

Surely this is that King, who is really God Himself. Hezekiah might be seen as a prefiguration of the Messiah -- for Isaiah 7:14 is apt to be a prophecy with multiple fulfillment, referring weakly to Hezekiah (as Hillel saw, according to B. Talmud (cited by Jacob Neusner <Messiah in Context>, op. 173) the son promised to Achaz to continue the line of David, or to the divine Messiah Himself, foretold as divine in Isaiah 9:5-6.

The prophet said the land of the king would stretch afar. This is also spoken of in 9:7 and in Mic 5:3 and Zech 9:10.

Then in their joy the people of Judah will say: Where is that chief officer, who collected tribute? Where is the officer in charge of checking the towers? These arrogant people will be seen no more, nor will we again hear the obscure language of the Assyrians-- it was related to the Hebrews, but was too distant for the Hebrews to understand.

Jerusalem will be a peaceful place to dwell under that messianic king, it will be a "tent" not to be moved-- we notice the use of the imagery of nomads. No galley with oars will come against Judah on the broad rivers of that day.

Instead the riggings - apparently of the ships of the enemy-will hang loose, the mast will not be secure. But the devout remnant will see even the lame carrying of plunder. Sins will have been forgiven and so there will be no sickness (cf. Exodus 23:25).

End of Chapter 33



"THE SPIRIT OF THE LORD IS UPON ME"
ISAIAH 61:1

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THE BOOK OF ISAIAH

CHAPTER 33

AND HIS NAME
WILL BE CALLED
WONDERFUL COUNSELOR,
MIGHTY GOD,
EVERLASTING FATHER,
PRINCE OF
PEACE.
ISAIAH 9:6

Isaiah is called "The Book of Salvation." The name *Isaiah* means "the salvation of the Lord" or "the Lord is salvation." Isaiah is the first book containing the writings of the prophets of the Bible. And the author, Isaiah, who is called the Prince of Prophets, shines above all the other writers and prophets of Scripture. His mastery of the language, his rich and vast vocabulary, and his poetic skill have earned him the title, "Shakespeare of the Bible." He was educated, distinguished, and privileged, yet remained a deeply spiritual man. He was committed to obedience over the long haul of his 55-60 year ministry as a prophet of God. He was a true patriot who loved his country and his people. Strong tradition suggests that he died a martyr's death under the reign of King Manasseh by being placed within the hollow of a tree trunk and sawed in two.

Isaiah's calling as a prophet was primarily to the nation of Judah (the southern kingdom) and to Jerusalem, urging the people to repent from their sins and return to God. He also foretold the coming of the Messiah and the salvation of the Lord. Many of his prophecies predicted events that occurred in Isaiah's near future, yet at the same time they foretold the events of the distant future (such as the coming of the Messiah), and even some events still to come in the last days (such as the second coming of Christ).

In summary, the message of Isaiah is that salvation comes from God—not man. God alone is Savior, Ruler and King.

Commentary on the book of Isaiah is by noted theologian Rev. William G. Most (1914-1999). His contributions to theology have been recognized all over the world. He published 12 books and a host of articles on topics ranging from biblical studies to Mariology and Latin grammar.

Book of Isaiah

Summary of Chapter 33

Traitorous Assyria. Chapter 33. Summary and Comments

Isaiah says woe to the destroyer, to the traitor. When he has finished destroying, he will be destroyed; when he has finished betraying, he will be betrayed. This seems to refer to the immoral action of Sennacherib of Assyria, who tried to take Jerusalem in 701. He had promised King Hezekiah he would not attack the city if Hezekiah gave tribute. He did, Sennacherib besieged it anyway. As we will see in chapter 37, he was not able to take the city, only to get tribute. It is true Isaiah had complained against the embassies of Judah to Egypt for help, when they should have trusted in God anyway. But that does not excuse the acts of Sennacherib.

So Isaiah predicts that plunder from Assyria will be harvested as if by locusts. This came true when the Assyrians left the siege after so many of their army had been wiped out by God, and left spoils behind. Assyria actually fell in 612, with the fall of Nineveh, long after Isaiah. And Sennacherib was killed by his own sons as he worshipped in the temple of a false god: 37:38.

So, the prophet said: The Lord is exalted, for He dwells on high, far above human affairs, the course of which He yet controls (cf. our comments on 10:5-15 above). He says the fear of the Lord will bring them a rich store of salvations - the plural means acts leading to salvation. The words save and salvation in Scripture could have three meanings: Rescue from temporal evils is usual in the Old Testament. In the New Testament that is also possible. The only other meanings are: to enter the Church, to enter heaven. The silly infallible salvation about with fundamentalists brag is devoid of all scholarly foundation. The standard reference, <Theological Dictionary of the New Testament>, ed. G. Kittel, in its article on these words does not even mention that foolish notion, since intellectually it is worthless.

After this, Isaiah's thoughts return to the current situation: the envoys who thought they would bring peace are weeping bitterly at their failure. The whole land - poetical spoken -- mourns along with them: Lebanon's fine forests wither; the rich plain of Sharon turns into a steppe land.

Then the prophet uses a most remarkable bit of imagery, speaking of the Assyrian endeavor: You are pregnant with chaff, and will give birth to stubble. They will all be consumed by God's fire. Hence sinners in Zion will be terrified: Who can stand before a raging fire? Who can live with everlasting burning? Isaiah had spoken similarly in 10:17. Psalm 25 similarly asks who can dwell on God's holy mountain: only the righteous can do that. And Malachi 3:2, in the future was to write: "He is like a refiner's fire. Who can stand when he appears?" In passing we note this has an implication for purgatory, useful for those who reject 2 Mac 12: 39-46. Protestants claim that 2 Mac is not part of Scripture - though really they have no way of proving which books really are part. But all accept Malachi. If someone who is still totally corrupt, or who has committed fornication and murder a thousand times a day (Luther in Epistle of August 1, 1521 said even that would not separate us from Christ!": <Luther's Works, American Edition> 48. 182) tries to join himself to God in heaven, that fire will burn out all the filth or even send him to everlasting fires if he is beyond repair.

But those who really do keep the covenant, the remnant, can stand before God, and their bread will be supplied, nor will water fail them.

Then Isaiah advances to add: Your eyes will see the king in his splendor. A bit earlier 32:1-8) we saw his vision of the ideal king, who is the Messiah.