

The Book of the Prophet ISAIAH

Chapter 33

Theme: Ruin of Assyria's army and revival and advancement of Judah are mixed in a glorious summary.

Outline:

- 1 God Mocked Sennacherib and Assyria
- 2 The Jews Begged God for Deliverance
- 3-4 The Assyrian Army Ruined for Spoil
- 5-6 Praise to Jehovah for the Signal Victory
- 7-9 Judah's Terrible Plight Before Victory
- 10-13 God Arose to Mock Sennacherib Again
- 14-17 Repentance and Righteousness Save
- 18-19 Contemplation of Absolute Victory
- 20-22 God Would Gloriously Bless Jerusalem
- 23-24 God Mocked the Assyrian Naval Fiasco

Preparatory Reading: II Kings 18-19; II Chronicles 31-32; Isaiah 3,7-8,10,22,29,36-38.

Related Links:

- A. *Exposition of Isaiah 3* ... <http://www.letgodbetruer.com/pdf/isaiah-3.pdf>.
- B. *Exposition of Isaiah 7* ... <http://www.letgodbetruer.com/pdf/isaiah-7.pdf>.
- C. *Exposition of Isaiah 8* ... <http://www.letgodbetruer.com/pdf/isaiah-8.pdf>.
- D. *Exposition of Isaiah 10* ... <http://letgodbetruer.com/pdf/isaiah-10.pdf>.
- E. *Exposition of Isaiah 22* ... <http://letgodbetruer.com/pdf/isaiah-22.pdf>.
- F. *Exposition of Isaiah 29* ... <http://www.letgodbetruer.com/pdf/isaiah-29.pdf>.
- G. *Exposition of Isaiah 30* ... <http://www.letgodbetruer.com/pdf/isaiah-30.pdf>.
- H. *Exposition of Isaiah 31* ... <http://www.letgodbetruer.com/pdf/isaiah-31.pdf>.
- I. *Careless Women of Judah (slides)* ... <http://www.letgodbetruer.com/pdf/isaiah-3-slides.pdf>.
- J. *A Threatened Virgin (slides for Sennacherib)* ... <http://www.letgodbetruer.com/pdf/virgin-daughter-of-zion.pdf>.
- K. *King Hezekiah: Life and Lessons (sermon outline)* ... <http://www.letgodbetruer.com/pdf/hezekiah-lessons.pdf>.
- L. *The 'R' Factor (repentance slides)* ... <http://www.letgodbetruer.com/pdf/repentance-factor.pdf>.

Introduction:

- A. Setting the context for obscure chapters is an important step in interpretation and application of them.
 - 1. This chapter has no stated internal proof as to what events are foretold by prophecy and warning.
 - 2. For comparison, the previous two chapters identified Assyria and Egypt by name, thus Hezekiah.
 - 3. For comparison, a coming chapter (34) names Idumea, thus Nebuchadnezzar or later (Ps 137:1-9).
 - 4. Without some contextual framework, Isaiah's prophecies can be applied to most any Jewish event.
 - 5. Commentaries here see Assyria, Babylon, Greece, Rome, Messiah, Reformation, millennium, etc.
 - 6. The chapter lacks signs for Babylon e.g. temple destroyed, captivity, regathering, rebuilding, etc.
 - 7. All that is described in the chapter is consistent with what has gone before of Hezekiah and Assyria.
 - 8. The events of this chapter, related to the previous chapter, cannot apply with propriety to Babylon.
- B. Isaiah's prophecies are not in order of fulfillment; we cannot assume they are in order of when given.
 - 1. For example, Isaiah 13-14 is about the fall of Babylon to Persia, but 10 and 22 clearly of Assyria.
 - 2. For example, Isaiah 36-39 is the history of Sennacherib, but it follows all kinds of later fulfillments.

- C. We choose Assyria (Sennacherib) in obscure prophecies in Isaiah, but Babylon in Jeremiah/Ezekiel.
1. From Isaiah chapter 1 to 39, we see emphasis on Assyria and Sennacherib during Isaiah's ministry.
 2. From Isaiah chapter 40 on, we have keys to see Babylon, Persia, and Messiah in larger segments.
 3. For this chapter here, we know chapters 30-31 were Assyria, for it is named and they trusted Egypt.
 4. For this chapter here, we know chapters 36-39 are pure history about Assyria and Hezekiah only.
 5. The preceding context is the ruin of Sennacherib's army and his departure to Nineveh (Is 31:8-9).
 6. The following context is God's ruin of Edom (the archenemy of Judah) before history with Assyria.
 7. There are no clear prophecies of Messiah or the Gentiles here that direct us to the N.T. gospel era.
 8. While verses or phrases here could be applied to the N.T. era, there are no factors limiting them.
- D. Readers that know the Bible should realize that Assyria, warned of many times, was important to God.
1. We have already had many chapters relating to it, but the full history is still ahead (Isaiah 36-38).
 2. If you are not familiar with Assyria, Sennacherib, Hezekiah, and their timelines, you should be.
 3. There are many various lessons to learn that may be gleaned from the chapters pertaining to them.
 4. God delivering His people from Egypt, from the Assyrians, and then from Babylon are all featured.
 5. Sennacherib invaded during Isaiah's ministry, so he emphasized this enemy and event the most.
 6. Jeremiah and Ezekiel came nearly 100 years later, so they emphasized the Babylonian conflict.
 7. This huge historical event is in the Bible three times ... II Kings 18-19; II Chron 32; Isaiah 36-38.
- E. While we love Messiah – Jesus our Lord – and know the Bible tells of Him – we will not force verses.
1. No reader of these notes loves Jesus more than the author, but he wants sense, not sound, of words.
 2. Messianic prophecies should be quite clearly limited to Him and/or applied to Him by N.T. writers.
 3. If we cheat textual discipline, no matter our love of Christ, we are at sea without compass or rudder.
 4. For example, Isaiah 7:14 is clearly Messianic for it has a virgin birth and is found in Matthew 1:23.
 5. For example, Isaiah 9:6-7 is clearly Messianic for its specific names of a Son and relation to David.
 6. For example, Isaiah 11:1-5,10 is clearly Messianic by extreme Spirit gifts, Gentiles, N.T. use, etc.
 7. We could make indirect application to Messiah whenever virtue is described, but it is dangerous.
 8. We thank God for the New Testament, and we let it be the direct, main teacher of Jesus our Lord.
 9. Fabulous Messianic prophecies like Psalm 22 and Isaiah 53 are clearly so by our two criteria above.
 10. We do not want to over-spiritualize, for it is not love of Christ but love of novelty that will do so.
 11. If we over-spiritualize, we choose to ignore guardrails and speed limits and create loose Bible use.
 12. If we under-spiritualize, we miss hidden descriptions of Jesus (plain ones are obvious or quoted).
 13. We would rather under-spiritualize than overdo it; we fear loose hermeneutics; we trust the N.T.
 14. We could force Messiah into every chapter, if we chose to; we could honor ourselves as holy seers.
 15. We need not ignore Messiah, because any virtues, Spirit, revival, etc. may also be found in Him.
 16. We have the New Testament of Jesus Christ, if we want to keep discipline from over-spiritualizing.
 17. We will go with direct interpretation (Hezekiah for example) unless impossible and/or N.T. use.
- F. Once we settle that this chapter pertains to Hezekiah, we make the sections and verses fit this context.
1. Can or did a man, like Hezekiah, bring about what is written here? Why not, with God preeminent?
 2. Hezekiah was one of Judah's greatest kings, a true son of David, and led great spiritual revivals.
 3. Isaiah has revivals (Is 1:25-27) ... Hezekiah's first (Is 32:1-8) ... second (Is 10:20-23; 30:18-26).
- G. We want the lessons of the prophecies, even if we apply them to the wrong historical event back then.
1. What did God warn His church about? What did He promise them? What are real divine blessings?
 2. However, even if we are slightly wrong, Judah is definitely involved and the lessons are the same.
 3. In this chapter without clear terms, we see the breadth of God's word for application (Ps 119:96).
 4. We may call this *inspired ambiguity*, but we use the term and its exercise with sober reverence.
- H. It is important to remember the many transitions here and the great mixture of aspects in a summary.
1. There are literary forms comparable to what follows in this chapter, but their study is too removed.
 2. Be prepared with humble acceptance to see persons change from verse to verse in quick transitions.
 3. Rather than resent quick changes, embrace them and rejoice in the back and forth of final victory.
 4. Since some of the verses make their own context, love them as you do Proverbs' individual verses.

1 Woe to thee that spoilest, and thou wast not spoiled; and dealest treacherously, and they dealt not treacherously with thee! when thou shalt cease to spoil, thou shalt be spoiled; and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee.

- A. God by Isaiah condemned Sennacherib and the Assyrians for their rapacious invasion.
 - 1. They besieged many cities, taking the fenced cities of Judah with spoil and prisoners.
 - 2. They were not provoked to this war with Judah other than lust for tribute and spoil.
 - 3. Assyria by Ahaz's request had been a confederate to Judah against Israel and Syria.
- B. Sennacherib and the Assyrians dealt treacherously in spite of tribute (II Kgs 18:14,17).
 - 1. Tiglathpileser defeated Israel and Syria for Ahaz but distressed him (II Chr 28:20).
 - 2. Hezekiah paid the tribute money to avoid war but Sennacherib sent an army anyway.
- C. God promised that their spoiling of Judah would end and then Assyria would be spoiled.
 - 1. Assyria did not stop spoiling voluntarily but by God's ruin of their victorious army.
 - 2. The Jews spoiled the Assyrians in the end after God killed 185,00 and the rest fled.
 - 3. The Assyrian Empire was already having trouble with Babylon that would ruin them.
- D. God promised his treachery against Judah would end and he would receive treachery.
 - 1. All the boasting pomp and blasphemous claims of Sennacherib died with 185,000.
 - 2. He returned with shame after losing the best of his army to be assassinated by sons.
- E. God is in heaven and rewards enemies in kind for sins (Ps 7:10-16; 9:15-17; 18:25-27).

2 O LORD, be gracious unto us; we have waited for thee: be thou their arm every morning, our salvation also in the time of trouble.

- A. God is gracious; you should trust His mercy, for it endures forever for many salvations.
 - 1. Consider the Psalmist's effort to magnify His mercy by many repetitions (Ps 136).
 - 2. If you know the God of the Bible, you should glory in His attributes (Jer 9:23-24).
- B. This is a prayer of the faithful in Judah for God to deliver them from the Assyrian army.
 - 1. You can only rightly pray like this if you trust God like Hezekiah did (II Kgs 18:5).
 - 2. When you wait on God like Hezekiah and David, He will strengthen (Ps 27:13-14).
- C. Embrace the change in person ... *we to their to our* ... it is found in Psalms and prophets.
 - 1. Have you ever prayed for a general blessing ... for yourself ... and then for others?
 - 2. Might Isaiah pray for the nation including himself, then for them alone, then all?
- D. Do you pray for yourself and others at the same time? This is a great example for prayer.

3 At the noise of the tumult the people fled; at the lifting up of thyself the nations were scattered.

- A. Fear not the frequent and quick transitions – here is the answer to prayer against Assyria.
- B. Many dead caused a tumult and flight; God interposed to scatter the international army.
 - 1. Imagine the shout, confusion, and turmoil of the remaining soldiers seeing corpses.
 - 2. The remaining captains would have appealed vigorously to Sennacherib to retreat.
 - 3. Or better yet, the remaining weaker portion of his troops would have demanded it.
 - 4. There were nations involved, not just Assyria, for it was an empire of many nations.

4 And your spoil shall be gathered like the gathering of the caterpillar: as the running to and fro of locusts shall he run upon them.

- A. The spoil, booty, and tribute taken by Assyria could not all be carried back to Nineveh.
- B. Judah would take advantage of the situation to enrich themselves by gathering the spoil.
 - 1. Have you seen a healthy plant after caterpillars arrive? They can devour it cleanly.
 - 2. Have you read about the effect of locusts in an agricultural area? All cleanly eaten?
- C. Does the last phrase of the last clause bother you – *he* and *them* – as it might and should?
 - 1. We believe every word of God; it is our pleasure and privilege to defend each one.
 - 2. If these are Jews (plural) gathering stuff (impersonal it), why singular and personal?
 - 3. The Jews can easily be a collective noun (he) and chasing the retreating army (them).
 - 4. The Jews can easily be a collective noun (he) and stripping 185,000 bodies (them).
 - 5. God might be the singular pronoun (he) and chasing the army (them) to leave spoil.
- D. Can you see in your life where God has handed you riches of various kinds most freely?

5 The LORD is exalted; for he dwelleth on high: he hath filled Zion with judgment and righteousness.

- A. Praise to Jehovah for the wonderful, supernatural victory and riches after deliverance.
- B. There is no God like Jehovah – He is in the heavens and does great things (Ps 115:3).
- C. God filled Zion, His church of the O.T., with judgment and righteousness three ways.
 - 1. First, He ended the spoiling and treachery of the blaspheming invaders by just death.
 - 2. Second, He brought about repentance and worship from fearful, unbelieving people.
 - 3. Third, He raised up a king far different from Ahaz to promote these things in Judah.
- D. What effect has God’s glorious greatness and great works had on your life and worship?

6 And wisdom and knowledge shall be the stability of thy times, and strength of salvation: the fear of the LORD is his treasure.

- A. God's great victory over Assyria brought about a great revival in the character of Judah.
 - 1. The victory encouraged king Hezekiah in these ways, and God cured him of disease.
 - 2. Hezekiah would lead a great revival of wisdom, knowledge, and the fear of Jehovah.
 - 3. The nation would no longer be fearful and faithless due to the powerful deliverance.
 - 4. Though king and people became rich, his and their treasure was the worship of God.
 - 5. You can read about revival matching this in other places (Is 10:20-23; 30:18-26).
- B. Salvation should produce experience to produce hope and security in God (Rom 5:2-5).
- C. Reader, what is the stability of your life? What is your security? What is your treasure?

***** *Judah's Terrible Plight Before Victory – Verses 7-9* *****

7 Behold, their valiant ones shall cry without: the ambassadors of peace shall weep bitterly.

- A. Here is another sudden transition, indicated by the *Behold* and a different view of things.
 - 1. The praise of the previous verses is exalted and improved by the trouble preceding.
 - 2. The value of any victory must be measured by the difficulty and degree of victory.
- B. The valiant ones and ambassadors were Jews trying tribute for peace (II Kgs 18:13-17).
 - 1. They returned from their effort to buy peace with great sorrow that it had not worked.
 - 2. The next verse tells of Sennacherib breaking the covenant – Hezekiah buying peace.
 - 3. The effort did not work – Sennacherib likely saw the tribute and dreamed of more.
 - 4. Nearly any amount of money is better than having the capital at Jerusalem leveled.
 - 5. Hezekiah may have sought to buy time, but recall many Jews also looked to Egypt.

8 The highways lie waste, the wayfaring man ceaseth: he hath broken the covenant, he hath despised the cities, he regardeth no man.

- A. Here is a description of the situation in Judah and the ravaging army of the foreign king.
 - 1. The infrastructure of Judah was destroyed by the marauding army of foreign nations.
 - 2. There was no freedom of travel in the nation, for the Assyrians controlled the roads.
- B. Sennacherib was a cruel Assyrian and gave no heed to Hezekiah's payment for peace.
 - 1. Hezekiah had asked the price of peace; Sennacherib set the price; Hezekiah paid it.
 - 2. Sennacherib despised the fenced cities of Judah by taking them early upon arrival.
 - 3. He regarded no man, typical of the Assyrians, in their cruel treatment of captives.

9 The earth mourneth and languisheth: Lebanon is ashamed and hewn down: Sharon is like a wilderness; and Bashan and Carmel shake off their fruits.

- A. The land of milk and honey was now a wasteland or wilderness from its former glory.
- B. The prophet chose four places and names known for prosperity that now were ruined.
 - 1. We need not take pages or hours to explore the little information we have of them.
 - 2. The issue is clear to any reader that the former fertility and production were ruined.
- C. The text here is prophetic language and similitudes for economic destruction of a nation.

***** *God Arose to Mock Sennacherib Again – Verses 10-13* *****

10 Now will I rise, saith the LORD; now will I be exalted; now will I lift up myself.

- A. The transition here is God's words against the invaders and what He Himself would do.
- B. These words should bring great pleasure ... to read God making plans to glorify Himself.
 - 1. He had waited, as prophesied, for the Jews' foolish efforts to all fail (Isaiah 30:18).
 - 2. The God of the Bible – the LORD Jehovah – loves what He did to king Sennacherib.
 - 3. Therefore, it behooves us to love the same things and glory in them (Jer 9:23-24).
- C. David knew when God saw his need or heard his cry, the earth would shake (Ps 18:7)!

11 Ye shall conceive chaff, ye shall bring forth stubble: your breath, as fire, shall devour you.

- A. God spoke ... *Assyrian, your battle plans and efforts will amount to absolutely nothing.*
 - 1. Sennacherib's war council had made plans for this war and what they would gain.
 - 2. Their dreams and thoughts would amount to nothing but the dust of harvesting grain.
 - 3. Isaiah had told us before that their dreams of great gain came to nothing (Is 29:7-8).
- B. God spoke ... *Your blasphemous claims and insults will turn to destroy your own army.*
 - 1. The arrogant insults of this proud monarch would turn against him to destruction.
 - 2. Hezekiah showed the words of Rabshakeh to the great God and obtained His blast.

12 And the people shall be as the burnings of lime: as thorns cut up shall they be burned in the fire.

- A. God spoke ... *Assyrian, your army will be burned as in a kiln for turning chalk to lime.*
 - 1. Lime is mortar or cement used in building, by burning limestone (Is 27:9; Am 2:1).
 - 2. A kiln is a furnace designed for hotter temperatures than can be obtained in open air.
- B. God spoke ... *You shall burn as easily as thorns cut up into pieces and dried for kindling.*
 - 1. Thorns are described as catching fire faster than wood (Ps 58:9; 118:12; Eccl 7:6).

2. Thorns cut up would be more seasoned than uncut thorns and would burn yet faster.

13 Hear, ye that are far off, what I have done; and, ye that are near, acknowledge my might.

- A. God spoke ... *He wanted the earth to know, far and near, what He did to Sennacherib.*
1. God wants men to know about His judgments, for He is known by them (Ps 9:16).
 2. It is our duty and privilege to make known judgments from the Flood to 70 A.D.
- B. God spoke ... *You afar off should hear my great works; you my people must confess it.*
1. The faithless and fearful Jews questioned His ability to save; He wanted admission.
 2. We should freely and often acknowledge His power to save or to destroy any or all.

***** *Repentance and Righteousness Save – Verses 14-17* *****

14 The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?

- A. There are two choices of interpretation and application here, but one is better and best.
1. The inhabitants of Jerusalem were terrified by Assyrians burning up Judah's cities.
 2. The wicked hypocrites were terrified by God's furious burning of the Assyrian army.
 3. We choose the latter for this verse follows God's vengeance described (Is 33:10-13).
 4. The burning in context was not Assyria lighting fires but rather God burning them.
- B. Wicked Jews that rejected Isaiah's promises of deliverance were confounded in fear.
1. Those in this verse are not the faithful, but rather sinners and hypocrites of the city.
 2. They pretended to be God's people, but they rejected His word and looked to Egypt.
 3. Now, with the stupendous destruction of the Assyrian army they feared their ruin.
 4. God was and is a consuming fire, and these wicked hypocrites were terrified of Him.
 5. Their cry is one of desperation that His righteous indignation would also burn them.
- C. Compare this reaction to real judgment and Pentecost with taught judgment (Acts 2:37).
1. These sinners and hypocrites want to know how to make peace with an angry God.
 2. The Jews at Pentecost heard and understood Jesus Christ's mighty power to crush.
 3. Those at Pentecost asked what to do, and the apostles told them to repent (Acts 2:38).
 4. These here in Jerusalem also asked, and they were told to repent and obey (Is 33:15).
 5. The revival included much repentance and forgiveness (Is 10:20-23; 32:15; 33:24).
- D. Reader, ask such questions, find the true answers, and repent accordingly (Ps 15:1-5).
- E. These verses may indicate the Jews believed in eternal torment, except for Sadducees.
1. The N.T. liberals – Sadducees – denied both man's spirit and resurrection (Ac 23:8).
 2. But the *everlasting burnings* here could be consuming fire they knew (Deut 4:24).

15 He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil;

- A. Here is the role of God's prophets – here is the role of the ambassadors of Jesus Christ.
 - 1. They declare the terror of the Lord to persuade men (II Cor 5:11; Heb 12:28-29).
 - 2. They tell men what they must do to avoid God's judgment (Acts 2:38; Lu 13:1-5).
- B. Here is a simple list of the character traits of the children of God changed by His grace.
 - 1. They walk righteously – they live a good and godly life according to Bible rules.
 - 2. They speak uprightly – they guard their speech and do not allow corruption or deceit.
 - 3. They despise getting ahead any ungodly way – they will only profit by godly labor.
 - 4. They would never take a bribe to corrupt judgment – they fear nor respect any man.
 - 5. They refuse to hear violence against any – they reject backbiting, slander, or tattling.
 - 6. They shut their eyes to avoid lust of sight – they cannot approve of sin (Ps 101:3).
- C. Here are lists for those that make heaven – examine yourself (Ps 15:1-5; II Pet 1:5-11).

16 He shall dwell on high: his place of defence shall be the munitions of rocks: bread shall be given him; his waters shall be sure.

- A. The man, woman, child that lives like the previous verse will be fully saved and blessed.
- B. These similitudes describe the most secure protection and the most complete provision.
 - 1. Higher ground is usually or always better than lower ground, like a hill or mountain.
 - 2. His secure defense would be in the munitions (fortified place) of rocks (Prov 30:26).
 - 3. The staff of life, or bread, synecdoche for all necessary food, would be well supplied.
 - 4. Water is necessary for life in many different ways, and his water would not run out.

17 Thine eyes shall see the king in his beauty: they shall behold the land that is very far off.

- A. The righteous described above shall see the prosperity of both the government and land.
 - 1. Those obeying Zion's God would see Hezekiah exalted before the earth's nations.
 - 2. Hezekiah became very famous and very rich, and the preserved people got to see it.
 - 3. They would not be confined to Jerusalem by Assyria; they would see distant places.
 - 4. Contrary to highways wasted and no wayfarers (Is 33:8), they could travel anywhere.
- B. Of course, we could make the king Jesus Christ and the land very far off to be heaven.
 - 1. But on what basis would we make such an application – the mere sound of words?
 - 2. Remember our two rules – the text must be limited to Christ and/or N.T. authority.
 - 3. There is nothing in the context or our Lord's and apostles' use to support such ideas.

18 Thine heart shall meditate terror. Where is the scribe? where is the receiver? where is he that counted the towers?

- A. The righteous described will consider and muse on God's great victory over Assyria.
 - 1. This clause is beautiful – the righteous would muse on terror – celebrating it as gone.
 - 2. They would be unable to find the men counting, mustering, and evaluating defenses.
 - 3. Scribes recorded army activities; receivers were paymasters; counters were analysts.
- B. It is good to remember dangers you once feared and rejoice in salvation (Ps 116:1-9).
 - 1. Hezekiah did this himself after he had been healed from a fatal disease (Is 38:9-22).
 - 2. David and Paul had many such (Ps 27:1-2; 31:19-234; 34:4; II Cor 1:8-10; 7:5-7).
 - 3. This is the basis of Christian experience to build hope and assurance (Rom 5:2-5).

19 Thou shalt not see a fierce people, a people of a deeper speech than thou canst perceive; of a stammering tongue, that thou canst not understand.

- A. The terror they had experienced about this cruel army had ended by God's destruction.
- B. God drove the Assyrians out of Judah, and they would not see or hear this army again.
 - 1. The Assyrians were cruel – *he regardeth no man* – they traveled 700 miles home.
 - 2. Recall, these monsters had spoken in the Jews' language about eating excrement.
 - 3. The foreign Assyrians – Jews could not understand their speech – would be gone.
- B. Compare what Moses told Israel at the Red Sea of their feared enemy, *For the Egyptians whom ye have seen today, ye shall see them again no more for ever (Ex 14:13).*

20 Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.

- A. The Jews would not see the Assyrians, but they should instead look upon their Zion.
 - 1. The place of their religion and national life was secure and their worship would hold.
 - 2. God had delivered their capital city, and He would protect it to enjoy great peace.
- B. Jerusalem was safe; compared to a tent, not even a part of it would be compromised.
 - 1. God had told Hezekiah that Sennacherib would not shoot a single arrow against it.
 - 2. This precious terminology does not allow for even one stake or cord to be moved.
- C. The perpetual wording may be limited to the Assyrian threat they most recently feared.
 - 1. Such use of perpetual wording may be limited by context, example, and regular use.

2. The context is the Assyrian conflict, and those Assyrians would never touch the city.
3. The examples of limited *for ever* are many (Gen 17:13; Ex 21:6; I Kings 9:3; etc.).
4. You have likely said, *It took me for ever to run those errands* (though but two hours).

21 But there the glorious LORD will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby.

- A. Jerusalem was not a significant city, so Isaiah compared it to a secure tent (Is 33:20).
- B. The landlocked city of Jerusalem would be blessed by Jehovah as if it had great rivers.
 1. Most great cities, like Nineveh, Babylon, Thebes, had great rivers for prosperity.
 2. Such water transportation greatly aided commerce and trade and easy distant travel.
 3. They did not need such natural assistance, for the glorious LORD was their blessing.
- C. Though such rivers provided means of access by enemies, it could not happen to them.
 1. No war galley with oars or warship with sails would enter this metaphorical river.
 2. Note God's use of *gallant* – brave or heroic – to describe ships trying to approach.
- D. God mocked Sennacherib's attempt on Jerusalem by this metaphorical river (Is 33:23).

22 For the LORD is our judge, the LORD is our lawgiver, the LORD is our king; he will save us.

- A. The previous verse declared the glorious LORD was superior to any natural advantage.
 1. Landlocked Jerusalem lacked the benefits of broad rivers and streams of other cities.
 2. Though it as a city was only like a tent, God had promised to secure it (Isaiah 33:20).
 3. He would supply it with all the blessings of a river and without the related dangers.
- B. The Jews knew the ruin of Sennacherib and their revival and prosperity were all of God.
- C. The Jews were to meditate terror ... and remember that Jehovah was everything to them.
- D. Notice the three repetitions of the great name of Judah's God – the LORD Jehovah.
 1. He was their judge to sentence them fairly and issue condemnation against enemies.
 2. He was their lawgiver to give them statutes far superior to any nation (Deut 4:5-8).
 3. He was their king – though they had Hezekiah – he had to beg the LORD for help.
- E. What is the conclusion for those children of God that meditate terror – He will save us!

***** *God Mocked the Assyrian Naval Fiasco – Verses 23-24* *****

23 Thy tacklings are loosed; they could not well strengthen their mast, they could not spread the sail: then is the prey of a great spoil divided; the lame take the prey.

- A. This is God's beautiful mockery of Sennacherib personally and the great Assyrian army.

- B. Two verses previously God had introduced a metaphorical river of blessings (Is 33:21).
 - 1. Jerusalem was landlocked and missed the water benefits of cities beside large rivers.
 - 2. God would be the supply of their blessings, as if they had broad rivers and streams.
 - 3. He further pressed the matter by denying any galley or sailing vessel an approach.
- C. God mocked Sennacherib as if his expedition had made a naval assault on Jerusalem.
 - 1. The tackling – or rigging of a ship – came loose so they could not stay their mast.
 - 2. The tackling – or rigging of a ship – came loose so they could not spread their sails.
 - 3. Without tackling, mast, or sails, his ship was utterly worthless and totally vulnerable.
- D. With the navy unable to take Jerusalem but left floundering, the Jews took all the spoil.
 - 1. When a ship’s rigging is ruined and sails cannot be hoisted, it lies dead in the water.
 - 2. Assyria had great spoil from cities they had besieged and taken, including Judah’s.
 - 3. But fleeing back to Nineveh after their ruin, they left behind great spoil to be divided.
 - 4. Judah’s lame could partake in the enrichment ... compare (II Kgs 18:23-24)! Glory!
 - 5. Since the booty, spoil, or prey was left in the Assyrian camp, even the lame gathered.

24 And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity.

- A. God healed the nation physically and spiritually with wonderful blessings of all kinds.
- B. Though the inhabitants of Jerusalem had been confined and afflicted, it was all to end.
 - 1. The victory was so great no Jew would be sick for the joyful celebration toward God.
 - 2. The victory was so great no Jew would be sick for partaking in dividing all the spoil.
 - 3. The joy of the LORD was their strength, and all of Judah celebrated (Hab 3:17-19).
- C. Our glorious and gracious God forgave the unbelief and hypocrisy of the city for good.
 - 1. This short and concluding clause is glorious and should be embraced for its mercy.
 - 2. While not occurring without repentance, the Spirit brought that as well (Is 32:15).
 - 3. The people returned unto their God, and He healed them in all ways (Is 10:20-23).