

Isa 28:16 and a similar verse (Isa 8:14) are quoted in Rom. 9:33; 10:11; 1 Pet. 2:4-8. See also Mt. 21:42; Lk. 20:17-18; Eph 2:20.

v16 “For the person who puts his or her trust in God, there can be a serenity and a calm deliberateness which is not possible otherwise (26:3, 4; 30:15-17). To refuse to entrust my ways to God is to open myself to a hectic and feverish existence in which I rush here and there trying with decreasing success to control the disparate parts of my life. To commit my ways to him may not increase my success but it will grant peace through the realization that my times are in *his hands*” (Oswalt 1986: 519).

v17 “As God erects his building upon the cornerstone of his own faithfulness, he will make justice and righteousness the standards for measurement. As a result, that building will stand. But every other structure will fall. It is so in life. Integrity is its own defense. But whenever a twisting of the truth begins, more must follow until the structure of lies is so heavy and complex that it falls of its own weight” (Oswalt 1986: 519).

IV. Two Parables: God Will Judge for a Time and with the Right Tools (28:23-29)

vv23-29 “A farmer changes his manner of working according to the materials he is working with and the stage he is at. So too the Lord changes his manner of working in history. But his ways are not haphazard; he is working according to a plan. Most of the processes described in the parable suggest pain – ploughing, threshing, grinding – but all contribute to the final good of food production. In a similar way the Lord’s severe dealings with his people are directed towards a good end which he constantly has in view” (Webb 1996: 123).

SOURCES CITED

- John N. Oswalt, *The Book of Isaiah, Chapters 1-39*, NICOT, 1986.
Gary V. Smith, *Isaiah 1-39*, New American Commentary, 2007.
Barry G. Webb, *The Message of Isaiah*, The Bible Speaks Today, 1996.

ISAIAH 28: A PRECIOUS CORNERSTONE

OUTLINE OF ISAIAH 1-35

- I. Judah’s sin requires exile, but a remnant will return (1:1–12:6)
- II. The nations will be judged, and therefore they should not be trusted (13:1–23:18)
- III. The Lord will rule over the earth and redeem his people (24:1–27:13)
- IV. **The Holy One of Israel will replace faithless rulers with a righteous king (28:1–35:10)**
 - A. **The Lord condemns the leaders of Israel and Judah (28:1–29:24)**
 - B. The Lord condemns those who trust in Egypt (30:1–31:9)
 - C. The Lord will rule in righteousness (32:1–33:24)
 - D. The Lord will destroy the nations and restore Zion (34:1–35:10)

OUTLINE OF ISAIAH 28

- I. The Capital Will Be Destroyed, but the Lord Will Reign over the Remnant (28:1-6)
 - A. The Proud Crown (the city of Samaria) Is Fading (28:1-4)
 - B. The Glorious Crown (the Lord) Will Endure (28:5-6)
- II. The Drunk and Mocking Leaders Will Be Exiled (28:7-13)
 - A. The Prophets and Priests are Drunk (28:7-8)
 - B. The Leaders Mock Isaiah’s Message (28:9-10)
 - C. The Lord Will Exile His People (28:11-13)
- III. The Scoffers Will Be Destroyed, but Believers Will Trust the Cornerstone (28:14-22)
 - A. Those Who Trust in Alliances Will Not Be Saved (28:14-15, 18-22)
 - B. Those Who Trust in the Cornerstone Will Not Be Lost (28:16-17)
- IV. Two Parables: God Will Judge for a Time and with the Right Tools (28:23-29)
 - A. God Will Judge for an Appropriate Time (28:23-26)
 - B. God Will Judge with the Appropriate Tools (28:27-29)

NOTES

I. The Capital Will Be Destroyed, but the Lord Will Reign over the Remnant (28:1-6)

“The key issue in chapters 28–35 is whether Judah, and in particular its leaders, will rely on Egypt or on the Lord in the face of the growing threat posed by the ever-increasing power of Assyria. Chapters 30 and 31, which stand more or less centrally within the unit, are wholly taken up with this issue” (Webb 1996: 116).

“In these chapters the prophet is attempting to persuade his audience in the besieged city of Jerusalem not to foolishly put their trust in other nations or their own defensive fortifications. Instead, they need to trust in God’s sovereign ability to save them and God’s plan to establish his righteous kingdom” (Smith 2007: 468).

vv5-6 “Isaiah here depicts what could have been, if the right crown had been put in place. Nevertheless, despite the present failure, God will achieve his ultimate purpose.... When all the false garlands have been trampled in the mud, then the real one can appear. Indulgence must lose its appeal as more and more exotic forms are sought; the glories of the world’s Samarias become so quickly tarnished by greed and oppression, but God remains. His beauty will not fade nor can he be defeated. The issue for us is whether we will remain. In every age there is a remnant which is part of that great final one. They are characterized by the ability to see through the tinsel of life, beyond the trappings of appearances, to those truths which are eternal” (Oswalt 1986: 508).

II. The Drunk and Mocking Leaders Will Be Exiled (28:7-13)

vv7-13 “The debauched leaders mock the prophet’s apparent repetitive simplicity, but he turns their own words back upon them.... There is no more hardened nor cynical person in the world than a religious leader who has seared his conscience. For them, tender appeals which would move anyone else becomes sources of amusement. They have learned how to debunk everything and to believe nothing (Heb. 10:26-31), all the while speaking loftily of matters of the spirit (Jas. 3:13-18)” (Oswalt 1986: 509).

vv7-8 “The repetitive language (stagger-wine, wander-beer, stagger-beer, swallowed up-wine, wander-beer, stagger-reel) seems to imitate the stumbling and giggling of the drunk” (Oswalt 1986: 510).

vv7-8 “*swallowed up by wine* introduces an ironic twist in the midst of the repetition. The self-indulgent always imagine that they can control their passions: it is they who swallow the wine. But it is a law of human nature that unrestrained passion soon rules the person in its unrelenting demand for greater satisfaction. Wine has now swallowed its drinkers” (Oswalt 1986: 510).

v10 “The sense is clear enough: the drunkards accuse the prophets of the simple, repetitive instruction used in teaching children” (Oswalt 1986: 512).

vv11-13 “The prophet now turns the mockers’ words back upon themselves as he pronounces the word of judgment. God’s words to them were in fact simple and gentle. But since they refused to hear them, they will indeed hear the harsh repetitive words, but from the lips of Assyrian taskmasters. Since they would not learn the simple truths of life from God’s spokesmen, they will learn them at the end of whip and prod” (Oswalt 1986: 512).

v11 Paul quotes Isa 28:11 in 1 Cor 14:21. His point: Foreign languages that one cannot understand were a sign of God’s judgment upon Israel and did not bring about conversion. Those in the church should prophesy instead of speaking in tongues so that unbelievers will understand the message and worship God.

III. The Scoffers Will Be Destroyed, but Believers Will Trust the Cornerstone (28:14-22)

v16 “As in 8:14, the message here is a double-edged one. God is establishing a structure in Zion which will be a source of comfort and encouragement to those who will trust him but a bar of judgment for those who refuse to do so” (Oswalt 1986: 518).