

“God Alone”
2 Kings 19:1-20
(Preached at Trinity, September 25, 2022)

I'm supplying these notes for the benefit of busy pastors who may be engaged in bi-vocational work, feeling the pressure of preparing to preach twice on the Lord's Day while trying to balance full-time secular work as well as caring for their families. While the notes of another man are no substitute for personal study, I pray that these may aid in the process of preparing to preach.

Disclaimer: These are the actual notes I bring with me to the pulpit, which I follow loosely. They are not designed for publication. While I try to make every effort to give proper credit to my sources from the pulpit, adequate citations will sometimes be absent from my notes. If anyone feels their intellectual material has been used without adequate citation, please contact me and I'll make immediate correction giving credit.

1. As we saw in **Chapter 18** Sennacherib, the Assyrian king, has been marching across the land conquering city after city. His cruelty and brutality were terrible. He sent three of his trusted officials to taunt him –
2 Kings 18:17 NAU - "Then the king of Assyria sent Tartan and Rab-saris and Rabshakeh from Lachish to King Hezekiah with a large army to Jerusalem. So they went up and came to Jerusalem."
2. Rabshakeh was likely chosen because he was fluent in Hebrew and could speak freely before the Israelites defending Jerusalem. He spoke blasphemous words declaring the impotence of God to help them. As we enter this chapter his words have come to the hearing of Hezekiah. Hezekiah was distraught, not only because of the threat upon the safety of Jerusalem, but because the name of God was being blasphemed.
2 Kings 19:1 NAU - "And when King Hezekiah heard *it*, he tore his clothes, covered himself with sackcloth and entered the house of the LORD."
3. Hezekiah is discouraged and fearful, but to his credit, He turned to Isaiah to hear a word from God. When he received a letter from Rabshakeh bringing a further reproach upon God he set it before God and humbled himself in prayer. He was the king, and he had an army, but his response was not a military or political response. That was his response at the beginning. He planned military strategy. But that wasn't his response now. Now It was a prayer response.
Like Hezekiah, we are sometimes fearful by what we see and hear, but like Hezekiah we must turn to hear from God's Word and we must pray. That doesn't exclude wise and careful thinking and planning. But these things must not be our chief confidence. Hezekiah's despair turned to prayer.
4. Hezekiah affirms that the Assyrians have destroyed the gods of the nations.
2 Kings 19:17-18 NAU - "Truly, O LORD, the kings of Assyria have devastated the nations and their lands ¹⁸ and have cast their gods into the fire . . ."
But these are no gods at all, but the work crafted by pagan men.
"for they were not gods but the work of men's hands, wood and stone. So they have destroyed them."
5. As Hezekiah prays he makes one of the most basic statements of theology. It is the basic statement that all men must affirm. God alone is God.
2 Kings 19:15 NAU - "O LORD, the God of Israel, who are enthroned *above* the cherubim, You are the God, You alone, of all the kingdoms of the earth. You have made heaven and earth."
2 Kings 19:19 NAU - "Now, O LORD our God, I pray, deliver us from his hand that all the kingdoms of the earth may know that You alone, O LORD, are God."

- I. He begins by affirming God as the God of Israel
- A. God entered into covenant with Abraham
1. He promised him a land, and a seed through whom all the nations of the earth would be blessed.
 2. God pledged Himself to Abraham to be his God. The covenant was affirmed to Isaac.
Genesis 26:24 NAU - "The LORD appeared to him the same night and said, "I am the God of your father Abraham; Do not fear, for I am with you. I will bless you, and multiply your descendants, For the sake of My servant Abraham."
 3. Then the covenant was affirmed with Jacob
Genesis 32:27-29 KJV - "And he said unto him, What *is* thy name? And he said, Jacob. ²⁸ And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. ²⁹ And Jacob asked *him*, and said, Tell *me*, I pray thee, thy name. And he said, Wherefore *is* it *that* thou dost ask after my name? And he blessed him there."
 4. God remembered His covenant when He came to deliver Israel out of Egypt.
Exodus 2:24-25 KJV - "And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. ²⁵ And God looked upon the children of Israel, and God had respect unto *them*."
Exodus 5:1 NAU - "And afterward Moses and Aaron came and said to Pharaoh, "Thus says the LORD, the God of Israel, 'Let My people go that they may celebrate a feast to Me in the wilderness."
Exodus 20:2 KJV - "I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage."
 5. Hezekiah affirms that God was the God of Israel and is praying on the basis of this covenant relationship.
"O LORD, the God of Israel"
"Now, O LORD our God"
- B. He also referred to God as He "who sits above the cherubim."
1. This designation was a common expression of the holiness of God who sat upon His throne within the veil of the Tabernacle. It is a covenant statement of the holy presence of God.
1 Samuel 4:4 NAU - "So the people sent to Shiloh, and from there they carried the ark of the covenant of the LORD of hosts who sits *above* the cherubim; and the two sons of Eli, Hophni and Phinehas, *were* there with the ark of the covenant of God."
2 Samuel 6:2 NAU - "And David arose and went with all the people who were with him to Baale-judah, to bring up from there the ark of God which is called by the Name, the very name of the LORD of hosts who is enthroned *above* the cherubim."

2. The Ark of the Covenant had two cherubims on the lid with their wings extending and touching at the center. This was called the mercy seat and the place where God's presence was made manifest to Israel. It was considered the dwelling place of God.
The expression "between the cherubims" became an expression of God's presence.
3. Hezekiah is making a statement of the presence of God with His covenant people.

II. But God's dominion is not limited to Israel.

A. Hezekiah makes this point clear

1. On one hand, he's praying to God by way of His covenant relationship. He was the God of Israel.
2 Kings 19:15 NAU - "O LORD, the God of Israel"
2 Kings 19:19 NAU - "Now, O LORD our God"
We sometimes pray, "O Lord my God."
This is how Solomon prayed
1 Kings 3:7 NAU - "O LORD my God, You have made Your servant king in place of my father David"
2. But Hezekiah is affirming that God is the LORD of all the earth.
2 Kings 19:15 NAU - "O LORD, the God of Israel, who are enthroned *above* the cherubim, You are the God, You alone, of all the kingdoms of the earth. You have made heaven and earth."
2 Kings 19:19 NAU - "Now, O LORD our God, I pray, deliver us from his hand that all the kingdoms of the earth may know that You alone, O LORD, are God."
3. It is as if Hezekiah is saying, "Do they dare blaspheme the living God!"
2 Kings 19:16 NAU - "Incline Your ear, O LORD, and hear; open Your eyes, O LORD, and see; and listen to the words of Sennacherib, which he has sent to reproach the living God."
 - a. This was not the self-centered prayer that too often characterizes our prayer life. If Sennacherib was merely insulting Hezekiah that he could bare. But he was insulting God. Hezekiah went before God with particular boldness.
 - b. Dale Ralph Davis: "When the driving passion of our prayers is Yahweh's honor a strange confidence begins to seep into them."¹

B. God is the only, one true God

1. History testifies to human idolatry. In their depravity they create gods for themselves.
Romans 1:21-23 NAU - "For even though they knew God, they did not honor Him as God or give thanks, but they became futile in their speculations, and their foolish heart was darkened. ²² Professing to be wise, they became fools, ²³ and exchanged the glory of the incorruptible God for an image in the form of corruptible man and of birds and four-footed animals and crawling creatures."

¹ Dale Ralph Davis, *2 Kings: The Power and the Fury*, Focus on the Bible Commentary (Great Britain: Christian Focus Publications, 2005), 281.

2. Hezekiah affirmed this truth
2 Kings 19:17-18 NAU - "Truly, O LORD, the kings of Assyria have devastated the nations and their lands ¹⁸ and have cast their gods into the fire, for they were not gods but the work of men's hands"
- C. God is the source of all things. He is the Creator.
 You are the God, You alone, of all the kingdoms of the earth. You have made heaven and earth.
1. This is the first statement about God in the Bible – He is Creator
Genesis 1:1 NAU - "In the beginning God created the heavens and the earth."
 2. The philosophers of Athens were steeped in idolatry. They gave homage to many gods. They even had a statue to an altar set up in honor to the "unknown god."
 Paul corrected their faulty theology.
Acts 17:23-24 NAU - "Therefore what you worship in ignorance, this I proclaim to you. ²⁴ "The God who made the world and all things in it, since He is Lord of heaven and earth, does not dwell in temples made with hands;"
Acts 17:28 NAU - "for in Him we live and move and exist,"
 3. Isaiah described His supremacy
Isaiah 40:28 NAU - "Do you not know? Have you not heard? The Everlasting God, the LORD, the Creator of the ends of the earth Does not become weary or tired. His understanding is inscrutable."
- C. This means all men owe God homage. God is worthy of all worship and praise.
1. Rabshakeh's fatal flaw was he thought God was Israel's God alone. He didn't think he had any duty to give allegiance to Israel's God.
 2. Sennacherib and Rabshakeh owed God supreme worship. Their sin was blasphemy against an infinite God—God who is boundless, beyond our comprehension.
 3. God's Law was given to Israel, but all men are subject to it and will be condemned by it.
 4. God alone is LORD of all the kingdoms of the earth.
 "You are the God, You alone, of all the kingdoms of the earth."
 5. Hezekiah's prayer was the prayer we should voice continually as we face life's challenges. "O God, show Yourself mighty."
 While all the gods of the earth had proven themselves to be nothing, may all the kingdoms of the earth know there is a God who is over all, almighty.

Conclusion:

1. Hezekiah was in a terrible situation. The all-powerful Assyrian army was threatening to destroy Jerusalem. From every external observation there was no hope. They had no strength to defend themselves from so great a force. Hezekiah describes the situation well in **Verse 3**. It was a like a lady ready to give birth but having no strength to deliver. **2 Kings 19:3 NAU** - "This day is a day of distress, rebuke, and rejection; for children have come to birth and there is no strength to *deliver*."
2. What could be done? From where could Hezekiah find deliverance? The answer is clear. From the God of all the earth.
3. This is a lesson we need to hear clearly. When we are tempted to fear we must not forget that God has ordained every detail of our life and is surely able to deliver us from every foe, every trial, every circumstance. And we must not fail to see the outcome. **2 Kings 19:20 NAU** - "Thus says the LORD, the God of Israel, 'Because you have prayed to Me about Sennacherib king of Assyria, I have heard *you*.'"
4. And is also important that we remember this and proclaim it to the whole world. There is one God and Jesus Christ alone is the only Savior. All must bow before Him. **Acts 4:12 NAU** - "And there is salvation in no one else; for there is no other name under heaven that has been given among men by which we must be saved."