

Jesus, the Foundation Stone

Isaiah 28:16

Introduction:

- In **Isaiah 28-33**, the Lord, through Isaiah, pronounces a series of six “woes” upon the house of Israel, and upon Israel’s enemy, Assyria. For this reason, this section of the book of Isaiah is often called the “Book of Woes.” The cause of God’s pronouncement of woe upon Israel was their drunkenness, pride, and mockery of God’s Word; their political reliance upon Egypt for safety, instead of trusting the Lord; and their evil doings and counsels, which they tried to hide from God. God’s pronouncement of woe upon Assyria was on account of their plundering, deceit, and treachery toward Israel.

Isaiah 28:1 / 29:1 / 29:15 / 30:1 / 31:1 / 33:1

- The first of these woes is pronounced in **Isaiah 28:1-29**. In this message to Israel, God revealed that very soon, Ephraim (God’s name for the northern kingdom of Israel) would be attacked and utterly destroyed by Assyria as punishment for their sin. (This prophecy, delivered around 725 B.C., came to pass in 722 B.C.)
- God had some direful prophecies for the southern kingdom of Judah, as well. However, right in the middle of these dire prophecies, the LORD utters words of hope. In **verse 16**, we are given a brilliant prophecy of the Messiah, Jesus Christ. In this verse, Jesus Christ is called the “Foundation Stone.”

Isaiah 28:16

- This important prophecy is quoted several times in the New Testament. In this lesson, we will cross-reference the New Testament citations of this verse. However, in order to get the full impact of this prophecy, we must look at the verses leading up to **verse 16**.

I. The woe upon Ephraim (vv. 1-15)

A. The recipient of woe: the northern kingdom of Israel (“Ephraim”) (v. 1)

- In the book of Isaiah, the northern kingdom of Israel (consisting of the northern ten tribes) is often referred to as Ephraim. Ephraim was the most prominent of the ten tribes (being the tribe where the capital city, Samaria was located). Hence, God calls the whole northern kingdom “Ephraim.” It must be remembered that Ephraim was the tribe to which Jacob gave the official birthright: thus, they did have a position of honour, given to them by God.

Genesis 48:13-19

- Sadly, this position of honour “went to their head.” Throughout Israel’s history, Ephraim had an increasingly haughty attitude about their birthright, and a jealousy

toward any other tribe that rose to a position of honour (e.g., **Joshua 17:13-18; Judges 8:1; Judges 12:1**). This haughty attitude wasn't confined to the tribe of Ephraim, however; the whole northern kingdom became filled with arrogance, pride, and increasing animosity toward the southern Kingdom of Judah / Benjamin, and toward the royal family of David, whom God had chosen (**1 Kings 12:16-21**). Though they had long since departed from God and gone into full-blown idol worship, and were not worthy of the privileges God had given them, Ephraim still thought they were "special."

- For this reason, the Lord refers to Ephraim (the northern kingdom) as "the crown of pride." Particularly, the drunkards of Ephraim are called "the crown of pride." Obviously, this ironic statement is meant to be a stinging *rebuke* to Northern Israel; yet, they apparently took it as a compliment.
- It may seem incredible that people would actually be *proud* of being drunkards; yet, such was the level of spiritual depravity to which they had sunk. They prided themselves that they were "mighty to drink wine" (**Isaiah 5:11, 22**), instead of boasting in Jehovah, who is "the mighty One of Israel" (**Isaiah 1:24**), and "mighty to save" (**Isaiah 63:1**).

B. God's judgment upon Ephraim: the coming Assyrian invasion (**vv. 2-4**)

- In **verses 2-4**, God warns Northern Israel that "a mighty and strong one" (the empire of Assyria) was soon going to devastate and destroy their land. As was mentioned in the introduction, this came to pass about 3 years later, in 722 B.C. This was the end of Northern Israel's existence as a sovereign nation.

2 Kings 17:1-14

- In **verse 4**, Isaiah uses the analogy of "hasty fruit" (premature figs) being taken and gobbled up as soon as the earliest figs have blossomed (around early August, before the harvest). The idea is that the Assyrian invasion would be very swift, and that Ephraim's fruit of the earth would be seized before they could eat it. Because they refused to thank God for their blessings, their blessings would be cut off.

C. Israel's true "crown of glory": the LORD Himself (**vv. 5-6**)

- In **verse 5**, Isaiah says that "in that day" (the day when Ephraim would be destroyed by Assyria), the LORD Himself would be a "crown of glory" to the "residue ["remnant, remainder"] of His people." The "remainder" of God's people would be the Jews in the southern Kingdom of Judah. Assyria utterly destroyed Northern Israel, but, strangely, did not invade Judah. (Judah wasn't destroyed until 586 B.C., by King Nebuchadnezzar of Babylon.)
- When Assyria invaded Ephraim, Judah must have watched in horror. The southernmost border of Northern Israel (which was also the southernmost border of

the tribe of Ephraim) came within only miles of Judah's capital, Jerusalem. Assyria was the superpower of the day; and they were now only miles away from Judah's capital city, looting and taking people away as captives.

- Humanly speaking, Judah was no match for Assyria! There was no human reason why such a mighty and ruthless empire as Assyria should not have attacked Judah, as well—except that God was restraining them. At the time, Judah was ruled by a godly king, Hezekiah. (He had been on the throne for about 6 years when Assyria invaded Northern Israel.) God honoured Hezekiah's faith in Him, and protected Judah.

2 Kings 18:1-11

- Hezekiah publicly recognised God's providential protection of Judah; and God, in turn, spared Judah. It was, in fact, because of Hezekiah's righteous leadership that God miraculously spared Judah from destruction only ten years after the fall of Northern Israel (about A.D. 713).

2 Kings 18:17-22 / 19:14-19, 35-37

- Under Hezekiah's leadership, Judah *officially* recognised that God was their “crown of glory,” and their “diadem of beauty.” (What a contrast to the “crown of pride,” Northern Israel, which had been cast down and destroyed!) Because they recognised His protection, God bestowed His “spirit of judgment” to the righteous judges whom Hezekiah appointed to judge in the land (**verse 6**).

D. The next one in the line-up for judgment: Judah

- As we have already seen, Judah was the “remnant” of God's people that would be left after Northern Israel was taken away captive (**verses 5-6**). However, all was not well. Although, under Hezekiah's leadership, Judah *officially* recognised the LORD as their “crown of glory,” their national righteousness was scarcely more than surface-deep. God now had hard words to say about Judah. The pronoun “they” in **verse 7** refers back to the “residue” of **verse 5**—in other words, to Judah. God now lists Judah's sins, for which He would have to judge them.

1. The list of Judah's sins:

a. Drunkenness and perversion of judgment (**vv. 7-8**)

- The idea of the tables throughout the land being filled with the vomit of drunkards is so disgusting and repulsive, that many have tried to interpret this statement figuratively. However, God does not exaggerate! Drunkenness really was this commonplace in Judah!

b. Mockery of Isaiah's message (**vv. 9-10, 13**)

- The people of Judah arrogantly dismissed Isaiah’s message as childish.

They considered Isaiah’s message to be irrelevant and unnecessary for such “enlightened” people as they. They said, “Whom shall he teach knowledge”? In other words, “Who needs God’s Word? We don’t!” They regarded Isaiah’s message as being fit only for infants who have only recently stopped nursing. In other words, they regarded God’s Word as nothing but a nursery rhyme or a fairy tale (v. 9).

- They mocked Isaiah’s message in song (vv. 10, 13)

Throughout the ages, drunkards have been known to mock God in song. For example, before His conversion to Christ in 1748, John Newton, the author of “Amazing Grace,” once made up mocking, blasphemous songs about God, and about any other authority in his life whom he didn’t like, and taught them to his drunken shipmates.

What we see in **verses 11 and 13** is, literally, a *mocking song*. In Hebrew, it is very rhythmic: *Tsau latsau, tsau latsau, kau lakau, kau lakau* (“Rule upon rule, rule upon rule, line upon line, line upon line”). The drunkards of Judah were mocking Isaiah’s message, and characterising it as nothing but tedious, irritating rules and words, cascading down upon them.

- They misunderstood Isaiah’s message

Spiritually blinded men always misunderstand and misrepresent God’s message to them. For example, Paul said that to lost men who are perishing in their sin, the Gospel message is a message of “death unto death,” instead of “life unto life” (**2 Corinthians 2:14-16**). In other words, they see in the Gospel only an offensive message of judgment and damnation, and fail to see that God lovingly wishes to give them a new, wonderful, abundant life, if they will only relinquish the control of their lives to Him.

So it was with the drunkards of Judah. It is obvious that they misunderstood the message entirely. In **verse 13**, Isaiah says that the Word of the LORD was “unto them” a song of “Rule upon rule, line upon line.” In other words, what we are reading here is the drunkards’ incorrect perspective of God’s message. Just as lost people in every age have always done, the drunkards of Judah saw in Isaiah’s preaching only a list of “do’s” and “don’ts,” and failed to understand that God wanted them to have a personal, loving relationship with them through faith. Their song, “Rule upon rule, line upon line,” might be mockingly expressed by lost people in our times as “Don’t do this, and don’t do that, or else you’ll go to hell.” They viewed God as a tyrant who wished to crush their freedom.

The phrase “here a little, and there a little” reveals their spiritual blindness, as well. To them, Isaiah’s preaching seemed like little “lectures” cast here and there; but they could not see the whole picture of his message. They couldn’t understand how his prophecies agreed together and formed a unified message of salvation. They couldn’t comprehend what God was really saying to them.

c. Seeking refuge in political treaties with Jehovah’s enemies (v. 15)

- Even though righteous Hezekiah was on the throne of Judah, many of the fleshly-minded rulers of Judah were apparently pressing Hezekiah to make a political treaty with Egypt, and thus supposedly secure protection of themselves against Assyria. They also regarded telling lies for political ends as perfectly acceptable. They covered their evil political intrigues with virtuous-sounding words. God viewed their dishonest political manoeuvres, and their efforts to make a treaty with a pagan nation, as a “covenant with death” and with “hell.”

Isaiah 28:15

2. God’s merciful invitation to Judah (v. 12)

- Despite Ephraim’s and Judah’s rebellion, God lovingly extended the invitation of salvation to them. In **verse 12**, the LORD said to the drunkards, *"This is the rest wherewith ye may cause the weary to rest; and this is the refreshing."*
- Jesus gave the same invitation when He said, *"Come unto me, all ye that labour and are heavy laden, and I will give you rest."* Slavery to sin and self-will really does make the soul weary and heavy laden; but those who come to Jesus for forgiveness find rest to their souls.

Matthew 11:28-30

- The spiritual “rest” that the Lord offers us is also a rest from one’s own efforts to earn his salvation through good works.

Hebrews 4:7-11

- In **verses 7 and 8**, Paul is citing from **Psalm 95:7-11**. In this psalm, David reminds his audience of how a whole generation of Israelites was not able to enter into the “rest” of the land of Canaan because of their unbelief in God’s promises. David then applies this truth to the people of his own day, and warns them not to harden their hearts when God speaks to them “today,” so that *they* will not come short of God’s rest, either.

- As Paul points out in **Hebrews 4**, David was *not* warning the people of his day that they might come short of entering into the physical rest of the land of Canaan. *Joshua had already led the children of Israel into the land of Canaan centuries earlier; thus, David could not have been speaking of any kind of physical rest. Rather, David was talking about coming short of the spiritual rest that God gives to those who will hear His voice and place their trust in Him for salvation.
- Sadly, though, God’s invitation to receive spiritual rest fell upon deaf ears. Though God lovingly extended the invitation of salvation to Ephraim and Judah, they would not “hear” (v. 12).

*SIDE NOTE: The Greek word *Iesous* in **Hebrews 4:8** is legitimately translated in the King James Version as “Jesus,” even though Joshua was the human leader who brought the children of Israel into Canaan. “Jesus” and “Joshua” are merely two English forms of the same Hebrew name, *Jehoshua*: so either name is correct.

The reality, though, is that Jesus Christ was the true, unseen Captain of the host of Israel. Joshua followed Jesus’ command; and the people followed Joshua. Thus, it is just as correct to say that *Jesus* gave the children of Israel rest in the land of Canaan as it is to say that *Joshua* gave them rest in the land of Canaan! Joshua, whose name is identical to Jesus’ name, was a type of Christ, in that he led the people into God’s “rest.”

Joshua 5:13-15 [This “Angel” (“minister”) of the LORD was not a created spirit being; it was Christ Himself! If the Angel of the LORD were a created being, would have rebuked Joshua for worshipping him! See **Revelation 22:8-9**.]

3. God’s response to Judah’s mockery: He would speak to them in another tongue (v. 11).
 - Because the people of Judah mocked Isaiah’s message with “stammering lips” (while they were drunk, and couldn’t speak coherently), God promised to speak to them with “stammering lips,” too—in other words, in another language. Because they would not listen to their God when He spoke to them in their own language, He would rebuke them (and get their attention) by speaking to them with the tongue of a Gentile enemy.
 - a. The near fulfilment of the prophecy: the Assyrian invasion (722 B.C.)

It is obvious what God meant when He promised to speak to Israel with “another tongue”: He would speak to them through their enemies, the Assyrians. The Lord had already said that He would cast Ephraim down with a “mighty and strong one”—an obvious reference to an invading army, which would destroy the land (**Isaiah 28:2**). Furthermore, the

LORD promised that they would “*fall backward, and be broken, and snared, and taken*” (**Isaiah 28:13**). In other words, they would be captured by their enemy, Assyria, and be carried away from their land. (The same was true of Judah in 586 B.C., when they were “snared” and “taken” by the Babylonians.)

In short, God’s speaking to Israel by way of a Gentile language was, to them, a sign of God’s judgment upon them!

- b. The far fulfilment of the prophecy: the Baptism of the Holy Spirit (A.D. 32-54)

Isaiah’s prophecy about God’s speaking to Israel with “another tongue” did not refer merely to the Assyrian invasion. Its ultimate fulfilment was in the gift of tongues, which God poured out upon His churches on four separate occasions in the early New Testament age (from A.D. 32 to 54). These four occasions are collectively called “the Baptism of the Holy Spirit.” The Baptism of the Holy Spirit was prophesied by John the Baptist.

Matthew 3:11-12

The “Baptism of the Holy Spirit” was fulfilled on these four occasions, at these locations:

- (1. Occasion #1: at the church in Jerusalem (with the Jews)

Acts 2:1-14, 22-24, 41, 48

Note: The baptism of the Holy Spirit came upon already saved, baptised church members. There were about 120 baptised members of the Jerusalem church that morning; but by the end of the day, there were more than 3,000 baptised members!

- (2. Occasion #2: at the church in the city of Samaria (with the Samaritans)

Acts 8:1-18

Note: The baptism of the Holy Spirit came upon already saved, baptised church members.

- (3. Occasion #3: at the Household of Cornelius in Caesaria (with the Romans)

Acts 10:1-5, 34-48, 11:1-3, 15-18

Note: The baptism of the Holy Spirit came upon *newly* saved people. After they were saved, they were *immediately* baptised and organised into a local church.

(4. Occasion #4: in the city of Ephesus (with the Greeks))

Acts 19:1-7

Note: The baptism of the Holy Spirit came upon *newly* saved people. (They had been baptised years earlier; but they hadn't truly been saved, because they misunderstood John's message. Thus, their baptism wasn't legitimate.) After they were saved, they were *immediately* baptised and organised into a local church.

It is crucial to realise that on all four of these occasions, there were Jews present to witness this phenomenon of the Baptism of the Holy Spirit! On two of these occasions, it is recorded that the Jews were astonished at what they saw (**Acts 2:7; Acts 10:45**). Why were they astonished? For two reasons:

(1. God was putting His stamp of authority upon His new institution, the church. The cloven tongues of fire on their heads were similar to the visible blaze of light and pillar of fire that descended upon the Tabernacle and the Temple in the Old Testament, just after these structures had been dedicated to the LORD (**Exodus 40:33-38; 1 Kings 8:6-11**).

Many of the Jews on the Day of Pentecost realised that this sign was very significant, and gave heed to Peter's preaching. But what struck them most was the miraculous ability of these church members to speak in other languages that they had never learned. After 1,400 years of God's using Israel, God was now declaring that Israel was being set aside, and that the church (the "assembly") was the institution that He had sanctioned.

(2. God was declaring His acceptance of Gentile believers into the membership of this new institution, the local church. For the first ten years after the descent of the Spirit at Pentecost, the Jewish Christians still had the mindset that God desired to work only through the Jewish Christians (or through the Samaritans, who were half Jewish); but when the same phenomenon of tongues-speaking happened to the Romans in Cornelius' household (in A.D. 41), they could not deny that God was doing a new thing, and that they needed to accept it. God confirmed His acceptance of full-blooded Gentiles at Ephesus, as well (in A.D. 54).

The Baptism of the Holy Spirit was a unique phenomenon which happened *only* on these four occasions! It does *not* continue today. The baptism of the Holy Spirit was a temporary phenomenon, which served a temporary purpose: namely, to be a sign to unbelieving Jews that God had set the nation of Israel aside, and that He was now using the church, which was composed of both Jew and Gentile. Ultimately, the gift of tongues was a sign to the Jews of God's judgment upon their nation.

1 Corinthians 14:1-22 [Note: **Verse 21** is a quote of **Isaiah 28:11**, which was addressed to the Jews. "This people" must, therefore, be the *Jews*. Furthermore, **verse 22** specifically adds that tongues was meant to be a sign to *unbelieving* Jews. Churches today who claim to have members who possess the gift of tongues, yet who have no Jews present in their assembly, do not understand what the purpose of tongues was in the first place! Tongues never was meant to edify saved Gentiles: it was meant to be a *sign* to unbelieving Jews!]

Because the nation of Israel refused to come to their Jesus Christ for rest, they, as a *nation*, fell backward, were broken, snared, and taken. The Romans destroyed Jerusalem and scattered the Jews from their land in A.D. 70. For this reason, it is safe to assume that the gift of tongues quickly began to fade away from the churches after A.D. 70. Why? Because tongues had served its purpose! God had spoken to Israel with "other tongues" of Gentile people; and most of them refused to heed the sign. Therefore, judgment came upon Israel, 40 years after they had rejected their Messiah.

It is significant that in the books of **Ephesians, Philippians, Colossians, 1 and 2 Thessalonians, 1 and 2 Timothy, Titus, Philemon, Hebrews, 1 and 2 Peter, 1, 2, and 3 John, Jude, and Revelation** (all of which were written *after* A.D. 60 or so), there is zero mention of the gift of tongues. It seems that the gift of tongues was already fading away in the last years before the destruction of the Temple. The event that marked the final end of the gift of tongues was prophesied by the Apostle Paul. Tongues would cease when the Scriptures were completed.

1 Corinthians 13:7-13

"That which is perfect" ("complete") is the canon of Scripture, which was completed around A.D. 95, with the writing of the book of Revelation. The analogy of a "glass" (mirror) in **verse 12** refers to *the Scriptures*. We no longer see through a "glass darkly," because the Scripture is complete, and we now have all the revelation that God intends for us to have. (See **2 Corinthians 3:14-18** and **James 1:22-25**.)

II. God's response to Judah's rejection of Him (vv. 14-16)

- The “scornful” rulers of Judah rejected their God, and sought after unholy alliances with pagan nations (v. 15). Of course, their human alliances and deceitful schemes were flimsy and futile, and were not worth the paper they were written on. “Therefore,” God, in His mercy, announced that He had a *better* plan for Israel. God’s plan was that He had laid in Mount Zion a “foundation stone.”

Isaiah 28:14-16

- **Verse 16** is a beautiful prophecy of Jesus Christ; and it stands in stark contrast to the first 15 verses of this chapter. **Verses 1-15** portray two nations that were in a state of advanced moral and spiritual decay, and which were destined for judgment, both in the near and far future (in 722 B.C., 586 B.C., and A.D. 70). But regardless of what calamities may befall Israel, their “Foundation Stone” was already laid; and whoever would believe on Him would not be confounded.

A. Jesus is portrayed as “the Stone” throughout Scripture.

It is important to realise that the verb “I lay” (*yisad*) is a perfect tense verb. This means that the Stone was already laid in Isaiah’s day, and continues to be laid! Though Jesus would not become a Man until 700 years later, He was, in God’s foreknowledge and eternal counsel, the Stone of Israel from eternity past! Whatever God determines to do is as good as done! Jesus has eternally been Israel’s Messiah.

Acts 2:22-24, 36

Throughout the Old Testament, the Messiah is portrayed as the “Stone” or “Rock.” Christ did not suddenly *become* the Rock of Israel when He came to earth. Consider the following:

Genesis 49:22-24 (Notice that the “Stone” of Israel is said to be proceeding “from” the Mighty God of Jacob! According to Jacob, the Stone of Israel is *distinct* from the God of Jacob.)

Deuteronomy 32:2-4 (Yet, Moses said that Israel’s Rock *is* God!)

Isaiah 8:14

The above Scripture says that Jehovah is the “Stone of stumbling” to the house of Israel. Yet, **Isaiah 28:16** says that Jehovah has *laid* this Stone—meaning that the Stone is, in some sense, distinct from Jehovah, who laid Him. There can be only one explanation: the Messiah is distinct from God the Father (Jehovah), yet also Jehovah Himself!

Considering how much deep teaching there is concerning the deity of the Messiah in the Old Testament, we should not be surprised to find that Old Testament saints believed on their Foundation Stone, Jesus Christ, just as New Testament believers do. Though they never saw Him in their lifetimes, they were persuaded that He was coming to earth to take away their sin, and trusted in Him as their God, Redeemer, and Saviour.

Isaiah 44:6

1 Corinthians 10:1-4

Galatians 3:8-9

Hebrews 11:13, 24-26, 39-40

1 Peter 1:10-12

B. To *whom* is Jesus “the Foundation Stone”?

1. He is the Foundation Stone of the nation of Israel.

The Messiah is repeatedly called the Stone, or Rock, of the house of Israel. Sadly, the house of Israel rejected their Foundation Stone, and has thus been set aside...for now. But in the future, Christ *will* become the “head stone of the corner” of the house of Israel, despite their present rebellion.

Psalm 118:22-23

Matthew 21:33-45

2. He is the Foundation Stone of the church (the local, visible, immersionist assembly of regenerate believers).

Because Israel rejected Christ, Christ has become the Foundation Stone of the church...until the future day when Israel will be reinstated in God’s purposes again.

Matthew 16:18

1 Corinthians 3:11, 16

Ephesians 2:19-22

1 Peter 2:1-8

3. He is the Foundation Stone of every individual who believes on Him.

Matthew 7:24-29

C. The consequences of belief or of *disbelief* in Him

1. To those who believe

a. They are not hurried, “confounded,” or “ashamed”.

Isaiah 28:16

The Hebrew expression “make haste” means to live in a state of constant toil, upheaval, weariness, and hurry, without any quietness or rest. Those who do not believe on Christ do not know what true rest of the soul is, because they are trying to build their lives upon a crumbling foundation. Those who rest upon Christ and His promises, however, know what it means to have internal quietness and repose. This is undoubtedly the verse of Scripture that the hymn writer Francis Havergal had in mind when she wrote:

*Hidden in the hollow of His blessed hand,
Never foe can follow, never traitor stand;
Not a surge of worry, not a shade of care,
Not a blast of hurry touch the spirit there.*

*Stayed upon Jehovah, hearts are fully blest
Finding, as He promised, perfect peace and rest.*

The Apostles, when citing this verse in the New Testament, used the word “confounded” or “ashamed” in place of “make haste.”

Romans 10:9-11

1 Peter 2:6

- b. They find Him to be tested and sure.

The word “tried” in **Isaiah 28:16** means “tested.” From eternity past, Christ always kept His promises to his people; and as a Man, Christ ran the race and passed every test perfectly. Not one word He has spoken has failed. Christ is proven and sure.

Hebrews 5:7-10 / 7:22-28 / 12:1-2

Because believers have found Christ to be tested and sure, they themselves can have absolute assurance of their position in Christ.

Hebrews 10:19-22

- c. They find Him to be precious.

1 Peter 2:6

- 2. To those who do not believe:
 - a. They are ashamed / confounded.

If believers *be not* ashamed and confounded, then those who do not believe on Him *are* ashamed and confounded. They have no sure foundation upon which to stand; and deep inside, they know it!

b. They are “crushed to powder” (destroyed)

(1. Individuals who reject Jesus Christ are crushed and destroyed by the Messiah whom they rejected. Their souls will perish eternally.

Matthew 21:44

(2. Nations that reject him are crushed and destroyed.

Daniel 2:44-45

c. They stumble.

Isaiah 8:14

1 Peter 2:8

d. They fall backward, and are broken, snared, and taken.

Isaiah 28:13

Israel, as a nation, fell backward, and has been broken, snared, and taken, because of their refusal to believe on their Messiah. They rejected Him in Old Testament times, before Christ came to earth, and they rejected Him after He came. But the same truth applies to individuals, as well. Those who reject Jesus Christ fall backward, and are broken, snared, and taken by their own sin, and by the enemy of our souls, Satan.

2 Timothy 2:24-26

Conclusion: In **Isaiah 28**, we have seen that both kingdoms of Israel were in a state of moral decay and apostasy. They rejected and mocked the message of Isaiah. The same would be true of Israel 700 years later, when they would reject their Messiah, Jesus Christ. Consequently, God would speak to them in other tongues (both through the Assyrian invaders in Isaiah’s day, and through Christians with the gift of tongues in the early days of the church age) in order to warn them of judgment; but they still would not hear.

Because of Israel’s rejection of their God, they would fall backward, be broken, snared, and taken. But the ray of hope is that the Foundation Stone, Jesus Christ, was already laid in Zion. All who believe on that Stone will not be ashamed. Christ is the Foundation Stone of Israel, of the church, and of every soul that believes on Him.

