

- God can deliver, but He determines how He will deliver. Scripture directly attributes the destruction of the Assyrian army to the intervention of the LORD through His angel (2 Kgs 19:35). We should therefore be careful not to replace the biblical explanation with speculation about how the event occurred. Scripture tells us that *“the angel of the LORD”* struck the Assyrian camp. We may not know the precise physical means God used, but the theological point is unmistakable: the LORD delivered His people (cf Hosea 1:7).
- This brings to mind the words of our Lord Jesus Christ in Gethsemane: *“Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?”* (Matt 26:53). Christ, who could have called for *“more than twelve legions of angels,”* willingly submitted Himself to the Father’s will and went to the cross to accomplish our redemption. True faith is not merely believing that God can deliver us; it is trusting Him enough to submit to His will. We can pray boldly for deliverance while remaining willing to say, as our Lord did, *“nevertheless not my will, but thine, be done”* (Luke 22:42).
- Sennacherib then withdrew from Jerusalem: *“So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh”* (v37). The promise in v34 was fulfilled exactly. V38 records the final fulfilment of the earlier prophecy (v7): *“And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword.”* Sennacherib had mocked the LORD as though the God of Israel were no different from the powerless gods of the nations. In the end, he was killed while worshipping his own god. His death occurred years after the Jerusalem campaign (around 681 BC). Sennacherib appeared powerful, but he could not escape the hand of God. God’s judgment may be delayed, but it is never cancelled.
- Isaiah 37 stands as a vivid testimony to God’s sovereignty and faithfulness: when Judah faced the overwhelming threat of Assyria, Hezekiah did not rely on military strength but turned to the LORD in prayer, laying the enemy’s threats before Him. God answered by displaying His incomparable power, proving that no army could prevail against His defense. In crises beyond our strength, the right response is trust—turning to God, resting in His Word, and leaving the outcome in His hands.

- Hezekiah honestly acknowledges Assyria’s strength: *“Of a truth, LORD, the kings of Assyria have laid waste all the nations, and their countries”* (v18). Biblical faith does not pretend that the problem is unreal. Hezekiah knew the danger was genuine. Faith is looking honestly at the circumstances and then looking beyond them to the God who is greater. Hezekiah also knew that Assyria’s previous victories proved nothing about the living God. Assyria had defeated nations because their idols were powerless to save (v19). The idols were false gods; the LORD alone is God.
- Hezekiah’s request: *“Now therefore, O LORD our God, save us from his hand, that all the kingdoms of the earth may know that thou art the LORD, even thou only”* (v20). Hezekiah wanted Jerusalem delivered, but he wanted God’s glory even more. This should shape our prayers (Matt 6:9). The greatness of Hezekiah’s prayer lies not in its length but in its theology. He knew who God was, and that knowledge shaped the way he prayed. He began with God and ended with God’s glory. Remember who God is. Acknowledge the reality of the problem. Ask boldly for help. Above all, seek His glory.

5. The LORD Rebukes Sennacherib’s Pride (37:21–29)

- God now answers Hezekiah’s prayer: *“Thus saith the LORD God of Israel, Whereas thou hast prayed to me against Sennacherib king of Assyria”* (v21). God has heard Hezekiah’s prayer. Prayer does not contradict God’s sovereignty; rather, it is God’s appointed means by which He accomplishes His purposes. Hezekiah prayed, and God acted according to His sovereign will. God hears and answers specific, earnest prayer.
- Sennacherib had come against Jerusalem as though it were a helpless city that would soon be conquered and humiliated. Yet the LORD declares that Jerusalem would instead despise and laugh him to scorn (v22). The king who intended to humiliate Jerusalem would himself be humiliated.
- The LORD then addresses Sennacherib’s pride. He asks: *“Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high?”* (v23) The answer is, *“Even against the Holy One of Israel.”* God would not tolerate sin, especially the blasphemies of the Assyrians. Sennacherib thought he was challenging Hezekiah and Jerusalem. God reveals that his ultimate challenge was against the LORD Himself. The LORD is the living God (vv4, 17), the Creator of heaven and earth (v16), and the sovereign Ruler of all nations.

- Sennacherib had boasted about his chariots, military strength, victories, and ability to conquer difficult terrain (vv24–25). He believed his success was the result of his own greatness. But God reminds him: *“Hast thou not heard long ago, how I have done it; and of ancient times, that I have formed it?”* (v26). Sennacherib’s victories had taken place under God’s sovereign permission and purpose; ultimately, God had permitted and directed these events according to His own purpose.
- The nations conquered by Assyria were weak because *“the LORD had given them into his hand.”* Sennacherib thought he was the conqueror of nations, but he was actually an instrument in the hand of the God he despised (10:5-15). God could use a wicked nation as an instrument of judgment while still holding that nation responsible for its pride and cruelty. God’s sovereignty does not remove human responsibility. The Assyrians remain accountable for their sinful motives and actions. The LORD reminds Sennacherib: *“But I know thy abode, and thy going out, and thy coming in, and thy rage against me”* (v28). Sennacherib may have been intimidating to ordinary people, but he was completely known to God. The LORD knew his movements, his actions, and his proud heart (Heb 4:13).
- Because of their arrogance, the LORD would humiliate the Assyrians: *“Therefore will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest”* (v29). The mighty conqueror who had humiliated nations would himself be humbled. Sennacherib thought he controlled events, but God controlled him. God opposes the proud and brings down those who exalt themselves against Him (2:11; Jas 4:6). Sennacherib believed his army was unstoppable. But God reveals the truth: his proud heart would be humbled.

6. The LORD Promises Judah’s Deliverance (37:30–35)

- Having rebuked Sennacherib, the LORD now assures Hezekiah and Judah that Jerusalem will be preserved. He gives them a sign confirming His promise that Assyria would not destroy Jerusalem: *“Ye shall eat this year such as groweth of itself; and the second year that which springeth of the same: and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof”* (v30). The Assyrian invasion had disrupted normal agricultural life. The people would initially live from what naturally grew, but normal farming would resume. The promise looked beyond the immediate crisis: there would be a future beyond the present trouble.

- The LORD then says: *“And the remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward”* (v31). Judah is pictured like a tree. Its roots would go down and its branches would bear fruit. The nation would not be destroyed. God would preserve a remnant through whom His purposes would continue (10:20-22). The reason for Judah’s preservation is given in v32: *“The zeal of the LORD of hosts shall do this.”* Jerusalem would be preserved because God was determined to accomplish His purpose. Our confidence does not rest in our strength, but in God’s power to accomplish what He has purposed (Zech 4:6).
- The LORD then gives an unmistakable promise concerning Jerusalem. Sennacherib would not enter the city, shoot an arrow into it, approach it with shields, or build a siege ramp against it (v33). The Assyrian army could come as far as God permitted, but no further. The LORD Himself had drawn the boundary. Sennacherib’s campaign against Jerusalem would end in retreat. He would return by the way he came without accomplishing his objective (v34). His campaign would end in defeat.
- Then comes God’s declaration: *“For I will defend this city to save it for mine own sake, and for my servant David’s sake”* (v35). 2 important reasons were given for Jerusalem’s deliverance:
 - First, for God’s own sake. The LORD would vindicate His holy name before the nations. Sennacherib had blasphemed Him, and God would demonstrate that He alone is God.
 - Second, for David’s sake. God had made covenant promises concerning David’s house, throne, and kingdom (2 Sam 7:12–16). The preservation of Jerusalem and the Davidic line formed part of God’s continuing redemptive purpose (Luke 1:32–33).
 Isaiah 37 demonstrates the faithfulness of God to His name, His covenant, and His redemptive purposes. Assyria had a plan, but God had a promise. And when God makes a promise, His zeal will accomplish it.

7. The LORD Destroys the Assyrian Army (37:36–38)

- The chapter closes with the dramatic fulfilment of God’s promise: *“Then the angel of the LORD went forth, and smote in the camp of the Assyrians an hundred and fourscore and five thousand”* (v36). The LORD did not need Judah’s army or even a battle. One angel was sufficient. When the survivors arose in the morning, they found *“all dead corpses.”* The LORD Himself delivered Jerusalem as He promised.