

Commentary and Questions by John C. Sewell

# **THE LORD WILL JUDGE JERUSALEM**

## **SHEBNA AND ELIAKIM**

### **ISAIAH 22:1-25**

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#### **Text:**

#### **Isaiah 22:1-25,**

- 1. Here is a message about the Valley of Vision: What is the reason that all of you go up to the rooftops?**
- 2. The noisy city is full of raucous sounds; the town is filled with revelry. Your slain were not cut down by the sword; they did not die in battle.**
- 3. All your leaders ran away together—they fled to a distant place; all your refugees were captured together—they were captured without a single arrow being shot.**
- 4. So I say: "Don't look at me! I am weeping bitterly. Don't try to console me concerning the destruction of my defenseless people."**
- 5. For the sovereign master, the Lord who commands armies, has planned a day of panic, defeat, and confusion. In the Valley of Vision people shout and cry out to the hill.**
- 6. The Elamites picked up the quiver, and came with chariots and horsemen; the men of Kir prepared the shield.**
- 7. Your very best valleys were full of chariots; horsemen confidently took their positions at the gate.**
- 8. They removed the defenses of Judah. At that time you looked for the weapons in the House of the Forest.**
- 9. You saw the many breaks in the walls of the City of David; you stored up water in the lower pool.**

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**10. You counted the houses in Jerusalem, and demolished houses so you could have material to reinforce the wall.**

**11. You made a reservoir between the two walls for the water of the old pool—but you did not trust in the one who made it; you did not depend on the one who formed it long ago!**

**12. At that time the sovereign master, the Lord who commands armies, called for weeping and mourning, for shaved heads and sackcloth.**

**13. But look, there is outright celebration! You say, “Kill the ox and slaughter the sheep, eat meat and drink wine. Eat and drink, for tomorrow we die!”**

**14. The Lord who commands armies told me this: “Certainly this sin will not be forgiven as long as you live,” says the sovereign master, the Lord who commands armies.**

**15. This is what the sovereign master, the Lord who commands armies, says: “Go visit this administrator, Shebna, who supervises the palace, and tell him:**

**16. ‘What right do you have to be here? What relatives do you have buried here? Why do you chisel out a tomb for yourself here? He chisels out his burial site in an elevated place, he carves out his tomb on a cliff.**

**17. Look, the Lord will throw you far away, you mere man! He will wrap you up tightly.**

**18. He will wind you up tightly into a ball and throw you into a wide, open land. There you will die, and there with you will be your impressive chariots, which bring disgrace to the house of your master.**

**19. I will remove you from your office; you will be thrown down from your position.**

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**20. "At that time I will summon my servant Eliakim, son of Hilkiah.**

**21. I will put your robe on him, tie your belt around him, and transfer your authority to him. He will become a protector of the residents of Jerusalem and of the people of Judah.**

**22. I will place the key to the house of David on his shoulder. When he opens the door, no one can close it; when he closes the door, no one can open it.**

**23. I will fasten him like a peg into a solid place; he will bring honor and respect to his father's family.**

**24. His father's family will gain increasing prominence because of him, including the offspring and the offshoots. All the small containers, including the bowls and all the jars will hang from this peg.'**

**25. "At that time," says the Lord who commands armies, "the peg fastened into a solid place will come loose. It will be cut off and fall, and the load hanging on it will be cut off." Indeed, the Lord has spoken. (NET)**

### **Introduction:**

I. Isaiah 22:1-13, 15-19 is written in poetic form while Isaiah 22:14, 20-25 is written in prose form.

II. Hamilton wrote, "God considers all nations sinful and yet objects of his love and care."

A. All nations include Judah and Ephraim along with the other nations.

B. Related references: . . .

**1. Isaiah 2:1-5, Here is the message about Judah and Jerusalem that was revealed to Isaiah son of Amoz. In the future the mountain of the Lord's temple will endure as the most important of mountains, and will be the most prominent of hills. All the nations will stream to it, many peoples will come and say, "Come, let us go up to the Lord's mountain, to the temple of the God of Jacob, so he can teach us his requirements, and we can follow his standards." For Zion will be the center for moral instruction; the Lord will issue edicts from Jerusalem. He will judge disputes between nations; he will settle cases for many peoples. They will beat their swords into plowshares, and their spears into pruning hooks. Nations will not take up the sword against other nations, and they will no longer train for war. O descendants of Jacob, come, let us walk in the Lord's guiding light. (NET)**

**2. Isaiah 19:16-25, At that time the Egyptians will be like women. They will tremble and fear because the Lord who commands armies brandishes his fist against them. The land of Judah will humiliate Egypt. Everyone who hears about Judah will be afraid because of what the Lord who commands armies is planning to do to them. At that time five cities in the land of Egypt will speak the language of Canaan and swear allegiance to the Lord who commands armies. One will be called the City of the Sun. At that**

**time there will be an altar for the Lord in the middle of the land of Egypt, as well as a sacred pillar dedicated to the Lord at its border. It will become a visual reminder in the land of Egypt of the Lord who commands armies. When they cry out to the Lord because of oppressors, he will send them a deliverer and defender who will rescue them. The Lord will reveal himself to the Egyptians, and they will acknowledge the Lord's authority at that time. They will present sacrifices and offerings; they will make vows to the Lord and fulfill them. The Lord will strike Egypt, striking and then healing them. They will turn to the Lord and he will listen to their prayers and heal them. At that time there will be a highway from Egypt to Assyria. The Assyrians will visit Egypt, and the Egyptians will visit Assyria. The Egyptians and Assyrians will worship together. At that time Israel will be the third member of the group, along with Egypt and Assyria, and will be a recipient of blessing in the earth. The Lord who commands armies will pronounce a blessing over the earth, saying, "Blessed be my people, Egypt, and the work of my hands, Assyria, and my special possession, Israel!" (NET)**

**3. Amos 9:7, "You Israelites are just like the Ethiopians in my sight," says the Lord. "Certainly I brought Israel up from the land of Egypt, but I also brought the Philistines from Caphtor and the Arameans from Kir. (NET)**

**4. Psalm 67:1-7, May God show us his favor and bless us! May he smile on us! (Selah) Then those living on earth will know what you are like; all nations will know how you deliver your people. Let the nations thank you, O God! Let all the nations thank you! Let foreigners rejoice and celebrate! For you execute justice among the nations, and govern the people living on earth. (Selah) Let the nations thank you, O God! Let all the nations thank you! The earth yields its crops. May God, our God, bless us! May God bless us! Then all the ends of the earth will give him the honor he deserves. (NET)**

III. The oracle recited in Isaiah 22:1-14 relates an oracle Isaiah initially revealed when the Assyrian army lifted the siege around Jerusalem to join Sennacherib at Libnah to fight Tirhakah and the Egyptians approaching from the south (701 B.C.E.), Hamilton wrote.

**A. 2 Kings 19:8-9, When the chief adviser heard the king of Assyria had departed from Lachish, he left and went to Libnah, where the king was campaigning. The king heard that King Tirhakah of Ethiopia was marching out to fight him. He again sent messengers to Hezekiah, ordering them: (NET)**

**B. Isaiah 37:8-9, When the chief adviser heard the king of Assyria had departed from Lachish, he left and went to Libnah, where the king was campaigning. The king heard that King Tirhakah of**

**Ethiopia was marching out to fight him. He again sent messengers to Hezekiah, ordering them: (NET)**

C. The oracle is repeated in Isaiah 22 in reference to the Babylonian army under Nebuchadnezzar II lifting the siege around Jerusalem to fight Pharaoh Hophra and the Egyptians also approaching from the south (588 B.C.E.). (Hamilton)

**1. Jeremiah 34:8-22, The Lord spoke to Jeremiah after King Zedekiah had made a covenant with all the people in Jerusalem to grant their slaves their freedom. Everyone was supposed to free their male and female Hebrew slaves. No one was supposed to keep a fellow Judean enslaved. All the people and their leaders had agreed to this. They had agreed to free their male and female slaves and not keep them enslaved any longer. They originally complied with the covenant and freed them. But later they had changed their minds. They had taken back their male and female slaves that they had freed and forced them to be slaves again. That was when the Lord spoke to Jeremiah, "The Lord God of Israel has a message for you. 'I made a covenant with your ancestors when I brought them out of Egypt where they had been slaves. It stipulated, "Every seven years each of you must free any fellow Hebrews who have sold themselves to you. After they have served you for six years, you shall set them free." But your ancestors did not obey me or pay any attention to me.**



**Recently, however, you yourselves showed a change of heart and did what is pleasing to me. You granted your fellow countrymen their freedom and you made a covenant to that effect in my presence in the house that I have claimed for my own. But then you turned right around and showed that you did not honor me. Each of you took back your male and female slaves whom you had freed as they desired, and you forced them to be your slaves again. So I, the Lord, say: "You have not really obeyed me and granted freedom to your neighbor and fellow countryman. Therefore, I will grant you freedom, the freedom to die in war, or by starvation or disease. I, the Lord, affirm it! I will make all the kingdoms of the earth horrified at what happens to you. I will punish those people who have violated their covenant with me. I will make them like the calf they cut in two and passed between its pieces. I will do so because they did not keep the terms of the covenant they made in my presence. I will punish the leaders of Judah and Jerusalem, the court officials, the priests, and all the other people of the land who passed between the pieces of the calf. I will hand them over to their enemies who want to kill them. Their dead bodies will become food for the birds and the wild animals. I will also hand King Zedekiah of Judah and his officials over to their enemies who want to kill them. I will hand them over to the army of the king of Babylon, even though they have temporarily withdrawn from**

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**attacking you. For I, the Lord, affirm that I will soon give the order and bring them back to this city. They will fight against it and capture it and burn it down. I will also make the towns of Judah desolate so that there will be no one living in them."'" (NET)**

**2. Jeremiah 37:5-10, At that time the Babylonian forces had temporarily given up their siege against Jerusalem. They had had it under siege, but withdrew when they heard that the army of Pharaoh had set out from Egypt.) The Lord gave the prophet Jeremiah a message for them. He told him to tell them, "The Lord God of Israel says, 'Give a message to the king of Judah who sent you to ask me to help him. Tell him, "The army of Pharaoh that was on its way to help you will go back home to Egypt. Then the Babylonian forces will return. They will attack the city and will capture it and burn it down. Moreover, I, the Lord, warn you not to deceive yourselves into thinking that the Babylonian forces will go away and leave you alone. For they will not go away. For even if you were to defeat all the Babylonian forces fighting against you so badly that only wounded men were left lying in their tents, they would get up and burn this city down."'" (NET)**

IV. Hailey wrote that oracles against Babylon, Edom, Arabia and Judah/Jerusalem appear in sequence because all four were of the same character. If God's people are going to behave like the

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heathen nations, they must suffer the same consequences for their behavior.

V. Hailey wrote, "The date of the judgment to which the prophecy points is very indefinite and uncertain, as is indicated by the various views held by commentators. The greater number hold that Sennacherib's attack on the city (Jerusalem) (701 B.C.) is in view." Others believe Isaiah has in mind the general decline of the nation until its fall at the hands of Babylon, Hailey further wrote.

**A. 2 Chronicles 32:1-5, 30, After these faithful deeds were accomplished, King Sennacherib of Assyria invaded Judah. He besieged the fortified cities, intending to seize them. When Hezekiah saw that Sennacherib had invaded and intended to attack Jerusalem, he consulted with his advisers and military officers about stopping up the springs outside the city, and they supported him. A large number of people gathered together and stopped up all the springs and the stream that flowed through the district. They reasoned, "Why should the kings of Assyria come and find plenty of water?" Hezekiah energetically rebuilt every broken wall. He erected towers and an outer wall, and fortified the terrace of the City of David. He made many weapons and shields. (NET)**

B. Clarke wrote that the prophecy refers to both the Assyrian invasion under Sennacherib first and the Babylonian invasion under Nebuchadnezzar secondly.

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## Commentary:

### The Lord Will Judge Jerusalem

#### **Isaiah 22:1, Here is a message about the Valley of Vision: What is the reason that all of you go up to the rooftops? (NET)**

I. Here is a message about the Valley of Vision.\*

A. \*NET Footnote: The following message is about Jerusalem, but the significance of the phrase "Valley of Vision" (also in verse 5) is unclear.

1. The expression, "Valley of Vision," is found only in Isaiah 22:1 and 5 in the Bible.

2. The LXX reads, "the Valley of Zion."

B. "The Valley of Vision", Hailey wrote, "does not seem to indicate a particular geographical location, but rather a people shut off from the world, surrounded and protected by mountains and Jehovah. Jerusalem was the Valley of Vision, the seat of prophecy."

**1. Jeremiah 21:13, Listen, you who sit enthroned above the valley on a rocky plateau. I am opposed to you,' says the Lord. 'You boast, "No one can swoop down on us. No one can penetrate into our places of refuge." (NET)**

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**2. Psalm 125:1-2, Those who trust in the Lord are like Mount Zion; it cannot be upended and will endure forever. As the mountains surround Jerusalem, so the Lord surrounds his people, now and forevermore. (NET)**

C. Smith observed that Jerusalem, although located on a mountain, was surrounded by mountains and was, therefore, considered a valley.

D. It was a Valley of Vision because many divine revelations were given there to God's prophets.

E. Briley wrote that the designation of "Valley of Vision" is used sarcastically. Jerusalem was not in a valley but on a hill. A valley would not be the place from which to see long unobstructed distances. Jerusalem was in fact renowned for its lack of vision.

F. Coffman views the Valley of Vision as a figurative valley of shame and immorality into which the people of Jerusalem had fallen. Mount Zion had become a wretched valley symbolically representing Judah in its decadent wickedness!

G. The ultimate destruction of Jerusalem by the Babylonians is clearly in view in verses 1-14, but, Coffman wrote, the preliminary reference appears to be to the threat presented by Sennacherib in 701 B.C.

1. Also included could be the moral and spiritual deterioration that pervaded Jerusalem for many years prior to its conquest by Babylon.

2. Both military attacks and moral and spiritual decay appear in view in this chapter.

H. Clarke stated that Jerusalem is called here “the Valley of Vision” because many visions were communicated from God to his prophets there and because a valley separated the two hills, Sion and Acra, on which the city was built. Another valley existed between Acra and Moriah.

I. As Isaiah 22 opens, The Pulpit Commentary advises, the reader is presented with a picture of the people of Jerusalem being on their rooftops in a state of boisterous merriment while outside the walls of the city enemies were threatening to attack. Preparations have been made to resist this onslaught, but nothing is said of the people’s turning to God for help. To the contrary, they drown their problems in drink and enjoyment. Therefore, the Lord delivered this judgmental oracle against Jerusalem to Isaiah who proclaimed it to the people.

1. The attacking army evidently is the Assyrian force under command of Sennacherib in 701 B.C.

**a. 2 Chronicles 32:3-5, he consulted with his advisers and military officers about stopping up the springs outside the city, and they supported him. A large number of people gathered together and stopped up all the springs and the stream that flowed through the district. They reasoned, “Why should the kings of Assyria come and find plenty of**

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**water?” Hezekiah energetically rebuilt every broken wall. He erected towers and an outer wall, and fortified the terrace of the City of David. He made many weapons and shields. (NET)**

II. What is the reason that all of you go up to the rooftops?

A. Hailey suggested the people of Jerusalem, in a spirit of careless confidence in the face of impending danger, may have gone up to their roofs to watch the battle. This attitude characterized the people of Jerusalem from Sennacherib to Nebuchadnezzar.

1. Rooftops were flat to which people frequently resorted.

**2. Acts 10:9, About noon the next day, while they were on their way and approaching the city, Peter went up on the roof to pray. (NET)**

**3. Deuteronomy 22:8, If you build a new house, you must construct a guard rail around your roof to avoid being culpable in the event someone should fall from it. (NET)**

**4. 1 Samuel 9:25, When they came down from the high place to the town, Samuel spoke with Saul on the roof. (NET)**

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B. Smith wrote, "The setting of this oracle seems to be 701 B.C. just after the miraculous deliverance from the invasion of the Assyrian King Sennacherib."

C. Isaiah asked why the people were celebrating on their rooftops when Jerusalem was being threatened by the mighty Assyrian army.

1. Some wanted to watch the battle.

**2. Judges 16:27, Now the temple was filled with men and women, and all the rulers of the Philistines were there. There were three thousand men and women on the roof watching Samson entertain. (NET)**

**3. Nehemiah 8:16, So the people went out and brought these things back and constructed temporary shelters for themselves, each on his roof and in his courtyard and in the courtyards of the temple of God and in the plaza of the Water Gate and the plaza of the Ephraim Gate. (NET)**

**Isaiah 22:2, The noisy city is full of raucous sounds; the town is filled with revelry. Your slain were not cut down by the sword; they did not die in battle. (NET)**

I. The noisy (joyous) city is full of raucous sounds; the town is filled with revelry.

A. Jerusalem spiritually was condemned in this oracle because spiritually it was like Babylon, Dumah and Arabia,



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Smith concluded, "Her citizens acted like the heathens and must share the fate of the heathens."

B. The people rejoiced on account of this present victory, but Isaiah grieved in view of the coming destruction of Jerusalem at the hand of the Babylonians. (Smith)

C. Jerusalem remained filled with people who were insensitive to the demands of God. This caused Isaiah to weep with bitter tears. (See Coffman.)

II. Your slain were not cut down by the sword; they did not die in battle.

A. The people were slain by the Lord, the results of their rejection of the Lord, rather than by human enemies without divine involvement.

B. This may refer to the destruction of Sennacherib's army which defeat was not the result of battle and sword, but by an act of God.

**Isaiah 22:3, All your leaders ran away together—they fled to a distant place; all your refugees were captured together—they were captured without a single arrow being shot. (NET)**

I. All your leaders (chief men) ran away together – they fled to a distant place; . . .

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A. The leaders who should have guided the people in the way of righteousness failed in providing this guidance and the nation eventually fell to Nebuchadnezzar. (See Hailey.)

**1. Jeremiah 52:7-11, They broke through the city walls, and all the soldiers tried to escape. They left the city during the night. They went through the gate between the two walls that is near the king's garden. (The Babylonians had the city surrounded.) Then they headed for the Jordan Valley. But the Babylonian army chased after the king. They caught up with Zedekiah in the plains of Jericho, and his entire army deserted him. They captured him and brought him up to the king of Babylon at Riblah in the territory of Hamath and he passed sentence on him there. The king of Babylon had Zedekiah's sons put to death while Zedekiah was forced to watch. He also had all the nobles of Judah put to death there at Riblah. He had Zedekiah's eyes put out and had him bound in chains. Then the king of Babylon had him led off to Babylon and he was imprisoned there until the day he died. (NET)**

**2. Leviticus 26:14-45, "If, however, you do not obey me and keep all these commandments—if you reject my statutes and abhor my regulations so that you do not keep all my commandments and you break my covenant—I for my part will do this to you: I will inflict horror on you, consumption and fever, which diminish eyesight and drain away the vitality of life. You will sow**

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**your seed in vain because your enemies will eat it. I will set my face against you. You will be struck down before your enemies, those who hate you will rule over you, and you will flee when there is no one pursuing you. “If, in spite of all these things, you do not obey me, I will discipline you seven times more on account of your sins. I will break your strong pride and make your sky like iron and your land like bronze. Your strength will be used up in vain, your land will not give its yield, and the trees of the land will not produce their fruit. “If you walk in hostility against me and are not willing to obey me, I will increase your affliction seven times according to your sins. I will send the wild animals against you and they will bereave you of your children, annihilate your cattle, and diminish your population so that your roads will become deserted. “If in spite of these things you do not allow yourselves to be disciplined and you walk in hostility against me, I myself will also walk in hostility against you and strike you seven times on account of your sins. I will bring on you an avenging sword, a covenant vengeance. Although you will gather together into your cities, I will send pestilence among you and you will be given into enemy hands. When I break off your supply of bread, ten women will bake your bread in one oven; they will ration your bread by weight, and you will eat and not be satisfied. “If in spite of this you do not obey me but walk in hostility against me, I will walk**

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**in hostile rage against you and I myself will also discipline you seven times on account of your sins. You will eat the flesh of your sons and the flesh of your daughters. I will destroy your high places and cut down your incense altars, and I will stack your dead bodies on top of the lifeless bodies of your idols. I will abhor you. I will lay your cities waste and make your sanctuaries desolate, and I will refuse to smell your soothing aromas. I myself will make the land desolate and your enemies who live in it will be appalled. I will scatter you among the nations and unsheathe the sword after you, so your land will become desolate and your cities will become a waste. "Then the land will make up for its Sabbaths all the days it lies desolate while you are in the land of your enemies; then the land will rest and make up its Sabbaths. All the days of the desolation it will have the rest it did not have on your Sabbaths when you lived on it. "As for the ones who remain among you, I will bring despair into their hearts in the lands of their enemies. The sound of a blowing leaf will pursue them, and they will flee as one who flees the sword and fall down even though there is no pursuer. They will stumble over each other as those who flee before a sword, though there is no pursuer, and there will be no one to take a stand for you before your enemies. You will perish among the nations; the land of your enemies will consume you. "As for the ones who remain among you, they will rot away because of**

**their iniquity in the lands of your enemies, and they will also rot away because of their ancestors' iniquities which are with them. However, when they confess their iniquity and their ancestors' iniquity which they committed by trespassing against me, by which they also walked in hostility against me (and I myself will walk in hostility against them and bring them into the land of their enemies), and then their uncircumcised hearts become humbled and they make up for their iniquity, I will remember my covenant with Jacob and also my covenant with Isaac and also my covenant with Abraham, and I will remember the land. The land will be abandoned by them in order that it may make up for its Sabbaths while it is made desolate without them, and they will make up for their iniquity because they have rejected my regulations and have abhorred my statutes. In spite of this, however, when they are in the land of their enemies I will not reject them and abhor them to make a complete end of them, to break my covenant with them, for I am the Lord their God. I will remember for them the covenant with their ancestors whom I brought out from the land of Egypt in the sight of the nations to be their God. I am the Lord.'" (NET)**

**3. Deuteronomy 28:15-68, "But if you ignore the Lord your God and are not careful to keep all his commandments and statutes I am giving you today, then all these curses will come upon you**

**in full force: You will be cursed in the city and cursed in the field. Your basket and your mixing bowl will be cursed. Your children will be cursed, as well as the produce of your soil, the calves of your herds, and the lambs of your flocks. You will be cursed when you come in and cursed when you go out. "The Lord will send on you a curse, confusing you and opposing you in everything you undertake until you are destroyed and quickly perish because of the evil of your deeds, in that you have forsaken me. The Lord will plague you with deadly diseases until he has completely removed you from the land you are about to possess. He will afflict you with weakness, fever, inflammation, infection, sword, blight, and mildew; these will attack you until you perish. The sky above your heads will be bronze and the earth beneath you iron. The Lord will make the rain of your land powder and dust; it will come down on you from the sky until you are destroyed. "The Lord will allow you to be struck down before your enemies; you will attack them from one direction but flee from them in seven directions and will become an object of terror to all the kingdoms of the earth. Your carcasses will be food for every bird of the sky and wild animal of the earth, and there will be no one to chase them off. The Lord will afflict you with the boils of Egypt and with tumors, eczema, and scabies, all of which cannot be healed. The Lord will also subject you to madness, blindness, and confusion of mind. You**

**will feel your way along at noon like the blind person does in darkness and you will not succeed in anything you do; you will be constantly oppressed and continually robbed, with no one to save you. You will be engaged to a woman and another man will rape her. You will build a house but not live in it. You will plant a vineyard but not even begin to use it. Your ox will be slaughtered before your very eyes but you will not eat of it. Your donkey will be stolen from you as you watch and will not be returned to you. Your flock of sheep will be given to your enemies and there will be no one to save you. Your sons and daughters will be given to another people while you look on in vain all day, and you will be powerless to do anything about it. As for the produce of your land and all your labor, a people you do not know will consume it, and you will be nothing but oppressed and crushed for the rest of your lives. You will go insane from seeing all this. The Lord will afflict you in your knees and on your legs with painful, incurable boils—from the soles of your feet to the top of your head. The Lord will force you and your king whom you will appoint over you to go away to a people whom you and your ancestors have not known, and you will serve other gods of wood and stone there. You will become an occasion of horror, a proverb, and an object of ridicule to all the peoples to whom the Lord will drive you. “You will take much seed to the field but gather little harvest, because locusts will consume it.**

**You will plant vineyards and cultivate them, but you will not drink wine or gather in grapes, because worms will eat them. You will have olive trees throughout your territory but you will not anoint yourself with olive oil, because the olives will drop off the trees while still unripe. You will bear sons and daughters but not keep them, because they will be taken into captivity. Whirring locusts will take over every tree and all the produce of your soil. The foreigners who reside among you will become higher and higher over you and you will become lower and lower. They will lend to you but you will not lend to them; they will become the head and you will become the tail! All these curses will fall on you, pursuing and overtaking you until you are destroyed, because you would not obey the Lord your God by keeping his commandments and statutes that he has given you. These curses will be a perpetual sign and wonder with reference to you and your descendants. "Because you have not served the Lord your God joyfully and wholeheartedly with the abundance of everything you have, instead in hunger, thirst, nakedness, and poverty you will serve your enemies whom the Lord will send against you. They will place an iron yoke on your neck until they have destroyed you. The Lord will raise up a distant nation against you, one from the other side of the earth as the eagle flies, a nation whose language you will not understand, a nation of stern appearance that will have no**



**regard for the elderly or pity for the young. They will devour the offspring of your livestock and the produce of your soil until you are destroyed. They will not leave you with any grain, new wine, olive oil, calves of your herds, or lambs of your flocks until they have destroyed you. They will besiege all of your villages until all of your high and fortified walls collapse—those in which you put your confidence throughout the land. They will besiege all your villages throughout the land the Lord your God has given you. You will then eat your own offspring, the flesh of the sons and daughters the Lord your God has given you, because of the severity of the siege by which your enemies will constrict you. The man among you who is by nature tender and sensitive will turn against his brother, his beloved wife, and his remaining children. He will withhold from all of them his children’s flesh that he is eating (since there is nothing else left), because of the severity of the siege by which your enemy will constrict you in your villages. Likewise, the most tender and delicate of your women, who would never think of putting even the sole of her foot on the ground because of her daintiness, will turn against her beloved husband, her sons and daughters, and will secretly eat her afterbirth and her newborn children (since she has nothing else), because of the severity of the siege by which your enemy will constrict you in your villages. “If you refuse to obey all the words of this law, the things written in this**

**scroll, and refuse to fear this glorious and awesome name, the Lord your God, then the Lord will increase your punishments and those of your descendants—great and long-lasting afflictions and severe, enduring illnesses. He will infect you with all the diseases of Egypt that you dreaded, and they will persistently afflict you. Moreover, the Lord will bring upon you every kind of sickness and plague not mentioned in this scroll of commandments, until you have perished. There will be very few of you left, though at one time you were as numerous as the stars in the sky, because you will have disobeyed the Lord your God. This is what will happen: Just as the Lord delighted to do good for you and make you numerous, he will take delight in destroying and decimating you. You will be uprooted from the land you are about to possess. The Lord will scatter you among all nations, from one end of the earth to the other. There you will worship other gods that neither you nor your ancestors have known, gods of wood and stone. Among those nations you will have no rest nor will there be a place of peaceful rest for the soles of your feet, for there the Lord will give you an anxious heart, failing eyesight, and a spirit of despair. Your life will hang in doubt before you; you will be terrified by night and day and will have no certainty of surviving from one day to the next. In the morning you will say, 'If only it were evening!' And in the evening you will say, 'I wish it were morning!' because of the things you**

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**will fear and the things you will see. Then the Lord will make you return to Egypt by ship, over a route I said to you that you would never see again. There you will sell yourselves to your enemies as male and female slaves, but no one will buy you.” (NET)**

II. all your refugees were captured together – they were captured without a single arrow being shot.

A. The Pulpit Commentary states the reference here is to those who had made their escape and were fleeing far away.

1. Those who fled were captured without suffering any loss of life.

**Isaiah 22:4, So I say: “Don’t look at me! I am weeping bitterly. Don’t try to console me concerning the destruction of my defenseless people.” (NET)**

I. So I say, “Don’t look at me! I am weeping bitterly.

A. Isaiah publicly wept and would not be comforted because of the content of the oracle God had revealed to him.

1. Isaiah wanted time to grieve. He was not ready to be comforted in view of the horrors facing Jerusalem.

II. Don’t try to console me concerning the destruction of my defenseless people.”\*

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A. \*NET Footnote: Hebrew – “daughter of my people” (a term of endearment, but also expressing vulnerability).

B. Isaiah was inconsolably, sorely grieved by what the Lord had told him would happen to the people of Jerusalem.

1. Isaiah deeply cared!

C. Hezekiah paid a huge tribute to the Assyrians.

**1. 2 Kings 18:14-16, King Hezekiah of Judah sent this message to the king of Assyria, who was at Lachish, “I have violated our treaty. If you leave, I will do whatever you demand.” So the king of Assyria demanded that King Hezekiah of Judah pay three hundred talents of silver and thirty talents of gold. Hezekiah gave him all the silver in the Lord’s temple and in the treasuries of the royal palace. At that time King Hezekiah of Judah stripped the metal overlays from the doors of the Lord’s temple and from the posts which he had plated and gave them to the king of Assyria. (NET)**

**Isaiah 22:5, For the sovereign master, the Lord who commands armies, has planned a day of panic, defeat, and confusion. In the Valley of Vision people shout and cry out to the hill. (NET)**

I. For the sovereign master, the Lord who commands armies, has planned a day of panic, defeat, and confusion.

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A. God sent the Assyrians to punish his people for their sins in anticipation of their repentance, but Jerusalem continued in its rebellious ways. (See Hamilton.)

**1. Isaiah 10:5-6, Assyria, the club I use to vent my anger, is as good as dead, a cudgel with which I angrily punish. I sent him against a godless nation, I ordered him to attack the people with whom I was angry, to take plunder and to carry away loot, to trample them down like dirt in the streets. (NET)**

**2. Isaiah 15:2-3, 5, 8, They went up to the temple, the people of Dibon went up to the high places to lament. Because of what happened to Nebo and Medeba, Moab wails. Every head is shaved bare, every beard is trimmed off. In their streets they wear sackcloth; on their roofs and in their town squares all of them wail, they fall down weeping. My heart cries out because of Moab's plight, and for the fugitives stretched out as far as Zoar and Eglath Shelishiyah. For they weep as they make their way up the ascent of Luhith; they loudly lament their demise on the road to Horonaim. Indeed, the cries of distress echo throughout Moabite territory; their wailing can be heard in Eglaim and Beer Elim. (NET)**

**3. Isaiah 16:7, 9-11, So Moab wails over its demise—they all wail! Completely devastated, they moan about what has happened to the raisin cakes of Kir Hareseth. So I weep along**

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**with Jazer over the vines of Sibmah. I will saturate you with my tears, Heshbon and Elealeh, for the conquering invaders shout triumphantly over your fruit and crops. Joy and happiness disappear from the orchards, and in the vineyards no one rejoices or shouts; no one treads out juice in the wine vats—I have brought the joyful shouts to an end. So my heart constantly sighs for Moab, like the strumming of a harp, my inner being sighs for Kir Hareseth. (NET)**

B. Babylon was coming and this would lead to the destruction of Jerusalem and the exile of its people.

1. Coffman stated, "The Babylonian destruction of Jerusalem in 586 B.C. is clearly in view here although some of the preparations mentioned were made long before the fall of Jerusalem."

a. Isaiah foretold the destruction of Jerusalem a century before it occurred.

b. God had indeed spoken to Isaiah.

II. In the Valley of vision people shout and cry out to the hill.\*

A. \*NET Footnote: Perhaps the hill is a reference to the temple mount.

B. In their time of trouble, the people of Jerusalem did not call on Jehovah for deliverance.

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1. They cried out to the mountains, natural forces, to deliver them.
2. Regrettably, this is done so often today it has become the expected course of action.

**Isaiah 22:6, The Elamites picked up the quiver, and came with chariots and horsemen; the men of Kir prepared the shield. (NET)**

I. The Elamites picked up the quiver, and came with chariots and horsemen; the men of Kir\* prepared the shield.

A. \*NET Footnote: Kir was a distant region in the direction of Mesopotamia.

**1. Amos 1:5, I will break the bar on the gate of Damascus. I will remove the ruler from Wicked Valley, the one who holds the royal scepter from Beth Eden. The people of Aram will be deported to Kir." The Lord has spoken! (NET)**

**2. Amos 9:7, "You Israelites are just like the Ethiopians in my sight," says the Lord. "Certainly I brought Israel up from the land of Egypt, but I also brought the Philistines from Caphtor and the Arameans from Kir. (NET)**

B. Elam and Media would bring about Babylon's downfall.

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**1. Jeremiah 49:34-39, Early in the reign of King Zedekiah of Judah, the Lord spoke to the prophet Jeremiah about Elam. The Lord who rules over all said, "I will kill all the archers of Elam, who are the chief source of her military might. I will cause enemies to blow through Elam from every direction like the winds blowing in from the four quarters of heaven. I will scatter the people of Elam to the four winds. There will not be any nation where the refugees of Elam will not go. I will make the people of Elam terrified of their enemies, who are seeking to kill them. I will vent my fierce anger and bring disaster upon them," says the Lord. "I will send armies chasing after them until I have completely destroyed them. I will establish my sovereignty over Elam. I will destroy their king and their leaders," says the Lord. "Yet in days to come I will reverse Elam's ill fortune." says the Lord. (NET)**

C. This Kir (wall), not to be confused with the Kir of Isaiah 15:1, is thought to have been located somewhere north of Elam. Fierce warriors would come from great distances. Their shields were to be made ready for battle. (Hailey)

**1. Isaiah 15:1, Here is a message about Moab: Indeed, in a night it is devastated, Ar of Moab is destroyed! Indeed, in a night it is devastated, Kir of Moab is destroyed! (NET)**

**2. Amos 9:7, "You Israelites are just like the Ethiopians in my sight," says the Lord. "Certainly**



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**I brought Israel up from the land of Egypt, but I also brought the Philistines from Caphtor and the Arameans from Kir. (NET)**

**3. Amos 1:5, I will break the bar on the gate of Damascus. I will remove the ruler from Wicked Valley, the one who holds the royal scepter from Beth Eden. The people of Aram will be deported to Kir.” The Lord has spoken! (NET)**

**4. 2 Kings 16:9, The king of Assyria responded favorably to his request; he attacked Damascus and captured it. He deported the people to Kir and executed Rezin. (NET)**

**5. Isaiah 16:9, So I weep along with Jazer over the vines of Sibmah. I will saturate you with my tears, Heshbon and Elealeh, for the conquering invaders shout triumphantly over your fruit and crops. (NET)**

D. To “prepare the shields” refers to removing the shields from their protective covers.

E. Clarke wrote, “The Medes were subject to the Assyrians in Hezekiah’s time and so perhaps might Elam (the Persians) likewise be, or auxiliaries to them.”

F. A quiver was a case for carrying or holding arrows. (Merriam Webster’s Collegiate dictionary, Tenth Edition)

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G. Elam was an independent kingdom from a very early date and, in Isaiah's lifetime, was generally hostile to Assyria. Assyria under Sargon and Sennacherib conquered a part of Elam making it quite possible that the Assyrian army had a contingent of Elamite soldiers as indicated here. The Assyrians came with troops of men and horses. Chariots are not intended in Isaiah 21:7, 9 nor Isaiah 22:6 because they were not employed by the Persians until later in their history. (See The Pulpit Commentary.)

**1. Genesis 14:1, 9, At that time Amraphel king of Shinar, Arioch king of Ellasar, Kedorlaomer king of Elam, and Tidal king of nations Kedorlaomer king of Elam, Tidal king of nations, Amraphel king of Shinar, and Arioch king of Ellasar. Four kings fought against five. (NET)**

**2. Isaiah 21:7, 9, When he sees chariots, teams of horses, riders on donkeys, riders on camels, he must be alert, very alert." Look what's coming! A charioteer, a team of horses." When questioned, he replies, "Babylon has fallen, fallen! All the idols of her gods lie shattered on the ground!" (NET)**

**Isaiah 22:7, Your very best valleys were full of chariots; horsemen confidently took their positions at the gate. (NET)**

I. Your very best valleys were full of chariots; horsemen confidently took their positions at the gate.

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A. A huge, formidable army assembled in the valley prepared to attack Jerusalem and Judah. (See Hailey.)

**Isaiah 22:8, They removed the defenses of Judah. At that time you looked for the weapons in the House of the Forest. (NET)**

I. They removed the defenses of Judah. At that time you looked for the weapons in the House of the Forest.

A. God had removed his protective covering from his wayward people. (See Hailey.)

**1. Psalm 105:39, He spread out a cloud for a cover, and provided a fire to light up the night. (NET)**

**2. Psalm 78:14, He led them with a cloud by day, and with the light of a fire all night long. (NET)**

**3. Exodus 13:21, Now the Lord was going before them by day in a pillar of cloud to lead them in the way, and by night in a pillar of fire to give them light, so that they could travel day or night. (NET)**

**4. Isaiah 4:5, Then the Lord will create over all of Mount Zion and over its convocations a cloud and smoke by day and a bright flame of fire by night; indeed a canopy will accompany the Lord's glorious presence. (NET)**

**5. Ezekiel 11:22-25, Then the cherubim spread their wings with their wheels alongside them while the glory of the God of Israel hovered above them. The glory of the Lord rose up from within the city and stopped over the mountain east of it. Then a wind lifted me up and carried me to the exiles in Babylonia, in the vision given to me by the Spirit of God. Then the vision I had seen went up from me. So I told the exiles everything the Lord had shown me. (NET)**

6. God protected Jerusalem against Sennacherib, but not against Nebuchadnezzar.

a. In one night 185,000 Assyrian soldiers in Sennacherib's army died saving Jerusalem from destruction.

B. The removal of the defenses covering of Judah speaks to that which hid their weaknesses from themselves and/or their enemies. Without this covering, they suddenly saw their danger. They saw their desperate need for arms. (The Pulpit Commentary)

C. Putting their trust in such weapons as were stored in Solomon's armory (the House of the Forest) instead of in God led to their destruction.

**1. 1 Kings 7:2-5, He named it "The Palace of the Lebanon Forest"; it was 150 feet long, 75 feet wide, and 45 feet high. It had four rows of cedar pillars and cedar beams above the pillars. The**

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**roof above the beams supported by the pillars was also made of cedar; there were forty-five beams, fifteen per row. There were three rows of windows arranged in sets of three. All of the entrances were rectangular in shape and they were arranged in sets of three. (NET)**

**2. 1 Kings 10:17, He also made three hundred small shields of hammered gold; three minas of gold were used for each of these shields. The king placed them in the Palace of the Lebanon Forest. (NET)**

**3. 1 Kings 14:27, King Rehoboam made bronze shields to replace them and assigned them to the officers of the royal guard who protected the entrance to the royal palace. (NET)**

**Isaiah 22:9, You saw the many breaks in the walls of the City of David; you stored up water in the lower pool. (NET)**

I. You saw the many breaks in the walls of the city of David; you stored up water in the lower pool.

A. Hailey spoke to both the physical decay and the moral character decay that encompassed the city.

1. They had gone so far into sin they had passed the point of no return.

**2. Deuteronomy 28:15-28, "But if you ignore the Lord your God and are not careful to keep all his commandments and statutes I am giving you today, then all these curses will come upon you in full force: You will be cursed in the city and cursed in the field. Your basket and your mixing bowl will be cursed. Your children will be cursed, as well as the produce of your soil, the calves of your herds, and the lambs of your flocks. You will be cursed when you come in and cursed when you go out. "The Lord will send on you a curse, confusing you and opposing you in everything you undertake until you are destroyed and quickly perish because of the evil of your deeds, in that you have forsaken me. The Lord will plague you with deadly diseases until he has completely removed you from the land you are about to possess. He will afflict you with weakness, fever, inflammation, infection, sword, blight, and mildew; these will attack you until you perish. The sky above your heads will be bronze and the earth beneath you iron. The Lord will make the rain of your land powder and dust; it will come down on you from the sky until you are destroyed. "The Lord will allow you to be struck down before your enemies; you will attack them from one direction but flee from them in seven directions and will become an object of terror to all the kingdoms of the earth. Your carcasses will be food for every bird of the sky and wild animal of the earth, and there will be no one to chase them off. The Lord will afflict**

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**you with the boils of Egypt and with tumors, eczema, and scabies, all of which cannot be healed. The Lord will also subject you to madness, blindness, and confusion of mind. (NET)**

B. In view of the impending doom, the people of Jerusalem feverishly tried to prepare for the coming siege. Smith wrote, "All these efforts at self-preservation, however, were vain because Jerusalem did not look to God who had brought this disaster upon them."

**1. 2 Chronicles 32:5, Hezekiah energetically rebuilt every broken wall. He erected towers and an outer wall, and fortified the terrace of the City of David. He made many weapons and shields. (NET)**

C. Clarke wrote of two pools which were located in or near Jerusalem supplied by springs: the upper pool (the old pool) supplied by the Gihon spring toward the higher part of the city, near Zion, and the lower pool, probably supplied by Siloam, toward the lower part of the city.

1. When Hezekiah was threatened by Sennacherib, he stopped up all the waters of the fountains outside the city and brought the water into the city by a conduit cut through the rock, Clarke further wrote, in order to provide water in the city during a siege.

**a. 2 Kings 20:20, The rest of the events of Hezekiah's reign and all his accomplish-**

**ments, including how he built a pool and conduit to bring water into the city, are recorded in the scroll called the Annals of the Kings of Judah. (NET)**

**b. 2 Chronicles 32:2, 3, 4, 5, 30, When Hezekiah saw that Sennacherib had invaded and intended to attack Jerusalem, he consulted with his advisers and military officers about stopping up the springs outside the city, and they supported him. A large number of people gathered together and stopped up all the springs and the stream that flowed through the district. They reasoned, "Why should the kings of Assyria come and find plenty of water?" Hezekiah energetically rebuilt every broken wall. He erected towers and an outer wall, and fortified the terrace of the City of David. He made many weapons and shields. Hezekiah dammed up the source of the waters of the Upper Gihon and directed them down to the west side of the City of David. Hezekiah succeeded in all that he did. (NET)**

**c. Isaiah 7:9, Ephraim's leader is Samaria, and Samaria's leader is the son of Remaliah. If your faith does not remain firm, then you will not remain secure." (NET)**



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**Isaiah 22:10, You counted the houses in Jerusalem, and demolished houses so you could have material to reinforce the wall. (NET)**

I. You counted the houses in Jerusalem and demolished houses so you could have material to reinforce the wall.

A. Briley wrote that “the real tragedy of Jerusalem is the course of action the inhabitants of the city chose when they realized the defenses of Judah were stripped away.” They stockpiled weapons, repaired breaches in the walls, and provided an increased supply of water. In their preparations, however, they failed to seek help from God!

B. This repair was made with extreme haste and urgency. The city was carefully surveyed to determine which houses contained materials which could be of greatest value in repairing the walls and which houses could best be sacrificed with affordable loss to the city.

**Isaiah 22:11, You made a reservoir between the two walls for the water of the old pool—but you did not trust in the one who made it; you did not depend on the one who formed it long ago! (NET)**

I. You made a reservoir between the two walls for the water of the old pool –

A. Hamilton wrote, “Judah’s leaders and soldiers fled before the invaders in fear, relied on their own military strategies, stored weapons in the Palace of the Forest, diverted the water supply inside the city walls, and tore down houses

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inside the city to strengthen the wall where many breaches had been made.”

**1. 1 Kings 7:2-5, He named it “The Palace of the Lebanon Forest”; it was 150 feet long, 75 feet wide, and 45 feet high. It had four rows of cedar pillars and cedar beams above the pillars. The roof above the beams supported by the pillars was also made of cedar; there were forty-five beams, fifteen per row. There were three rows of windows arranged in sets of three. All of the entrances were rectangular in shape and they were arranged in sets of three. (NET)**

**2. 1 Kings 10:17, He also made three hundred small shields of hammered gold; three minas of gold were used for each of these shields. The king placed them in the Palace of the Lebanon Forest. (NET)**

**3. Isaiah 7:3, So the Lord told Isaiah, “Go out with your son Shear-jashub and meet Ahaz at the end of the conduit of the upper pool which is located on the road to the field where they wash and dry cloth. (NET)**

**4. Isaiah 36:2, The king of Assyria sent his chief adviser from Lachish to King Hezekiah in Jerusalem, along with a large army. The chief adviser stood at the conduit of the upper pool which is located on the road to the field where they wash and dry cloth. (NET)**

**5. Jeremiah 33:4, For I, the Lord God of Israel, have something more to say about the houses in this city and the royal buildings which have been torn down for defenses against the siege ramps and military incursions of the Babylonians: (NET)**

**6. Isaiah 37:26, Certainly you must have heard! Long ago I worked it out, in ancient times I planned it, and now I am bringing it to pass. The plan is this: Fortified cities will crash into heaps of ruins. (NET)**

B. The conduit cut through the rock relating to the old pool came to a place where there was a double wall so that the pool was between the two walls.

II. but you did not trust in the one who made it; you did not depend on the one who formed it long ago.

**A. Isaiah 37:26, Isaiah 37:26, Certainly you must have heard! Long ago I worked it out, in ancient times I planned it, and now I am bringing it to pass. The plan is this: Fortified cities will crash into heaps of ruins. (NET)**

**Isaiah 22:12, At that time the sovereign master, the Lord who commands armies, called for weeping and mourning, for shaved heads and sackcloth. (NET)**

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I. At that time the sovereign master,\* the Lord who commands armies, called for weeping and mourning, for shaved heads and sackcloth.

A. \*NET Footnote: Hebrew – `adonay (also in verses 14, 15).

B. The sovereign Lord called his people to repent. (See Hailey.)

1. Hailey wrote that weeping, mourning, shaving the head and wearing sackcloth were all signs of deep contrition.

a. **Isaiah 15:2, They went up to the temple, the people of Dibon went up to the high places to lament. Because of what happened to Nebo and Medeba, Moab wails. Every head is shaved bare, every beard is trimmed off. (NET)**

b. **Micah 1:16, Shave your heads bald as you mourn for the children you love; shave your foreheads as bald as an eagle, for they are taken from you into exile. (NET)**

c. **Amos 8:10, I will turn your festivals into funerals, and all your songs into funeral dirges. I will make everyone wear funeral clothes and cause every head to be shaved bald. I will make you mourn as if you had**

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**lost your only son; when it ends it will indeed have been a bitter day. (NET)**

**d. Leviticus 21:5, Priests must not have a bald spot shaved on their head, they must not shave the corner of their beard, and they must not cut slashes in their body. (NET)**

**e. Ezekiel 44:20, “They must not shave their heads nor let their hair grow long; they must only trim their heads. (NET)**

**f. Leviticus 19:27, You must not round off the corners of the hair on your head or ruin the corners of your beard. (NET)**

**g. Deuteronomy 14:2, For you are a people holy to the Lord your God. He has chosen you to be his people, prized above all others on the face of the earth. (NET)**

**h. Job 1:20, Then Job got up and tore his robe. He shaved his head, and then he threw himself down with his face to the ground. (NET)**

C. Smith wrote, “The near disaster of 701 B.C. called for national lamentation, not jubilation. Because they were unrepentant, they remained unforgiven. They lived under the divine death sentence.”

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**Isaiah 22:13, But look, there is outright celebration! You say, “Kill the ox and slaughter the sheep, eat meat and drink wine. Eat and drink, for tomorrow we die!” (NET)**

I. But look, there is outright celebration! You say, “Kill the ox and slaughter the sheep, eat meat and drink wine.

A. When the Assyrians lifted the siege, Judah, rather than expressing deep regret for their sins and gratitude for their deliverance, resorted to tumult, revelry, festive eating and drinking. (See Hamilton.)

B. Instead of repenting with deep contrition, the people showed contempt for the will of God and engaged in a monumental celebration.

C. God called for the people to repent and to rely on him for deliverance. The city’s leaders believed they could be victorious without God’s help by their own efforts. The citizens in general thought there was no way out of their troubles, that they should just eat, drink and die. (See Briley.)

**1. Joel 2:12-14, “Yet even now,” the Lord says, “return to me with all your heart—with fasting, weeping, and mourning. Tear your hearts, not just your garments!” Return to the Lord your God, for he is merciful and compassionate, slow to anger and boundless in loyal love—often relenting from calamitous punishment. Who knows? Perhaps he will be compassionate and grant a reprieve, and leave blessing in his**

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**wake—a meal offering and a drink offering for you to offer to the Lord your God! (NET)**

2. This is the attitude of those centering all their attention on this life with no hope of anything, reward or punishment, after death.

**3. 1 Corinthians 15:32, If from a human point of view I fought with wild beasts at Ephesus, what did it benefit me? If the dead are not raised, let us eat and drink, for tomorrow we die. (NET)**

4. "Eat, drink, and play, while here you may: No revelry after your dying day." (via Clarke.)

II. Eat drink, for tomorrow we die!"

A. They were not looking forward to death. The things in which they had placed their faith and confidence, human strength and weapons, treaties and alliance, had totally failed them. They now resorted to sensual dissipation and revelry.

B. Coffman quoting Barnes in reference to the revelry and hedonistic feasting which marked the conduct of Judah during this period, wrote, "Few sins can be more aggravated than revelry and riot, thoughtlessness, and mirth over the grave."

C. Coffman further wrote, "Nothing can be more sad and deplorable than the spectacle of a doomed race rushing headlong toward their destruction, final judgment, and at

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the same time mocking all reality by hilarious merriment and revelry. Nothing could possibly show any greater disregard for God or a more wicked attitude toward our Creator.”

**Isaiah 22:14, The Lord who commands armies told me this: “Certainly this sin will not be forgiven as long as you live,” says the sovereign master, the Lord who commands armies. (NET)**

I. The Lord who commands armies told me this: . . .

A. The Lord works his will in the affairs of men including using, as he sees fit, the world’s armies to achieve his objectives.

II. “Certainly this sin will not be forgiven as long as you live,” says the sovereign master, the Lord who commands armies.

A. This generation of the Israelite people had departed so far from God that they would never repent and, consequently, would never be forgiven as long as they lived. (See Hamilton.)

B. “. . . the general condition of the hearts of the people,” Hailey wrote, has brought them to this unpardonable status. They would die in their sins! There was no hope for them or Jerusalem. When God says there is no hope, there is no hope! You’d better believe it.

C. Self-reliance on one hand and resignation on the other reflect not just a lack of faith, but a hardness of heart as



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well. For these reasons, Briley wrote, God said, "Till your dying day this sin will not be atoned for."

1. Briley further wrote, "Atonement is only effective for those with hearts capable of repentance. When a person gets past that point, there is no hope."

a. **1 Samuel 3:14, Therefore I swore an oath to the house of Eli, 'The sin of the house of Eli can never be forgiven by sacrifice or by grain offering.'"** (NET)

b. **Hebrews 10:26-29, For if we deliberately keep on sinning after receiving the knowledge of the truth, no further sacrifice for sins is left for us, but only a certain fearful expectation of judgment and a fury of fire that will consume God's enemies. Someone who rejected the law of Moses was put to death without mercy on the testimony of two or three witnesses. How much greater punishment do you think that person deserves who has contempt for the Son of God, and profanes the blood of the covenant that made him holy, and insults the Spirit of grace?** (NET)

2. "The sin of turning a call to repentance into an excuse for rioting and drunkenness is one which God will not pardon. It implies a hardness of heart which cannot fail to issue in final impenitence." (The Pulpit Commentary)

## **Shebna and Eliakim**

**Foreward:** Verses 15-25 could reference two individuals, or, as The Pulpit Commentary states, the two elements of Judah's society at that time, one small remnant which placed its trust in Jehovah and the other that placed its faith in heathen alliances. (See The Pulpit Commentary.)

**Isaiah 22:15, This is what the sovereign master, the Lord who commands armies, says: "Go visit this administrator, Shebna, who supervises the palace, and tell him: (NET)**

I. This is what the sovereign master, the Lord who commands armies, says: . . .

A. Hamilton wrote that Isaiah delivered the message in Isaiah 22:15-25 to Shebna shortly before Sennacherib's invasion of Judah in 701 B.C.E.

1. At that time Shebna was steward of the royal estate, but by the time the Assyrians besieged Jerusalem, Hezekiah replaced him with Eliakim and demoted Shebna to secretary. (See Hamilton.)

**a. Isaiah 36:3, 22, Eliakim son of Hilkiah, the palace supervisor, accompanied by Shebna the scribe and Joah son of Asaph, the secretary, went out to meet him. Eliakim son of Hilkiah, the palace supervisor,**

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**accompanied by Shebna the scribe and Joah son of Asaph, the secretary, went to Hezekiah with their clothes torn in grief and reported to him what the chief adviser had said. (NET)**

**b. Isaiah 37:2, Eliakim the palace supervisor, Shebna the scribe, and the leading priests, clothed in sackcloth, sent this message to the prophet Isaiah son of Amoz: (NET)**

B. Smith wrote, "The prophecy against Shebna is the only instance of the denunciation of an individual by name is Isaiah."

1. Shebna was a foreigner, most likely an Armenian, whose egotistical and selfish attitude reflected that of the citizens of Jerusalem generally. (See Smith.)

II. "Go visit this administrator, Shebna, who supervises the palace, and tell him: . . .

A. Hamilton wrote that the political office of royal steward, treasurer, who was in charge of the palace, the public and private possessions and functions of the king, whose position was second only to the king, was established by Solomon.

**1. 1 Kings 4:6, Ahishar was supervisor of the palace. Adoniram son of Abda was supervisor of the work crews. (NET)**

**2. 1 Kings 16:9, His servant Zimri, a commander of half of his chariot force, conspired against him. While Elah was drinking heavily at the house of Arza, who supervised the palace in Tirzah, (NET)**

**3. 2 Kings 10:5, So the palace supervisor, the city commissioner, the leaders, and the guardians sent this message to Jehu, "We are your subjects! Whatever you say, we will do. We will not make anyone king. Do what you consider proper." (NET)**

**4. 2 Chronicles 19:11, You will report to Amariah the chief priest in all matters pertaining to the Lord's law, and to Zebadiah son of Ishmael, the leader of the family of Judah, in all matters pertaining to the king. The Levites will serve as officials before you. Confidently carry out your duties! May the Lord be with those who do well!" (NET)**

**5. 2 Kings 18:18, 26, 37, They summoned the king, so Eliakim son of Hilkiah, the palace supervisor, accompanied by Shebna the scribe and Joah son of Asaph, the secretary, went out to meet them. Eliakim son of Hilkiah, Shebna, and Joah said to the chief adviser, "Speak to your servants in Aramaic, for we understand it. Don't speak with us in the Judahite dialect in the hearing of the people who are on the wall." Eliakim son of Hilkiah, the palace supervisor,**

**accompanied by Shebna the scribe and Joah son of Asaph, the secretary, went to Hezekiah with their clothes torn and reported to him what the chief adviser had said. (NET)**

**6. 2 Kings 19:2, He sent Eliakim the palace supervisor, Shebna the scribe, and the leading priests, clothed in sackcloth, with this message to the prophet Isaiah son of Amoz: (NET)**

**7. Isaiah 36:3, 11, 22, Eliakim son of Hilkiah, the palace supervisor, accompanied by Shebna the scribe and Joah son of Asaph, the secretary, went out to meet him. Eliakim, Shebna, and Joah said to the chief adviser, "Speak to your servants in Aramaic, for we understand it. Don't speak with us in the Judahite dialect in the hearing of the people who are on the wall." Eliakim son of Hilkiah, the palace supervisor, accompanied by Shebna the scribe and Joah son of Asaph, the secretary, went to Hezekiah with their clothes torn in grief and reported to him what the chief adviser had said. (NET)**

**8. Isaiah 37:2, Eliakim the palace supervisor, Shebna the scribe, and the leading priests, clothed in sackcloth, sent this message to the prophet Isaiah son of Amoz: (NET)**

**9. 2 Kings 15:5, The Lord afflicted the king with an illness; he suffered from a skin disease until the day he died. He lived in separate quarters,**

**while his son Jotham was in charge of the palace and ruled over the people of the land. (NET)**

B. "Shebna (Shebnah) was a high official in the court of Hezekiah, king of Judah. Shebna is described as a scribe, a secretary, and an adjutant-general, probably indicating he held an office similar to secretary of state. Isaiah predicted Shebna would fall from power and die as an outcast because of his pride." (Nelson's New Illustrated Bible Dictionary)

1. Hailey added, "Shebna exemplifies the fleshly spirit of the period: luxury, ostentation, and the desire for personal glory. Shebna is described as the treasurer or steward who is over the house, apparently an office of great importance and significance which originated with Solomon's organization of his political cabinet and continued thereafter."

2. "This" administrator, treasurer, storekeeper is a contemptuous expression.

a. **2 Chronicles 32:28, He made storerooms for the harvest of grain, wine, and olive oil, and stalls for all his various kinds of livestock and his flocks. (NET)**

b. **1 Kings 9:19, all the storage cities that belonged to him, and the cities where chariots and horses were kept. He built whatever he wanted in Jerusalem, Lebanon, and throughout his entire kingdom. (NET)**

**c. 2 Chronicles 8:4, 6, He built up Tadmor in the wilderness and all the storage cities he had built in Hamath. and built up Baalath, all the storage cities that belonged to him, and all the cities where chariots and horses were kept. He built whatever he wanted in Jerusalem, Lebanon, and throughout his entire kingdom. (NET)**

**d. 2 Chronicles 17:12, Jehoshaphat's power kept increasing. He built fortresses and storage cities throughout Judah. (NET)**

**e. 1 Chronicles 16:4, He appointed some of the Levites to serve before the ark of the Lord, to offer prayers, songs of thanks, and hymns to the Lord God of Israel. (NET)**

**f. Isaiah 36:2, 11, 22, The king of Assyria sent his chief adviser from Lachish to King Hezekiah in Jerusalem, along with a large army. The chief adviser stood at the conduit of the upper pool which is located on the road to the field where they wash and dry cloth. Eliakim, Shebna, and Joah said to the chief adviser, "Speak to your servants in Aramaic, for we understand it. Don't speak with us in the Judahite dialect in the hearing of the people who are on the wall." Eliakim son of Hilkiah, the palace supervisor, accompanied by Shebna the scribe and Joah son of Asaph, the secretary, went to**

**Hezekiah with their clothes torn in grief and reported to him what the chief adviser had said. (NET)**

**g. Isaiah 37:2, Eliakim the palace supervisor, Shebna the scribe, and the leading priests, clothed in sackcloth, sent this message to the prophet Isaiah son of Amoz: (NET)**

**h. 2 Kings 18:18, They summoned the king, so Eliakim son of Hilkiah, the palace supervisor, accompanied by Shebna the scribe and Joah son of Asaph, the secretary, went out to meet them. (NET)**

3. Shebna is thought to be Syriac rather than Hebrew.

4. Shebna was appointed "over the house," the highest office a subject could hold. (The Pulpit Commentary)

**a. Genesis 41:40, You will oversee my household, and all my people will submit to your commands. Only I, the king, will be greater than you. (NET)**

**b. 1 Kings 4:6, Ahishar was supervisor of the palace. Adoniram son of Abda was supervisor of the work crews. (NET)**

**c. 1 Kings 18:3, So Ahab summoned Obadiah, who supervised the palace. (Now**



**Obadiah was a very loyal follower of the Lord. (NET)**

**d. 2 Chronicles 26:21, King Uzziah suffered from a skin disease until the day he died. He lived in separate quarters, afflicted by a skin disease and banned from the Lord's temple. His son Jotham was in charge of the palace and ruled over the people of the land. (NET)**

**e. 2 Kings 18:18, They summoned the king, so Eliakim son of Hilkiah, the palace supervisor, accompanied by Shebna the scribe and Joah son of Asaph, the secretary, went out to meet them.**

**Isaiah 22:16, 'What right do you have to be here? What relatives do you have buried here? Why do you chisel out a tomb for yourself here? He chisels out his burial site in an elevated place, he carves out his tomb on a cliff.**

I. "What right do you have to be here? What relatives do you have buried here?"

A. Shebna lost his position because he was arrogant and had abused his office by misappropriating public funds to have a grave site prepared for himself in a location to which he had no right. He also used splendid chariots for travel. (See Hamilton.)

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B. Shebna had no right to claim a burial site in this honored place which was reserved for those far more “honorable” than he was.

C. Briley advised, “Shebna’s demotion is due to the judgment of God, a judgment resulting from perverting a position of leadership into an opportunity for self-indulgence.”

1. Another such person was Absalom.

a. **2 Samuel 18:17-18, They took Absalom, threw him into a large pit in the forest, and stacked a huge pile of stones over him. In the meantime all the Israelite soldiers fled to their homes. Prior to this Absalom had set up a monument and dedicated it to himself in the King’s Valley, reasoning “I have no son who will carry on my name.” He named the monument after himself, and to this day it is known as Absalom’s Memorial. (NET)**

D. Clarke wrote, “Persons of high rank in Judea, and in most part of the east, were generally buried in large sepulchral vaults, hewn out in the rock for the use of themselves and their families.”

1. **2 Chronicles 32:33, Hezekiah passed away and was buried on the ascent of the tombs of the descendants of David. All the people of Judah and the residents of Jerusalem buried him with**

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**great honor. His son Manasseh replaced him as king. (NET)**

2. Pompous Shebna, filled with vanity, was not the kind of person who should be honored by being buried in such a sepulcher fit only for royalty of greatest service to God and to the Lord's people.

II. Why do you chisel out a tomb for yourself here? He chisels out his burial site in an elevated place, he carves out his tomb on a cliff.

A. Shebna was more interested in erecting a lasting monument to his memory than he was in discharging his civic responsibilities.

B. In a tomb chiseled out of stone there was often a vestibule of which were perhaps as many as twelve recesses into each one of which a body could be placed. (The Pulpit Commentary)

**Isaiah 22:17, Look, the Lord will throw you far away, you mere man! He will wrap you up tightly. (NET)**

I. Look, the Lord will throw you far away, you mere man! He will wrap you up tightly.

A. Shebna was removed from office, disgraced, and consigned to an insignificant job and relegated to oblivion.

B. Hailey wrote that Shebna "had thought to be buried in Jerusalem in splendor; Jehovah had other plans."

C. Smith concluded this meant he would be sent home to his native land.

D. Coffman observed that the whole attitude of Isaiah here is one of depreciation and scorn. Every line in the paragraph is designed to belittle and to show contempt for Shebna.

E. Clarke wrote that mourners and particularly condemned persons covered themselves.”

1. So Shebna was wrapped up tightly!

**Isaiah 22:18, He will wind you up tightly into a ball and throw you into a wide, open land. There you will die, and there with you will be your impressive chariots, which bring disgrace to the house of your master. (NET)**

I. He will wind you up tightly into a ball and throw you into a wide, open land.

A. Shebna would be thrown away as trash. So much for human pride.

B. Coffman quoting Maurer via Jamieson viewed this as a reference to a sling. A stone is placed in the sling, whirled round and round and then released with force.

II. There you will die, and there with you will be your impressive chariots, which bring disgrace to the house of your master.

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A. Shebna had driven around Jerusalem ostentatiously in the most elaborate of chariots calling vain attention to himself. He would have been better advised to have humbly given his best efforts to the discharge of his duties.

**Isaiah 22:19, I will remove you from your office; you will be thrown down from your position. (NET)**

I. I will remove you from your office; you will be thrown down from your position.

A. God would terminate Shebna! If God terminates you, you may consider yourself terminated!

B. We are caused to consider how many people in government and business have been elevated to high positions or have been terminated by the providential intervention of the Lord.

1. Clearly, God did not just wind up the universe and turn it loose to do the best it could on its own.

2. If God does not intervene in the affairs of mankind, why pray?

3. Shebna was demoted to secretary, quite a step down from being palace supervisor.

C. Coffman quoting Archer wrote that Shebna and Eliakim, who succeeded him, were singled out here as symbolical representatives of the two general classes in Jerusalem: (1) Eliakim, a truly devoted follower of God, representing the

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righteous remnant, and (2) Shebna, representing the carnal and rebellious majority of the old Israel.”

## **Isaiah 22:20, “At that time I will summon my servant Eliakim, son of Hilkiyah. (NET)”**

I. At that time I will summon my servant Eliakim, son of Hilkiyah.

A. Eliakim was appointed to the office previously held by Shebna, but he became guilty of nepotism, putting members of his own family in high governmental positions, which eventually led to his downfall. (See Hamilton.)

B. Hailey defines *nepotism* as “looking only to one’s immediate family and not to the welfare of the nation itself, or allowing members of one’s family to climb by way of one’s position.”

C. Eliakim was the son of Hilkiyah and overseer of the household of King Hezekiah of Judah. When the invading Assyrian army approached Jerusalem (701 B.C.), Eliakim was one of three men sent to Hezekiah to confer with Sennacherib’s forces. Hezekiah then sent these men to report the Assyrian’s answer to the prophet Isaiah, who praised Eliakim highly. (Nelson’s New Illustrated bible Dictionary)

**1. 2 Kings 18:18, 26, 37, They summoned the king, so Eliakim son of Hilkiyah, the palace supervisor, accompanied by Shebna the scribe and Joah son of Asaph, the secretary, went out to meet them. Eliakim son of Hilkiyah, Shebna,**

**and Joah said to the chief adviser, "Speak to your servants in Aramaic, for we understand it. Don't speak with us in the Judahite dialect in the hearing of the people who are on the wall." Eliakim son of Hilkiah, the palace supervisor, accompanied by Shebna the scribe and Joah son of Asaph, the secretary, went to Hezekiah with their clothes torn and reported to him what the chief adviser had said. (NET)**

**2. 2 Kings 19:2, He sent Eliakim the palace supervisor, Shebna the scribe, and the leading priests, clothed in sackcloth, with this message to the prophet Isaiah son of Amoz: (NET)**

**3. Isaiah 22:20-23, "At that time I will summon my servant Eliakim, son of Hilkiah. I will put your robe on him, tie your belt around him, and transfer your authority to him. He will become a protector of the residents of Jerusalem and of the people of Judah. I will place the key to the house of David on his shoulder. When he opens the door, no one can close it; when he closes the door, no one can open it. I will fasten him like a peg into a solid place; he will bring honor and respect to his father's family. (NET)**

**4. Isaiah 36:3, Eliakim son of Hilkiah, the palace supervisor, accompanied by Shebna the scribe and Joah son of Asaph, the secretary, went out to meet him. (NET)**

**5. Isaiah 37:2, Eliakim the palace supervisor, Shebna the scribe, and the leading priests, clothed in sackcloth, sent this message to the prophet Isaiah son of Amoz: (NET)**

D. Prior to his elevation to the position of supervisor of the palace, Eliakim had served the Lord well to the point that he was honorably described as "my (God's) servant," a title reserved for few in Scripture.

E. Coffman concluded that more is meant by verses 15-19 than the mere replacement of a corrupt and ineffective official by a more faithful one. Eliakim is regarded as a type of the "righteous remnant" while Shebna is regarded as a type of sinful Israel/Judah.

F. In the day of Shebna's deposition from his office of prefect of the palace, Eliakim was elevated to the position Shebna had held.

**Isaiah 22:21, I will put your robe on him, tie your belt around him, and transfer your authority to him. He will become a protector of the residents of Jerusalem and of the people of Judah. (NET)**

I. I will put your robe on him, tie your belt around him, and transfer your authority to him.

A. Shebna's robe and belt would be placed on Eliakim and Shebna's previous authority and position would be transferred to Eliakim.



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B. Smith wrote, "A number of honors would be heaped on Eliakim. He would wear the outer insignia of the office of steward. He would possess "the key of the house of David," i.e., unlimited influence in the royal court of King Hezekiah. His family would take pride in his eminence and find security in his firmly entrenched position. Nonetheless, Eliakim was only human, and the nation dared not put its trust in him. Like a peg broken from the wall, all which depended on him would be cut off."

C. Eliakim would be attired with the robe and belt which were the symbols of the office once held by Shebna.

II. He will become a protector of\* the residents of Jerusalem and of the people\*\* of Judah.

A. \*NET Footnote: Hebrew – a father to . . .

B. \*\*NET Footnote: Hebrew – house

C. Hailey commented, "Being a father, a protector suggests a protecting care exercised by love and concern for those entrusted to one's keeping. Eliakim would be a father to Judah."

**1. Genesis 45:8, So now, it is not you who sent me here, but God. He has made me an adviser to Pharaoh, lord over all his household, and ruler over all the land of Egypt. (NET)**

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**2. Job 29:16, I was a father to the needy, and I investigated the case of the person I did not know; (NET)**

D. Briley wrote of contrasts between Shebna and Eliakim.

1. Shebna was self-centered. Eliakim was a servant of God and a father to the people.
2. Shebna was to be wadded up into a ball and thrown away. Eliakim was a peg driven into a firm place by God.
3. Shebna ends up in disgrace. Eliakim receives honor.

**Isaiah 22:22, I will place the key to the house of David on his shoulder. When he opens the door, no one can close it; when he closes the door, no one can open it. (NET)**

I. I will place the key to the house of David on his shoulder. When he opens the door, no one can close it; when he closes the door, no one can open it.

A. This *key*, Hailey wrote, refers to Eliakim's responsibility, authority to exercise the power of the office entrusted to him. He would have great authority to make decisions reversible only by the king and he will be trusted.

1. Jesus used this same expression to describe his authority.

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**a. Revelation 3:7-8, "To the angel of the church in Philadelphia write the following: "This is the solemn pronouncement of the Holy One, the True One, who holds the key of David, who opens doors no one can shut, and shuts doors no one can open: 'I know your deeds. (Look! I have put in front of you an open door that no one can shut.) I know that you have little strength, but you have obeyed my word and have not denied my name. (NET)**

**b. Matthew 16:19, I will give you the keys of the kingdom of heaven. Whatever you bind on earth will have been bound in heaven, and whatever you release on earth will have been released in heaven." (NET)**

**c. Matthew 18:18, "I tell you the truth, whatever you bind on earth will have been bound in heaven, and whatever you release on earth will have been released in heaven. (NET)**

2. This reference has overtones of the messianic kingdom, Coffman wrote.

B. The key to the house of David was to be placed on Eliakim's shoulder.

1. These ancient keys were much larger and shaped differently than our keys and would rest on the

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shoulder where this sign of authority could clearly be seen by all. However, Clarke does not hold that these actual keys would be worn on the shoulders.

2. A cloth insignia designed to represent a key could have been worn on the shoulder.

3. . . . or wearing a key on the shoulder could be a figurative, idiomatic expression depicting the authority of the key being referenced.

4. The Pulpit Commentary states this key could serve as a badge of office and also functionally served as a literal key to the management of the household, the performance of official duties.

**Isaiah 22:23, I will fasten him like a peg into a solid place; he will bring honor and respect to his father's family. (NET)**

I. I will fasten him like a peg into a solid place; he will bring honor and respect to his father's family.\*

A. \*NET Footnote: Hebrew – house (also in the next verse).

B. "Eliakim will occupy an important place and have responsibility on which people will lean heavily," Hailey wrote.

1. In this respect, Eliakim was described as a peg (nail) built into a solid place making him a solid support on which the people could rely.

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C. While Eliakim brought honor to his family, relatives evidently came from everywhere and sought to benefit by Eliakim's success. Eliakim may have yielded to this pressure which could have caused him much trouble.

D. Pegs, nails or spikes were placed in the walls of houses on which household items could be hung. These were built into the walls as a part of the original construction. These pegs were important and were most beneficial, a necessary feature of homes. (See Clarke.)

**1. Ezekiel 15:3, Can wood be taken from it to make anything useful? Or can anyone make a peg from it to hang things on? (NET)**

**2. Ezra 9:8, "But now briefly we have received mercy from the Lord our God, in that he has left us a remnant and has given us a secure position in his holy place. Thus our God has enlightened our eyes and has given us a little relief in our time of servitude. (NET)**

**3. Zechariah 10:4, From him will come the cornerstone, the wall peg, the battle bow, and every ruler. (NET)**

**Isaiah 22:24, His father's family will gain increasing prominence because of him, including the offspring and the offshoots. All the small containers, including the bowls and all the jars will hang from this peg.' (NET)**

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I. His father's family will gain increasing prominence because of him, including the offspring and the offshoots.\*

A. \*NET Footnote: The precise meaning of this Hebrew word is uncertain.

B. Eliakim would be a blessing to his country and to his family, to both respected (offspring) and insignificant members (offshoots) of his family. (See Matthew Henry.)

II. All the small containers, including the bowls and all the jars will hang from this peg.

A. Distant relatives unqualified kinspeople sought positions from Eliakim to which pressure he yielded to some degree. (See Hamilton.)

B. Christians must not allow anyone, friends or foes, close family or strangers, to influence them to do wrong.

C. The lesser valuable vessels as well as the golden vessels would depend on Eliakim as their support, their peg. This speaks to Eliakim's support of both nobles and common people in Judah.

**1. Lamentations 4:2, The precious sons of Zion were worth their weight in gold—Alas!—but now they are treated like broken clay pots, made by a potter. (NET)**

**2. Jeremiah 48:12, But the time is coming when I will send men against Moab who will empty it**

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**out. They will empty the towns of their people, then will lay those towns in ruins. I, the Lord, affirm it! (NET)**

**3. Exodus 24:6, Moses took half of the blood and put it in bowls, and half of the blood he splashed on the altar. (NET)**

**Isaiah 22:25, "At that time," says the Lord who commands armies, "the peg fastened into a solid place will come loose. It will be cut off and fall, and the load hanging on it will be cut off." Indeed, the Lord has spoken. (NET)**

I. "At that time," says the Lord who commands armies, "the peg fastened into a solid place will come loose. It will be cut off and fall, and the load hanging on it will be cut off."

A. Hailey wrote, "It is not certain that Eliakim yielded to the pressure of his family's efforts to rise to distinction on the basis of his position. He is simply warned of the danger of nepotism. It is more probable that what Jehovah is stressing here is that the entire system of which Shebna and Eliakim are parts will eventually come to an end."

B. Even righteous Eliakim could not save wicked Jerusalem. (See Briley.)

**1. Genesis 18:20-32, So the Lord said, "The outcry against Sodom and Gomorrah is so great and their sin so blatant that I must go down and see if they are as wicked as the outcry suggests.**

**If not, I want to know.” The two men turned and headed toward Sodom, but Abraham was still standing before the Lord. Abraham approached and said, “Will you sweep away the godly along with the wicked? What if there are fifty godly people in the city? Will you really wipe it out and not spare the place for the sake of the fifty godly people who are in it? Far be it from you to do such a thing—to kill the godly with the wicked, treating the godly and the wicked alike! Far be it from you! Will not the judge of the whole earth do what is right?” So the Lord replied, “If I find in the city of Sodom fifty godly people, I will spare the whole place for their sake.” Then Abraham asked, “Since I have undertaken to speak to the Lord (although I am but dust and ashes), what if there are five less than the fifty godly people? Will you destroy the whole city because five are lacking?” He replied, “I will not destroy it if I find forty-five there.” Abraham spoke to him again, “What if forty are found there?” He replied, “I will not do it for the sake of the forty.” Then Abraham said, “May the Lord not be angry so that I may speak! What if thirty are found there?” He replied, “I will not do it if I find thirty there.” Abraham said, “Since I have undertaken to speak to the Lord, what if only twenty are found there?” He replied, “I will not destroy it for the sake of the twenty.” Finally Abraham said, “May the Lord not be angry so that I may speak just once more. What if ten are**



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**found there?" He replied, "I will not destroy it for the sake of the ten." (NET)**

**2. Isaiah 1:9-10, If the Lord who commands armies had not left us a few survivors, we would have quickly become like Sodom, we would have become like Gomorrah. Listen to the Lord's word, you leaders of Sodom! Pay attention to our God's rebuke, people of Gomorrah! (NET)**

C. Briley wrote, "These words (in verse 25) are not an indictment of Eliakim, but rather they are the signal that something greater than righteous human leaders is necessary to restore God's people. Depending too heavily upon human leaders is as ungodly (and unwise) as depending on idolatry or foreign alliances."

D. Even the righteous remnant was weak, gave way to the power of Babylon and they were among those exiled to Babylon, but the righteous remnant were also those that returned to Jerusalem following the end of the captivity.

E. Clarke understood this verse to refer to Shebna rather than to Eliakim.

II. Indeed the Lord has spoken.

A. The Lord has spoken and that is the way things are and will be.

B. Isaiah affirms that what he has said is what the Lord had spoken to him.

## **Conclusion:**

I. When facing impending dangers and difficult troubles, we are to act appropriately.

A. Respecting God and his will is step one in facing life's tribulations.

B. While God helps those who help themselves, our confidence must be in God, not in our own efforts, to see us through life's troubles.

C. In facing life's problems, we need to rejoice at appropriate times and in appropriate ways and circumstances. There are also appropriate times to be serious and grave. Our attitudes should be in keeping with reality.

II. Most certainly there is more to life than eating, drinking and dying!

III. At the end of our lives, will we have been a person like Shebna or a person like Eliakim?

A. Shebna was elevated to a high political position filled with opportunities to serve God and man. He squandered all these opportunities, but centered his attention on self-aggrandizement which caused him to be demoted from the second highest position in the land to a lowly job. He had brought disgrace to God, his own family and to the king and was effectively thrown away as trash.

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B. Eliakim was God's servant, protector of the people of Judah and Jerusalem who was placed in the position formerly occupied by Shebna. He was given the key to the house of David and used it faithfully. He was a blessing to his God, his king, his country and his family. People relied on him and they found him totally trustworthy. He did not seek self-aggrandizement, but, after all these centuries, is still honored and respected by all people of good will who read in the Bible what God says about his servant, Eliakim.

IV. Sin is serious! There is such a thing as an unpardonable sin, a sin unto death, a sin that will not be forgiven as long as a person lives.

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# Questions

## on

### Isaiah 22:1-25

1. \_\_\_\_\_ and yet \_\_\_\_\_ of his \_\_\_\_\_ and \_\_\_\_\_.

2. Politically against what background situation did Isaiah proclaim the oracle recorded in Isaiah 22? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

3. Hailey wrote that \_\_\_\_\_ against \_\_\_\_\_, \_\_\_\_\_ and \_\_\_\_\_/\_\_\_\_\_ appears in sequence because all \_\_\_\_\_ were of the same \_\_\_\_\_.

4. If \_\_\_\_\_'s \_\_\_\_\_ are going to \_\_\_\_\_ like the \_\_\_\_\_, they must \_\_\_\_\_ the same \_\_\_\_\_ for their \_\_\_\_\_.

5. Locate, identify the Valley of Vision. Why was it given this name? \_\_\_\_\_  
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6. Why does Briley view the expression, "The Valley of Vision," as a sarcastic expression? \_\_\_\_\_

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7. In view in this chapter could also be the \_\_\_\_\_ and \_\_\_\_\_ that \_\_\_\_\_ for \_\_\_\_\_ prior to its \_\_\_\_\_ by \_\_\_\_\_.

8. Coffman views the Valley of Vision as a \_\_\_\_\_ of \_\_\_\_\_ and \_\_\_\_\_ into which the \_\_\_\_\_ of \_\_\_\_\_ had \_\_\_\_\_.

9. \_\_\_\_\_ is called here "the Valley of Vision," because \_\_\_\_\_ were \_\_\_\_\_ from \_\_\_\_\_ to his \_\_\_\_\_ there and because a \_\_\_\_\_ the two \_\_\_\_\_, \_\_\_\_\_ and \_\_\_\_\_, on which the \_\_\_\_\_ was \_\_\_\_\_.

10. What were the people of Jerusalem doing as Isaiah 22 opens? Why were they doing this? Where were they doing it? \_\_\_\_\_

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11. What does the Bible say about roofs and their use? How were roofs constructed? Why were they built this way? \_\_\_\_\_

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12. \_\_\_\_\_ was \_\_\_\_\_ in this oracle because \_\_\_\_\_ it was like \_\_\_\_\_, \_\_\_\_\_ and \_\_\_\_\_. Smith concluded, "Her \_\_\_\_\_ acted like the \_\_\_\_\_ and must share the \_\_\_\_\_ of the \_\_\_\_\_."

13. \_\_\_\_\_ remained \_\_\_\_\_ with \_\_\_\_\_ who were \_\_\_\_\_ to the \_\_\_\_\_ of \_\_\_\_\_. This caused \_\_\_\_\_ to \_\_\_\_\_ with \_\_\_\_\_ Also, \_\_\_\_\_ in view of the \_\_\_\_\_ of \_\_\_\_\_ at the \_\_\_\_\_ of the \_\_\_\_\_.

14. Your \_\_\_\_\_ were not \_\_\_\_\_ by the \_\_\_\_\_; they \_\_\_\_\_ in \_\_\_\_\_. How did they die?

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15. The \_\_\_\_\_ who should have \_\_\_\_\_  
the \_\_\_\_\_ in the \_\_\_\_\_ of \_\_\_\_\_  
\_\_\_\_\_ in \_\_\_\_\_ this \_\_\_\_\_  
and the \_\_\_\_\_ \_\_\_\_\_  
to \_\_\_\_\_.

16. When, and by whom and how were their refugees captured?\_

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17. \_\_\_\_\_ and  
would not be \_\_\_\_\_ because of the \_\_\_\_\_  
of the \_\_\_\_\_ had \_\_\_\_\_  
to him. \_\_\_\_\_ wanted \_\_\_\_\_ to \_\_\_\_\_.  
He was not ready to be \_\_\_\_\_ in view of the  
\_\_\_\_\_.

18. My \_\_\_\_\_,  
of my \_\_\_\_\_ are expressions of \_\_\_\_\_  
which also express \_\_\_\_\_.

19. What armies does the sovereign master command? Who is  
the sovereign master? \_\_\_\_\_

\_\_\_\_\_

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20. Why would people cry out to "the hill"? What hill is in view here? \_\_\_\_\_ Why didn't they just call out to God? \_\_\_\_\_

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21. What is a "quiver"? How were shields "prepared"? \_\_\_\_\_

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22. Who were the Elamites? How did they become involved in the oracle of Isaiah 22? \_\_\_\_\_

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23. Who were the people of Kir? How did they become involved in the oracle of Isaiah 22? \_\_\_\_\_

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24. Which valleys were full of chariots and horsemen? Who filled these valleys? When did this happen? What were the results of this gathering of forces? \_\_\_\_\_

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25. What was in the House of the Forest? What was stored there? Where was this house located? \_\_\_\_\_

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26. Putting their \_\_\_\_\_ in such \_\_\_\_\_ as were stored in \_\_\_\_\_'s \_\_\_\_\_ (the \_\_\_\_\_ of the \_\_\_\_\_) instead of in \_\_\_\_\_ led to their \_\_\_\_\_.

27. What was "the covering of Judah"? What did its removal indicate? \_\_\_\_\_

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28. How were the breaks in the walls of Jerusalem repaired? What did this accomplish for Jerusalem's safety? \_\_\_\_\_

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29. Where did Jerusalem get its water? What did Hezekiah do to insure an ample water supply for Jerusalem? Why was this important? \_\_\_\_\_

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30. In all their preparations to defend Jerusalem, what serious error did they make? Wasn't Hezekiah a righteous king? \_\_\_\_\_

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31. Why did the sovereign master call for his people to repent? What had they done wrong? \_\_\_\_\_

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32. As signs for their penitence and grief for having sinned, God called for \_\_\_\_\_ and \_\_\_\_\_, for \_\_\_\_\_ and \_\_\_\_\_.

33. The \_\_\_\_\_ of \_\_\_\_\_ B.C. called for \_\_\_\_\_, not \_\_\_\_\_. Because they were \_\_\_\_\_, they remained \_\_\_\_\_. They lived under the \_\_\_\_\_ (Smith)

34. When the \_\_\_\_\_ lifted the \_\_\_\_\_, \_\_\_\_\_, rather than \_\_\_\_\_ for their \_\_\_\_\_ and \_\_\_\_\_ for their \_\_\_\_\_, resorted to \_\_\_\_\_, \_\_\_\_\_ and \_\_\_\_\_. (See Hamilton.)

35. \_\_\_\_\_ called for the \_\_\_\_\_ to \_\_\_\_\_ and to \_\_\_\_\_ on him for \_\_\_\_\_. The \_\_\_\_\_'s \_\_\_\_\_ believed they could be \_\_\_\_\_ without \_\_\_\_\_'s \_\_\_\_\_ by their \_\_\_\_\_.

36. The \_\_\_\_\_ in general thought there was no \_\_\_\_\_ of their \_\_\_\_\_, that they should just \_\_\_\_\_, \_\_\_\_\_ and \_\_\_\_\_.

37. They were not looking forward to \_\_\_\_\_. The things in which they had placed their \_\_\_\_\_ and \_\_\_\_\_, \_\_\_\_\_ and \_\_\_\_\_, \_\_\_\_\_ and \_\_\_\_\_,

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had \_\_\_\_\_ them. They now resorted to \_\_\_\_\_ and \_\_\_\_\_.

38. Briley wrote, "\_\_\_\_\_ is only \_\_\_\_\_ for those with \_\_\_\_\_ of \_\_\_\_\_. When a person gets \_\_\_\_\_ that \_\_\_\_\_, there is \_\_\_\_\_."

40. Does what is said about Shibna and Eliakim refer to individuals, sections of Jewish society or to both. Explain your answer. \_\_\_\_\_

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41. Who was Shebna? To what position of importance did he rise? What were the duties of this office? \_\_\_\_\_

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42. Describe Shebna's character and personality. \_\_\_\_\_

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43. What was Isaiah commanded to say to Shebna? \_\_\_\_\_

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44. For what is Shebna remembered? What did God do with Shebna? \_\_\_\_\_

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45. To what extent does God intervene in the affairs of mankind today? Give reasons for your answer. \_\_\_\_\_

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46. What does Coffman quoting Archer say regarding Shebna and Eliakim? \_\_\_\_\_

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47. Eliakim was appointed to the office from which Shebna had been removed. Give all the information you can about Eliakim as to his actions, character and standing in God's sight. \_\_\_\_\_

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48. What is nepotism? What does the Bible say to lead you to believe Eliakim was guilty or innocent of nepotism? \_\_\_\_\_

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What honors were bestowed on Eliakim? \_\_\_\_\_

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50. \_\_\_\_\_ would serve as a \_\_\_\_\_ of the \_\_\_\_\_ of \_\_\_\_\_ and of the \_\_\_\_\_ of \_\_\_\_\_.

51. Contrast Shebna and Eliakim. \_\_\_\_\_

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52. Describe the key to the house of David. Where would it be placed? What use did Elikim make of the key to the house of David? \_\_\_\_\_

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53. What is meant by saying Eliakim would be like a peg placed in a solid place? \_\_\_\_\_

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54. Eliakim would bring \_\_\_\_\_ and \_\_\_\_\_ to his \_\_\_\_\_'s \_\_\_\_\_. His \_\_\_\_\_'s \_\_\_\_\_ will \_\_\_\_\_ increasing \_\_\_\_\_ because of him, including the \_\_\_\_\_ and the \_\_\_\_\_.

56. Of what use were pegs in the walls of ancient middle eastern houses? \_\_\_\_\_

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57. What is meant by the statement that even the peg that was fastened into a solid place would come loose? \_\_\_\_\_

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\_\_\_\_\_

58. Even \_\_\_\_\_ could not \_\_\_\_\_  
\_\_\_\_\_ . Something \_\_\_\_\_  
than \_\_\_\_\_ is  
\_\_\_\_\_ to \_\_\_\_\_'s  
\_\_\_\_\_ to the Lord's favor.

59. \_\_\_\_\_ the \_\_\_\_\_ has \_\_\_\_\_.  
We had better listen!

60. When facing \_\_\_\_\_ and  
\_\_\_\_\_ we are to act \_\_\_\_\_.  
Respecting \_\_\_\_\_ and his \_\_\_\_\_ is step  
one in \_\_\_\_\_'s \_\_\_\_\_.

61. While \_\_\_\_\_ those who  
\_\_\_\_\_, our \_\_\_\_\_  
must be in \_\_\_\_\_, not in our own \_\_\_\_\_,  
to see us through \_\_\_\_\_'s \_\_\_\_\_.

62. Most certainly there is more to \_\_\_\_\_ than  
\_\_\_\_\_, \_\_\_\_\_ and \_\_\_\_\_!



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63. In what ways have you lived like Shebna? In what ways have you lived like Eliakim? Are you living more like Shebna or Eliakim? \_\_\_\_\_

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64. \_\_\_\_\_ is \_\_\_\_\_! What sins are unpardonable? . . . will not be forgiven as long as we live. \_\_\_\_\_

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65. There is no escaping the judgment of God. What are you doing to be ready for that day to come? \_\_\_\_\_

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