



High-Level Outline

- I. Sovereign Judgment of All (1-39)
 - A. Judgment on Judah (1-6)
 - B. Judgment on Judah and Her Invaders (7-12)
 - C. Judgment against Heathen Nations (13-27)
 - D. Woes against Jerusalem (28-35)
 - E. Transition of Threatening Empires (36-39)
- II. God's Salvation of Zion (40-66)
 - A. Superiority of Jehovah over Idols (40-48)
 - B. "Things That Make for Peace" (49-57)
 - C. Establishment of Zion (58-66)



Isaiah 28:1-29

1) How is the Lord's "crown" contrasted with that of Ephraim (28:1-6)?

Woe to the crown of pride, to the drunkards of Ephraim, Whose glorious beauty is a fading flower Which is at the head of the verdant valleys, To those who are overcome with wine! Behold, the Lord has a mighty and strong one, Like a tempest of hail and a destroying storm, Like a flood of mighty waters overflowing, Who will bring them down to the earth with His hand. The crown of pride, the drunkards of Ephraim, Will be trampled underfoot; And the glorious beauty is a **fading flower** Which is at the head of the verdant valley, Like the first fruit before the summer, Which an observer sees; He eats it up while it is still in his hand. In that day the LORD of hosts will be For a crown of glory and a diadem of beauty To the remnant of His people, For a spirit of justice to him who sits in judgment, And for strength to those who turn back the battle at the gate. (28:1-6)

"Crown of Glory"

- 1) How is the Lord's "crown" contrasted with that of Ephraim (28:1-6)?
- Ephraim:
 - "crown of pride"
 - "drunkards ... overcome with wine"
- Judgment by God's "mighty and strong one":
 - "crown of glory" \rightarrow "bring down ... with his hand ... trampled underfoot"
 - "fading flower" → "eats it up while still in hand"
 - Overflowing like "tempest of hail, destroying storm, flood of mighty waters"
- The Lord of hosts:
 - "crown of glory and a diadem of beauty"
 - "for spirit of justice ... and for strength"

How many recognized this contrast before judgment fell? 20/20? Who is "Ephraim"? And, when was this woe pronounced?

- (a) Addressed to rulers of Samaria, predating her fall in 722 B.C.
 - b) Originally addressed to Samaria, but reapplied to Jerusalem (Jer. 3:1-11).

 Like 1:10 addressed to Jerusalem as "Samaria" after fall (~715 B.C.).

Blah ... blah ... blah ...

But they also have erred through wine, And through intoxicating drink are out of the way; The priest and the prophet have erred through intoxicating drink, They are swallowed up by wine, They are out of the way through intoxicating drink; They err in vision, they stumble in judgment. For all tables are full of vomit and filth; No place is clean. "Whom will he teach knowledge? And whom will he make to understand the message? Those just weaned from milk? Those just drawn from the breasts? For precept must be upon precept, precept upon precept, Line upon line, line upon line, Here a little, there a little." (28:7-10)

2) If **28:9-10** represents the words of the priests, mocking Isaiah, what does their scoffing mean, and how does it illustrate their sin shared with Ephraim's "crown" (**28:7-10**)?

Represents tedious, repetitive instruction with no real understanding.

Priests of Jerusalem are related to Ephraim's crown of pride.

esponse & drunkenness also manifest extreme arrogance, pride.

Judicial Hardening

3) Why are these dismissive words so tragic (28:12)? How was the promised retribution fulfilled (28:11-13)?

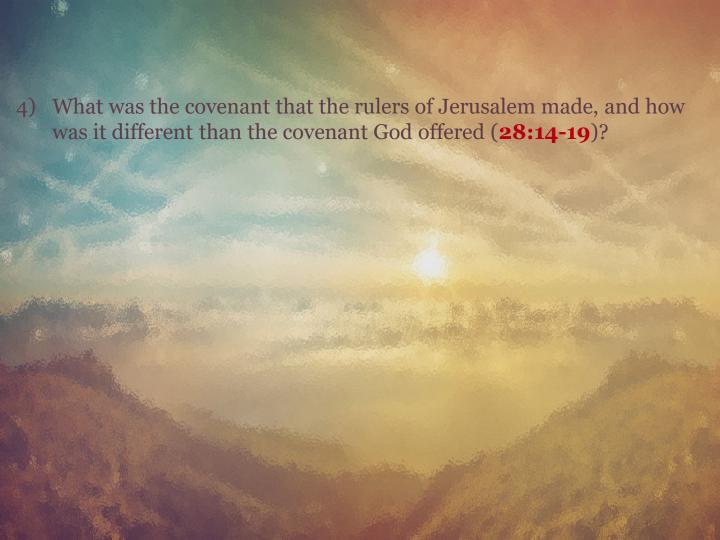
For with stammering lips and another tongue He will speak to this people, To whom He said, "This is the rest with which You may cause the weary to rest," And, "This is the refreshing"; Yet they would not hear. But the word of the LORD was to them, "Precept upon precept, precept upon precept, Line upon line, line upon line, Here a little, there a little," That they might go and fall backward, and be broken And snared and caught. (28:11-13)

- Given "rest, refreshing", but despised it, denying others (Mt. 23:13).
- Forced to listen to invaders' "stammering" speech (Deu. 28:49).
 - God desires all be saved, showing no favoritism (2 Pet. 3:9; 1 Tim.

2:4; Acts 10:34-35; 1 Pet. 1:17).

When people sin and reject God's mercy, they open themselves to being hardened, used, and destroyed (66:2-4).

God causes them to be hardened and not listen (Romans 9:17-18, 27-29; 11:22-32; Exodus 9:22-35; 2 Thessalonians 2:9-12).



"Covenant with Death"?

Therefore hear the word of the LORD, you scornful men, Who rule this people who are in Jerusalem, Because you have said, "We have made a covenant with death, And with Sheol we are in agreement. When the overflowing scourge passes through, It will not come to us, For we have made lies our refuge, And under falsehood we have hidden ourselves." Therefore thus says the Lord GOD: "Behold, I lay in Zion a stone for a foundation, A tried stone, a precious cornerstone, a sure foundation; Whoever believes will not act hastily. Also I will make justice the measuring line, And righteousness the plummet; The hail will sweep away the refuge of lies, And the waters will overflow the hiding place. Your covenant with death will be annulled, And your agreement with Sheol will not stand; When the overflowing scourge passes through, Then you will be trampled down by it. As often as it goes out it will take you; For morning by morning it will pass over, And by day and by night; It will be a terror just to understand the report." (28:14-19)

"I Will Never Deny You"

- 4) What was the covenant that the rulers of Jerusalem made, and how was it different than the covenant God offered (28:14-19)?
- · Likely given to Hezekiah in early years of reign (2 Kgs. 18:9-16).

Moment of Doubt?

Now it came to pass in the fourth year of King Hezekiah ... that Shalmaneser king of Assyria came up against Samaria and **besieged it.** And at the end of three years they took it. ... And **in the** fourteenth year of King Hezekiah, Sennacherib king of Assyria came up against all the fortified cities of Judah and took them. Then Hezekiah king of Judah sent to the king of Assyria at Lachish, saying, "I have done wrong; turn away from me; whatever you impose on me I will pay." And the king of Assyria assessed Hezekiah king of Judah three hundred talents of silver and thirty talents of gold. So Hezekiah gave him all the silver that was found in the house of the LORD and in the treasuries of the king's house. At that time Hezekiah stripped the gold from the doors of the temple of the LORD, and from the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria. (2 Kings 18:9-16)

29:1-32:1). After he would show great courage (2 Chr.32:2-8).

"Treacherous Dealer Deals"

- 4) What was the covenant that the rulers of Jerusalem made, and how was it different than the covenant God offered (28:14-19)?
- Likely given to Hezekiah in early years of reign (2 Kgs. 18:9-16).
- King often surrounded by wicked princes, advisors (1:23; 7:10-13;
 Jer. 1:18; 32:32; 38:25-28; 2 Chr. 24:17-19).
- Leaders seem to have been forming a new alliance, just as Ahaz had done with Assyria, a "deal with the Devil" (7:1-17; 2 Kgs. 16:7-9).
- Apparently, some deception was required to maintain double-dealing.
- However, it would backfire on Hezekiah, as had Ahaz's deal (7:17-25;
 2 Chr. 28:19-21).
 - The "treacherous dealer" always "deals treacherously" (21:2; 24:16).
 - Similarly, a deal with death to avoid death surely ends in death.
 - However, God's foundation was "sure, just, righteous" (1 Pet. 2:4-8).
 - Return to "stammering message" clearly understood in terror!

Common Sense Lessons

5) What lessons are to be learned from the illustrations of the bed and the plowman (28:20-29)?

For the **bed** is too short to stretch out on, And the covering so narrow that one cannot wrap himself in it. For the LORD will rise up as at Mount Perazim, He will be angry as in the Valley of Gibeon – that He may do His work, His awesome work, And bring to pass His act, His unusual act. Now therefore, do not be mockers, Lest your bonds be made strong; For I have heard from the Lord GOD of hosts, A destruction determined even upon the whole earth. Give ear and hear my voice, Listen and hear my speech. Does the plowman keep plowing all day to sow? Does he keep turning his soil and breaking the clods? When he has leveled its surface, **Does he not sow** the black cummin And scatter the cummin, Plant the wheat in rows, The barley in the appointed place, And the spelt in its place? For He instructs him in right judgment, His God teaches him. ... (28:20-29)

Common Sense Lessons

5) What lessons are to be learned from the illustrations of the bed and the plowman (28:20-29)?

For the black cummin is not threshed with a threshing sledge, Nor is a cartwheel rolled over the cummin; But the black cummin is beaten out with a stick, And the cummin with a rod. Bread flour must be ground; Therefore he does not thresh it forever, Break it with his cartwheel, Or crush it with his horsemen. This also comes from the LORD of hosts, Who is wonderful in counsel and excellent in guidance. (28:20-29)

- Like a short bed, narrow blanket, hiding behind protection too small.
 - God fought for faithful past leaders (2 Sam. 5:18-25; Jos. 10:6-14).
 - May refer to past section of judgment against all disobedient (13-27).
 - Common Sense: Plowman knows when to stop plowing.
- Sower knows where and how to sow seed.
 - Harvester knows how much to beat seed to open, but not too much.
 - and target all of them, does He not know limits of His farming?



"Lion of God"?

6) Who all would come and fight against "Ariel" (29:1-7)? Would they succeed (29:7-8)?

"Woe to Ariel, to Ariel, the city where David dwelt! Add year to year; Let feasts come around. Yet I will distress Ariel; There shall be heaviness and sorrow, And it shall be to Me as Ariel. I will encamp against you all around, I will lay siege against you with a mound, And I will raise siegeworks against you. You shall be brought down, You shall speak out of the ground; Your speech shall be low, out of the dust; Your voice shall be like a medium's, out of the ground; And your speech shall whisper out of the dust."

(29:1-4)

"Ariel" is difficult to translate. Could be play on words:

- "Lion of God" City once strong in God (see, 1 Chr. 11:22, "Lion heroes").
- "Altar, Hearth" To become place of burning or sacrifice (Eze. 43:15-16).

 Although nations would come fight, God would turn against her!

"Altar Hearth"?

6) Who all would come and fight against "Ariel" (29:1-7)? Would they succeed (29:7-8)?

"Moreover the multitude of your foes Shall be like fine dust, And the multitude of the terrible ones Like chaff that passes away; Yes, it shall be in an instant, suddenly. You will be punished by the LORD of hosts With thunder and earthquake and great noise, With storm and tempest And the flame of devouring fire. The multitude of all the nations who fight against Ariel, Even all who fight against her and her fortress, And distress her, Shall be as a dream of a night vision. It shall even be as when a hungry man dreams, And look - he eats; But he awakes, and his soul is still empty; Or as when a thirsty man dreams, And look - he drinks; But he awakes, and indeed he is faint, And his soul still craves: So the multitude of all the nations shall be, Who fight against Mount Zion." (29:5-8)

Many will dream and almost capture Zion, but only to fail.

These people will be used to punish Jerusalem.



"In the Valley of Vision ..."

Pause and wonder! 1Blind yourselves and be blind! They are drunk, but not with wine; They stagger, but not with intoxicating drink. For 2the LORD has poured out on you The spirit of deep sleep, And has closed your eyes, namely, 3the prophets; And He has covered your heads, namely, the seers. The whole vision has become to you like the words of a book that is sealed, which men deliver to one who is literate, saying, "Read this, please." And he says, "I cannot, for it is sealed." Then the book is delivered to one who is illiterate, saying, "Read this, please." And he says, "I am not literate." Therefore the Lord said: "Inasmuch as these people draw near with their mouths And honor Me with their lips, But have removed their hearts far from Me, And their fear toward Me is taught by the commandment of men, Therefore, behold, I will again do a marvelous work Among this people, A marvelous work and a wonder; For the wisdom of their wise men shall perish, And the understanding of their prudent men shall be hidden." (29:9-

"You Have Judged Yourselves"

- 7) What three parties worked together for Ariel's destruction (29:9-14)? How did they cooperate?
- People offered outward lip service, but there was no real conviction.
- Prophets and seers "erred through intoxicating drink ... in vision ... in judgment" (28:7-8). ... Motivated by "fear of men" not God.

They <u>profess</u> to know God, but <u>in works</u> they deny Him, being abominable, disobedient, and <u>disqualified</u> for every good work. (Titus. 1:16)

- · Consequently, God hid what He was doing from them ...
- But, was not God revealing His work, warning by Isaiah, Micah, ...?
 God's message was revealed in language & theme such that:
 - Those truly wanting to understand could & could be saved.
 Remainder would be hardened, blinded & fall into trap plainly laid.
- Mat. 11:20-30; 13:9-18; Heb. 4:12-13; John 7:17; Acts 13:45-46; Pro. 1:17-33; James 4:4-10



Who Judged Who?

8) What do the scoffers of Jerusalem and our modern atheists share in their outlook of God (29:15-16, 20-21)? What behaviors are exhibited by those most entrenched in this mentality?

Woe to those who seek deep to hide their counsel far from the LORD, And their works are in the dark; They say, "Who sees us?" and, "Who knows us?" Surely you have things turned around! Shall the potter be esteemed as the clay; For shall the thing made say of him who made it, "He did not make me"? Or shall the thing formed say of him who formed it, "He has no understanding"? ... The humble also shall increase their joy in the LORD, And the poor among men shall rejoice In the Holy One of Israel. For the terrible one is brought to nothing, The scornful one is consumed, And all who watch for iniquity are cut off - Who make a man an offender by a word, And lay a snare for him who reproves in the gate, And turn aside the just by empty words. (29:15-16, 20-22)

Deny God's awareness, wisdom, power – His existence! Ultimately ...
God is rejected because of His righteousness, judgment, character.
Codes Coppression, distress, scoff, scorn, opportunistic unjust entrapment.

Imminent Reversal

9) In contrast, what is the character of those who will be redeemed (29:17-19, 22-24)?

Is it not yet a very little while Till Lebanon shall be turned into a fruitful field, And the fruitful field be esteemed as a forest? In that day the deaf shall hear the words of the book, And the eyes of the blind shall see out of obscurity and out of darkness. The humble also shall increase their joy in the LORD, And the poor among men shall rejoice In the Holy One of Israel. ... Therefore thus says the LORD, who redeemed Abraham, concerning the house of Jacob: "Jacob shall not now be ashamed, Nor shall his face now grow pale; But when he sees his children, The work of My hands, in his midst, They will hallow My name, And hallow the Holy One of Jacob, And fear the God of Israel. These also who erred in spirit will come to understanding, And those who complained will learn doctrine." (29:17-19, 22-24)

Would apply immediately to Hezekiah & his reforms.

Let the fill ment in Messiah's kingdom (Mat. 4:12-16, 23-5:11).



"Adding Sin to Sin"

10) Why would it have been rebellious — even sinful, compounding previous sins — to seek an alliance with Egypt (30:1-7)? Is it generally wrong for nations to make alliances with other nations and seek help from them?

"4Woe to the rebellious children," says the LORD, "Who take counsel, but not of Me, And who devise plans, but not of My Spirit, That they may add sin to sin; Who walk to go down to Egypt, And have not asked My advice, To strengthen themselves in the strength of Pharaoh, And to trust in the shadow of Egypt! Therefore the strength of Pharaoh Shall be your shame, And trust in the shadow of Egypt Shall be your humiliation. (30:1-3)

Not a matter of wisdom (Pro. 24:6) – but of rebellion.

Unwilling to repent for help (1 Sam. 7:3-14; Jdg. 20:8-35)!

Added to sin of seeking Assyria (2 Kgs. 16:7-18) and generally seeking salvation everywhere and from everyone but Jehovah.

it on God (8:17;25:9;26:8; Ex.14:13-14; 2Chr.6-7; Ps.27:14)

"Add Sin to Sin"

"Therefore the strength of **Pharaoh Shall be your shame**, And trust in the shadow of Egypt Shall be your humiliation. For his princes were at Zoan, And his ambassadors came to Hanes. They were all ashamed of a people who could not benefit them, Or be help or benefit, But a shame and also a reproach." The burden against the beasts of the South. Through a land of trouble and anguish, From which came the lioness and lion, The viper and fiery flying serpent, They will carry their riches on the backs of young donkeys, And their treasures on the humps of camels, To a people who shall not profit; For the Egyptians shall help in vain and to no purpose. Therefore I have called her Rahab-Hem-Shebeth. (30:1-7)

- Any trust in Egypt would lead to disappointment, shame for misguided advice and trusting them instead of the Lord.
- Depicts emissary bringing a "gift" to buy Egypt's protection, passing
- through dangerous desert and wilderness (c.f., 2 Kgs. 17:1-6).
 - Egyptians might even offer to help but "in vain" (20:1-6).
 - "Rahab-Hem-Shebeth" means "storm/arrogance that sits still".

Stop Forcing Me to See God!

11) How did these children display their "rebellious" character repeatedly (30:8-17)? What lessons can we learn from this? Now go, write it before them on a tablet, And note it on a scroll, That it may be for time to come, Forever and ever: That this is a rebellious people, Lying children, Children who will not hear the law of the LORD; Who say to the seers, "Do not see," And to the prophets, "Do not prophesy to us right things; Speak to us smooth things, prophesy deceits. Get out of the way, Turn aside from the path, Cause the Holy One of Israel To cease from before us." Therefore thus says the Holy One of Israel: "Because you despise this word, ..." (30:8-12a)

People had "itching ears", went far beyond "heaping up for themselves teachers" (2 Tim. 4:3), silencing, rejecting true prophets. Represents total rejection of God ("God gave them up" Rm.1:20-32). What pressures do we place on preachers & teachers of God's Word? We pray for boldness, integrity (Eph.6:18-19)?

The sermons do we praise (Exo. 17:11-12)? Which do we ignore?

Stop Forcing Me to See God!

Therefore thus says the Holy One of Israel: "Because you despise this word, And trust in oppression and perversity, And rely on them, Therefore this iniquity shall be to you Like a breach ready to fall, A bulge in a high wall, Whose breaking comes suddenly, in an instant. And He shall break it like the breaking of the potter's vessel, Which is broken in pieces; He shall not spare. So there shall not be found among its fragments A shard to take fire from the hearth, Or to take water from the cistern." For thus says the Lord GOD, the Holy One of Israel: "In returning and rest you shall be saved; In quietness and confidence shall be your strength." But you would not, And you said, "No, for we will flee on horses" - Therefore you shall flee! And, "We will ride on swift horses" - Therefore those who pursue you shall be swift! One thousand shall flee at the threat of one, At the threat of five you shall flee, Till you are left as a pole on top of a mountain And as a banner on a hill. (30:8-17)

Egypt was their original captor, oppressor, deceiver.

Ting on God was their only hope. God would grant their desire.