

Haftorah - Isaiah 29:18-24; 30:15

Look first at the whole chapter

Ariel= Jerusalem

Many Jewish writers by "Ariel" understand specifically the altar of burnt offerings; and so the Targum, "woe, altar, altar, which was built in the city where David dwelt;" as representative of the whole city.

Why is this passage related to the Genesis readings for the week?

The "Terrible One" give us an echo of Satan's attempts (through the Nephilim) to block the coming of Messiah, this time by seducing Israel to idolatry, causing them to be carried into captivity.

Isaiah 29:20 - "For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off."

The Septuagint version renders it, "the wicked one faileth"; and uses the same word (*anomos* - lawless, wicked one), by which antichrist is described, 2 Thessalonians 2:8 also Satan, that terrible enemy of the saints, shall be brought to nought; first bound for a thousand years; and afterwards, being loosed, shall be taken again, and cast into the lake of fire; all which will be matter of joy to the meek and lowly. (Gill commentary)

Isaiah 29:21 - "That make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought."

The Targum is, "who condemn the sons of men by their words;" Or, *for* their words of reproof.

"and turn aside the just for a thing of nought;" the Targum is, "that falsely pervert the judgment of the innocent;" as happened in the trial of Jesus.

Final verse is important

Isaiah 30:15 - "For thus saith the Lord GOD, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not."

"In returning" i.e. "shuwb" the Targum adds, "if ye return to my law;" referring to repentance, turning from self to God.

"and rest" - nachath - used eight times in the OT, with the idea of rest, ceasing, quiet - including Job 17:16, referring to the "rest" of death.

"quietness" - shaqat - doing nothing, inactivity, usually used to describe the land "at rest"

from war.

Interestingly, also used in Ruth 3:18 of Boaz/Christ - "Then said she, Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest (shaqat) until he have finished the thing this day."

We rest while Christ accomplishes the salvation.

"and ye would not"

i.e., we can refuse.