

# ISAIAH 36 vs 1

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Beginning in chapter 24 and through this chapter, Isaiah was instructed of the LORD to address all the major actors, even those who made a covenant with death and lies, and hell... people so evil they would murder their own children... even till the time of the end of the Gentile nations, when Messiah comes in power and great glory.

But in these chapter 36 – 39 (found in 2 Kings 18:13), Isaiah is also a historian at the time of king Hezekiah as Assyrian forces were advancing to Zion, the city of David, sent by God due to their faithless and traitorous treatment of Him as they presumed on His grace, while they followed after the neighbors traditions, leading to the demonic worship of Baal.



A Taunt from Assyria,

**<sup>1</sup> Now it happened in the fourteenth year of king Hezekiah / 701bc, that Sennacherib king of Assyria came up against all the fortified cities of Judah, and seized them.**

**<sup>2</sup> And the king of Assyria sent the Rabshakeh / the chief wine-pourer; indicating a trusted official, with a large military detachment, from Lachish to Jerusalem to king Hezekiah. And he stood by the conduit of the upper pool on the highway of the fuller's field.**

**<sup>3</sup> Then Eliakim the son of Hilkiah, who was over the house, and Shebna the scribe, and Joah the son of Asaph the recorder came out to him / these were the royal historians, recording what transpired; we already learned about maniacal Shebna; he was a faithless bureaucrat in the royal household spending money on frivolous projects who would be replaced by Eliakim – Isaiah 22.**

A Taunt from Assyria,

**<sup>4</sup> And the Rabshakeh said to them, Say now to Hezekiah, Thus says the great king, the king of Assyria, What is this confidence that you lean on?**

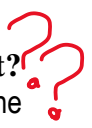
**<sup>5</sup> I say, Your counsel and strength for war are only empty words. Now on whom do you rely, that you rebelled against me?**

**<sup>6</sup> Look, you lean on this broken reed of a staff of Egypt; which if any one were to lean on it, would go into his hand and pierce it. So is Pharaoh king of Egypt to all who rely on him.**

**<sup>7</sup> But if you say to me, We trust in the LORD our God; is it **not** He whose high places and altars Hezekiah has taken away, and has said to **Judah** and to Jerusalem, You will worship before this altar?** / standing on the Mount of Olives, Rabshakeh was pointing to the temple; yet in these words, we learn he was a little confused about the fact King Hezekiah had removed all the heathen high places... for the only temple in Jerusalem; right in front of them, and he thought that was a bad idea.

**<sup>8</sup> So now, come make a bargain with my master, the king of Assyria; I will give you 2,000 horses, if you are able on your part to set riders on them / and with laughter he continued...knowing the request Judah made to Egypt, if they could guarantee the 2000 horsemen.**

**<sup>9</sup> How will you reject this one -- least of my master's servants, and instead rely on Egypt for chariots and for horsemen?**

**<sup>10</sup> Have I come without the approval of the LORD against this land to destroy it?**  The LORD said to me, Go up against this land, and destroy it / and it seems, that is what he did; and the question we ask: was the heathen lying to them? How did he get all the way to Jerusalem, without the Lord's permission? For the same reason all those from disrupted countries in the middle east are pouring into Europe and North America – the Lord permitted; probably those clueless, churchianity folks needed a wakeup call like they needed in Jerusalem 2500 years ago... and they will get one.

**<sup>11</sup> Then Eliakim and Shebna and Joah said to Rabshakeh, Speak, to your servants in the Aramaic language; for we understand it: and do **not** speak to us in the Judean language, in the hearing of the people who are on the wall / these officials of the royal house in Jerusalem... were already calling themselves **your servants** – so not much faith going on.**

**<sup>12</sup> But the Rabshakeh said, Has my master sent me only to your master and to you to speak these words? and **not** to all those who sit on the wall, doomed to eat their own dung, and drink their own piss with you?** / some folks say that the King James Version is too archaic! I disagree with their assessment; if you pay attention it is quite colorful, and unmistakably clear.

**<sup>13</sup> Then the Rabshakeh stood, and cried with a loud voice in the Judean language, and said, Hear the words of the great king, the king of Assyria.**

**<sup>14</sup> Thus says the king: Let not Hezekiah deceive you: for he will **not** be able to deliver you; / which was the truth.**

**<sup>15</sup> **nor let Hezekiah make you lean on the LORD, saying: The LORD will surely deliver us:** this city will **not** be delivered into the hand of the king of Assyria.** / no comment, we will see.

**16 Do not listen to Hezekiah: for thus says the king of Assyria, Make your peace agreement 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;**

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

**18 Beware lest Hezekiah persuade you, saying, [the LORD will deliver us](#). Has anyone of the gods of the nations delivered his land, from the hand of the king of Assyria? / not one country could make that claim about their god;**

**19 Where are the gods of Hamath and Arpad? Where are the gods of Sepharvaim? and when have they delivered Samaria from my hand? / they must have been asleep, or were never there.**

**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? / to this time, Assyria had a good track record being use by the Lord; but they just didn't realize it was for His purposes, not theirs; things were to quickly change;**

**21 But they were silent, and did not answer him: for the king's order was: Do **not** answer him.**

**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 / they approached the king visibly marked as a sign of distress and humility.**

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