

ISAIAH 29 IN THE NEW TESTAMENT

Determining what is an allusion is notoriously difficult. I use the term here in a broad sense, not always certain (without further study) if I'm seeing an allusion, a theme, a fulfillment, or a similarity.

Luke 19:43 allusion to Isaiah 29:3

Romans 11:7-8 **quotation** of Isaiah 29:9-10 (cf. 2 Cor 3:14; 4:4)

Rev 5:2-5 allusion to Isa 29:11-12 (note "lion/ariel" and "Root of David"!)

Matthew 15:7-9 (Mark 7:6-7) **quotation** of Isa 29:13 (cf. Eze 33:31-33)

Matthew 11:25 and 1 Corinthians 1:20-27 allusion to Isaiah 29:14

Romans 9:19-21 **quotation** of Isaiah 29:16 (cf. Isa 45:9-11)

Matthew 5:1-12 similarity to Isaiah 29:19

Revelation 21:8, 27 allusion to Isaiah 29:20-21

Matthew 6:9 possible allusion to Isaiah 29:23

Matthew 15:31 similarity to Isaiah 29:18, 23

Revelation 15:4 similarity to Isaiah 29:23

SOURCES CITED

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John N. Oswalt, *Isaiah*, NIV Application Commentary, 2003.
Gary V. Smith, *Isaiah 1-39*, New American Commentary, 2007.
Barry G. Webb, *The Message of Isaiah*, The Bible Speaks Today, 1996.

ISAIAH 29: SEEING EYES BLIND, BLINDED EYES SEE

OUTLINE OF ISAIAH 1-35

- I. Judah's sin requires exile, but a remnant will return (1:1-12:6)
- II. The nations will be judged, and therefore they should not be trusted (13:1-23:18)
- III. The Lord will rule over the earth and redeem his people (24:1-27:13)
- IV. **The Holy One of Israel will replace faithless rulers with a righteous king (28:1-35:10)**
 - A. **The Lord condemns the leaders of Israel and Judah (28:1-29:24)**
 - B. The Lord condemns those who trust in Egypt (30:1-31:9)
 - C. The Lord will rule in righteousness (32:1-33:24)
 - D. The Lord will destroy the nations and restore Zion (34:1-35:10)

OUTLINE OF ISAIAH 29

- I. God's judgment of Jerusalem (29:1-4)
- II. God's deliverance of Jerusalem (29:5-8)
- III. God's judgment on the people by hiding his word (29:9-14)
- IV. God's rebuke to those who think they are sovereign (29:15-16)
- V. God's plan to turn things upside down (29:17-21)
- VI. God's plan to transform his people (29:22-24)

NOTES

I. God's judgment of Jerusalem (29:1-4)

Ariel is another name for Jerusalem, found in the Bible only in this chapter. It appears to have been used here because of a word play, as Ariel also means "altar hearth."

II. God's deliverance of Jerusalem (29:5-8)

vv7-8 "What now seems so horrifying and insurmountable is in fact of no more substance than a dream. But human beings have a very hard time getting above the immediate and getting perspective upon their lives. This is where the divine word assumes critical importance. When we see issues from God's point of view, we are much less likely to rush into foolish attempts to extricate ourselves (30:15-18; 33:2; 40:28-31)" (Oswalt 1986: 528).

III. God's judgment on the people by hiding his word (29:9-14)

v9 "The words accompanying Isaiah's call continue to come true. The more he speaks the truth, the less intelligible it becomes to his hearers (6:9, 10)" (Oswalt 1986: 531).

v9 "There can be no more frightening motivation to listen to God than this, the thought that if you refuse to hear today, one day you might no longer be able to hear (Acts 28:26-28; Rom. 1:24, 26, 28; Heb. 4:1-11)" (Oswalt 1986: 531).

vv9-10 "Once the people of Judah have chosen their own evil path (30:9), God will harden them by pouring out on them a "deep sleep" (*tārdēmā*) so that they will be spiritually blind (cf. 6:9-10). They are fully responsible for their choices, but God will give them over to their own sinful desires (as in Rom 1:18-27)" (Smith 2007: 499).

v13 "False religion is the very worst kind of pride because it attempts to make God our servant instead of recognizing that we are his" (Webb 1996: 124).

v13 "We run the same danger as the people in Old Testament times. That is, because we have performed certain religious activities, we believe God must do our will. We have prayed long and fervently; therefore, God must heal our child. We have gone to church every Sunday for months; therefore, God must give us a good job. We have read the Bible and prayed every day for weeks; therefore, God must lift our depression. These are not acts of worship but attempts at manipulation. We do not want God in our lives; we want what he can do for us" (Oswalt 2003: 332).

IV. God's rebuke to those who think they are sovereign (29:15-16)

v15 "It appears that the leadership was urging an alliance with Egypt precisely because they doubted God's capacity to save them (cf. 5:18, 19; 7:12; 30:2; 31:1; etc.). Isaiah's response would then be twofold: God is in fact so powerful that to refuse to trust him is to experience destruction from his hand (Assyria is not mentioned), *after which* destruction he is *still* able to save" (Oswalt 1986: 526).

v15 "What he did contest was the idea that a nation calling itself God's people should endeavor to insure its own freedom and security through a system of secret compacts with other nations without reliance on God" (Oswalt 1986: 536).

vv15-16 "How sad when we stop our ears and say to our Maker, 'You don't know what's best for me! I do, though, so I won't listen to you.' How much better to say with Paul, 'But my life is worth nothing unless I use it for doing the work assigned me by the Lord Jesus' (Acts 20:24, NLT)" (Oswalt 2003: 338).

V. God's plan to turn things upside down (29:17-21)

VI. God's plan to transform his people (29:22-24)

v23 "So how do we sanctify the Lord? We do it by glad obedience. We demonstrate through holy lives just how holy God is. We do it by surrendering our glory to his. After all, we cannot save the world. If people look to us as though we were the Savior who can solve all their problems, they are going to be vastly disappointed" (Oswalt 2003: 338).