

Isaiah Lesson 33

Isaiah Chapter 33

Distributed by: KJV Bible Studies

Website: www.KjvBibleStudies.net

E-mail: mailKjvBibleStudies@gmail.com

Introduction: Last week in chapter 32, Isaiah clearly portrayed the Messiah upon His throne in His kingdom. The prophecy transitioned to the coming judgment upon Israel during the Tribulation and concluded with a description again of the Millennium.

Chapter 33 is comprised of both promises and warnings. Though the immediate context of Isaiah is the impending invasion of Assyria, the greater context seems to go beyond. Much of the context seems to look forward to the Day of the Lord in both its judgment in the Tribulation and the blessings in the Millennium.

I. O Lord, Be Gracious to Us

Isa 33:1 Woe to thee that spoilest, and thou wast not spoiled; and dealest treacherously, and they dealt not treacherously with thee! when thou shalt cease to spoil, thou shalt be spoiled; and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee.

The reference to the spoiler refers to Assyria and Sennacherib its king. God allowed Sennacherib to spoil Judah. He first warned the Assyrian king of the consequences that would come upon him as a result of his actions. Sennacherib would deal treacherously against Judah in spoiling it. God would judge Sennacherib soon thereafter in like manner, just as He said that He would.

Isa 33:2 O LORD, be gracious unto us; we have waited for thee: be thou their arm every morning, our salvation also in the time of trouble.

Isa 33:3 At the noise of the tumult the people fled; at the lifting up of thyself the nations were scattered.

Isa 33:4 And your spoil shall be gathered like the gathering of the caterpillar: as the running to and fro of locusts shall he run upon them.

Though beginning with the impending Assyrian invasion, the focus of the prophecy seems to focus ahead to the Day of the Lord. There is little or no record of Judah in the time of Assyria's invasion calling upon God to be gracious except for Hezekiah, who does not seem to be in view here. The focal point seems to be of Israel at the end of the Tribulation looking to God. As Israel is converted in the latter portion of the Tribulation, they will seek God's deliverance.

In that day, Israel, after having been drawn to their Messiah may call out to God remind Him that they have waited on Him. They will seek His arm for their protection from the trouble of the final days of the Tribulation. Some have sought to apply the tumult in verse 3 to the death angel who slew the 185,000 Assyrian soldiers.

What seems to mitigate against that view is that there apparently was no noise that night. In fact, Jerusalem slept through it, not knowing what had happened until the morning when they awoke and found their enemy dead. Additionally, there was one nation in that incursion and not plural as noted in nations. The prophetic application rather likely is the nations of the world under the leadership of the antichrist being scattered when Christ returns.

In that day, the spoil shall be gathered like the gathering of the caterpillar: as the running to and fro of locusts shall he run upon them. This is likely a reference to the prospering of Hezekiah after the defeat of the Assyrian army.

2Ch 32:23 And many brought gifts unto the LORD to Jerusalem, and presents to Hezekiah king of Judah: so that he was magnified in the sight of all nations from thenceforth.

It may also look forward to the prosperity which will come to Israel after Christ returns. In that day, Christ will seize control of all nations even as locusts run to and fro upon them.

Isa 33:5 The LORD is exalted; for he dwelleth on high: he hath filled Zion with judgment and righteousness.

Isa 33:6 And wisdom and knowledge shall be the stability of thy times, and strength of salvation: the fear of the LORD is his treasure.

"The LORD is exalted; for he dwelleth on high: he hath filled Zion with judgment and righteousness." Though the case might be made that this is a timeless truth as the Lord dwelleth on high even today, the rest of the verse points to the Day of the Lord. It will not be until Jesus Christ returns that Zion will be filled with judgment and righteousness. That certainly did not happen in Hezekiah's day nor did it take place at anytime thereafter. It remains to be fulfilled.

The day is coming when the Lord will be exalted throughout all the earth as He dwells upon Mount Zion. In that day, Jerusalem will be filled with righteousness and justice. The ultimate fulfillment of this great truth undoubtedly is in the Millennium. In principle, it is true even today. Wisdom and knowledge bring stability to life. Moreover, these together strengthen our relationship with God.

As the writer of Proverbs cried out, "Get wisdom, get understanding: forget it not. Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding" Proverbs 4:5,7. Knowledge, understanding, and wisdom will bring stability throughout time and strength to our Christian life. Moreover, the fear of the Lord is a priceless treasure. Its value is immeasurable.

II. Even the Valiant Will Cry Out

Isa 33:7 Behold, their valiant ones shall cry without: the ambassadors of peace shall weep bitterly.

Isa 33:8 The highways lie waste, the wayfaring man ceaseth: he hath broken the covenant, he hath despised the cities, he regardeth no man.

Isa 33:9 The earth mourneth and languisheth: Lebanon is ashamed and hewn down: Sharon is like a wilderness; and Bashan and Carmel shake off their fruits.

The upcoming account is a part of and relates to the Assyrian invasion, yet there also is an overtone which looks forward to the Day of the Lord. It may be that ambassadors were sent by Hezekiah to the Assyrians, in an attempt to forge some sort of agreement to avoid war. However; there is no record of any such event in II Kings or II Chronicles. The text seems to be more related to the Day of the Lord.

Verse 8 may refer to Sennacherib as he invaded Judah. But it may also refer to the antichrist as he breaks his covenant with Israel at the midpoint of the Tribulation. Verse 9 appears to be referring to the Assyrian invasion from the north. The word *eretz* is translated here as earth rather than land. With that being the case, the implication certainly is more far ranging than the invasion of Assyria.

The whole earth certainly did not mourn in that day. However, the whole earth will moan and groan under the oppression of the antichrist. Moreover, from the perspective of the Millennium, the whole earth will lament what the antichrist did to Israel during his reign of terror.

Isa 33:10 Now will I rise, saith the LORD; now will I be exalted; now will I lift up myself.

Isa 33:11 Ye shall conceive chaff, ye shall bring forth stubble: your breath, as fire, shall devour you.

Isa 33:12 And the people shall be as the burnings of lime: as thorns cut up shall they be burned in the fire.

Though some have applied this to God when He rose up against the Assyrians, the greater application is at the end of the Tribulation when He will intervene on behalf of Israel at Armageddon. Implicit is the desolation of the enemies of God and Israel. As limestone is burned to produce lime and as thorns are burned for fuel, so will the enemies of God be consumed in that day. The Apostle Paul refers to Christ's return at Armageddon in flaming fire taking vengeance on them that obey not the gospel of our Lord Jesus Christ (II Thessalonians 1:8). Both accounts appear to be one and the same.

Isa 33:13 Hear, ye that are far off, what I have done; and, ye that are near, acknowledge my might.

Isa 33:14 The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?

The context has been eschatological, illuminating events in the Day of the Lord. This verse follows along the same subject. God calls out to the entire earth to take heed to how He has destroyed the Antichrist and his forces.

In verse 14, there very well may be application to the day of Hezekiah and the impending Assyrian invasion. Indeed, Hezekiah was the exception and not the rule in his righteousness. However, the greater context remains eschatological of the Day of the Lord. The sinners in that day is primarily in reference to ungodly Jews who endure the Tribulation but do not turn to their Messiah. They indeed will be afraid and fearful in that day. They will begin to consider their eternal fate as they contemplate everlasting torment in the lake of fire.

III. Day of the Lord to the Righteous in Israel

Isa 33:15 He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil;

Isa 33:16 He shall dwell on high: his place of defence shall be the

munitions of rocks: bread shall be given him; his waters shall be sure.
Isa 33:17 Thine eyes shall see the king in his beauty: they shall behold the land that is very far off.

The time at hand seems to pertain clearly to the Day of the Lord. The character is of one who is altogether upright, one who is honest and pure, and one of integrity of character. The thought seems to be how that those who have lived in uprightness before God will be promoted to places of rank and prosperity in the coming kingdom of God. This promise seems to be especially to Jews who so walked before their king in the trials of the Tribulation. Of interest is the word translated as munitions. It is (hdum) matsadah or Masada.

Though that name has come to have special significance to the modern State of Israel, it literally means a 'fortress' or a 'stronghold.' The greater thought is how that those who live uprightly before their Messiah will be given the choicest places to live in that day.

In verse 17, we find that in the day when our Lord has returned in power and great glory, those who have trusted Him and served Him will see their King in His beauty. The land very far off likely is heaven. In the Millennium, there will be essentially heaven on earth for one thousand years. Apparently, we will see the New Jerusalem even in that day.

IV. People Will Question Many Things

Isa 33:18 Thine heart shall meditate terror. Where is the scribe? where is the receiver? where is he that counted the towers?

Isa 33:19 Thou shalt not see a fierce people, a people of a deeper speech than thou canst perceive; of a stammering tongue, that thou canst not understand.

As the Millennium unfolds, the prophet foretells how in Israel thine heart shall meditate terror. Where is the scribe? where is the receiver? where is he that counted the towers? The word translated as meditate (hgh hagah) also means to 'recollect.' If that be the case, which it likely is, the thought then is how that Israel in that day will remember how they were fearful during the Tribulation.

In those dark days, they wondered where their leaders were. (This of course may refer also to the dark days of the Assyrian invasion.) Never again will Israel be afraid of an invading army. Never again will they be confronted with the foreign language of a threatening invader. That certainly was the case when Assyria

invaded. It was true when Babylon invaded. And it has been true ever since. When Christ returns, never again will Israel face such consternation.

Isa 33:20 Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.

Isa 33:21 But there the glorious LORD will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby.

Isa 33:22 For the LORD is our judge, the LORD is our lawgiver, the LORD is our king; he will save us.

The details of these two verses seems to clearly point to future fulfillment. The prophecy is of the perpetual peace and tranquility of Jerusalem. This has never happened to date. But the day is coming when this promise will be fulfilled when Jesus sits upon His throne there. Jerusalem was and will be the city where Israel worships (“the city of our solemnities”). When Christ returns, Jerusalem will be like a tent which will never again be taken down. That certainly has yet to be fulfilled.

Jerusalem has been destroyed many times since Isaiah spoke this prophecy. The fulfillment of this promise clearly is eschatological. Jerusalem has never been a city of broad rivers and streams. There have been a few brooks such as the Kidron brook on the east side of Jerusalem. Other prophets clearly foretold how that in the millennial Jerusalem, there will be mighty rivers flowing out of the city. Ezekiel intimates that the river flowing from Jerusalem will be at least two miles wide.

Eze 47:1 Afterward he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward: for the forefront of the house stood toward the east, and the waters came down from under from the right side of the house, at the south side of the altar.

Eze 47:2 Then brought he me out of the way of the gate northward, and led me about the way without unto the utter gate by the way that looketh eastward; and, behold, there ran out waters on the right side.

In Zechariah 14:8, a similar prophecy is made. Moreover, in that day no hostile navy—galleys with oars or gallant ships—will ever pass. The Millennium will be a great time of peace unlike ever before.

Notice the reasons for such blessing is made clear in verse 22. Notice the fourfold description of the Lord.

- (1) He is our Judge
- (2) He is our lawgiver
- (3) He is our King
- (4) He is our Savior.

This is true now. It certainly will be true in that day for Israel.

Isa 33:23 Thy tacklings are loosed; they could not well strengthen their mast, they could not spread the sail: then is the prey of a great spoil divided; the lame take the prey.

Isa 33:24 And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity.

As the chapter concludes, warning is provided for the enemies of God's people. The analogy is of a ship in distress on the sea. The rigging is blowing loose and the mainmast was about to break. Its sails could be not unfurled. The thought may refer to the impending destruction of the Assyrians.

They who were the predators were about to become the prey. They would be spoiled by the Israelites after their destruction. Because the preceding and succeeding context remains eschatological, there very well may be prophetic overtones here of judgment upon the enemies of Israel at the end of the Tribulation.

Verse 24 likely refers to Jerusalem, being the last city noted in verse 20. Come the day of the Lord, sickness will not exist and the inhabitants thereof will have had all their sin forgiven by their great Redeemer. What a day that will be. Even so come, Lord Jesus.

KJV Bible Studies are prepared and distributed free of charge. The lessons may not be sold without consent. If you have questions or wish to discuss the lessons, or possibly need help in finding Jesus Christ as your Personal Lord and Savior, contact us at the email below

Prov 4:18 But the path of the just is as the shining light, that shineth more and more unto the perfect day.

Website: www.KjvBibleStudies.net

E-mail: mailKjvBibleStudies@gmail.com

Practice Random Acts of Kindness. Each act spreads, and many will be blessed.