

“Some ‘Whats’ of Redemption” Isaiah 29:1-24

Context: Isaiah 28-35 emphasizes warnings to Judah during the reign of Hezekiah and is referred to by some commentators as the “Zion Book.” In Chapter 29, Isaiah laments the impending siege of Jerusalem, Ariel, by Assyria’s master of war and King, Sennacherib. His blockade of Jerusalem and the inhabitants’ looming deprivation are described in 2 Kings 18:13-27. Also described are the taunt of Hezekiah and the blasphemy of YHWH by Sennacherib’s commanders. Finally, the account of God’s judgment, the consequent destruction of Sennacherib’s army, and Sennacherib’s assassination are found in 2 Kings 19:1-37. Hezekiah’s redemption and deliverance are symbolic of the Remnant’s deliverance in the Church age, which seems to culminate in the Messianic Age. **Life Principle:** If God’s revelation is discerned by God’s illumination, it will result in God’s transformation of our heart from error to truth (Isaiah 29:24).

1. Redemption from men of dust – Isaiah 29:1-8

Ariel, the hearth of the altar used for holocaust offerings, now represents Jerusalem, once a center of worship and now only a burnt offering of war which can only be spared by God. Sennacherib’s Assyrian army is to siege the city, mock God, and bring her inhabitants to their knees; however, Isaiah prophesied God would intervene and suddenly annihilate the Assyrian army.

2. Redemption from blind blunderers – Isaiah 29:9-16

Spiritual revelation is only discerned by God’s spiritual illumination. Apparently, Jerusalem’s spiritual leaders blinded themselves by reducing the worship of God to thoughtless words and heartless traditions. When disciplined for their behavior, they imputed stupidity to God because of His chastisement.

3. Redemption from errors of the mind – Isaiah 29:17-24

The fruit of Lebanon is symbolic for the fruit of the Holy Spirit that comes on the day of God’s redemption. Isaiah foretells the redemption of Hezekiah from Sennacherib, even as God redeemed Abraham and Jacob to become fathers of a holy nation. These three men symbolize the redemption of the Remnant by Christ, completed in the Messianic age.

Study questions:

- Placing prophecy in historical context can deeply enrich your perspective and interpretation of a passage such as Isaiah 29:1-8. This can sometimes be done by locating the prophet and the reigning king in the Old Testament’s history books, Kings and Chronicles. As a **Bible study method**, locate King Hezekiah, Isaiah the prophet, and Sennacherib in the second book of Kings. This can be easily done by looking up Sennacherib in your concordance. How does the history parallel the prophecy in Isaiah 29?
- “On that day” of Isaiah 29:18 reveals at least three epochs in Scripture. When do the blind of Isaiah 29:10-11 ‘see,’ as prophesied in verse 18 (cf. 2 Kings 19:14, 20, 35)? What are the spiritual similarities in this epoch that warrant Isaiah’s passages being used in Matthew 13:14-16 and Romans 11:8ff? When is ‘the day’ when the “fullness of the Gentiles has come” (cf. Luke 21:24ff)?
- Why is it plausible that Isaiah 29:22-24 refers to an epoch different from the “age of ages” in Revelation 21:1ff (see footnote 10 **‘On Last Things’** in our **doctrinal statement** under **what we believe** at www.gracepointfellowship.org)? What aspect of this epoch does our age foreshadow? Why is that epoch probably different from ours now? Why might it refer to the period discussed in Revelation 20:1-10?
- Follow the development of God’s redemptive plan alluded to in Isaiah 29:17-24 by studying the following passages: Genesis 12:1-3; 22:13; 32:11-32; 2 Kings 19:15-35; Romans 9:22-27; Galatians 3:13-14; 5:22-25; and Revelation 22:1-2. How is the promise to make Abraham’s offspring as many as the sand of the sea related to the Gentiles? What does the fruit of Isaiah 29:17 have to do with any of this?

Transformation exercise:

Meditate on Isaiah 29:23-24. Consider God’s salvation of those you love and praise Him for His redemption. Ask the Spirit to reveal if you have any errors in understanding or a critical spirit that stands in your way of holiness.