

**The Coming Great Reset
The Ultimate Social Justice Warrior
Isaiah 29:17–24**

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The idea of a coming reset is not anything new. We read and see news sources talking about a great reset needed worldwide as a result of the pandemic. The World Economic Forum has promulgated a basic framework that lays out Man's solutions to some of the problems caused by sin in the world. The Beast will further expand on that and require a single currency tied to some type of biometric mark. This is not the reset that YAHWEH has in store for the world. Isaiah begins the details for us here in chapter 29.

For decades, Progressives have attempted to use climate change to justify liberal policy changes. But their latest attempt – a new proposal called the “Great Reset” – is the most ambitious and radical plan the world has seen in more than a generation.

At a virtual meeting earlier in June hosted by the World Economic Forum, some of the planet's most powerful business leaders, government officials and activists announced a proposal to “reset” the global economy. Instead of traditional capitalism, the high-profile group said the world should adopt more socialistic policies, such as wealth taxes, additional regulations and massive Green New Deal-like government programs. (Haskins 2020)

A reset is indeed coming.

Here in Isaiah 29, we also see a coming great reset, but this is one that will make the one proposed by the World Economic Forum <https://www.weforum.org/agenda/2020/06/now-is-the-time-for-a-great-reset/> look like no change at all.

This reset is based on the Messiah taking over the rule and reign of planet Earth. The great reset is coming very soon.

So far in Isaiah 28 and 29 it has been all bad news all the time. We have experienced bad news for Ephraim, the Northern Kingdom. Now toast. Then the bad news was turned around and it was about Jerusalem and Judah. This continued into chapter 29 where it has been more bad news for Jerusalem and Judah.

Now, it is good news. The coming Great Reset is nearly here. Finally.

We have seen how Judah had blinded themselves to the word of God. In fact, we see them referred to as scoffers which is a strong Old Testament term reserved for unbelievers. Judah believes they have resolved their problems they have geopolitically. Hardly.

YAHWEH is letting them know they have only made things worse. Judgment is coming and things are so bad in Judah that only Messiah can resolve the problems for them. But their time is about up. YAHWEH is about to engage in His alien work of judgment and on His people. And this is not just for the near future, but extends out, due to unbelief, to the end of the age. There is always a remnant that believes throughout the ages, but for the bulk of His people, they do not believe His promises or obey His word. They are faithless followers.

They no longer see or hear. So, we read of coming judgment on Jerusalem and this is judgment that also points to the future.

Isaiah has already discussed what is coming at the end of the age and how the remnant would be brought very low. At their lowest point, when there is no way out, the remnant of the nation as one will turn to Messiah and ask for Him to save them, and He does.

When the promised Cornerstone moves on their behalf, the enemy is eliminated as if they were a dream. There will be a preview of coming events with the Assyrian army soon, but Isaiah is pointing to that point in time that Zechariah talks of in Zechariah 14:3–15 and John refers to in Revelation 19:11–19.

Now Isaiah moves to the great reset of King Messiah.

Isaiah 29:17–18

“Is it not yet just a little while Before Lebanon will be turned into a fertile field, And the fertile field will be considered as a forest? On that day the deaf will hear words of a book, And out of their gloom and darkness the eyes of the blind will see.” (NASB95)

We fail to see history the same way that the Lord sees history. We are not eternal, so we struggle with His attributes. One of those is His being omnitemporal. He is in all time at the same time. He knows the beginning from the end and His perception of the passing of time is not the same as ours. He is eternal and has always existed and always shall. There has never been a time when He did not exist. He created time.

Given a dynamic theory of time, it follows from God’s creative activity in the temporal world and his complete knowledge of it that God is temporal. God quite literally exists now. Since God never begins to exist nor ever ceases to exist, it follows that God is omnitemporal. He exists at every time that ever exists. This might seem to imply that God has existed for infinite time in the past and will exist for infinite time in the future. But what if the temporal world has not always existed? According to the Christian doctrine of creation, the world is not infinite in the past but was brought into being out of nothing a finite time ago. Did time itself also have a beginning? Did God exist literally before creation, or is he timeless without the world? (Craig 2001, 153)

This idea was part of the topic Peter covered in his discussion about the coming of Jesus Christ. He wanted to let those of us living in these last days know that the issue of not seeing time in the same lens that God does would become a much worse problem in the last days.

In Peter’s comments, we see why there continues to be attacks on the Flood as well as Creation. Anything that challenges a Biblical worldview is ok these days. Our generation is deep into uniformitarianism. What is that?

The hypothesis that the earth is billions of years old is rooted in the unbiblical premise that what is happening now is just what has always happened. This idea is known as uniformitarianism. It is the theory that natural and geological phenomena are for the most part the results of forces that have operated continuously, with uniformity, and without interruption, over billions and billions of years. Uniformitarians assume that the forces at work in nature are essentially fixed and constant. Scientists who hold this view explain nearly all geological phenomena in terms of processes that are still occurring. (MacArthur 2001, 50)

Peter lays out the following:

2 Peter 3:3–9

*“Above all, understand this: In the last days **blatant scoffers** will come, being propelled by their own evil urges and saying, “Where is his promised return? For ever since our ancestors died, all things have continued as they were from the beginning of creation.” For they deliberately suppress this fact, that by the word of God heavens existed long ago and an earth was formed out of water and by means of water. Through these things the world existing at that time was destroyed when it was deluged with water. But by the same word the present heavens and earth have been reserved for fire, by being kept for the day of judgment and destruction of the ungodly. Now, dear friends, do not let this one thing escape your notice, that **a single day is like a thousand years with the Lord and a thousand years are like a single day.** The Lord is not slow concerning his promise, as some regard slowness, but is being patient toward you, because he does not wish for any to perish but for all to come to repentance.” (NET)*

Recall from Genesis 2:16–17 where God said about what would happen if there was a failure to obey: *“And the LORD God commanded the man, saying, “You may surely eat of every tree of the garden, but of the tree of the knowledge of good and evil you shall not eat, for **in the day that you eat of it you shall surely die.**”” (ESV)*

Genesis 5:5

“Thus all the days that Adam lived were 930 years, and he died.” (ESV)

In God’s view, Adam died spiritually at the moment he disobeyed, and physically within a day. So when we see God state through Isaiah the rhetorical question, “Is it not yet just a little while...” it is His perspective, not ours being reflected. Some of those listening understand, thanks to Isaiah, that change is coming. “The expectation that there is to be a radical change in the near future seems to have been a concept known to the hearers. The prophet can expect that many of them will be in heartfelt agreement. But there were also circles within which he would have had to arouse such a hope.” (Wildberger 2002, 110)

A believer who is listening to Isaiah who has also heard his other prophetic statements concerning the changes that are coming would be excited. Once again there is a certainty to the coming events. From the eternal perspective, it is all going to happen in **a little while**. There is an expectation of Jerusalem being the central focus and coming battles plus an appearance of Messiah to save them. But there is much more taking place than just that.

YAHWEH’s intent since Genesis has been to have His creation reside with Him. Eden was that expression and since the Fall in Genesis 3, it has been all about Man trying to do Eden their way versus God and His plans to do the same. One guess as to which way everything ends.

Isaiah 29:17

“Is it not yet just a little while Before Lebanon will be turned into a fertile field, And the fertile field will be considered as a forest?” (NASB95)

Connected with the return of Messiah are significant upheavals in nature. At the same time, with Messiah now ruling from Jerusalem, there will also be significant upheavals in government, but the focus here is on nature. Creation has been waiting for this day.

Lebanon today is not anywhere near what is being reflected here as a significant change that will come about when Messiah arrives on the scene.

Romans 8:19–23

“For the anxious longing of the creation waits eagerly for the revealing of the sons of God. For the creation was subjected to futility, not willingly, but because of Him who subjected it, in hope that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God. For we know that the whole creation groans and suffers the pains of childbirth together until now. And not only this, but also we ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for our adoption as sons, the redemption of our body.” (NASB95)



(Riddle, Cedar of Lebanon 2012)



(Riddle, Lebanon Mountains from Beqa between Baalbek and Rayak 2012)

In a little while Lebanon will turn aside from what it now is and become a paradise. It will be turned into a Carmel, i.e., its opposite. The word karmel indicates a fertile ground in which plants and trees can grow in abundance. Lebanon of course designates the mountainous wild country. In a little while the mountainous country will be turned into a fruitful field that brings forth abundantly for the benefit of man. On the other hand, the fruitful field will be reckoned as the forest itself. There will be no distinction made between forest and garden. (Young 1969, 325)

As we have seen in our study of Ezekiel and Revelation, when Jesus Christ returns to this planet, the terraforming that began during the Tribulation is completed. The Lord is doing as was originally pictured for us in the book of Joshua. He is kicking the usurper out of the land. In this case, it is those who are following the prince of the power of the air as well as the one they have been following. Here in the seventh bowl judgment, we see some of what to expect.

Revelation 16:17–21

“Then the seventh angel poured out his bowl upon the air, and a loud voice came out of the temple from the throne, saying, ‘It is done.’ And there were flashes of lightning and sounds and peals of thunder; and there was a great earthquake, such as there had not been since man came to be upon the earth, so great an earthquake was it, and so mighty. The great city was split into three parts, and the cities of the nations fell. Babylon the great was remembered before God, to give her the cup of the wine of His fierce wrath. And every island fled away, and the mountains were not found. And huge hailstones, about one hundred pounds each, came down from heaven upon men; and men blasphemed God because of the plague of the hail, because its plague was extremely severe.” (NASB95)

Zechariah 14:4

“In that day His feet will stand on the Mount of Olives, which is in front of Jerusalem on the east; and the Mount of Olives will be split in its middle from east to west by a very large valley, so that half of the mountain will move toward the north and the other half toward the south.” (NASB95)

There is more to this imagery being used by Isaiah than just massive changes to the surface of the planet.

He will also use this imagery in Isaiah 32:15 to talk about this same period we are looking forward to. He also includes the pouring out of the Holy Spirit as well. *“Until the Spirit is poured out upon us from on high, And the wilderness becomes a fertile field, And the fertile field is considered as a forest.” (Isaiah 32:15, NASB95)*

This is a reversal for His people and for the planet. As we look at verse 18, it becomes obvious that Isaiah is talking about the pouring forth of the Holy Spirit as well upon the people.

And once again the major buzzword phrase is being used by Isaiah to let us know exactly when this is all happening.

Isaiah 29:18

“On that day the deaf will hear words of a book, And out of their gloom and darkness the eyes of the blind will see.” (NASB95)

Yes, all those who are disabled will be healed but this also considers all of us who are spiritually impaired before we come to Jesus Christ. Today, when a believer trusts in the Lord, the Holy Spirit comes into the believer immediately to dwell forever (John 14:16–18.) Because of the Spirit, we can now hear and see. This also responds to an earlier related problem.

Those who were incapable of seeing due to blinding themselves through unbelief and apostasy (verse 9) found that the word would not speak to them (verse 12.) Now they can see and hear.

Ephesians 5:6–13

“Don’t be fooled by those who try to excuse these sins, for the anger of God will fall on all who disobey him. Don’t participate in the things these people do. For once you were full of darkness, but now you have light from the Lord. So live as people of light! For this light within you produces only what is good and right and true. Carefully determine what pleases the Lord. Take no part in the worthless deeds of evil and darkness; instead, expose them. It is shameful even to talk about the things that ungodly people do in secret. But their evil intentions will be exposed when the light shines on them,” (NLT)

For the nation, this is a promise ending a condition that they had suffered from for a long time.

Deuteronomy 29:2–4

“And Moses summoned all Israel and said to them: “You have seen all that the LORD did before your eyes in the land of Egypt, to Pharaoh and to all his servants and to all his land, the great trials that your eyes saw, the signs, and those great wonders. But to this day the LORD has not given you a heart to understand or eyes to see or ears to hear.” (ESV)

That all ends. As Peter stated in his sermon in Acts 2, the pouring forth of God’s spirit has begun, but the ultimate act is still pending.

Joel 2:28–29

“And it shall come to pass afterward, that I will pour out my Spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions. Even on the male and female servants in those days I will pour out my Spirit.” (ESV)

Romans 11:25–27

“For I do not want you, brethren, to be uninformed of this mystery—so that you will not be wise in your own estimation—that a partial hardening has happened to Israel until the fullness of the Gentiles has come in; and so all Israel will be saved; just as it is written, “THE DELIVERER WILL COME FROM ZION, HE WILL REMOVE UNGODLINESS FROM JACOB.” “THIS IS MY COVENANT WITH THEM, WHEN I TAKE AWAY THEIR SINS.”” (NASB95)

Isaiah 29:19

“The afflicted also will increase their gladness in the LORD, And the needy of mankind will rejoice in the Holy One of Israel.” (NASB95)

The Hebrew word translated as afflicted in the NASB is עֲנָוִים (anawim.) This word means “poor, afflicted, humble, meek...” (Brown, Driver and Briggs 1977, 776)

In other words, those who have humbled themselves before the Lord those who are meek are being discussed here. Jesus talked about this group in Matthew 5. *“Blessed are the meek, for they shall inherit the earth.” (Matthew 5:5, ESV)*

Here in Isaiah 29:19, the meek have inherited the earth. It is now a done deal. They *“...will increase their gladness in the Lord.”* The meek and the needy are terms for God’s people.

The blind-deaf-meek-needy are in their present state because of the tyrant-scoffer-evildoer. (Brueggemann 1998, 238)

The great reset has taken place, the roles have been reversed, only the tyrant-scoffer-evildoer is nowhere to be seen.

Isaiah 29:20–21

“For the ruthless will come to an end and the scorner will be finished, Indeed all who are intent on doing evil will be cut off; Who cause a person to be indicted by a word, And ensnare him who adjudicates at the gate, And defraud the one in the right with meaningless arguments.” (NASB95)

The reason for the deaf hearing, the blind seeing, the meek and needy rejoicing is because Messiah is on the throne and He has reversed the curse and the rules have now all changed. This rule change is reflected here in verses 20 & 21.

We saw the end of the ruthless back in verse 5. *“But the multitude of your enemies will become like fine dust, And the multitude of the ruthless ones like the chaff which blows away; And it will happen instantly, suddenly.” (Isaiah 29:5, NASB95)* They are gone...forever.

With the reset comes a change in the nations that once had a reputation for being ruthless. There are some who survive who fed armies to the beast. China, Russia, North Korea, Iran, Europe, others and we see this. *“Therefore a strong people will glorify You; Cities of ruthless nations will revere You.” (Isaiah 25:3, NASB95)*

Then there is the scorner, also known as the scoffer.

As we have seen, that is a term for someone who is not a believer. The rule and reign of Messiah will simply not allow anyone like that to remain in the fabric of society. They are gone. Why?

Revelation 19:15

“From his mouth extends a sharp sword, so that with it he can strike the nations. He will rule them with an iron rod, and he stomps the winepress of the furious wrath of God, the All-Powerful.” (NET)

“...Indeed all who are intent on doing evil will be cut off;” (Isaiah 29:20b, NASB95)

That can be a shocking statement for many here in the 21st century. How can a loving God deal out judgment to include the total elimination of certain types of people. Actually, He has been talking about this reset for a very long time.

Biblical prophecy does not deal with the origin of evil but it does deal with the end of evil. Wickedness will not prevail and evil people will be punished and will not “get away with murder.” It is clear that evil and evildoers will be removed from life that will be experienced forever in God’s eternal kingdom. (Benware 2008, 487)

2 Peter 3:10–13

“But the day of the Lord will come like a thief, in which the heavens will pass away with a roar and the elements will be destroyed with intense heat, and the earth and its works will be burned up. Since all these things are to be destroyed in this way, what sort of people ought you to be in holy conduct and godliness, looking for and hastening the coming of the day of God, because of which the heavens will be destroyed by burning, and the elements will melt with intense heat! But according to His promise we are looking for new heavens and a new earth, in which righteousness dwells.” (NASB95)

Psalms 37:7–11

“Wait patiently for the LORD! Wait confidently for him! Do not fret over the apparent success of a sinner, a man who carries out wicked schemes! Do not be angry and frustrated! Do not fret! That only leads to trouble! Wicked men will be wiped out, but those who rely on the LORD are the ones who will possess the land. Evil men will soon disappear; you will stare at the spot where they once were, but they will be gone. But the oppressed will possess the land and enjoy great prosperity.” (NET)

That day has finally arrived, and we are reading about the impact of it here in Isaiah 29:20

Isaiah 29:21

“Who cause a person to be indicted by a word, And ensnare him who adjudicates at the gate, And defraud the one in the right with meaningless arguments.” (NASB95)

To make sure that we understand just who it is that is being cut off, Isaiah gives some of the characteristics of rulers and leaders who will no longer be around. Yes, this sounds like many in power today.

Those who take something you say totally out of context and then turn it around on you to destroy you...gone.

The politician who takes a soundbite and turns it into an indictment of how intolerant and hateful you are...gone.

The leader or businessman who goes out of their way to twist the truth simply because the one who has made the statement originally has integrity. *“They have hated those who are presenting their cases in court, detesting the one who speaks truthfully.” (Amos 5:10, ISV)*

My favorite, the end of being defrauded, lied about and slandered by those who make meaningless arguments about you or what it is you stand for.

The end of meaningless persecution.

In other words, “those in political and judicial authority who are ever on the alert for ways to use their power to prey on the innocent (cf. esp. Jer. 5:6, where the verb is applied to the leopard watching its prey). This predation is described in three ways. First, he uses false testimony to make an innocent man appear guilty (elsewhere the verb means “to cause to sin,” but here the context makes it clear that the sense is “to cause him to be a sinner” [in the official sense!]). Second, when someone comes before the elders sitting in the city gate to plead a case, this person is there to trip up the supplicant in legal niceties (cf. Exod. 23:6; Amos 5:12; Mal. 3:5). Third, they use clouds of empty platitudes and verbosity to confuse the issue so that the genuinely righteous person is made to appear otherwise (“put down”).” (Oswalt 1986, 539)

So, let’s recap what it is that YAHWEH will do very soon when Messiah returns:

1. Massive agricultural shifts, v.17b,
2. The deaf literally and spiritually shall hear, v.18a
3. The blind literally and spiritually shall see, v.18b
4. Believers, the meek, shall be glad in the LORD, v.19a
5. Believers, the needy, shall rejoice in the Holy One of Israel, v.19b
6. The ruthless are toast, v.20a
7. Scorners and scoffers are also toast, v.20b
8. Everyone intent on doing evil is toast, v.20b
9. The Great Reset changes everything, vv.21-24

Isaiah 29:22–23

“Therefore thus says the LORD, who redeemed Abraham, concerning the house of Jacob: “Jacob shall not now be ashamed, nor shall his face now turn pale; But when he sees his children, the work of My hands, in his midst, They will sanctify My name; Indeed, they will sanctify the Holy One of Jacob And will stand in awe of the God of Israel.” (NASB95)

Isaiah now sums up what he has been covering. This is the Lord who is doing the talking. He starts with the primary reason He is still dealing with the Jew; promises were made.

The Lord is the one who redeemed Abraham. Nowhere else in the Bible is that said of Abraham, only here. The Hebrew word used for redeemed is פָּדָה (padah) – “ransom...1. for an assessed price...2. from violence and death...3. God subject (underlying thought of payment)” (Brown, Driver and Briggs 1977, 804)

There is an allusion to Abraham being delivered in the blessing of Jacob to Joseph’s children. The NASB uses the term redeemed but the Hebrew word there is גָּאֵל (goel) which can also mean redeemed but is better translated as delivered.

Both verbs are essentially 'price-paying' in their meaning but can have a general sense of 'looking after', like our expression 'to bail someone out'. The reference to Abraham is emphatic in the Hebrew, with the implication 'Would the Lord have made such a caring start with Abraham if he did not intend to complete what he began?' (Motyer 1999, 217)

YAHWEH Himself is the One who paid the price for Abraham. Abraham knew that was going to be the case when he and Isaac went up Mount Moriah.

Genesis 22:7-8

"Isaac said to his father Abraham, "My father?" "What is it, my son?" he replied. "Here is the fire and the wood," Isaac said, "but where is the lamb for the burnt offering?" "God will provide for himself the lamb for the burnt offering, my son," Abraham replied. The two of them continued on together." (NET)

Abraham was being obedient to what YAHWEH had requested showing he would not withhold his only son, the son of promise, from God and when commanded to sacrifice him was freely willing to do so. This is a picture of what God the Father did for us.

John 3:16-18

"For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life. For God did not send the Son into the world to judge the world, but that the world might be saved through Him. He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God." (NASB95)

What YAHWEH, the one who purchased Abraham from idolatry is saying, is for the house of Jacob. By putting those two names together, God is letting the people know He is doing this because of promises made to them by Him.

God is the one who redeemed Abraham, he was removed from a life that was steeped in idolatry. After divorcing the nations, God chose him and later saved him (Genesis 15:6) to be a people for Himself.

Deuteronomy 32:8-9

"When the Most High gave to the nations their inheritance, when he divided mankind, he fixed the borders of the peoples according to the number of the sons of God. But the LORD's portion is his people, Jacob his allotted heritage." (ESV)

Let's consider for a moment just how awesome this truly is. Abraham was not looking for God, God called Him specifically and made promises to him if he was obedient to what God told him. (Genesis 12:1-3)

This message is not only for Judah, but also for Ephraim, the Northern Kingdom which is already gone into exile.

The title of God "He that redeemed Abraham" carries back their thoughts to the original promise and covenant. (Birks 1878, 150)

And then we see Jacob, not his changed name of Israel given to him after a whole night of wrestling with God, Jacob. He is looking over his offspring remnant in the Messianic age.

Significantly, God addresses His people as Jacob in this promise of restoration. The name Jacob, given to the father of the 12 tribes, is not complimentary. It has the idea of a "con-man" or a "trickster." Anyone who is really a Jacob, has good reason to be ashamed, but when God restores His people, even the "Jacobs" shall not now be ashamed. (Guzik 2000, Is 29:22-24)

This con man, thief and crook was changed because of YAHWEH. His name was changed to Israel, one that prevails with God. If God can change him, He can change anyone.

Isaiah 29:23

“But when he sees his children, the work of My hands, in his midst, They will sanctify My name; Indeed, they will sanctify the Holy One of Jacob And will stand in awe of the God of Israel.” (NASB95)

The Lord would halt the downward course of the history of Jacob’s family, and transform them. The Israelites would at last confess their God as holy and acknowledge His holiness as central in their lives. They would be fruitful rather than barren. (Constable 2003, Is 29:23)

The remnant is there, as well as those being born and growing up in the kingdom in Israel.

The point here would be that instead of being disgraced by its barrenness, the house of Jacob would be wonderfully fruitful, a condition provoking admiration on all sides.

The response of Jacob will be to sanctify the name of the Holy One. (Oswalt 1986, 541)

The text here is all about the rejoined nation of the Northern and Southern Kingdoms as one again in the Kingdom age. But consider this too, Gentiles have been grafted in as Paul puts it in Romans 11.

Romans 11:17–18

“But some of these branches from Abraham’s tree—some of the people of Israel—have been broken off. And you Gentiles, who were branches from a wild olive tree, have been grafted in. So now you also receive the blessing God has promised Abraham and his children, sharing in the rich nourishment from the root of God’s special olive tree. But you must not brag about being grafted in to replace the branches that were broken off. You are just a branch, not the root.” (NLT)

By the divine adoptive process Gentiles would become part of the family of God, the house of Jacob. All the true members of the house of Jacob would stand in awe of “the Holy one of Jacob” as they witnessed this marvelous expansion of the family of redeemed (29:22f.). (Smith 1992, 95)

Isaiah 29:24

“Those who err in mind will know the truth, And those who criticize will accept instruction.” (NASB95)

Everything has changed, the reset is complete and total to include the hearts of all. “...the previous self-hardening in error would have been exchanged for a willing and living appropriation of right understanding, and the former murmuring resistance to the admonitions of Jehovah would have given place to a joyful and receptive thirst for instruction.” (Keil and Delitzsch 1996, 316)

Jeremiah 38:31–34

““Look! The days are coming,” declares the Lord, “and I will establish a new covenant with the house of Israel and the house of Judah, not according to the covenant that I established with their fathers on the day I seized their hand to bring them out of the land of Egypt; for they did not remain in my covenant, and I neglected them,” declares the Lord. “For this is my covenant that I will establish with the house of Israel after those days,” declares the Lord. “In giving, I will give my laws into their mind, and I will write them upon their hearts. And I will become a God for them, and they will become a people for me. And each one will not teach his fellow citizen, or each his brother, saying, ‘Know the Lord!’ because everyone will know me, from the smallest of them to the greatest of them, because I will be gracious to their injustices. And I shall not remember their sins any longer.” (Lexham Press 2020, Jer 38:31-34)

Never, in times past, have these words had their fulfillment, but we may be assured that nothing that God has spoken will ever come to naught. These words tell of a time when the spared of Israel will be all righteous because taught of God, and instead of following after the vain imagination of their own hearts, as in the past, they will be brought to the place of perfect subjection to His holy will. (Ironsides 1952, 183)

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