

God Our Protector

February 1, 2026

Let's begin in II Kings, chapter 17:

II Kings 17:1 In the twelfth year of Ahaz king of Judah began Hoshea the son of Elah to reign in Samaria over Israel nine years. **2** And he did that which was evil in the sight of the LORD, but not as the kings of Israel that were before him. **3** Against him came up Shalmaneser king of Assyria; and Hoshea became his servant, and gave him presents.

4 And the king of Assyria found conspiracy in Hoshea: for he had sent messengers to So king of Egypt, and brought no present to the king of Assyria, as he had done year by year: therefore the king of Assyria shut him up, and bound him in prison. **5** Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years. **6** In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes.

In one brief sentence, God records the Assyrian captivity of Israel in verse 6. There is no drama, no buildup, no commentary, just a collapse after a three-year siege of Samaria — it simply happened, yet it was a devastating blow. What was the cause? It stemmed from many, many years of idolatry, compromise, and refusal to trust in the true GOD, so it finally came to the end. Assyrian Empire was huge.. about 1.5 million sq.mi. It ruled about 300 years. It had crushed every nation in its path. Nothing could stop them.

*At this point, it helps to remember that Israel was once one nation, made up of twelve tribes. After King Solomon died, the nation split in two. Ten of the tribes formed a northern kingdom and made their capital in the city of **Samaria**. From that point on, they were simply called **Israel**. The remaining two tribes stayed in the south, with their capital in **Jerusalem**, and they were called **Judah**.*

*This matters because the people in the north stopped trusting the LORD, and over time they were taken away by the Assyrians. That is what we are reading about in **II Kings 17**. And now, in the very next chapter, God shows us a contrast: one kingdom that fell because they would not trust Him, and one king over the southern kingdom who would.*

II Kings 18:1 Now it came to pass in the third year of Hoshea son of Elah king of Israel [up in Samaria], that Hezekiah the son of Ahaz king of Judah began to reign.

2 Twenty and five years old was he when he began to reign; and he reigned twenty and nine years in Jerusalem. His mother's name also was Abi, the daughter of Zachariah.

3 And he did that which was right in the sight of the LORD, according to all that David his father did. **4** He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brasen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan.

Before the enemy ever speaks, God shows us something about Hezekiah: he removed what competed with trust in God. He tore down substitutes. He removed distractions. Then comes one of the strongest statements that could be said about any king in Scripture:

Verse 5 He trusted in the LORD God of Israel; so that after him was none like him among all the kings of Judah, nor any that were before him.

This verse stands in direct contrast to what we read in chapter 17. Israel would not trust — BUT Hezekiah did. And now the pressure comes.

II Kings 18:19 And Rabshakeh [pronounced rab-shaw-kay] said unto them, Speak ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence is this wherein thou trustest? **20** Thou sayest, (but *they are but* vain words,) *I have counsel and strength for the war.*

Now on whom dost thou trust, that thou rebellest against me? **21** Now, behold, thou trustest upon the staff of this bruised reed, even upon Egypt, on which if a man lean, it will go into his hand, and pierce it: so *is* Pharaoh king of Egypt unto all that trust on him.

22 But if ye say unto me, We trust in the LORD our God: *is not* that he, whose high places and whose altars Hezekiah hath taken away, and hath said to Judah and Jerusalem, Ye shall worship before this altar in Jerusalem?

Rabshakeh begins by attacking confidence itself: "What confidence is this wherein thou trustest?" He's trying to move the battle from the wall to the mind — exactly where the real fight is. Then he mocks Hezekiah's counsel and strength, calling them "vain words." This is classic intimidation: "You're foolish to resist."

23 Now therefore, I pray thee, give pledges to my lord the king of Assyria, and I will deliver thee two thousand horses, if thou be able on thy part to set riders upon them. *What a jerk!*

24 How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen? **25** Am I now come up without the LORD against this place to destroy it? The LORD said to me, Go up against this land, and destroy it. **26** Then said Eliakim the son of Hilkiah, and Shebna, and Joah, unto Rabshakeh, Speak, I pray thee, to thy servants in the Syrian language; for we understand *it*: and talk not with us in the Jews' language in the ears of the people that *are* on the wall. **27** But Rabshakeh said unto them, Hath my master sent me to thy master, and to thee, to speak these words? *hath he not sent me* to the men which sit on the wall, that they may eat their own dung, and drink their own piss with you? **28** Then Rabshakeh stood and cried with a loud voice in the Jews' language, and spake, saying, Hear the word of the great king, the king of Assyria: **29** Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you out of his hand: **30** Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us, and this city shall not be delivered into the hand of the king of Assyria. **31** Hearken not to Hezekiah: for thus saith the king of Assyria, Make *an agreement* with me by a present, and come out to me, and *then* eat ye every man of his own vine, and every one of his fig tree, and drink ye every one the waters of his cistern:

Promises, promises, promises! He has no intention of making this happen. It's a ruse.

32 Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of oil olive and of honey, that ye may live, and not die: and hearken not unto Hezekiah, when he persuadeth you, saying, The LORD will deliver us. **33** Hath any of the gods of the nations delivered at all his land out of the hand of the king of Assyria? **34** Where *are* the gods of Hamath, and of Arpad? where *are* the gods of Sepharvaim, [*sef-ar-vah'-yim*] Hena, and Ivah? have they delivered Samaria out of mine hand? **35** Who *are* they among all the gods of the countries, that have delivered their country out of mine hand, that the LORD should deliver Jerusalem out of mine hand?

The Assyrian spokesman Rabshakeh speaks loudly, confidently, and deceptively. He mocks, threatens, and pretends to be helpful. He tells the people not to trust Hezekiah, not to trust God, and not to believe the Word. This is how evil works. It does not always roar; sometimes it reasons — but it is always persistent. But Hezekiah does not answer the enemy. This same record is also found in the book of Isaiah, where we see Hezekiah's heart toward God and God's immediate answer. Mark here and go to:

Isaiah 37:4 It may be the LORD thy God will hear the words of Rabshakeh... wherefore lift up thy prayer for the remnant that is left. **5** So the servants of king Hezekiah came to Isaiah.

6 And Isaiah said unto them, Thus shall ye say unto your master, Thus saith the LORD, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have

blasphemed me. **7** Behold, I will send a blast upon him, and he shall hear a rumour, and return to his own land; and I will cause him to fall by the sword in his own land.

Returning to II Kings, we see Hezekiah's response:

II Kings 19:14: And Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up into the house of the LORD, and spread it before the LORD.

He does not argue. He does not negotiate. He does not panic. He gives it to God. He brings the matter to God — and... God answers.

II Kings 19:35 And it came to pass that night, that the angel of the LORD went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand...

The enemy never entered the city. God stood between His people and destruction.

Now, having seen the record, we consider the truth: when evil presses in, God has never left His people without protection. In the Old Testament, God protected Israel through visible acts of deliverance under the Law. Today, in the administration of Grace, God protects His people in Christ — not by national judgment, but by spiritual security. The method has changed; the heart of God has not. Now let us move into the New Testament.

I Peter 5:6 Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: **7** Casting all your care upon him; for he careth for you.

*Hezekiah lived about 2700 years ago. That's part of what makes that record so powerful... we're reading an event nearly three millennia old, and yet the **pattern of how evil speaks and how God protects hasn't changed one bit**. This is what is known as "The Continuity of Scripture." **Malachi 3:6** For I am the LORD, I change not... God showcases how evil works and how He works even greater!*

Like Hezekiah did, so also we humble ourselves by casting every care upon Him, because He cares for us "the battlefield is in the mind." The war has already been won by Jesus Christ. Our battlefield now is the mind. We recognize where we stand, and how God has enabled us to stand in the face of evil.

Romans 8:1 There is therefore now no condemnation to them which are in Christ Jesus...

Protection begins here — no condemnation. All the penalties for wrong-doing were paid for by Jesus Christ. It's NO condemnation. None. It's Not partial. It's Not temporary. It's Not conditional.

Romans 8:31 What shall we then say to these things? If God be for us, who can be against us? **32** He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? **33** Who shall lay any thing to the charge of God's elect? *It is* God that justifieth. **34** Who is he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

35 Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? **36** As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. **37** Nay, in all these things we are more than conquerors through him that loved us.

Nothing shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

The enemy may speak — but he cannot condemn. Just as in Hezekiah's day, God still stands between His people and destruction. We trust God and we speak God's Word. And in Christ, our protection is complete, and the victory is ours!

God bless you. Jack

