

ISAIAH

Chapter 33

O LORD, Be Gracious to Us

Ah, you destroyer, who yourself have not been destroyed, you traitor, whom none has betrayed! When you have ceased to destroy, you will be destroyed; and when you have finished betraying, they will betray you. 2 O LORD, be gracious to us; we wait for you. Be our arm every morning, our salvation 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. 5 The LORD is exalted, for he dwells on high; he will fill Zion with justice and righteousness, 6 and he will be the stability of your times, abundance of salvation, wisdom, and knowledge; the fear of the LORD is Zion's treasure. 7 Behold, their heroes cry in the streets; the envoys of peace weep bitterly. 8 The highways lie waste; the traveler ceases. Covenants are broken; cities are despised; there is no regard for man. 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. 10 "Now I will arise," says the LORD, "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." 13 Hear, you who are far off, what I have done; and you who are near, acknowledge my might. 14 The sinners in Zion are afraid; trembling has seized the godless: "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. 17 Your eyes will behold the king in his beauty; 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 the LORD in majesty 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 the LORD is our judge; the LORD is our lawgiver; the LORD is our king; he will save us. 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"; he people who dwell there will be forgiven their iniquity.

Chs 33–35 A complex turning point in the Book. Chs 1–32 focused on the travails of Zion—its sin, punishment, salvation, polity, and relation to other nations. Chs 36–66 continue with concern for Zion but in new ways, personifying the city as a woman. In the later chapters, concern moves beyond that of the Assyrian Empire to Babylon and the Persian king Cyrus. (TLSB)

THE prophet refers to the downfall of the king of the Assyrians, of which he has spoken above. He is, however, seething with various emotions: with teaching, admonishing, scolding,

threatening, because Isaiah is working among a rebellious and treacherous people, who opposed King Hezekiah sitting on the throne and rejected his admonitions. This is a new speech; he drops the former subjects. In direct address he turns his face toward the king of the Assyrians, and in this way he makes his own people strong. (Luther)

33:1 *destroyer ... traitor.* Probably Assyria—depicted as treacherous. (CSB)

Only woe judgment oracle not addressed to Judah in a long line of such oracles (28:1; 29:1, 15; 30:1; 31:1). Instead, it is addressed to Assyria (10:5). The Lord's agent of judgment is judged. This is true of Assyria, and later it will be true of Babylon, for in the sixth century BC, the Lord will use Babylon to judge Judah (Jer 25:11). Afterward, Babylon, too, will be judged (Jer 25:12; 50–51) (TLSB)

Judah was helpless to resist. At first, Hezekiah sought to buy off the Assyrians. He negotiated with the Assyrians and sent 300 talents of silver (about 11 tons) and 30 talents of gold (about a ton) to satisfy them. In order to pay the tribute demanded by the Assyrians, Hezekiah stripped the gold from the temple and took all the silver in the temple and in the royal palace. But the Assyrians betrayed Hezekiah, took his silver and gold, and continued their march toward Jerusalem. (PBC)

The attack on Zion was unprovoked. Lust for conquest motivated the enemy. However, God had him on leash. As the rod of God's anger, he can only go so far as God allows (Is.10:5-19). There will come a time when the destroyer will be destroyed (Hab 2 :6-20). (TLSB)

have ceased to destroy...will be destroyed – This is an outstanding passage. This is the way things are. When the ungodly have climbed up on the wheel of fortune they soon tumble down, because at their very ascent they stand in confidence and pride, thinking that God is asleep. They sing their praises before the victory. They shout hurrah before they are up the hill. Head about the supreme disdain and arrogance of the king in 2 Kings 18:19; 19:10 ff. In such self-reliant arrogance they tumble down very quickly. For God permits them to rise to a pinnacle of confidence so that they seem to be completely safe. God Himself alone knows how the ungodly rise and fall. It is then that, as Ps. 9:9 says, “the Lord is a stronghold for the oppressed, a stronghold in times of trouble.” This is the method of our God, that He permits our enemies to climb up to the highest level so that they become altogether presumptuous, and then He throws them down. When the godless man stretches the rope most tightly, it breaks. Therefore, let us not tremble and run away when we hear about them. Let us draw an example of faith and comfort from this text. When the devil climbs the highest, he falls down. (Luther)

33:2–9† A prayer asking the Lord to bring about redemption and salvation. (CSB)

We can read this prayer in broader and more general terms too. Any believer is the Lord can repeat this prayer. As believers arise each morning, they pray for the Lord's strength and grace. All believers realize that they have no strength to face the challenges of the day; such strength comes only from God. So God's people pray for the Lord's strength. (PBC)

33:2 *be gracious.* From the above-mentioned admonition to the people the prophet turns to prayer. Since the victories of the Christians are won by the Word, whereby we are consoled and made strong against the enemies, we then turn to God: *O Lord, be gracious to us.* “We are desolate and afflicted; the king of the Assyrians with his rage and power can overwhelm us in one moment. Thou, O Lord, protect us. Be not angry with us, then we shall very easily bear the king's rage.” (Kretzmann)

we wait for you – That is, “We shall prescribe no time or place for Thee. Only protect Thou us according to Thy will.” (Luther)

our arm...salvation. “For we will not rely on our bow and our strength, but we ask Thee to be our strength.” *In the morning*, quickly. The Scriptures very often use this to mean “quickly.” This is, however, the attitude of a trembling faith, for which delay is difficult. The prophet feels like this too. *Be our arm in the morning*, that is, quickly, like those who hurry in the morning to take a quick look. (Luther)

Dramatic change in the mind-set of God’s people. In chs 29-30, the Lord pleaded with His people to put their trust in Him and not in Egypt. They refused (30:15-16; 31:6). But here, God’s people ca; out to Him in trust. Ever since the exodus and the salvation the Lord brought for Israel in the morning (Ex 14:27), this time of the day indicates a time of deliverance and renewal (cf Ps 46:5; Mt 28:1; Rev 22:16). (TLSB)

trouble. This prayer linked to a strong admonition has kept many in the faith. We do not feel it unless we are in such dangers. (Luther)

This intercessory prayer is made with the proper confidence, and therefore the prophet in spirit sees the fulfillment of his desire. (Kretzmann)

33:3 *tumultuous noise.* God’s voice. His Word is strong to create (Gn 1:3) or destroy (Jer 23:29). (TLSB)

As a brief prayer consists of one statement, so here the brief sermon is contained in one verse. Therefore we must not strive for βαττολογία (cf. Matt. 6:7), because a true prayer consists of a sigh, of very short words, as we see here by example. A brief and well-prepared prayer begs for mercy alone. It has no regard for one’s own merits, but a man’s own need drives him to pray. (Luther)

lift up ... scatter. An allusion to Nu 10:35; cf. Ps 68:1. (CSB)

It is as if he were saying: “You, king of the Assyrians, by the voice of your lofty eminence and by your power have scattered all nations and killed the fugitives, because you have vaunted your dreadful name. Take note, however, that no matter how long you have done this, you are approaching the end.” *At the lifting up of Thyself.* It is as if he were saying: “Why do you look at the king as he puts all people to flight? I will set before your eyes that he himself will flee from the exaltation of our God, as I said above, by means of lightning, thunder, war, and dispersion (הַתְּפִיזָה). He will flee while we are safe, because we have been heard in our confident prayer to God and we have been set free.” In this prophecy he places the king’s flight before their eyes in order to comfort them. (Luther)

33:4 *your spoil* – “You proud enemies, you will not be in a position to carry your weapons away, but you will leave them behind as spoil.” (Luther)

locusts leap...upon it –The treasures which the invaders had robbed would be abandoned by them, to be collected by the Jews with the same eagerness exhibited by the wingless locust as it devours the vegetation. (Kretzmann)

When these descend on a field, they devour everything of value. So the peoples and nations will have nothing left after the Lord lets their spoilers pounce on them. (TLSB)

Isaiah's picture of this future event is sharp. The joyful citizens of Jerusalem must have swarmed upon the plunder outside their gates like a swarm of locusts consuming a green field. They picked the camp of the Assyrians clean. In the historical account we read, "Hezekiah had very great riches" (2 Chronicles 32:27). It seems that Hezekiah may have replenished his empty treasury with the spoil from the defeated Assyrian forces. (PBC)

33:5 *the Lord is exalted* – He who occupies the throne on high is given all glory for His triumph over the world-power, for executing righteousness and justice in the world. (Kretzmann)

fill ... righteousness. We have a Lord in Zion, who dwells with us and is our fellow citizen in Zion. He is exalted. *He will fill Zion with justice*, that is, He made the city upright by His Word, He cleansed us by His Word before He protected us. We are now godly. (Luther)

33:6 *your times* – Isaiah's hearers lived to see Jerusalem delivered from the Assyrians. Believers have stability, because they know their times are in God's hands. (TLSB)

wisdom ... knowledge ... fear of the LORD.† Terms linked with the reign of the Messiah in 11:2. (CSB)

Here lies the emphasis. "Not only will faith be yours, but abundance, יְִוָּ, is yours also, that is, rule and government, while you think that all things are thrown into confusion." We have lordship and salvation. We will surely keep our lordship in your presence. (Luther)

Wisdom and knowledge, that is, we shall also have a spiritual kingdom and good preachers, and thus by a supreme triumph we shall withstand you in both a temporal and a spiritual kingdom. (Luther)

The fear of the Lord is His treasure. We are rich in lordship and salvation, in wisdom and knowledge, yet we do not rely on them, but He Himself is our treasure. *The fear of the Lord.* Through it we shall overcome all your most extensive treasures, we who externally are of no reputation. (Luther)

Literally, "And there shall be security, a firm and lasting prosperity, of thy times, a treasure of salvation, of wisdom and knowledge"; that is, the times, the period here referred to, will be characterized by an absence of all disturbing and unstable elements, as the effect of the treasure of salvation given to the believers, and by wisdom and knowledge from on high; the fear of the Lord is his treasure, the treasure-trove of Judah, out of it all the other spiritual gifts and graces flow, as they are enumerated in this verse. Cp. chap. 11, 2. (Kretzmann)

33:7–9 The horror of warfare is pictured in these images. Sennacherib's siege on Judah in 701 BC brought about crying and weeping, as well as empty highways and a wasted land. (TLSB)

33:7 *their brave men.* The men of Judah, during Sennacherib's invasion of 701 B.C. (see 10:28–34). (CSB)

Fearless warriors; word occurs only here. Similar in spelling to Ariel (cf 29:1). Some suggest the alternate translation "people of Ariel." (TLSB)

envoys of peace. Perhaps the three officials who conferred with the Assyrian field commander (see 36:3, 22). (CSB)

The prophet becomes more emotional as he makes his refutation, saying: “There are others who did not believe who were frightened by the king of the Assyrians and withdrew from king Hezekiah.” These provide the greatest terror for the prophet and the greatest comfort for the enemies. It is just as if some intimate companion would forsake our prince and go over to his enemy. *Behold, the valiant ones cry without.* Imagine scouts returning and saying before the city: “Alas, we are done for.” Thus they stir up the people in their gates, sad to the point of despair. *The envoys of peace,* who would normally bring good news, *weep bitterly* while speaking their unfortunate message. (Luther)

33:8 *highways lie waste.* Travel and trade were impossible, creating economic hardship (see Jdg 5:6). (CSB)

“The streets are completely laid waste, that is, the king of the Assyrians is in control of everything, so that no goods and no help can get through to you.” (Luther)

covenants. Perhaps the agreement made when Hezekiah paid large sums to Sennacherib (2Ki 18:14). (CSB)

“There is no treaty because the king is angry with you; you need not hope that he will make another covenant with you.” So they announce the hopelessness of help and alliance. (Luther)

33:9 *land mourns and languishes.* Farmland and pastures were ruined by the invaders. (CSB)

These are all words the prophet refutes as the messengers speak and walk around with outstretched hands, torn clothes, extreme lamentations, and despair. (Luther)

This is on account of the wickedness committed on its surface and in consequence of the devastation wrought by the invading hordes. (Kretzmann)

Lebanon. Renowned for its cedars (2:13) and animals (40:16). (CSB)

Sharon. A plain along the Mediterranean coast north of Joppa, known for its beautiful foliage and superb grazing land (see 35:2; 65:10; 1Ch 27:29). (CSB)

Arabah. Desert land associated with the Jordan River and the Dead Sea (see Dt 1:1; 2:8). (CSB)

Bashan. Most fertile areas in the region (cf. 35:2). Lebanon was famous for its cedar trees. Sharon had ample pastures. Bashan had many oak trees (2:13) and animals. (TLSB)

33:10 *be exalted.* † Through the defeat of his enemies. (CSB)

“I, too, will lift Myself up.” It is pride against pride. He promises to confront them in proper style. (Luther)

The Lord will arise and rescue His people from the hand of Assyria (cf. h 37). When the Lord arises, it is a sign of deliverance. The psalmists pray for Him to arise (Ps 7:6; 17:13; 35:23). The

resurrection of Jesus is the ultimate act of God's rising to defeat death, the last enemy (1 Cor 15:26). (TLSB)

33:11 *You*. Sennacherib and his Assyrian armies. They will go down in utter defeat and will therefore acknowledge the Lord's power (37:36–38). (TLSB)

conceive ... give birth. What the enemy plans and produces is no more enduring than chaff and stubble when thrown into a fire. (TLSB)

See in what a humble way Christ's plan is described, as in Ps. 2:2, 4 we first read: "The kings ... and the rulers take counsel together," and then in great words, yet most simply, the text depicts God's plan: "He who sits in the heavens laughs; the Lord has them in derision." (Luther)

Here he presents a comparison of the proud who attempt great things. They have huge bellies and appeared about to give birth to twins, but, instead, have produced grief. It is as Horace says, "The mountains are in travail, but a ridiculous mouse will be born." So here: He is pregnant with straw and gives birth to stubble. With wonderful irony the prophet compares all their force, power, pride, victory, and presumption to stubble and straw, which are good only for the fire. This should greatly strengthen us against the insolence of the ungodly, who flaunt their arrogance as they rejoice in their victory. (Luther)

breath is a fire. They only produce what results in their destruction. (CSB)

That is, "I will consume by fire your self-inflation and pride and the very army in which you trust." Let us, then, be strengthened by the fact that all our enemies with all their forces, their pride and inflation, if we only pray to God, will be stubble and straw, even though externally we appear in their sight as stubble. They are pregnant indeed; but while they have conceived a swelling and grandiose plans, they bring forth stubble. They attempt great things day by day but accomplish nothing. All shrewdness, power, and strength, which is like an iron mountain before our eyes, is in fact like stubble that is to be consumed by fire. This is a rhetorical device to belittle great things and to magnify small things. In the prophet you therefore see the most abundant rhetorical and poetic figures of speech by means of which he can magnify or diminish. Thus we should stand fast in the midst of all tribulations and such great increase of enemies, even though we have been in extreme poverty. For in Scripture poverty is called an armed man (Prov. 6:11; 24:34). Here he afflicts us. Sin torments us, etc. But as for you, against such dangers trust in God alone and say: "It is nothing else than straw and stubble." Do you think that there was a weak faith in Isaiah, who could label a huge army of the king as nothing more than blades and straw (Luther)

33:12 *to lime*. The burning will be complete (see Am 2:1). (CSB)

Complete destruction. Limestone or chalk is burned to create lime powder, used in mortar. (TLSB)

That is, the peoples of the Assyrians will be burned up in such a way that nothing will remain but ashes and lime. (Luther)

like thorns. They burn very quickly (see 27:4; 2Sa 23:6–7). (CSB)

With these two comparisons he points to their destruction. In Scripture a "fire of thorns" specifically denotes destruction, because thorns are cut off for the fire, as the psalm says, "They

blazed like a fire of thorns” (Ps. 118:12). For such a fire is not extinguished like other fire, since they are of no use except for fire and ashes. So also those people have been condemned to fire. He goes on with the refutation to the very end. (Luther)

33:13 *hear ... acknowledge.* God calls all people to see His work and believe. (TLSB)

These are all words of God. It is as if the prophet were saying: “If you will not hear this, I will shout that it will resound under heaven, so that the peoples far away may hear what you close by do not want to hear.” (Luther)

My power and victory over the king of the Assyrians. The emphasis lies on the word *My*. “No one boasts of My might instead of the king’s might. Let us see who is the stronger.” (Luther)

33:14 *sinners in Zion.* The prophet confesses that he is dearly living in the midst of sinners and hypocrites, people who formerly were extremely hostile, but not in time of adversity there is nothing more afraid than they; people who used to yield to no one in their strength and uprightness now are despairing. (Luther)

who among can dwell – The prophet reproduces the words of the ungodly and of their preachers: “Do you want to stay here in Jerusalem? Don’t you see that the city has already been set on fire? Let the devil stay here!” With such blasphemy they attack Isaiah. And these are precisely the words of the ungodly, such as our opponents: “Let the devil remain at Wittenberg in the heresy.” So also we hear in Moses: “Why did we not remain in Egypt, where we had fleshpots? (cf. Ex. 16:3). What devil told you to lead us here?” Such things the godly have to bear. (Luther)

consuming fire. The presence of the God of judgment (see 29:6; 30:27, 30; Ex 24:17; Dt 4:24; 9:3; 2Sa 22:9; Ps 18:8; Heb 12:29). (CSB)

The Lord is elsewhere described as a consuming fire (Dt 4:24; 9:3). The only ones who will survive this fire are those whose faith is authentic, as demonstrated in righteous acts. Those whose faith is not dead (Jas 2:17; Mt 25:31–46) will receive the Lord’s provision (Is 33:15–16). (TLSB)

They themselves realize and must admit it that they cannot endure the flames of God’s divine anger which is bound to strike them in righteous judgment. The prophet himself, on the basis of Ps. 15; 24, 3-6, answers their question. (Kretzmann)

33:15 Similar requirements are found in Ps 15:2–5; 24:4. (CSB)

God’s holiness calls for human holiness. No one can attain this without His justifying grace. (TLSB)

The prophet begins to speak by making a concession full of bitterness. “On account of your ungodliness Jerusalem will truly be burned, but for the sake of you godly people it will not happen.” Here he describes the godly, who walk by faith and mercy. This is their righteousness, which is properly the mercy whereby mercy has been shown to us and we show compassion to others. This is faith and love. He speaks uprightly because upright words follow faith, as the ungodly unbelieving speak and do wicked things. (Luther)

bribe. Bribes that blind the judge and ruin the good people. (Luther)

stops his ears – that is, who will not willingly hear of shedding blood and will not agree to a plot to shed blood. (Luther)

shuts his eyes – He will not participate in but will rather argue against doing evil. In short: Rely only on God and trust God, do good, and you will see that He will protect you. (Luther)

33:16 *heights ... fortress*. Symbolic of the security found in God (cf. Ps 18:1–3). (CSB)

This God will be well disposed to you, he will well protect you, and Jerusalem in the process of transition will appear to lie on the heights so as to seem impregnable. Thus at This place you hear the promise of victory among the godly. The ungodly, however, follow their own mind; they do not believe the Word and are not worthy of victory. Here, then, you have a description of the godly, who are extremely rare in the world, since even now we see nothing but ungodliness, corruption, bloodshed, etc. But the godly will be safe. (Luther)

bread ... water. Cf. 49:10. (CSB)

That is, he will have food and clothing, there will be no poverty there, but rather he will be abundantly nourished. *His water will be sure*, certain, and will not fail but be available, that is, they will have the most certain nourishment. This is what the Hebrew word for “sure” means. These are the promises to the godly: Safety and peace and sufficiency. (Luther)

33:17 *your eyes will behold* – God’s people will see. (TLSB)

in his beauty.† Reflecting on the splendor and majesty of the Messianic kingdom (cf. 4:2 and note). (CSB)

Not just Hezekiah when he trusts in the Lord in the face of the Assyrian siege in 701 BC, but also the ultimate King of Israel, whose beauty is foreshadowed in Ps. 45. This Messiah, beautiful in salvation, is also described by Isaiah as having no beauty or majesty, nothing in His appearance that makes Him desirable (Is. 53:2). The kingly beauty of Jesus is in His love. The beauty of Hezekiah’s trust in the Lord bring about deliverance for God’s people. The arrogant enemies (v. 19), the Assyrians, are banished from Zion. (TLSB)

land ... afar. These righteous people will not only have an earthly peace, but they will see a kingdom well and excellently ordered, a prosperous king with his family, with good law and an excellent administration. This is the king’s glow: A flourishing realm, a well-ordered government, a just law, things that do not flourish thus in time of peace. But in peace you will see *a land that stretches afar*, land outside the city, also cultivated, adorned, and relinquished by the enemies. You will see far into the field, where there will be nothing but peace, now that the enemy is gone. Note how the prophet exerts himself to keep his little ones in the faith so that they do not despair because of a variety of matters. The ungodly, however, always proclaimed the opposite against the prophet, and they are justly reduced to despair. (Luther)

33:18 *heart will muse*. Every fear and humiliation the citizens of Jerusalem once knew will be but a memory. (TLSB)

terror.† Every fear and humiliation that the citizens of Jerusalem once knew will be but a memory. (CSB)

towers. Judah's fortifications were probably under strict Assyrian control (see 2:15). (CSB)

Making a plan of the city, which was to be taken by storm. All these officers in the employ of the enemy were well known to the Jews, the mere mention of whose names filled their hearts with terror. But the prophet comforts his people with reassuring words. (Kretzmann)

33:19 *insolent.* "You will fear the powerful people of Assyria, but you will not see them, for you will be delivered of them." (Luther)

obscure speech. The Assyrian language was related to Hebrew but was different enough to sound strange to Israelite ears. See 28:11; Dt 28:49. (CSB)

Foreign invaders are gone. (TLSB)

33:20 *behold Zion.*† The new Jerusalem of the Messianic kingdom, in contrast to the city described in vv. 7–9. (CSB)

"You will fear the powerful people of Assyria, but you will not see them, for you will be delivered of them." (Luther)

appointed feasts. Major festivals. Refers to the presence of the temple. (TLSB)

immovable tent.† Cf. the similar description in 54:2.

Unlike the tabernacle before the days of David. Solomon built a permanent temple (cf 1Ki 6–8). (TLSB)

Which will not be shifted but will eternally be protected by God. As a tent that has been secured by pegs will remain, so this city will not be moved elsewhere forever. (Luther)

The psalmist wrote that even if the earth would give way and the mountains fall into the sea, the city of God will not fall (Psalm 46:1-5). The church here on earth is temporary. A permanent home awaits all believer in heaven. (PBC)

33:21 *Lord in majesty.* God will be there to bless, not to destroy. (TLSB)

This is the reason why the city will not be moved, because the majestic Lord is there for us. (Luther)

broad rivers. To prevent easy access to her borders—thus like Tyre (23:1) or Thebes (see Na 3:8). (CSB)

It will be a place of life-giving water. This stream that flows out of Zion is a glimpse of the river of life in Eden (Gn 2:10; Ezk 47:1–12) that will be restored in the new heavens and the new earth (Rv 22:1–2). (TLSB)

That is, ample for grappling hooks. The Lord is for us a very wide trench around the city. As the Lord earlier called Himself the city's wall, so here He calls Himself *a place of broad rivers*, a moat three cubits wide that makes the city unapproachable. (Luther)

no galley with oars – By means of that pit and that trench they will be safe from the enemy so that the enemy can approach neither by ships nor by triremes. In this way, by means of allegorical language, the prophet describes Jerusalem as being strongly fortified, and this because God is the city's protector. (Luther)

No enemy warships will be able to mount an attack. (TLSB)

33:22 Zion is where the Lord is (8:18); from there He will be the judge and the giver of the Law (2:3–4). (TLSB)

our king. The king of the Assyrians will not be our judge, nor priest nor king, but our God will rule over us and teach us. By way of contrast he compares the Assyrians with our king. (Luther)

33:23 *cords.* Jerusalem is pictured as a ship, unprepared to sail into battle against Assyria. (CSB)

The cords of Judah's tent "hang loose" at the present time, describing the state of Jerusalem directly after the Assyrian attacks in 701 BC. (TLSB)

You, Assyria, will attempt much; but you will accomplish nothing, neither on land where your ropes will not prevail, nor at sea, because they will not stretch out the banner where they ought to be fighting. (Luther)

Then.† When God strikes down all the opposition to the establishing of the Messianic kingdom. (CSB)

Even the weakest will be well-provided. (TLSB)

That is, with the king put to flight, very handsome and abundant spoils are left behind, so that the able-bodied cannot carry off everything but even the lame will take it away. (Luther)

33:24† Looking forward to the physically and spiritually whole Jerusalem of vv. 17, 20–22. (CSB)

In the future, the conditions of v 23 will be reversed. Forgiveness lay at the heart of Isaiah's experience (6:7). He also envisions a Servant whose suffering will atone for sins and justify many (53:5, 10–11). (TLSB)

They will have a gracious God who forgives their sins, and therefore all will be well off. (Luther)

This, in fact, being the secret of their strength. And thus the Church of God is constituted - it consists of people who have come to the full realization of their own helplessness, who are deeply repentant, and who, as a consequence, have received the gift of the forgiveness of their sins and draw upon the Lord alone for all their strength. That is the abiding comfort of all believers. (Kretzmann)

Ch 33 The Lord will be gracious to His people. He will be their salvation, even through tumultuous times of terror. Today, we often fall and lack regard for the Lord's promises and the righteousness that comes through faith. Repent, for our greatest treasure is the Lord's abundant salvation. He is our King; He will save us. His beauty is seen in His love for sinners. • Lord Jesus,

beautiful Savior, in every time of trouble, remind us that You have destroyed death. And hasten the day when our eyes will behold You. Amen. (TLSB)