

Isaiah

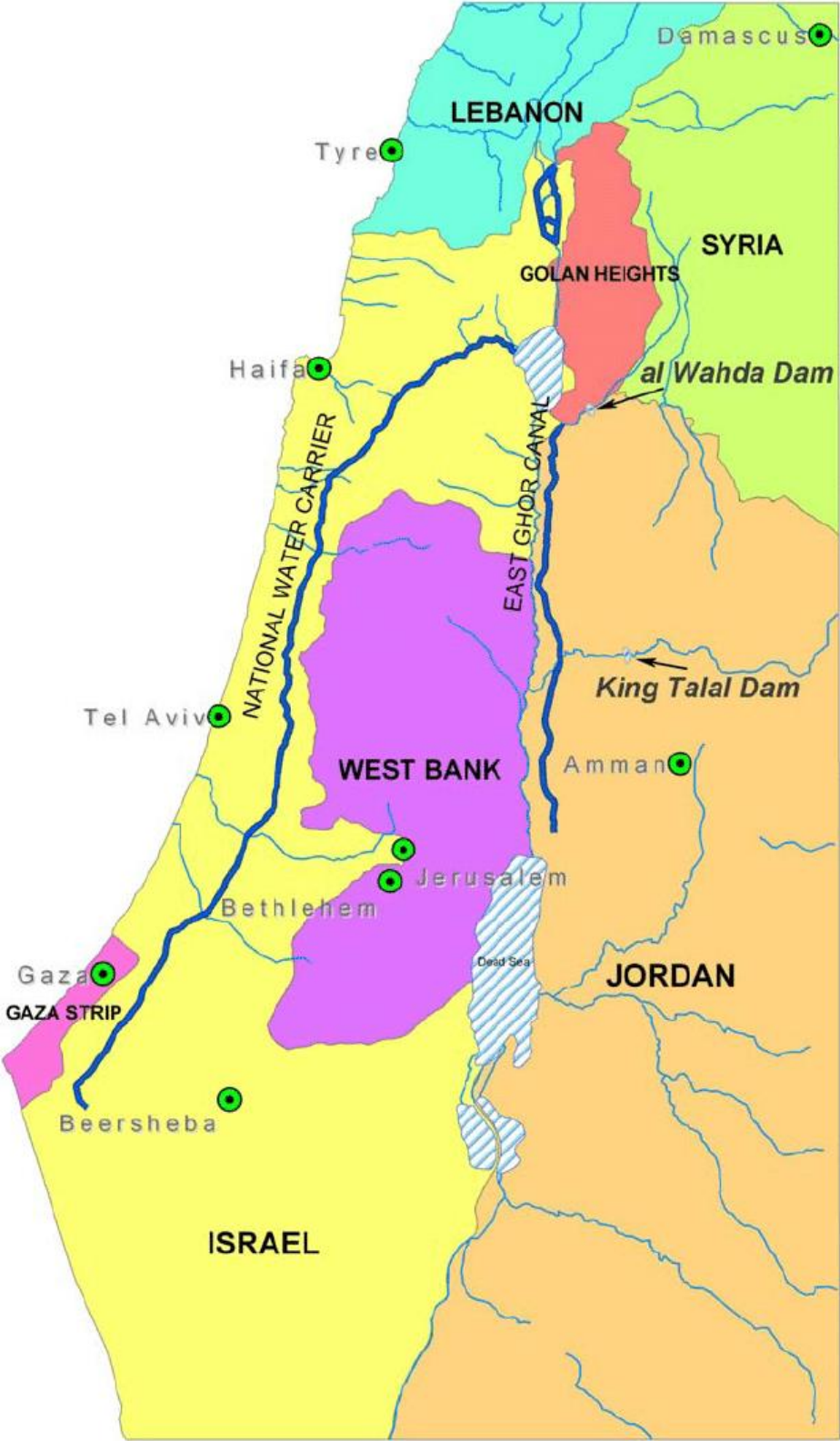
The Revelation within Isaiah

Chapters 22, 23

Kingdom of Judah at the Time of Isaiah:



Nation of Israel Today:



Read Isaiah Chapters 22 & 23:

The Passion Translation: Isaiah 22 & 23

A Prophecy concerning Jerusalem

22 A prophecy concerning “The Valley of Vision”:

What’s happening with you?

Why have you all gone up to the rooftops?

2 The whole city is in an uproar.

What’s happened to the once happy, bustling city?

The bodies of the slain litter your streets.

They were not slain by the sword on the battlefield
but executed.

3 All your leaders have fled far away,

and those who were found were taken captive—
before they even shot a single arrow.

4 That is why I said,

“Leave me alone to weep my bitter tears.

Don’t even try to comfort me

concerning my beloved people being destroyed.”

5 The Lord Yahweh, Commander of Angel Armies,

has a day in store—a day of tumult, trampling,
and terror in the “Valley of Vision.”

It is a day when they breach the walls

and the people cry out to the mountain of holiness.

6 The soldiers of Elam attacked with chariots and cavalry,
armed with bows and arrows.

The troops of Kir advanced with shields ready.

7 Your lush valleys were full of chariots,
and the horsemen took their stand at your gates.

8 He removed his protection from Judah.

In that day, you looked for additional weapons
from the storehouse of the Forest of Lebanon.

9 You discovered the many breaches in the City of David,
and you collected water in the lower pool.

10 You inspected the houses in Jerusalem
and tore some down to fortify the wall.

11 You built a reservoir between the two walls in the city
to conserve water flowing down from the old pool,
but you gave no thought to the one who made it.
You did not trust in the one who formed it long ago!

12 In that day, the Lord Yahweh, Commander of Angel Armies,
called you to repent with weeping and mourning
and to show your remorse by shaving your heads
and wearing sackcloth.

13 But instead, you celebrated with joy and festivity,

slaughtering the sheep and the fatted ox, saying,

“We will feast on meat and drink much wine.

Eat and drink, for tomorrow we die.”

14 Revealed in my ears are the words of the Lord Yahweh,

Commander of Angel Armies:

“Until your dying day, certainly I will not forgive this sin.”

Denunciation of Self-serving Officials

15 This is what the Lord Yahweh, the Commander of Angel Armies, has to say:

“Go to Shebna, the treasurer of the palace, and say to him, 16 ‘What right do you have to be here, and who gave you permission? And why do you chisel out a tomb for yourself here, carving out your royal burial place, a dwelling place in the rock? 17 Watch out, O strong man, for the Lord is about to seize you and hurl you down. 18 He will sling you around and around and throw you like a ball into a distant, barren land. There you will die, and all your splendid chariots will lie there in the dust. You are a disgrace to your master’s house! 19 I will kick you out of office and pull you down from your high position!’

20 “On that day, I will appoint my servant Eliakim, son of Hilkiah, to take your place. 21 I will honor him by clothing him with your robe and binding your priestly sash upon him. I will transfer your authority into his hands, and he will be a father to those living in Jerusalem and to the people of Judah. 22 I will place upon his shoulders the key to the treasures of David’s palace. He will open doors that no one can shut, and he will shut doors that no one can open. 23 I will strike a blow to him as a nail in a secure place, and he will be a glorious throne of honor for his father’s house. 24 All the glory of his father’s house they will fasten to him, including offspring and branches that will trust in him. Every vessel, jar, and bowl, both small and great, will be fastened to him.

25 “And in that day,” declares the Lord Yahweh, Commander of Angel Armies, “the nail fastened in a secure place will give way and be cut off and fall. And all the load hanging on it will fall off.” The Lord Yahweh has spoken.

A Prophecy concerning Tyre and Sidon

23 A prophecy for Tyre and Sidon:

Wail, you cargo ships of Tarshish!

For Tyre, your port city, has fallen without a house or a harbor!

Word has come to them from the land of Cyprus.

2 Be silent, you inhabitants of the coast

and you merchants of Sidon, once thronged by seafarers.

3 On the great waters your revenue

was the grain from the Nile basin.

The harvest of the Nile was your revenue.

You were merchants who traded with the nations.

4 Sidon, be ashamed,

for the sea, the stronghold of the sea, declares,

“I have never gone into labor to give birth to children,

nor have I raised up sons or daughters.”

5 When the Egyptians hear it, they will be stunned

over the destruction of Tyre.

6 Cross over to Tarshish.

Wail, you inhabitants of the coast.

7 Is this your once boisterous city, founded so long ago?

Is this the city that once sent settlers over the sea?

8 Who has planned this for imperial Tyre, who once wore her crown?

Your merchants were nobles,
and your traders were honored by the world.

9 Yahweh, the Commander of Angel Armies, has planned it!

His plan is to eliminate the pride of your presumed splendor
and to humiliate the honored of the world.

10 Daughter Tarshish, cross over your land

as one crosses the Nile,
for there is no more harbor marketplace.

11 Yahweh has stretched out his hand over the sea of humanity

and has shaken the kingdoms of this world.

He has given his command to destroy Phoenicia's fortresses.

12 He said, "Fair Sidon, the oppressed one,

your celebrating is over.

Rise and cross over to Cyprus;

even there you will find no rest."

13 Behold the land of the Babylonians.

They are a people who have lost their identity.

The Assyrians have made it a home for wild animals.

They erected siege towers against it,

demolished her palaces,

and made it a heap of ruins.

14 Wail, you merchant ships of Tarshish,

for your fortress is destroyed.

15 In that day, Tyre will remain forgotten for seventy years, equal to the life span of a king. After seventy years, it will happen to Tyre as in the song about the prostitute:

16 Take a harp and go about the city,

you prostitute long forgotten.

Make your sweet melody and sing many songs

so that you will be remembered again.

17 At the end of seventy years, the Lord Yahweh will restore Tyre, but she will return to her trade. She will prostitute herself again with every kingdom of the world. 18 But her merchandise and earnings will be set apart as holy to the Lord Yahweh. They will neither be stored nor hoarded, but they will supply abundant food and splendid garments for those who live in the presence of the Lord Yahweh!

New King James Version: Isaiah 22 & 23

Proclamation Against Jerusalem

22 The burden against the *Valley of Vision*.

- Although Isaiah frequently refers to Jerusalem as a mountain (Mount Zion), he now sees it as a valley, from which nothing can be seen. See Jer. [7:31-34](#); [21:13](#). Jerusalem is both on a hill and surrounded by hills. The valley of vision is where Yahweh imparts revelation. - TPT footnotes

What ails you now, that you have all gone up to the housetops,

² You who are full of noise,

A tumultuous city, a joyous city?

Your slain *men are* not slain with the sword,

Nor dead in battle.

³ All your rulers have fled together;

They are captured by the archers.

All who are found in you are bound together;

They have fled from afar.

- "...People had been rejoicing despite the coming invasion of the Assyrians and the were now going to the rooftops to view the scene, as the roofs were flat and overlooked the Kidron Valley on the east and south sides of the city walls. Rulers had fled and were slain by the Assyrians, but those who remained in the city were delivered when God destroyed the Assyrian army. - *The Perry Stone Hebraic Prophetic Study Bible* footnotes, p. 1061

4 Therefore I said, "Look away from me,
I will weep bitterly;
Do not labor to comfort me
Because of the *plundering of the daughter of my people.*"

- Or "the young women (daughter) of my people," a metaphor to show how Isaiah loved the people of Jerusalem. - TPT footnotes

5 For *it is* a day of trouble and treading down and perplexity
By the Lord GOD of hosts
In the Valley of Vision—
Breaking down the walls
And of crying to the mountain.

6 Elam bore the quiver
With chariots of men *and* horsemen,
And Kir uncovered the shield.

7 It shall come to pass *that* your choicest valleys
Shall be full of chariots,
And the horsemen shall set themselves in array at the gate.

8 He removed the protection of Judah.
You looked in that day to the armor of the House of the Forest;

9 You also saw the damage to the city of David,
That it was great;
And you gathered together the waters of the lower pool.

10 You numbered the houses of Jerusalem,
And the houses you broke down
To fortify the wall.

11 You also made a **reservoir** between the two walls
For the water of the old pool.

- Or "mikveh," a pool for an immersion ritual offering repentance and consecration. *Mikveh* can also be translated "ditch," perhaps suggesting Hezekiah's tunnel. - TPT footnotes

**But you did not look to its Maker,
Nor did you have respect for Him who fashioned it long ago.**

12 And in that day the Lord GOD of hosts
Called for weeping and for mourning,
For baldness and for girding with sackcloth.

13 But instead, joy and gladness,
Slaying oxen and killing sheep,
Eating meat and drinking wine:

“Let us eat and drink, for tomorrow we die!” see 1 Cor 15:32,

- God called for humility and repentance among the people. Instead, they wanted to have a big party because they would eventually be killed anyway. God told Isaiah these people would eventually be slain to purge the iniquity from the nation. - *The Perry Stone Hebraic Prophetic Study Bible* footnotes, p. 1061

14 Then it was revealed in my hearing by the LORD of hosts,
“Surely for this iniquity there will be no atonement for you,
Even to your death,” says the Lord GOD of hosts.

The Judgment on Shebna

15 Thus says the Lord GOD of hosts:

“Go, proceed to this steward,
To **Shebna**, who is over the house, and say:

- The meaning of the Hebrew word *sōkēn* (a hapax legomenon) is uncertain, although most scholars view it as a word for a high government official in Hezekiah’s court, like a comptroller or perhaps a treasurer. In 2 Kings [18:18](#) Shebna is mentioned as the king’s scribe or secretary. The name Shebna means “one who rests himself” or “one who is captive.” - TPT footnotes

16 ‘What have you here, and whom have you here,
That you have hewn a sepulcher here,
As he who hews himself a sepulcher on high,
Who carves a tomb for himself in a rock?

17 Indeed, the LORD will throw you away violently,
O mighty man,

And will surely seize you.

18 He will surely turn violently and **toss you like a ball**

Into a large country;

There you shall die, and there your glorious chariots

Shall be the shame of your master’s house.

19 So I will drive you out of your office,

And from your position he will pull you down.

- Shebna was handling the finances of the city as he was preparing an elaborate tomb in Jerusalem for his burial. The tombs of the wealthy were inside large cave-like rooms cut into limestone and were elaborately decorated. Isaiah warned the man that he would not be buried in the tomb he had prepared for himself; instead he would be taken into captivity and die on a foreign land. - *The Perry Stone Hebraic Prophetic Study Bible* footnotes, p. 1061

20 'Then it shall be in that day,
That I will call My servant Eliakim the son of Hilkiah;

21 I will clothe him with your robe
And strengthen him with your belt;
I will commit your responsibility into his hand.
He shall be a father to the inhabitants of Jerusalem
And to the house of Judah.

22 The key of the house of David
I will lay on his shoulder;
So he shall open, and no one shall shut;
And he shall shut, and no one shall open.

23 I will fasten him *as* a peg in a secure place,
And he will become a glorious throne to his father's house.

- *Eliakim* means "raised up by God," and he becomes a picture of the Lord Jesus, who was raised up by the power of God to rule over God's house. It is possible that Eliakim was the high priest. The Hebrew text uses priestly terms for his clothing and sash. See Rev. [1:13](#). - TPT footnotes
- Eliakim (a picture of Jesus) is to have unlimited control. The doors he opens (looses) are doors of revelation, treasures, favor, and opportunity. When he closes (binds) those doors, no amount of human striving can open them. - TPT footnotes
- Isaiah 22:22 is quoted in the book of Revelation when Christ addresses the church of Philadelphia (see Rev 3:7) The physical house of David was the royal house constructed on Mount Zion during the time of David. The key to the house of David indicated both spiritual and civil authority. Large keys were often secured on a nail or wooden peg on a wall at a secure location. The lay a key on the shoulder refers to the custom in which a person of authority secured to keys on his shoulder, which indicated trust and authority a king or leader had given him. The name Eliakim means "God established", and is a picture of the Messiah. He wears a special robe and girdle (loin belt); the government would be on his shoulder; he would be a father to the people of Jerusalem. Eliakim is given the key to the house of David. In Revelation 1, Christ is clothed with a special garment and golden loin belt (see Rev 1:13). Christ is the Prince of Peace and King of Kings; the government will be on His shoulder (see Isa 9:6-7) and He has the key of David to open or close doors. (see Rev 3:8) - *The Perry Stone Hebraic Prophetic Study Bible* footnotes, p. 1062

24 'They will hang on him all the glory of his father's house, the offspring and the posterity, all vessels of small quantity, from the cups to all the pitchers. 25 In that day,' says the LORD of hosts, 'the peg that is fastened in the secure place will be removed and be cut down and fall, and the burden that *was* on it will be cut off; for the LORD has spoken.'

- That is, the Lord has decreed that even Eliakim's authority and prominence will one day be cut off. Human authority is always temporary. - TPT footnotes

Proclamation Against Tyre

23 The burden against Tyre.

- Tyre was a prosperous city from the time Hiram assisted Solomon in the building of the Temple. Tyre controlled Cypress and controlled the island's copper mines. Tyre sailed numerous ships for commerce to Tarshish (or Tartessos in Spain)... - *The Perry Stone Hebraic Prophetic Study Bible* footnotes, p. 1062

Wail, you ships of Tarshish!

- Tarshish refers most likely to the city of Tartessus, Spain, on the Guadalquivir River.

Archaeological evidence suggests it may have been near present-day Sevilla. - TPT footnotes

For it is laid waste,

So that there is no house, no harbor;

From the land of Cyprus it is revealed to them.

2 Be still, you inhabitants of the coastland,

You merchants of Sidon,

Whom those who cross the sea have filled.

3 And on great waters the grain of Shihor,

The harvest of the River, is her revenue;

And she is a marketplace for the nations.

4 Be ashamed, O Sidon;

For the sea has spoken,

The strength of the sea, saying,

"I do not labor, nor bring forth children;

Neither do I rear young men,

Nor bring up virgins."

- In this cryptic verse, it appears that Tyre is given the name "sea, the stronghold of the sea." With poetic impact, the sea is personified and speaks of being childless. There are churches today that are "childless" (without evangelism outreach) and don't "raise up sons and daughters" (training and equipping them for ministry). - TPT footnotes

5 When the report *reaches* Egypt,

They also will be in agony at the report of Tyre.

6 Cross over to Tarshish;

Wail, you inhabitants of the coastland!

7 *Is this your joyous city,*

Whose antiquity *is* from ancient days,

Whose feet carried her far off to dwell?

8 Who has taken this counsel against Tyre, the crowning *city,*

Whose merchants *are* princes,

Whose traders *are* the honorable of the earth?

9 The LORD of hosts has purposed it,
To bring to dishonor the pride of all glory,
To bring into contempt all the honorable of the earth.

10 Overflow through your land like the River,
O daughter of Tarshish;
There is no more strength.

11 He stretched out His hand over the sea,
He shook the kingdoms;
The LORD has given a commandment against Canaan
To destroy its strongholds.

12 And He said, "You will rejoice no more,
O you oppressed virgin daughter of Sidon.

***Arise, cross over to Cyprus;
There also you will have no rest.***"

- When the inhabitants of Tyre heard Nebuchadnezzar was coming, they gathered their wealth and left in ships. When Nebuchadnezzar arrived and saw no wealth, he demolished the city after a thirteen-year siege. - *The Perry Stone Hebraic Prophetic Study Bible footnotes, p. 1063*

13 Behold, the ***land of the Chaldeans***,
This people *which* was not;
Assyria founded it for wild beasts of the desert.
They set up its towers,
They raised up its palaces,
And brought it to ruin.

- The Babylonians were first called the Chaldeans as this was an early name of nomadic tribes living in the area of Chaldea (originally the mountains of Armenia northeast of Assyria) It is believed it is where they eventually settled. Over time the Chaldeans grew strong and large in number. They became greater and stronger than their Assyrian counterparts and formed an empire in the area of Chaldea. The names Babylonian and Chaldeans are used interchangeably in the Scripture, referring to the same people. - *The Perry Stone Hebraic Prophetic Study Bible footnotes, p. 1063*

14 Wail, you ships of Tarshish!
For your strength is laid waste.

15 Now it shall come to pass in that day that Tyre will be forgotten seventy years, according to the days of one king. At the end of seventy years it will happen to Tyre as *in* the song of the harlot:

16 "Take a harp, go about the city,
You forgotten harlot;
Make sweet melody, sing many songs,
That you may be remembered."

17 And it shall be, at the end of seventy years, that the LORD will deal with Tyre. She will return to her hire, and commit fornication with all the kingdoms of the world on the face of the earth.

- Just as the Jews would be in Babylon for seventy years and then return to Israel. Tyre would sit in ruins for seventy years and then be rebuilt. Tyre was rebuilt on the island just off the coast of Lebanon and became a strong and prosperous city, until about 225 years later, when Alexander the Great, the general of Greece and leader of the Grecian Empire in Daniel's prophecy (see Dan 8) took the city under siege. - *The Perry Stone Hebraic Prophetic Study Bible* footnotes, p. 1063

18 Her gain and her pay will be set apart for the LORD; it will not be treasured nor laid up, for her gain will be for those who dwell before the LORD, to eat sufficiently, and for fine clothing.

- Or "for those on whom Yahweh's face shines." Or "for those who live before Yahweh's face." - TPT footnotes