

## I. An Attempt to Divide and Conquer (9-14)

**A. An assault on our trust (9-10) - “After this, Sennacherib king of Assyria, who was besieging Lachish with all his forces, sent his servants to Jerusalem to Hezekiah king of Judah and to all the people of Judah who were in Jerusalem, saying, 10 “Thus says Sennacherib king of Assyria, ‘On what are you trusting, that you endure the siege in Jerusalem?’”**

**B. An accusation against our leaders (11-12) - “Is not Hezekiah misleading you, that he may give you over to die by famine and by thirst, when he tells you, “The LORD our God will deliver us from the hand of the king of Assyria”? 12 Has not this same Hezekiah taken away his high places and his altars and commanded Judah and Jerusalem, “Before one altar you shall worship, and on it you shall burn your sacrifices”?”**

**C. An intimidating statement of fear (13-14) - “Do you not know what I and my fathers have done to all the peoples of other lands? Were the gods of the nations of those lands at all able to deliver their lands out of my hand? 14 Who among all the gods of those nations that my fathers devoted to destruction was able to deliver his people from my hand, that your God should be able to deliver you from my hand?”**

## II. An Offer to Embrace Defeat (15-16)

**A. The enemy sows suspicion (15a) - “Now, therefore, do not let Hezekiah deceive you or mislead you in this fashion, and do not believe him...”**

**B. The enemy questions God’s ability (15b) - “...for no god of any nation or kingdom has been able to deliver his people from my hand or from the hand of my fathers. How much less will your God deliver you out of my hand!”**

**C. The enemy never quits (16) - “And his servants said still more against the LORD God and against his servant Hezekiah.”**

## III. A Barrage of Ceaseless Communication (17-19)

**A. Written words meant to intimidate (17) - “And he wrote letters to cast contempt on the LORD, the God of Israel, and to speak against him, saying, “Like the gods of the nations of the lands who have not delivered their people from my hands, so the God of Hezekiah will not deliver his people from my hand.”**

**B. Spoken words meant to debilitate (18) - “And they shouted it with a loud voice in the language of Judah to the people of Jerusalem who were on the wall, to frighten and terrify them, in order that they might take the city.”**

**C. Regrettable words that eventually eliminate (19) - “And they spoke of the God of Jerusalem as they spoke of the gods of the peoples of the earth, which are the work of men’s hands.”**

## IV. A Calm and Confident Response to the Enemy (20)

**“Then Hezekiah the king and Isaiah the prophet, the son of Amoz, prayed because of this and cried to Heaven.”**