

ISAIAH LESSON 29

The Lord is King in Zion^a
(Isaiah 33:1-24)

Isaiah 33:1-24 Revised Standard Version (RSV)

A Prophecy of Deliverance from Foes

33^b Woe to you, destroyer,
 who yourself have not been destroyed;
you treacherous one,
 with whom none has dealt treacherously!
When you have ceased to destroy,
 you will be destroyed;
and when you have made an end of dealing treacherously,
 you will be dealt with treacherously.^c
² O Lord^d, be gracious to us; we wait for thee.
 Be our arm^e every morning,
 our salvation in the time of trouble.^f
³ At the thunderous noise peoples flee,
 at the lifting up of thyself nations are scattered;^g
⁴ and spoil is gathered as the caterpillar gathers;
 as locusts leap, men leap upon it.^h
⁵ The Lord is exalted, for he dwells on high;
 he will fill Zion with justice and righteousness;ⁱ
⁶ and he will be the stability^j of your times,
 abundance of salvation^k, wisdom, and knowledge;
 the fear of the Lord is his treasure.^l
⁷ Behold, the valiant ones^m cry without;
 the envoysⁿ of peace weep bitterly.^o
⁸ The highways lie waste,
 the wayfaring man ceases.
Covenants are broken,
 witnesses^p are despised,
 there is no regard for man.^q
⁹ The land mourns and languishes;
 Lebanon is confounded and withers away;
Sharon^r is like a desert;
 and Bashan and Carmel shake off their leaves.^s
¹⁰ “Now I will arise,” says the Lord,
 “now I will lift myself up;
 now I will be exalted.”^t
¹¹ You conceive chaff, you bring forth stubble;
 your breath is a fire that will consume you.^u
¹² And the peoples will be as if burned to lime,
 like thorns cut down, that are burned in the fire.”^v

¹³ Hear, you who are far off, what I have done;
and you who are near, acknowledge my might.^w
¹⁴ The sinners in Zion are afraid;
trembling has seized the godless:^x
“Who among us can dwell with the devouring 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 upon evil,^y
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.^z

The Land of the Majestic King

¹⁷ Your eyes will see the king^{aa} in his beauty;
they will behold a land that stretches afar.^{bb}
¹⁸ Your mind will muse on the terror:
“Where is he who counted, where is he who weighed the tribute?
Where is he who counted the towers?”^{cc}
¹⁹ You will see no more the insolent people,
the people of an obscure speech which you cannot comprehend,
stammering in a tongue which you cannot understand.^{dd}
²⁰ Look upon Zion, the city of our appointed feasts!
Your eyes will see Jerusalem,
a quiet habitation, an immovable tent,
whose stakes will never be plucked up,
nor will any of its cords be broken.^{ee}
²¹ But there the Lord in majesty will be for us
a place of broad rivers and streams,
where no galley with oars can go,
nor stately ship can pass.^{ff}
²² For the Lord is our judge^{gg}, the Lord is our ruler^{hh},
the Lord is our kingⁱⁱ; he will save us.^{jj kk}
²³ Your tackle hangs loose;
it 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.^{ll}
²⁴ And no inhabitant will say, “I am sick”;
the people who dwell there will be forgiven their iniquity.^{mmm}

Revised Standard Version (RSV)

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^a **Chapter 28** is the first chapter of a new section of Isaiah through Chapter 39, dealing more directly with actual historical events during Isaiah's lifetime, and in particular, the invasion of Judah by King Sennacherib of Assyria in 701 B.C. which occurred during the reign of Hezekiah in Judah (2Ch 29-32;). Hezekiah became sole King in 715 B.C. shortly after Assyria had conquered the Northern Kingdom of Israel and deported many of its people. He immediately began the cleansing of the Temple in Jerusalem (2Ch 29:1-5; 2Ki 18:3-6). Because it took time to cleanse the Temple and consecrate enough priests, the celebration of the first Passover after the Temple was cleansed was delayed for a month (2Ch 30:2-4). Hezekiah sent letters to those who remained in Israel after the deportations inviting them to come to Jerusalem to celebrate the Passover with Judah (2Ch 30:1, 6) but most in Israel laughed and scorned the invitations (2Ch 30:10) though some obeyed the summons (2Ch 30:11). After this celebration, those who had been in Jerusalem returned to their homes in Judah and destroyed the altars on the high places and the Asherah poles (2Ch 31:1). Hezekiah, who had been a vassal of Assyria rebelled against the new Assyrian King, Sennacherib (2Ki 18:7), and made an alliance with Egypt against Assyria (Is 30:1-5, 31:1-3) which Isaiah had condemned as a failure to trust only in the Lord for salvation. This rebellion may have had something to do with Hezekiah's religious revival (2Ch 32:1; 2Ki 18:22) though this is not certain. Seeing that his rebellion was likely to draw an Assyrian response, Hezekiah strengthened the defenses of Jerusalem including enclosing the primary water source for the capital in a wall and building Hezekiah's Tunnel to bring water from the source to the City in a way protected from besiegers (2Ch 32:2-5). Sennacherib, whose army consisted of troops from many nations subject to Assyria, first conquered the rest of Judah (2Ki 18:13; Is 36:1) and threatened Jerusalem. Hezekiah tried to buy Sennacherib off by giving him all the gold and silver available from the Temple (2Ki 18:15-16) but Sennacherib was not appeased. He then besieged Jerusalem and attempted to undermine the morale of the defenders and intimidate Hezekiah into surrender (2Ch 32:9-19; 2Ki 18:18-37; Is 36:2-22) by, among other things, insulting God by pointing out that none of the gods of the other nations Assyria had conquered had been able to save their nations (2Ki 18:33-35). The Egyptians did not come to the aid of Judah as they were required to do by the alliance (2Ki 18:21; Is 36:6). In despair (2Ki 19:1-3; Is 37:1-3), Hezekiah joined Isaiah in praying to God for the salvation of Jerusalem (2Ch 32:20; 2Ki 19:14-20; Is 37:14-22). God responds through Isaiah's voice assuring Jerusalem that it will be saved (2Ki 19:21-34; Is 37:6-7, 37:21-35) and sending a plague to destroy the Assyrian army outside Jerusalem's walls (2Ch 32:21-22; 2Ki 19:35-36; Is 31:8, 37:36-37). **Chapters 28–33**, the first group of chapters in this new section of Isaiah, alternate between threats of the danger of making an alliance with Egypt with assurances of the power and protection of the Lord. The word Woe (Oy) is repeated at the beginning of every one of these chapters (except Chapter 32) plus at Is 29:15, to emphasize their connection and unity. There are two "vineyard songs" in Isaiah, the first vineyard song is at Is 5:1-7, the second at Is 27:2-6. The Woe chapters follow immediately in the next chapter after the second vineyard song. These six woes of Chapters 28 through 33 echo the six woes of Is 5:8, 11, 18, 20, 21, 22 which follow the first vineyard song. **Chapter 28** deals with the question of whether Jerusalem will trust in its own efforts and alliances with other nations for its protection, or it will trust in the Lord. **Chapter 29** promises that while Judah will suffer a chastening at the hand of the Lord, it will be given a reprieve from final destruction. **Chapter 30** repeats the theme of the other chapters in this section with a warning against an alliance with Egypt a promise of restoration for Judah, and a prediction of the disaster facing Assyria. The chapter emphasizes God's desire that His people would come to repentance and trust in the Lord so that the Lord might relent of His punishment. Chapters 31-32_____.

^b **Chapter 33** contains an introductory address to Assyria (v. 1), a prayer on behalf of Jerusalem which recalls what God had done in the past (vv. 2–6) and a description of the present situation (vv. 7–9), an announcement by the Lord of a judgment on Assyria (vv. 10–12) and the purification of Jerusalem's inhabitants (vv. 13–16). The text ends with an idealized portrait of the redeemed Jerusalem of the future (vv. 17–24).

^c **(1) "Deal treacherously"** (**𐤁𐤁𐤁**, *bagad*) could also be translated as "pillage" (Is 24:16, 48:8) though both Hezekiah (by rebelling against Assyria) and Assyria (by not forbearing from invading Jerusalem after Hezekiah had paid the tribute) acted treacherously (2Ki 18:13-26) toward one another. However, in light of the context, the "Destroyer" is almost certainly Assyria. God is saying to Assyria that it has been undefeated until now, but when it completes the task to which God has ordained it of punishing Israel (Is 28:1) and Jerusalem (Is 10:6, 17:4), Assyria itself will be destroyed (Is 10:12, 14:25, 16:4, 19:20-28, 21:2, 31:8, 37:36-38). Although this is the last of the Woe chapters, it is the only one of them in which Woe was not addressed to Judah, but rather to the Lord's agent of Judgment who will now be judged (Jr 30:16; Hab 2:6-20; Ezk 39:10; Hab 2:8; Mt 7:2; Rv 13:10). This is true of Assyria in Isaiah's time, but will also be true of Babylon when, in about a Century, the Lord will use Babylon to punish Judah and take her into exile (Jr 25:11). Thereafter, Babylon will, in its turn, be judged (Jr 25:12-14; Jr 50-51; Dn 5:1-30) by the Medes and Persians who are then God's agents (Dn 9:1-2; Jr 25:8-13, 51:11; Is 44:24-28, 45:1-13). Assyria, and later Babylon, are used against Judah as the rod of God's anger, but it is God who controls that rod (Is 10:5-19), and will restrain it before God's people are completely destroyed so that a remnant will be preserved. There is a sense in which this specific historical episode represents the way in which a treacherous world will be judged at the end of time. The Septuagint reads, "Woe to those that afflict you; but

no one makes you miserable; and he that deals treacherously with you does not deal treacherously; those that deal treacherously shall be taken and given up, and like a moth on a garment, so shall they be spoiled.”

^d **Yahweh**, or **Jehovah** (יהוה), written with assumed vowel markings, is the proper name of God when pronounced. The actual Name of God, or Tetragrammaton (יהוה, YHWH), or Four Letters, is, by Jewish tradition, too holy to pronounce because of the fear of taking the name of God in vain (Ex. 20:7). In most modern English translations it is usually written as Lord. It is the most common name for God in the Hebrew Scriptures, appearing over 6,500 times. YHWH does not occur in any extant Greek manuscripts of the Messianic Writings. Rather, following later texts of the Septuagint from which they typically quote, the Koine Greek words for Lord or Master, (κύριος, Kyrios) or God (θεός, Theos) are used. This usage has tended to blur the distinction between God the Father and Jesus the Messiah and also some of the subtle distinctions in the references to God in the Hebrew Scriptures. God did not reveal Himself as YHWH until He called Moses from the Burning Bush (Ex 3:13-15) though it appears first in Genesis (Gn 2:4). We no longer know for certain the exact pronunciation used when the Hebrew Scriptures were written because, in ancient times, Hebrew was not written with vowel markings. During the third century A.D., the Jewish people stopped saying this name altogether in fear of contravening the commandment "Thou shalt not take the name YHWH, thy God, in vain" (Ex 20:7). YHWH appears here and in verses 5, 6, 10, 21 and 22 (four times).

^e **Arm** (זרוע, *zeroah*) frequently translated as “strength” from the sense that the arm is the part of the body which exercises a person’s power and strength.

^f (2) Hezekiah repented and called upon God only after the Egyptians had failed to come to Judah’s aid and the Assyrians were at the gates of Jerusalem (Is 5:30, 37:3). The call to God for protection by His people (Is 12:2, 25:9, 26:8; Ex 15:2; Ps 13:5, 28:8, 32:10, 33:22, 46:10) would represent a great change since they no longer look to Egypt (Is 30:15-16, 31:6) or reject God (Is 17:10). Other commentators have suggested that this represents the plea of the remnant (Ezr 9:8), the redeemed, to end their time of suffering. We can rely upon God’s mercy and protection if we only trust in Him (Is 30:18-19, 40:10, 51:5, 51:9, 59:16, 63:5). Ever since the Exodus, and the salvation that the Lord brought to His people in the morning (Ex 14:27), this time of day indicates a time of deliverance and renewal (Ps 46:5; Mt 28:1; Rv 22:16). In verses 2-6 we catch a glimpse of what it will look like when God judges the world and brings on the Messianic Kingdom. They also describe how God will accomplish this. The Septuagint reads, “Lord, have mercy upon us; for we have trusted in You; the seed of the rebellious has gone to destruction, but our deliverance was in a time of affliction.”

^g (3) God’s word alone, in this case a **thunderous noise** (Ps 68:33), can create (Gn 1:3) or can destroy (Is 10:33, 59:16-18; Jr 23:29, 25:30-31; Ps 29; Ps 46:6). He can send enemies to flight (Is 13:14, 17:13, 21:15; Nu 10:35; Ps 48:4-7, 68:1-2; 2Ki 19:7) and protect those He favors (Ps 12:5). The Septuagint reads, “By reason of the terrible sound, the nations were dismayed for fear of You, and the heathen were scattered.”

^h (4) The destroyer is pictured as a cloud of hungry insects that will devour all that stands in the fields (Is 17:5; Nu 14:3; Jl 1:4, 2:4-5, 3:13). The Septuagint reads, “And now shall the spoils of Your small and great be gathered, as if one should gather locusts, so shall they mock You.”

ⁱ (5) When God’s Kingdom (Is 2:11, 2:17, 5:15-16; Jb 16:19; Ps 57:5, 83:18, 97:9) is established in Jerusalem (Zion), it will be a place of justice and righteousness (Is 1:26-27, 9:7, 32:1, 32:16) because the Messiah (Is 9:2, 11:2-3) will rule from there (Is 28:6; Rv 21:2).

^j **Stability** (אמונה, *emuwnah*) also could be translated faithfulness, steadiness, fidelity or truth.

^k **Salvation** (ישועה, *yeshuah*, see Mt 1:21).

^l (6) Is 11:9, 12:2, 13:22, 26:1, 33:20, 39:8, 45:17, 51:6, 60:18-22; Gn 39:3; Jb 22:25; 2Ki 18:7; Ps 112:1-3; Pr 1:7; Mt 6:33; Ac 9:31. Those who heard Isaiah predict that God would save Jerusalem would, for the most part, live to see that happen, and would learn to trust in the Lord for security. The Septuagint reads, “They shall be delivered up to the law; our salvation is our treasure; there is wisdom and knowledge and godliness toward the Lord; these are the treasures of righteousness.”

^m **Valiant ones** (אֲרִיאֵל, *er’el*; Gn 14:18; Ps 76:3) is very close to Ariel (אֲרִיאֵל; see Is 29:1, 2, 7) and may have been a transcription error from the correct reading which refers to Jerusalem or its inhabitants. Other translations have the word as heroes or people of Jerusalem.

ⁿ **Envoys** (מַלְאָךְ, *mal’ak*) could also be read ambassadors or messengers, but all carrying the sense of being deputized or sent by someone more powerful than the envoy. It is very frequently translated as “angel” in the Hebrew Scriptures. It’s Septuagint

equivalent (**ἄγγελος**, *aggelos*) is used in the Messianic Writings in most cases for angel which is different from the Greek word (**ἀπόστολος**, *apostolos*) having a similar meaning which is translated into English as Apostle.

^o (7) Is 10:34, 29:1, 36:3, 36:22; 2Ki 18:14-18, 18:37. In verses 9-11 Isaiah describes some of the horrors of war. The Septuagint reads, “Behold now, these shall be terrified with fear of you; those whom you feared shall cry out because of you; messengers shall be sent, bitterly weeping, entreating for peace.”

^p **Witnesses** (**עִיר**, *ed*) is from the Great Isaiah Scroll (1QIsa). The Masoretic Text and Septuagint have “cities” from city (**עִיר**, *iyr*) which, based on the sense of the passage, is likely a transcription or copying error.

^q (8) Is 24:5, 30:21, 35:8, 60:15; Jdg 5:6; 2Ki 18:14-18; Zec 7:14. Some commentators suggest that the broken treaty refers to the attack of Assyria after Hezekiah gives Assyria the gold that had been demanded by them (2Ki 18:14-18). Others have suggested the broken treaty was the one which Ahaz had made and Hezekiah himself broke by rebelling against Assyria and failing to pay the annual tribute, which Hezekiah admits (2Ki 18:14). The treaty could also refer to the treaty with the Egyptians which they broke by failing to come to the aid of Judah. The Septuagint reads, “For the ways of these shall be made desolate; the terror of the nations has been made to cease, and the covenant with these is taken away, and you shall by no means deem them men.”

^r **Sharon** is the fertile plain near the Mediterranean.

^s (9) Is 2:13, 3:26, 10:34, 15:6, 24:4, 29:2, 35:2, 37:24, 65:10; 1Ki 18:19; 2Ki 19:23; 1Ch 27:29; Jr 22:6; Na 1:4; Mi 7:14; Am 1:2. Sharon, Lebanon (and its cedars) and Bashan (and its oaks) were some of the most fertile areas (Song 2:1, 7:5) in the region which will now be defoliated. The Septuagint reads, “The land mourns; Lebanon is ashamed; Sharon has become a marsh; Galilee shall be laid bare, and Carmel.”

^t (10) Is 2:19-21, 5:16, 10:26, 33:10; Ps 12:5-6, 68:1; Zep 3:8. The rising of God is an image of Him acting, most often in aid of His people. The Psalmists pray for God to arise (Ps 7:6, 17:13, 35:23). Jesus’ resurrection is the ultimate arising of God to defeat death, the last enemy (1Co 15:26).

^u (11) Is 1:31, 7:14, 10:16-17, 26:18, 59:4; Ps 7:14, 80:16; Jas 1:15. Even the Assyrians, in their utter defeat, will acknowledge God’s power (Is 37:36-38). The Septuagint reads, “Now shall you see, now shall you perceive; the strength of your breath shall be vain; fire shall devour you.”

^v (12) Is 5:6, 10:16-17, 27:4, 27:11; 2Sm 23:6-7; Ps 80:16; Am 2:1. Being burned to lime means that only a small lump will be left.

^w (13) Is 18:2, 34:1, 48:16, 49:1; Ps 48:10, 49:1; Eph 2:17. God calls on all His people to see His works and believe.

^x (14) Is 1:28-31, 9:18-19, 10:16, 30:27-32, 31:9, 32:11, 47:14, 66:15; Dt 4:34; Ps 15:1, 24:3; Zec 13:9; Heb 12:29. Those who have been unfaithful among the people of Jerusalem have seen God’s power and are fearful of being destroyed as well. The Lord is elsewhere described as a consuming fire (Dt 4:24, 9:3). Those whose faith is not dead (Jas 2:17; Mt 25:31-46) will be saved by the Lord, v 15-16. The Westminster Larger Catechism (1647) in answer to question 28 states, “THE PUNISHMENTS OF SIN IN THIS WORLD ARE EITHER INWARD, AS BLINDNESS OF MIND, A REPROBATE SENSE, STRONG DELUSIONS, HARDNESS OF HEART, HORROR OF CONSCIENCE [Is 33:14], AND VILE AFFECTIONS; OR OUTWARD, AS THE CURSE OF GOD UPON THE CREATURES FOR OUR SAKE, AND ALL OTHER EVILS THAT BEFALL US IN OUR BODIES, NAMES, ESTATES, RELATIONS AND EMPLOYMENTS; TOGETHER WITH DEATH ITSELF.” The Septuagint reads, “The sinners in Zion have departed; trembling shall seize the ungodly. Who will tell you that a fire is kindled? Who will tell you of the eternal place?”

^y (15) Is 58:6-11; Ps 15:2-6, 24:3-5, 119:37; Pr 15:27; Ezk 22:13, 33:31; Mt 5:5-8. The Lord identifies the person who He will favor. Yet no one is sinless, and we can attain this righteousness only with God’s help through justifying grace. The Westminster Larger Catechism (1647) in answer to question 142 states in part, “THE SINS FORBIDDEN IN THE EIGHTH COMMANDMENT BESIDES THE NEGLECT OF DUTIES REQUIRED, ARE . . . BRIBERY [Is 33:15] . . . AND ALL OTHER UNJUST OR SINFUL WAYS OF TAKING OR WITHHOLDING FROM OUR NEIGHBOR WHAT BELONGS TO HIM, OR OF ENRICHING OURSELVES . . .” The Septuagint reads, “He that walks in righteousness, speaking rightly, hating transgression and iniquity, and shaking his hands from gifts, stopping his ears that he should not hear the judgment of blood, shutting his eyes that he should not see injustice.”

^z (16) Is 25:4, 26:1, 30:23-25, 48:21, 49:10, 65:13; Dt 32:13; Ps 18:1-2, 46:1. The Septuagint, perhaps having the image of a hermit living in a cave or at the top of a pole, reads, “He shall dwell in a high cave of a strong rock; bread shall be given to him, and his water shall be sure.”

^{aa} **King** may refer to God or to an ideal Davidic (but human) King.

^{bb} (17) Is 4:2, 6:5, 24:23, 26:15, 33:21-22, 54:2-3; Zec 9:9. In this time, God’s people will be able to see the King, not only Hezekiah who they could also see, but also God who had hidden from them until they repented. It also foreshadows the coming Messianic King who, though not of exceptional physical beauty (Is 53:2), will be beautiful in His justice, His love, and His salvation.

^{cc} (18) Is 17:4; Ps 2:15, 17:14, 37:10, 48:12-14; 2Ki 18:14; Ps 37:10, 48:12; 1Co 1:20. Now that the Assyrians have been defeated, those who counted the enemy soldiers, who gathered the tribute taken to Egypt or prepared for Assyria and who prepared Jerusalem’s defenses will try to disassociate themselves from those failures or even flee the city. Other commentators have interpreted this verse to refer to the Assyrian officials who would determine the amount of tribute due, measure to make sure it had been paid in full or counted the enemy’s towers when planning a siege who will now have fled or been destroyed. This reading would lead directly into verse 19. The Septuagint for vs. 18-19 reads, “Your soul shall meditate terror. Where are the scribes? Where are the counselors? Where is he that numbers them that are growing up, 19 both the small and great people? With whom he took not counsel, neither did he understand a people of deep speech, so that a despised people should not hear, and there is no understanding to him that hears.”

^{dd} (19) Is 28:11; Gn 11:7; Dt 28:49-50; 2Ki 19:32-33; Ps 5:5; Jr 5:15. The Assyrians, whose speech was unfamiliar to them, are now far away.

^{ee} (20) Is 32:18, 54:2; Gn 26:22; Ps 46:5-6, 48:12, 112:3-4, 122:1-4, 125:1-2. The City of Jerusalem is the place of the Temple which, unlike the Tent of the Tabernacle, could not be moved.

^{ff} (21) Is 2:16, 10:34, 23:1, 32:2, 41:18, 43:19-20, 46:4-5, 48:18, 49:10, 66:12; Ex 17:6; Ps 1:3, 46:4-5, 48:7; Ezk 47:1-12; Na 3:8; Rm 8:31. The Land, now largely a wilderness or dessert, will become a fruitful land with many rivers and streams, recalling Eden (Gn 2:10; Ezk 47:1-12) and looking forward to the River of Life in Revelation (22:1-2).

/ 33:21–23 Galley...majestic ship: of a foreign oppressor. Though the broad streams of the future Jerusalem will make it accessible by boat, no foreign invader will succeed in a naval attack on the city, for the Lord will protect it, the enemy fleet will be disabled, and even the weakest inhabitants will gather much plunder from the defeated enemy. This is an odd image for a Jerusalem which is near no navigable rivers and a people not known for their seamanship, see note on v. 23.

^{gg} **Judge** (שֹׁפֵט, *shaphat*) is from the Hebrew for judging (2Ki 15:5; 2Ch 26:21; Ps 9:4; Is 16:5), vindicating (1Sm 24:15; 2Sm 18:19, 31), pleading (Is 43:26, 66:16; Jer 2:35, 25:31; Ezk 17:20, 20:35-36, 38:22; Jl 3:2) or executing a judgment (Zec 7:9, 8:16).

^{hh} **Ruler** or lawgiver (חֹקֵק, *chaqq*) is from the Hebrew for decree (Pr 8:15; Is 10:1), lawgiver (Gn 49:10; Nu 21:18; Dt 33:21; Ps 60:7, 108:8; Is 33:22), or graven (Is 49:16).

ⁱⁱ **King** (מֶלֶךְ, *melek*).

^{jj} **Save us** or **savior** (יָשָׁע, *yasha*) from the same root as Joshua (יְהוֹשֻׁעַ, *Yeshua*; Ἰησοῦς, *Iēsous*, in Greek) meaning “He saves” (Mt 1:21).

^{kk} (22) Is 1:10, 2:3-4, 11:4, 16:5, 25:9, 33:17, 35:4, 38:20, 49:25-26, 51:4-7, 60:16; Jdg 2:16; 1Sm 12:13; 2Sm 22:3, 23:5; 2Ki 19:19, 19:34; Ps 89:18; Zec 9:9; Jas 4:12. The Westminster Shorter Catechism (1647) in answer to question 26 states, “CHRIST EXECUTETH THE OFFICE OF KING IN SUBDUING US TO HIMSELF, IN RULING AND DEFENDING US [Is 33:22], AND IN RESTRAINING AND CONQUERING ALL HIS AND OUR ENEMIES.” The Septuagint reads, “For my God is great; the Lord our judge shall not pass me by; the Lord is our prince, the Lord is our king; the Lord, He shall save us.”

^{ll} (23) Is 35:6; Gn 49:27; 2Sm 8:6-7; 2Ki 7:8, 7:16; Ps 68:12. The image of the sails of a sailing ship hanging loose is a strange one for Isaiah since Judah was not a sea power, nor its people then known particularly as traders and merchants on the sea. The Hebrew (חֵבֶל, *chebel*) translated as tackle (a nautical term) really just means cord or rope with no particular nautical connection. It is translated “cord” in verse 20. Similarly, the word translated as mast (תֹּרֵן, *toren*) is better rendered as pole, again with no nautical reference. The word translated as sail (נֶסֶף, *nes*) is more typically translated as flag or banner. It would not be too much of a stretch to revise the image from a boat to a tent with loose ropes so that it cannot stand. This would fit perfectly with the image of v. 20 of a tabernacle that cannot be moved, a tent that cannot be blown away. However, other commentators view this as the image of a shipwreck of the Assyrian army where even the crippled will be able to gather plunder. The Septuagint reads, “Your cords are broken, for they had no strength; your food has given way, it shall not spread the sails, it shall not bear a signal, until it is given up for plunder; therefore shall many lame men take spoil.”

^{mm} (24) Is 1:5-6, 1:25-26, 13:11, 30:26, 40:2, 43:1, 44:22, 58:8; Nu 23:21; 2Ch 6:21; Jr 30:17, 31:34, 33:8, 50:20; Mi 7:18-19; 1Jn 1:7-9. There will come a time in the future in which there will be forgiveness and no one will be in want.