

Paul describes it in the book of Romans that the olive tree, the natural branches are grafted out and wild branches are put in and God blesses these wild branches and as Paul said the world received wonderful blessing from the grafting out of these and the grafting in of the wild branches. ~~Think~~ Think how much greater blessing is going to come when the natural branches again are grafted back in to their own olive tree.

So in ch. 29 it takes close study just like it did in ch. 28 to get the meaning out of it, but that is brought out I believe very clearly. However, I think I will probably finish with calling attention to ch. 29 dealing with Sennacherib's invasion and what is going to happen there. It starts in the beginning of ch. 29, "Woe to you, Ariel, Ariel." Ariel is a combination of two Heb. words, the second one is God (El) and the first one could either be a hearth or a lamp. The two words sound much alike, but in the context it is quite clear that it is the hearth he speaks of. The hearth. He is referring to the difficulties they are going to have in the time ahead.

He says, Woe to you Ariel, Ariel, the city where David settled. Add year to year and let your cycle of festivals go on. Yet I will besiege Ariel; she will mourn and lament, she will be to me like an altar hearth. I will encamp against you all around; I will encircle you with towers and set up my siege works against you." Sennacherib coming with his great army. "Set up my siege works against you. Brought low, you will speak from the ground; your speech will mumble out of the dust. Your voice will come ghostlike from the earth, out of the dust your speech will whisper." He shows Jerusalem fearing the imminent attack from Sennacherib during those nearly three years.

But then he tells us in v. 5 how God is going to intervene. "But your many enemies will become like fine dust, the ruthless hordes like blown chaff. Suddenly in an instant, the Lord Almighty will come with thunder and earthquake and great noise, with windstorm and tempest and flames of a devouring fire." These are figurative expressions to ~~show~~ show how when Sennacherib's people awoke in the morning and got up they found that the great mass of them had been killed during the night. There was nothing Sennacherib could do but go back to his own land and give up the attempt to capture Jerusalem.

So in v.7, "The the hordes of all the nations that fight against Ariel, that attack her and her fortress and besiege her, will be as it is with a dream, with a vision in the night--" that is Sennacherib's experience. One day he thinks, We're just going to conquer all this and take it, and then it is hopeless ~~xxx~~ because there are very few left. He has to go back to his own land and give up the attempt to conquer Jerusalem.

"As when a hungry man dreams that he is eating, but he awakens and his hunger remains; as when a thirsty man dreams that he is drinking, but he awakens faint, with his thirst unquenched. So will it be with the hordes of all the nations that fight against Mount Zion." Sennacherib had conquered land after land and he brought people into his army for all these areas, and his army represented many nations coming in order to conquer Jerusalem at this time, and God intervened and delivered them. So he was like a man dreaming ~~xxxxxxx~~ of his great victories and he wakes up and there is nothing there.