

Lessons from the Old Testament

First Quarter 1892—Isaiah, Jeremiah, Ezekiel

Lesson 3—Overcome With Wine

Isaiah 28:1-8



Isaiah 28:1–8

The Crown of Pride and the Crown of Glory

Isaiah 28:1–8

- ◆ Woe—alas!., lamentation, portrays impending doom
- ◆ It occurs fifty times in the prophets. Six usages refer to mourning for the dead (I Kgs 13:30), and forty involve negative warnings or threats of God's physical chastisement.
- ◆ Ho (Is 55:1; Zech 2:6)

Isa 3:9 ■ The shew of their countenance doth witness against them; A
 Isa 3:11 ■ Woe unto the wicked! *it shall be ill with him*: For the reward o
 Isa 5:8 ■ Woe unto them that join house to house, *That lay field to fiel*
 Isa 5:11 ■ Woe unto them that rise up early in the morning, *that they m*
 Isa 5:18 ■ Woe unto them that draw iniquity with cords of vanity, And s
 Isa 5:20 ■ Woe unto them that call evil good, and good evil; That put da
 Isa 5:21 ■ Woe unto *them that are* wise in their own eyes, And prudent
 Isa 5:22 ■ Woe unto *them that are* mighty to drink wine, And men of str
 Isa 6:5 ■ Then said I, *Woe* is me! for I am undone; because I *am* a man
 Isa 10:1 ■ Woe unto them that decree unrighteous decrees, And that w
 Isa 17:12 ■ Woe to the multitude of many people, *Which* make a noise lik
 Isa 18:1 ■ Woe to the land shadowing with wings, *Which is* beyond the
 Isa 24:16 ■ From the uttermost part of the earth have we heard songs, e
 Isa 28:1 ■ Woe to the crown of pride, to the drunkards of Ephraim, Wh
 Isa 29:1 ■ Woe to Ariel, to Ariel, the city *where* David dwelt! Add ye year
 Isa 29:15 ■ Woe unto them that seek deep to hide their counsel from the
 Isa 30:1 ■ Woe to the rebellious children, saith the LORD, That take cou
 Isa 31:1 ■ Woe to them that go down to Egypt for help; And stay on hor
 Isa 33:1 ■ Woe to thee that spoilest, and thou *wast* not spoiled; And de
 Isa 45:9 ■ Woe unto him that striveth with his Maker! *Let* the potsherd s
 Isa 45:10 ■ Woe unto him that saith unto *his* father, What begettest thou

Isaiah 28:1–8

- ◆ Woe
- ◆ Crown of pride
- ◆ Drunkards of Ephraim / Overcome with wine
- ◆ The Lord's mighty and strong one (Lord—*'ādôn*, which is related to *'ādōnî*)—master, owner; always refers to God when in the plural form, just like *'ēlōhîm* is majesty of plural, so is *'ādōnî*)
- ◆ LORD of hosts (LORD—Yahweh)

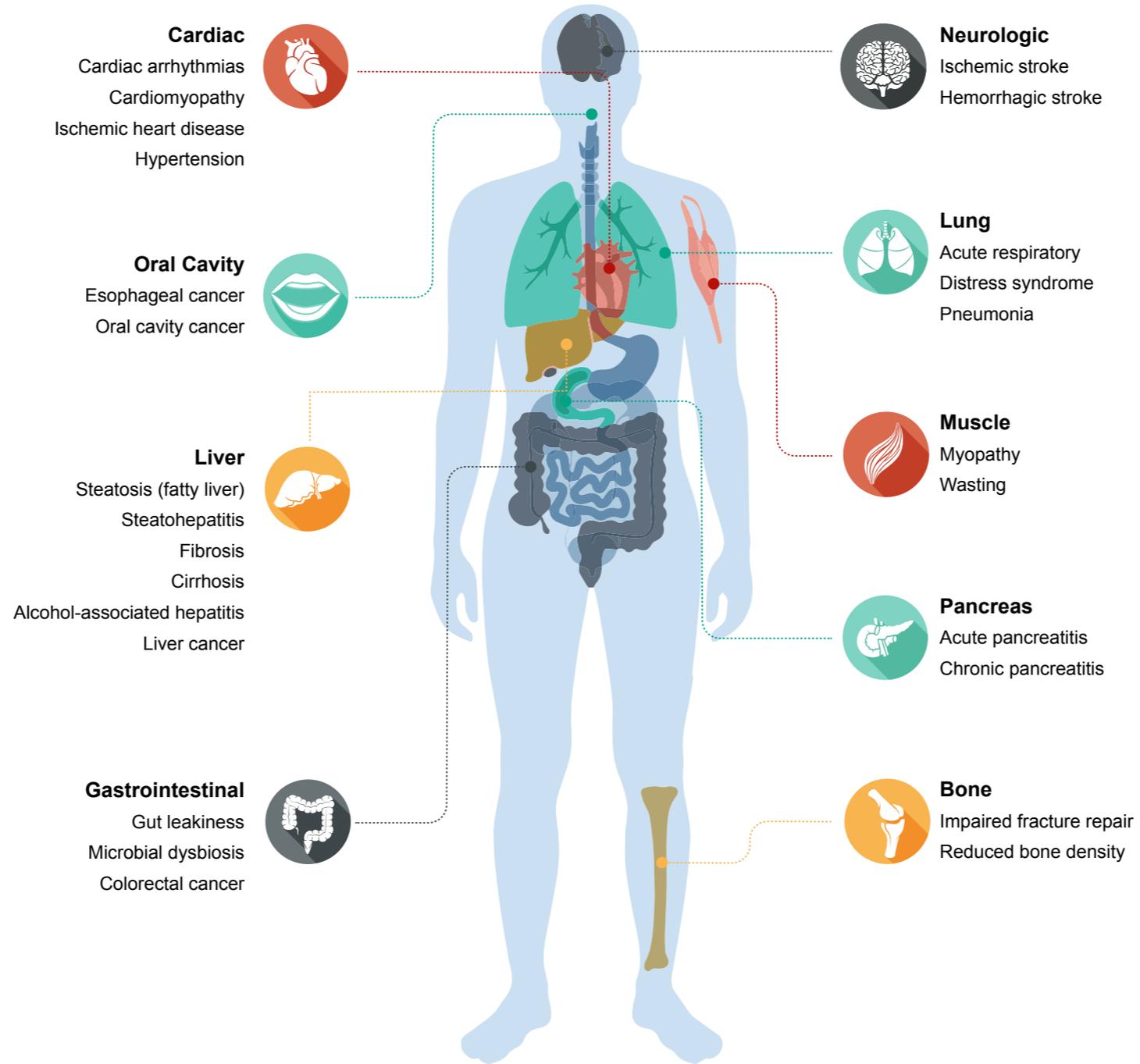
- ◆ Woe to the crown of pride (or presumption). Most theologians believe Samaria is the crown of pride.
- ◆ The capital city of the northern kingdom was Samaria.
- ◆ However, as the context makes apparent, Isaiah refers primarily to the leaders of the northern kingdom, who were drunk both literally and figuratively and incapable of guiding the nation in harmony with God's will. (*SDA BC*)

Wine in Hosea

- ◆ 2:8, 2:9, 3:1—*tîrôš*, sweet, fresh, new wine
- ◆ 4:11—*yayin*—fermented, *tîrôš*
- ◆ 7:5, 9:4, 14:7—*yayin*
- ◆ 7:14, 9:2—*tîrôš*

Alcohol use affects the body and mind in both short-term and long-term ways, ranging from impaired judgment, coordination, and mood changes to severe, chronic conditions like liver disease, heart problems (high blood pressure, cardiomyopathy), various cancers, brain damage (memory loss, dementia), weakened immune system, and mental health issues like depression and anxiety, also leading to social and relationship problems. (AI)

Alcohol-Associated Organ Damage



Asher
Dan
Ephraim
Gad
Issachar
Manasseh
Naphtali
Reuben
Simeon
Zebulun



Benjamin
Judah

Ephraim was the younger of the two sons of Joseph who were born in Egypt. With his brother, Manasseh, Ephraim was adopted by Jacob and becomes the progenitor of an Israelite tribe. (Joshua was a member of the tribe of Ephraim.) The territory of Ephraim was the hill country of central Palestine. Around the central valley are ridges, valleys, and spurs. The area is one of the most fertile in all the land. Currently it is planted with olive, carob, and pomegranate trees, and others.

Before the conquest of the land, the region was wooded (Joshua 17:18), and beasts of prey roamed there during the time of the monarchy. (*TWOT*, slight edits)

Ephraim *is* joined to idols: Let him alone.
(Hosea 4:17)

The closing years of the ill-fated kingdom of Israel were marked with violence and bloodshed such as had never been witnessed even in the worst periods of strife and unrest under the house of Ahab. For two centuries and more the rulers of the ten tribes had been sowing the wind; now they were reaping the whirlwind. King after king was assassinated to make way for others ambitious to rule. "They have set up kings," the Lord declared of these godless usurpers, "but not by Me: they have made princes, and I knew it not." Hosea 8:4. Every principle of justice was set aside; those who should have stood before the nations of earth as the depositaries of divine grace, "dealt treacherously against the Lord" and with one another. Hosea 5:7. (*PK 279.1*)

The iniquity in Israel during the last half century before the Assyrian captivity was like that of the days of Noah, and of every other age when men have rejected God and have given themselves wholly to evil-doing. The exaltation of nature above the God of nature, the worship of the creature instead of the Creator, has always resulted in the grossest of evils. Thus when the people of Israel, in their worship of Baal and Ashtoreth, paid supreme homage to the forces of nature, they severed their connection with all that is uplifting and ennobling, and fell an easy prey to temptation. With the defenses of the soul broken down, the misguided worshipers had no barrier against sin and yielded themselves to the evil passions of the human heart. (*PK 281.4*)

Against the marked oppression, the flagrant injustice, the unwonted luxury and extravagance, the shameless feasting and drunkenness, the gross licentiousness and debauchery, of their age, the prophets lifted their voices; but in vain were their protests, in vain their denunciation of sin. "Him that rebuketh in the gate," declared Amos, "they hate, ... and they abhor him that speaketh uprightly." "They afflict the just, they take a bribe, and they turn aside the poor in the gate from their right."

Amos 5:10, 12. (*PK 282.1*)

Such were some of the results that had followed the setting up of two calves of gold by Jeroboam. The first departure from established forms of worship had led to the introduction of grosser forms of idolatry, until finally nearly all the inhabitants of the land had given themselves over to the alluring practices of nature worship. Forgetting their Maker, Israel “deeply corrupted themselves.” Hosea 9:9. (*PK 282.2*)

- ◆ The glorious beauty was now as a fading flower, to be trodden down because it was overcome with wine.
- ◆ One of the most solemn warnings ever given is in the first part of Revelation 18. Babylon has made all nations drink of the wine of the wrath of her fornication, and in chapter 17 we also read of the earth being drunk with the wine of fornication.

The theory of eternal torment is one of the **false doctrines** that **constitute the wine** of the abominations of Babylon, of which she makes all nations drink. [Revelation 14:8; 17:2.] That ministers of Christ should have accepted this heresy and proclaimed it from the sacred desk, is indeed a mystery.

They received it from Rome, as they received the false sabbath. True, it has been taught by great and good men; but the light on this subject had not come to them as it has come to us. They were responsible only for the light which shone in their time; we are accountable for that which shines in our day. If we turn from the testimony of God's Word, and accept false doctrines because our fathers taught them, we fall under the condemnation pronounced upon Babylon; we are drinking of the wine of her abominations.

(GC88 536.3)

- ◆ *The drunkards of Ephraim*—This chapter is Isaiah's only message of reproof specifically addressed to the northern kingdom. Samaria was built by Omri (1 Kings 16:25), who purchased 'the hill Samaria' from Shemer for two talents of silver. He built the city on a hill, and called it Samaria after the name of Shemer (1 Kings 16:23, 24). The city was built on a pleasant and fertile hill, surrounded by a rich valley, with a circle of hills beyond, and the beauty of the hill on which the city was built suggested the idea of a wreath or chaplet of flowers, or a *crown*. But this was all to change.

- ◆ Verse 5—in that day . . . Isaiah 27:12, 13
- ◆ *Beat off*— That is, to thresh grain in order to separate it from the chaff. This is the great day of judgment, when the wheat is gathered into the heavenly garner and the chaff is burned.
- ◆ *Lord of hosts*—Psalm 24:7–10, *DA* p. 833

All heaven was waiting the hour of triumph when Jesus should ascend to his Father. Angels came to receive the King of glory, and to escort him triumphantly to heaven. After Jesus had blessed his disciples, he was parted from them, and taken up. And as he led the way upward, the multitude of captives who were raised at his resurrection followed. A multitude of the heavenly host was in attendance; while in heaven an innumerable number of angels awaited his coming. As they ascended up to the holy city, the angels who escorted Jesus cried out, Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of glory shall come in. (1SG 77.1)

With rapture the angels in the city, who awaited his coming, cried out, Who is this King of glory? The escorting angels with triumph answered, The Lord strong and mighty! The Lord mighty in battle! Lift up your heads, O ye gates! even lift them up, ye everlasting doors, and the King of glory shall come in. Again the heavenly host cried out, Who is this King of glory? The escorting angels in melodious strains answered, **The Lord of hosts!** He is the King of glory! And the heavenly train passed into the city. Then all the heavenly host surrounded the Son of God, their majestic commander, and with the deepest adoration bowed, casting their glittering crowns at his feet. And then they touched their golden harps, and in sweet, melodious strains, filled all heaven with their rich music and songs to the Lamb who was slain, yet lives again in majesty and glory. (1SG 77.1)

- ◆ *River*—Genesis 15:18
- ◆ *They also have erred* through wine and strong drink—the residue, those that judge, those that battle, the priest, the prophet. They err in vision and stumble in judgment.
- ◆ *Swallowed up* in judgment—literally confused

- ◆ *Great trumpet*—Ex 19:13, 16 (Mt. Sinai); Lev 25:9 (Day of Atonement); Josh 6:5 (Jericho); Ps 81:3 (Feast days, new moon); Psalm 150:3 (music); Ezek 33:4 (as a warning); Matt 24:31; Rev 11:15

- ◆ *Stammering lips, another tongue*—That is, in a mocking, derisive, “foreign language.” God had spoken to his people in their own tongue through his messengers the prophets, but they did not listen. Now he would speak to them by other means, first the Assyrians and later the Babylonians, the Persians, and the Romans. In 1 Cor. 14:21 Paul applies this scripture to men whose speech was unintelligible to the hearers” (*SDA BC*).

About His coming cluster the glories of that “restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began.” Acts 3:21. **Then** ... He shall be “for a crown of glory, and for a diadem of beauty, unto the residue of His people.” Isaiah 28:5. (GC 301.3)