

ISAIAH

ISAIAH 28:14-29, JUDAH IS WARNED

The first part of the chapter clearly focuses on Israel, referred to as Ephraim, and possibly on Judah, but the focus of this chapter clearly moves to Judah at verse 14. The thought continues that the people and their leaders have been mocking God and His prophet, they are corrupt and immoral, and they have rejected the Word of God; therefore, they will face God's divine disciplinary judgment which they will not be able to ignore.

Isaiah 28:14-15 ¹⁴Therefore, hear [שמע] the word of the LORD, O scoffers [לצון], Who rule this people who are in Jerusalem, ¹⁵Because you have said, "We have made a covenant with death, And with Sheol we have made a pact. The overwhelming [שטר] scourge [שי] will not reach us when it passes by, For we have made falsehood our refuge [מחסה] and we have concealed [סתר] ourselves with deception."

The recipients of the prophet's command are the rulers of Judah in Jerusalem who have turned from God and who scoff at the notion that they are facing the reality of divine discipline being imposed on them for their rebellion. Of course, they should have known the fact of God's divine disciplinary program because it was clearly revealed to them in Leviticus 26 and Deuteronomy 28. We also know that the leaders had forgotten the Law because during the reign of Josiah, a copy of the Law was discovered in the Temple, and once it was read to King Josiah, he realized they were in serious trouble with Yahweh for neglecting it for so long that it had been forgotten (2 Kings 22:8-13).

2 Kings 22:11–13 ¹¹When the king heard the words of the book of the law, he tore his clothes. ¹²Then the king commanded Hilkiah the priest, Ahikam the son of Shaphan, Achbor the son of Micaiah, Shaphan the scribe, and Asaiah the king's servant saying, ¹³"Go, inquire of the LORD for me and the people and all Judah concerning the words of this book that has been found, for great is the wrath of the LORD that burns against us, because our fathers have not listened to the words of this book, to do according to all that is written concerning us."

This is a command to the leaders of Jerusalem. Hear, שמע, is in the imperative verb form; it is a command to hear the Word of the Lord as the prophet is proclaiming it to them. Ultimately, this is a call to belief, but it is a call that will be rejected, particularly by the leadership Isaiah is addressing. Disobedience on the part of the leadership will ultimately manifest itself in the future when they reject the King and His Kingdom when He offered it to them during His First Advent.

Scoffers, לצון, means scorning or mockery. One lexicon refers to it as overbearing tittle-tattle. It may refer to language that is foolish, arrogant, and bragging talk, or it may refer to the one speaking in that manner which it is here. It refers to showing contempt

by derision, and refers to a mocker, that is, one who jeers, mocks, or treats something with contempt, or who calls out in derision. This is a strong word indicating the depth of contempt the leadership of Jerusalem held for Yahweh and the extent of their rebellion against Him at this point in their history. "'Scoffer' is the strongest negative term that the Old Testament writers used to describe the wicked. A scoffer not only chooses the wrong way, but he or she also mocks the right way. He or she is not only misled, but he or she delights in misleading others" [Thomas L. Constable, *Thomas Constable's Notes on the Bible: Volume IV: Isaiah-Daniel*, 80].

The covenant with death is, in the short term, most likely a covenant Israel entered into by Hezekiah with Egypt for protection from Assyria just as Ahaz entered into an ill-fated alliance with Assyria for protection from Ephraim and Syria. Israel was supposed to rely on God for protection and not on pagan nations. They must have thought that Assyria would be unable to harm them if they had outside help to withstand that nation's aggression. In hindsight, we know that was foolish thinking. The Northern Kingdom was destroyed by Assyria never to be reconstituted as an independent nation, and the Southern Kingdom was invaded by Sennacherib who devastated much of Judah and was stopped from conquering the nation only by means of the intervention of the angel of the Lord. Any covenant made with a pagan nation was, is, and forever will be, worthless.

However, given that the context of the next verse is an end times revelation, the covenant with death may well be a reference to the covenant Israel will make with antichrist and which they think will guarantee them peace in their time. That means the mutual aid defense covenants made with the pagan nations of Isaiah's day are types of the much more dangerous covenant made in the future with antichrist. The covenant with death must be fulfilled by the "firm covenant with the many for one week" (Dan. 9:27) that was part of Daniel's revelation of the seventy weeks. The principle is the same. The Israelites are prone to entering into covenants with pagans in a futile attempt to achieve peace because the covenants are deceitful and worthless, and Yahweh is left out of the process all together.

In reality, this covenant was made with death and Sheol, and the covenant with antichrist will be made with death and Sheol. The leadership of the nation was then and will be in the future unconcerned about the danger. They thought they were immune to this danger, but they could not have been more mistaken. The future leadership will enter into the covenant of death under the same delusion.

Overwhelming flood, שַׁטַּף שֵׁטֶף, refers to a flood, implying drowning, and to a whipping or flogging. This is a reference to the totality of the destruction Assyria was going to bring to bear on Israel.

Israel engaged in lying and deception which made them think they were able to avoid danger. They thought this behavior would hide and protect them from danger. Refuge, מְחֻסָּה, means a place of refuge referring to something or someone turned to for assistance or security. The place of refuge was the covenants they were making with

pagan nations as mutual aid pacts. Concealment, סִתְּרָה, means to hide or to conceal; it refers to preventing something, including oneself, from being seen or discovered. Rather than turning to God, the Israelites relied on subterfuge and on their own hearts and minds to develop devious schemes and plots in a vain attempt to thwart God's disciplinary measures which they thought would protect them from harm.

The Israelites were not relying on God; they were relying on the deceptions that are inherently part of the world's system of politics and diplomacy which is systemically evil. "They rely on lies and duplicity; while playing their political intrigue with the Egyptian, they pretend loyalty to the Assyrian; while pretending to be loyal to Jehovah, they flirt with the pagan deities of their neighbors, frequently called by the prophets 'a lie,' or 'falsehood'" [Victor Buksbazen, *The Prophet Isaiah: A Commentary*, 250].

As Isaiah so frequently does, his commentary has meaning for his time, but it also refers to the far distant Messianic future of Israel.

Isaiah 28:16–17 ¹⁶Therefore thus says the Lord GOD, "Behold, I am laying in Zion a stone [אֶבֶן], a tested [בִּחֵן] stone, A costly [יְקָרָאֵן] cornerstone [פִּנְיָה] for the foundation, firmly placed [יָסֵד]. He who believes *in it* will not be disturbed [חֹרֵשׁ]. ¹⁷"I will make justice the measuring line [קוֹן] And righteousness the level [מִשְׁקָלֵת]; Then hail will sweep away the refuge of lies And the waters will overflow the secret place.

This stone, אֶבֶן, that Yahweh will lay in Zion is no ordinary stone. This is a stone that is tested, costly, and firmly placed. It is a stone over which believers will find true refuge, a sanctuary, and unbelievers will stumble over it, trapped and snared by their rejection of the stone.

Isaiah 8:14 ¹⁴"Then He shall become a sanctuary; But to both the houses of Israel, a stone to strike and a rock to stumble over, *And* a snare and a trap for the inhabitants of Jerusalem.

Tested, בִּחֵן, means to test something, and it refers to an examination of the characteristics of something. This stone is a stone that has proven to be a safe, secure, and solid foundation for the building that was being built by God based on this stone.

Costly, יְקָרָאֵן, means precious, rare, valuable, splendid with the sense that it is something of high worth or cost.

Firmly placed, יָסֵד, to establish, to found, to lay a foundation. The foundation is laid as a base upon which something may be constructed.

Together, these words paint a picture for us of a perfect foundation upon which by faith, across all dispensations, including this dispensation, the church age, the body of Christ, is being constructed. The Messiah was first referred to as a stone, "the Shepherd, the Stone of Israel," in Genesis 49:24. The Messiah was tested and found to be perfect

(Heb. 7:28) and sinless (2 Cor. 5:21). He was costly; being the cornerstone cost the God-man His life when He was executed on the cross. The Lord and His Word (He is the Word, John 1:1) are the only sure foundation that is solid enough upon which to build anything (Luke 6:46-48).

The verb tense indicates the stone has already been laid. God's plan has been in place and determined to be fulfilled from eternity past to be accomplished according to the timing of God. The prophet Micah revealed the fact of the Messiah's eternal existence. Micah 5:2 ²"But as for you, Bethlehem Ephrathah, Too little to be among the clans of Judah, From you One will go forth for Me to be ruler in Israel. His goings forth are from long ago, From the days of eternity."

"It [Micah 5:2] denotes that which has been determined by Jehovah, and therefore is as good as accomplished. What is historically realized has had an eternal existence, and indeed an ideal pre-existence even in the heart of history itself. Ever since there has been a Davidic government at all, this stone had lain in Zion. The Davidic monarchy not only had in this its culminating point, but the ground of its continuance also. It was not only the Omega, but also the Alpha. Whatever escaped from wrath, even under the Old Testament, stood upon this stone" [C. F. Keil and F. Delitzsch, *Commentary on the Old Testament: Isaiah*, vol. 7, 7:306]. For Keil and Delitzsch correctly identify the stone as the Messiah.

There are many other options that have been presented as definitions of the cornerstone. It may refer to the Davidic throne, or it could refer to Zion as the chosen city chosen by God to be His city where He will reside and where the covenant promises He has made to Israel will be fulfilled. Others refer to the cornerstone of the Temple, or, figuratively to the Mosaic Law. Some theologians suggest the cornerstone was faithful Israelite believers living during that time period. I believe it is a reference to the Messiah, and we will see that the New Testament refers to the identity of the cornerstone in that way which is confirmation that is the correct view.

Both a stone and a cornerstone are identifying words often used in the Scriptures to refer to, in a metaphorical way, Christ Jesus. Contrary to Israel's efforts to secure their safety and security by means of their own efforts, their only source of true safety and security is, and forever will be, the Messiah.

The cornerstone, פִּנֵּה, could be a foundation stone at the corner of a building, or it could be a capstone at the top of a building. It literally means a corner where it is laid to join two walls together and to provide strength. It is figuratively used to refer to a chieftain.

In Isaiah 28:16, the word is used as a reference to the Messiah as the one and only sure foundation for Israel. In the New Testament, this verse and Psalm 118:22 are cited as references to Christ Jesus. Both verses are quoted in 1 Peter 2:4-8 as a reference to Christ.

Psalms 118:22 ²²The stone which the builders rejected Has become the chief corner stone.

Ephesians 2:19–22 ¹⁹So then you are no longer strangers and aliens, but you are fellow citizens with the saints, and are of God's household, ²⁰having been built on the foundation of the apostles and prophets, Christ Jesus Himself being the corner stone, ²¹in whom the whole building, being fitted together, is growing into a holy temple in the Lord, ²²in whom you also are being built together into a dwelling of God in the Spirit.

The faith element is added to this Scripture; the one who believes in the cornerstone, i.e., the Messiah, will not panic (be disturbed, NASB). The NASB use of the word "disturbed" is not quite literal, and "to not make haste" or "to not panic" more accurately defines this word. Haste, *חָזָה*, means haste, to make haste, to hurry with the sense in this context of not being overcome by sudden fear. Literally, this could be translated "will not hurry," with the understanding that it is referring to not acting in panic. Those who place their faith in this stone, will not be overcome by the adversity of the overwhelming scourge, but unbelievers will be panicked when facing it because their foundation is not on the rock. The concept of faith spans the entire Bible from beginning to end. It applied before Isaiah, during the prophet's ministry, and it applies to the current dispensation and beyond.

Isaiah 28:16 ¹⁶... The one who maintains his faith will not panic [NET Bible].

Justice and righteousness, or holiness, will prevail under the leadership of the cornerstone. The lies and the refuge the Israelites thought would protect them will be found to be ineffective: the lies will be exposed and refuted, and the place of refuge will be destroyed. What the Israelites have been doing is building on an unstable foundation, but God has instead laid a firm, secure, immovable, eternal foundation. The measuring line and the level are used to ensure that a sound building is constructed. The measuring line, *קֶרֶב*, is used as we would use a tape measure today; it measures distances, and the level, *מִשְׁקֶלֶת*, is used to ensure that horizontal surfaces are level on the horizontal plane. The word also refers to a plumb line which is used to ensure that vertical surfaces are plumb or straight up and down on the vertical plane. This metaphor relates to the perfection and exactitude with which the Lord exercises judgment and sets the conditions for righteousness to flourish in the Kingdom. The faulty building, built by the Israelites operating apart from God, that was built on a weak foundation and was not level and plumb was going to fail. Whatever is in conflict with the Lord's system of righteousness and justice will be squashed, and it will not be allowed to gain a foothold in the Kingdom economy. In addition, all vestiges of the world system will be destroyed and replaced under the righteousness rule of the King.

This prophecy was probably understood by Isaiah's audience to be a promise that God would provide security for them, and they should trust in Him for deliverance. It takes time and progressive revelation to completely and correctly comprehend some of the end times' prophecies.

Isaiah emphasized the futility of seeking refuge from alliances with pagan nations. This is truth for the historical nation, and it is truth for the end times' nation as well.

Isaiah 28:18-19 ¹⁸“Your covenant with death will be canceled, And your pact with Sheol will not stand; When the overwhelming scourge passes through, Then you become its trampling place [מַרְמָס]. ¹⁹“As often as it passes through, it will seize you; For morning after morning it will pass through, anytime during the day or night, And it will be sheer terror to understand what it means [שְׁמוּעָה].”

When Israel is attacked, the pagan alliances they made with lies and for refuge will fail to protect them. It will be as though this covenant has been annulled and no longer exists. It is sad that Israel had a covenant with God that they rejected and abandoned but which would have provided them total safety, but was not relied upon and instead they relied on what was really a pact with the devil which could do nothing but allow their destruction.

Not only does Israel not have power over death and Sheol, just the opposite will occur; death and Sheol will have power over Israel. Death will sweep them away.

Israel would look like it had been trampled once her enemies were through with her. Trampling place, מַרְמָס, means a trampling place, to trample or tread down. The metaphor suggests that everything will be flattened, that is, destroyed by these malevolent forces. It will look like a hail storm and a flood had leveled and decimated everything.

These attacks will continue; it won't be a one and done scenario. As a result, the people will be terrified. “This can be seen to be a correct assessment of Assyrian military doctrine. The Assyrian annals report numerous returns to the same areas, each return being accompanied by vast slaughter and pillage. The steady hammer blows of such an attack spread out over years, whether calculatedly so, or as a result of political exigencies elsewhere, could be expected to reduce a people to shivering terror ...” [John N. Oswalt, *The New International Commentary on the Old Testament: The Book of Isaiah, Chapters 1-39*, 519-520]. This didn't stop with Assyria; it happened with Babylon, with Greece, and with Rome as well as with other nations now and then as God attempted to bring the Israelites back into covenant fellowship with Him. The fact is that these disciplinary acts of God were designed to inflict terror to the point of madness (Dt. 28:34) on the rebellious ones for the divinely designed purpose of getting them to change their minds by stopping their rebellion, obeying the Mosaic Covenant, and turning back to God in covenant fellowship.

By means of terror, they will understand what is happening to them. “What it means,” שְׁמוּעָה, refers to a report or a message; it literally means what is heard. This brings to mind Isaiah 28:11 when Isaiah warned them that since they would not listen to his message spoken in Hebrew, they would have to learn by means of a language they did not understand spoken by people who were going to deliver God's divine discipline to

them. Once they were subjected to God's chastisement, they would understand the message Isaiah was trying to convey to them.

Isaiah 28:19 ¹⁹... When this announcement is understood, it will cause nothing but terror [NET Bible].

Isaiah 28:19 ¹⁹... and understanding *the* message will be only terror" [LEB].

Isaiah penned a proverb to describe the situation. Today, we might say they made their own bed and now they have to lie in it.

Isaiah 28:20 ²⁰For the bed is too short to stretch out on, and the covering is *too* narrow when wrapping oneself.

The problem with the bed the Israelites made for themselves is that it was wholly inadequate as a place of security and rest. There was no comfort to be found in their effort to ensure those things for the nation and her people. The procedures they instituted were not sufficient and up to the task because God was left out of their planning and sinful, humanist thought replaced Him. They could not sufficiently cover themselves in this bed to provide the protection and comfort from the elements that one would expect from an adequately prepared bed.

The next three verses proclaim destruction for the land of Israel unless they listen to the Word of the Lord.

Isaiah 28:21–23 ²¹For the LORD will rise up as *at* Mount Perazim, He will be stirred up as in the valley of Gibeon, To do His task, His unusual task, And to work His work, His extraordinary work. ²²And now do not carry on as scoffers, Or your fetters [מוסר] will be made stronger; For I have heard from the Lord GOD of hosts Of decisive destruction on all the earth. ²³Give ear and hear my voice, Listen and hear my words.

The Lord reminded the Israelites of the work He did on their behalf in the past when He defeated their enemies and saved them from destruction.

The first account at Mount Perazim is recorded in 2 Samuel 5:17-25. In that situation, the Lord twice gave David a great victory over the Philistines. God gave the Philistines into the hand of David in the first battle, and in the second battle, He went out before David's army to strike the army of the Philistines Himself.

2 Samuel 5:19, 24 ¹⁹Then David inquired of the LORD, saying, "Shall I go up against the Philistines? Will You give them into my hand?" And the LORD said to David, "Go up, for I will certainly give the Philistines into your hand." [first battle] ... ²⁴"It shall be, when you hear the sound of marching in the tops of the balsam trees, then you shall act promptly, for then the LORD will have gone out before you to strike the army of the Philistines." [second battle].

The second account occurring in the valley of Gibeon is recorded in Joshua 10:1-15. In that battle, God intervened on behalf of the Israelites by slaying many of the Amorite soldiers, by raining hailstones down on the Amorites, and by stopping the sun and the moon to allow more time for Joshua to defeat the enemies of God's people.

Joshua 10:10–11, 13 ¹⁰And the LORD confounded them before Israel, and He slew them with a great slaughter at Gibeon, and pursued them by the way of the ascent of Beth-horon and struck them as far as Azekah and Makkedah. ¹¹As they fled from before Israel, *while* they were at the descent of Beth-horon, the LORD threw large stones from heaven on them as far as Azekah, and they died; *there were* more who died from the hailstones than those whom the sons of Israel killed with the sword.... ¹³So the sun stood still, and the moon stopped, Until the nation avenged themselves of their enemies....

The Lord was comparing those situations in which He helped Israel as a contrast with the destruction He was now going to impose on Israel. First, He was going to use Assyria to destroy the Northern Kingdom, and, second, He was going to use Babylon to destroy the Southern Kingdom. However, He was also informing them that it was not too late; they could listen to Him and turn from their rebellious path and be saved.

This is a strange thing which the prophet referred to as an "unusual task" and an "extraordinary work." The point is that God is going to act against Israel as He once acted against their enemies. This should not have been a surprise to them; it was promised in Leviticus 26 and Deuteronomy 28, but, of course, Israel had long before forgotten the Mosaic Law.

They were admonished to stop mocking, presumably to stop mocking the prophet and the God who sent him to them, because their fetters would only grow stronger the more they rebelled. Fetters, מוסר, means bonds, chains, shackles, fetters, referring to implements or restraints that restrict freedom of movement by binding the hands or the feet and which are generally used to restrain prisoners of various types. The word is used here in a figurative sense to refer to spiritual fetters that bind those who are in rebellion against God. When people continue to rebel, the fetters or chains bind them ever more tightly and become even harder to throw off.

This is quite similar to the concept of the hardening of the heart. Hardening, קָרַח, means to be, grow, or make strong, to strengthen. In this context, it has the sense of becoming hard referring to the unwillingness to learn information implying the information would change the response to a situation. It may refer to one who is unchanging in will, opinion, or desire which is conceived of as being hard of substance. God can harden hearts for His own purposes, but the most predominate sense of hardening occurs when people harden their own hearts against the things of God. People who have hardened their hearts to the truth cannot recognize the truth when it is presented to them. This is the problem with the Israelites; they have hardened their hearts against God to the point of being scoffers concerning spiritual issues, and of rejecting Him, His Word, and His prophets. The more they do that, the more hardened they become and the more ensnared in spiritual fetters they become. The more ensnared they get, the harder it is to break free from the enslavement those fetters keep them in. This is what the Lord is

referring to when He says they must cease from being scoffers or their fetters will be made stronger.

The Israelites didn't cease scoffing then, and they haven't ceased scoffing to this day with the result that they are still bound with spiritual fetters and they still have hardened hearts.

2 Corinthians 3:14–16 ¹⁴But their minds were hardened; for until this very day at the reading of the old covenant the same veil remains unlifted, because it is removed in Christ. ¹⁵But to this day whenever Moses is read, a veil lies over their heart; ¹⁶but whenever a person turns to the Lord, the veil is taken away.

Only when the Israelites are faced with annihilation at the end of the time of Jacob's trouble, will they finally free themselves from those fetters, believe in the Lord, and be saved.

Is this Scripture referring to only the land of Israel, or is it referring to a worldwide destruction? The Hebrew word אֶרֶץ can mean the whole planet, the world or the earth, or it may refer to a subset of the world, a specific geographic land area such as Israel. Most translations use "land" rather than "earth" in this verse. Yet, we know that the judgments that have happened to Israel in the past are a type of the greater judgment to come at the end. Unger believes this verse refers to "the whole land of Israel and, in fullest scope, the whole globe" [Merrill F. Unger, *Unger's Commentary on the Old Testament*, 1219].

God revealed decisive destruction on the land which is a reminder of the desolations that "have been decreed" (Dan. 9:24), the "desolations [that] are determined" (Dan. 9:26), and "a complete destruction, one that is decreed" (Dan. 9:27) that are all found in the prophecy of the seventy weeks. Isaiah's prophecy is quite similar to Daniel's, and may be describing a temporal destruction that is now in the past, but which also looks, as a type, far into the future.

Next, the prophet penned a parable of the plowman or the farmer as a way to illustrate the manner in which God is dealing with His people. Would the leadership and their citizens listen and turn back to God, or would they continue to rebel? In the parable, God is the farmer and Judah is the soil. The soil is prepared to receive the seed which is the Word of God (v. 23). God originally created Israel to be a "kingdom of priests and a holy nation" to the world (Ex. 19:6), but they failed. This is a parable of sowing and reaping; God sowed, but due to the rebellion of His people, He reaped little.

Isaiah 28:24–28 ²⁴Does the farmer plow continually to plant seed? Does he continually turn and harrow the ground? ²⁵Does he not level its surface And sow dill and scatter cummin And plant wheat in rows, Barley in its place and rye within its area? ²⁶For his God instructs and teaches him properly. ²⁷For dill is not threshed with a threshing sledge, Nor is the cartwheel driven over cummin; But dill is beaten out with a rod, and cummin with a club. ²⁸Grain for bread is crushed, Indeed, he does not continue to thresh it forever. Because the wheel of his cart and his horses eventually damage it, He does not thresh it longer.

The ground must be prepared according to the requirements of each crop. It has to be plowed and harrowed in order to break up the dirt clods and smooth the surface of the soil. Some crop seeds are sown and covered over while some are scattered on top of the ground. Some are planted in rows by using a seed drill, such as wheat, and some, such as cumin, are broadcast or scattered over the area. Dill is not treated in the same way that wheat is treated in order to glean or thresh the grain. Oxen and threshing sledges are used to separate the wheat from the stalk and the husk, but only for the time required to complete the task lest the grain be harmed. Dill is beaten with a rod to separate it from the plant, and cummin is beaten with a club. While each step of the process is essential to the farmer's success, a productive harvest is the ultimate goal. No one step stands out from any other, and no one step goes on forever. It is a seasonal process that results in the production of crops. When the farmer uses what God taught him to be a productive farmer, he is blessed.

Farmers have observed the natural forces operating around them for millennia in order to know how to plant, cultivate, and harvest their crops. God grants them the wisdom to synthesize their knowledge of the soil, the weather, the properties and characteristics of their crops, and the appropriate manner of harvest into making their hard work productive. The questions are rhetorical in nature, and they are designed to reveal the foolishness of Israel's leadership in their rebellion against God. Even a farmer recognizes the hand of God at work in His environment, but the leadership of all of Israel, not just Judah, is ignorant of God's work in their midst.

Because the leadership has been the focus of this pericope, we can only conclude that part of the destruction will be the Davidic dynasty of kings in Judah. We know that with the Babylonian destruction of Judah and the Temple, that no Davidic king has sat on the Davidic throne because it has not existed since that time, but there is a Davidic King, the ultimate son of David, who is waiting to assume that throne at the set time.

The final verse of the chapter is an exclamation of praise for Yahweh of hosts.

Isaiah 28:29 ²⁹This also comes from the LORD of hosts, *Who* has made *His* counsel [עצה] wonderful [פלא] and *His* wisdom [תושיה] great [גדל].

God's counsel is wonderful. In this parable, His advice and His teaching enables the farmer to efficiently and effectively till his ground so that he can maximize its production.

Counsel, עצה, means counsel or advice referring to something that provides direction or advice as to a decision or course of action. Wonderful, פלע, means to be surpassing, to be extraordinary, to show oneself marvelous referring to being extraordinarily good or great.

Wisdom, תושיה, means sound wisdom, sound knowledge, efficient wisdom, and continuing or abiding success. "Among the usages of this technical word is sound

efficient wisdom, i.e., sound judgment, wisdom that leads to practical success" [Harris, Archer, Jr., Waltke, s.v. *יִשָּׁה*, *Theological Wordbook of the Old Testament*, 413]. This is a particular kind of wisdom, perhaps with an emphasis on soundness or efficiency. The word is used 9 times and is translated "sound wisdom" 6 times, "success" 1 time, "insight" 1 time, and "wisdom" alone 1 time. Great, *גָּדַל*, means to become great, to make great referring, in this context to the fact that God's wisdom is great particularly as expressed by the word *תְּוַשִּׁיחַהּ*. The NASB has a good literal translation of the text: "[makes] wisdom great."

In contrast to this word for wisdom, the more common word in Hebrew that means "wisdom" is *חָכְמָה*, meaning wisdom or skill referring to the ability to apply knowledge or experience or understanding or common sense and insight. This word is used 112 times in the Old Testament, but it is a more general word denoting wisdom than the word that is used here in Isaiah 28:29, *תְּוַשִּׁיחַהּ*.

This verse represents God's wisdom, wisdom that is perfect and cannot be wrong or fail, concerning His shepherding of His nation Israel. The wise farmer follows the directions of God concerning his stewardship of the land. This was an object lesson to reveal that God was wisely cultivating Israel and expecting to produce a bountiful crop. Eventually that will happen. Israel will continue to be filled, cultivated, and threshed where the good fruit is separated from the bad fruit, and eventually this work will result in the establishment of the Kingdom.