

Isaiah 5:1-7

The Owner = the LORD of hosts (v6): "my well-beloved" (v1[3x])

The Vineyard = the house of Israel: on a fertile hill (v1) His delightful plant=the men of Judah (v6)

The Owner's Responsibilities: dug it all around, removed its stones, planted it with the choicest vine, built a tower in the middle of it, & hewed out a wine vat in it – FULLY ACCOMPLISHED (see v4)

The Owner's Expectations:
Produce good grapes (v2,4)
=justice & righteousness (v7)

The Reality: produced worthless ones (v2,4) =bloodshed & a cry of distress (v7)

The Owner's Judgments: will remove its hedge, break down its wall (v5), will lay it waste; it will not be pruned or hoed, no rain

Results: it will be consumed, will become trampled ground (v5), laid waste, briars & thorns will come up (v6)

Matt 21:33-46 – Parable of the Vineyard

Parable: owner will destroy those who killed his son & rent out vineyard to others who will pay him the rental at the proper time

Interpretation:

42 The stone the builders rejected became the chief corner stone;
43 God's kingdom will be taken from you & given to a nation producing the fruit

45-46 chief priests & Pharisees understood that Yeshua was speaking about them & they sought to seize Him but they feared the multitudes, because they held Him to be a prophet

1st Woe: Ignoring the Jubilee Laws of Returning the Land to its Original Owners

The Sin: adding house to house & field to field until there is no more room, so that they live alone in the midst of the land (v8)

The Judgment: Woe (v8), many houses even great & fine ones shall become desolate, without occupants (v9), & ten acres of vineyard will yield only one bath of wine, & a homer of seed an ephah of grain (v10)

Micah 2:1-4

The Sin: scheme iniquity, work out evil on their beds & do it in the morning (v1), covet fields & houses & seize them. rob a man & his house/his inheritance (v2)

Why: it is in the power of their hands (v1)

The Judgment: Yahweh plans a calamity which you cannot remove, you won't walk haughtily (v3) taunted by others, completely destroyed, Yahweh removes the portion of your people & apports their fields to the apostate (v4)

Why: it will be an evil time (v3)

Haggai 1:3-12

The Sins: dwell in panelled houses while Yahweh's house lies desolate (v3)

The Judgment: sown much but harvest little, not enough food or drink, not warm enough, wages put into a purse with holes (v6), look for much but have little, bring it home & Yahweh blows it away (v9), no rain, no produce (v10), drought on the land, mountains, grain, new wine, oil, produce, men, cattle & all your labor (v11)

Why: because of Yahweh's desolate while each runs to his own house (v9) / because of you (v10)

The Instructions

4,7 consider your ways

8 go up to mountains, bring wood & rebuild the temple

The Woes (5:8-30)

2nd Woe: Against Drunkards & Confirmed Alcoholics

The Sins: pursue strong drink, inflamed by wine (v11), party all night but won't pay attention to Yahweh's deeds or the work of His hands (v12)

The Judgments: Woe (v11), go into exile for lack of knowledge, honorable men famished & multitude parched with thirst (v13), Sheol swallows up Jerusalem's splendor, multitude, din of revelry & her jubilant (v14), common man humbled, important man & the proud abased (v15), lambs will graze as in their pasture & strangers will eat in the waste places of the wealthy (v17)

Result of Judgments: Yahweh of hosts will be exalted in judgment & the holy God will show Himself holy in righteousness (v16)

Amos 6:4-8

Their Sins: enjoy their wealth, banquets, songs but do not grieve over the ruin of Joseph (v4-6), Jacob is arrogant, trust in their citadels (v8)

The Judgment: will go into exile first, no more banqueting (v7), the city & all it contains will be delivered up (v8)

Leviticus 10:8-11

The Instruction: to Aaron & his sons (priests): don't drink wine or strong drink when you come into the tent of meeting (v8)

Why: (1) so that you may not die (v8), (2) so as to make a distinction between the holy & the profane & between the unclean & the clean (v10) & (3) so as to teach the sons of Israel all Yahweh's statutes through Moses (v11)

The Judgment: you will die (v8)

Proverbs 20:1

The Facts: wine is a mocker, strong drink a brawler, the intoxicated is not wise

Proverbs 31:4-7

Instruction for Kings & Rulers: don't drink wine or desire strong drink (v4)

Why: lest you drink & forget what is decreed & pervert the rights of all the afflicted (v5)

Those Allowed to Drink: give strong drink & wine to him who is perishing & him whose life is bitter (v6)

Why: let him drink & forget his poverty & remember his trouble no more (v7)

Isaiah 28:7-8

Sin of the Priest & Prophet: reel & stagger from wine & strong drink & are confused by wine, they reel while having visions, they totter when rendering judgment (v7)

Result: all the tables are full of filthy vomit, without a single clean place (v8)

Isaiah 56:8-10

Their Sin: watchmen are blind & know nothing, are dumb dogs unable to bark, are dreamers who love to slumber (v10), dogs are greedy & not satisfied, are shepherds with no understanding, all have turned to their own way, each to his unjust gain (v11), drink heavily of strong drink day after day (v12)

3rd Woe: Against Sinners who Mock the Holy One of Israel

The Sin: drag iniquity & sin with cords of falsehood & cart ropes (v18), mock God's work & purpose (v19)

The Judgment: Woe (v18)

The Sin of Israel

Ezekiel 12:21-25

The Sin: the people are complaining about the delay & failure of every vision and make it a proverb (v22). are a rebellious house (v28)

The Prophecy: say to them & tell them that Yahweh will make this proverb cease & that the days of the fulfillment of every vision is near (v23), there will no longer be any false vision or flattering divination in Israel (v24), Yahweh will speak & perform every word, it will no longer be delayed (v25)

Jeremiah 5:11-18

The Sin: dealt very treacherously with Yahweh (v11), lied about Yahweh & said there will be no misfortune or sword or famine (v12), said that Yahweh's prophets are as wind & the word is not in them & they will be punished (v13), trust in fortified cities (v17)

The Judgment: Yahweh will make His words in their mouth fire & the people wood & it will consume them (v14), Yahweh will bring a far nation against Israel (v15), they will devour your sons & daughters, flocks & herds, vines & fig trees, they will demolish with the sword your fortified cities (v17)

Yahweh's Compassion: He will not make you a complete destruction (v18)



The Woes (5:8-30)

4th Woe: Against Subversion

The Sin: call evil good and good evil, substitute darkness for light and light for darkness, substitute bitter for sweet and sweet for bitter

The Judgment: Woe

Jeremiah 2:19

Their Sin: Wicked, apostate, Forsake Yahweh their God, No dread of God in them

The Judgment: Corrected by own wickedness, Reproved by own apostasies

The Fact: Evil & bitter to forsake Yahweh, Evil to not dread Yahweh

Jeremiah 4:16-18

Their Sin: rebelled against Yahweh (v17), evil ways and evil deeds (v18)

The Judgment: Besiegers come against the cities of Judah (v16), they are against her (v17), have bitterness in heart (v18)

The Fact: Evil & bitter to rebel against Yahweh (v17-18), your ways & your deeds have brought these things to you (v18)

Proverbs 5:3-6

The Anomaly: an adulteress has honeyed lips & smooth speech (v3) BUT in the end she is bitter as wormwood, sharp as a two-edged sword (v4) / Doesn't know her ways are unstable, doesn't ponder the path of life (v6) and her feet go to death & Sheol (v5)

Proverbs 9:13-18

The Woman: woman of folly, boisterous, naïve & knows nothing (v13), calls to passers-by to turn in to her (v14-16), says "Stolen water is sweet & bread eaten in secret is pleasant" (v17)

The Man: naïve, lacks understanding (v16), does not know the dead are there, that her guests are in the depths of Sheol (v18)

Ecclesiastes 7:26

The Subversive: The woman whose heart is snares & nets, & her hands are chains

Her Targets: One who is pleasing to God will escape from her, the sinner will be captured by her

James 3:8-12

The Tongue: a restless evil, full of deadly poison (v8), bless our Lord & curse men (v9), speak both blessing & cursing (v10)

The Anomalies: fountain which sends out both fresh & bitter water (v11), fig tree which produces olives, vine which produces figs, salt water which produces fresh (v12)

5th Woe: Against Those

Trusting Own Wisdom & Intellect

The Sin: those wise in their own eyes & clever in their own sight

The Judgment: Woe

Proverbs 1:7

The Contrast: knowledge begins with the fear of Yahweh, Fools despise wisdom & instruction

Proverbs 3:7-8

The Instructions: don't be wise in own eyes, fear Yahweh & turn away from evil (v7)

The Blessings: = healing to your body & refreshment to your bones (v8)

Isaiah 29:13-14

Sin of the People: draw near with their words & honor Adonai with their lips BUT their hearts are far from Him & their reverence consists of tradition learned by rote (v13)

The Judgment: the wisdom of their wise men shall perish, the discernment of their discerning man shall be concealed (v14)

6th Woe: Judgment Against Drunkards and Injustice

The Sin: heroes in drinking wine & mixing strong drink (v22), justify the wicked for a bribe & take away the rights of those in the right (v23), have rejected the law of Yahweh & despised the word of the Holy One of Israel (v24)

The Judgment: Woe (v22), their root will rot & their blossom blow away (v24), Yahweh's anger burned against His people & He struck them down, the mountains quaked & their corpses lay in streets (v25), He whistles for a distant nation to attack them (v26-28), darkness & distress, no light (v30)

Exodus 23:8-9

Instructions: you shall not take a bribe (v8), you shall not oppress a stranger (v9)

Why: a bribe blinds the clear-sighted & subverts the cause of the just (v8), you know the feelings of strangers when in Egypt (v9)

Deuteronomy 16:18-20

Instructions: you shall appoint judges & officers in all your towns who shall judge the people with righteous judgment (v18), you shall not distort justice, you shall not be partial, you shall not take a bribe (19), you shall pursue justice (v20)

Why: that you may live & possess the promised land (v20)

Deuteronomy 27:25

The Sin: Accept a bribe to strike down an innocent person

The Judgment: Cursed

Proverbs 15:27; 17:8,23; 29:4

Facts about Bribes: = illicit profit (15:27), = a charm to help its owner prosper (17:8), receive a bribe to pervert the ways of justice = a wicked man (17:23)

Results of Taking Bribes: trouble own house (15:27), helps you prosper (17:8), justice is perverted / proof of wickedness (17:23), overthrows a land (29:4)

Results of NOT Taking Bribes: will live (15:27), gives stability to the land by justice (29:4)

Ecclesiastes 7:7; Isaiah 1:23

Facts about Bribes: = corrupts the heart (Ec 7:7), = sign of widespread social injustice (Isa 1:23)

Results of Taking Bribes: = oppression, makes a wise man mad (Ec 7:8). = rebels & thieves, = widespread social injustice (Isa 1:23)

Ezekiel 22:12-16

Sins of Judah: took bribes to shed blood, took interest & profits, injured your neighbors for gain by oppression, forgotten Adonai Yahweh (v12), dishonest gain & bloodshed (v13), unclean (v15)

The Judgment: Yahweh will punish your dishonest gain & bloodshed (v13), your heart won't endure & your hands will be weak (v14), you will be scattered among the nations & dispersed through the lands, He will consume your uncleanness (v15), you will profane yourself in the sight of the nations, you will know that He is Yahweh (v16)

Micah 3:9-12

Sin of Israel's Leaders: abhor justice & twist every straight thing (v9), build Zion & Jerusalem with bloodshed & violent injustice (v10), leaders pronounce judgment for a bribe, priests instruct for a price, prophets divine for money, yet they lean on Yahweh & claim His presence & that no calamity will come upon them (v11)

The Judgment: Zion will be plowed as a field & Jerusalem will become a heap of ruins & the mountain of the temple will become high places of a forest (v12)

Micah 7:2-4

Sin of Israel: all lie in wait for bloodshed & each hunts the other with a net (v2), both hands do evil well, the princes & the judge ask for a bribe (v3), the best of them & the most upright are like briars & thorn hedges (v4)

Result of Evil Reigning: the godly person has perished from the land & there is no upright among men (v2)

The Judgment: your punishment will come the day you post a watchman, confusion will occur (v4)



5:1 Let me sing now for my well-beloved
 A song of my beloved concerning His vineyard.
 My well-beloved had a vineyard on a fertile hill.

5:2 And He dug it all around, removed its stones,
 And planted it with the choicest vine.
 And He built a tower in the middle of it,
 And hewed out a wine vat in it;
 Then He expected it to produce good grapes,
 But it produced only worthless ones.

Parable of the Vineyard (5:1-7)

A Song of Love (5:1-7)

1. How Much Do I Love You? (5:1-2)

The word טוֹד *doḏ* usually denotes 'an uncle,' a father's brother. But it also means one beloved, a friend, a lover; Son_1:13-14, 16; 2:3, 8, 9; 4:16. Here it refers to Jehovah, and expresses the tender and affectionate attachment which the prophet had for his character and laws. (Barnes)

a song of my beloved; which was inspired by him, or related to him, and was made for his honour and glory; or "a song of my uncle", for another word is used here than what is in the preceding clause, and is rendered "uncle" elsewhere, see Lev_25:49 and may design King Amaziah; for, according to tradition, Amoz, the father of Isaiah, was brother to Amaziah king of Judah, and so consequently Amaziah must be uncle to Isaiah; and this might be a song of his composing, or in which he was concerned, being king of Judah... (Gill)

Wild grapes - The word used here is derived from the verb באש *bá'ash*, "to be offensive, to corrupt, to putrify;" and is supposed by Gesenius to mean "monk's-hood," a poisonous herb, offensive in smell, which produces berries like grapes. Such a meaning suits the connection better than the supposition of grapes that were wild or uncultivated. The Vulgate understands it of the weed called "wild vine - *labruscas*." The Septuagint translates it by "thorns," ἀκανθας *akanthas*. That there were vines in Judea which produced such poisonous berries, though resembling grapes, is evident; see 2Ki_4:39-41: 'And one went out into the fields to gather pot herbs, and he found a field vine, and he gathered from it wild fruit.' Moses also refers to a similar vine; Deu_32:32-33 : 'For their vine is as the vine of Sodom; their grapes are grapes of gall; their clusters are bitter.' Hasselquist thinks that the prophet here means the "nightshade." The Arabs, says he, call it "wolf-grapes." It grows much in vineyards, and is very pernicious to them. Some poisonous, offensive berries, growing on wild vines, are doubtless intended here. (Barnes)

The באושים *beushim*, says Rab. Chai., is a well known species of the vine, and the worst of all sorts. The prophet could not have found a plant more opposite to the vine than this; for it grows much in the vineyards, and is very pernicious to them; wherefore they root it out: it likewise resembles a vine by its shrubby stalk"... (Clarke)

<p>Recipients 5:3 inhabitants of Jerusalem 5:3 men of Judah</p>	<p>Those Judged 5:3 Jerusalem and Judah</p>	<p>Author 5:1 sings song for his well-beloved</p>
<p>Sins of Judah & Jerusalem 5:2,4 produced worthless grapes</p>	<p>Result of Judgment 5:5-6 God will remove its hedge & wall & it will be laid waste</p>	

A Song of Love (5:1-7)

Parable of the Vineyard (5:1-7)

5:3 "And now, O inhabitants of Jerusalem and men of Judah,
Judge between Me and My vineyard.

2. Why Don't You Love Me? (5:3-4)

5:4 "What more was there to do for My vineyard that I have not done in it?

Why, when I expected it to produce good grapes did it produce worthless ones?

5:5 "So now let Me tell you what I am going to do to My vineyard:

I will remove its hedge and it will be consumed;

3. What Can I Do? (5:5-7)

I will break down its wall and it will become trampled ground.

5:6 "And I will lay it waste;

It will not be pruned or hoed,

But briars and thorns will come up.

I will also charge the clouds to rain no rain on it."

Those Judged

5:3 Jerusalem and Judah
 5:7 the house of Israel
 5:7 the men of Judah

Result of Judgment

5:5-6 God will
 remove its hedge &
 wall & it will be laid
 waste

5:7 For the vineyard of the LORD of hosts is the house of Israel,

And the men of Judah His delightful plant.

Thus He looked for justice, but behold, bloodshed;

For righteousness, but behold, a cry of distress.

And he looked for judgment

- The paronomasia, or play on the words, in this place, is very remarkable; mishpat, mishpach, tzedakah, tseakah. There are many examples of it in the other prophets, but Isaiah seems peculiarly fond of it. See Isa_13:6, 24:17, 32:7, 28:1, 57:6, 61:3, 65:11, 12. Rabbi David Kimchi has noticed the paronomasia here: he expected משפט mishpat, judgment, but behold משפח mishpach, oppression; he expected צדקה tzedakah, righteousness, but behold צעקה tseakah, a cry. The rabbins esteem it a great beauty; their term for it is צחות הלשון tsachoth haltashon, elegance of language. (Clarke)

Sins of Judah & Jerusalem

5:2,4 produced worthless grapes
 5:7 No justice but bloodshed; no
 righteousness but distress
 5:8 add house to house & join field
 to field until there's no more room

Recipients

5:3 inhabitants of Jerusalem
 5:3,7 men of Judah
 5:7 the house of Israel

God

5:7 the LORD (Yahweh) of hosts



6 Woes Pronounced on the Wicked (5:8-30)

5:8 **Woe to those who add house to house and join field to field,**

Until there is no more room,

So that you have to live alone in the midst of the land!

5:9 In my ears the LORD of hosts *has sworn,*

"Surely, many houses shall become desolate,

Even great and fine ones, without occupants.

5:10 **"For** ten acres of vineyard will yield *only* one bath of wine,

And a homer of seed will yield *but* an ephah of grain."

A Chorus of Woes (5:8-23)

1. The Woe to Greed (5:8-10)

Woe to materialists (Isa 5:8-10) - Each of the six indictments is introduced by **Woe** (*hōy*; is an interjection of distress or of a threat voiced in the face of present or coming disaster. Isaiah's book includes 22 occurrences of that word or its companion word *hōy*, more than in any other prophetic book). Some people were acquiring much **land** at the expense of their fellow countrymen (cf. Mic_2:1-2). Selling houses permanently in a walled city was allowed under the Law, but selling houses in unwalled cities and fields was allowed only until the Year of Jubilee when the houses would revert back to their former owners. Because God had given the people the land they were not to get rich at others' expense. Because of this sin the big **houses** and **mansions** the people once enjoyed would be empty, for many people would be killed and, as noted in the Mosaic Covenant (Deu_28:20-24), their crops would fail. Normally a large vineyard would produce many gallons of wine, but here the amount would be a mere six gallons (a bath). And six bushels (a homer) of seed would normally yield scores of bushels of grain, but ironically the grain would be only one-half a bushel (an ephah), just 1/12 the amount of seed sown! (BKC)

Ten acres - An "acre," among the Hebrews, was what could be plowed by one yoke of oxen in a day. It did not differ materially from our acre.

Shall yield one bath - One bath of wine. The "bath" was a Jewish measure for liquids, containing about seven gallons and a half. To say that "ten acres" should produce no more wine than this; was the same as to say that it would produce almost nothing.

And the seed of an homer - An "homer" was a Hebrew measure for grain, containing about eight bushels.

An ephah - The "ephah" contained about three pecks. Of course, to say that an homer of seed should produce about three pecks, would be the same as saying that it would produce almost nothing. (Barnes)

<p>God 5:9 the LORD (Yahweh) of hosts</p>	<p>Recipients 5:7 men of Judah 5:7 the house of Israel</p>	<p>Sins of Judah & Jerusalem 5:8 add house to house & join field to field until there's no more room</p>	<p>Those Judged 5:8 those who add house to house & field to field</p>	<p>Result of Judgment 5:8-10 many houses shall be desolate / poor harvests</p>
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A Chorus of Woes (5:8-23)

6 Woes Pronounced on the Wicked (5:8-30)

5:11 Woe to those who rise early in the morning that they may pursue strong drink;
Who stay up late in the evening that wine may inflame them!

5:12 And their banquets are accompanied by lyre and harp, by tambourine and flute, and
by wine;
But they do not pay attention to the deeds of the LORD,
Nor do they consider the work of His hands.

2. The Woe of Drunkenness (5:11-17)

11 That rise up early ... - That rise "for this purpose," when nothing else would rouse them. It may illustrate this somewhat, to remark, that it was not common among the ancients to become intoxicated at an early hour of the day; see...Act_2:15; compare 1Th_5:7. It indicated then, as it does now, a confirmed and habitual state of intemperance when a man would do this early in the morning. 'The Persians, when they commit a debauch, arise betimes, and esteem the morning as the best time for beginning to drink wine, by which means they carry on their excess until night.' - "Morier." **That they may follow strong drink** - שכר *shekār*, or sichar. This word is derived from a verb signifying to drink, to become intoxicated. All nations have found out some intoxicating drink. That which was used by the Hebrews was made from grain, fruit, honey, dates, etc., prepared by fermentation. The word sometimes means the same as wine Num_28:7, but more commonly it refers to a stronger drink, and is distinguished from it, as in the common phrase, 'wine and strong drink;' Lev_10:9; Num_6:3; Jdg_13:4, 7. Sometimes it may be used for "spiced wine" - a mixture of wine with spices, that would also speedily produce intoxication. The Chaldee renders the words חמר עתיק *chāmar 'atīq*, 'old fermented liquor;' denoting the "mode" in which strong drink was usually prepared.... **That continue until night** - That drink all day. This shows that the "strong drink" intended here, did not produce "sudden," intoxication. This is an exact description of what occurs constantly in oriental nations. The custom of sitting long at the wine, when they have the means of indulgence, prevails everywhere. D'Ar-vieux says, that while he was staying among the Arabs on mount Carmel, a wreck took place on the coast, from which one of the emirs obtained two large casks of wine. He immediately sent to the neighboring emirs, inviting them to come and drink it. They gladly came, and continued drinking for two days and two nights, until not a drop of the wine was left. In like manner, Tavernier relates that the king of Persia sent for him early one morning to the palace, when, with other persons, he was obliged to sit all the day, and late at night, drinking wine with the shah; but at last, 'the king growing sleepy, gave us leave to depart, which we did very willingly, having had hard labor for seventeen hours together.' **Inflame them** - Excite them; or stimulate them.

12 But they regard not ... - The reproof is especially, that they forget him in their entertainments. They employ music to inflame their passions; and amid their songs and wine, their hearts are drawn away from God. That this is the tendency of such feasts, all must know. God is commonly forgotten in such places; and even the sweetest music is made the occasion for stealing the affections from him, and of inflaming the passions, instead of being employed to soften the feelings of the soul, and raise the heart to God. **The operation of his hands** - The work of his hands - particularly his dealings among the people. God is round about them with mercy and judgment, but they do not perceive him. (Barnes)

Sins of Judah & Jerusalem

5:11 drunkards
5:12 spend time at banquets but won't pay attention to Yahweh's deeds & works

Result of Judgment

5:11-12 woe to drunkards

Those Judged

5:11 those who rise early & stay up late to pursue strong drink

God

5:12 the LORD (Yahweh)



A Chorus of Woes (5:8-23)

6 Woes Pronounced on the Wicked (5:8-30)

5:13

Therefore My people go into exile for their lack of knowledge;
 And their honorable men are famished,
 And their multitude is parched with thirst.

A Chorus of Woes (5:8-23)

2. The Woe of Drunkenness (5:11-17)

5:14

Therefore Sheol has enlarged its throat and opened its mouth without measure;
 And Jerusalem's splendor, her multitude, her din of revelry, and the jubilant within
 her, descend into it.

5:15

So the common man will be humbled, and the man of importance abased,
 The eyes of the proud also will be abased.

5:16

But the LORD of hosts will be exalted in judgment,
 And the holy God will show Himself holy in righteousness.

5:17

Then the lambs will graze as in their pasture,
 And strangers will eat in the waste places of the wealthy.

14 Therefore hell hath enlarged herself,.... That is, the grave, to receive the dead which die with famine and thirst; signifying that the number of the dead would be so great, that the common burying places would not be sufficient to hold them; but additions must be made to them; or some vast prodigious pit must be dug, capable of receiving them; like Tophet, deep and large: or "hath enlarged her soul"; her desire after the dead, see Hab_2:5 being insatiable, and one of those things which are never satisfied, or have enough, Pro_30:15 wherefore it follows:

and opened her mouth without measure; immensely wide; there being no boundary to its desires, nor any end of its cravings, or of filling it. And so the Targum renders it, "without end". Moreover, by "hell" may be meant the miserable estate and condition of the Jews upon the destruction of Jerusalem, when they were in the utmost distress and misery... (Gill)

<u>Recipients</u> 5:14 Jerusalem	<u>Those Judged</u> 5:13 My people, honorable men & their multitude 5:14 Jerusalem & her multitude, 5:15 common & important man, the proud	<u>Result of Judgment</u> 5:13 exile, famine, drought 5:14 death of many 5:15 the common man, the man of importance & the proud will be abased
<u>Sins of Judah & Jerusalem</u> 5:13 without knowledge 5:15 pride		

A Chorus of Woes (5:8-23)

6 Woes Pronounced on the Wicked (5:8-30)

5:18

Woe to those who drag iniquity with the cords of falsehood,
And sin as if with cart ropes;

5:19

Who say, "Let Him make speed, let Him hasten His work, that we may see it;
And let the purpose of the Holy One of Israel draw near
And come to pass, that we may know it!"

3. The Woe of Self-Deceit (5:18-19)

18 That draw iniquity with cords of vanity - The general idea in this verse and the next, is, doubtless, that of plunging deeper and deeper into sin...The word "cords" means strings of any kind, larger or smaller; and the expression "cords of vanity," is supposed to mean "small, slender, feeble" strings, like the web of a spider. The word vanity וַיִּשׁוּ shâv', May, perhaps, have the sense here of falsehood or deceit; and the cords of deceit may denote the schemes of evil, the plans for deceiving people, or of bringing them into a snare, as the fowler springs his deceitful snare upon the unsuspecting bird. The **Chaldee** translates it, 'Woe to those who begin to sin by little and little, drawing sin by cords of vanity; these sins grow and increase until they are strong, and are like a cart-rope.' The **Septuagint** renders it, 'Woe to those who draw sin with a long cable;' that is, "one sin is added to another, until it comes to an enormous length, and the whole is drawn along together. Probably the true idea is that of the ancient interpretation of **the rabbis**, 'An evil inclination is at first like a fine hair string, but the finishing like a cart-rope.' At first, they draw sin with a slender cord, then they go on to greater deeds of iniquity that urge them on, and draw them with their main strength, as with a cart-rope. They make a strong "effort" to commit iniquity.

19 That say ... - They add one sin to another for "the purpose of defying" God, and provoking him to anger. They pretend that he will not punish sin; and hence, they plunge deeply into it, and defy him to punish them. **Let him make speed** - Let him come quick to punish. **And hasten his work** - His punishment. **That we may see it** - An expression of defiance. We would like to see him undertake it. **The counsel of the Holy One ...** - His threatened purpose to punish. This is the language of all sinners. They plunge deep into sin; they mock at the threatenings of God; they defy him to do his utmost; they do not believe his declarations. It is difficult to conceive more dreadful and high-handed iniquity than this. (Barnes)

18 With a cart-rope "As a long cable" - ... "An evil inclination," says Kimchi on this place, from the ancient rabbins, "is at the beginning like a fine hair-string, but at the finishing like a thick cart-rope." By a long progression in iniquity, and a continued accumulation of sin, men arrive at length to the highest degree of wickedness; bidding open defiance to God, and scoffing at his threatened judgments, as it is finely expressed in the next verse. The Chaldee paraphrase explains it in the same manner, of wickedness increasing from small beginnings, till it arrives to a great magnitude. - L.

I believe neither the rabbins nor Bishop Lowth have hit on the true meaning of this place, the prophet seems to refer to idol sacrifices. The victims they offered were splendidly decked out for the sacrifice. Their horns and hoofs were often gilded, and their heads dressed out with fillets and garlands. The cords of vanity may refer to the silken strings by which they were led to the altar, some of which were unusually thick. The offering for iniquity was adorned with fillets and garlands; the sin-offering with silken cords, like unto cart-ropes. Pride, in their acts of humiliation, had the upper hand. (Clarke)

Sin of Judah & Jerusalem

5:18-19 sinners, liars & mockers

Those Judged

5:18 those who draw iniquity & sin with cords of falsehood
5:19 who mock God / Israel

Result of Judgment

5:18-19 woe to sinners & those who mock God

Recipients

5:19 Israel



6 Woes Pronounced on the Wicked (5:8-30)

5:20

**Woe to those who call evil good, and good evil;
Who substitute darkness for light and light for darkness;
Who substitute bitter for sweet, and sweet for bitter!**

A Chorus of Woes (5:8-23)

4. The Woe of Self-Justification (5:20)

Woe unto them that call evil good, and good evil,.... That call evil actions good, and good actions evil; that excuse the one, and reproach the other; or that call evil men good, and good men evil; to which the Targum agrees. Some understand this of false prophets rejecting the true worship of God, and recommending false worship; others of wicked judges, pronouncing the causes of bad men good, and of good men evil; others of sensualists, that speak in praise of drunkenness, gluttony, and all carnal pleasures, and fleshly lusts, and treat with contempt fear, worship, and service of God. It may very well be applied to the Scribes and Pharisees in Christ's time, who preferred the evil traditions of their elders, both to the law of God, that is holy, just, and good, and to the Gospel, the good word of God, preached by John the Baptist, Christ and his apostles, and to the ordinances of the Gospel dispensation:

that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter; for calling good evil, and evil good, is all one as putting these things one for another; there being as great a difference between good and evil, as between light and darkness, sweet and bitter; and it suggests, as if the perversion of these things was not merely through ignorance and mistake, but purposely and wilfully against light and knowledge; so the Jews acted when they preferred the darkness of their rites and ceremonies, and human traditions, before the light of the glorious Gospel of Christ; which showed they loved darkness rather than light, Joh_3:19 and chose that which would be bitter to them in the end, than the sweet doctrines of the grace of God; the bitter root of error, rather than the words of Christ's mouth, which are sweeter than the honey, or the honeycomb....Abarbinel interprets this of the ten tribes preferring the worship at Dan and Bethel, before that at Jerusalem. (Gill)

Wo unto them that call evil good ... - This is the fourth class of sins denounced. The sin which is reprobated here is that of "perverting and confounding" things, especially the distinctions of morality and religion. They prefer erroneous and fake doctrines to the true; they prefer an evil to an upright course of conduct. The Chaldee renders this, 'Wo to those who say to the impious, who are prospered in this age, You are good; and who say to the meek, Ye are impious.' Jarchi thinks that the prophet here refers to those who worship idols, but he evidently has a more general reference to those who confound all the distinctions of right and wrong, and who prefer the wrong.

That put darkness for light - "Darkness," in the Scriptures, is the emblem of ignorance, error, false doctrine, crime. Light denotes truth, knowledge, piety. This clause, therefore, expresses in a figurative, but more emphatic manner, what was said in the previous member of the verse.

That put bitter - "Bitter and bitterness" are often used to denote "sin;" see...Act_8:23; also Rom_3:14; Eph_4:31; Heb_12:15; Jer_2:19; 4:18. The meaning here does not differ from that expressed in the other parts of the verse, except that there is "implied" the additional idea that sin "is" bitter; and that virtue, or holiness, is sweet: that is, that the one is attended with painful consequences, and the other with pleasure. (Barnes)

Sin of Judah & Jerusalem

5:20 some call evil good & good evil
5:20 some are wise in their own sight

Those Judged

5:20 those who call evil good & good evil, who substitute darkness for light & light for darkness

Result of Judgment

5:20 woe to those who call evil good & good evil



5:21

**Woe to those who are wise in their own eyes,
And clever in their own sight!**

A Chorus of Woes (5:8-23)

5. The Woe of Sophistry (5:21)

Wo unto them that are wise ... - This is the fifth crime specified. It refers to those who are inflated with a false opinion of their own knowledge, and who are, therefore, self-confident and vain. This is expressly forbidden; Pro_3:7 : 'Be not wise in thine own eyes;' compare Pro_26:12.

In their own eyes - In their own opinion, or estimation.

And prudent - Knowing; self-conceited. This was, doubtless, one characteristic of the times of Isaiah. It is known to have been strikingly the characteristic of the Jews - particularly the Pharisees - in the time of our Saviour. The evil of this was,

- (1) That it evinced and fostered "pride."
- (2) That it rendered them unwilling to be instructed, and especially by the prophets.

As they supposed that they were already wise enough, they refused to listen to others. This is always the effect of such self-confidence: and hence, the Saviour required his disciples to be meek, and humble, and teachable as children. (Barnes)

Fifth **Woe** - against those who were so "wise in their own eyes" as to think they knew better than the prophet, and therefore rejected his warnings (Isa_29:14, 15). (JFB)

Woe unto them that are wise in their own eyes,.... And yet betray such stupidity and sottishness, as to call things by their wrong names; and make such a perverse judgment of them, as before described. This is a true description of the Scribes and Pharisees in Christ's time; who said, "dost thou teach us? are we blind also?" Joh_9:34.

and prudent in their own sight; being wise above what was written; leaving the word of God, and following the traditions of the elders. (Gill)

Who though they are guilty of such gross mistakes as these have a great opinion of their own judgments, and value themselves mightily upon their understanding (Isa_5:21): They are wise in their own eyes; they think themselves able to disprove and baffle the reproofs and convictions of God's word, and to evade and elude both the searches and the reaches of his judgments; they think they can outwit Infinite Wisdom and countermince Providence itself. Or it may be taken more generally: God resists the proud, those particularly who are conceited of their own wisdom and lean to their own understanding; such must become fools, that they may be truly wise, or else, at their end they shall appear to be fools before all the world. (MH)

Sin of Judah & Jerusalem
5:21 trust own wisdom

Those Judged
5:21 those who are wise & clever in their own eyes

Result of Judgment
5:21 woe to those who are clever in their own sight



A Chorus of Woes (5:8-23)

6 Woes Pronounced on the Wicked (5:8-30)

5:22 Woe to those who are heroes in drinking wine,
And valiant men in mixing strong drink;
5:23 Who justify the wicked for a bribe,
And take away the rights of the ones who are in the right!

6. The Woe of Injustice (5:22-23)

22 Wo unto them that are mighty ... - This is the sixth specification of crime. He had already denounced the intemperate in Isa 5:11. But probably this was a prevailing sin. Perhaps there was no evidence of reform; and it was needful to "repeat" the admonition, in order that people might be brought to regard it. The prophet repeats a similar denunciation in Isa 56:12. **Mighty** - Perhaps those who prided themselves on their ability to drink "much" without becoming intoxicated; who had been so accustomed to it, that they defied its effects, and boasted of their power to resist its usual influence. A similar idea is expressed in Isa 56:12. **Men of strength** - The Chaldee understands this of "rich" men; but, probably, the reference is to those who boasted that they were able to bear "much" strong drink. **To mingle** - To mix wine with spices, dates, drugs, etc., to make it more intoxicating; Pro 9:2, 5. They boasted that they were able to drink, without injury, liquor of extraordinary intoxicating qualities.

23 Which justify - This refers, doubtless, to magistrates. They gave unjust decisions. **For reward** - For bribes. **And take away the righteousness** - That is, they do not decide the cause in favor of those who have just claims, but are determined by a bribe; see...Isa 1:23. It is remarkable, that this is introduced in immediate connection with their being mighty to mingle strong drink. One effect of intemperance is to make a man ready to be "bribed." Its effect is seen as clearly in courts of justice, and in the decisions of such courts, as any where. A man that is intemperate, or that indulges in strong drink, is not qualified to be a judge. (Barnes)

5. Who glory in it as a great accomplishment that they are able to bear a great deal of strong liquor without being overcome by it (Isa 5:22), *who are mighty to drink wine*, and use their strength and vigour, not in the service of their country, but in the service of their lusts. Let drunkards know from this scripture that, (1.) They ungratefully abuse their bodily strength, which God has given them for good purposes, and by degrees cannot but weaken it. (2.) It will not excuse them from the guilt of drunkenness that they can drink hard and yet keep their feet. (3.) Those who boast of their drinking down others glory in their shame. (4.) How light soever men make of their drunkenness, it is a sin which will certainly lay them open to the wrath and curse of God.

6. Who, as judges, pervert justice, and go counter to all rules of equity, Isa 5:23. This follows upon the former; they *drink and forget the law* (Pro 31:5), and *err through wine* (Isa 28:7), and take bribes, that they may have wherewithal to maintain their luxury. They *justify the wicked for reward*, and find some pretence or other to clear him from his guilt and shelter him from punishment; and they condemn the innocent, and *take away their righteousness from them*, that is, overrule their pleas, deprive them of the means of clearing up their innocency, and give judgment against them. In causes between man and man, might and money would at any time prevail against right and justice; and he who was ever so plainly in the wrong would with a small bribe carry the cause and recover the costs. In criminal causes, though the prisoner ever so plainly appeared to be guilty, yet for a reward they would acquit him; if he were innocent, yet if he did not fee them well, nay, if they were fed by the malicious prosecutor, or if they themselves had spleen against him, they would condemn him. (MH)

Sin of Judah & Jerusalem
5:22 drunkards

Those Judged
5:22 those who are heroes in drinking wine
5:23 who justify the wicked for a bribe & take away the rights of those who are in the right

Result of Judgment
5:22 woe to drunkards



6 Woes Pronounced on the Wicked (5:8-30)

5:24

Therefore, as a tongue of fire consumes stubble.

And dry grass collapses into the flame,

God's Fury and His Flag (5:24-30)

So their root will become like rot and their blossom blow away as dust;

For they have rejected the law of the LORD of hosts,

1. A Devouring Fire (5:24-25)

And despised the word of the Holy One of Israel.

5:25

On this account the anger of the LORD has burned against His people,

And He has stretched out His hand against them and struck them down,

And the mountains quaked; and their corpses lay like refuse in the middle of the streets.

For all this His anger is not spent,

But His hand is still stretched out.

God
5:24 the LORD (Yahweh) of hosts 5:24 the Holy One of Israel 5:25 the LORD (Yahweh)

Those Judged
5:24 those who rejected the Yahweh's law & word / Israel 5:25 His people

Further results of Judah's lifestyle (Isa_5:24-30) - Isaiah had already mentioned a number of the judgments to come on the people because of their sins (Isa_5:13-17). Now he spoke again of the consequences of disobeying the covenant stipulations.

These people Isaiah had been writing about would be burned like **straw** and **dry grass** and their **flowers** blown away like **dust**. This was because they had deliberately disobeyed God's Word... Because of **the Lord's anger** many would die **in the streets** of Jerusalem. **His** raised **hand** (cf. Isa_14:27) suggests His executing punishment; **the mountains** shaking from an earthquake speaks of His awesome presence (cf. Exo_19:18; 1Ki_19:11; Jer_4:24; Hab_3:10). (BKC)

25 Therefore is the anger of the Lord kindled - The Lord is "enraged," or is angry....The "cause" of his anger was the crimes which are specified in this chapter. **And he hath stretched forth his hand** - To stretch forth the hand may be an action expressive of protection, invitation, or punishment. Here it is the latter; compare Isa_14:27. **And hath smitten them** - Punished them. To what this refers particularly is not clear. Gesenius supposes that the expressions which follow are descriptive of pestilence. Lowth and Rosenmuller suppose that they refer to the earthquakes which occurred in the days of Uzziah, and in the time of the prophets; Amo_1:1; Zec_14:5. The words, perhaps, will bear either construction. **And the hills did tremble** - This expression is one that is often used in the Scriptures to denote the presence and anger of God....The image is one that is very sublime. The earth, as if conscious of the presence of God, is represented as alarmed, and trembling. Whether it refers here to the earthquake, or to some other mode of punishment, cannot be determined.... **And their carcasses were torn** - The margin here is the more correct translation. The passage means that their dead bodies were strewed, unburied, like filth, through the streets. This expression would more naturally denote a pestilence. But it may be descriptive of an earthquake, or of any calamity. **For all this** - Notwithstanding all this calamity, his judgments are not at an end. He will punish the nation more severely still. In what way he would do it, the prophet proceeds in the remainder of the chapter to specify; compare Isa_9:12; Isa_10:4. (Barnes)

Recipients	Result of Judgment
5:24 Israel	5:24-25 God will strike them down

God's Fury and His Flag (5:24-30)

6 Woes Pronounced on the Wicked (5:8-30)

2. An Unfurled Banner (5:26-30)

5:26 He will also lift up a standard to the distant nation,
And will whistle for it from the ends of the earth;
And **behold**, it will come with speed swiftly.

5:27 No one in it is weary or stumbles,
None slumbers or sleeps;
Nor is the belt at its waist undone,
Nor its sandal strap broken.

5:28 Its arrows are sharp, and all its bows are bent;
The hoofs of its horses seem **like** flint, and its *chariot* wheels **like** a whirlwind.

5:29 Its roaring is **like** a lioness, and it roars **like** young lions;
It growls **as** it seizes the prey,
And carries *it* off with no one to deliver *it*.

5:30 And it shall growl over it **in that day like** the roaring of the sea.
If one looks to the land, **behold**, there is darkness *and* distress;
Even the light is darkened by its clouds.

Those Judged

5:24 those who rejected the
Yahweh's law & word / Israel
5:25 His people

Result of Judgment

5:26-30 God will use a distant
nation to destroy them

When God's judgment would come on Judah, the **nations** of Egypt and Assyria (Isa_7:18), and later Babylon would respond as if God had raised a **banner** as a signal for war. Those nations would seemingly come from **the ends of the earth**, a phrase Isaiah used frequently to suggest people everywhere (Isa_5:26; 24:16; 40:28; 41:5, 9; 42:10; 43:6; 45:22; 48:20; 49:6; 52:10; 62:11). The soldiers, responding **speedily**, would be vigorous (Isa_5:27) and well armed. Their chariots would be fast (Isa_5:28). Ferocious like **lions** (Isa_5:29) they would completely devastate Judah (Isa_5:30). They would cover Judah like a **sea** and blot out the sun like **the clouds**, a picture of **distress** and gloom. (BKC)

26 And he will lift up an ensign ... - ...An "ensign" is the "standard," or "flag" used in an army. The elevation of the standard was a signal for assembling for war. God represents himself here as simply raising the standard, expecting that the nations would come at once. And will hiss unto them - This means that he would "collect" them together to accomplish his purposes. The expression is probably taken from the manner in which bees were hived. Theodoret and Cyril, on this place, say, that in Syria and Palestine, they who kept bees were able to draw them out of their hives, and conduct them into fields, and bring them back again, with the sound of a flute or the noise of hissing....The simple meaning is, that God, at his pleasure; would collect the nations around Judea like bees, that is, in great numbers. (Barnes)



6:9 And He said, "Go, and tell this people:

'Keep on listening, but do not perceive;

Keep on looking, but do not understand.'

6:10 "Render the hearts of this people insensitive,

Their ears dull,

And their eyes dim,

Lest they see with their eyes,

Hear with their ears,

Understand with their hearts,

And return and be healed."

Matthew 13:10-17 – The Jews of Yeshua's Day

Acts 28:23-28 – The Jews in Paul's Day

6:9, 10 He was to declare the Word of the Lord to a people who would be judicially blinded and hardened through rejection of the message. Verses 9 and 10 do not describe the goal of Isaiah's ministry, but its inevitable result. These verses are quoted in the NT to explain Israel's rejection of the Messiah. Vine writes: "The people had so persistently perverted their ways that they had gone beyond the possibility of conversion and healing. A man may so harden himself in evil as to render his condition irremediable, and this by God's retributive judgment upon him." (BBC)

10 Make the heart - The word "heart" here is used in the sense of the "mind" - to denote all their mental powers. It is commonly used in this sense in the Scriptures. **Fat** - Gross, heavy, dull, stupid. That is, go and proclaim such "truth" to them as shall have this effect - as shall irritate, provoke, enrage them; truth, whose delivery shall be attended, in their gross and corrupt hearts, with this blinding and infatuating influence the effect would be produced by the corrupt state of their hearts, not by any native tendency of the truth, and still less by any direct divine influence. 'Go, and proclaim truth to a corrupt and sensual people, and the result will be that they will not hear; they are so wicked that they will not attend to it; they will become even more hardened; yet go, and though certain of producing this effect, still proclaim it;' ... **Their ears heavy** - Dull, stupid, insensible. **And shut their eyes** - The word used here means "to spread over," and then to close. It denotes here the state of mind which is more and more indisposed to attend to the truth. **And be healed** - Be restored from the malady of sin; be recovered and pardoned. Sin is often represented as a painful, loathsome malady, and forgiveness as restoration from such a malady; Isa 30:26; Ps. 103; 41:3-4; 2Ch 7:14; Jer 3:22; 17:14. We may learn here, (1) That the effect of truth is often to irritate people and make them more wicked. (2) The truth must, nevertheless, be proclaimed. This effect is not the fault of the truth; and it is often well that the heart should be known, and the true effect should be seen. (Barnes)

