

ISAIAH 28

All Poetry

Verse 1

Woe, to the crown(s) of pride! (garlands of glory)

Woe, to the drunkards of Ephraim!

(Northern Kingdom of Israel and its leaders – Crown of Israel is Samaria, the Capital of Israel - Materialism, Pride and Wickedness often associated with Strong Drink/Drunkenness – Spiritual Drunkenness often associated with sin and apostasy – See Hosea 7:5, 14)

Whose glorious beauty is (become as) fading flower(s), (fading wreaths)
Whose glorious beauty is on the head of the fat valleys of them
that are overcome with wine! (And the heads of the opulent are
overcome with wine.)

Verse 2

Behold, the Lord hath a mighty and strong one (in store):

(Reference to the King of Assyria)

(Which)

As a tempest of hail and a destroying storm,
Or as a flood of mighty waters overflowing.

Verse 3

A (He) shall cast (them) down to the earth (by His) hand.

B The crown(s) of pride, (of) the drunkards of Ephraim shall be
trodden under foot.

Verse 4

(And)

B The glorious beauty, which is on the head(s) of the fat valley
(opulent ones) shall be a(s) fading flower(s) (wreaths).

(and)

A Like the hasty (first ripe) fruit before the summer, he that
looketh upon it, while it is yet in his hand, he eateth it
up.

Verse 5

In that day:

(and)

The Lord of Hosts shall be for a *crown of glory*,
The Lord of Hosts shall be for a *diadem of beauty*, unto the
residue of his people.

Verse 6

(And for)

The Lord of Hosts shall be a *spirit of judgment*, to him that
sitteth in judgment,

(For)

The Lord of Hosts shall be a *strength*, to them that turn the
battle to the gate. (to them who repulse the attack at the gates)

- Verse 7 (But) A They also have erred through wine,
(and) A They also have erred (are giddy) through strong drink:
the priest and the prophet have erred through strong drink.
- B They are swallowed up of wine. (Have gone astray through liquor.)
B They are out of the way (intoxicated) through strong drink.
- A They err in vision,
B They stumble in judgment.
- Verse 8 (For) All tables are full of vomit and filthiness,
(so that) There is no place clean.
- Verse 9 (To) whom shall he (the Lord) teach knowledge?
(and) Who shall he (the Lord) make to understand doctrine (revelation)?
- (and) Them that are weaned from the milk?
Them that are drawn from the breasts? (babes and sucklings)
- Verse 10 (For) (Still) precept must be upon precept,
Precept upon precept.
- Line upon line (measure by measure),
Line upon line (measure by measure).
- (and) Here a little (trifle),
There a little (trifle).
- Verse 11 (For) With stammering lips will he speak to (these – derogatory term) people,
(By incomprehensible speech must he speak to these people.)
With another tongue will he speak to (these – derogatory term) people.
(By a strange tongue must he speak to these people - maybe a foreign leader/conqueror)
- (The idea here is that the Lord must *still* use milk instead of the meat he would like to give the leaders of Israel. The leaders will not grow up and accept his revelations as men. This is not a good thing that he must give them so little because of their wickedness.)
- Verse 12 **To whom he said:**
- (and) This is their rest, wherewith ye may cause the weary to rest!
This is the refreshing, (revelation), yet they would not hear!
- Verse 13 (But) **The word of the Lord was unto them:**
(So to them the word of the Lord remained:)
- Precept upon precept,
Precept upon precept.

Line upon line (measure by measure),
Line upon line (measure by measure).

(and) Here a little (trifle),
There a little (trifle).

(and) That they might go,
(and) That they might fall backward,
(and) That they might be broken,
(and) That they might be snared,
(and) That they might be taken.

(See Alma 12: 9-11, D&C 98: 11-12)

Verse 14 **Wherefore hear the word of the Lord, ye scornful men that rule this people which is in Jerusalem, because ye have said:**

(The Lord now turns from the Northern Kingdom of Israel to the Southern Kingdom of Judah – Those who have made a covenant with Egypt to protect them from Assyria – Here Isaiah calls it a “Covenant with Death” Isaiah 31: 1-3)

Verse 15
A “We have made a covenant with death and with hell are we at agreement.”
B “When the overflowing scourge shall pass through it shall not come unto us.”
(for) A “We have made lies our refuge and under falsehood(s) have we hid ourselves.”

(Ye have supposed, by taking refuge in deception and hiding behind falsehoods to have reached an understanding with Sheol, that should a flooding scourge sweep through the earth, it shall not reach you.)

Verse 16 **Therefore thus saith the Lord God, behold, I lay in Zion:**

A A foundation stone,
B A tried stone (keystone). (Seer)

B A precious cornerstone,
A A sure foundation. (Revelation)

He that believeth shall not make haste (do rashly):

Verse 17
(and) Judgement will I lay to the line,
(I will make justice the measure.)
(and) Righteousness will I lay to the plummet.
(I will make righteousness the weight.)

(Joseph Smith made reference to this verse: "The world has had a fair trial for six thousand years; the Lord will try the seventh thousand Himself; He whose right it is, will possess the kingdom, and reign until He has put all things under His feet; iniquity will hide its hoary head, Satan will be bound, and the works of darkness destroyed, righteousness will be put to the line, and judgment to the plummet, and "he that fears the Lord will alone be exalted in that day." UI Pg. 254)

- (and the) Hail shall sweep away the refuge of lies,
(and the) Waters shall overflow the hiding place.
- Verse 18 (And) Your covenant with Death shall be disannulled,
(and) Your agreement with Hell shall not stand.
- Verse 19 (then) When the overflowing scourge shall pass through,
ye shall be trodden down by it.
From the time that it goeth forth, it shall take you.
- (for) Morning by morning shall it pass over (you),
By day and by night (it shall sieze you) and it shall be a vexation only
to understand the report. (It shall cause terror merely to hear word of it.)

Then shall it come to pass the proverb:

- Verse 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.
- Verse 21 (For) The Lord shall rise up as in Mount Perazim,
He shall be wroth as in the Valley in Gibeon,

(In an outburst - See 2 Samuel 5:17-20)
(Lord helped against Amorites with Hail Storms, Sun stood still for a day - See Joshua 10:6-14)

- That he may do his work,
His strange work. (Day of Judgment)
- (and) That he may bring to pass his act,
His strange act. (Day of Judgment)
- Verse 22 (Now therefore) Be ye not mockers,
Lest your bands (bonds) be made strong.

For I have heard from the Lord God of Hosts:

A consumption!
A consumption even determined upon the whole earth!

- Verse 23
(and) Give ye ear!
Hear my voice!
- Hearken!
Hear my speech!
- Verse 24
Doth a plowman plow all day to sow?
(Will the plowman be forever plowing to sow seed?)
Doth a plowman open and break the clods of his ground?
(Will he be forever disking and harrowing the same ground?)
- Verse 25
When he hath made plain (flat/smooth) the face thereof:
- Doth he not cast abroad the fitches? (sprinkle fennel)
(and) Doth he not scatter the cummin?
(and) Doth he not cast in the principal wheat and the appointed
barley and the rie in their place?
- Verse 26
(For) His God doth instruct him to discretion,
(and) His God doth teach him.
- Verse 27
(For) **The fitches are not threshed with a threshing instrument,**
(Fennel is not threshed with a sharp-toothed sledge,)
Neither is a cart wheel turned about upon the cummin:
(Nor is a cartwheel rolled over cummin:)
- (But)
(and) The fitches are (fennel is) beaten out with the staff,
Cummin is beaten out with a rod.
- Verse 28
(When) Bread corn (domestic grain) is bruised (ground):
- (Nor) One (does) not (go on endlessly) threshing it,
One does not break it with the wheel of his cart nor bruise it
with his horsemen.
- (Parable of the Farmer – Vs. 23-29 – Isaiah’s parable explains how the Lord uses an established plan as he works with his people, who are his “threshing, and the corn of [his] floor” (21:10). The lesson presented here is based on the work of the farmer, who plows, plants, and harvests each item in its own way and according to its own time. The Lord has scattered his people at different times in various places; the Lord will gather and thresh his people in order to bring an increase to himself according to appointed times. “God’s strategy for history, like his strategy for agriculture, is wonderful and achieves success. Thus, his instruction should be sought by [all the earth’s inhabitants], as it is sought and followed by farmers. And his strategy is to be trusted with patient faith. Watt, UI Pg. 256)
- Verse 29
This cometh forth from the Lord of Hosts:
- Who is wonderful in counsel,
Who is excellent in working.