

Isaiah 28

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Introduction

I was doing some research on plowing and how that's contrary to the permaculture concept of "no-till", and I came across this Isa 28:24...

"Doth the plowman plow all day to sow? doth he open and break the clods of his ground?" ^{Isaiah 28:24}

so I decided to do a deep dive on the whole chapter. Notes, It speaks to Ephraim and his foolishness (and who will soon be taken away by the Assyrians). It does has a fair amount of references to farming, so maybe their farming practices are wanting just like their waking in Torah is also wanting.

Isaiah 28:1-29

The prophet threatens Ephraim for their pride and drunkenness

¹ Woe to the crown of pride, to the **drunkards** שְׁכָרִי ^{shik-ko-Rei} **of Ephraim**, whose glorious beauty *is* a fading flower יָצִיץ ^{ve-Tzitz}, ^{H6731} which *are* on the head of the **fat** שְׁמָנִים ^{she-ma-Nim} valleys of them that are overcome with wine! יַיִן ^{Ya-yin} 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 crown of pride גְּאוֹן ^{ge-Ut}, the drunkards of Ephraim, shall be trodden under feet: ⁴ And the glorious beauty, which *is* on the head of the fat valley, shall be a fading flower יָצִיץ ^{tzi-Tzat}, *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

יִבְלַעְנָהּ *yiv-la-'En-nah*.

The residue shall be advanced in the kingdom of Christ

⁵ In that day shall YHVH of hosts צְבָאוֹת *tze-va-'ot* be for a crown of glory, and for a diadem וְלִצְפִּירַת *ve-litz-fi-Rat* of beauty, unto the residue of his people, 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 שְׁעָרָה *Sha-'e-rah*.

He rebukes their error

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 בְּרָאָה *ba-ro-'Eh*, they stumble in judgment פְּלִילִיָּה *pe-li-li-Yah*. ⁸ For all tables are full of vomit קִיא *ki* and filthiness, so that there is no place מְקוֹם *ma-Kom* clean.

Their unwillingness to learn

⁹ אֶת־ *'et-* Whom shall he teach יוֹרָה *yo-Reh* knowledge דַּעַה *de-'Ah?* and whom shall he make to understand יְבִין *ya-Vin* doctrine שְׁמוּעָה *she-mu-'Ah?* them that are weaned from the milk, and drawn from the breasts. ¹⁰ For precept צו *tzav* must be upon precept לְצוֹ *la-Tzav*, precept upon precept; line קו *kav* upon line לְקוֹ *la-Kav*, line upon line; here שָׁם *sham* a little זְעִיר *ze-'Eir*, and there שָׁם *Sham* a little:

upon לְקוֹ *kav* line קו *la-Tzav* upon precept לְצוֹ *tzav* precept צו *la-Tzav* must be upon precept לְצוֹ *tzav* For precept צו *ki* For כִּי *10*.
..Sham here שָׁם *ze-'Eir* and there a little זְעִיר *sham* here שָׁם *ze-'Eir* here a little זְעִיר *la-Kav* upon line לְקוֹ *kav* line קו *la-Kav* line

Isa 28:10 LEB

For it is blah-blah upon blah-blah, blah-blah upon blah-blah, gah-gah upon gah-gah, gah-gah upon gah-gah, [In this context, the Hebrew expressions tsaw-tsaw and qaw-qaw are likely meant to sound like baby talk, but they could mean “command upon command” and “rule upon rule”] a little here, a little there.

^A KJC:1 **H6417** Feminine of H6416; judicature: - judgment, maybe see Word-Study-H6403-H6412-H6413-paley-H4422-malat-escape-deliver; or Word-Study-**H6416**-palal-pray.

^B GG (George Gordon) says God wrote a code in the scripture and he reveals it in Isa 28:9-13 which also correlates with the messiah in the parable of the sower in Mat 13:1-17. Code defined ... it is written so all the 'religious' people can't understand it. ... Coupled with vanity, jealousy lust, greed and fear, god has created a code that most people can't understand. Nobody does that because nobody practices the law, they practice religion. Dan 12:8-10 See also Psa 111:10.

^C צו *tsav* ^{H6673} precept KJC ⁹ precept, 8, Isa 28:10,13; commandment, 1 Hos 5:11

See 35:00 Truth2U Vezot Haberahhah Deu 33 NG: comments on Isa 28:10-13.

From Yavoh-December-2010-4-Levels-of-Torah-Written-by-Monte-Judah

Let me share another example of the *Drash* level. The Hebrew word for “command” in the commandments of God is *tsav*. The meaning of *tsav* is literally “attaching parts.” It means “hooks and nails” in our modern context; therefore, the commandments of God are the “attaching parts” that connect us to God. If we disobey the Lord, we are separated from Him and joined to the world. If we obey him, we are joined with Him and separated from the world.

JKM: I like this play on the joining and separation, either it's to YHVH and not the world or vice-versa.

¹¹ For with stammering בְּלִעְגִי *be-la-'a-Gei* H3934 KJC: 2 mockers, 1Psa 35:16 stammering, 1 Isa 28:11; From H3932 KJC:21 lips and another tongue will he speak to this people. ¹² To whom he said, This is זאת *zot* ^D the rest *wherewith* ye may cause the weary to rest; and this is וְזאת *ve-Zot* the refreshing: yet they would not hear. ¹³ But the word of YHVH 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.

¹⁴ Wherefore hear the word דְּבַר *de-var* of the LORD, ye scornful לְצֹן *la-Tzon* men, that rule מְשָׁלִי *mo-she-Lei* this people which *is* in Jerusalem בִּירוּשָׁלַם *bi-ru-sha-Lim*. ¹⁵ Because ye have said, We have made a covenant בְּרִית *ve-Rit* with אֶת־ *'et-* death מָוֶת *Ma-vet*, and with hell שְׁאוֹל *she-'ol* are we at agreement חֲזָה *cho-Zeh*; ^E when the overflowing scourge שׁוֹטֵף *sho-Tef* ^{H7857} shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves: נִסְתַּרְנוּ *nis-Ta-re-nu*

¹⁶ Therefore thus saith the Lord אֲדֹנָי *'a-do-Nai* GOD יְהוָה *Yah-weh*, Behold, I lay ^F in Zion for a foundation a stone, ^G a tried stone, ^H a precious corner stone, a sure foundation: he that believeth shall not make haste. ^I

¹⁶ לָכֵן *la-Chen* Therefore אֲמַר *koh* thus אֲדֹנָי *a-Mar* the LORD יְהוָה *a-do-Nai* Behold I lay יִסַּד *hin-Ni* behold יְהוָה *Yah-weh* GOD אֲבֹן *a ven* stone אֶבֶן *mu-Sad* foundation מוֹסֵד *yik-Rat* a precious מוֹסֵד *ya-Chish* shall not make haste יְקִירָת *pin-Nat* corner פֶּנֶת *Bo chan* a tried בָּחוֹן *E ven* stone אֶבֶן *A ven* stone הַמַּאֲמִין *mus-Sad* sure

¹⁷ Judgment מִשְׁפָּט *mish-Pat* also will I lay to the line, and righteousness to the plummet לְמִשְׁקָלָת *le-mish-Ka-let*: and the hail בָּרָד *va-Rad* shall sweep away the refuge of lies, and the waters shall overflow the hiding place. ^J ¹⁸ And your covenant with אֶת־ *'et-* death shall be disannulled וְכִפַּר *ve-chup-Par*, ^K and your agreement with אֶת־ *'et-* hell shall not stand; when the overflowing scourge שׁוֹט *Shot* ^{H7752} shall pass through, then ye shall be

^D **H2063** *zot* ^{KJC: 570}, this ⁵¹⁵, thus, these, such, hereby...

^E Word-Study-H2374-chozeh-seer-prophet, article #???

^F **I lay** = I have laid. So the Syriac and Septuagint. Laid, in the counsels of eternity: in Abraham's promise (Gen 12); in David's covenant (2Sa 7). ^{Source CB Notes.}

^G **a stone**. This is a distinct reference to Isa 49:24. It is the Immanuel (of Isa 7), the promised Son (of Isa 9), the rod from Jesse's stem (of Isa 11). ^{Source CB Notes.}

^H **a tried stone** Compare Isa 28:17, and Zec 3:9. ^{Source CB Notes.}

^I **not make haste** = be constant, steady, not fleeing away. See note on Pro 8:30. Note the Figure of speech Metonymy (of Subject), by which the hastening, or flight is put for the confusion and shame which is the cause of it. Septuagint reads "ashamed". In Rom 9:33; Rom 10:11. 1Pe 2:6, the Figure of speech is translated, and means therefore exactly the same thing: = shall have no need for hurried flight (Compare Isa 49:23). ^{Source CB Notes.}

^J Flooding water see above Isa 28:2

^K See Word-Study-H3722-kaphar-atonement-H3723-walled-villages-H3724-ransom. disannulled? Why not just annulled (used by LEB)? This sounds like the non standard word "irregardless".

trodden down by it. 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 ^{ze·va·'Ah} וְנֶעְוָה only *to* understand ^{ha·Vin} הַבִּינ the report ^{she·mu·'Ah} שְׂמוּעָה. 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 YHVH shall rise up as *in* mount Perazim ^{pe·ra·Tzim} פְּרָצִים, he shall be wroth as *in* the valley of Gibeon,^L that he may do his work, his strange ^{zar} זָר work; and bring to pass his act, his strange ^{na·che·ri·Yah} נִכְרִיָּה ^M act ^{a·vo·da·To} עֲבֹדָתוֹ. ²² Now therefore be ye not mockers ^{tit·lo·Tza·tzu} תִּתְלַצְצוּ, ^N lest your bands ^{mos·rei·Chem} מוֹסְרֵיכֶם be made strong: for I have heard from the Lord GOD of hosts a consumption ^{cha·Lah} כְּלָה, even determined upon the whole earth.

They are incited to the consideration of God's providence

²³ Give ye ear, and hear my voice; hearken, and hear my speech. ²⁴ Doth the plowman ^{ya·cha·Rosh} יַחֲרֹשׁ plow ^{ha·cho·Resh} הַחֹרֵשׁ ^O all day to sow? doth he open and break the clods ^{vi·sad·Ded} וַיִּשְׂדֶּד of his ground ^{ad·ma·To} אֲדָמָתוֹ? ²⁵ When he hath made plain the face thereof, doth he not cast abroad the fitches ^{Ke·tzach} קִצָּח, and scatter the cummin ^{ve·cham·Mon} וְכַמְּן, and cast in the principal ^{so·Rah} שׂוֹרָה ^P wheat ^{chit·Tah} חִטָּה ^Q and the appointed ^{nis·Man} נִסְמָן barley ^{u·se·'o·Rah} וּשְׁעֵרָה and the rie ^{ve·chus·Se·met} וְכִסְמֵת in their place? ²⁶ For his God ^{'e·lo·Hav} אֱלֹהָיו doth instruct ^{ve·yis·se·Ro} וַיִּסְרוּ him to discretion ^{lam·mish·Pat} לְמִשְׁפָּט, and doth teach ^{yo·Ren·nu} יוֹרְנוֹ him. ²⁷ For the fitches ^{Ke·tzach (dill)} קִצָּח are not threshed ^{Yu·dash} יוֹדָשׁ 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 Bread ^{Le·chem} לֶחֶם ^{corn} is bruised ^{yu·Dak} יוּדָק; because he will not ever be threshing it, nor break *it with* the wheel of his cart, nor bruise it *with* his horsemen.^R ²⁹ This ^{zot} זֹאת also cometh forth from the LORD of hosts, *which* is wonderful in counsel ^{'e·Tzah} עֲצָה, and excellent in working ^{tu·shi·Yah} תּוֹשִׁיָּה.

^L **Perazim. Gibeon.** This could not be known or understood without reference to 2Sa 5:20, and Jos 10:10; and this reference must have been in writing: too long before (700 years) to be a matter of mere memory. See App-92. Source CB Notes.

^M It's not strange to those who are in Torah, but it's strange to Ephraim because he is far from it.

^N H3887 ^{KJC:27} **lutz** ^{scorn(er)(ers)(eth)(est)} ¹⁸, interpretoer², ambassadors¹, mock(er)(ers)³, derision¹, teachers¹.

^O H2790 see Word-Study-H2790-charash-peace-hold-plow, article #???

^P H7795 ^{KJC:1} From **sur** ^{H7786} in the primitive sense of H5493; properly a ring, that is, (by analogy) a row (adverbially): - principal.

^Q **The principal wheat** = wheat in rows. Only here. place = due order. Connect "appointed" with "place", not with "barley". Source CB Notes.

^R **Bread** = Corn. Bread is put by Figure of speech Metonymy (of Effect), for the corn of which it is made. Compare Job 28:5.

bruised = crushed: i.e. reduced to powder. Compare Exo 32:20. 2Ki 23:6. Render, as a question: Is corn crushed? because = nay. The Hebrew accent tebir is disjunctive and requires this rendering. Compare Revised Version margin, and Job 22:2. Source CB Notes.

Word Studies

H6731 *tsits*

צִיץ / צִץ

From H6692; properly glistening, that is, a burnished plate; also a flower (as bright colored); a wing (as gleaming in the air): - blossom, flower, plate, wing.

LXX related word(s): **G438** anthos [KJC: Jam 1:10-11 (2), 1Pe 1:24 (2)]

Total KJV Occurrences: 15

flower, 6 Job 14:2, Psa 103:15, Isa 28:1, Isa 40:6-8 (3)

flowers, 4 1Ki 6:18, 1Ki 6:29, 1Ki 6:32, 1Ki 6:35

plate, 3 Exo 28:35-36 (2), Exo 39:30, Lev 8:9

blossoms, 1 Num 17:8

wings, 1 Jer 48:8-9 (2)

Compare with

- H6732 bloom, a place in Palestine 2Ch 20:16;
- H6734 tziytzith fringe(s): Num 15:38-39, Num 15:38, lock: Eze 8:3
- G2899: border: Mar 6:56, Luk 8:44; hem: Mat 9:20, Mat 14:36; borders: Mat 23:5

H7752 *shot* ^{KJC:10} scourge, whip(s)

שׁוּט

From H7751; a lash (literally or figuratively): - scourge, whip.

LXX G3148 mastix

Total KJV Occurrences: 10

scourge, 4 Job 5:21, Job 9:23, Isa 10:26, Isa 28:18

whips, 4 1Ki 12:11, 1Ki 12:14, 2Ch 10:11, 2Ch 10:14

whip, 2 Pro 26:3, Nah 3:2

Isaiah 28 - Context of chapters 28 through 35

https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-28.cfm

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.

<http://www.biblestudytools.com/commentaries/jamieson-fausset-brown/isaiah/isaiah-28.html>

The twenty-eighth through thirty-third (28th-33rd) chapters form almost one continuous prophecy concerning the destruction of **Ephraim**, the impiety and folly of **Judah**, the danger of their league with Egypt, the straits they would be reduced to by Assyria, from which Jehovah would deliver them on their turning to Him; the twenty-eighth chapter (28th) refers to the time just before the sixth year of Hezekiah's reign, the rest not very long before his fourteenth year.

Other plowing verses

Amos 9:13

Deu 22:10 Thou shalt not plow with an ox and an ass together.

Amo 6:12 Shall horses run upon the rock? will *one* plow *there* with oxen? for ye have turned judgment into gall, and the fruit of righteousness into hemlock:

Pro 20:4 The sluggard will not plow by reason of the cold; *therefore* shall he beg in harvest, and *have* nothing.

Jer 26:18 Micah the Morasthite prophesied in the days of Hezekiah king of Judah, and spake to all the people of Judah, saying, Thus saith the LORD of hosts; Zion shall be plowed *like* a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest.

Mic 3:12 Therefore shall Zion for your sake be plowed *as* a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest.

Job 4:8 Even as I have seen, they that plow iniquity, and sow wickedness, reap the same.