

Version reads: "But there Jehovah shall be with us in majesty, a place of broad rivers and streams." Jerusalem, which is on the top of the mountain, far removed from rivers or similar lines of communication, is to receive the blessings of accessibility which are possessed by such cities as Thebes and Ninevah, situated on the banks of great rivers. God will bring similar blessings to the people of Jerusalem, but will not bring with them the dangers which are apt to come with the advantages of the rivers. The last part of the verse declares that upon these rivers, which are imagined as being about Jerusalem, there will not come any galley with oars or any gallant ship. No warship will steam up to Jerusalem and take it. God is going to protect it.

Verse 22 describes the reason for the safety of the people: "The LORD is our lawgiver, the LORD is our king; he will save us." As long as they trust in Him and obey Him, they are safe. This has been proven in the defeat of Sennacherib's army.

In verse 23 we return to the figure of the gallant warship attacking the city. The Assyrian host, pictured as such a ship, is addressed, and its defeat by God's power is described: "Thy tacklings are loosed; they could not well strengthen their mast, they could not spread the sail." The downfall of the Assyrian host is further depicted: "then is the prey of a great spoil divided; the lame take the prey." Here again we have stress upon the fact that it was not by great human power that the Assyrians were driven back. Even those who could be described as cripples or lame are here mentioned as taking the prey. It is God's power and not man's power that has delivered Jerusalem.

Verse 24 describes the wonderful jubilation after the victory. People no longer feel that they have upon them a sickness which is going to lead to destruction and death. God has delivered them and they have been forgiven their iniquities. Hezekiah took the lead in a great revival in the land. Would that the people had continued to rejoice in God. Unfortunately, we know that this was not the case. During the reign of Hezekiah's son, Manasseh, the people turned away from God and followed abominations. It was necessary for God to punish them, and in the end to bring the ferocious Nebuchadnezzar as His instrument.