

in themselves afraid, the feelings of Jehovah who held the boasting of Sennacherib as of no account. The words "virgin" and "daughter" suggest the figure of a young woman who scorns and laughs at all attempts to allure or terrify her into an evil life. **Daughter of Zion or Jerusalem** is a common phrase in the mouth of prophets, and signifies the inhabitants of these places. The shaking of the head indicates scorn and contempt, as in the case of the Jews at the crucifixion of Jesus.

22.—The questions in this verse are rhetorical, and are designed to lead the Assyrian king to reflect upon his words and conduct, and to realise that in his message to Hezekiah he has reproached and insulted Hezekiah's God, "The Holy One of Israel." **To exalt the voice** is to speak loudly, proudly and stubbornly. **To lift up the eyes** is to look around with the feeling that all things are inferior to ourselves, and that all others, gods and men, must serve us.

38. Into mine ears.—This phrase, like many in the Old Testament, represents God as having the organs and senses which belong to man. God's knowledge of all the words of man is pictured by saying that they come up into his ears; and this is the best way of conveying the idea of God's omniscience to us. **Hook—bridle.**—These words picture the control which God exercises over his creatures, so that, except in their liberty to choose good and evil, they are subject to God's over-ruling Providence.

29.—The discourse here turns to the people of Judah, now threatened by the Assyrians. Two or three years of peace would show them the truth of God's word by Isaiah. For a year or two, even after the Assyrians had fled from the land, there would not be much sowing and reaping, because of the destruction by fire and otherwise, which usually accompanies an invading army.

30.—Afterwards, the nation's renewed life would be like that of a tree uprooted, and replanted before the roots had withered. There may also be a reference to the development of the Jewish religion into the Christian system, brought about by the Messiah.

31.—The preservation of the nation, and its future life and growth, material and spiritual,

would be the result of God's interest and care.

32.—The Assyrians had instituted a blockade of the city, but would not be allowed to proceed to an active assault upon it.

33.—Probably to **return by the way that he came**, means, not only to return to Assyria, but to do so without having accomplished his purpose in regard to Jerusalem.

34.—The honor of God's name is often referred to as bound up with the success of the Jewish nation. The reference to David looks back to the promise of a perpetual kingdom, made to David by Jehovah.

35. That night—must refer to the night before an active assault was to be made upon the city, not the night on which God's answer was sent to Hezekiah. There is no indication as to what was the immediate cause of the death of this great multitude; but the primary power, as in the case of death, was God acting through his messenger.

36. Nineveh.—Capital of Assyria, and once a great city; destroyed more than 600 years before Christ, and still in ruins; its fate thus fulfilling the prophecy, especially that of Nahum. See Na. 2, 3. This shows that the repentance described in Jonah was not lasting.

37. Nisroch.—Little is known of a God of that name. The name may mean **Great Eagle. His sons smote him.**—No reason is given for this crime, as they do not seem to have attempted to take the crown; yet that may have been their purpose at the time of the murder. Sennacherib's murder did not probably take place for several years after the destruction of his army at Jerusalem.

PRACTICAL LESSONS.

1. Taking the narrative as a whole, no lesson is more prominent than that prayer is the true resort of the believing soul in times of greatest perplexity and danger. Were the circumstances such that human power would be of any avail, then effort ought to have accompanied prayer; for we should always do what we can in the direction of our prayers; but the power of the Assyrian army was such that Hezekiah knew that armed resistance in the ordinary way would amount to nothing.

The result was that he did what all should