

“Security Exchange” Isaiah 28:1-29

Context: Isaiah 28-35 emphasizes warnings to Judah during the reign of Hezekiah and is referred to by some commentators as the “Zion Book.” Isaiah begins by using Ephraim, the northern kingdom, as an example of sinful self-confidence and cunning that Judah is to avoid. Unfortunately, when the leaders of Judah saw the obliteration of Samaria by Sennacherib, they fell into the old sins of Ahaz. They exchanged the security offered to them by God for the security of Egypt to deliver them from Assyria. **Life Principle:** Security comes from trusting an unknown future to a known God. Worry comes from trusting an unknown future to a vexed imagination (cf. Isaiah 28:16).

1. Security and self – Isaiah 28:1-4

Hoshea, vassal king of Ephraim, and his leaders defied their suzerain Assyria by making an ill-advised alliance with Egypt for military protection. Their drunken stupor and personal arrogance led them to trust in their alliances and their beautifully fortified city, Samaria, rather than in God. As a result, their capital, Samaria, would fade from glory. After a 3 year siege, Sennacherib’s Assyrian army would totally decimate them and lead the few remaining people as slaves to his land.

2. Security and panic – Isaiah 28:5-22

In that day, apparently refers to the time when King Hezekiah, Judah, and the survivors of Samaria were the Remnant, however imperfect. The Lord of hosts was magnified through them yet defiled by them, symbolized by the vomit of the banquet table. The Lord’s appointed messengers were spiritually impaired, symbolized by their habit of intoxication. They neither interpreted God’s law nor rebuke with understanding. They viewed themselves as too sophisticated for this muttering prophet and scorned him. God promised destruction for these who sought to avoid demise by their own cunning and deliverance for those who founded their belief on the Messiah.

3. Security and heed – Isaiah 28:23-29

Isaiah warned Judah, using the symbolism of sowing and harvesting to teach that God does not discipline just to discipline but to change hearts. There is an end to His counsel and patience. It is a Biblical principle that Judah, the Church, and the world are called to heed.

Study questions:

- In Isaiah 28:14 and 16, what contexts are the particles “therefore” taking into account when considering the scoffers’ covenant and security? To whom does Ephraim refer (cf. 1 Kings 12:25ff)? What principle were the rulers of Judah violating that Ephraim had violated beforehand (cf. 2 Kings 16:18-17:4ff cp. 2 Kings 17:18ff; 18:14-21ff)?
- A series of revelations that add to or clarify a concept of Scripture is called “progressive revelation.” How do you determine if a concept is being built upon? Locate the texts in your reference column and, as a **Bible study method**, study their development of ‘stone.’ For whom or what is the ‘stone’ a symbol?
- “Progressive revelation” is implicit in our understanding of revelation (see footnote 5 ‘**On God’s Revelation**’ in our **doctrinal statement** under **what we believe** at www.gracepointfellowship.org). Study the ‘stone’ in sequence from Psalm 118:22ff; Isaiah 8:14ff; Matthew 21:42ff; Romans 9:33ff; Ephesians 2:20; and 1 Peter 2:6ff. How is the concept developed? What is the relationship between the different symbols of ‘stone’ in this development? How does this stone relate to your personal security or panic? Put it in words of a life principle.

Transformation exercise:

Reflect on your trust in Jesus for security in Isaiah 28:16. Consider the times when He has delivered. Did you cause yourself to trust Him or to not trust Him? Give Him thanks for His faithfulness. Listen carefully for those the Lord might bring across your path to whom you might bring Christ’s faithful security through the Gospel. In that moment, ask for the right words of witness and encouragement.