

# ISAIAH

## Chapter 29

### *The Siege of Jerusalem*

**Ah, Ariel, Ariel, the city where David encamped! Add year to year; let the feasts run their round. 2 Yet I will distress Ariel, and there shall be moaning and lamentation, and she shall be to me like an Ariel. 3 And I will encamp against you all around, and will besiege you with towers and I will raise siegeworks against you. 4 And you will be brought low; from the earth you shall speak, and from the dust your speech will be bowed down; your voice shall come from the ground like the voice of a ghost, and from the dust your speech shall whisper. 5 But the multitude of your foreign foes shall be like small dust, and the multitude of the ruthless like passing chaff. And in an instant, suddenly, 6 you will be visited by the LORD of hosts with thunder and with earthquake and great noise, with whirlwind and tempest, and the flame of a devouring fire. 7 And the multitude of all the nations that fight against Ariel, all that fight against her and her stronghold and distress her, shall be like a dream, a vision of the night. 8 As when a hungry man dreams, and behold, he is eating, and awakes with his hunger not satisfied, or as when a thirsty man dreams, and behold, he is drinking, and awakes faint, with his thirst not quenched, so shall the multitude of all the nations be that fight against Mount Zion. 9 Astonish yourselves and be astonished; blind yourselves and be blind! Be drunk, but not with wine; stagger, but not with strong drink! 10 For the LORD has poured out upon you a spirit of deep sleep, and has closed your eyes (the prophets), and covered your heads (the seers). 11 And the vision of all this has become to you like the words of a book that is sealed. When men give it to one who can read, saying, "Read this," he says, "I cannot, for it is sealed." 12 And when they give the book to one who cannot read, saying, "Read this," he says, "I cannot read." 13 And the Lord said: "Because this people draw near with their mouth and honor me with their lips, while their hearts are far from me, and their fear of me is a commandment taught by men, 14 therefore, behold, I will again do wonderful things with this people, with wonder upon wonder; and the wisdom of their wise men shall perish, and the discernment of their discerning men shall be hidden." 15 Ah, you who hide deep from the LORD your counsel, whose deeds are in the dark, and who say, "Who sees us? Who knows us?" 16 You turn things upside down! Shall the potter be regarded as the clay, that the thing made should say of its maker, "He did not make me"; or the thing formed say of him who formed it, "He has no understanding"? 17 Is it not yet a very little while until Lebanon shall be turned into a fruitful field, and the fruitful field shall be regarded as a forest? 18 In that day the deaf shall hear the words of a book, and out of their gloom and darkness the eyes of the blind shall see. 19 The meek shall obtain fresh joy in the LORD, and the poor among mankind shall exult in the Holy One of Israel. 20 For the ruthless shall come to nothing and the scoffer cease, and all who watch to do evil shall be cut off, 21 who by a word make a man out to be an offender, and lay a snare for him who reproves in the gate, and with an empty plea turn aside him who is in the right. 22 Therefore thus says the LORD, who redeemed Abraham, concerning the house of Jacob: "Jacob shall no more be ashamed, no more shall his face grow pale. 23 For when he sees his children, the work of my hands, in his midst, they will sanctify my name; they will sanctify the Holy One of Jacob and will stand in awe of the God of Israel. 24 And those who go astray in spirit will come to understanding, and those who murmur will accept instruction."**

**29:1, 2, 7 Ariel.** Jerusalem. Fighting and bloodshed will turn Jerusalem into a virtual “altar hearth” (Hebrew *'ari'el*. Similar Hebrew words for the same term are used in Eze 43:15–16. (CSB)

Hbr “hearth of God.” Jerusalem was the location for the altar hearth of Judah, i.e., the place where they made sacrifices to their God. This is a fitting name for Jerusalem because of the chapter’s emphasis on the mistaken religious practices of Judah. (TLSB)

WE SAW in the last chapter how the cross of the godly is depicted with consoling comparisons. In this chapter the prophet goes on to describe the end of the remaining part that is willing to come to its senses and that is not thus plowed and threshed. (Luther)

**29:1 city where David encamped.** He calls this city by the double name, *Ariel, Ariel*, that is, lion. By this name he rebukes the arrogance, presumption, and boasting of those who put much confidence in their temporal kingdom, saying: “Our kingdom is the kingdom of David, it is not like other kingdoms. We have the worship of God, the priesthood, on account of which we are not only not overcome, but we are the conquerors of all others.” Because that people has the most pregnant reasons for its presumption to boast, as I have said above, where Paul went to a great deal of trouble to empty that glory, it is here presented as boasting *Ariel, Ariel*, “lion of God, lion of God.” (Luther)

Some commentators indicate that the term means “lion of God,” and it could mean that. But it could also mean “hearth of God,” that is, the place where the offerings were brought. This meaning seems to be more appropriate here, especially since the term appears again in the second phrase, where the NIV translates it as “altar hearth.” (PBC)

*Add ... round.* Much time has passed since David’s day. (TLSB)

The prophet laughs at their presumption, as if to say: “This is our greatest boast, that you have the highest festivals, sacrifices, ceremonies; you are holy, confident, and undismayed because you rely greatly on these ceremonies and rites of yours.” Thus it is reported that they brought sacrifices in the midst of the destruction of Jerusalem. To such an extent did they rely on their own ceremonies and deeds of righteousness. (Luther)

**29:2 I will distress Ariel – I.** God will do this through foreign armies. (TLSB)

A very brief word showing their devastation, as if to say: “My Ariel, My saints in Jerusalem do not want to hear My Word. Therefore there will be *moaning and lamentation*, that is, Jerusalem will be laid waste and neglected. (Luther)

The city where sacrifices were made will become the actual sacrifice. (TLSB)

**29:3 towers.** Pushed up to the city wall by attackers so they could fight the defenders on the same level. (CSB)

Used by the Assyrians to conquer walled cities. They wheeled large towers to the base of the wall. At the bottom was a battering ram and at top a platform, from which attackers could jump to the top of the wall. (TLSB)

These are very plain words about the destruction of Jerusalem, and it seems that Christ in the Gospel quoted these words from this passage (Luke 19:43). *And I will besiege you with towers.*

He is speaking of the wall and the ramparts of the enemies who are besieging the city. He mentions three disasters: (1) the encirclement; (2) the outer siege-works; (3) the fortification of the enemies, so that they cannot escape in any way. (Luther)

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**29:4 brought low** – It is as if he were saying: “You who are so proudly elated over your kingdom and raise your mouth toward the sky and speak into heaven, that is, so have your own righteousness and your kingdom lifted you up, this will throw you down so low that you will mutter *from the earth*.” So it happens to all the ungodly who refuse to receive the Word but rely on their own resources. These are at last crushed into the dust and the earth, that is, having been deprived of the Word of God, they are submerged in their own traditions. They do not have the seat of Moses (cf. Matt. 23:2) but a pestilential and earthly and exceedingly wretched one. (Luther)

*voice shall come...voice of a ghost* – It is as if he were saying: “They will be completely without the Word of the Lord but will be belly teachers the way a magical spirit is a ventriloquist, who speaks out of his head and for the sake of his stomach.” (Luther)

The dead do not speak; they are silent and powerless. (TLSB)

*from the dust* – That is, your preaching will be low and earthly, as we see the Jewish refugees scarcely whisper their laws. This is the clearest and most dreadful punishment of the ungodly—the destruction of their kingdom and their priesthood, the reduction and destruction of their city, the loss of the Word, and the preaching of their own inventions and dreams. This is a prophecy of the destruction of Jerusalem, in what manner it is to be deprived of its kingdom, priesthood, etc. (Luther)

Parallel descriptions of death. (TLSB)

*whisper*. Used of mediums and spiritists in 8:19. Judah speaks as from the realm of the dead—so much for their covenant with death (see 28:15, 18). (CSB)

**29:5–8** In God’s time, those nations that devastate Jerusalem will be devastated (see 10:5–19; 27:1). The sudden destruction of the enemy resembles that of Assyria’s army in 701 B.C. (see 10:16 and note). (CSB)

**29:5 like small dust** – This is an ambiguous and dark passage, because there seems to be no proper sequence. For if we take it to refer to the destruction of Jerusalem, the rage against the destroyers of Jerusalem follows badly. Jerome thinks that this dust does not refer to destruction but to the abundance and number of the enemies, who are as numerous as dust. This appeals to me too. The meaning would then be: The Jews should not by any chance rely on their number, because they will be crushed by the Romans in far greater numbers, like the countless grains of sand by the sea. Here the multitude denotes the abundance of the Romans who will scatter them. (Luther)

Irony. The Lord's promise to Abraham included a nation whose descendants would be as numerous as the sand on the seashore (Gn 22:17). Here, Israel's enemies are as numerous as fine dust and chaff. (TLSB)

*multitude of the ruthless* – Hence this comparison speaks of the multitude of those who scatter but not of those who are ground down. It refers to the forces of the enemies that cannot be resisted, as we similarly speak of the Turk today, who advances with his army like clouds. (Luther)

*chaff*. Wind-driven chaff is about as weak for resistance as any material can be. (Leupold)

*an instant suddenly* – It will happen soon and suddenly, at that moment “when they say: ‘Peace and security’ ” (1 Thess. 5:3). When they have stood in their supreme boasting, then the destruction of the enemies will come. So the ungodly are always hopelessly lost. Suddenly, “unexpectedly,” “immediately,” not in time, but hopelessly, as all evils threaten their safety, as we read in Job (Job 1:13 f.). (Luther)

**29:6** *visited*. God sees and determines what will happen to a person or group, whether they are under blessing or curse, whether they are placed in battle or rescued from danger. It may indicate His presence to bestow mercy and grace (Ru 1:6; 1Sm 2:21; Jer 29:10). Here, the visit will usher in devastation. (TLSB)

*thunder and earthquake ... windstorm and tempest*. As in Jdg 5:4–5; Ps 18:7–15; Hab 3:3–7. (CSB)

God comes with destruction. (TLSB)

This is an exclamation. In sum: The Lord will visit you with all dangers, thunder, whirlwind, earthquake, great noise, and the flame of a devouring fire. There are different kinds of divine visitation, and God will once visit us with them all. (Luther)

**29:7–8** When the hordes attack Jerusalem (in Isaiah's day, the Assyrians in 701 BC), their plans for victory will be useless, like a deceptive dream. (TLSB)

**29:7** *shall be like a dream* – This text seems to be threatening the Romans, who will have devastated the Jews. I think thus: The prophet is foretelling future disasters of the kingdoms; he is prophesying concerning the rod of Him who strikes: When He has struck the ungodly with this rod, He destroys these people too, as we read in Daniel (Dan. 2:35 ff.). From the iron that crushes all things comes that which is itself finally crushed. Balaam ruined the Jews and was then ruined too. So Rome, though called the eternal city, was at last laid waste also. From these examples it is clear that no rule prevails for long, but God despoils one kingdom by another. He scourges one rascal by another and then throws the whip into the fire. *It shall be like a dream*. All powers, kings, and kingdoms pass away and are unstable. Christ alone endures, and He uses them like a rod. (Luther)

**29:8** *when a hungry man dreams* – The nations will be able to satisfy their lust for conquest as little as a dream can provide a man with the food and drink he craves. (TLSB)

This can be understood in a good sense, as the preceding was understood in a bad sense concerning the assaults on Ariel. But those who want to conquer Mount Zion, Christ and His own, will perish utterly. The adversaries stay hungry and thirsty, because their plot against the

godly is nothing but dreams; for when they think or dream that the heresy has now been driven out, then the Word comes up all the more, and the godly are raised up all the more. The tyrants presume and dream that the godly are very easily destroyed, but Christ leaves them in their dream, and when they awake from it they will find out, just as the hungry dreamer experiences. (Luther)

They had thought it would be an easy matter to conquer Jerusalem, but they find themselves bitterly disappointed. The whole attempt of Assyria upon Jerusalem would be as if it had not been, would be as empty and unreal as the fabric of a dream. The same will finally be true of all the enemies of the real Mount Zion, of the Church of God. But since the people of Jerusalem would not accept the words of the prophet in firm faith, in glad acclaim, therefore he continues with sharp reproof. (Kretzmann)

**29:9–14** Isaiah speaks again of Israel’s spiritual state and warns of the Lord’s impending judgment. (CSB)

**29:9** *be astonished* – The most careful distinction of the prophets would be necessary, because here there should almost be a new chapter or a very large initial letter. “Be stupefied.” Here he speaks about that most wretched blindness of the Jews, who could not read in spite of open books, whose blindness far surpassed the dreams of the Gentiles. *Stupefy yourselves and be in a stupor* should be one word: Be dismayed. Paul seems to have quoted this passage, or rather the Habakkuk passage (Hab. 1:5; Acts 13:41; cf. Acts 28:26 f.) “Be astounded and wonder”—stand aghast! (Luther)

*blind yourselves ... be blind.* Refers to spiritual stupor (see 6:10 and note; cf. 28:1, 7). (CSB)

Become blind. Become mad, foolish, blind, raving, and besotted. This is a bitter concession. On your way in the devil’s name! This is what will happen to you. These words of the prophet are fitting attributes of all apostates and hardened, ungodly people. (Luther)

*stagger* – As drunkards stagger, so the ungodly teachers waver hither and yon, ignorant and unsure. The translators put down six verbs: “Be stupefied, be amazed, waver, stumble, be drunk, stagger.” But there are only four in Hebrew: (1) *Stupefy yourselves and be in a stupor*: They are stupid, they stare at you like cows. (2) “Waver,”<sup>7</sup> or as in chapter six above (Is. 6:10). Be blind,<sup>8</sup> like the dreamers with closed eyes. They see like a chicken. (3) *Be drunk*. (4) “Stagger like totterers.” With these four words he pictures the unfitness of the ungodly for the Word. They are stupid, blinded, bereft of hearing and sight; they are intoxicated with their own ideas. As we say, “It is useless to tell a story to a man who is stone-deaf,” and, “It is useless to philosophize before an ass,” so it is when the ungodly hear the Word. “Be stupefied.” This is not an imperative but a bitter concession, as if to say: “If you will not hear the Word, then be stupid, etc. Go to the devil if you will not have it otherwise.” (Luther)

The prophets and seers lack the ability to see what is happening. It is as if they are drunk, though truly God has restricted them. (TLSB)

**29:10** Quoted in part in Ro 11:8. (CSB)

*a spirit of deep sleep* – Because they “blind” themselves, prophetic preaching will make them totally insensitive to God’s call to repentance. Isaiah was told to expect this reaction to his ministry (6:9–10). (TLSB)

This is their drunkenness, that the Lord pours into them not wine but a spirit, not the Holy Spirit but a spirit of deep sleep. To *pour out* is to give over to a base spirit. Not that God infuses such a spirit, since His Word is good, but that, since the ungodly will not hear it, they are given up to a base mind, as we read in Rom. 1:28. (Luther)

*closed your eyes...covered your heads* – Their abilities are removed. (TLSB)

That is, “When the Lord has poured *a spirit of deep sleep* upon you, then He will close your eyes, so that you cannot see the Word set forth and, because the light has been put out, you can see nothing”—so that they do not see the Gospel, grace, and wonders, and what is most dreadful of all, that the *prophets*, the rulers and spiritual heads, and the *princes*, the temporal lords, see nothing. (Luther)

*seers*. This is another word for prophets. The reference may be to the professional prophets or even perhaps to all prophets, good or bad. They will be denied any guiding visions that might have helped the people in the impending emergency. (Leupold)

**29:11** *vision*. † Because of their hardness of heart, unbelieving Israelites will not be able to understand the vision described by the prophet. (CSB)

*a book that is sealed*. A prose explanation of the poetry of vv 9–10. Because Judah’s actions deeply offended the Lord, He will no longer allow Judah to see or understand what He is doing. (TLSB)

**29:12** *I cannot read* – This sealed and closed book benefits neither the reader nor the nonreader. This shows that the fruit of ungodliness is that neither readers nor nonreaders can understand. Paul attacks this in 2 Cor. 3:7 and 4:3, where he speaks of Moses’ veil, which is not on Moses but on the face of the people and on their heart. This is that veil and sealed book. (Luther)

**29:13** Quoted in part by Jesus to show the hypocrisy of the Pharisees (Mt 15:8–9). (CSB)

*This people*. Not “my people” (cf. 8:6, 11–12; Jer 14:10–11; Hag 1:2). (CSB)

*draw near with their mouth* – Christ cites this passage in Matt. 15:8, where He adds the word “in vain.” With this single word He embraces this whole chapter and every attempt of the ungodly, who have zealously crucified themselves with their labors, who exercise themselves with vigils, “who draw near to Me in order to obtain Me,” and yet they are blinded. Why? Because they are hypocrites and self-righteous. *Draw near* properly refers to the state of mind of those who are externally zealous and glittering in appearance and boast that they are next to Christ. But they “draw near to Me” in this way that “they honor Me with their mouth and lips.” (Luther)

Jesus quoted this verse to expose the hypocritical recitation of religious formulas. (TLSB)

*commandment taught by men* – Where people have once forsaken the Word, it is inevitable that tradition will soon follow; or there is opinion, that is, error, on the part of those who erect their own idols according to their own ideas, and then error soon follows. Meanwhile, however, they always have their supreme boasting, also for these; for he says here “their fear.” (Luther)

**29:14** Quoted in part in 1Co 1:19. (CSB)

*wonder upon wonder.* He who showed them wonders in the exodus (see Ex 15:11; Ps 78:12) will now show them wonders in judgment. (CSB)

Miracles and signs of God's blessings. (TLSB)

*wisdom ... shall perish.* Paul cites the second half of this verse in order to demonstrate the folly of the world's wisdom. In Isaiah's day—when faced with the approaching Assyrian army—the common wisdom was to form an alliance with Egypt (30:1–3), to rely on their horses, the multitude of their chariots, and in the great strength of their horsemen (31:1) TLSB)

This is the marvel of divine wrath, that these ungodly people believe nothing and are not persuaded by us, accepting nothing beyond their own security and replying to our admonitions: "If you get to heaven before me, do not dust out my eyes." Thus you see that they have no wisdom, no faith and understanding, no discernment of Scripture and the Word. The wise men are those who know the rule and analogy of faith. The understanding ones are those who test doctrines and adjudicate them by a keen judgment, those who in fear test all things according to the analogy of faith. The ungodly lack these gifts and have no understanding or faith but always snore away in their own smugness. Always the heart has remained the same. Therefore they remain in their dream, possessing nothing of faith or of love, because they are neither wise nor understanding. And when they will be most wise, they will be most ungodly; and when they want to be most understanding, they are the most stupid. This is so because they do not have the Word but their own traditions. (Luther)

**29:15** *ah.* A new woe begins. (CSB)

Isaiah pronounces a woe, or death lament, on those who think they can hide their plans from the Lord. (TLSB)

*deeds are in the dark.* Perhaps the alliance between Ahaz and Assyria or between Hezekiah and Egypt (see 30:1–2). (CSB)

We have already heard about the ungodliness of these people and about the punishment for it, once the pretense of wisdom and understanding has been left behind and the truth of the matter has been brought in. Now such people begin to defend themselves and hide from the Lord. How can they hide from the Lord? I answer: He is speaking in the manner and from the point of view of the ungodly, who say: "I am not afraid of your Lord, whom you preach, for He does not see me." In other words, "Dear Isaiah, I have no fear of your God; He will not scald a finger for me." Psalm 14:1 describes it more fully: "The fool says in his heart, 'There is no God.' " "As for us, let us do our works; God will not notice those people." Psalm 10:11 reports: "He thinks in his heart, 'God has forgotten, He has hidden His face, He will never see it.' " Just so our adversaries all say that there is a God; but when we proclaim the true God to them, they do not want to accept Him but prefer to worship their own. They do not want the evangelical God, and so they have their own God and keep our true God hidden. They hide Him with their teaching, their good intention, and their divine obedience, in whatever manner a man can cheat. (Luther)

*Who sees us?* They think they are not seen by God, because they do everything in the pretense and appearance of godliness in the opinion that God does not see. They are censured by the prophets, who reject their hypocrisy. It is as if he were saying: "Who told you that our works are evil? How do you know? Who has shown you anything more upright than us? You think that you alone are wiser than we are."

**29:16** *upside down!* They usurp God's place.(TLSB)

*potter*. Imagery that dates back to the account of God forming Adam (Gn 2:7). For the clay to command the potter turns things upside down, making the creature the Creator (cf Is 41:25; 45:9; 64:8). (TLSB)

Quoted in part in Ro 9:20. Cf. the creation of Adam in Ge 2:7; also cf. Isa 10:15. (CSB)

I tell you that this your mask and godliness is perverted and prove it by the following comparisons: O you fools, do you think you are deceiving God? No, no, as the product cannot hide from the potter, so you cannot hide from God the Maker. He will see your ungodliness, however much you may do it with the appearance of godliness. (Luther)

**29:17–24** Another sudden shift to the theme of redemption, as in 28:5–8. (CSB)

**29:17** *Lebanon*. Perhaps symbolic of Assyria (see 10:34). The forests of Lebanon were unequaled (see 2:13), so “fertile field” represents a lesser status (see 32:15). (CSB)

Soon Lebanon will be humiliated (2:13; 10:34; 37:24). Illustrates the coming divine reversal, when the exalted will be humbled and the humble will be exalted. (TLSB)

I tell you that this your mask and godliness is perverted and prove it by the following comparisons: O you fools, do you think you are deceiving God? No, no, as the product cannot hide from the potter, so you cannot hide from God the Maker. He will see your ungodliness, however much you may do it with the appearance of godliness. (Luther)

*fruitful field...as a forest* – That is: “I will change things by a wonderful change, so that the Jewish people is not a people and the Gentiles, who are not a people, are a people, as a field is physically changed into a forest and a forest into a field.” (Luther)

What seems impressive among the nations will be sharply reduced in stature; what looks unimpressive will be far more highly esteemed. All this implies the eschatological future. (Leupold)

**29:18–19** Jesus quotes this as evidence of His ministry. (TLSB)

**29:18** *In that day*.† Beyond the day of destruction lies the day of restoration. (CSB)

*deaf shall hear ... blind shall see*.† Linked with the Messianic age in 35:5; cf. Mt 4:16; Jn 9:39. (CSB)

That is, the nations that seem *deaf shall hear the words of a book*, a book that is sealed to the blind Jews. “As Christ says in John 9:39: ‘For judgment I came into this world, that those who do not see may see, and that those who see may become blind,’ so you, presumptuous hearers, will be deaf; and the deaf and ignorant, who do not think that they hear, these will hear. Thus the prophet fights against the stubbornness of the ignorant, as the Jews, who boast of their wisdom and of the fact that they hear a great deal, do not hear. The deaf Gentiles, however, who claim nothing for themselves, these hear *the words of a book*, that is, the Scripture. So in our time the Gospel is heard by those who acknowledge their error. (Luther)

**29:19 meek.** The Hebrew word עֲנִיָּוָה means wretched, afflicted, and extremely unfortunate. It does not, strictly, mean *meek*. From such all boasting and bragging about works and merits has been removed, and they boast only in the Lord. These very people accept the Gospel, saying: “Although I am poor, wretched, and lost, Christ is nevertheless my rich man and my Savior.” So it always follows that such people have tribulation in the world, but they have peace before God the Father. These are the עֲנִיָּוָה, that is, the poor. The afflicted in spirit, those who upon self-examination cry out that they are poor and afflicted—these alone boast of the glory, power, and riches of the Lord, not of their own resources, as Is. 9:3 says, that the ungodly do not rejoice in the Lord, but only the wretched and afflicted glory in Him. Therefore this text drives out all merits and every reliance on our righteousness. (Luther)

*fresh.* They will experience new things that bring them joy. (TLSB)

*Holy One of Israel.* Isaiah loves this term for God. Isaiah encountered this Holy One of Israel in the temple when the doorposts shook and the angels sang, “Holy, holy, holy is the Lord Almighty” (6:3). It is a miracle of God’s power that sinful human hearts are turned from sin and rebellion against the Lord to faith, love, and joy in the Lord. This miracle occurs through the means of grace – the gospel. (PBC)

**29:20–21** The proud people described in greater detail. They deprive the poor and innocent of justice. The prophet addresses this perversion of the Law (e.g., 1:17; 5:7–8). (TLSB)

**29:20 ruthless.** When the tyrant will have come to naught, etc. By the light of the Gospel men learn to trust in Christ alone, when they have been liberated from the tyrants of their souls and have been made subject to their Shepherd, Christ. This was done in the time of the apostles when the synagogue was repudiated and the church came into being. רָעָה properly means to be terrible, and from it is derived the verbal noun רָעָה, which means tyrant. Thus Ps. 10:15 and Ps. 37:35 refer to the ungodly man who is exalted. (Luther)

*scoffer.* That is, the mockers and despisers of the Word continue, smug in their tyranny; *they watch to do evil.* In Hebrew עָמַל means toil and hard effort and fittingly is applied to our deeds of righteousness, toil that only makes those who rely on it sad and annoyed. (Luther)

**29:21 by a word make a man out to be an offender** – False testimony or judgment wrongly convicts the helpless. (TLSB)

That is, through the preaching of a Word, as if the ungodly were saying: “Do you, prophet, say that we are the authors of sin though we zealously preach God’s Law to the people?” He answers: “It is through the Word that you lead the people astray.” (Luther)

*turn aside he is in the right.* They oppress anyone who testifies against them. (TLSB)

**29:22 redeemed.** Normally used of the deliverance of Israel from Egypt (see Ex 6:6; 15:13). Cf. 43:1, 3, 14. But Abraham also had an “exodus” out of a pagan world (see Ge 12:1; Jos 24:2–3, 14–15). (CSB)

Abraham’s redemption was his “exodus” from his homeland, away from its idols and false gods (Jsh 24:2). The Lord brought him out of Ur of the Chaldeans to give him the Promised Land (Gn 15:7). In like manner, the Lord brought Israel out of Egypt to give them the same land (cf Ex 20:1–2). Exodus imagery runs throughout Is (e.g., Is 12:2; 43:16–17). (TLSB)

When those tyrants have been rooted out, you Will see the lowly and the poor rejoice and dance for joy, then you will see them sanctified. For Jacob will have the same God as Abraham, while those ungodly people set up a god different from the God of Abraham, as our sects invent another god for themselves. (Luther)

*be ashamed.* This is the greatest comfort of the godly. It is as if he were saying: “Until now, while the ungodly teachers were in control, there was nothing but confusion, sadness, and constant fear. But now that Christ the Shepherd and the Gospel have been revealed and the ungodly have been rooted out, we stand justified and have peace with God in our hearts through Him, as Paul exquisitely depicts that glory and joy in Rom. 5:1. (Luther)

*grow pale.* From fear of the enemy. (CSB)

In fear of enemies. (TLSB)

**29:23** *sees his children.* † Cf. 49:20–21; 54:1–2. Restoration from exile may be in view, or this verse may refer also to spiritual Israel, the NT church. See 53:10. (CSB)

*children, the work of my hands.* See 45:11 (cf. Eph 2:10). (CSB)

When they have seen many deriving benefit and edification from this very fruit of the Gospel, they will see many becoming children of Jacob, who are *the work of My hands*. For faith is God’s work alone and is given to those whom God draws and teaches. Thus when they see children growing through the Word and faith, then they will give thanks to God the Savior, who brings many to the faith of Jacob. (Luther)

*stand in awe.* See 8:13. Isaiah’s contemporaries showed little respect for the Lord. (CSB)

They will honor God by living in His ways. Cf Ex 20:7. (TLSB)

Who will be their true עֲבָדָיו. This is the worship of the New Testament: to worship, to sanctify, to fear, to love, etc. (Luther)

**29:24** *astray in spirit.* See 19:14. (CSB)

Some who drifted from faith will return. (TLSB)

That is, although the ungodly always resist, yet some of them, too, will be seized, who will yield to the Gospel. So today there are some who break away from the papists and schismatics, people who *err in spirit* and are immersed in a spirit of error, but they will learn understanding at last together with the ability to judge doctrine, after they have forsaken their error. Above, the prophet spoke of wisdom and understanding. Wisdom is the very knowledge of God, of which also the ungodly boast. But they do not possess understanding, they do not promote darkness in spite of spiritual discernment. They do not have a prompt insight since they lack understanding. To understand means to have a clear insight. And lest they fall into all kinds of doctrine without understanding, the Word is preached to them so long as they need understanding. (Luther)

Some who spoke against God or engaged in other religious practices will seek God’s truth. (TLSB)

*come to understanding.* לְקַח means instruction and knowledge. From this is derived the name Luke, that is, “teacher.” Here he calls them “murmurers.” Those who appear to be the wisest teachers will become murmurers. Because they speak earthly things out of their own head, they freely accept teaching. So you see the fruit of the Word, that teachers who were puffed up by their own opinions become disciples and hearers. For such people are דַּבְּדָבָר, talkative, more inclined to speaking than to listening. The Gospel will convert some of them. (Luther)

**Ch 29** The visitation of the Lord will bring death and destruction to Jerusalem. Yet the Lord promises to do wonderful things with His people. God desires genuine repentance, not hypocrisy. God has accomplished wonderful things for us through the gracious visitation of His Son in our human flesh. In Jesus’ death and resurrection, God has turned the world upside down and removed our shame. • “Create in me a clean heart, O God, and renew a right spirit within me” (Ps 51:10). Amen. (TLSB)