



ShalomAZ Ministries

In Pursuit of Israel's Redemption

“The LORD Has the Final Say”

Rabbi Cosmo Panzetta

Devotion and Discussion Questions

Key Texts (TLV): Is 37:21-38; Isaiah 37:1-20; Isaiah 31:6-9

As Isaiah 37 concludes, we arrive at the moment everything has been building toward. Up to this point, we've heard the threats, the intimidation, the noise. We've watched Hezekiah finally stop scrambling and start praying. We've seen him take the letter, lay it before Adonai, and call on the living God. That's all happened already. Now, beginning in verse 21, **the LORD responds**. This is not Hezekiah speaking anymore. This is not Assyria threatening anymore. This is **God's word**—and that's what changes everything.

And the LORD's response is essentially this: *Do you understand who I am? Do you see who you've been dealing with?* Because so often, we live as though the situation is bigger than God. We walk by sight, not by faith. We calculate outcomes based on what **we** can see, and when we do, fear feels reasonable. But from verse 21 onward, God re-centers reality. He reminds us that what ultimately matters is not what the enemy says, not even what we say—but **what the LORD Himself says**. Because **He has the final say**.

1. GOD'S WORD OUTRANKS EVERY OTHER WORD

Verse 21 marks the turning point: *“Then Isaiah son of Amoz sent word to Hezekiah, saying, ‘Thus says ADONAI, the God of Israel: Because you prayed to Me...’”* Everything pivots here. Sennacherib had spoken to Hezekiah. Hezekiah had spoken to the LORD. **Now the LORD speaks concerning Sennacherib.** And Isaiah makes it unmistakably clear—*“This is the word that ADONAI has spoken about him.”* That's the line that governs the rest of the chapter. This is the word that matters.

That ordering is everything. Others may speak about God. Others may speak about us. The enemy may speak doom, fear, and inevitability. But the decisive question is always: **what does ADONAI say?** Sennacherib declares Jerusalem finished—but it doesn't matter. God has spoken. And when God speaks, His word outranks every other word in the conversation. This is not just encouragement—it's authority. God is not reacting; He is ruling. And from this moment forward, the story is no longer driven by threats, but by the declared word of the LORD.

2. THE ENEMY MISJUDGED WHO HE WAS ACTUALLY OPPOSING

Beginning in verse 22, the LORD exposes the core error behind Assyria's confidence. The imagery is striking: *“The virgin daughter of Zion will despise you and mock you... the daughter of Jerusalem will shake her head at you.”* The one who appeared vulnerable, weak, and easy to dominate turns out not to be the issue at all. The bully thought he was dealing with a helpless victim—but the Father was standing behind her the whole time.

God presses the issue in verse 23: *“Whom did you taunt and blaspheme? Against whom did you raise your voice and lift up your eyes?”* And then the answer lands with full weight: *“Against the Holy One of Israel.”* This is the miscalculation. Assyria thought this was a contest of power between nations. They thought this was about Hezekiah, Jerusalem, Judah. But the God of Israel says, “You didn't come against them—you came against **Me**.” The Holy One of Israel is not another tribal god, not a regional deity, not wood or stone. He is incomparable, set apart, in a category by Himself.

And the LORD dismantles Assyria's self-sufficiency point-by-point. *“With my many chariots I ascended...” “I dug and drank water...”*—all the boasting of self-made power. And then God answers in verse 26: *“Have you not heard? I did it long ago... I shaped it... now I have brought it to*

pass." Everything Assyria thought proved their greatness was actually evidence of God's sovereignty. The bully didn't just misjudge the opponent—he misunderstood reality itself.

3. What God declares, God performs

From verse 30 onward, the LORD moves from exposure to assurance. He gives a **sign**, not because Hezekiah demanded one, but because God wants the outcome to be unmistakable. The rhythm of sowing, reaping, and fruitfulness is laid out ahead of time so no one can later call it coincidence. "*The surviving remnant... will take root downward and bear fruit upward.*" This is not just about agriculture—it's about restoration, stability, and life after threat. God doesn't merely remove danger; He establishes fruitfulness.

Then the promise sharpens: "*He will not come to this city... not shoot an arrow... not throw up a siege ramp.*" That level of specificity leaves no room for partial fulfillment. And the reason is just as important as the promise itself: "*For I will defend this city to save it, for My own sake and for My servant David's sake.*" God ties His action to His name and His covenant. He is not improvising—He is being faithful.

And finally, **the word becomes action**. "*Then the angel of Adonai went out and struck down 185,000 men...*" No negotiation. No drawn-out battle. The enemy withdraws. The king returns home. And later, he falls in his own land. Exactly as God said. Because **the LORD's words are not 'words of a lip.'** When God speaks, He acts. His word accomplishes what He declares. He has the final say—and history obeys.

CONCLUSION

Isaiah 37:21–38 answers the question every believer eventually faces: **Whose word are you living under?** The enemy is loud. Circumstances feel convincing. Fear sounds reasonable. But this passage reminds us that the decisive voice is not the loudest one—it's God's. When He speaks, reality bends. When He declares, outcomes follow. Today, **stop fixing your eyes on the bully and fix them on the Holy One of Israel.** Don't let fear interpret your circumstances. Come back to the place of trust—not lip service, but lived-out reliance. If you've been overwhelmed, intimidated, or paralyzed, this is the moment to return—*shuvah*—and place yourself again under the authority of God's word. Because what He says over you, over your future, over your circumstances—**that** is what will stand.

DISCUSSION QUESTIONS:

1. In Isaiah 37:21–22, why is it significant that God speaks *after* Hezekiah prays?
2. How does Is 37:23–24 reveal the enemy's fundamental misunderstanding of who he was opposing?
3. What does Isaiah 37:26 teach us about God's sovereignty over even hostile powers?
4. Why is the sign in Isaiah 37:30–31 important for interpreting the Assyrian withdrawal?
5. Where in your life do you most need to realign under **what God says**, rather than what circumstances say?

CLOSING PRAYER:

ADONAI, Holy One of Israel, You alone are God. Forgive us for measuring our lives by fear and not by faith, by sight and not by Your word. We confess that we have often listened too closely to the voice of the enemy and not closely enough to Yours. Today we return—*shuvah*—to You. We choose to trust what You have spoken, because You are faithful to perform it. Anchor us in Your word, root us deep in You, and let our lives bear fruit that testifies You truly have the final say.

B'Shem Yeshua, In Yeshua's Name, Amen.