

Isaiah 28:5

Authorized King James Version (KJV)

In that day shall the LORD of hosts be for a crown of glory,
and for a diadem of beauty, unto the residue of his people,

Analysis

In that day shall the LORD of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people, After pronouncing judgment on Ephraim's false crown (v.1-4), Isaiah pivots to Judah's true crown: **the LORD of hosts** (Yahweh tseva'ot, אלהָ אֲצָבֹות, LORD of armies/heavenly hosts). This title emphasizes God's sovereign power and military might—everything Ephraim falsely trusted in their own strength. **In that day** points to both immediate context (when Ephraim falls, Judah will see God's superiority) and eschatological fulfillment.

For a crown of glory, and for a diadem of beauty (לְעַתֶּר תְּשֵׁבָה עַל-תְּסֵfir-אַתִּיר) directly contrasts Ephraim's fading crown (v.1). Their glory was temporary, perishing; God's glory is eternal, imperishable. A tsefir (אַפִּיר) is a turban or royal diadem. **Unto the residue of his people** (לְשָׁאָר עַמּוֹ, to the remnant of His people) indicates those who survive judgment by trusting God rather than themselves. The remnant theology runs throughout Isaiah—not all Israel is Israel (Romans 9:6), but a faithful remnant inherits promises.

Historical Context

When Northern Israel fell (722 BC), Judah initially took warning and experienced Hezekiah's reforms (2 Kings 18:1-7). For a time, they made the LORD their crown rather than political alliances or military might. However, later generations returned to trusting Egypt and themselves, leading to Babylonian exile (586 BC). Ultimately, Christ fulfills this as believers' true crown—He is our glory, beauty,

righteousness (1 Corinthians 1:30). Revelation 2:10 promises the crown of life to faithful believers; 1 Peter 5:4 speaks of the unfading crown of glory when the Chief Shepherd appears.

Related Passages

Revelation 20:12 – Judgment according to deeds

Matthew 25:31 — Final judgment

Study Questions

1. What does it mean practically for the LORD to be your 'crown of glory' rather than earthly achievements or status?
2. How does belonging to God's remnant (those whose glory is in Him alone) shape your identity and security?
3. In what ways are you tempted to wear worldly 'crowns' (pride in position, wealth, abilities) instead of making God your glory?

Interlinear Text

לְעָתִים רַת אָבָא זָת	בַּיִם וְהַיִם	יְהִי הַיִם	יְהִי הַזָּהָב	יְהִי הַזָּהָב וְתַת	יְהִי הַזָּהָב וְתַת אָבָא זָת	יְהִי הַזָּהָב וְתַת אָבָא זָת
In that day	H1931	H1961	shall the LORD	of hosts	be for a crown	of glory
H3117			H3068	H6635	H5850	H6643
וְלֹא־פִיכְתָּם תִּתְפַּאֲרָה הַדָּבָר לְשָׁאָר עָמָךְ:						
and for a diadem	of beauty	unto the residue	of his people			
H6843	H8597	H7605	H5971			

Additional Cross-References

Isaiah 60:19 (Glory): The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory.

Isaiah 62:3 (Glory): Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God.

1 Peter 5:4 (Glory): And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

Isaiah 45:25 (Glory): In the LORD shall all the seed of Israel be justified, and shall glory.

Isaiah 41:16 (Glory): Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the LORD, and shalt glory in the Holy One of Israel.

Job 29:14 (Parallel theme): I put on righteousness, and it clothed me: my judgment was as a robe and a diadem.