**“Insights Into Isaiah”—Chapters 27-28**

**Review**: Chapter 27 is the fourth book of the “Mini Apocalypse,” while chapters 28-35 have more judgments to announce. Chapter 35 closes this section of Isaiah. John 12 quotes from both sections of Isaiah, proving his authorship. In chapter 40, Isaiah’s style changes. There is a historical emphasis in chapters 36-39; these are an interesting section that occurs with Isaiah and Hezekiah. In chapter 40 on, Isaiah’s Messianic style is exceptional! The first 39 chapters of Isaiah are very O.T. like, and the last 27 chapters echo the N. T. Isaiah is the expert on the Millennium. Isaiah 53 is “high ground!”—stupendous….more eloquent than Paul’s epistles! Many Jewish scholars try to eliminate the 53rd chapter from their readings.

[***Amos 3:7***](http://www.kingjamesbibleonline.org/Amos-3-7/) ***- Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets.***

**Chapter 27—the final chapter of the mini “Apocalypse”**

**The first verse of Chapter 27 actually belongs to Chapter 26. Start reading Isaiah 26:20-21….The chapter divisions commonly used today were developed by Stephen Langton, an Archbishop of Canterbury. He made the modern chapter divisions around 1227 A.D., with the Wycliffe English Bible of 1382 being the first Bible to use these chapters. The Hebrew O.T. was divided into verses by a Jewish rabbi, Nathan, in 1448 A.D. Robert Estienne, aka Stephanus, was the first to divide the N. T. into its standard numbers verses in 1555.**

1. **When is “in that day?”** The day of the great tribulation.
2. **What is the “severe sword of the Lord?” See Revelation 19:5, 19:13, 21; See Deut. 32, Isaiah 34, 66. Hebrews 4:12, Ephesians 6.**
   1. **What are the three aspects of the sword?**
3. **Who is Leviathan? Look at Job 3:8, 41:1, Genesis 3:1-5.** “The term as used here is normally linked with the Ugaritic Lotan, the chaos monster destroyed by Baal in the Canaanite creation myth. If Satan could manifest himself as a serpent to Eve in the Garden of Eden, why not also manifest himself as a dreadful sea-dragon? We know that Leviathan is identified with a **serpent**. We know that Leviathan is resisting God (**fleeing . . . twisting**; **twisting** has the idea of *coiling*, as if it were ready to strike). We know that Leviathan is connected with the **sea**. And we know that Leviathan’s destiny is to be destroyed by the LORD. These passages reinforce the idea of Leviathan as a mighty, serpent-like creature, connected with the sea, which resists God and will be crushed by the LORD. We are familiar with the reference to Satan as a serpent ([Genesis 3:1-5](http://www.studylight.org/desk/index.cgi?q1=Genesis+3:1-5&t1=en_nas)), but here the picture is of a *sea-serpent* or a perhaps what we would know as a *dragon*. This reference may be a *literal* reference, and at some point in history, either past or present, Satan may manifest himself as monster connected with the sea.
   1. **Discuss the beasts in Revelation.** **Refer to Revelation 13:1 and 13:11.**
   2. **See Revelation 12:9, and 20:2. Is this Leviathan?**
   3. **Who is the serpent?** The devil
   4. **Who is the sea monster? Compare this passage with the Antichrist in Revelation 13:1-4.**
      1. **i. See also Psalm 74:13-14,** God breaks the heads of the dragons in the water, Leviathan…**.104:25-26, Job 41:1-7, 14-16.**
   5. **Compare the term “Piercing serpent” to “Jesus being pierced” in Isaiah 53:5 and John 19:34.**
   6. **Does this Leviathan seem to more than a monster?** Ancients believed he had seven heads, idiomatic to the Anti-Christ, piercing serpent
4. **“A Song of the Lord” is in verses 2-5, where Israel blossoms. Discuss**. Here the song of the Lord as to His vineyard ([Isaiah 27:2-5](http://www.studylight.org/desk/index.cgi?q1=Isaiah+27:2-5&t1=en_nas))
   1. **In verse 2, who is the vineyard?** Israel
   2. **How does verse 6 describe Israel today? Restate what Isaiah says.** May 14, 1948….Israel
   3. **Talk about verse 3 where Israel is called “the vineyard.”**
      1. **Review** [**John 15:1-8**](http://www.studylight.org/desk/index.cgi?q1=John+15:1-8&t1=en_nas)**.**
      2. **What are the specific ways in which the vineyard story of Isaiah 27:2-5 is similar to that of Isaiah 5:1-7? How is it different?**
         1. **How does this description remind us of Eden before the curse, as in Genesis 1-3?**
      3. **How does the picture of “fruit” make sense to modern day Israel?** With fruit….Israel today is the third largest exporter of fruit, and is 1/3 the size of San Bernardino County. Israel exports to all major cities of Europe; taking fruit and flowers (they grow them year round). Blossoms and buds.
      4. **Discuss the use of the word “vine.” Compare with** [**Psalm 92:13-15**](http://www.studylight.org/desk/index.cgi?q1=Psalm+92:13-15&t1=en_nas)**;** [**Hosea 14:5**](http://www.studylight.org/desk/index.cgi?q1=Hosea+14:5&t1=en_nas)**,** [**Hosea 14:6**](http://www.studylight.org/desk/index.cgi?q1=Hosea+14:6&t1=en_nas)**, John 15:1, I Corinthians 3:9.** God's church is his husbandry, [1 Corinthians 3:9](http://www.studylight.org/desk/index.cgi?q1=1%20Corinthians+3:9&t1=en_nas). If Christ is the true vine, his Father is the husbandman ([John 15:1](http://www.studylight.org/desk/index.cgi?q1=John+15:1&t1=en_nas)),
      5. **Contrast with Isaiah 5:1-7 where God lets the vineyard go because of their disbelief. In this section, 27, God brings Israel back to Him.**
      6. **See Mark 11:12, 20. Compare this metaphor of the fig tree to the idea of Israel’s unfaithfulness.** Parable of the withered fig tree….symbolizes Israel’s spiritual barrenness.This is the last part of Jesus’ ministry. **Leaves suggest a tree that should be producing, but there was no fruit. Fig trees take three years to bear fruit—Jesus ministered three years.**
         1. **Also review Revelation 3:16, the Laodicea church.**
   4. **In verse 3, examine the idiom of “red wine” as it pertains to Israel.** **A vineyard of red wine! I, the LORD, keep it**: In the days of the Kingdom of the Messiah, the LORD keeps the vineyard of Israel with special care. He waters it (**I will water it every moment**), He protects it (**lest any hurt it**), He guards it constantly (**I keep it night and day**) against all enemies, forcing them to **make peace** with Him and His vineyard.
      1. **Look up Isaiah 5:6-7.**
   5. **In verse 4, “let Him take hold of my strength” might be referring to Jacob wrestling with God. See Genesis 32:22-32.** 
      1. **God seems to be “wishing” that Israel would follow Him and make peace with Him in verse 4. Equate this with the reference in Revelation about the Laodicea church, “I wish you were hot or cold.”**
   6. **Review the “songs” which Isaiah uses in praise of God. Why this method of praise?**
      1. **Isaiah 24:14-16, 25:1-5, 9-10, 26:1-5.**
5. **In verse 5, is there an inherent promise of forgiveness to the penitent?** [Isaiah 27:5](http://www.studylight.org/desk/index.cgi?q1=Isaiah+27:5&t1=en_nas) is a neglected OT promise of forgiveness to the penitent. In [Isaiah 27:4](http://www.studylight.org/desk/index.cgi?q1=Isaiah+27:4&t1=en_nas) the God of battles is marching against the briers and the thorns with a flaming torch in his hand. He is about to set fire to this rank undergrowth, but before doing so he proclaims the alternative of peace.”
   1. **Discuss Psalm 2 at this point.**
6. **In verse 6, we see a shift. Is Isaiah showing God’s hint at redemption for His people?** In the Millennium, Israel will again blossom and flourish
7. **In verses 7-9, Israel feels God’s mercy. Discuss.**
   1. **Refer to Romans 11:26.**
8. **In verse 7, who is He smiting? Does God treat Israel as harshly as the other nations?**
   1. **Who is “her?”** Israel
      1. **What is the “iniquity of Jacob?” Why does God forgive Israel?**
      2. **With verses 8-9 shows judgment on Israel. Elaborate**
         1. **Sum up the atonements in verse 9.** For all of Israel’s rebellion, God will bring suffering and exile, but will ultimately forgive her.
9. **The world systems are destroyed in verses 10-11. Elaborate.**
   1. **Who is the fortified city?** All the cities of former Israel, all broken down
   2. **Describe the barrenness that accompanies the desolation following God’s wrath.** Everything is broken down.
   3. **Correlate the picture of animals grazing after the destruction in verse 10 to Isaiah 17:1-2 and Isaiah 5:15-17.** Calf feed — ([Isaiah 17:2](http://www.studylight.org/desk/index.cgi?q1=Isaiah+17:2&t1=en_nas)); it shall be a vast wild pasture.
10. **What is the word of hope for Israel** **in verses 12-13? Isaiah always ends a “thrashing/judgment” section with a word of hope for Israel.**
    1. **Is this “promise for Israel” typical of Isaiah’s writing?**
    2. **In verse 12, why the word “thrashes?” See Matthew 3:11-12**….where John the Baptist is asked about his authority and refers to Jesus as a “thrasher.”
11. **Compare verse 13 to Isaiah 19 to the implications of Assyria, Egypt, and Israel**.
12. **What is the great trumpet in verse 13? Examine Joel 2:15-17.** “Blow the trumpet in Zion…”
    1. What is the “great trumpet?” image from the trumpets blown on the first day of the seventh month to summon the people to a holy convocation? **Review** [**Leviticus 23:24**](http://www.studylight.org/desk/index.cgi?q1=Leviticus+23:24&t1=en_nas)**.** Trumpets were used to call feast
    2. **Discuss “the gospel trumpet” as seen in** [**Revelation 11:15**](http://www.studylight.org/desk/index.cgi?q1=Revelation+11:15&t1=en_nas)**;** [**Revelation 14:6**](http://www.studylight.org/desk/index.cgi?q1=Revelation+14:6&t1=en_nas)**,** which the Jews shall hearken to in the last days, [**Zechariah 12:10**](http://www.studylight.org/desk/index.cgi?q1=Zechariah+12:10&t1=en_nas)**;** [**Zechariah 13:1**](http://www.studylight.org/desk/index.cgi?q1=Zechariah+13:1&t1=en_nas)**..**
    3. **Explain the trumpet in I Corinthians 1:30**. As the Passover in the first month answers to Christ‘s crucifixion, so the day of atonement and the idea of “salvation” connected with the feast of tabernacles in the same seventh month, answer to the *crowning* of “redemption” at His second coming; therefore *redemption* is put last in [1 Corinthians 1:30](http://www.studylight.org/desk/index.cgi?q1=1%20Corinthians+1:30&t1=en_nas).
    4. **See Leviticus 25:8-12. Talk about the Jubilee year being announced with the blowing of the trumpet on the Day of Atonement.**
       1. **What does verse 13 say will happen when this trumpet sounds in the future**? **Refer also Matthew 24:31 and I Thessalonians 4:16 and 1 Corinthians 15:52.**
13. **In I**[**saiah 27:12-13**](http://www.studylight.org/desk/index.cgi?q1=Isaiah+27:12-13&t1=en_nas)**, describe the Kingdom of the LORD, and the worship taking place in the New Jerusalem? Is this the millennial reign?**
14. **What would be your summation for chapter 27? Is there truth for today’s world?**

**Chapter 28—Woe to Ephraim (the first woe)**

***Overview:*** Isaiah 28 begins an eight-chapter section (28-35) mostly directed to the southern kingdom of Judah. Since it is often most effective to address a sin present in a third party, and then apply it directly to the person, Isaiah will first speak of the sin of Israel, then switch the focus to Judah. Isaiah is primarily the prophet to the southern kingdom, Judah. Ephraim is often the name used for the whole northern tribe. There is about 100 years between the two captivities. In this chapter, the Ephraimites are reproved and threatened for their pride and drunkenness, their security and sensuality, [Isaiah 28:1-8](http://www.studylight.org/desk/index.cgi?q1=Isaiah+28:1-8&t1=en_nas). But, in the midst of this, here is a gracious promise of God's favour to the remnant of his people, [Isaiah 28:5](http://www.studylight.org/desk/index.cgi?q1=Isaiah+28:5&t1=en_nas), [6](http://www.studylight.org/desk/index.cgi?q1=Isaiah+28:6&t1=en_nas). They are likewise reproved and threatened for their dullness and stupidity, and inaptness to profit by the instructions which the prophets gave them in God's name, [Isaiah 28:9-13](http://www.studylight.org/desk/index.cgi?q1=Isaiah+28:9-13&t1=en_nas). The rulers of Jerusalem are reproved and threatened for their insolent contempt of God's judgments, and setting them at defiance and, after a gracious promise of Christ and his grace, they are made to know that the vain hopes of escaping the judgments of God with which they flattered themselves would certainly deceive them, [Isaiah 28:14-22](http://www.studylight.org/desk/index.cgi?q1=Isaiah+28:14-22&t1=en_nas). All this is confirmed by a comparison borrowed from the method which the husbandman takes with his ground and grain, according to which they must expect God would proceed with his people, whom he had lately called his threshing and the corn of his floor ([Isaiah 21:10](http://www.studylight.org/desk/index.cgi?q1=Isaiah+21:10&t1=en_nas)) [Isaiah 28:23-29](http://www.studylight.org/desk/index.cgi?q1=Isaiah+28:23-29&t1=en_nas). It then switches to local issues. Within three years of Isaiah’s prophecy, this judgment came down on the northern tribes. **This begins the book of Five Woes! THE FIRST ONE IS TO EPHRAIM, the ten northern tribes who had gone after other gods. Woe to their “crown of pride!” Isaiah is speaking both to northern Israel and the southern section, Judah.**

1. **Who is Ephraim? Who do they represent?** The northern tribe
2. **Parallel the “crown of pride” to the prizes/ wreaths of flowers for prizes.** Fading beauty.
3. **In verse 1, what area is Isaiah focusing on?** Northern tribe capital, city of Samaria, the capital of the n. Kingdom, called a “Wreath” for its beauty.
4. **Why is God focusing on drunkenness?**
   1. **See also** [**Proverbs 23:29-35**](http://www.studylight.org/desk/index.cgi?q1=Proverbs+23:29-35&t1=en_nas)**,** speaks of the folly of drunkenness,[**Ephesians 5:18**](http://www.studylight.org/desk/index.cgi?q1=Ephesians+5:18&t1=en_nas)**,** tells us to be filled with the Spirit instead of being drunk, [**Romans 13:13**](http://www.studylight.org/desk/index.cgi?q1=Romans+13:13&t1=en_nas)**,** [**1 Corinthians 5:11**](http://www.studylight.org/desk/index.cgi?q1=1%20Corinthians+5:11&t1=en_nas)**,** [**6:10**](http://www.studylight.org/desk/index.cgi?q1=1Co+6:10&t1=en_nas)**,** [**11:21**](http://www.studylight.org/desk/index.cgi?q1=1Co+11:21&t1=en_nas)**,** [**Galatians 5:21**](http://www.studylight.org/desk/index.cgi?q1=Galatians+5:21&t1=en_nas)**, and** [**1 Peter 4:3**](http://www.studylight.org/desk/index.cgi?q1=1%20Peter+4:3&t1=en_nas)each contain commands against drunkenness**.**
   2. **Discuss Jesus’ specific warned against drunkenness in the last days in** [**Luke 21:34-36**](http://www.studylight.org/desk/index.cgi?q1=Luke+21:34-36&t1=en_nas)**.**
   3. **How does drunkenness affect today’s modern man?** Yearly, in the United States, alcohol is responsible for almost 100,000 deaths (25,000 by drunk drivers alone), 6 million non-fatal injuries, and more than $100 billion in economic losses such as unemployment and loss of productivity.
   4. **Compare this warning against the sin of drunkenness with Noah’s drunkenness and Lot’s in Genesis 9:21 and Genesis 19:33.**
   5. **Does God equate drunkenness with pride?**  **See I Peter 5:6.** Woe to the crown of pride, to the drunkards of Ephraim: Like any other sin, drunkenness is connected to pride, so much so that Isaiah likens the drunkards of Ephraim to a crown of pride. Much of the self-hatred and self-despising drunkards feel is rooted in *too much focus* upon one’s self, which is the essence of pride. Northern kingdom was filled with careless pride and abundance. No repentance, but seeking pleasure.
   6. **What is the crown of pride? See I Timothy 6:17.** They were puffed up with pride by it. The goodness with which God crowned their years, which should have been to him a crown of praise, was to them a *crown of pride.* Those that are rich in the world are apt to be high-minded.
      1. **Compare this with modern-day America.**
      2. **Name other crowns in the Bible. Examine James 1:12 (crown of life), 2 Timothy 4:8 (crown of righteousness), Revelation 2:10 (crown of life), Isaiah 62:3 (crown of beauty), I Peter 5:4 (crown of glory), Revelation 4:4 (crowns of the 24 elders), Revelation 19:12 (Jesus with many crowns), Israel with a crown of 12 stars (Revelation 12:1).**
   7. **Is wine mentioned elsewhere in the Bible?** One might wish that there was a strict prohibition against drinking alcohol in the Bible, but there isn’t. Jesus made wine ([John 2:1-10](http://www.studylight.org/desk/index.cgi?q1=John+2:1-10&t1=en_nas)) and drank wine ([Mark 14:22-26](http://www.studylight.org/desk/index.cgi?q1=Mark+14:22-26&t1=en_nas)), and was even unjustly accused of being a drunkard ([Matthew 11:19](http://www.studylight.org/desk/index.cgi?q1=Matthew+11:19&t1=en_nas)). Paul recommended the use of wine to Timothy, knowing that is was more pure to drink than plain water ([1 Timothy 5:23](http://www.studylight.org/desk/index.cgi?q1=1%20Timothy+5:23&t1=en_nas)). The Bible regards drink, moderately used, as a gift from God ([Psalms 104:15](http://www.studylight.org/desk/index.cgi?q1=Psalms+104:15&t1=en_nas)). So, while the Bible allows the moderate use of alcohol*, it strictly condemns drunkennes****s***.
5. **In verse 5, Isaiah turns to Israel in the Millennial Kingdom.**.. He promises them God's favors, and that they shall be taken under his guidance and protection when the beauty of Ephraim shall be left exposed to be trodden down and eaten up, [Isaiah 28:5](http://www.studylight.org/desk/index.cgi?q1=Isaiah+28:5&t1=en_nas),[6](http://www.studylight.org/desk/index.cgi?q1=Isaiah+28:6&t1=en_nas).
   1. **Who is the remnant of His people?**
   2. **Who is being highlighted here with crowns?** We are kings and priest with Him. Revelation 5:10, 1:6 and I Peter 2:9.
6. **Why are the priests and prophets singled out for judgment in verse 7? Look at Leviticus 10:9, Proverbs 31:4, and Amos 2:11. This turns back to his present….**The priests, as sacrificers, were obliged by a particular law to be temperate ([Leviticus 10:9](http://www.studylight.org/desk/index.cgi?q1=Leviticus+10:9&t1=en_nas)), and, as rulers and magistrates, it was not for them to drink wine, [Proverbs 31:4](http://www.studylight.org/desk/index.cgi?q1=Proverbs+31:4&t1=en_nas). The prophets were a kind of Nazarite (as appears by [Amos 2:11](http://www.studylight.org/desk/index.cgi?q1=Amos+2:11&t1=en_nas)),
7. **Describe the graphic description in verse 8 of a drunk?**
8. **What does “overcome” mean?**  Overcome is the Hebrew word *halam*, which literally means “to strike down” and by implication means “to hammer, to conquer, to beat down, to overcome, to hit with a hammer.” The same word is translated *pounded* in [Judges 5:26](http://www.studylight.org/desk/index.cgi?q1=Judges+5:26&t1=en_nas), describing when Jael pounded a tent peg through the head of Sisera. When you get drunk, that’s what you are doing to yourself.
9. **In verse 9, Isaiah poses an interesting question. “Whom shall he teach knowledge?” Discuss.** The people are mocking Isaiah making fun of him for his teaching method, like teaching little kids. Mocking his method.
   1. **Examine the comparison of “milk” and “breast” to Christian maturity as in Hebrews 5:12, I Corinthians 3:2, 14:20, I Peter 2:2.**
10. **Verses 9-10 are an example of sarcasm. Explain**. [Isaiah 28:9-10](http://www.studylight.org/desk/index.cgi?q1=Isaiah+28:9-10&t1=en_nas) portray the sarcastic reaction these Judean leaders had to Isaiah’s words of rebuke. They were tired of Isaiah’s strictness and of his recurring application of God’s laws. The string of monosyllables in [Isaiah 28:10](http://www.studylight.org/desk/index.cgi?q1=Isaiah+28:10&t1=en_nas) may mean that the Judean leaders regarded Isaiah’s message as meaningless or as child’s play.” The people of Israel were so prideful that they began making fun of Isaiah.
11. **Restate the heart of verse 10…precept** upon precept, line upon line…..an important idea in the Bible is scattered throughout the Bible, not in one place**.** In their mocking of Isaiah’s message, they actually pay him a great compliment. It is a beautiful thing for God’s truth to be presented precept upon precept . . . line upon line . . . here a little, there a little. When the word of God is properly presented, there is something for both the simple and immature to receive, and also something for the great saint to rejoice in and be fed.
    1. **See Matthew 13:10-15, when Jesus teaches in parables**….so that hearing they would not hear, **and I Corinthians 2:14.**
12. **(This is an interesting side line!—verses 11-12) In verse 11, there is a warning by God that a foreign nation will take over Ephraim. Who is this other nation? Correlate this with Paul’s inference to the abuse of the gift of tongues in I Cor. 14:21?** A prophecy about the gift of tongues that would come, and it would be a restful experience to those who would use that gift**.** God says, “You don’t like this message, I will send you another tongue, the Assyrians that will take you over.”
13. **Starting in verse 11, God starts rebuking the unbelievers who are mocking Isaiah. Discuss.** Paul has a similar reference is the sight of foreign tongues taking Jesus’ message to other nations, and showing the judgment of God going to other tongues because of their rejection of the Messiah**.**
14. **THIS NOW IS TO THE SOUTHERN KINGDOM, A WARNING! Restate Isaiah’s warning in verses 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. With stammering lips and another tongue He will speak to this people: If the simple, straightforward message is rejected, God will find another way to communicate to the hard-hearted. He will send unusual messengers to bring the word. This is the blessed way to present God’s word: precept upon precept, line upon line. Isaiah takes the taunt of the drunkards and receives it as a compliment. God’s messengers are to present *all* of God’s word (without skipping a line), and to present it *simply*. This also implies that we can’t receive all aspects of God’s message at once. “It is an excellent thing that the gospel is taught us by degrees. It is not forced home upon men’s minds all at once, but it comes thus, ‘Precept upon precept, line upon line, here a little and there a little.’ God does not flash the everlasting daylight on weak eyes in one blaze of glory, but there is at first a dim dawn, and the soft incoming of a tender light for tender eyes, and so by degrees we see.”
15. **Verses 14-15 present the picture of the false confidence of sinful leaders. Elaborate.**

**\*\*\*\*When verse 14 mentions “Jerusalem,” Isaiah shifts his prophecy to the Southern Kingdom, Judah.**

1. **Speak to verse 15’s reference to a “covenant with death.”** The rulers of Jerusalem were extreme in their rejection of God, and felt they had an “agreement” with death and the grave (Sheol). They proudly believed the overflowing scourge of God’s judgment and correction would not come against them. They had no fear of death, and thought they had made friends with death and the grave. This same way of thinking is common in our modern world. The ungodly *should* fear death, because with death ends all opportunity for repentance and their eternal doom is sealed. Satan has a significant interest in making the wicked feel that death is their friend.
   1. **Look up these verses about ‘fearing God.’ See Leviticus 19:14, 25:17, Deuteronomy 5:19, 6:13, and Joshua 4:23-24.**
   2. **Review Daniel 9:27….speaking of the Prince that shall come ushers in a false peace, might this be referenced here for a far future implication? Is this the Death Covenant?**
   3. **What does Jesus say about death?** **See** [**1 Corinthians 3:22**](http://www.studylight.org/desk/index.cgi?q1=1%20Corinthians+3:22&t1=en_nas)**,** [**23**](http://www.studylight.org/desk/index.cgi?q1=1%20Corinthians+3:23&t1=en_nas)**.**
2. **Isaiah 28:16 is a true “gem.” Restate its meaning. Discuss Jesus as the cornerstone.**
   1. **Comment on verse 16….Is God speaking??!** The Jews were making a covenant with death, and God is confronting them. And, they are going to be destroyed.
   2. **See Isaiah 7:14’s “therefore,” and parallel it to this verse. Why?**
   3. **Who is the cornerstone?** Jesus **Stone—Jesus Christ; rock—Jesus Christ**
   4. **Define precious. Use Jeremiah 15:19 and Isaiah 43:4.** 
      1. **Precious Stone—Revelation 21:19.**
   5. **Define “sure.” Review 2 Peter 1:10, I Corinthians 1:6, and Hebrews 11:1.**
   6. **See also Isaiah 19:13, Ephesians 2:20-22, Romans 9:33, Psalm 118:22,**

**I Peter 2:4-8, Job 38:4-6, Jeremiah 51:26, Acts 4:10-12,**

* 1. **Where is Zion?** Millennial mountain
  2. **What is this foundation? Review I Peter 2:6.** applies this passage directly to the Messiah, Jesus Christ.

1. **Verse 15-16 infers that cheating and dishonesty has happened in His people. Discuss. See also** [**Deuteronomy 33:29**](http://www.studylight.org/desk/index.cgi?q1=Deuteronomy+33:29&t1=en_nas)**.**
2. **In verse 17, “justice” is called a measuring line. Where else do we see a measuring line used in prophecy? See Zechariah 2:1-2.**
3. **In verse 17-19, who is the judgment that is coming?** Assyria
4. **Discuss the “bed” idiom in verse 20.** No comfort will last; nothing will work for them.
5. **In verse 21, where is Mt. Perazim?**  A reference where the Philistines were routed from Mt. Perazim…**See 2 Samuel 5:19-20 and I Chronicles 14:10-11.** At Perazim, the LORD accomplished a great victory for Israel in the days of David ([2 Samuel 5:20](http://www.studylight.org/desk/index.cgi?q1=2%20Samuel+5:20&t1=en_nas)).how God defeated the Philistines at Mt. Perazim, he will now *rise up against Jerusalem as,* in David's time, against the Philistines *in Mount Perazim* ([2 Samuel 5:20](http://www.studylight.org/desk/index.cgi?q1=2%20Samuel+5:20&t1=en_nas)), and as, in Joshua's time, against the Canaanites *in the valley of Gibeon*
   1. **Where is Gibeon? Review Joshua 10:11-13.** Over the Amorites.God intervenes in human history. He destroyed the Canaanites in the Valley of Gibeon. At Gibeon, the LORD accomplished a great victory for Israel in the days of Joshua ([Joshua 10:11](http://www.studylight.org/desk/index.cgi?q1=Joshua+10:11&t1=en_nas)). In those cases, the LORD fought for Israel, but if her leaders did not repent, they would soon find the LORD fighting *against* Israel. This use of God’s strength against His people is surely His awesome work, or as the King James Version puts it, *His strange work*.
6. **What is the destruction on the whole earth in verse 22?** Tribulation. **See also Isaiah 10:22-23 and Daniel 9:20-27, Joel 2:1-2, Revelation 19:11-17.**
   1. **Is “the whole land” all of Israel?**  Yes

**\*\*Verse 23 to the end is a form of poetic writing, and also an idiom. \*\***

1. **What is idiom of the soil in verse 23? Is this the same parallel as Matthew 13?**
   1. **How often does God use farming as an idiom for witness and salvation? See Proverbs 24:30-31, 2 Corinthians 9:6-11, and 2 Timothy 2:6.**
2. **How does Leviticus 19:19 apply to this portion of scripture?—do not mix seeds**
3. **Who is “wonderful in counsel?” Review Isaiah 9:6**….wonderful counselor.
4. **Expound on the last phrase of this chapter, “Who is wonderful in counsel and excellent in guidance.”**
5. **Sum-up the central theme of Isaiah 28.**

**The Promises**

***Isaiah 28:13, “But the word f 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.”***

***Isaiah 28:16, “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.”***

[***Revelation 21:4***](http://www.kingjamesbibleonline.org/Revelation-21-4/) ***, “And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.”***[***1 Corinthians 2:9***](http://www.kingjamesbibleonline.org/1-Corinthians-2-9/)***, “But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.”***

***Ephesians 2:19-22, “Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit.”***

***I Peter 5:6, “Therefore humble yourselves under the mighty hand of God, that He may exalt you in due time.”***

|  |
| --- |
|  |

.