

Isaiah 28 - Prophetic Warning concerning Ephraim & Judah

I. Prophecies of condemnation (Is 1:1–35:10)

- (3) Condemnation of the world (Is 24:1–35:10)
 - (B) Six woes (Is 28:1–33:24)
 - (a) Pride (28:1-29)
 - (i) Samaria's prideful drunkenness (28:1-13)
 - (a) Drunkenness leading to judgment (28:1-8)
 - (b) Rejection of Isaiah's message (28:9-10)
 - (c) Prophecy of foreign captivity (28:11-13)
 - (ii) Jerusalem's prideful confidence in foreign covenants (28:14-22)
 - (iii) Grace in the midst of judgment (28:23-29)
 - (a) Judgment is not definite (28:23-26)
 - (b) Judgment precedes blessing (28:27-29)

About the time of the End, a body of men will be raised up who will turn their attention to the prophecies, and insist upon their literal interpretation in the midst of much clamor and opposition. — Sir Isaac Newton

Is 28 brings us into an entirely new section. From Is 28-35 we have prophecies which have a local and past fulfillment, and also that reach into the future and cover the same period as in the previous section.

Isaiah 28

- (B) Six woes (Is 28:1–33:24)
 - (a) Pride (28:1-29)
 - (i) Samaria's prideful drunkenness (28:1-13)
 - (a) Drunkenness leading to judgment (28:1-8)

1 Woe to the proud crown of the habitually drunk of Ephraim, And to the fading flower of its glorious beauty, Which is at the head of the fertile valley Of those who are overcome with wine!

1 Woe to the proud crown of the drunkards of Ephraim, And to the fading flower of its glorious beauty, Which is at the head of the fertile valley Of those who are overcome with wine!

1 How terrible it will be for that arrogant garland— the drunks of Ephraim! How terrible it will be for that fading flower of his glorious beauty, which sits on the heads of people

bloated with food, of people overcome with wine!

1 Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine!
- "Woe" - the first of six woes (Cf. Is 5): 28:1; 29:1,15; 30:4; 31:1; 33:1

2 Behold, the Lord has a strong and mighty *agent*; As a storm of hail, a tempest of destruction, Like a storm of mighty overflowing waters, He has thrown *it* down to the earth with *His* hand.

2 Behold, the Lord has a strong and mighty *agent*; As a storm of hail, a tempest of destruction, Like a storm of mighty overflowing waters, He has cast *it* down to the earth with *His* hand.

2 Look! The LORD has one who is mighty and strong, like a hailstorm and destructive tempest, like a storm of mighty, overflowing water— and he will give rest to the land.

2 Behold, the Lord hath a mighty and strong one, which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand.

3 The splendid crown of the habitually drunk of Ephraim is trampled underfoot.

3 The proud crown of the drunkards of Ephraim is trodden under foot.

3 With hands and feet, that proud garland— those drunks of Ephraim—will be trampled.

3 The crown of pride, the drunkards of Ephraim, shall be trodden under feet:

4 And the fading flower of its glorious beauty, Which is at the head of the fertile valley, Will be like the first-ripe fig prior to the summer, Which one sees, *And* as soon as it is in his hand, He swallows it.

4 And the fading flower of its glorious beauty, Which is at the head of the fertile valley, Will be like the first-ripe fig prior to summer, Which one sees, *And* as soon as it is in his hand, He swallows it.

4 And that fading flower, his glorious beauty, which sits on the heads of people bloated with food, will be like an early fig before summer— whenever someone sees it, he swallows it as soon as it's in his hand.

4 And the glorious beauty, which is on the head of the fat valley, shall be a fading flower, and as the hasty fruit before the summer; which when he that looketh upon it seeth, while it is yet in his hand he eateth it up.

5 On that day the LORD of armies will become a beautiful crown And a glorious wreath to the remnant of His people;

5 In that day the LORD of hosts will become a beautiful crown And a glorious diadem to the remnant of His people;

5 At that time, the LORD of the Heavenly Armies will become a glorious crown, a beautiful diadem for the remnant of his people,

5 In that day shall the LORD of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people,

6 A spirit of justice for him who sits in judgment, A strength to those who repel the onslaught at the gate.

6 A spirit of justice for him who sits in judgment, A strength to those who repel the onslaught at the gate.

6 and a spirit of justice to the one who sits in judgment, a source of strength to those who turn back the battle at the gate.

6 And for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate.

The Application of Judah

7 And these also reel with wine and stagger from intoxicating drink: The priest and the prophet reel with intoxicating drink, They are confused by wine, they stagger from intoxicating drink; They reel while having visions, They stagger *when rendering* a verdict.

7 And these also reel with wine and stagger from strong drink: The priest and the prophet reel with strong drink, They are confused by wine, they stagger from strong drink; They reel while having visions, They totter *when rendering* judgment.

7 These people also stagger from wine and reel from strong drink. Priests and prophets stagger from strong drink; they're drunk from wine; they reel from strong drink, waver when seeing visions, and stumble when rendering decisions.

7 But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment.

8 For all the tables are full of filthy vomit, without a *single clean* place.

8 For all the tables are full of filthy vomit, without a *single clean* place.

8 For all the tables are covered in vomit and filth, with no clean space left.

8 For all tables are full of vomit and filthiness, so that there is no place clean.

(b) Rejection of Isaiah's message (28:9-10)

9 "To whom would He teach knowledge, And to whom would He interpret the message? Those *just* weaned from milk? Those *just* taken from the breast?

9 "To whom would He teach knowledge, And to whom would He interpret the message?

Those *just* weaned from milk? Those *just* taken from the breast?

9 To whom will he teach knowledge, and to whom will he explain the message? To children just weaned from milk? To those just taken from the breast?

9 Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts.

10 "For *He* says, 'Order on order, order on order, Line on line, line on line, A little here, a little there."

10 "For *He* says, 'Order on order, order on order, Line on line, line on line, A little here, a little there."

10 For it is: "Do this and do that, do this and do that, Line upon line, line upon line, a little here, a little there."

10 For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little:

- Milk is for infants; meat for adults

(c) Prophecy of foreign captivity (28:11-13)

11 Indeed, He will speak to this people Through stammering lips and a foreign tongue,

11 Indeed, He will speak to this people Through stammering lips and a foreign tongue,

11 Very well, then, through the mouths of foreigners and foreign languages the LORD will speak to this people

11 For with stammering lips and another tongue will he speak to this people.

12 He who said to them, "This is the place of quiet, give rest to the weary," And, "This is the resting place," but they would not listen.

12 He who said to them, "Here is rest, give rest to the weary," And, "Here is repose," but they would not listen.

12 to whom he said, "This is the resting place, so give rest to the weary" and, "This is the place of repose"— but they would not listen.

12 To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear.

13 So the word of the LORD to them will be, "Order on order, order on order, Line on line, line on line, A little here, a little there," That they may go and stumble backward, be broken, snared, and taken captive.

13 So the word of the LORD to them will be, "Order on order, order on order, Line on line, line on line, A little here, a little there," That they may go and stumble backward, be broken, snared and taken captive.

13 So, then, the message from the LORD to them will become: "Do this and do that, do this and do that, line upon line, line upon line, a little here, a little there," so that they will go, but fall backward, and be injured, snared, and captured.

13 But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken.

(ii) Jerusalem's prideful confidence in foreign covenants (28:14-22)

14 Therefore, hear the word of the LORD, you **scoffers**, Who rule this people who are in Jerusalem,

14 Therefore, hear the word of the LORD, O scoffers, Who rule this people who are in Jerusalem,

14 "Therefore hear the message from the LORD, you scoffers who rule this people that are in Jerusalem.

14 Wherefore hear the word of the LORD, ye scornful men, that rule this people which is in Jerusalem.

- "...scoffers" - God calls the world leader (Antichrist) who makes the "covenant with death" (v15) scoffers. He considers them mockers rather than serious leaders.

15 Because you have said, "We have made a **covenant with death**, And with Sheol we have made a pact. The **gushing flood** will not reach us when it passes by, Because we have made falsehood our refuge and we have concealed ourselves with deception."

15 Because you have said, "We have made a covenant with death, And with Sheol we have made a pact. The overwhelming scourge will not reach us when it passes by, For we have made falsehood our refuge and we have concealed ourselves with deception."

15 Because you said: 'We have entered into a covenant with death, and we have an agreement with Sheol, so when the overwhelming scourge makes its choice, it cannot reach us, since we have made lies our refuge and have concealed ourselves inside falsehood,'

15 Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves:

- "...a covenant with death" - the covenant between Israel and the Antichrist that starts the 7-year Tribulation period (Cf. Dan 9:27)

— This verse gives the reason God considers the Antichrist a scoffer (v14) and provides His viewpoint on the covenant itself

- "...gushing flood" - it is evident that the leaders of Israel will enter into this covenant to obtain some measure of security and to escape the "overflowing scourge," possibly freeing

them from further military invasions.

— God's viewpoint is that this is a "covenant with death" rather than a covenant of life; not a covenant of heaven, but a covenant of hell. Rather than gaining security, Israel will gain a measure of insecurity.

16 Therefore this is what the Lord GOD says: "Behold, I am laying a stone in Zion, a tested **stone**, A precious cornerstone *for* the foundation, firmly placed. **The one who believes** *in it* will not be disturbed.

16 Therefore thus says the Lord God, "Behold, I am laying in Zion a stone, a tested stone, A costly cornerstone *for* the foundation, firmly placed. He who believes *in it* will not be disturbed.

16 therefore this is what the LORD God says: "Look! I am laying a foundation stone in Zion, a tested stone, a precious cornerstone for a sure foundation: Whoever believes firmly will not act hastily.

16 Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.

- "...stone" (in Zion) - Gen 49:24; Deut 32:4; Is 8:14-15; Ps 118:22; Rom 9:33; Eph 2:20; quoted in 1 Peter 2:6-8

- "...The one who believes" - the Jewish remnant who refuse to enter into the covenant

1 Peter 2:6-8:

6 Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.

7 Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,

8 And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed.

17 "I will make justice the measuring line And righteousness the level; Then hail will sweep away the refuge of lies, And the waters will overflow the secret place.

17 "I will make justice the measuring line And righteousness the level; Then hail will sweep away the refuge of lies And the waters will overflow the secret place.

17 And I will make justice the measuring line, and righteousness the plumb line; hail will sweep away your refuge of lies, and floods will overflow your hiding place.

17 Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.

18 "Your covenant with death will be canceled, And your pact with Sheol will not stand; When the gushing flood passes through, Then you will become its trampling *ground*.
18 "Your covenant with death will be canceled, And your pact with Sheol will not stand; When the overwhelming scourge passes through, Then you become its trampling *place*.
18 "Then your covenant with death will be annulled, and your agreement with Sheol will not stand; when the overwhelming scourge sweeps by, you will be trampled by it.
18 And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it.

19 "As often as it passes through, it will seize you; For morning after morning it will pass through, *anytime* during the day or night, And it will be sheer terror to understand what it means."

19 "As often as it passes through, it will seize you; For morning after morning it will pass through, *anytime* during the day or night, And it will be sheer terror to understand what it means."

19 As often as it sweeps through, it will carry you away, for it will sweep by morning after morning in the day; but understanding this message will bring sheer terror at night,

19 From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night: and it shall be a vexation only to understand the report.

20 The bed is too short on which to stretch out, And the blanket is too small to wrap oneself in.

20 The bed is too short on which to stretch out, And the blanket is too small to wrap oneself in.

20 because the bed is too short to stretch out on, and its blankets too narrow to wrap around oneself!

20 For the bed is shorter than that a man can stretch himself on it: and the covering narrower than that he can wrap himself in it.

21 For the LORD will rise up as *at* Mount **Perazim**, He will be stirred up as in the **Valley of Gibeon**, To do His task, **His unusual task**, And to work His work, His extraordinary work.

21 For the LORD will rise up as *at* Mount Perazim, He will be stirred up as in the valley of Gibeon, To do His task, His unusual task, And to work His work, His extraordinary work.

21 For the LORD will stand upon Mount Perazim, he will rouse himself in the Valley of Gibeon; to carry out his work— his strange deed, and to perform his task— his alien task!

21 For the LORD shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange

act.

- "...Perazim" - Cf. 2 Sam 5:20
- "...Valley of Gibeon" - Joshua vs. Canaanite kings
- "...His unusual task" - an OT name for the Great Tribulation
- God's "strange work/act" of the Great Tribulation is His response to Israel entering the covenant on earth

22 And now do not carry on as scoffers, Or your shackles will be made stronger; For I have heard from the Lord GOD of armies Of decisive destruction on all the earth.

22 And now do not carry on as scoffers, Or your fetters will be made stronger; For I have heard from the Lord GOD of hosts Of decisive destruction on all the earth.

22 But as for you, don't start mocking, or your chains will become tighter; for I have heard from the LORD of the Heavenly Armies about destruction, "and it is decreed against the whole land.

22 Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord GOD of hosts a consumption, even determined upon the whole earth.

Joshua 10:8-12:

8 And the LORD said unto Joshua, Fear them not: for I have delivered them into thine hand; there shall not a man of them stand before thee.

9 Joshua therefore came unto them suddenly, and went up from Gilgal all night.

10 And the LORD discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Bethhoron, and smote them to Azekah, and unto Makkedah.

11 And it came to pass, as they fled from before Israel, and were in the going down to Bethhoron, that the LORD cast down great stones from heaven upon them unto Azekah, and they died: they were more which died with hailstones than they whom the children of Israel slew with the sword.

12 Then spake Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon.

(iii) Grace in the midst of judgment (28:23-29)

(a) Judgment is not definite (28:23-26)

23 Listen and hear my voice, Pay attention and hear my words.

23 Give ear and hear my voice, Listen and hear my words.

23 "Pay attention! Listen to what I have to say; Pay attention, and hear my speech.

23 Give ye ear, and hear my voice; hearken, and hear my speech.

24 Does the farmer plow continually to plant seed? Does he *continually* turn and break up his ground?

24 Does the farmer plow continually to plant seed? Does he *continually* turn and harrow the ground?

24 Does he who plows for sowing plow all the time? Does he keep on breaking up and harrowing his field?

24 Doth the plowman plow all day to sow? doth he open and break the clods of his ground?

25 Does he not level its surface And sow dill and scatter cumin And plant wheat in rows, Barley in its place and rye within its area?

25 Does he not level its surface And sow dill and scatter cummin And plant wheat in rows, Barley in its place and rye within its area?

25 When he has leveled its surface, he scatters caraway and sows cumin, doesn't he? He plants wheat in rows, barley in its designated place, and feed for livestock around its borders, doesn't he?

25 When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat and the appointed barley and the rie in their place?

26 For his God instructs and teaches him properly.

26 For his God instructs and teaches him properly.

26 His God instructs him regarding the correct way, directing him how to plant.

26 For his God doth instruct him to discretion, and doth teach him.

(b) Judgment precedes blessing (28:27-29)

27 For dill is not threshed with a threshing sledge, Nor is the cartwheel driven over cumin; But dill is beaten out with a rod, and cumin with a club.

27 For dill is not threshed with a threshing sledge, Nor is the cartwheel driven over cummin; But dill is beaten out with a rod, and cummin with a club.

27 For caraway is not threshed with a sharp sledge, nor is a cart wheel rolled over cumin. Instead, caraway is winnowed with a stick, and cumin with a rod.

27 For the fitches are not threshed with a threshing instrument, neither is a cart wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod.

28 *Grain for bread* is crushed, Indeed, he does not continue to thresh it forever. Because the wheel of *his* cart and his horses *eventually* damage *it*, He does not thresh it *longer*.

28 *Grain for bread* is crushed, Indeed, he does not continue to thresh it forever. Because the wheel of *his* cart and his horses *eventually* damage *it*, He does not thresh it longer.

28 It must be ground; one cannot keep threshing it forever. Even if he drives his cart and horses over it, he cannot crush it.

28 Bread corn is bruised; because he will not ever be threshing it, nor break it with the wheel of his cart, nor bruise it with his horsemen.

29 This also comes from the LORD of armies, *Who* has made *His* counsel wonderful and *His* wisdom great.

29 This also comes from the LORD of hosts, *Who* has made *His* counsel wonderful and *His* wisdom great.

29 This insight also comes from the LORD of the Heavenly Armies, who is distinguished in practical advice and magnificent in sound wisdom.

29 This also cometh forth from the LORD of hosts, which is wonderful in counsel, and excellent in working.