

Isaiah 33:2-6, 17, 19-22

This chapter of Isaiah promises salvation after a time of distress for Israel, probably referring to the siege of Jerusalem by the Assyrians who were defeated by divine intervention.

But for those haftarah, the rabbis extracted select passages related to Moses' longing to "see" the Promised Land, which God allowed on Mt. Nebo just before he died.

See **Deuteronomy 3:25** - "I pray thee, let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon"

The rabbis said "that goodly mountain, and Lebanon" referred to Jerusalem and the Temple, which was built with cedars from Lebanon.

This was fulfilled in **verse 17** - "Thine eyes shall see the king in his beauty: they shall behold the land that is very far off."

Isaiah 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. At the noise of the tumult the people fled; at the lifting up of thyself the nations were scattered. 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. The LORD is exalted; for he dwelleth on high: he hath filled Zion with judgment and righteousness. And wisdom and knowledge shall be the stability of thy times, and strength of salvation: the fear of the LORD is his treasure."

"he noise of the tumult" was believed to be the voice of the angel Gabriel, who descended and killed most of the Assyrian army (**2 Kings 19:35**) But some rabbis placed this in the future referring to the enemies of Messiah being destroyed.

Targum: "and the house of Israel shall gather the substance of the people, their enemies, as they gather a locust," or just as easily as a locust chews through every green thing.

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

This verse especially is related by the rabbis to Moses and his prayer to see the Promised Land. "The king in his beauty" - would be King Messiah who is equated with the land itself.

Targum: "thine eyes shall see the glory of the Majesty of the King of worlds in his praise; thou shalt behold and see those that go down into the land of hell"

But most of the rabbinical tradition interprets this as the Promised Land, It is "afar off"

because we walk in this temporal world and it is eternal. But we also are citizens of it, and are seated with Christ there now, according to Paul (**Ephesians 2:6**).

Jerusalem will no longer be threatened by enemies. This is the New Jerusalem in **Revelation 21 and 22**:

Isaiah 33:19-22 - "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. 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. But there the glorious LORD will be unto us a place of broad rivers and streams; wherein shall go no galley (war galley) with oars, neither shall gallant ship pass thereby.

solemnities = *mow`ed* - appointed feast days

habitation = *naveh* - abode, habitation, also the Temple (see above)

tabernacle = *ohel* - tent, specifically here the tent that formed part of the Tabernacle covering

stakes and cords - terms relating to the Tabernacle construction

The church, Christ's body, members in particular, knit together in love by pins and cords that cannot be broken.

Contrast with this:

- **Jeremiah 10:20** - "My tabernacle is spoiled, and all my cords are broken: my children are gone forth of me, and they are not: there is none to stretch forth my tent any more, and to set up my curtains."

- **Amos 9:11-12** - "On that day I will raise up the tabernacle of David, which has fallen down, and repair its damages; I will raise up its ruins, and rebuild it as in the days of old; that they may possess the remnant of Edom, and all the Gentiles who are called by My name,' says the LORD who does this thing."

(Quoted as being fulfilled in **Acts 15:12-17** by James at the Jerusalem Council meeting to explain taking the gospel to the Gentiles)

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

The Targum is, "the Lord is our Judge, who brought us by his power out of Egypt; the Lord is our teacher, who gave us the doctrine of the law from Sinai; the Lord is our King, he will redeem us, and take vengeance of judgment for us on the army of Gog;"

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

"This shows that sin is the sickness meant" - *Gill's Exposition*

The Targum and other sages apply this to the times of Messiah.

"sick" = *chalah* - weak, sick, wounded, diseased, in grief or sorrow

- **Jeremiah 50:20** - "In those days and at that time, declares the LORD, a search will transpire for Israel's guilt, but there will be none, and for Judah's sins, but they will not be found; for I will forgive the remnant I spare."

- **Revelation 21:4** - "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."