

## **Isaiah 33:17-24 + 35:2**

The repetition of the blessing to Abraham in Genesis 18 opens the way for this glimpse of Messiah (the end point of that Promise) in the Haftarah.

**Isaiah 33:17** - "Your eyes shall see the king in his beauty: they shall behold the land that is very far off."

This is said to refer to Hezekiah, historically. He put on sackcloth after hearing the threats of the Assyrians (**Isaiah 37:1**), but God told him Jerusalem would be saved.

But the Targum sees this as King Messiah, and says, "Thine eyes shall see the Shekinah of the King of Ages." Or alternately, "thine eyes shall see the glory of the Majesty of the King of worlds in his praise."

[See **Isaiah 33:22** - "For the LORD is our judge, the LORD is our lawgiver, the LORD is our king; he will save us."]

"the king in his beauty"

**Isaiah 53:2** depicts Messiah with "no beauty that we should desire him." But in his current position in Heaven, and his triumphant coming at the end of time, this beauty is displayed:

See **Revelation 4:3** - "And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald."

The "land very far off" would be the New Jerusalem, not threatened by an army but triumphant and glorious (**Revelation 21**) either in the distant future, or describing a kingdom with no boundaries ("far distances").

The Targum has it instead, "thou shalt behold and see those that go down into the land of hell."

Perhaps both?

Finally,

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

And . . .

**Isaiah 35:2** - "It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the LORD, and the excellency of our God."

