

# The Book of the Prophet ISAIAH

## Chapter 29

**Theme:** God would use Assyria to judge Judah and also blind and confuse them before a great revival.

### Outline:

- 1-4 God to Judge Jerusalem/Judah By War
- 5-8 God to Destroy Helpers and Enemies
- 9-16 God to Judge Jerusalem By Confusion
- 17-24 God to Recover, Restore, and Revive

**Preparatory Reading:** Isaiah 3; Isaiah 10.

### Related Links:

- A. *Exposition of Isaiah 3 (for God turning society upside down) ...* <http://letgodbetruerue.com/pdf/isaiah-3.pdf>.
- B. *Exposition of Isaiah 10 (Sennacherib and Judah's salvation) ...* <http://letgodbetruerue.com/pdf/isaiah-10.pdf>.
- C. *Right Side Up in an Upside Down World (slides) ...* <http://www.letgodbetruerue.com/pdf/right-side-up.pdf>.
- D. *Vain Thoughts (slides of ignorant thinking) ...* <http://www.letgodbetruerue.com/pdf/vain-thoughts.pdf>.
- E. *The Author of Confusion ...* <http://www.letgodbetruerue.com/sermons/god/is-god-the-author-of-confusion/sermon.php>.

### Introduction:

- A. See the introduction to the previous chapter for a few reasons why it and this chapter are related.
- B. We understand the context of these two chapters to be Sennacherib's failed invasion of Judah.

\*\*\*\*\* *God to Judge Jerusalem By War – Verses 1-4* \*\*\*\*\*

***1 Woe to Ariel, to Ariel, the city where David dwelt! add ye year to year; let them kill sacrifices.***

- A. Rather than the usual ... *The burden of Jerusalem* ... it is here ... *Woe to Ariel, to Ariel!*
  - 1. Consider some of the unusual terms for Babylon (Is 21:1) and Jerusalem (Is 22:1).
  - 2. *Woe* occurs 21 times in the book of Isaiah and *burden* occurs 18 – lots of judgment.
  - 3. God had it in for His favorite city of His favorite nation, which was His O.T. church.
- B. Before getting worked up about this rare word in your English Bible, it is Jerusalem.
  - 1. We know it is Jerusalem, because David dwelt at Jerusalem, and God stated it here.
  - 2. We know it is Jerusalem, because the perpetual sacrifices stated were killed there.
  - 3. We know it is Jerusalem, because it is also called Mount Zion in context (Is 29:7-8).
- C. **Ariel** = lion of God = the powerful capital city of God's kingdom of Judah under David.
- D. Observe that God mocked the faithfulness of His people offering His sacrifices to Him.
  - 1. He encourages them to keep doing it year after year, killing lots of animals for Him.
  - 2. Their worship will not alter or slow His intended judgment, as the next verse states.
  - 3. Isaiah warned about the futility of ceremonial worship (Is 1:10-20; 58:1-7; 66:1-4).

4. David, named here, made the same warning against Jewish hypocrisy (Ps 50:1-23).
- E. We assume this is the invasion of Sennacherib and the Assyrians in Hezekiah's reign.
  1. Chapter 28 is Assyria by virtue of Ephraim laid waste by Shalmaneser (Is 28:1-4).
  2. Chapter 30 is Assyria by virtue of being clearly named and desiring Egypt (Is 30:31).
  3. Their strangers easily and quickly defeated – the Ethiopians (Is 29:5 cp Is 20:1-6).
  4. The enemy nations were turned away empty without obtaining their dream (29:7-8).
  5. As in other chapters, once we settle on a context, we view the verses in light of it.

***2 Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel.***

- A. God was not impressed by their ceremonial religion and intended to judge them anyway.
  1. Note that God mocked the faithfulness of His people offering His sacrifices to Him.
  2. He encourages them to keep doing it year after year, killing lots of animals for Him.
  3. Their worship will not alter or slow His intended judgment, as the next verse states.
  4. Isaiah warned about the futility of ceremonial worship (Is 1:10-20; 58:1-7; 66:1-4).
  5. David, named here, made the same warning against Jewish hypocrisy (Ps 50:1-23).
- B. What is, *It shall be unto me as Ariel*? He would kill them as the sacrifices they killed.
  1. Without altering the Hebrew to get altar or hearth here, we trust the leading context.
  2. God had mocked Ariel, or Jerusalem, for their perpetual killing of bloody sacrifices.
  3. In spite of their ceremonial sacrifices, He would greatly distress this religious city.
  4. He would turn the city into His killing of sacrifices – them (Is 34:6; Ezek 24:1-14)!
  5. In other words, as they used Jerusalem for killing sacrifices, He would do the same.
- C. The invasion of Sennacherib is described by distress, heaviness, and sorrow to come.

***3 And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee.***

- A. If Sennacherib and Assyria are the adversaries here, what of this camping and sieging?
  1. We have assumed this is Assyria for reasons given in the notes for the first verse.
  2. He did not siege Jerusalem with a mount or raise forts after his letter (Isaiah 37:33).
  3. But he could easily have done so in preliminary ways before the letter (Is 36:1-2).
  4. Words elsewhere for Assyria are close – treading down and breaking walls (Is 22:5).
  5. Or maybe the fenced cities fulfill it, which were the covering protection (Is 22:8).
  6. He took all fenced cities (II Kgs 18:13), and his accounts list all forms of assault.
  7. Jerusalem and Judah, as Samaria and Ephraim, are very related. Are they exclusive?
- B. Nebuchadnezzar did such things (II Kings 25:1), but there is no captivity or return here.
- C. The next verse does not require razing of Jerusalem as Nebuchadnezzar and Titus did.
- D. The lesson is not altered – God would bring Judah down low for their evil disobedience.

**4 And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust.**

- A. This does not require the city to be razed, for it is of humility and desperation of voice.
  - 1. King Hezekiah begged Sennacherib for mercy, certainly a low voice (II Kgs 18:14).
  - 2. The envoy from Hezekiah begged Rabshakeh to use Syrian speech (II Kgs 18:26).
  - 3. There is strong evidence of begging Egypt for help (Is 20:1-6; 30:1-3,31; 31:1-9).
  - 4. The city was brought very low by Judah ravaged and citizens terrified (Is 22:1-11).
  - 5. The description and effect of Assyria in Judah is bad (Is 7:17-25; 8:7-8; 10:22-23).
  - 6. Even their prayers were weak due to the extremity of the case (II Kgs 19:1-5,14-19).
  - 7. God admitted His use of Sennacherib to reduce cities to rubble (II Kgs 19:25-26).
- B. If Jerusalem was razed, it must be Nebuchadnezzar, but no words here of captives, etc.
- C. Yet, the lesson is not altered – God would bring Judah down low for their disobedience.

\*\*\*\*\* *God to Destroy Helpers and Enemies – Verses 5-8* \*\*\*\*\*

**5 Moreover the multitude of thy strangers shall be like small dust, and the multitude of the terrible ones shall be as chaff that passeth away: yea, it shall be at an instant suddenly.**

- A. *Moreover* indicates more of same from the previous section, thus it must be judgment.
  - 1. If it is judgment, then this verse cannot described something good like the 185,000.
  - 2. If it is judgment, then destruction of many strangers must be strangers as helpers.
- B. *Thy strangers* make these friends of the Jews e.g. thus Egypt and Ethiopia (Is 20:1-6).
- C. The *terrible ones* were how the Ethiopians were described by Isaiah earlier (Is 18:2).
- D. We know Sennacherib defeated Tirhakah (Is 20:1-6), and it must have been quite easy.
  - 1. The terrible *strangers of the Jews*, Egyptians and Ethiopians, were crushed small.
  - 2. An *instant suddenly* does not have to be a nanosecond of a death angel to 185,000.
  - 3. The next chapters expose the Jews for asking Egypt for help (Isaiah 30:1-7; 31:1-3).
  - 4. Isaiah will use this timing phrase – exact words – for ruin of Egypt’s help (Is 30:13).
  - 5. Egypt was destroyed easily and quickly, leaving the Jews very desperate (Is 20:5-6).

**6 Thou shalt be visited of the LORD of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire.**

- A. Literal weather events are not recorded; a devouring fire without man is not recorded.
- B. These are similitudes – metaphors signifying great destructive force against Jerusalem.
  - 1. Did God literally camp against Judah and Jerusalem as in verse 3 ... or figuratively?

2. Contrary to their whispering fear of verse 4 would be a mighty blast of the Assyrians.
3. The terms of Jerusalem facing Assyria is terrible (Is 7:17-25; 10:22-23; 22:1-11).
4. God's storming fury, including ruin of their help, is here (Isaiah 20:4-6; 30:12-14).

***7 And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night vision.***

- A. Note – this multitude is all the nations against Jerusalem – not *her strangers* (Is 29:5).
1. These are the nations of the Assyrian Empire, for empires are composed of nations.
  2. The Bible does not need to say Assyria or kingdom to make the point (Is 17:12-14).
- B. This is a similitude – a simile – by the use here of *as* – so we analyze the comparison.
1. In some way, they are like a dream – the nations would have the dream (Is 29:8).
  2. Since the dream is about appetite/desire and not fear/dread, it is the nations' dream.
  3. Since this verse is obscure, the difficult explanation of the dream is in the next verse.
- C. **Munition** = A fortification, defensive structure or work; anything that serves as a defense or protection.

***8 It shall even be as when an hungry man dreameth, and, behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, he is faint, and his soul hath appetite: so shall the multitude of all the nations be, that fight against mount Zion.***

- A. This is a similitude – a simile – by the use here of *as* – so we analyze the comparison.
1. In some way, they are like a dream – the nations would have the dream (Isaiah 29:8).
  2. The nations themselves would have the appetite that was not fulfilled when waking.
  3. Since the dream is about appetite/desire and not fear/dread, it is the nations' dream.
  4. Since this verse is obscure, the difficult explanation of the dream is in the next verse.
- B. Assyria and Sennacherib had lustful designs on Jerusalem but were unable to take her.
1. In natural thinking, Assyria could have taken Jerusalem quite easily with a little time.
  2. They thought they had Jerusalem dead to rights, but they woke with no satisfaction.
  3. Assyria took this expedition with plans for spoil from the cities they would assault.
  4. Much of Judah's wealth had moved to the safer setting of walled Mt. Zion for safety.
  5. When Hezekiah paid Sennacherib the tribute, it indicated there was wealth in Zion.
  6. The king and his staff would have calculated potential gain and loss for the siege.
  7. What they thought (by illustration of a dream) would satisfy them was withheld.
  8. Sennacherib did not gain the spoil of Jerusalem, and he lost 185,000 mighty men.
  9. He returned to Nineveh shamefaced; he did not realize the *dream* of his expedition.
- C. How can this be Babylon or Rome, since they accomplished exactly what they thought?
- D. Surely this is disappointment? And if disappointment, then it must be Sennacherib.

*This section is a powerful lesson of God's judgment upon men for their religious hypocrisy. It was not only true of the Jews then, but it was true of them later and true of many today. It is referenced by Paul (10 in Rom 11:8), Jesus (13 in Matt 15:7), Paul (14 in I Cor 1:19).*

***9 Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink.***

- A. This fabulous section of scripture describes God's judgment on Judah and on our world.
  - 1. Like Isaiah 3, it reveals one of God's wise judgments – turning a nation upside down.
  - 2. We should behold and wonder about it. We should cry and shout about the insanity.
  - 3. Men act like they are drunk or hallucinating, but they are neither drunk nor high.
  - 4. Our God has and will rewire men in any number of abominations (Rom 1:18-32).
  - 5. *Author of Confusion* ... <http://www.letgodbetrue.com/sermons/god/is-god-the-author-of-confusion/sermon.php>.
- B. Something incredulous had occurred in Judah for all observant men to wisely consider.
- C. Something incredulous is occurring in our America and throughout the world in 2019.
  - 1. They defend and promote identifying as another gender, both insane and impossible.
  - 2. They defend and promote same-sex marriages, which defies all history and all logic.
  - 3. The fastest growing ism in the religious world is universalism – all saved, no hell.
  - 4. Even Christians oppose real child training that natural men practiced for 6000 years.
  - 5. Much more about confusion in our world ... <http://www.letgodbetrue.com/pdf/right-side-up.pdf>.
  - 6. Much more about confusion in our world ... <http://www.letgodbetrue.com/pdf/vain-thoughts.pdf>.
  - 7. More about confusion in our world ... <http://www.letgodbetrue.com/pdf/sodomy-is-not-gay.pdf>.

***10 For the LORD hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered.***

- A. The drunkenness in context (Is 29:9) is from the Lord. He is the Author of Confusion.
  - 1. These men staggering in ignorance and stupidity were put in that state by our God.
  - 2. God's three actions – *hath poured upon you, hath closed your eyes, hath he covered*.
- B. His judgment is especially upon the leaders and rulers – ecclesiastical and civil. Glory!
- C. Most evil descends from above, for example and authority could reverse it (Ec 10:5-7).
- D. God loves to confound so-called wise men (Matt 11:25-27; I Cor 1:19-20; 3:19-20).

***11 And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed:***

- A. All revelation of God – by all prophets – is hidden from the nation like a closed book.
- B. Truth is like a book that is sealed shut, which none of their ordinary leaders can open.
- C. The men they would usually ask in such a case – learned men – cannot break the seal.



**12 And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.**

- A. All revelation of God – by all prophets – is hidden from the nation like a closed book.
- B. Truth is like a book that is sealed shut, which none of their ordinary leaders can open.
- C. Their wise men could not help, so they ask unlearned men, but obviously they cannot.

**13 Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:**

- A. The reason for God’s judgment – given here in the middle – *is for Judah’s hypocrisy*.
  - 1. They showed great affection for Him in words, but not obedience (Ezek 33:30-33).
  - 2. Jesus applied this prophecy in kind to hypocrites of His day (Matt 15:7-8; Mark 7:6).
  - 3. They had a form of godliness taught by precept of men to take away the cost of it.
- B. We live in perilous times of last days of Christian compromise (II Tim 3:1-17; 4:1-4).
  - 1. While making a fuss about God and His Son, most Christians love pleasures more.
  - 2. They do not want sound doctrine but rather entertainment and fables (Is 30:8-11).
- C. For perilous times details ... <http://www.letgodbetrue.com/sermons/exposition/perilous-times/sermon.php>.
- D. For many more verses about lip service to God ... <http://www.letgodbetrue.com/pdf/lip-service.pdf>.

**14 Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.**

- A. Isaiah had already described some of His blinding work, but here is more He would do.
  - 1. Though His church, He would do something marvelous and wondrous – blind them.
  - 2. Men that should be wise and prudent by person or office would be totally confused.
- B. This is the God of the Tower of Babel, and He also blinds His people provoking Him.
  - 1. This is one of God’s great works that extends farther than most know (Ezek 14:6-9).
  - 2. God even caused the Jews to offer child sacrifice to desolate them (Ezek 20:25-26).
  - 3. God has rewired nations, especially America, to be base sodomites (Rom 1:18-32).
- C. Paul applied this to his generation regarding the knowledge of God (I Corinthians 1:19).
  - 1. *Author of Confusion* ... <http://www.letgodbetrue.com/sermons/god/is-god-the-author-of-confusion/sermon.php>.
  - 2. Much more about confusion in our world ... <http://www.letgodbetrue.com/pdf/right-side-up.pdf>.

**15 Woe unto them that seek deep to hide their counsel from the LORD, and their works are in the dark, and they say, Who seeth us? and who knoweth us?**

- A. The darkness here refers to their hypocrisy, thinking they can hide their sins from God.

- B. They do not have to say these words audibly, for their actions imply these very words.
- C. They make a pretense in public to all men, and they think their private conduct is hidden.

***16 Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?***

- A. The fools of this world are turning everything upside down morally, religiously, etc.
- B. Thinking or doing things contrary to God's revealed will is like clay mocking a potter.
- C. You might not say audibly that God made a mistake, but in His rules by your actions.
- D. Much more about upside down confusion today ... <http://www.letgodbetrue.com/pdf/right-side-up.pdf>.

\*\*\*\*\* *God to Recover, Restore, and Revive – Verses 17-24* \*\*\*\*\*

***17 Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?***

- A. The paragraph mark, worthless as they usually are, belongs here rather than at verse 18.
- B. After judgment of war (Is 29:1-8) and confusion (Is 29:9-16), God yet promises revival.
- C. The reversal of fortune here is described by a forest turning into a field and the opposite.
  - 1. Lebanon was a forest; it is described as one often (Is 33:9; 37:24; 40:16; 60:13; etc.).
  - 2. We have seen similitudes of sun, moon, and stars, so this similitude should be easy.
  - 3. There would be a great reversal of the expected, ordinary, and usual state of things.
  - 4. Isaiah will use such a similitude again about a fruitful field and forest (Isaiah 32:15).
  - 5. Though very obscure here, the great reversal would be religious, opposite character.
- D. Isaiah testified that the reversal was not far away at all, but this can be a length of time.
  - 1. Never be confused by God's timing of things being different than yours (II Pet 3:8).
  - 2. Isaiah will later use, *a little while*, to describe the 400+ years of the temple (Is 63:18).
  - 3. For many timing examples (see pages 13-19) ... <http://www.letgodbetrue.com/pdf/preterism.pdf>.
- E. When did this great reversal of ability and condition occur? It is obscure and by degrees.
  - 1. We are committed by context for this chapter and the previous to Assyria's invasion.
  - 2. There was a revival after Sennacherib (II Chr 32:22-23; Isaiah 10:20-23; 37:27-32).

***18 And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.***

- A. Remember, the book is a figure for God's revelation they were blinded to (Is 29:11-12).
  - 1. God would lift the judgment on the nation after Sennacherib (Isaiah 10:20-23; etc.).
  - 2. The blinding judgment would end for a spirit of judgment (Is 28:5-6; Is 29:10,14).

- B. This great reversal of ability and condition would involve grasping scripture – the book.
  - 1. Isaiah foretold a similar event earlier, which we applied to Messiah (Isaiah 9:1-2).
  - 2. Isaiah will foretell a very similar event soon, which is surely Messiah (Isaiah 35:5).
- C. What a contrast to judgment of blindness and confusion on wicked Jews (Is 29:9-16).

***19 The meek also shall increase their joy in the LORD, and the poor among men shall rejoice in the Holy One of Israel.***

- A. This great reversal of condition and situation would involve increased joy in their God.
  - 1. There was such a fabulous revival after Sennacherib’s ruin as shown (Is 10:20-23).
  - 2. Isaiah will elaborate on this revival after Assyria in the next chapter (Is 30:18-33).
- B. This is clearly a fine religious revival, which was also after Babylon and under Messiah.

***20 For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off:***

- A. This great reversal of condition and situation would include God judging scornful men.
- B. Scorners and mockers were identified and condemned in context (Is 28:14-22; 29:13).
- C. God hates scorners and critics. Reader! Let the word of God give you a great lesson.
  - 1. The *terrible one* here is that kind of person that criticizes or despises God’s ministers.
  - 2. They think in pride and self-righteousness to be something, but God will crush them.
  - 3. Fools are slow, stupid, and stubborn – but scorners despise correction and teachers.
  - 4. Fools do foolish things and get hurt – but scorners hate reprovers by arrogant cruelty.
  - 5. These black souls with base spirits *watch for iniquity* – try to find fault and criticize.
  - 6. All men have faults, even pastors and parents, but their office and truth is yet valid.
  - 7. God promised in this prophecy to consume scorners – to make a final end of them.
  - 8. He would cut scorners and critics off – He would kill them in judgment (Gal 5:12).
  - 9. Acts 17:11 denies scorners – the Bereans received it readily and studied to justify it!
  - 10. By the next verse, these wicked persons will fault a pastor or reprover for one word.
  - 11. No one can speak effectively and intensely without less-than-the-best word choice.
  - 12. These perverts ignore an hour preaching at 200 wpm (12,000 words) to pick on one!
  - 13. Such men will set traps by questions and agreement, like the Jews did for our Lord.
  - 14. They will reject a sermon or warning for an irrelevant and worthless feature or trait.
  - 15. Every good pastor or parent has features or traits less than perfect, but God defends.
  - 16. Wise men reject and ignore scorners, for they will fault any effort (Pr 9:7-8; 22:10).
  - 17. Jesus and Paul advised to ignore such men and their questions as not worthy of answers (Matt 7:6; I Tim 1:3-7; 4:7; 6:4-5; II Timothy 2:14,16,23; Titus 3:9-11).
  - 18. Wise men learn to identify these vile souls to avoid them to help and love good men.
  - 19. For Proverbs truth about scorners ... <http://www.letgodbetrue.com/proverbs/topics/all.php?topic=107>.
  - 20. For angles magnifying God’s ministers ... <http://www.letgodbetrue.com/pdf/magnify-the-office.pdf>.



**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.**

- A. See the notes for the previous verse that detail these crimes and provide the remedy.
- B. God promised by Isaiah in these two verses that He would destroy these evil monsters.
- C. The prophets like Isaiah had to deal with them, but John, our Lord, and Paul likely more.
- D. Observe that a glorious revival of things includes the end of scorers like here described.
- E. A wise church prays for God to rid them of such cruel, lying hypocrites (Ps 144:7-8,11).

**22 Therefore thus saith the LORD, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale.**

- A. Isaiah reveals from the LORD Jehovah even more express declarations of the revival.
- B. God redeemed Abraham twice – idolatry (Josh 24:1-3) and war (Gen 14:17-20; etc.)
  - 1. There are many other deliverances of Abraham that ended with him rich and great.
  - 2. Since God had done great and mighty things for Abraham, He would for His seed.
- C. There is a very precious use of two great men and their nation here for personal effect.
  - 1. Jacob, the children of Israel – would not be ashamed of drunkenness, idolatry, etc.
  - 2. Jacob, the children of Israel – would not fear their destruction by enemies and war.

**23 But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel.**

- A. This personal and intimate connection with Jacob, or Israel – connects God to promises.
- B. God works regeneration and revival, and it leads to men sanctifying and fearing God.
- C. Notice the continued play on the names Jacob (Holy One of) and Israel (the God of).
- D. Revival involving changed lives affects other lives as reformation can sweep a people.

**24 They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.**

- A. Not only would they be saved from shame and fear and more ... but shall grasp the truth.
  - 1. Before they had erred in spirit by drunkenness and judgment, but it would fully end.
  - 2. Now they that had been upside down would be right side up with comprehension.
- B. Not only would they be saved from shame, fear, and more ... but would learn doctrine.
  - 1. They had been wicked scorers and mockers against scripture (Is 28:9-22; 29:9-16).
  - 2. Now they would learn the doctrine they had once despised and much more of it also.
- C. Reader! Is your life changed like this verse describes – a great reversal (II Cor 5:17).
  - 1. The work of God – the work of His hands (Is 29:23) – is a changed life (Eph 2:10).
  - 2. Does your life sanctify His name? Does your life sanctification and the fear of God?