

ISAIAH 33 | *The King in His Beauty*

The Destroyer Destroyed

1 Ah, you destroyer (שׂדֵד), who yourself have not been destroyed, you traitor (בגד), whom none has betrayed! When you have ceased to destroy (שׂדֵד), you will be destroyed (בגד), And when you have finished betraying (בגד), they will betray (בגד) you.

We Wait for You

2 Yahweh, be gracious (חנן) to us. We wait/hope (קוה) for you. Be our arm every morning, our salvation (יְשׁוּעָה) in the time of trouble. 3 At the tumultuous noise peoples flee. When you lift yourself up, nations (גוֹיִם) are scattered, 4 and your spoil is gathered as the caterpillar gathers. As locusts leap, it is leapt upon.

The Stability of Your Times

5 Yahweh is exalted (שגב), for he dwells (שכן) on high. He will fill Zion with justice and righteousness, 6 and he will be the stability/security (אֲמִנוּתָה)¹ of your times, abundance of salvation (יְשׁוּעָה), wisdom (תְּחִמָּה), and knowledge (תְּכֻמָּה). The fear (יִרְאַה) of Yahweh is Zion's treasure.

The Land Mourns

7 Behold, their heroes cry in the streets. The envoys of peace weep bitterly. 8 The highways lie waste. The traveler ceases. Covenants (בְּרִית) are broken. Cities are despised. There is no regard for man (אָנוּשׁ). 9 The land mourns and languishes. Lebanon is confounded and withers away. Sharon is like a desert, and Bashan and Carmel shake off their leaves.

Yahweh Arises

10 Now I will arise (קום), says Yahweh. Now I will lift myself up. Now I will be exalted. 11 You conceive chaff. You give birth to stubble. Your breath is a fire that will consume you. 12 And the peoples will be as if burned to lime, like thorns cut down, that are burned in the fire.

Who Can Dwell with the Fire?

13 Hear, you who are far off, what I have done. And you who are near, acknowledge my might.² 14 The sinners in Zion are afraid. Trembling has seized the godless (תְּהוֹמָה):

¹ Ps 37:3 3 Trust in Yahweh, and do good. Dwell in the land and befriend faithfulness. Ps 119:90 90 Your faithfulness endures to all generations; you have established the earth, and it stands fast.

² Eph 2:17-18 17 And he came and preached peace to you who were far off and peace to those who were near. 18 For through him we both have access in one Spirit to the Father.

Who among us can dwell with the consuming fire? Who among us can dwell with everlasting burnings (מוֹקְדֵי עוֹלָם)?

15 He who walks righteously (צַדִּיקָה)³ and speaks uprightly (מִישָׁרִים), who despises the gain of oppressions, who shakes his hands lest they hold a bribe, who stops his ears from hearing of bloodshed and shuts his eyes from looking on evil, 16 he will dwell on the heights. His place of defense will be the fortresses of rocks. His bread (לֶחֶם) will be given him. His water (מַיִם) will be sure.

The King in His Beauty

17 The King (מֶלֶךְ) in his beauty (יָפִי) your eyes will see.⁴ They will see a land (אֶרֶץ) that stretches afar. 18 Your heart will muse on the terror:

Where is he who counted. Where is he who weighed the tribute? Where is he who counted the towers?

19 You will see no more the insolent people, the people of an obscure speech that you cannot comprehend, stammering in a tongue that you cannot understand.⁵ 20 Behold Zion, the city of our appointed feasts! Your eyes will see Jerusalem, an untroubled habitation, an immovable tent, whose stakes will never be plucked up, nor will any of its cords be broken. 21 But there Yahweh in majesty/magnificence (אֲדִיר)⁶ will be for us a place of broad rivers and streams (מְקוֹם-גְּהָרִים יְאֵרִים רַחֲבֵי), where no galley with oars can go nor majestic ship can pass. 22 For Yahweh is our Judge (שֹׁפֵט). Yahweh is our Lawgiver (חֹקֵק). Yahweh is our King (מֶלֶךְ). He will save (יִשַׁע) us.⁷

No Sickness, No Sin

23 Your cords hang loose. They cannot hold the mast firm in its place or keep the sail spread out. Then prey and spoil in abundance will be divided. Even the lame will take the prey. 24 And no inhabitant will say, I am sick (חַלְהָה). The people who dwell there will be forgiven their sin/guilt (עוֹן).⁸

³ **Ps 15:2** 2 He who walks blamelessly, does what is right, and speaks truth in his heart. **Ps 24:4** 4 He who has clean hands and a pure heart, who does not lift up his soul to what is false and does not swear deceitfully.

⁴ **Ps 50:2** 2 Out of Zion, the perfection of beauty, God shines forth.

⁵ See *Speaking in Tongues*. **Is 28:11** 11 For by people of strange lips and with a foreign tongue Yahweh will speak to this people....

⁶ **Is 10:34** 34 He will cut down the thickets of the forest with an axe, and Lebanon will fall by the Majestic One.

⁷ Fill in the blank: “_____ is my judge. _____ is my lawgiver. _____ is my king. _____ will save me.”

⁸ The only way God saves anyone is through the substitutionary death and bodily resurrection of King Jesus. **Jer 50:20** 20 In those days and in that time, declares Yahweh, iniquity shall be sought in Israel, and there shall be none, and sin in Judah, and none shall be found, for I will pardon those whom I leave as a remnant.

Commentary

1. Overview.

- a. This chapter begins the last of six woes in Is 28-33. The woe extends from Is 33:1-35:10.
- b. The historical context is between the time when Hezekiah paid tribute to Sennacherib and Sennacherib's final attack on Jerusalem. Despite payment of tribute, Sennacherib set out to attack Jerusalem anyway. Hezekiah was double-crossed.
 - (1) **2 Ki 18:13-18** 13 In the fourteenth year of King Hezekiah, Sennacherib king of Assyria came up against all the fortified cities of Judah and took them. 14 And Hezekiah king of Judah sent to the king of Assyria at Lachish saying, I have done wrong. Withdraw from me. Whatever you impose on me I will bear. And the king of Assyria required of Hezekiah king of Judah three hundred talents of silver and thirty talents of gold. 15 And Hezekiah gave him all the silver that was found in the house of Yahweh and in the treasuries of the king's house. 16 At that time Hezekiah stripped the gold from the doors of the temple of Yahweh and from the doorposts that Hezekiah king of Judah had overlaid and gave it to the king of Assyria. 17 And the king of Assyria sent the Tartan, the Rab-saris, and the Rabshakeh with a great army from Lachish to King Hezekiah at Jerusalem. And they went up and came to Jerusalem. When they arrived, they came and stood by the conduit of the upper pool, which is on the highway to the Washer's Field.
- c. Hezekiah and Judah have tried every human solution to escape the Assyrian destruction. Egypt has been defeated. Sennacherib has accepted the tribute money but still approaches. In this moment, Hezekiah and Judah finally put their trust in God.
- d. The situation is much like the situation of Israel at the Red Sea (Ex 14) and at the end of the tribulation (Re 19).
- e. Vv. 1-6 and vv. 7-24 mirror one another.
- f. The primary message is God will rise up, destroy the destroyer, and transform Zion.⁹

2. The Destroyer Destroyed (Is 33:1).

- a. **Is 33:1** 1 Woe, you destroyer (תַּרְטָן) [Assyria], who yourself have not been destroyed, you traitor (בֹּגֵד), whom none has betrayed! When you have ceased to destroy, you will be destroyed, And when you have finished betraying, they will betray you.
- b. This (v. 1) is the last of the six woes and the first not addressed to Judah.
 - (1) With Judah finally trusting in God, the woe is now for Judah's enemies.
- c. The boomerang of justice will return upon Assyria, the destroyer-betrayer (v. 1).
 - (1) The destroyer-betrayer is Assyria (2 Ki 18:13-16). She took pride in destroying nations and had no qualms about breaking agreements not to her advantage.¹⁰
 - (2) Assyria's chickens will come home to roost. She will receive her comeuppance (Is 10:12-19, 24-25; 14:24-27; 30:30-33; 31:8-9).
- d. Theology.

⁹ John N. Oswalt, *The Book of Isaiah, Chapters 1-39*, The New International Commentary on the Old Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1986), 591.

¹⁰ John N. Oswalt, *The Book of Isaiah, Chapters 1-39*, The New International Commentary on the Old Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1986), 592.

- (1) “[F]or every trickster there is a trickster to outdo him.”¹¹
- (2) “...[H]uman power is never absolute. However overwhelming an Assyria or Babylon or Rome or Germany or Russia or United States [or China] may be in its day, there will come another day when that power will wane.”¹²

3. We Wait for You (Is 33:2-4).

- a. **Is 33:2-4** 2 Yahweh, be gracious (חַנּוּן) to us. We wait/hope (קוּה) for you. Be our arm every morning, our salvation (יְשׁוּעָה) in the time of trouble. 3 At the tumultuous noise peoples flee. When you lift yourself up, nations are scattered, 4 and your spoil is gathered as the caterpillar gathers. As locusts leap, it is leapt upon.
- b. Judah finally prays for grace, strength, and salvation as she waits for God (v. 2).
 - (1) This is a dramatic turnaround from the previous attitudes she expressed in Is 29-30. This is what God has been looking for all along!
 - (2) “*Be our strength* (lit. “arm”) *in the morning* refers to the mighty man who at the time of attack, typically the morning, bares his arm in the defense of his people.”¹³ It speaks of “daily strength for daily needs.”¹⁴
 - (a) **Is 51:9** 9 Awake, awake, put on strength, O arm of Yahweh. Awake, as in days of old, the generations of long ago. Was it not you who cut Rahab in pieces, who pierced the dragon?
 - (b) **Is 52:10** 10 Yahweh has bared his holy arm before the eyes of all the nations, and all the ends of the earth shall see the salvation of our God.
 - (c) **Is 53:1** 1 Who has believed what he has heard from us? And to whom has the arm of the Lord been revealed?
 - (d) **Is 63:5** 5 I looked, but there was no one to help. I was appalled, but there was no one to uphold. So my own arm brought me salvation, and my wrath upheld me.
- c. At the right time, God will arise, scatter the nations (v. 3).
 - (1) Only a small manifestation of God’s power scatters the nations like chaff.
- d. The people of Judah will pounce on the spoil (v. 4).
 - (1) After victories, God leaves it to his people to gather in the (undeserved) spoil.
 - (a) **Ex 12:35-36** 35 The people of Israel had also done as Moses told them, for they had asked the Egyptians for silver and gold jewellery and for clothing. 36 And Yahweh had given the people favor in the sight of the Egyptians, so that they let them have what they asked. Thus they plundered the Egyptians.
 - (b) **2 Ki 7:16** 16 Then the people went out and plundered the camp of the Syrians. So a seah of fine flour was sold for a shekel, and two seahs of barley for a shekel, according to the word of Yahweh.
- e. Theology.

¹¹ J. Alec Motyer, *The Prophecy of Isaiah*, 263.

¹² John N. Oswalt, *The Book of Isaiah, Chapters 1–39*, The New International Commentary on the Old Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1986), 592.

¹³ John N. Oswalt, *The Book of Isaiah, Chapters 1–39*, The New International Commentary on the Old Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1986), 593.

¹⁴ J. Alec Motyer, *The Prophecy of Isaiah*, 263.

- (1) In times of trouble, when we are threatened by destroyers and betrayers, we are to ask God for grace, strength, and salvation as we wait for him to act.
- (2) At the proper time, God will scatter the wicked and divide the spoil among the righteous.

4. The Stability of Your Times (Is 33:5-6).

- a. **Is 33:5-6** 5 Yahweh is exalted (שָׁגַב), for he dwells (שָׁכַן) on high. He will fill Zion with justice and righteousness, 6 and he will be the stability/security (אֲמוֹנָה) of your times, abundance of salvation (יְשׁוּעָה), wisdom (חָכְמָה), and knowledge (דַּעְתָּה). The fear (יְרָאָה) of Yahweh, that is his treasure.
 - b. Yahweh:
 - (1) Is exalted (v. 5).
 - (2) Dwells on high (v. 5).
 - (3) Will fill Zion with justice and righteousness (v. 5).
 - (a) **Is 9:7** 7 Of the increase of his government and of peace there will be no end, on the throne of David and over his kingdom, to establish it and to uphold it with justice and with righteousness from this time forth and forevermore. The zeal of Yahweh of hosts will do this.
 - (b) **Is 11:4** 4 ...But with righteousness he shall judge the poor, and decide with equity for the meek of the earth....
 - (c) **Is 16:5** 5 ...Then a throne will be established in loyal love, and on it will sit in faithfulness in the tent of David one who judges, seeks justice, and is swift to do righteousness.
 - (d) **Is 32:16** 16 Then justice will dwell in the wilderness, and righteousness abide in the fruitful field.
 - (4) Will be the stability of the times (v. 6).
 - (5) Will be an abundance of salvation, wisdom, and knowledge (v. 6).
 - c. The fear of Yahweh is God's treasure to the righteous remnant of Judah (v. 6).
 - (1) When we fear God, we put ourselves in touch with the Source of all that is.¹⁵
 - (2) "To fear him with a true fear is not a human emotion worked up but a gift he has in store for those he delights to bless."¹⁶
 - (3) See *Fear of God*.
 - d. Theology.
 - (1) Only God can bring about true justice and righteousness in our world (v. 5).
 - (2) There is no true stability in life other than God (v. 6).
 - (3) The fear of God is a great treasure (v. 6).

¹⁵ John N. Oswalt, *The Book of Isaiah, Chapters 1–39*, The New International Commentary on the Old Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1986), 594.

¹⁶ J. Alec Motyer, *The Prophecy of Isaiah*, 264.

5. The Land Mourns (Is 33:7-9).

- a. **Is 33:7-9** 7 Behold, their heroes (אֲרֻזָּיִם) cry in the streets. The envoys of peace weep bitterly. 8 The highways lie waste. The traveler ceases. Covenants (בְּרִית) are broken. Cities are despised. There is no regard for man/human beings (אֲנוּשִׁים). 9 The land mourns and languishes. Lebanon is confounded and withers away. Sharon is like a desert (עֲרָבָה), and Bashan and Carmel shake off their leaves.
- b. Here Isaiah describes the situation in Judah as the Assyrian army approaches.
 - (1) Judah's generals cry publicly (v. 7).
 - (2) Judah's diplomats weep because their diplomacy has failed (v. 7).
 - (a) Both the "hawks" and the "doves" have given up hope.¹⁷
 - (3) Judah's highways are abandoned because the Assyrians are coming (v. 8).
 - (4) The covenant agreement between Judea and Assyria has been broken (v. 8).
 - (5) Judah's other cities are despised, having been overrun by the Assyrian army (v. 8).
 - (6) People generally have stopped caring about one another (v. 8).
 - (7) The land itself mourns. Places famous for fruitfulness (Lebanon, Sharon, Bashan, Carmel), all to the north of Judah, are now barren (v. 9).
 - (a) **Is 24:4** 4 The earth mourns and withers. The world languishes and withers. The highest people of the earth languish.
 - (b) Sharon.
 - 1) "A fertile area, Sharon would become a desert like the Arabah (which means "arid" or "dry"), the desolate rift valley extending from the Dead Sea south to the Gulf of Aqabah."¹⁸
 - 2) "SHARON...means a level place or plain. It comprises the largest of the coastal plains in N Palestine. Lying between the extensive marshes of the lower Crocodile river...and the valley of Aijalon and Joppa in the S, it runs some 80 km N-S and is 15 km wide. ...Formerly, this zone was thickly forested with oaks..., and today this is one of the richest agricultural districts of Israel, planted with citrus groves. ...The 'majesty' of Sharon (Is. 35:2), like the 'jungle' of Jordan (Je. 12:5; 49:19), would suggest the dense vegetation cover rather than the fertility which Sharon has subsequently proved to possess in its Pleistocene sands, now under orange groves. For settlement it has long remained a 'desert' (Is. 33:9), and was used only for pasturage (1 Ch. 5:16; Is. 65:10)."¹⁹
 - 3) Sharon is now the most densely populated region of Israel.
 - (8) In summary, Judah is in a sorry state, and there is nowhere to turn, humanly speaking.
- c. Theology.
 - (1) Trusting in man, not God, always leads to a state of hopelessness and despair.
 - (2) God allows us to experience suffering for us to recognise he is our only hope.

¹⁷ J. Alec Motyer, *The Prophecy of Isaiah*, 264.

¹⁸ John A. Martin, "[Isaiah](#)," in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 1 (Wheaton, IL: Victor Books, 1985), 1083.

¹⁹ J. M. Houston, "[Sharon](#)," ed. D. R. W. Wood et al., *New Bible Dictionary* (Leicester, England; Downers Grove, IL: InterVarsity Press, 1996), 1086.

6. Yahweh Arises (Is 33:10-12).

- a. **Is 33:10-12** 10 Now I will arise (אָרִיז), says Yahweh. Now I will lift myself up. Now I will be exalted. 11 You conceive chaff. You give birth to stubble. Your breath is a fire that will consume you. 12 And the peoples will be as if burned to lime, like thorns cut down, that are burned in the fire.
- b. At the proper time, God will rise up on Judah's behalf (v. 10).
 - (1) "Now" repeats three times. The crucial moment has arrived.
 - (a) "[I]t is with the certainty that there always comes a divine 'Now!' One part of the importance of waiting is so that we will be sensitive to recognize God's moment when it does come (cf. Simeon's prayer, Luke 2:25–32). Those who are consumed by their own plans are always taken unaware by God's work."²⁰
 - (2) God is high and lifted up. He is transcendent and immanent.
 - (a) **Is 6:1** 1 In the year that King Uzziah died I saw Yahweh sitting upon a throne, high and lifted up....
 - (b) **Is 33:5** 5 Yahweh is exalted, for he dwells on high....
 - (c) **Is 52:13** 13 Behold, my servant shall act wisely. He shall be high and lifted up, and shall be exalted.
- c. Assyria, the destroyer-betrayer, and other peoples (אַשּׁוּרִי) around Judah:
 - (1) Conceive chaff and give birth to stubble (v. 11). Their plans come to nothing.
 - (2) Will be consumed by their own breath (v. 11). Their own sin will eat them up.
 - (3) Will be like thorns cut down and burned in the fire (v. 12).
- d. Theology.
 - (1) "Human failure is divine opportunity."²¹ God loves "eleventh-hour" rescues.
 - (2) God will exalt himself by acting on behalf of the righteous.
 - (3) The plans of the wicked have no permanence and will come to nothing.
 - (4) Sin ruins the life of the sinner and excites the wrath of God.²²
 - (5) There is justice in our world.

7. Who Can Dwell with the Fire? (Is 33:13-16).

- a. **Is 33:13-16** 13 Hear, you [nations] who are far off, what I have done. And you [Judah] who are near, acknowledge my might. 14 The sinners in Zion are afraid. Trembling has seized the godless (אֲלֹהֵי): Who among us can dwell with the consuming fire? Who among us can dwell with everlasting burnings? 15 He who walks righteously and speaks uprightly, who despises the gain of oppressions, who shakes his hands lest they hold a bribe, who stops his ears from hearing of bloodshed and shuts his eyes from looking on evil, 16 he will dwell on the heights. His place of defense will be the fortresses of rocks. His bread will be given him. His water will be sure.
- b. The far off (nations) are to hear what God has done, and the near (Israel) are to acknowledge his power (v. 13).

²⁰ John N. Oswalt, *The Book of Isaiah, Chapters 1–39*, The New International Commentary on the Old Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1986), 597.

²¹ John N. Oswalt, *The Book of Isaiah, Chapters 1–39*, The New International Commentary on the Old Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1986), 597.

²² J. Alec Motyer, *The Prophecy of Isaiah*, 265.

- (1) God's historical interactions with Israel have worldwide significance.²³
- c. The wicked in Zion are rightly afraid and ask who can dwell with God? (v. 14).
 - (1) **Is 29:1** 1 Woe, Ariel [altar hearth], Ariel [altar hearth], the city where David encamped!
 - (2) **Is 31:9** 9 His rock shall pass away in terror, and his officers desert the standard in panic, declares Yahweh, whose fire is in Zion, and whose furnace is in Jerusalem.
 - (3) For the wicked, God's fire destroys. For the righteous, God's fire protects.
- d. The answer is the (positionally and operationally) righteous may do so. The righteous:
 - (1) Walk righteously and speak the truth (v. 15).
 - (2) Hate unjust gain and refuse to be involved in bribery (v. 15).
 - (3) Refuse to participate in bloodshed or to look upon evil (v. 15).
 - (4) **Ps 15** A Psalm of David. 1 Yahweh, who shall sojourn in your tent? Who shall dwell on your holy hill? 2 He who walks blamelessly, does what is right, and speaks truth in his heart; 3 who does not slander with his tongue and does no evil to his neighbour, nor takes up a reproach against his friend; 4 in whose eyes a vile person is despised, but who honors those who fear Yahweh; who swears to his own hurt and does not change; 5 who does not put out his money at interest and does not take a bribe against the innocent. He who does these things shall never be moved.
 - (5) **Ps 24:3-6** 3 Who shall ascend the hill of Yahweh? And who shall stand in his holy place? 4 He who has clean hands and a pure heart, who does not lift up his soul to what is false and does not swear deceitfully. 5 He will receive blessing from Yahweh and righteousness from the God of his salvation. 6 Such is the generation of those who seek him, who seek the face of the God of Jacob. Selah
 - (6) "What kind of change must a human being undergo to live with God? It is not a change of essence but a change of character. That is, what finally separates us from God is not our essence (finite to infinite, etc.) but our character (unholy to holy). This is the truth which the Hebrews discovered at Sinai (Lev. 19:2, etc.) and which Isaiah also recognized in his personal Sinai (see comments on ch. 6). If we are to dwell with God as his guests, we must share his character."²⁴
- e. The righteous will dwell with God on the heights, and he will provide them protection and provision (v. 16).
- f. Theology.
 - (1) At final judgment, all will recognise the goodness, justice, and power of God.
 - (2) When the wicked realise the consequences of their sin, they will be very afraid.
 - (3) Sinners cannot possibly dwell in the presence of the holy God.
 - (4) For the righteous who dwell on the heights with God, earthly circumstances no longer hold ultimate sway over that person.
 - (a) **Ps 23:6** 6 Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of Yahweh forever.

²³ J. Alec Motyer, *The Prophecy of Isaiah*, 266.

²⁴ John N. Oswalt, *The Book of Isaiah, Chapters 1-39*, The New International Commentary on the Old Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1986), 600.

- (b) **Ps 27:4** 4 One thing have I asked of Yahweh, that will I seek after: that I may dwell in the house of Yahweh all the days of my life, to gaze upon the beauty of Yahweh and to inquire in his temple.
- (5) God protects and provides for the righteous. We have a source of supply in God.

8. The King in His Beauty (Is 33:17-22).

- a. **Is 33:17-22** 17 Your eyes will behold the King in his beauty (יָפִי). They will see a land that stretches afar. 18 Your heart will muse on the terror: Where is he who counted. Where is he who weighed the tribute? Where is he who counted the towers? 19 You will see no more the insolent people, the people of an obscure speech that you cannot comprehend, stammering in a tongue that you cannot understand. 20 Behold Zion, the city of our appointed feasts! Your eyes will see Jerusalem, an untroubled habitation, an immovable tent, whose stakes will never be plucked up, nor will any of its cords be broken. 21 But there Yahweh in majesty/magnificence (אֲדִיר) will be for us a place of broad rivers and streams, where no galley with oars can go nor majestic ship can pass. 22 For Yahweh is our Judge (שֹׁפֵט). Yahweh is our Lawgiver (חֹקֵק). Yahweh is our King (מֶלֶךְ). He will save us.
- b. The righteous remnant will see the Messianic king (v. 17). It will be worth the wait.
- (1) As so often in Isaiah, this paragraph mingles the historical and eschatological.
- (2) The king is not Hezekiah, but God (vv. 21-22). Messiah is in view.
- (a) **Is 32:1** 1 Behold, a king will reign in righteousness, and princes will rule in justice.
- (b) **Is 33:22** 22 For the Lord is our judge; the Lord is our lawgiver; the Lord is our king; he will save us.
- (c) **Is 43:15** 15 I am Yahweh, your Holy One, the Creator of Israel, your King.
- (d) **Ps 45:1-2** 1 My heart overflows with a pleasing theme. I address my verses to the king. My tongue is like the pen of a ready scribe. 2 You are the most beautiful (יָפִי) of the sons of men. Grace is poured upon your lips. Therefore God has blessed you forever.
- (e) **Mic 2:13** 13 Their king passes on before them, Yahweh at their head.
- (f) **Zep 3:15** 15 Yahweh has taken away the judgments against you. He has cleared away your enemies. The King of Israel, Yahweh, is in your midst. You shall never again fear evil.
- (g) **Zec 14:9** 9 And Yahweh will be king over all the earth. On that day the Lord will be one and his name one.
- (3) Who do we recognise as king? Man in general, a group of men, or one man in particular? Ourselves? Or God?
- c. The land of Israel will stretch afar (v. 17), with plenty of room for the remnant.
- d. The remnant will ponder the outcome of the wicked (v. 18) and won't see them anymore (v. 19).
- e. Zion, the appointed meeting place between God and man, will be untroubled (v. 20).
- f. The pilgrimage of God's people will be over (v. 20).
- (1) "In this life we are all in tents, and happy is the person who realizes that. But one day the tents will be pegged down forever (Heb. 11:9–10)."²⁵

²⁵ John N. Oswalt, *The Book of Isaiah, Chapters 1–39*, The New International Commentary on the Old Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1986), 604.

- g. Broad waterways will cover the land, yet no warships or commercial ships will be allowed (v. 21).
- h. God himself will govern his people in all aspects (v. 22).
- i. Theology.
 - (1) We will get see Jesus ruling the earth from Jerusalem.
 - (2) Jesus' kingdom will be a wonderful place.
 - (3) We need God to govern us directly. We need, in the end, a theocracy.
 - (a) Until Jesus comes, these three branches of government (legislative, executive, judicial) are to be divided, limited, checked, and balanced by one another. This is the genius of the Anglo-American political system.

9. No Sickness, No Sin (Is 33:23-24).

- a. **Is 33:23-24** 23 Your cords hang loose. They cannot hold the mast firm in its place or keep the sail spread out. Then prey and spoil in abundance will be divided. Even the lame will take the prey. 24 And no inhabitant will say, I am sick (חלה). The people who dwell there will be forgiven their iniquity.
- b. Assyria will shipwreck, and the Judeans, even the lame, will plunder the cargo (v. 23).
- c. In Messiah's kingdom, there will be:
 - (1) No sickness (v. 24).
 - (a) **Is 57:18-19** 18 I have seen his ways, but I will heal him. I will lead him and restore comfort to him and his mourners, 19 creating the fruit of the lips. Peace, peace, to the far and to the near, says Yahweh, and I will heal him.
 - (b) **Is 58:8** 8 Then shall your light break forth like the dawn, and your healing shall spring up speedily.
 - (2) No sin (v. 24).
 - (a) **Jer 31:34** 34 And no longer shall each one teach his neighbour and each his brother saying, Know Yahweh, for they shall all know me, from the least of them to the greatest, declares Yahweh. For I will forgive their iniquity, and I will remember their sin no more.
 - (b) **Jer 33:8** 8 I will cleanse them from all the guilt of their sin against me, and I will forgive all the guilt of their sin and rebellion against me.
 - (c) **Jer 36:3** 3 It may be that the house of Judah will hear all the disaster that I intend to do to them, so that every one may turn from his evil way, and that I may forgive their iniquity and their sin.
 - (d) **Jer 50:20** 20 In those days and in that time, declares Yahweh, iniquity shall be sought in Israel, and there shall be none, and sin in Judah, and none shall be found, for I will pardon those whom I leave as a remnant.
- d. Theology.
 - (1) In Messiah's future kingdom, all disability, spiritual and physical, will end.

10. Application.

- a. In the time of upheaval in which we live, be a person of great faith. Be one who is quick to believe the promises of God. Don't wait to trust in God once you have exhausted all other options. Trust in him fully and completely now.
- b. The basic motifs of this chapter are echoed in Ps 46-48, 74, and 83.²⁶

²⁶ J. Alec Motyer, *The Prophecy of Isaiah*, 262.