

of the pleasures of the banquet. So as they are sitting there celebrating this great banquet, celebrating not telling people the real cause of the celebration -- this alliance with Assyria that is going to deliver them from Israel, in that situation Isa. walked into the room. They had not invited Isaiah. They did not want him there. They are not interested in his pious talk, his ideas about trusting God instead of trusting their clever political schemes. They were not interested in that. But they knew that the people at large thought of Isaiah as a great prophet of God, and therefore while they could have said, Now Isaiah we did not invite you to this banquet, and we're busy with our celebration, please go and do your preaching somewhere else. While they could have said that and quite easily gotten rid of him, ~~but~~ they hesitated about doing it because they knew it would displease the people. Consequently they let him start talking. Now if he's talking away would offend them they would probably soon get rid of him, but as they let him start talking they did not realize that here was a danger that he would get so established with people listening to him that they won't be able to get rid of him.

Now we notice the tact of Isaiah in ch. 28 he begins speaking at this banquet. Now these are, you realize, the nobles of Judah having this banquet in Jerusalem. Isaiah says, Woe to the crown of pride, to the drunkards of Ephraim. Now Ephraim, you know is the largest tribe in the northern kingdom. So he is speaking about the people that are about Judah. "Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower which are . . . . overcome with wine . . (reading vv. 1-4). So as he gives this denunciation of Israel, the people of the Northern kingdom, and tells how God is going to demolish them, the people