



Hezekiah & Judah Prepare for War, Fortify the City; Summit Meeting of Judah & Assyria at Jerusalem; Isaiah's Prophecy Fulfilled, Isaiah 7:3, 13

- 20) These techniques were later adopted by the founders of the Frankfurt School who transformed them from the intimidating approach used by the Soviets to the more sophisticated and duplicitous method utilized today by their proponents.
- 21) As we have noted, propaganda is designed to create insecurity in the minds of the target audience. It seeks to exploit weaknesses in one's character whether real or imagined.
- 22) The goal is to cause self-doubt, embarrassment, or guilt so that old thinking can be dismissed as "mean-spirited," "intolerant," or "judgmental" and replaced by new thinking which is touted as "compassionate," "tolerant," and "nonjudgmental."
- 23) In the case of Judah, propaganda will be used to cast doubt in the people's minds regarding the ability of *YHWH Elohim* to deliver them from the Assyrian army.
- 24) In preparation for the expected military siege, Hezekiah fortified his defenses:
- 2 Chronicles 32:2 -** Now when Hezekiah saw that Sennacherib had come, and that he intended to make war on Jerusalem,
- v. 3 -** he decided with his officers and his warriors to cut off the supply of water from the springs which were outside the city, and they helped him.
- v. 4 -** So many people assembled and stopped up all the springs and the stream which flowed through the region, saying, "Why should the kings of Assyria come and find abundant water?"
- v. 5 -** And he took courage and rebuilt all the wall that had been broken down, and erected towers on it, and built another outside wall, and strengthened the Millo in the city of David, and made weapons and shields in great number.
- v. 6 -** And he appointed military officers over the people, and gathered them to him in the square at the city gate, and spoke encouragingly to them, saying,
- v. 7 -** "Be strong and courageous, do not fear or be dismayed because of the king of Assyria, nor because of all the multitude which is with him; for the One with us is greater than the one with him.
- v. 8 -** "With him is only an arm of flesh, but with us is the Lord our God to help us and to fight our battles." And the people relied on the words of Hezekiah king of Judah.
- 25) Hezekiah had been king of Judah for fourteen years and all that he had done was in accordance with the directive will of God. He had rid the country of the high places and the idols of Baal and restored proper worship of *YHWH Elohim* in Judah. These were his first and primary responsibilities.
- 26) However, you will note that during these fourteen years he had not addressed the defense of the city. Previous battles had done great damage to the ramparts and walls that protected Jerusalem, for example, the attack by Hazael during the reign of Joash.
- 27) With news that Sennacherib and the Assyrian army are headed toward the capital, Hezekiah calls a cabinet meeting and orders several things be done immediately to protect the city from the expected siege.



- 28) He diverts water from the upper pool by means of an aqueduct so that the assaulting army will not have access to a water supply. He then rebuilt the fortifications around and within the city. He also got the defense industry up and running to produce weapons and shields and then distributed them to the men. This military buildup is summarized by:

Edersheim, Alfred. “The History of Israel and Judah.” Vol. 7 in *Bible History: Old Testament*. (Grand Rapids: William B. Eerdmans Publishing Co., nd), 141-42:

In 2 Chronicles 32:1-8, various preparations are noticed which Hezekiah had made when he felt certain of the danger threatening Jerusalem. First among them was the cutting off of the water-supply for a besieging army. To the west of Jerusalem runs from north to south the valley of Gihon (גִּיחֹן). The rain-water and that coming from the hills around was stored in two pools, the upper (Isa. 22:11) and the lower (Isa. 22:9), which were connected by an open conduit. As the upper pool lay outside the city walls and would supply the wants of a besieging army, Hezekiah covered it in, and by an aqueduct brought its waters into a large reservoir or “lake” between the two walls” of the upper and lower city (cp. Isa. 22:11 with 2 Kings 20:20; 2 Chron. 32:30). Further, he repaired all the walls that were broken down, “and raised upon it towers,” and repaired “the other wall without”—probably that which inclosed the lower city—as well as the “Millo, in the city of David,” probably a strong tower with fortified buildings at the western side of the Tyropæon (תִּירוֹפְאֵן) valley.

Best of all, he gathered his men and captains, and encouraged them with the chief of all comforts, the assurance that Another, greater and stronger than all the might of Assyria, was with them, not “an arm of flesh,” but Jehovah their God, to help them and to fight their battles.

- 29) Hezekiah is prepared to engage in armed conflict. However, a much more insidious assault has been devised by Sennacherib. On the way to Jerusalem from Sennacherib’s field headquarters at Lachish is the Assyrian Secretary of State, the Rabshakeh.
- 30) He is about to launch a series of verbal missiles into the souls of Hezekiah’s cabinet and the people of Jerusalem. They will be challenged to either dismiss the propaganda with divine viewpoint or be victimized by its cosmic rationales.

D. The Rabshakeh’s Propaganda Objectives:

- 1) Sennacherib is another heathen leader who has been permitted to assault client nation Judah because its leaders and its people have gone into reversionism by appealing to yet another heathen nation for protection.
- 2) Sennacherib’s political and military staff are also unbelievers and represent one of the most brutal and evil regimes in all of ancient history.
- 3) But they don’t realize that they are also spokesmen for the father of lies, Lucifer himself, and as these officials approach the people of Jerusalem they will convey a message that has been devised by ambassador demons.
- 4) They envision the eminent fall of Jerusalem either by capitulation or military conquest. Judah’s treaty with Egypt is now non-existent since the Egyptian army was defeated soundly at the Battle of Eltekeh.
- 5) This was prophesied by Isaiah to Ahaz, king of Judah and Hezekiah’s father in:

Isaiah 7:3 - Then the Lord said to Isaiah, “Go out now to meet Ahaz, you and your son Shear-jashub, at the end of the conduit of the upper pool, on the highway to the laundry.

Isaiah 7:13 - “The Lord will bring on you, on your people, and on your father’s house such days as have never come since the day that Ephraim separated from Judah, the king of Assyria.”



- 6) When the Rabshakeh arrived at Jerusalem it became immediately apparent that he was a prepared man. He made his way to the conduit of the upper pool and stood in the very place that Isaiah had prophesied the invasion of the Assyrian army.
- 7) Here the Rabshakeh will remind the people of Jerusalem of Isaiah's prophecy which he will reiterate in no uncertain terms.
- 8) Thus the Rabshakeh understood politically what Sun-tzu \sund-zü\' codified militarily some four hundred years later in his classic treatise, *The Art of War (Ping-fa)*: "If you know the enemy and know yourself, you need not fear the result of a hundred battles."
- 9) As the Rabshakeh took his position at the conduit of the upper pool, three members of Hezekiah's cabinet came out to meet him:

Isaiah 36:3 - Then Eliakim \e-lī' a-kim\ the son of Hilkiah \hil-kī' a\, who was over the household [בַּיִת *bayith*: **royal court's national security adviser**], and Shebna \sheb' na\ the scribe [סֹפֵר *sopher*: **secretary of defense**], and Joah \jō' a\ the son of Asaph \ā-saf\, the recorder [זָכָר *zachar*: **Hiphil participle: the office of the "Recorder" or royal historian.**], came out to him.

- 10) The spokesman for Hezekiah is Eliakim, his national security advisor. His secretary of defense is there to observe the discussion so that he might contribute to future deliberations. The historian is there to record the exchange in order to chronicle the event.
- 11) These men are the ones who counseled Hezekiah to enter into a mutual defense treaty with Egypt thus indicating their failure to function under the faith-rest drill.
- 12) For client nations, it is God's desire that its people depend on His protection and provision. Confederation with other governments and nations is not a requirement or a necessity.
- 13) Failure to utilize the faith-rest drill plus the human-viewpoint conclusion that a coalition with heathen nations is advisable over against dependence upon God indicates that Hezekiah's cabinet makes its decisions motivated by fear.
- 14) **PRINCIPLE:** Weak and frightened people are easy targets for psychological warfare.