered Hezekiah's prayer by means of an army of rats that spread the bubonic plague throughout the Assyrian encampment at Lachish:

**2 Kings 19:35** - Then it happened that night that the angel of the Lord [ **Jesus Christ** ] 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.

**v. 36** - So Sennacherib king of Assyria departed and returned home, and lived in Nineveh.

25. The assumption that these massive deaths occurred by means of the bubonic plague is drawn from this excerpt from Flavius Josephus:

When Sennacherib was returning from his Egyptian war to Jerusalem, he found his army under Rabshakeh his general in danger [by a plague], for God had sent a pestilential distemper upon his army; and on the very first night of the siege, a hundred fourscore and five thousand, with their captains and generals, were destroyed. So the king was in a great dread and in a terrible agony at this calamity; and being in great fear for his whole army, he fled with the rest of his forces to his own kingdom, and to his city Nineveh.<sup>1</sup>

26. The divine defeat of the Assyrian army was the Lord's first step in not only sparing the citizens of Jerusalem but also perpetuating the divinely designated bloodline.
27. The next step will also require a decision on Hezekiah's part and will force him into making another decision. There is nothing that brings a reversionist to a moment of objectivity quicker than the prospect of dying. Ergo, the Lord puts him under the sin unto death:

**2 Kings 20:1** - In those days Hezekiah became mortally ill. And Isaiah the prophet the son of Amoz came to him and said to him, "Thus says the Lord, 'Set your house in order, for you shall die and not live.'"

**v. 2** - Then he turned his face to the wall and prayed to the Lord, saying,

**v. 3** - "Remember now, O Lord, I beseech You, how I have walked before You in truth and with a whole heart and have done what is good in Your sight." And Hezekiah wept bitterly.

**v. 4** - Before Isaiah had gone out of the middle court, the word of the Lord came to him, saying,

**v. 5** - "Return and say to Hezekiah the leader of My people, 'Thus says the Lord, the God of your father David, "I have heard your prayer, I have seen your tears; behold, I will heal you. On the third day you shall go up to the house of the Lord.

**v. 6** - "I will add fifteen years to your life, and I will deliver you and this city from the hand of the king of Assyria; and I will defend this city for My own sake and for My servant David's sake,""

28. Note that God's primary purpose of extending Hezekiah's life is not for the sake of Hezekiah but rather for His own sake and His servant David's sake.
29. When the Lord used the rats to spread plague throughout the Assyrian encampment at Lachish he also attributed this act as primarily for His sake and that of David's:

**2 Kings 19:34** - "For I will defend this city to save it for My own sake and for My servant David's sake."

30. Back in the days of yore when I attended Sunday School often people would end their prayers with the phrase "for Jesus' sake." I had no idea what sake meant but assumed it meant that it was something positive that Jesus would appreciate.

<sup>1</sup> Flavius Josephus, *Antiquities of the Jews in The Life and Works of Flavius Josephus*, trans. William Whiston (New York: Holt, Rinehart and Winston, nd), 300.

31. The words translated “sake” in the Old and New Testaments are: (מַעַן *ma’an*) and (διὰ *dia*).
32. The Hebrew *ma’an* when preceded by the preposition *le* means “in order that,” “in view of,” or “that which corresponds to.” It is often translated “for the sake of.”<sup>2</sup>
33. The Greek *dia* means “for the sake of, on behalf of, as marking the purpose or object of an action.”<sup>3</sup>
34. The major translations are consistent in translating *ma’an* with “sake.” English definitions are therefore helpful:

**Sake: motive; purpose; end; cause; advantage; behalf; benefit.**<sup>4</sup>

**Sake: Personal benefit or interest.**<sup>5</sup>

**Sake: (for the sake of something or for someone’s sake) out of consideration for or in order to help someone. In order to please.**<sup>6</sup>

**Sake: Regard or consideration for some one. Out of consideration for; on account of one’s interest in, or regard for (a person); on (a person’s) account. Out of regard or consideration for; on account of; because of (something regarded in the light of an end, aim, or purpose, etc.); often=out of a desire for, in order to attain, etc.**<sup>7</sup>

35. The Lord is making it clear to Hezekiah that sparing his life for another fifteen years is not designed to bless him but is done in His interest and in consideration for David’s.
36. The overall thrust of the bloodline of Christ is to fulfill the prophecy of Genesis 3:15, “I will put enmity ... between your seed and her (the woman’s) seed.”
37. Lucifer’s counterattack is to interrupt the bloodline which is prolonged through childbirth. The Lord will not allow this to occur.
38. The issue in the angelic conflict is free will. In order for the appeal trial to reach a just conclusion, mankind must be provided with an object of saving faith. This requires divine regulation of satanic strategies designed to deprive man of a means of escaping his status of condemnation.
39. The personalities of the bloodline – the presence of winners and losers, their successes and failures, their sins and crimes – are not the issue. The issue is the unconditional covenant given to David:

**2 Samuel 7:16 - “Your house [ **dynasty** ] and your kingdom [ **Israel** ] shall endure before Me forever; your throne [ **royal sovereignty** ] shall be established forever.”**

<sup>2</sup> R. Laird Harris, Gleason L. Archer, and Bruce K. Waltke, *Theological Wordbook of the Old Testament* (Chicago: Moody Publishers, 1980), 681–82.

<sup>3</sup> Spiros Zodhiates, *The Complete Word Study Dictionary: New Testament*, rev. ed. (Chattanooga: AMG Publishers, 1993), 417.

<sup>4</sup> *Webster’s New Twentieth Century Dictionary: Unabridged*, 2d ed., s.v.: “sake.”

<sup>5</sup> *The American Heritage Dictionary of the English Language*, s.v.: “sake.”

<sup>6</sup> *The New Oxford American Dictionary*, s.v.: “sake.”

<sup>7</sup> *The Oxford English Dictionary*, s.v.: “sake.”

