

15. The Northern Kingdom suffered the fifth cycle of discipline which included a large number of Israelites to be taken as captives back to Nineveh.¹
16. The Party Crowd had their drunken orgies interrupted by the advancing forces of the Assyrian army. Intoxicated or drug befuddled losers were easy prey for the swords or shackles of the enemy.

Isaiah 28:3 - The arrogant crown² [**flowered wreath**] worn by the drunks of Ephraim [**Northern Kingdom**] is trodden under foot of the advancing infantry.

v. 4 - The fading flower of its glorious beauty, which is on the top of the prosperous valley, has become like the first-ripe fig before summer. When Shalmaneser V sees it in his hand he shall devour it.

v. 5 - In that day shall the Lord of the Armies will become a beautiful crown [**in opposition to the crown of flowers on the heads of drunkards**] and He will be for a diadem of beauty unto the remnant [**שְׂאֵרָה** (she'ar): the surviving "pivot"] of the people. (EXT)

17. In Gentile Client Nations, a small pivot indicates historical downtrends while a large and growing pivot results in historical uptrends.
18. The undulations that occur in a Client Nation have to do with the content of doctrine present in the souls of believers.
19. Downtrends include the spinoff of once positive believers finding doctrine boring or too technical leading to a loss of thought and resultant shrinkage of the pivot and pivot power. Uptrends are indicators of effective evangelism followed by serious interest in learning the Word of God.

¹ "Major portions of the population of 'the ten tribes' were exiled and exchanged with gentile settlers from Syria and Mesopotamia" (Chaim Herzog and Mordechai Gichon, *Battles of the Bible* [New York: Fall River Press, 1997], 198).

² Samaria was one of the most beautiful cities of the ancient world. It was built on a three-hundred-foot hill and all the way around was a great basin or valley called the plains of Sharon. On three sides are great mountain ranges and all very beautiful. Rising up out of the valley is this three-hundred-foot hill and on top is this beautiful city, which, as seen when approaching, looks like a crown on a head" (R. B. Thieme, Jr., *Isaiah* (Houston: R. B. Thieme, Jr., Bible Ministries, 1962), MP3 536: Isaiah).

20. In the next verse, Isaiah indicates the impact the “remnant” has in the preservation of the nation when its believers apply doctrine to circumstances.

Isaiah 28:6 - He will give discernment to the one who makes judicial decisions, and strength to those who defend the city from attackers. (NET)

21. Advanced believers have discernment combined with the ability to make sound decisions. This is sophisticated problem solving.
22. In the sophisticated spiritual life, regardless of the challenge – thought, system, people, or disaster – the believer systematically and consistently applies the four problem-solving devices pertinent to spiritual adulthood: Personal Love for God, Unconditional Love for Others, the Copacetic Spiritual Life, and Occupation with Christ.
23. With regard to the “remnant” under the disaster testing of national defeat from a predator nation, two categories of sophisticates are mentioned.
24. The Lord intervenes on behalf of the “remnant”:
The Lord would be to this remnant of His people the spirit of right and heroic strength. There would be an end to unjust judging and powerless submission.³
25. The judges are called “the one who makes judicial decisions”; the warriors are called “those who defend the city from attackers.”
26. This means that in a client nation, the duty of its politicians is to make good decisions regarding the people’s safety; the duty of the military is to defend the nation against predators or predator nations.
27. In contrast to these principles, we find in verse 7 that Israel is in national reversionism, both their leadership and the general population.

³ Franz Delitzsch, *Biblical Commentary on the Prophecies of Isaiah*, trans. James Martin (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1969), 2:5.

Isaiah 28:7 - By way of contrast, these reversionists, under the influence of evil, also have gone astray. They stagger from too much wine and stumble around drunk on beer: the priest and the prophet reel from strong drink, they are confused because of wine and stumble because of beer. They stagger when seeing visions and stumble when pronouncing judgment. (EXT)

PRINCIPLES:

- (1) No client nation can remain free when leadership is in concert with evil. Hoshea [הוֹשֵׁעַ (*Hōshéa'*)] was leader of the Northern Kingdom, but his betrayal of Assyrian King Shalmaneser V led to his demise followed by a three-year siege that ended in the country's fifty-cycle of discipline
- (2) Hoshea was the last king to reign over the Northern Kingdom. He and his administration poorly ruled a population of alcoholics.
- (3) When leadership ingests mind-altering substances, their decision-making abilities are compromised.
- (4) Verse 7 indicates that those in political leadership made bad decisions due to corruption and error exacerbated by befuddlement.
- (5) Thus, a Client Nation, ruled by those who imbibe in mind-altering substances or who are absent the inventory of ideas to rule rightly, will fall by the weight of its own ignorance.
- (6) Hubris accompanied by ignorance results in chaos.

Isaiah 28:8 - All the tables are full of vomit and excrement, so there is no clean space. (EXT)

28. The nouns "vomit" and "excrement" are צוֹאָה and קֵץ (*qē'* and *sō'ah*): "vomit" and "excrement."
29. These are to be taken literally as a grotesque demonstration of the depths to which reversionism takes a population.

30. At the same time, Isaiah uses these two expulsions to describe the regurgitation of cosmic thought to describe the cosmic applications of these people.
31. *Qē'* is used to describe the corrupt character of the entire society in the Northern Kingdom while *sō'ah* is a figurative term for the corruption and rebellion of the nation.
32. We will not dwell on these crass antonomasias for the reversionistic mentality, but on what Isaiah does in the following verses is to comment on how the believer can acquire divine thought.

Isaiah 28:9 - To whom will God teach knowledge of His Word? And, whom shall He make to understand the message? Those just weaned from milk! Those just taken from their mother's breast!

33. If any Client Nation is to be delivered, it must have a Pivot. No Pivot can emerge without positive volition directed toward Bible study by a large number of believers
34. The next verse introduces the category of hermeneutics called exegesis, but to the reversionist it is just a collection of senseless syllables.

Isaiah 28:10 - For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little. (KJV)

35. The King James translation captures the confusion associated with systematic exegesis in the mind of the benighted. Here's how "here a little, and there a little" reads in translation from the Hebrew: "*Ki tsav latsav, tsav latsav, qav laqav, qav laqav.*"
36. The NET Bible offers this comment on the structure of this verse:

The translation assumes that the repetitive syllables are gibberish that resembles baby talk (cf v. 9b) and mimics what the people will hear when foreign invaders conquer the land (v. 11).⁴

⁴ NET Bible (Dallas: Biblical Studies Press, 1996–2005), 1313tn3.

37. NET's translation gives an explanation rather than the word-for-word approach by the King James:

Isaiah 28:10 - Indeed, they will hear meaningless gibberish, senseless babbling, a syllable here, a syllable there. (NET)

38. Regardless of the imperceptions suffered by the reversionists of Israel, the meaning of verse 10 indicates the perfection of the Word of God.

39. When a term is repeated in the Hebrew language it indicates the perfection of the idea communicated. The meaning of verse 10 has to do with the exegetical process of interpretation.

40. What is communicated by the "gibberish" is actually the literal, historical, grammatical system of hermeneutics. Literal since the Bible is not intended to be translated allegorically through eisegesis but factually through exegesis.