

***And it came to pass, when melech Hizqiyahu heard it, that he tore his clothes, and covered himself with sackcloth, and went into the Bayit of vuvh. 2 And he sent Elyaquim, who was over the household, and Shevna the Sopher, and the zechanim of the Kohanim covered with sackcloth, to Yeshayahu the navi the son of Amotz. 3 And they said to him, This says Hizqiyahu, This day is a day of trouble, and of rebuke, and of scorn: for the children have come to the birth, and there is no strength to bring forth. 4 It may be vuvh your Elohim will hear the words of Rav-Shakeh, whom the melech of Ashshur his master has sent to reproach the living Elohim, and will reprove the words which vuvh your Elohim has heard: therefore lift up your tefillah for the remnant that is left. 5 So the avadim of melech Hizqiyahu came to Yeshayahu.***

In the midst of adversity, King Hezekiah, draped in sackcloth, seeks refuge in the house of יהוה.

The translation of "Sennacherib" is telling: "Sin multiplied brothers" – a nod to a ruthless expansionist agenda. Contrasted with the essence of Hezekiah – "Yah strengthens"

**Shin (ש):** a prefix indicating the word "sin" (שן) or "tooth."

**Nun (נ):** "multiply" or "increase."

**Chet (ח):** associated with the word "ach" (אח), meaning "brother."

**Resh (ר):** "head" or "chief."

**Yod (י):** read in the possessive form "my" or "of."

**Bet (ב):** "house."

There's a supernatural struggle going on, a struggle between the aggressor's might and the divine fortification found in YAH alone.

***6 And Yeshayahu said to them, This shall you say to your master, This says vuvh, Be not afraid of the words that you have heard, by which the avadim of the melech of Ashshur have blasphemed Me. 7 See, I will send a blast upon him, and he shall hear a rumor, and return to his own land; and I will cause him to fall by***

*the sword in his own land. 8 So Rav-Shakeh returned, and found the melech of Ashshur fighting against Livnah: for he had heard that he had departed from Lachish. 9 And he heard it said concerning Tirhachah melech of Ethiopia, He has come forth to make war with you. And when he heard it, he sent messengers to Hizqiyahu, saying, 10 This shall you say to Hizqiyahu melech of Yahudah, saying, Let not your Elohim, in whom you trust, deceive you, saying, Yahrushalayim shall not be given into the hand of the melech of Ashshur. 11 See, you have heard what the melechim of Ashshur have done to all lands by destroying them utterly; and shall you be delivered? 12 Have the elohim of the nations delivered them that my ahvot have destroyed, like Gozan, and Charan, and Rezep, and the children of Eden who were in Telassar? 13 Where is the melech of Hamath, and the melech of Arphad, and the melech of the city of Sefarvaim, Hena, and Ivah? 14 Hizqiyahu received the letter from the hands of the messengers, and read it: and Hizqiyahu went up to the Bayit of vuvh, and spread it before vuvh. 15 And Hizqiyahu made tefillah to vuvh, saying, 16 O vuvh tzevaoth, Elohim of Yisrael, You who live between the cheruvim, 3 You are the Elohim, even You alone, of all the malchutim of the earth: You alone have made the shamayim and the earth. 17 Incline Your ear, O vuvh, and hear; open Your eyes, O vuvh, and see: and listen to all the words of Sancheriv, who has been sent to reproach the living Elohim. 18 Of an emet, vuvh, the melechim of Ashshur have laid waste all the nations, and their countries, 19 And have cast their elohim into the fire: for they were not elohim, but the work of men's hands, wood and stone: therefore they have destroyed them. 20 Now therefore, O vuvh our Elohim, save us from his hand, that all the malchutim of the earth may know that You are vuvh, even You alone.*

Hezekiah receives a letter from Sennacherib, full of threats and blasphemy.

Isaiah 37 is not just a historical account but a lesson on how to triumph over despair, it should inspire us to emulate Hezekiah's unwavering faith in the face of life's constant challenges.

*21 Then Yeshayahu the son of Amotz sent to Hizqiyahu, saying, This says vuvh Elohim of Yisrael, Because you have made tefillah to Me against Sancheriv melech of Ashshur: 22 This is the word that vuvh has spoken concerning him; The virgin,*

***the daughter of Tzion, has despised you, and laughed you to scorn; the daughter of Yahrushalayim has shaken her head at you. 23 Whom have you reproached and blasphemed? And against whom have you exalted your voice, and lifted up your eyes on high? Even against the Kadosh-One of Yisrael.24 By your avadim have you reproached vuvh, and have said, By the multitude of my mirkavot I am come up to the height of the mountains, to the sides of Levanon; and I will cut down the tall cedars of it, and the choice cypress eytzim of it: and I will enter into the height of its border, and the forest of its fruitful field. 25 I have dug, and drunk mayim; and with the sole of my feet have I dried up all the rivers of the besieged places.***

Divine intervention amid the fear of earthly turmoil.

The phrase "throne of grace" *Kesay-Chesed* (כֶּסֶד הַחַסֵּד) is a powerful expression, signifying not just a seat of mercy but a sovereign realm where divine favor reigns.

The Hebrew term "Tzvaot" (צְבָאוֹת), rendered as "Lord of Hosts," actually reveals a celestial commander leading the armies of the heavens. It transcends a mere title, it captures the all-powerful plan of יהוה that steps in to help us.

Celestial chambers, inviting divine intervention.

***26 Have you not heard long ago, how I have done it; and from ancient times, that I have formed it? Now have I brought it to pass, that you should be allowed to lay waste defended cities into ruinous heaps. 27 Therefore their inhabitants were of small power, they were dismayed and embarrassed: they were as the grass of the field, and as the green herb, as the grass on the housetops, and as grain blasted before it is grown up. 28 But I know your sitting down, and your going out, and your coming in, and your rage against Me. 29 Because your rage against Me, and your pride, has come up into My ears, therefore will I put My hook in your nose, and My bridle in your lips, and I will turn you back by the same derech by which you came.30 And this shall be an ot to you, You shall eat this year such as grows***

***by itself; and the second year that which springs of the same: and in the third year sow, and reap, and plant vineyards, and eat the fruit of it.31 And the remnant that is escaped of Beit Yahudah shall again take root downward, and bear fruit upward: 32 For out of Yahrushalayim shall go forth a remnant, and they that escape out of Har Tzion: the zeal of vuvh tzevaoth shall do this. 33 Therefore this says vuvh concerning the melech of Ashshur, He shall not come into this city, nor shoot an arrow there nor come before it with shields, nor build a siege mound against it. 34 By the derech that he came, by the same road shall he return, and shall not come into this city, says vuvh. 35 For I will defend this city to save it for My own sake, and for My eved Dawid's sake. 36 Then the heavenly Malach of vuvh went forth, and smote the camp of the Ashurim one hundred eighty five thousand: and when they arose early in the morning, see,they were all dead corpses.***

The Hebrew term "Branch" (צֶמַח) alludes to the Messianic promise, a shoot from the lineage of David. The passage bridges the immediate historical context with the enduring hope for a future redemption realized in Yahusha.

The letter "Tav" (ת) signifies a covenant, depicting the divine pact ensuring Jerusalem's survival. The letters unravel a heavenly promise inscribed into the very fabric of creation.

"Zeal of the Lord of Hosts" (קִנְיַת יְהוָה צְבָאוֹת) - is a passionate divine commitment to safeguard the sacred covenant. The translation brings to mind a vivid image of a zealous protector guarding His beloved city.

The word "remnant" (שְׁאֵר) - preserved as a seed for future flourishing!  
The prophets word remind us that amid challenges, divine promises endure, and from the remnants of adversity, new life and growth emerge.

***37 So Sancheriv melech of Ashshur departed, and went and returned, and dwelt at Ninveh. 38 And it came to pass, as he was worshipping in the bayit of Nisroch his elohim, that Adram-Melech and Sharetzer his sons smote him with the sword; and***

***they escaped into the land of Armenia: and Esar-Haddon his son reigned in his place.***

The last two verses unveil יהוה's might and sovereignty over earthly affairs. The angel of יהוה strikes down the enemy forces, affirming that the destinies of nations rest in the hands of TMH.

The sudden and decisive nature of this divine intervention emphasizes the power and authority of the Creator.

Chapter 37 calls us to trust in the providence that responds to sincere prayers and to acknowledge the supreme authority of יהוה that guides the course of human events.

Ch 37 is an invitation for you to trust, even when faced with seemingly insurmountable challenges - turning to the Divine with humility and sincerity can usher in transformative interventions that defy human logic and reason!