

Devotional from Pastor Ho
June 9, 2021

Isaiah 36:4-5, *And the Rabshakeh said to them, “Say to Hezekiah, ‘Thus says the great king, the king of Assyria: On what do you rest this trust of yours? Do you think that mere words are strategy and power for war? In whom do you now trust, that you have rebelled against me?’”*

The background of this passage is that Assyria had defeated the Northern Kingdom of Israel in 722 BC, because Hoshea king of Israel rebelled against Assyria by seeking allegiance with Egypt, the other superpower then, and not paying tribute to Assyria. But the Bible tells us that this is because the people of Israel had sinned against God (2 Kings 17:7). Now Hezekiah king of Judah the Southern Kingdom also rebelled against Assyria, but he did what was right in the eyes of the Lord (2 Kings 18:3). When Sennacherib king of Assyria came up and took every fortified city in Judah (701 BC), until only Lachish and Jerusalem were left, Sennacherib sent from Lachish his Rabshakeh (a high-ranking Assyrian military officer) with a great army to Jerusalem to taunt Hezekiah.

There are half-truths in the Rabshakeh’s taunts. First, he rightly ridicules against trusting in Egypt. Then he ignorantly mocks Hezekiah’s God as the god whose altars Hezekiah previously removed. He falsely identified Yahweh with the local deities, and even presumed to be sent by him to destroy the land. Finally, the precipitous situation Hezekiah was in is described by the lack of riders, even though two thousand horses were given to him. In other words, from the Rabshakeh’s perspective, Hezekiah was without support from a strong ally, a trustworthy “God,” and even mighty warriors. How was he supposed to win the war?

The Rabshakeh’s taunt boils down to this: now that you are at the end of your rope, in whom do you trust? This is the question that should resound repeatedly deep within us: (your name here), in whom do you now trust? The Rabshakeh rightly warns that strong allies or personal assets can’t sustain our trust because they may fail, but we need to get our theology (knowledge of God) right in order not to buy into the lies insinuated by the world. Our God has proven himself trustworthy throughout the biblical accounts and extrabiblical personal testimonies throughout the ages, we simply have to experience it ourselves and grow in walk.

Prayer: Our Lord and our God, when everything fails us, you are the only One we can entrust ourselves to, despite the lies that the enemies want us to believe. Would you strengthen our trust in you? Amen.

何牧師的靈修

2021年6月9日

以賽亞書 36 章 4-5 節：“拉伯沙基對他們說：你們去告訴希西家說，亞述大王如此說：你所倚靠的有什麼可仗賴的呢？你說，有打仗的計謀和能力，我看不過是虛話。你到底倚靠誰才背叛我呢？”

這段經文的背景是亞述在主前 722 年擊敗了北國以色列，因為以色列王何細亞反叛亞述，尋求與當時的另一個超級大國埃及結盟，並且沒有向亞述進貢。但聖經告訴我們，這是因為以色列人得罪了神（列王紀下 17:7）。如今南國猶大王希西家也背叛亞述，但他卻行耶和華眼中看為正的事（列王紀下 18:3）。當亞述王西拿基立上來攻占猶大的每一座堅固城（主前 701 年），直到只剩下拉吉和耶路撒冷時，西拿基立從拉吉差遣拉伯沙基（亞述的高級軍官）率領大軍到耶路撒冷嘲弄希西家。

拉伯沙基的嘲諷有一半是真的。首先，他正確地嘲笑對埃及的信任。然後他無知地嘲笑希西家的神就是先前被希西家毀去祭壇的神。他錯誤地將耶和華與當地的神靈等同起來，甚至自稱是他派來毀滅這片土地的。最後，希西家所處的險境被形容為，雖然給了他兩千匹馬，他也沒有足夠的騎士。換句話說，從拉伯沙基的角度來看，希西家沒有強大的盟友，沒有值得信賴的“神”，甚至沒有強大的戰士。他怎麼可能贏這場戰爭呢？

拉伯沙基的嘲諷歸結為：現在你已經走到盡頭了，你到底倚靠誰？這是一個應該在我們內心深處反復回響的問題：（把你的名字寫在這裡），你現在到底倚靠誰？拉伯沙基正確地警告說，強大的盟友或個人資產無法維持我們的倚靠，因為它們可能會失敗，但我們需要有正確的神學（對神的認識），以免相信世界所暗示的謊言。根據聖經的記載，和歷代以來聖經以外的個人見證我們的神都證明了自己是值得倚靠的，我們只需要自己去體驗它並在行走中成長。

禱告：我們的主，我們的神，當一切都讓我們失望時，你是我們唯一可以倚靠的，儘管敵人希望我們相信他的謊言。請你加強我們對你的倚靠。阿們。

何牧师的灵修

2021年6月9日

以赛亚书 36 章 4-5 节：“拉伯沙基对他们说：你们去告诉希西家说，亚述大王如此说：你所倚靠的有什么可仗赖的呢？你说，有打仗的计谋和能力，我看不过是虚话。你到底倚靠谁才背叛我呢？”

这段经文的背景是亚述在主前 722 年击败了北国以色列，因为以色列王何细亚反叛亚述，寻求与当时的另一个超级大国埃及结盟，并且没有向亚述进贡。但圣经告诉我们，这是因为以色列人得罪了神（列王纪下 17:7）。如今南国犹大王希西家也背叛亚述，但他却行耶和华眼中看为正的事（列王纪下 18:3）。当亚述王西拿基立上来攻占犹大的每一座坚固城（主前 701 年），直到只剩下拉吉和耶路撒冷时，西拿基立从拉吉差遣拉伯沙基（亚述的高级军官）率领大军到耶路撒冷嘲弄希西家。

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拉伯沙基的嘲讽归结为：现在你已经走到尽头了，你到底倚靠谁？这是一个应该在我们内心深处反复回响的问题：（把你的名字写在这里），你现在到底倚靠谁？拉伯沙基正确地警告说，强大的盟友或个人资产无法维持我们的倚靠，因为它们可能会失败，但我们需要有正确的神学（对神的认识），以免相信世界所暗示的谎言。根据圣经的记载，和历代以来圣经以外的个人见证我们的神都证明了自己是值得倚靠的，我们只需要自己去体验它并在行走中成长。

祷告：我们的主，我们的神，当一切都让我们失望时，你是我们唯一可以倚靠的，尽管敌人希望我们相信他的谎言。请你加强我们对你的倚靠。阿们。