

Isaiah 36:1 Now it came to pass in the fourteenth year of melech Hizqiyahu, that Sancheriv melech of Ashshur came up against all the defended cities of Yahudah, and took them. **2** And the melech of Ashshur sent RabShakeh רַב־שָׁקֵה **RESH-BET-SHIN-KUF-HEH** from Lachish to Yahrushalayim to melech Hizqiyahu with a great army. And he stood by the channel of the upper pool in the highway of the Launderers' Field.

Psychological warfare

nguage, it's a calculated attempt to undermine the morale of the defenders.

1. **Rabshakeh isolates them** - laid seige "you can't trust in the staff of this broken reed, Egypt; you can't trust in the LORD your God: is it not he, whose high places and whose altars Hezekiah hath taken away?" V. 6, 7.
2. **Rabshakeh correlates chaos, crisis and confusion** - "the LORD said unto me, Go up against this land, and destroy it." V.10.
3. **Rabshakeh's scheme is to destroy the Jew's from within** - set up a civil war scenario - "hath he not sent me to the men that sit upon the wall, that they may eat their own dung, and drink their own piss with you?" V. 12.

1. Isolation
2. create a crisis
3. destroy from within - open borders - civil unrest - civil war

Trust, crisis, and the ultimate triumph of faith in the face of adversity!

3 Then came forth to him Elyaquim, Hilqiyah's son, who was steward of the household, and Shevna the Sopher, and Yoah, Asaph's son, the recorder. **4** And Rav-Shakeh said to them, Say now to Hizqiyahu, This says the great melech, the melech of Ashshur, What trust is this in which you trust? **5** I say, you speak of having counsel and strength for war, but they are but vain words: now upon whom do you trust, that you have rebelled against me? **6** See, you trust in the staff of this broken reed, on Mitzrayim; which if a man leans on, it will go into his hand, and pierce it: so is Pharaoh melech of Mitzrayim to all that trust in him. **7** But if you

say to me, We trust in vuvh our Elohim: is it not He, whose high places and whose altars Hizqiyahu has taken away, and said to Yahudah and to Yahrushalayim, You shall worship before this altar?

The setting of the Controversy: V. 2 The Launderers' Field:

- 1. The Parallel with Ukraine:**
- 2. Money Laundering and the Synagogue of Satan:**
- 3. The Rabshakeh's Influence in Financial Psyche:**
- 4. Foreign Nations as Launderers' Fields:**
- 5. The Unraveling Controversy - The Rabshakeh:**

The Launderers' Field and the contemporary dynamics involving Ukraine, serve as a conduit for the financial schemes orchestrated by the Synagogue of Satan.

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8 Now therefore give a pledge, I ask you, to my master the melech of Ashshur, and I will give you two thousand horses, if you are able on your part to set riders upon them.9 How then can you refuse one officer of the least of my master's avadim, and put your trust in Mitzrayim for mirkavot and for horsemen?

The Rabshakeh:

The Rabshakeh-Rabbi-Synagogue of Satan connection.

The Rabshakeh - RESH-BET רב (rab) suggesting authority to SHIN-KUF-HEH שְׁקָה (shaqah) hinting at a dark inebriation, we unwind an entangled tapestry of interpretations to cast light on the Rabshakeh's devilish identity.

The Rabshakeh was a high-ranking official who represented the Babylonian king during the Assyrian threat to Jerusalem. The Rabshakeh was renowned for diplomatic and military duties, Rabshakeh left a linguistic and cultural imprint on the regions where his influence extended.

The development of the Rabshakeh title and the emergence of the term "Synagogue of Satan" is the key link to the Khazarian region and the later conversion of the Khazar's to Judaism.

10 And am I now come up without vuvh against this land to destroy it? vuvh said to me, Go up against this land, and destroy it. 11 Then said Elyaquim and Shevna and Yoah to Rav- Shakeh, Please speak, to your avadim in the Aramaic language; for we understand it: and speak not to us in the language of Yahudah, 1 in the ears of the people that are on the wall. 12 But Rav-Shakeh said, Has my master sent me to your master and to you to speak these words? Has he not sent me to the men that sit upon the wall, that they may eat their own dung, and drink their own urine with you? 13 Then Rav-Shakeh stood, and cried with a loud voice in Ivrit; the language of Yahudah, and said, Listen to the words of the great melech, the melech of Ashshur. 14 This says the melech, Let not Hizqiyahu deceive you: for he shall not be able to deliver you. 15 Neither let Hizqiyahu make you trust in vuvh, saying, vuvh will surely deliver us: so that this city shall not be delivered into the hand of the melech of Ashshur. 16 Listen not to Hizqiyahu: for this says the melech of Ashshur, Make an agreement with me by a present, and come out to me: and eat every one of his vine, and every one of his fig eytz, and drink every one the mayim of his own cistern; 17 Until I come and take you away to a land like your own land, a land of grain and wine, a land of lechem and vineyards. 18 Beware lest Hizqiyahu persuade you, saying, vuvh will deliver us. Has any of the elohim of the nations delivered his land out of the hand of the melech of Ashshur?

19 Where are the elohim of Hamath and Arphad? Where are the elohim of Sefarvaim? Have they delivered Shomron out of my hand?

We now see the Rabshakeh employing psychological warfare to demoralize the people of Jerusalem during the Assyrian threat.

Isaiah urges us to reflect on the resilience of Jerusalem in the face of psychological warfare. In our era, it encourages us to discern and resist manipulative forces that seek to sow discord and demoralization.

The Rabshakeh's psychological warfare tactics laid bare in this chapter is a warning to us.

20 Who are they among all the elohim of these lands, that have delivered their land out of my hand, that vuvh should deliver Yahrushalayim out of my hand?

21 But they held their shalom, and did not answer him even one word: for the melech's commandment said, Do not answer him. 22 Then came Elyaquim, the son of Hilkiyahu, that was over the household, and Shevna the Sopher, and Yoah, the son of Asaph, the recorder, to Hizqiyahu with their clothes torn, and told him all the words of Rav-Shakeh.

The Rabshakeh, with his cunning plots, symbolizes a predecessor to the biblical entity of the Synagogue of Satan.

Darkness and the Global Cabal's Influence:

If we juxtapose Isaiah's portrayal of darkness in the Rabshakeh's era with the shadows cast by the global cabal in our time. Wars, fueled by hidden hands, echo the Rabshakeh's tactics of demoralization. The influence, like a pervasive darkness, extends into political, economic, and social spheres.

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