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## Isaiah 22

This prophecy contains two main sections: verses 1 through 14, and 15 through 25. In the first, the Prophet Isaiah laments the state of Jerusalem and Judah during a siege—perhaps the Babylonian siege during the time of Zedekiah. The second half of the prophecy deals with two of King Hezekiah’s high powered servants, and has important Messianic allusions. Eliakim is given as a type of Christ.

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vv. 1–7. A number of exegetes feel that it was the siege that took place during the time of Hezekiah. Delitzsch subscribes to this view as opposed to the failed Assyrian siege: “So far as the prophecy threatened the destruction of Jerusalem by Assyria, it was never actually fulfilled; but the very opposite occurred. Asshur itself met with destruction in front of Jerusalem.” Wordsworth suggests the telescoping of multiple sieges, leaning on Jerome and Lapede, including the Roman siege, in 70 AD. Skinner says: “In a time of universal mirth and festivity [Isaiah] alone is overwhelmed with grief and refuses to be comforted. In the rejoicings of the populace he reads the evidence of their hopeless impenitence and insensibility... The circumstances recall our Lord’s lamentation over Jerusalem on the day of His triumphal entry (Luke 19:41 ff.)” Instead of being moved to repentance, the inhabitants of Jerusalem seem to take the impending troubles as a reason to indulge in earthly pleasures. The people had put their trust in their walls and defenses, rather than in the Lord.

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**1 ¶ THE burden of the valley of vision.  
What aileth thee now, that thou art wholly  
gone up to the housetops?**

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*THE burden of the valley of vision.* The LXX (Ⓞ) has, “The word of the valley of Sion.” The Targum (Ⓢ) has, “The burden of the prophecy concerning the city that dwelleth in the valley, of which the prophets prophesied.” Ibn Ezra explains this is “Jerusalem, the center of all prophecies.” Lowth explains that Jerusalem “was the seat of divine revelation, the place where chiefly prophetic vision was given, and where God manifested himself visibly in the holy place.” Wade writes, “The designation of it as the *valley of vision* perhaps comes from the traditional association of a site in it with a vision of God: cf. the local name Jehovah-jireh (יהוה יִרְאֶה) or *Jehovah jeraeh* (Genesis 22:14 and margin ||) and 2 Chronicles 3:1 (mount Moriah where the Lord appeared unto David).” These locations are believed to be one and the same, the very place

where the Temple in Jerusalem would be built. יהוה יִרְאֶה has been variously translated as *holy fear* or *reverence* (Gesenius), *to see* (KJV), or *to provide* (NAS). Gesenius translates a similar word יהוה יִרְאֶה, “whom *Jehovah looks on.*” Regarding the expression *valley of vision*, יַבְיַע הַבְּרִיאָה, a number of exegetes question the use of the word *valley*, יַבְיַע, as a description of Jerusalem. Luther feels the word *valley* is an antiphrasis, or an expression meaning the very opposite. From an exalted hill, it would now be brought low to a valley. Cheyne, Henderson and Barnes, however, point to others instances in Holy Writ where Jerusalem is likewise called a valley (Psalm 21:13; 125:2; and Jeremiah 21:13). Barnes writes: “Phocas says, ‘The holy city is placed in the midst of various valleys and hills, and this is wonderful (Θαυμαστόν) in it, that at the same time the city seems to be elevated and depressed, for it is elevated in respect to the region of Judea, and depressed in respect to the hills around it.’ —(Reland’s *Palestine*, iii. 802, in Ugolini’s *Thesaurus*, vi.)” Wordsworth suggests, “Jerusalem is also here described as a valley, because she is to be laid low by afflictions consequent on her sins ... and so this prophecy is contrasted with those other predictions where she is displayed as glorified in Christ, by whom the mountain of the Lord’s house will be established on the top of the mountains.” ¶ *What aileth thee now, that thou art wholly gone up to the housetops?* The LXX (Ⓞ) adds after housetops, “which help you not.” The Syriac (Ⓢ) has, “What do you see here, that &c.” Lowth has an interesting explanation: “The houses in the East were in ancient times, as they are still generally, built in one and the same uniform manner. The roof or top of the house is always flat, covered with broad stones, or a strong plaster of terrace, and guarded on every side with a low parapet wall (see Deuteronomy 22:8). The terrace is frequented as much as any part of the house. On this, as the season favours, they walk, they eat, they sleep, they transact business (1 Samuel 9:25, see also the LXX in that place), they perform their devotions (Acts 10: 9). The house is built with a court within, into which chiefly the windows open; those that open to the street are so obstructed with lattice-work, that no one either

without or within can see through them. Whenever therefore any thing is to be seen or heard in the streets, any public spectacle, any alarm of a public nature, every one immediately goes up to the house top to satisfy his curiosity. In the same manner, when any one had occasion to make anything public, the readiest and most effectual way of doing it was to proclaim it from the house-tops to the people in the streets: ‘What ye hear in the ear, that publish ye on the house-top,’ saith our Saviour, Matthew 10:27. The people s running all to the tops of their houses gives a lively image of a sudden general alarm.” By *wholly gone up*, as Young explains, the idea is that all of the people are moved to the housetops in masse. Why did they do so? Ibn Ezra suggests that is was to get a better view of the besieged city. Cheyne feels that the clue is given in ISAIAH 22:13, as the flat housetops are “places of concourse at festivals (Judges 16:27; Nehemiah 8:16).” Although the situation is far from clear, I lean toward Delitzsch, who writes: “From the flat house-tops they all look out together at the approaching army of the foe, longing for battle, and sure of victory.” I have seen the bravado of men before war.<sup>1</sup> I have never understood it. It is ugly. And often it turns into embarrassment.<sup>2</sup> Yet another possibility is that the people momentarily rejoiced when they thought the Egyptian armies, at the time of Zedekiah, had come to their rescue. Wordsworth gives us this tender sentiment, that the people went to the housetops “instead of going, as Hezekiah did, to the Temple to pray, when Jerusalem was in danger.” The Talmud tradition rather has this verse as an allusion to the fact that the priests were unfaithful to the keys they had been entrusted to.<sup>3</sup>

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**2 Thou that art full of stirs, a tumultuous city, a joyous city: thy slain [men are] not slain with the sword, nor dead in battle.**

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<sup>1</sup> Henderson, regarding ISAIAH 22:13 says, “Nothing more strikingly evinces the strength of human depravity than trifling and reckless bravery when men are on the brink of destruction.”

<sup>2</sup> I love the reproaching words King Ahab of Israel—despite his own wickedness—spoke against prideful King Benhadad of Syria: “Tell him, Let not him that girdeth on his harness boast himself as he that putteth it off” (1 Kings 20:11b).

<sup>3</sup> “Our Rabbis have taught: When the First Temple was about to be destroyed bands upon bands of young priests with the keys of the Temple in their hands assembled and mounted the roof of the Temple and exclaimed, ‘Master of the Universe, as we did not have the merit to be faithful treasurers these keys are handed back into Thy keeping’. They then threw the keys up towards heaven. And there emerged the figure of a hand and received the keys from them. Whereupon they jumped and fell into the fire. It is in allusion to them that the prophet Isaiah laments: The burden concerning the Valley of Vision. What aileth thee now, that thou art wholly gone up to the house tops &c” (Seder Mo’ed, Ta’anith 29a, Talmud, Soncino).

*Thou that art full of stirs, a tumultuous city, a joyous city:* The LXX (Ⓞ) has, “The city is filled with shouting men.” The Syriac (Ⓢ) has, “The city is full of tumult, the mighty city is full of noise.” As noted in Strong, TWOT, and by Delitzsch, the word **עֲלִיָּזָה**, often translated as *rejoice*, is sometimes used to describe **unrighteous elation** (compare also with Psalm 94:3; Jeremiah 50:11; Zephaniah 2:15). Young, along the same lines, says, “Zephaniah, in describing Nineveh, uses the same term [הָעֲלִיָּזָה]; and his usage is enlightening. ‘This is the rejoicing city that dwelt carelessly, that said in her heart, I am, and there is none beside me.’” ¶ *Thy slain [men are] not slain with the sword, nor dead in battle.* In ISAIAH 22: 3, we see that they either tried to escape or went into captivity. Skinner, Barnes and others explain that rather than the honorable death in battle, the mighty face death by being taken as prisoners. Kimhi suggests that they have died through famine as a result of the siege (Rosenberg). Such a famine was predicted in *Rain in Due Season* (Leviticus 26:26–29, 33; Deuteronomy 28:48–50, 52–57).

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**3 All thy rulers are fled together, they are bound by the archers: ✓ all that are found in thee are bound together, [which] have fled from far.**

✓ of the bow

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*All thy rulers are fled together, they are bound by the archers:* The Targum (Ⓣ) has “All thy rulers have been led forth; from before the bent bow, they are gone into captivity together.” The Targum (Ⓣ) translations by both Stenning and Chilton have *exile* for captivity. The Dead Sea Scrolls (Ⓣ) has these rulers captured without the archers having to use their bows. Henderson correctly explains that the expression “**they are bound**” (אֶסְרָה),<sup>4</sup> can also be used “to denote one who is in a state of captivity.” ¶ *All that are found in thee are bound together, [which] have fled from far.* The Targum (Ⓣ), “All that were found in thee have been slain, together they have fled afar.” Stenning and Chilton’s Ⓣ translations both imply that despite the fact these individuals had fled far away, they were nevertheless captured and slain. The Syriac (Ⓢ) has, “all that were found in you are bound together; they have fled to far off places.” How can they flee if they are dead (Ⓣ) or bound as in the Ⓢ and Douay (after the Vulgate, Ⓟ)? The LXX (Ⓞ) has “the mighty *men* in thee have fled far away,” and contrast these to princes and captives who suffered other fates. My mind is

<sup>4</sup> Based on the root אֶסְרָה, see also Gesenius, BDB, HAL.

immediately transported to the time of King Zedekiah, when Jerusalem suffered one of the most devastating sieges of its history under the forces of King Nebuchadnezzar of Babylon. Judah's king and mighty ones had fled only to be brought back and severely punished. Zedekiah and many men of war who surrounded him fled from Jerusalem into the plains where they were captured and either killed or taken into exile. Zedekiah was captured in the plains of Jericho and brought before Nebuchadnezzar. He was subjected to the unspeakable pain of having to witness the brutal murder of his children. Zedekiah was then deprived of his eyes and carried away into the Babylonian exile with his feet bound in brass chains. The defeated king remained in prison until he died (2 Kings 25<sup>5</sup>; Jeremiah 52:11). Had he hearkened to Jeremiah, his fate would have been quite different. Rashi also believes this to be of Zedekiah (Rosenberg, Slotki-Rosenberg). Young has: "The verb<sup>6</sup> that Isaiah here applies to the princes was later used of the 'binding' of King Zedekiah (2 Kings 25:7)."

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4 Therefore said I, Look away from me; I will weep bitterly, labour not to comfort me, because of the spoiling of the daughter of my people.

✓ be bitter in weeping

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*Therefore said I, Look away from me; I will weep bitterly.* Ibn Ezra suggests that person referred to here by the expression, "said I" (אָמַרְתִּי) is Isaiah. Rashi rather thinks it of the Lord. The one does not rule out the other. ¶ *Labour not to comfort me, because of the spoiling of the daughter of my people.* The LXX (6) has the prophet lamenting "for the breach of the daughter of my people." The English word *breach* is an interesting one, such as "failure to keep faith; breaking of a

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<sup>5</sup> Note that specific mention is also made of the two walls in this scripture, as is in ISAIAH 22:11. "And it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it; and they built forts against it round about. And the city was besieged unto the eleventh year of king Zedekiah. And on the ninth day of the fourth month the famine prevailed in the city, and there was no bread for the people of the land. And the city was broken up, and all the men of war fled by night by the way of the gate between two walls, which is by the king's garden: (now the Chaldees were against the city round about:) and the king went the way toward the plain. And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho: and all his army were scattered from him. So they took the king, and brought him up to the king of Babylon to Riblah; and they gave judgment upon him. And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon" (2 Kings 25:1-7, *emphasis added*).

<sup>6</sup> אָסַרְתִּי / אָסַרְתִּי

promise" (Webster's New World Dictionary). A *breach* may also refer to a break in the wall of defense, through which the enemy can come in. In looking at the Greek text (6) directly, it is clear that the meaning of σύντριμμα<sup>7</sup> is rather to be in ruins or destroyed, "or being broken" (an alternate definition, Webster's New World Dictionary). The NETS LXX (6) translation uses *ruin* (but I could certainly imagine the Prophet weeping bitterly because the daughter of Zion had abandoned the faith). Calvin is reminded by Jeremiah's lamentation: "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" (Jeremiah 9:1). "שָׁעוּ מִנִּי". Leave me alone. So says the Holy One, blessed be He, to the ministering angels" (Rashi in Rosenberg). The expression שָׁעוּ מִנִּי, literally means *look away from me*, as in the KJV.

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5 For [it is] a day of trouble, and of treading down, and of perplexity by the Lord GOD of hosts in the valley of vision, breaking down the walls, and of crying to the mountains.

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*For [it is] a day of trouble, and of treading down, and of perplexity by the Lord GOD of hosts in the valley of vision.* The LXX (6) has, "they wander in the valley of Sion." The Douay, after the 5, has "day of slaughter and treading down." As Henderson points out, the words that follow "For [it is a] day" כִּי יוֹם, that is "of trouble, and of treading down, and of perplexity"

מְהוֹמָה וּמְבוֹסָה וּמְבוֹכָה, "form at once a paronomasia and a climax." Each of these respectively ends with the sounds *uma, usa, uja* (Spanish sounding j, or German sounding ch, *ucha*). Barnes says, "When our enemies trample on everything sacred and dear to us ... (see Psalm 44:6; Luke 21:24)." Indeed, the temple would be desecrated completely, and much of the people trampled and removed to Babylon. ¶ *Breaking down the walls, and of crying to the mountains.* The Targum (7), "[They] search the houses, they encompass the towers which are on the tops of the mountains." Ibn Ezra offers two alternatives: (1) that people cry but there is no one to save; and (2) that the cry will be loud enough to reach the mountains. The LXX (6) has, "they wander from the least to the greatest on the mountains." Alexander thinks, "The meaning is not that the people are heard crying on the way to the mountain, but rather that their cries are reverberated from it. The whole verse

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<sup>7</sup> σύντριμμα, according to the various Lexicons, seems to mean destruction, ruin, fracture (BDAG, DBL, Liddell-Scott, Newman).

is a vivid poetical description of the confusion of a siege.” Jenour, instead, suggests that as “the enemy hourly expected to storm the city, there would be a general cry among the inhabitants; ‘*Let us flee to the mountains.*’” Kimhi has: “Here the prophet predicts the destruction of the wall of Jerusalem by the armies of Nebuchadnezzar” (in Rosenberg, who also gives 2 Kings 25:4 as a suggested reference). Nägelsbach says, “It seems to me to suit the context better, if we (with Ewald, Drechsler) under **הר** understand not the neighboring mountain sides, but *the mountain* on which the Lord dwells, whence He, according to Joel 3:16 sq., roars and utters His judgment, and to which the prayers of the suppliants are directed (Psalm 2:6; 3:5; 99:9; 121:1; ISAIAH 2:3; 8:18; 10:12, 32; 11:9, etc.)” Wordsworth has an interesting thought here: “This phrase is taken up by our Blessed Lord in the Gospel, where He exhorts His disciples to flee betimes from Jerusalem (Matthew 24:16; Luke 21:21); but they who despised His warnings cry in vain to the mountains to cover them (Luke 23:30); and in the Apocalypse the phrase is extended to describe the awful circumstances of the Last Day (Revelation 6:16).”

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## 6 And Elam bare the quiver with chariots of men [and] horsemen, and Kir uncovered ✓ the shield.

✓ made naked

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*And Elam bare the quiver with chariots of men [and] horsemen.* The Targum (Ⓢ) has “a couple of horsemen.” Ibn Ezra explains that even Elam and Kir would take advantage of the coming weakness that Jerusalem would suffer to attack her. *Smith’s Bible Dictionary* has, for Elam, “The Elam of Scripture appears to be the province lying south of Assyria and east of Persia.” Alexander writes, “Elam was a province of Persia, often put for the whole country.” Whitehouse has, “Elam, we know, was celebrated for its bowmen in the days of Jeremiah (49:35) ... In *Assyrian* chariots there were as a rule *two* occupants, the driver, and, on his right, the Bowman. We find, however, in nearly every instance that the quiver was not carried on the back of the archer, but the arrows (accompanied often by a battle-axe) were conveyed in a receptacle on the outer edge of the chariot, which stood conveniently on the right side of the archer (see article ‘Chariot’ in *Encyclopedia Bibl.*). Occasionally, however, we have a single-horse chariot carrying two archers with *quiver on the back* (British Museum, Nimrud gallery, No. 45) ... [and] ‘from the close of the eight century onwards the archers became dissociated from the chariots’ (*Encyclopedia Bibl.*, *ibid.*, col. 729).” Regarding Elam and Kir, Wordsworth writes: “The southern and northern constituent forces of

the Chaldean army against Jerusalem are represented by the southern Elam (Susiana) ... and by the northern Kir, the river Cyrus which rises to the north of Armenia, and flows into the Caspian. Cp. 2 Kings 16:9; Jeremiah 1:15; Amos 1:5; 9:7. Nebuchadnezzar planted colonies of captives in Armenia (see Euseb. Praep. Evang. 9:41. Euseb. Chron. Can. 1:10). Sargon had penetrated into Armenia and subdued it (Inscr. Assy. p. 26). We need not be surprised that Nebuchadnezzar should have allies from it. Indeed, it is distinctly said by Jeremiah 25:9–11, that Nebuchadnezzar would be brought by God with all the families of the north, against Jerusalem. Cp. Jeremiah 1:15. Elam is here represented as subject to Babylon: afterwards it was used by God as an instrument against it (see ISAIAH 21:2).” ¶ *And Kir uncovered the shield.* The Targum (Ⓢ) has “And on the wall they hang the shields.” Ibn Ezra explains that Kir was quite far from Jerusalem but would be among those to attack her. The LXX (Ⓜ) says nothing about Kir, but rather has, “and *there was* a gathering for battle.” Gill explains, that Kir “was a city in Media, and signifies the Medes, who were in subjection to the Assyrians.” Alexander says, “[Kir] may here be put for Media, as Elam is for Persia.” ¶ Slotki (leaning on Rashi and Ibn Ezra) explains that “shields were kept in leather coverings when not in use.” Thus Cowles writes: “‘Uncovering the shield,’ is taking it out from its case or covering, to have it in readiness for use.”

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## 7 And it shall come to pass, [that] thy choicest valleys ✓ shall be full of chariots, and the horsemen shall set themselves in array at ✓ ✓ the gate.

✓ the choice of thy valleys      ✓ ✓ or, toward

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*And it shall come to pass, [that] thy choicest valleys shall be full of chariots.* Ibn Ezra suggests that the attack whose description begins in this verse came from Nebuchadnezzar and once again, the valleys point to Jerusalem. Cheyne explains that Jerusalem was surrounded by such choice valleys as Kidron, Gihon, Rephaim, and Hinnom. The common Book of Mormon expression, **וְהָיָה**, *and it came to pass*, here stands for a future event (see Delitzsch). ¶ *And the horsemen shall set themselves in array at the gate.* The Targum (Ⓢ) ends with “and the horsemen shall be set against the gates.” The LXX (Ⓜ) has, “and horsemen shall block up thy gates.” Rashi explains that “They laid siege to the gates. There is a similar expression in Kings (2 Kings 20:12) in the war with Benhadad, ‘Lay on!’ And they laid siege to the city” (Rashi in Rosenberg).

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vv. 8–14. Once again, these verses continue speaking about the Chaldean siege. In this latter siege, just as in

the former Assyrian one, the people of Jerusalem attempted to make use of the waterworks and walls originally built and fortified by Hezekiah. While Hezekiah had worked hard to do what he could to protect Jerusalem from Sennacherib, yet Hezekiah leaned on the Lord for protection. Zedekiah—in contrast—feared men more than God and would not listen to Jeremiah, with predictable disastrous results. The Lord makes it clear that this time Jerusalem would not be saved by a miracle—as what happened when Assyria invaded—but instead would be utterly destroyed along with her people.

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8 ¶ And he discovered the covering of Judah, and thou didst look in that day to the armour of the house of the forest.

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*And he discovered the covering of Judah.* The LXX (Ⓢ) has, “And they shall uncover the gates of Judah.” Whitehouse would render the expression: “Then did he withdraw the covering of Judah.” The covering (כַּסּוֹת) of Judah is an allusion to the LORD, and to the veil that separated the Holy of Holies in the Tabernacle. By her apostasy, Judah had permitted this protection to be removed, and she was left exposed to her enemies. Kimhi explains that they lost the Temple to the enemy, and thus were left without protection (in Rosenberg). Wordsworth writes: “The Chaldean army took away the covering of Judah; they exposed it to shame, as a woman is exposed to insult when her veil is taken from her.” Also, scripture often uses immodesty to depict apostasy and the subsequent embarrassment: “Lest I strip her naked, and set her as in the day that she was born” (Hosea 2:3a). The word *discovered* or *uncovered*, from נִגְלָה, is rendered in Ezekiel 16:37, “and will *discover thy nakedness*” (וְנִגְלִיתִי עֲרֹנְתְךָ). Gesenius explains: “Judah shall be exposed to shame; an image taken from a virgin, whose veil has been taken away by outrageous and violent men.” The Syriac (Ⓢ) has, “And the defenses of Judah shall be laid bare.” The Vulgate (Ⓥ), *Et revelabitur operimentum Judæ*, “And revealed the covering of Judah.” Or, as the Douay, “And the covering of Judah shall be discovered.” Indeed, her pride and strength was brought down. ¶ *And thou didst look in that day to the armour of the house of the forest.* The Targum (Ⓣ) reads: “And he shall look at that time upon the arms of the house of the treasury of the sanctuary.” The Syriac (Ⓢ) renders it, “And you shall see on that day the armour of the house of the forest.” The *house of the forest* is a reference to one of Solomon’s construction projects: “the house of the forest of Lebanon” (1 Kings 7:2 ff.; 1 Kings 10:17 ff.). It was so named because it was constructed out of cedars (1 Kings 7:3). Gill suggests that the building

may have been situated in the midst of a grove of trees. My grandmother’s farmstead in San Javier, Chile, was so surrounded, and people would call the complex, *el bosque*, “the forest.” In 1 Kings 10:17 we also see that it was used, among other things, to store weaponry. Delitzsch explains that the edifice “is called in the Arabic the ‘house of his arms.’”

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9 Ye have seen also the breaches of the city of David, that they are many: and ye gathered together the waters of the lower pool.

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*Ye have seen also the breaches of the city of David, that they are many:* Both Chilton and Stenning’s Targum (Ⓣ) translations speak of the breach as being great. The Syriac (Ⓢ) reads as the KJV, “that they are many.” The LXX (Ⓢ) has a different exposition, “And they shall uncover the secret places of the houses of the citadel of David: and they saw that they were many.” Regarding *the city of David*, Calvin explains that this was a more fortified section including the spot where the Temple was located: “Isaiah means that the Jews had nearly despaired as to the safety of the whole city, when they withdrew to the inmost and best fortified part of it.” Alexander suggests, “The breaches meant are not those made by the enemy in the siege here described, but those caused by previous neglect and decay.” A breach, once again, is a break in a wall of defense. ¶ *And ye gathered together the waters of the lower pool.* The Targum (Ⓣ)<sup>8</sup> has, “And ye gathered my people to the waters of the lower pool.” The LXX (Ⓢ) has, “and that one *had* turned the water of the old pool into the city.” Lowth explains: “There were two pools in or near Jerusalem, supplied by springs: **the upper pool**, or the old pool, supplied by the spring called Gihon (2 Chronicles 32:3), towards the higher part of the city, near Sion or the city of David; and **the lower pool**, probably supplied by Siloam, towards the lower part. When Hezekiah was threatened with a siege by Senacherib, he stopped up all the waters of the fountains without the city, and brought them into the city by a conduit, or subterraneous passage<sup>9</sup> cut through the rock; those of the old pool, to the place where he

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<sup>8</sup> Stenning. Not “the people” as Pauli, but rather, “my people,” עַמִּי. See Stenning and Sperber for the Aramaic text of the Targum (Ⓣ). Chilton also, correctly translates Ⓣ as “my people.”

<sup>9</sup> In our trip to the Holy Land, Linda & I had the opportunity to walk into one end of Hezekiah’s Tunnel and come out at the other end after about 20 minutes. We needed head lamps to do so. I used to think the tunnel was straight, but it makes numerous turns, making its construction all the more amazing. Especially when we understand that the excavators began at opposite ends and met in the middle, and did so without modern technology to guide them. Waters still runs in the tunnel and comes up to different heights along the trail.

made a double wall, so that the pool was between the two walls. This he did in order to distress the enemy, and to supply the city during the siege.” Rawlinson explains in detail, regarding the original construction: “[Hezekiah] found on the north of the city, where the Assyrian attack was certain to be delivered, in the vicinity of the Damascus gate, a pool or reservoir (ISAIAH 7:3), fed by a conduit from some natural source, which lay open and patent to view. The superfluous [i.e., running on the surface, visibly] water ran off from it by a ‘brook’ (2 Chronicles 32:4), which passed down the Tyropoeon valley, and joined the Kedron to the south-east of Ophel. His first step was to cover over and conceal the open reservoir, and also the ‘brook’ which ran from it, at least as far as the northern city wall, to prevent their use by the Assyrians. He further made a conduit underground (2 Chronicles 32:30) within the city, along the Tyropoeon depression, to a second reservoir, or ‘pool,’ also within the city, which could be freely used by the inhabitants (see ISAIAH 22:11; and compare Ecclesiasticus 48:17<sup>10</sup>). Further, it is probable that he carried a conduit from this second pool, under the temple area, to the ‘fount of the Virgin’ on the eastern side of Ophel, and thence further conveyed the water by a tunnel through Ophel to the ‘pool of Siloam.’ (This last may be the work here alluded to.) The inscription<sup>11</sup> recently discovered at this pool is probably of Hezekiah’s time (see ‘Quarterly Statement’ of Palestinian Expedition Fund for April, 1881, p. 70.)”

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**10 And ye have numbered the houses of Jerusalem, and the houses have ye broken down to fortify the wall.**

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<sup>10</sup> Ecclesiasticus, or commonly known as Sirach: “Ezekias fortified his city, and brought in water into the midst thereof: he digged the hard rock with iron, and made wells for waters” (Sirach 48:17, Authorized Version with Apocrypha).

<sup>11</sup> The inscription reads: “Here is the mouth of the conduit and this is the history of the digging: when the pickaxes were against each other and when there were only three cubits more to cut through, the men were heard cutting from one side to the other, for there was zedah in the rock, on the right and on the left and on the day of the piercing the workmen struck each to meet the other, pickax against pickax, and there flowed the waters from the spring [of Gihon] to the pool [of Siloam] for the space of 2,100 [rather, 1,200] cubits and 100 cubits was the highest over the heads of the workmen” (*The Pittsburg Press*, Sunday, June 25, 1911, p. 4). Regarding the *cubits*: “According to W. F. Albright, 1200 cubits, ‘The Siloam Inscription,’ in James B. Pritchard (editor), *Ancient Near Eastern Texts Relating to the Old Testament* (Princeton, 1950), p. 321. Also, according to King, Philip J. and Lawrence E. Stager, *Life in Biblical Israel*, p. 220. According to Nicholas Van Cleve ], the length, 1,200 cubits translates to 1,750 feet. Not only did they meet each other, but they maintained a steady 7% slope throughout (An Ancient Architectural Feat & Biblical Verification), p. 1. For yet another interesting source and translation, see pp. 69, 141, and 282 ff. of the July 1881 *Palestine Exploration Fund Quarterly*.

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*And ye have numbered the houses of Jerusalem.* The Syriac (S) has, “And you have supplied the houses of Jerusalem with water.” ¶ *And the houses have ye broken down to fortify the wall.* The LXX (G) has the same idea for this verse, “and that they *had* pulled down the houses of Jerusalem, to fortify the wall of the city. Cheyne has: “To withstand the shocks of the battering-rams. So 2 Chronicles 32:5, ‘and he built up all the wall that was broken, and raised thereupon towers,’ and Jeremiah 33:4, ‘the houses... which are thrown because of (i.e., to resist) the mounds and because of the engines of war.’” Barnes explains: “The houses in Jerusalem were built of stone, and therefore they would furnish appropriate materials for repairing the walls of the city.”

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**11 Ye made also a ditch between the two walls for the water of the old pool: but ye have not looked unto the maker thereof, neither had respect unto him that fashioned it long ago.**

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*Ye made also a ditch between the two walls<sup>12</sup> for the water of the old pool:* At the time of Hezekiah, water was stored under the Temple in the city of Jerusalem. Regarding this clause, Cheyne has, “**Between the walls**, i.e., between that of Ophel on the east, and that of the High Tower on the west, where the Tyropaeon valley is particularly narrow. **The old pool**, i.e. probably the ‘Pool of Siloam’ (called ‘The Pool’ *par excellence* in the Hebrew inscription in the rock-tunnel leading to Siloam.” Perhaps the expression *old pool* is in reference to the work carried out by Hezekiah to bring the water into the city. ¶ *But ye have not looked unto the maker thereof, neither had respect unto him that fashioned it long ago.* This is a stinging accusation. The people had done much to defend themselves, but had not leaned on the Lord. They forgot that it was the Holy One of Israel who commanded Hezekiah to take this precaution and are now putting their trust in the fountain of water rather than in the Lord. Rashi does well in contrasting the faith of Hezekiah—a contemporary of Isaiah—with that of future rulers of Judah (such as Jehoiakim and Zedekiah) who would live in the time of Jeremiah (in Rosenberg). How many times did Israel fail to put her trust in the Lord and how many times do we, likewise, neglect to do the same?<sup>13</sup>

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<sup>12</sup> See verse ISAIAH 22:3.

<sup>13</sup> A couple of months after my daughter Andrea was born, I recorded one such experience in my journal: “A few days later Andrea had a choking accident and turned purple. Linda moved her around and she recovered color. Meanwhile, I ran out to the corridor and screamed for a nurse or a doctor—My baby is not breathing! Andrea was kept in intensive care for monitoring for a few more days. There was nothing

We must ever keep present to: “Fear not: for they that be with us are more than they that be with them” (2 Kings 6:16b).

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**12 And in that day did the Lord GOD of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth:**

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*And in that day did the Lord GOD of hosts call to weeping, and to mourning.* The Targum (Ⓣ)<sup>14</sup> has “the prophet of the LORD God.” Ibn Ezra has this referring to both the Lord, as well as to the Prophet. I like the LXX (Ⓛ) here, that indeed the Lord had called the people to repent. The people did not show the usual tokens of turning to God for help by mourning and the wearing of sackcloth. Although not explicitly mentioned, such tokens of repentance and of seeking heavenly favor also included fasting. For instance, “there was great mourning among the Jews, and fasting, and weeping, and wailing; and many lay in sackcloth and ashes” (Esther 4:3b); and “And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes: And I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments; We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments: Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.” (Daniel 9:3–6). Of course, the Lord desired true repentance, not outer show: “And rend your heart, and not your garments, and turn unto the LORD your God: for he is gracious and merciful, slow to anger, and of great kindness, and **repenteth**<sup>15</sup> him of the evil” (Joel 2:13). ¶ *And to baldness, and to girding with sackcloth:* Each of these are the tokens of captivity and slavery (ISAIAH 3:24), but they are also the tokens of repentance, as we have seen. Cheyne points out, however, that baldness is prohibited in the Mosaic Law (Leviticus 21:5; and Deuteronomy 14:1). If we do not humble ourselves, we become enslaved to our passions.

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wrong with her. As I drove home that night of the chocking, *feeling good about all the monitors that would keep my precious daughter safe*, I was chastised by the Spirit of the Holy Ghost: “Do not put your trust in the arm of flesh, but rather, in God. Your child will live.”

<sup>14</sup> Chilton.

<sup>15</sup> In the KJV the word **repent** [תָּנַחֵם] is only used for the Lord, and it means **tender**, **benevolent**, and **compassionate**, for He is ever ready to forgive when we turn and follow Him.

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**13 And behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: let us eat and drink; for to morrow we shall die.**

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*And behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine:* The LXX (Ⓛ) seems to give the clearest explanation. While the Lord had called for mourning, the people instead had decided to feast and get drunk: “But they engaged in joy and gladness slaying calves, and killing sheep, so as to eat flesh, and drink wine” (Ⓛ). Skinner’s comments: “Instead [of repenting] the people rush to down reflexion in riotous festivities. The immediate occasion of the revelry was not doubt a great sacrifice of thanksgiving to Jehovah for their unexpected deliverance, but this only rendered their irreligious spirit more detestable to Him.” This momentary joy is exactly what happened during the Babylonian siege, when the people of Jerusalem thought they had triumphed over the Babylonian forces thanks to the Egyptians. “Then Pharaoh’s army was come forth out of Egypt: and when the Chaldeans that besieged Jerusalem heard tidings of them, they departed from Jerusalem” (Jeremiah 37:5, also see ISAIAH 37:9–10, 17, 19; 39:1–7). ¶ *Let us eat and drink; for to morrow we shall die.* Ibn Ezra says: “The prophet foretells what people will say in the days of the siege.” Instead of repenting, the people feasted in drunken revelry with the excuse that life was short and surely there was no hereafter (see also, 1 Corinthians 15:32). Barnes has: “The same sentiments prevailed among the [ungodly]<sup>16</sup> Jews in the time of the author of the Book of Wisdom (Wisdom 2:1–9): ‘Our life is short and tedious, and in the death of a man there is no remedy: neither was there any man known to have returned from the grave. For we are born at all adventure; and we shall be hereafter as though we had never been, for the breath in our nostrils is as smoke, and a little spark in the moving of our heart. Come on, therefore, let us enjoy the good things that are present; let us fill ourselves with costly wine and ointments, and let no flower of the spring pass by us; let us crown ourselves with rose buds before they be withered; let none of us go without his part of our voluptuousness; let us leave tokens of our joyfulness in every place.’”

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**14 And it was revealed in mine ears by the LORD of hosts, Surely this iniquity shall**

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<sup>16</sup> The quote begins with “For the ungodly said, reasoning with themselves, but not aright, our life is short &c.” The reference continues past verse 9. See *King James Apocrypha*.

not be purged from you till ye die, saith the Lord GOD of hosts.

*And it was revealed in mine ears*<sup>17</sup> by the LORD of hosts. Actually, the Masoretic text (מ) might well be mistranslated here, in an attempt to remove what many would consider an offensive anthropomorphic mention of the ear of the Lord of Hosts,

וְנִגְלָה בְּאָזְנֵי יְהוָה צְבָאוֹת. Originally, in the 1500s, this verse was translated in both the Bishops<sup>18</sup> (the predecessor of the KJV) and Geneva<sup>19</sup> Bibles as: “And it was revealed [came, declared] in the ears of the Lord of hosts.” So also the LXX (Ϛ) has, “And these things are revealed in the ears of the Lord of hosts.” In the Targum (Ⲙ), where the scribes went to untold lengths to remove any possibilities of anthropomorphic interpretation, the text was changed to: “The prophet said, with mine ears I was hearing when this was decreed from before the LORD of hosts, namely, that this your iniquity shall not be forgiven you till you die the second death, said the Lord, the God, the God of hosts.” Rabbi Ibn Ezra also explains that indeed it was the ears of the Lord: “In mine ears, the ears of the Lord.” Jenour also defends (see also his critical note) the translation wherein it is the Lord who is listening: “And it was heard in the ears of Jehovah God of Hosts.”

Furthermore, we have another instance in Isaiah where exactly the same expression is used by the Lord,

וְנִגְלָה בְּאָזְנֵי יְהוָה צְבָאוֹת (in my ears the Lord of Hosts, ISAIAH 5:9). Henderson explains that נִגְלָה אֶזְנֵי literally means to uncover the ear. The Peshitta (ܫ) and the Vulgate (V) follow the Authorized Version. I prefer the earlier rendition—those of the Bishops’ and Geneva

<sup>17</sup> Randy Homrig was my friend who gave me a copy of the Book of Mormon while I attended the University of California. He had taught the gospel to someone else, who had not remained active. Randy himself had audibly heard an angel testify of the divinity of the work. So it was that Randy wanted to know if my testimony was based on hearing an audible voice. The Lord, however, imparts to each individual a testimony according to his or her need. The Spirit of the Holy Ghost had spoken into my bosom and covered my whole body from the crown of my head to my feet, and I did not need to hear an audible voice to know that The Church of Jesus Christ of Latter-day Saints was the Lord’s restored and true Church upon the earth. As someone once said, on occasion the strength of the still, small voice is neither still, nor small. The Lord has spoken to his servants in a number of ways, audibly, in dreams, through the voice of another person who delivers a message, through angels, and even face to face—as He did on occasion with Moses, Joseph Smith, Lorenzo Snow, and Isaiah.

<sup>18</sup> “And it came to the eares of the Lorde of hoastes, This iniquitie shall not be purged from you tyll ye dye, saith the Lorde God of hoastes” (Bishops’ Bible, 1568).

<sup>19</sup> “And it was declared in ye eares of the Lorde of hostes. Surely this iniquitie shall not be purged from you, til ye die, saith the Lord God of hostes” (Geneva Bible, 1587).

Bibles. The verse seems to say that the Lord of Hosts is aware, that He is well acquainted with the iniquity of the people. Nothing is hidden from the Lord. ¶ *Surely this iniquity shall not be purged from you till ye die, saith the Lord GOD of hosts.* The Masoretic text (מ) rather reads, the Lord LORD of Hosts, that is, the Lord Jehovah of Hosts (אֲדֹנָי יְהוָה צְבָאוֹת). The Targum (Ⲙ) reads LORD God of Hosts, that is, Jehovah Elohim of Hosts (יהוה אלהים צבאות). ¶ The expression אִם-יִכָּפֵר, is *surely not purged*. Alexander and Henderson see an oath formula in the expression אִם, *surely* or *surely not*. אִם can stand for the full oath formula (Gesenius<sup>20</sup>, also see ISAIAH 5:9, *if not*) *God do so to thee, and more also* (1 Samuel 3:17):

כֹּה יַעֲשֶׂה-לְךָ אֱלֹהִים וְכֹה יוֹסִיף יִכָּפֵר. The word יִכָּפֵר comes from the root כָּפַר (kipper) or כִּפָּר (kipur, as in Yom Kipurim, יוֹם כִּפּוּרִים). Whitehouse with the margin || prefers, “expiated by you.” Delitzsch, here explains that this *covering over* or *expiation* takes place “either by the justice of God, as in the present instance [i.e., ISAIAH 22:14], or by the mercy of God (ISAIAH 6:7), or by both justice and mercy combined (as in ISAIAH 27:9). In all three cases the *expiation* is demanded by the divine holiness, which requires a *covering* between itself and sin, by which sin becomes as though it were not. In this instance the *expunging* act consists in punishment. The sin of Jerusalem is expiated by the giving up of the sinners themselves to death.” This notion—of the need to cover for sins through mercy or justice—is exquisitely explained by the Savior Himself in D&C 19:4, 15–20. Thompson says, “Their catchword of a sensual materialism, ‘tomorrow we die,’ evokes the stern and final response, ‘For this sin ye shall surely die.’” Keith well says: “So deep-rooted is this defiance of the Divine judgments, that it is said, that nothing but the destruction of the nation would overcome it. This cannot, however, imply the extinction of the nation. Its perpetuity is guaranteed by the covenant of God: ‘As the new heavens and the new earth shall remain before me, so shall your seed and your name remain,’ ISAIAH 66:22.”

vv. 15–25. We are here transported back to the time of Hezekiah, probably at some time before the Assyrian siege, as Shebna and Eliakim seemed to be holding different positions at that time, than what they held when this prophecy was uttered. Shebna had not completely disgraced himself yet, but soon would do

<sup>20</sup> For more on such oath formulas, see Gesenius, אִם. Also see notes in ISAIAH 5:9.

just that. Some exegetes suggest that Isaiah’s prophecy helped Shebna repent.

15 ¶ Thus saith the Lord GOD of hosts, Go, get thee unto this treasurer, [even] unto Shebna, which [is] over the house, [and say],

*Thus saith the Lord GOD of hosts, Go, get thee unto this treasurer, [even] unto Shebna.* Once again, the

Masoretic text (מ) rather has אֲדֹנָי יְהוִה צְבָאוֹת

while the Targum (ܬ) has יְהוָה אֱלֹהִים צְבָאוֹת. The LXX (Σ) has, “Thus saith the Lord of hosts, Go into the chamber, to Somnas the treasurer.” NETS LXX (Σ) suggests it is the *priestly chamber*. The Vulgate (V) is interesting in that it suggests the tabernacle in the temple, “qui habitat in tabernaculo ad Sobnam praepositum temple.”<sup>21</sup> Many of the Rabbis would agree, as they think Shebna was the High Priest (see Rosenberg, note on v. 18). Most exegetes feel Shebna was a vizier or majordomo over the affairs of the King. It is quite likely that this Shebna is the same as the one mentioned in ISAIAH 37:2. Barnes explains that “Go, get thee,” required Isaiah to deliver the prophecy in person, possibly at the risk of his life. Rawlinson and Henderson explain that the word *this*, הַזֶּה, was uttered with disdain toward Shebna. Jenour tells us that the name Shebna means “Depart now, recede from thy place.” Delitzsch has, “We feel at once, as we read this introduction to the divine address, that insatiable ambition was one of the leading traits in Shebna’s character.” Kay feels that even the word *treasurer* may here be meant “contemptuously, the meaning would appear to be ‘profit seeker.’” Regarding Shebna, the Talmud tradition (Seder Nezikin, Sanhedrin 26a) has Shebna firing a traitorous arrow toward Sennacherib’s enemy camp during the siege—with a note enclosed—suggesting that he, Shebna, alongside his followers, was ready to surrender and sue for peace while King Hezekiah was not (Talmud, Soncino). It is possible that Isaiah has first spoken of the whole nation as being rejected and now specifically focuses on Shebna, her unfaithful High Priest. This indeed would make much sense, as the keys to open and close are those of the sealing power of the Priesthood. This would particularly explain the wrath that Shebna was exposed to in these verses. Also, it makes sense that Shebna, the false High Priest, would be replaced by the true High Priest, even our Lord and Savior, of whom Eliakim was simply a type and a shadow. The Keys of the Priesthood are

<sup>21</sup> The Douay translation of the Vulgate is “... to him that dwelleth in the tabernacle, to Sobna who is over the temple.”

indeed the power of God delegated to man. Indeed, these keys<sup>22</sup> are given to the Prophet and the Apostles by the Savior. Keith writes: “but [the government] will be one of ‘righteousness and faithfulness.’ The government of the new kingdom, the kingdom of righteousness, ‘will be upon his shoulders.’ Eliakim might be the father of his country for a little, but he shall be called ‘the Everlasting Father.’” All of these things will Christ do for the glory of His Father’s house. ¶ Which [is] over the house, [and say]. The Syriac (S) has, “Who is over the household, and say to him.” The ellipsis “and say to him אֲדֹנָי יְהוִה צְבָאוֹת” is supplied, according to a couple of manuscripts compiled by Kennicott (see Henderson).

16 What hast thou here? and whom hast thou here, that thou hast hewed thee out a sepulchre here, [as] he<sup>✓</sup> that heweth him out a sepulchre on high, [and] that graveth an habitation for himself in a rock?

✓ or, O he

*What hast thou here? and whom hast thou here, that thou hast hewed thee out a sepulchre here.* This is equivalent to “What do you think you are up to, here?” The Douay based on V has, “What dost thou here, or as if thou wert somebody here?” Exegetes variously accuse Shebna of conspiring with one or another of the major foreign powers of the time—but this is mere conjecture. Likewise, some assume Shebna is a foreigner (e.g., Ewald, Young and most exegetes) but this is not proven (Nägelsbach, Gray)<sup>23</sup>. Cheyne tells us that “the brother of the famous Rabbi Hillel was also called Shebna.” Barnes has: “It is probable that Isaiah

<sup>22</sup> Elder Whiting, a visiting authority, explained that in his present assignment as a Seventy, while he does not hold keys, he may ‘carry’ these keys temporarily as he fulfills an assignment from the Twelve. As soon as these assignments are fulfilled these keys return to the Twelve. Stake Conference, Modesto California Stake, January 30–31, 2010. An example of this type of delegation may be the calling and setting apart of a new Stake President, for instance.

<sup>23</sup> George Buchanan Gray (*A critical and exegetical commentary on the book of Isaiah*) explains, contrary to other exegetes, “The ending נ- (so also ISAIAH 36:3, 11, but ת-, 2 Kings 18:18, 26) does not prove that Shebna was a Syrian (or North Arabian: Cheyne *EBl*). Hebrew hypocoristica [i.e., diminutive of a name as a term of endearment—Webster] also end in נ-.” Gray shows how *Uzzah*’s name in 2 Samuel 6:6, is given as זָזָה, and yet in 2 Samuel 6:8 it is spelled זָזָה. For additional examples, consult Gray, p. 382. Gray goes on to assume Shebna is a *parvenu* [i.e., a *nouveau riche*] just because his parents are not mentioned. This assumption seems unwarranted. Nägelsbach for his part, among several arguments, suggests that had Shebna been a foreigner and that Isaiah would surely had played on this theme as part of his comments against this prideful man.

met him when he was at the sepulchre which he had made, and addressed this language to him there: ‘What hast thou here? What right to expect that thou wilt be buried here, or why do you erect this splendid sepulchre, as if you were a holy man, and God would allow you to lie here?’” Most exegetes suggest that Sheba had no relation buried in this place, and thus the idea was presumptuous. ¶ [As] he that heweth him out a sepulchre on high, [and] that graveth an habitation for himself in a rock? Regarding dwelling place or habitation (מִשְׁכָּן), Alexander has, “The מִשְׁכָּן is supposed by some to have allusion to the oriental practice of making tombs in shape (frequently in size) like houses, by others more poetically to the idea of the grave, as a *long home*,<sup>24</sup> (בֵּית עוֹלָם), the very name applied to it by Solomon (Ecclesiastes 12:5).” Henderson has, “The Phoenicians also called the sepulchre, הַדָּר בֵּית עוֹלָם the *chamber* of the *eternal house*.” Barnes suggests that many men wished to make their sepulcher grandiose in order to assure their immortality, such as the ones found on the side of the rocks at Petra.

17 Behold, the LORD will carry thee away with a mighty captivity, ✓ and will surely cover thee. ✓ ✓

- ✓ or, the captivity of a man
- ✓ ✓ or, who covered thee with an excellent covering, and clothed thee gorgeously (v. 18) shall surely &c.

Behold, the LORD will carry thee away with a mighty captivity. The Targum (Ⓢ) has, “The Lord will cast thee out with a mighty casting out (or, *removing of a man*).” The LXX (Ⓢ) has, “Behold now, the Lord of hosts casts forth and will utterly destroy *such* a man.” The Syriac (Ⓢ) has, “Behold, o man, the Lord will surely cast you away.” Kay explains, “The verb [מִטְּלָהּ] is used of the ejection of Israel in Jeremiah 16:13<sup>26</sup> (cp. Jeremiah 22:26, 28).” The deportation to Babylon was threatened repeatedly by the prophets of God. ¶ And will surely cover thee. The Targum (Ⓢ) has, “And confusion<sup>27</sup> shall cover thee.” The Syriac (Ⓢ) has, “And will surely forsake you.” As in the margin ||, the LXX (Ⓢ) has, “and will take away thy robe and thy glorious crown.” The Syriac (Ⓢ) has, “and will surely forsake you.”

<sup>24</sup> Literally, *eternal abode* or *everlasting home*, בֵּית עוֹלָמוֹ.

<sup>25</sup> Root טוּל, hurl, cast (BDB).

<sup>26</sup> “Therefore will I cast you out [וְהִטְלֵי] of this land into a land that ye know not...” (emphasis added).

<sup>27</sup> Chilton and Stenning translate as *shame*.

18 He will surely violently turn and toss thee [like] a ball into a large country: ✓ there shalt thou die, and there the chariots of thy glory [shall be] the shame of thy lord's house.

- ✓ large of spaces

He will surely violently turn and toss thee [like] a ball into a large country: The Targum (Ⓢ) paraphrase is altogether different here: “He shall take away from thee thy tiara,<sup>28</sup> and the enemies shall enclose thee, like a surrounding wall, and they shall lead thee into captivity into a spacious country (or, *broad of lands*).” The Syriac (Ⓢ) renders it, “And he shall afflict you like the affliction of a company of soldiers besieged in a fortress from which there is no escape.” The LXX (Ⓢ) has, “and will cast thee into a great and unmeasured land.” The Syriac (Ⓢ) has, “And he shall afflict you like the affliction of a company of soldiers besieged in a fortress from which there is no escape.” Henderson says: “The original is here peculiarly impassioned, and possesses a graphic power, to which no translation can pretend. Not only are there two instances of the repetition of the same word, to which the Hebrew writers are extremely partial, but immediately following these, we have the three different forms צָנַף צָנַף צָנַף.” LITV renders it: “Whirling, He will whirl you *like* a ball.” The first two words in the expression come from the root צָנַף which means to wind, throw or kick.<sup>29</sup> The third expression צָנַף, from the same root צָנַף, means to bundle or crush.<sup>30</sup> The next word, כָּדֹר, ball, completes the expression. So in this illustration we have the force of Shebna crushed into a ball and tossed with might. Lowth translates this verse as: “He will whirl thee round and round, and cast thee away, like a ball [from a sling] &c.” Cheyne suggests that this broad country might well be “the plains of Mesopotamia,” and other locations such as Syria and Assyria have been suggested by other exegetes. Gray does well in here pointing us to Jeremiah 22:26: “And I will cast thee out, and thy mother that bare thee, into another country, where ye were not born; and there shall ye die.” The Prophet Jeremiah has used a similar expression than the one we find here in Isaiah against one of the

<sup>28</sup> In Zechariah 3:5, the headdress of the high priest, but also mentioned as part of the dress of priests (also see Exodus 28:4).

<sup>29</sup> See Gesenius, BDB, HAL.

<sup>30</sup> See DBL, HAL.

grandsons<sup>31</sup> of King Josiah. The Lord is always willing to forgive the truly repentant who loves Him and comes to realize that joy comes through doing good (Alma 41). ¶ *There shalt thou die, and there the chariots of thy glory [shall be] the shame of thy lord's house.* The Targum (T), “there thou shalt die, and thither the chariots of thy glory shall return in disgrace, because thou hast not preserved the honour (or, *glory*) of thy master's house.” The LXX (G) has, “and he will bring thy fair chariot to shame, and the house of thy prince to be trodden down.” The Talmud tradition (Seder Nezikin, Sanhedrin 26a–26b) has: “He will violently roll and toss thee like a ball into a large country. It has been taught: He [Shebna] sought the shame of his master's house: therefore his own glory was turned to shame. [For] when he went out [on his way to surrender to Sennacherib], Gabriel came and shut the city gate in the face of his servants [who were following him].’ On being asked, ‘Where are your followers’ he answered, ‘They have deserted me.’ ‘Then you were merely ridiculing us’ they (the Assyrians) exclaimed. So they bored holes through his heels, tied him to the tails of their horses, and dragged him over thorns and thistles” (Talmud, Soncino). According to Rosenberg: “The Midrash explains that, according to the Sages who hold that Shebna was the High Priest, we are to explain these words as: the shame of the House of your Lord, meaning the Temple, the house of God, which he disgraced by using the sacrificial flesh for his own benefit.” Young says, regarding the chariots, “It is also possible, however, to translate, *thither will be thy chariots.* All that in which Shebna gloried would go with him into banishment.”

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**19 And I will drive thee from thy station, and from thy state shall he pull thee down.**

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The LXX (G) renders it, “And thou shalt be removed from thy stewardship, and from thy place.” The Syriac (S) has, “And I will take away your glory, and will cast you down from your position.” Cheyne has, “We have only evidence of a partial fulfillment of Isaiah's authoritative word. Eliakim was house-steward, and Shebna merely secretary, when the Rab-shakeh came to Jerusalem (ISAIAH 36:3).” Rashi (in Rosenberg) continues with the rabbinic view, suggesting that

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<sup>31</sup> Goes by various names including Jehoiachin, but here in Jeremiah is called **יְהוֹיָכִן**. His very name implied that Jehovah would establish him, but the principle of agency always exists. At the beginning of Jeremiah 22, the Lord explains what it would take to become truly repentant: “Thus saith the LORD; Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor: and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place” (v. 3).

Shebna would be pulled down from his station or where he would stand when carrying out the Temple services. Birks, with some others, believes that Shebna repents: “The only mention of Shebna in the history is fourteen years later, when he was the royal scribe, and was sent in sackcloth by Hezekiah, along with Eliakim, to ask the prayers of Isaiah himself. Their united message had then a signal and gracious answer. It is very natural to conclude that the sentence here pronounced against him had been already fulfilled, and that one clause was repealed through his repentance; rather than that all was unfulfilled, and impending over him, when he took part in that message of earnest faith and piety.” While this repentance is possible and encouraging, and indeed other examples of similar repentance exist in the Scriptures, it is also possible that Shebna fell after the scenes described at the time of the Assyrian siege. Birks makes this astute observation: “The fall of Shebna is a picture of the judgment on those Jewish rulers and builders, who rejected the true Cornerstone, and received a sentence of degradation and lasting exile ... [yet] after long and sore affliction, Judah, so long outcast, shall be restored to the favour of God.”

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**20 And it shall come to pass in that day, that I will call my servant Eliakim the son of Hilkiah:**

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The Syriac (S) adds “says the Lord,” after *in that day*, to make sure it is understood that it is the Lord that is still speaking. The epithet *my servant* is a great honor bestowed on Eliakim. Kay also speaks of the compelling Messianic tones: “1 Samuel 2:35 is the key to the interpretation of ... ISAIAH 22:15–25: — ‘*And I will raise Me up a faithful priest ... and I will build him a sure house.*’ For (1) *Eliakim* means ‘God will raise up’; (2) the garments mentioned in ISAIAH 22:21 are those of the high-priest; and (3) the promise to Eliakim is that he shall be fixed ‘in a *sure* place.’” Kay continues: “This is the first appearance of ‘the Servant of the Lord,’ who occupies so prominent a place in Part II.” Keith well says, “While, therefore, on this occasion, Isaiah may be regarded as predicting the succession of a good to an unfaithful ruler, he does so in language which is also calculated to lead their thoughts to the Mightier One who was to come. In this view of it, the passage is the parallel of many others. Thus, in ISAIAH 9:5, referring to the final destruction of Israel's enemies, there is predicted first the removal of the Shebna of Israel, ‘Thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor;’ and then the reign of her Eliakim, ‘Unto us a child is born, unto us a son is given.’” Cheyne also admits of the Messianic tone, “Isaiah evidently predicts a complete change of system, which would consist in

the total abstinence from a policy of expediency and worldly alliances. Hence the strong language, almost Messianic in its tone, with which Isaiah hails in spirit the elevation of his disciple Eliakim.”

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**21 And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah.**

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*And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand:* The LXX (Ϛ) has, “and I will put on him thy robe, and I will grant him thy crown with power, and I will give thy stewardship into his hands.” The Syriac (ܣ) has, “And I will clothe him with your robe and will gird him with your girdle, &c.” The Douay, based on the Vulgate (ϑ) has “And I will clothe him with thy robe, and will strengthen him with thy girdle, and will give thy power into his hand.” Skinner suggests: “The palace officials seem to have worn distinctive liveries (1 Kings 10:5); the uniform of the vizier was apparently a tunic and a girdle of special pattern.” Several exegetes have pointed to the similarity of these items of clothing to those of the officiating High Priest (e.g., Kay). I found the following, from Whitehouse, of particular interest: “The word in Hebrew [for **robe**, כְּתֹנֶת] is properly used of a linen undergarment ... and also used of **priestly attire**.” Indeed, the former כְּתֹנֶת was an “an inner garment next the skin” worn by both men and women (Gesenius, also see BDB and HALOT). ¶ *And he shall be a father to the inhabitants of Jerusalem, and to the house of Judah.* The LXX (Ϛ) has ὡς πατήρ, “as a father,” as does the Vulgate (ϑ), *quasi pater*. Kay has, “After its long course of discipline Judah will confess; ‘Thou, O Lord, art our Father (ISAIAH 63:16; 64:8).” Young writes, “Implied in the word [father] is all that tenderness and love that a father shows to his own children. ‘I was a father to the poor’ (Job 29:16a).”

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**22 And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open.**

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*And the key of the house of David will I lay upon his shoulder.* The Targum (ܛ) has, “And I will place the key of the house of the sanctuary, and the government of the house of David, in his hand.” The LXX (Ϛ) similarly has, “and I will give him the key of the house of David upon his shoulder.” The Syriac (ܣ) also retains

the word *keys*. Eliakim is indeed given as a type of Christ. In Revelation 3:7b Christ applies these words to Himself: “These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth.” Nägelsbach reminds us of ISAIAH 9:6, “and the government shall be upon his shoulder.” Lowth explains that there was a time when keys were actually carried on the shoulder: “To comprehend how the key could be borne on the shoulder, it will be necessary to say somewhat of the form of it: but without entering into a long disquisition, and a great deal of obscure learning, concerning the locks and keys of the ancients, it will be sufficient to observe, that one sort of keys, and that probably the most ancient, was of considerable magnitude, and as to the shape very much bent and crooked.” Whether literally, or figuratively, the power given to Eliakim was extensive. Kimhi (in Rosenberg) thinks it possible that Eliakim was a Priest (possibly the same individual called Azariah in 2 Chronicles 31:13) and that he carried much weight of responsibility in Hezekiah’s court. Nägelsbach also argues that Eliakim “was in in all probability of the priestly race. For Hilkiah, as his father was called, was a common name of priests. At all events, all persons called Hilkiah mentioned in the O. T. are, with a single doubtful exception (Jeremiah 29:3) of priestly, or at least of Levitical origin, Jeremiah 1:1; 2 Kings 22:4 sqq.; 1 Chronicles 5:39; 6:30; 26:11; Ezra 7:1; Nehemiah 8:4; 11:11; 12:7. It seems to follow from ISAIAH 22:21, that the steward of the house had an official dress, with the putting on of which his installation was connected. The כְּתֹנֶת, **tunic** was one of the principal parts of the dress of the priests. (Exodus 28:40; 29:5, 8, etc.) The **girdle** (אַבְנֵט) also belonged to the dress of the priests (Exodus 28:29; Leviticus 8<sup>32</sup>).” Kay explains, “The ‘house of David’ after the flesh was about to fall. But in Eliakim (‘God will raise up’) it should be built again,—and in such a way as at last to fulfill the promise, that it should *be established for ever* (2 Samuel 7:25–26).” So much of the high priest’s dress was similar to that of the priest, that it would not be totally surprising if Eliakim had been made the new high priest. Peterson and Tate state, “Given the importance of the keys of the priesthood to the functioning of the kingdom of God, it is a matter of some interest how sparingly they are referred to in ancient scripture. There are no references to ‘keys’ in the Book of Mormon and only a single verse in the Old Testament. Isaiah spoke of the ‘key of the house of David’ being placed upon the shoulder of the Messiah and of his having the power to open that which no one else could open and to shut that which no one else could shut (ISAIAH 22:22). In the New

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<sup>32</sup> For example Leviticus 8:7, 13.

Testament, we have record of Christ giving that same authority to Peter and the Twelve (Matthew 16:19; John 20:22–23).<sup>33</sup> ¶ *So he shall open, and none shall shut; and he shall shut, and none shall open.* Interestingly, the word *key* מַפְתֵּחַ, in Hebrew has the same root as the word *open*, פָּתַח. Fausset reflects: “It rests with Christ to open or shut the heavenly palace, deciding who is, and who is not, to be admitted: as He also opens, or shuts, the prison, *having the keys of hell (the grave) and death* (Revelations 1:18).”

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**23 And I will fasten him [as] a nail in a sure place; and he shall be for a glorious throne to his father's house.**

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*And I will fasten him [as] a nail in a sure place.* The Syriac (Ⲥ) follows the Masoretic text (ⲛ) in this verse. The Targum (Ⲛ) has, “And I will appoint him a faithful chief-governor, *an officer in a firm place.*” The word nail is used twice as a Messianic figure: In Ezra 9:8 we read: “to leave us a remnant to escape, and to give us a nail in his holy place.” And Zechariah 10:4, “Out of him came forth the corner, out of him the nail.” The Targum (Ⲛ) is explicit about the Messianic meaning: “מְשִׁיחֵיהּ,” or “*their anointed one.*” Many exegetes speak about houses in the east built with pre-formed protrusions—or nails—as the hardness or softness of the building materials would not permit the adding of nails after its completion. These nails were thus made sure. Lowth has, “We see, therefore, that these nails were of necessary and common use, and of no small importance, in all their apartments; conspicuous, and much exposed to observation: and if they seem to us mean<sup>34</sup> and insignificant, it is because we are not acquainted with the thing itself, and have no name to express it by, but what conveys to us a low and contemptible idea. ‘Grace hath been shewed from the Lord our God, (saith Ezra 9:8), to leave us a remnant to escape, and to give us a nail in his holy place :’ that is, as the margin || of our Bible explains it, ‘a constant and sure abode.’” While all of these certainly make for additional and valid allusions to their Messianic nature, Elder Bruce R. McConkie<sup>35</sup> explains: “Old Testament prophecies about the crucifixion, as that volume of Holy Writ now stands, do not use the word crucify, but notwithstanding this, in some respects they are even

more pointed and express than their Book of Mormon counterparts ... Ezra even speaks of ‘a nail in his holy place’ (Ezra 9:8), and Isaiah of ‘the nail that is fastened in the sure place,’ having reference to the nails driven in the Crucified One ... As to these prophecies, whoso readeth let him understand.” ¶ *And he shall be for a glorious throne to his father's house.* Regarding the word *throne*, Fausset has, “in the strict sense, as applied to Messiah, the antitype.” Gill well says, “Christ is the brightness of his Father’s glory; and, to them that believe, he is an honour; he is on a glorious throne himself, and he will bring all his Father’s family to sit with him on the same throne (see 1 Samuel 2:8).” Rawlinson, making this a type of the Messiah has, “So shall all members of the family of God, made sons of God by adoption in Christ, participate in the final glory of Christ in his eternal kingdom.” Simeon has, “Was Eliakim ‘a glorious throne to his father’s house?’ Jesus also, by his righteous administration, advances the glory of his heavenly Father.”

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**24 And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, ✓ from the vessels of cups, even to all the vessels of flagons.**

✓ or, instruments of viols

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*And they shall hang upon him all the glory of his father's house.* The Targum (Ⲛ) has “And all the nobles of his father’s house shall rest themselves upon him.” The LXX (Ⲅ) renders it, “And every one that is glorious in the house of his father shall trust in him.” Kay explains: “The glorious promises made to David ... shall be suspended upon him. *Men*, indeed, have turned the glory of the Davidic covenant into shame (cp. Psalm 4:2); and the house of David has fallen. But He whom ‘God will raise up’ shall ‘build the temple of the Lord, and *He shall bear the glory* (Zechariah 6:13); having first born ‘the shame’ (Hebrews 12:2) ... for He would ‘*bear the iniquities of all*’ (ISAIAH 53:6, 11).” David, here, is in reference to the Savior. ¶ *The offspring and the issue.* The Targum (Ⲛ) has, “children, and children’s children.” The LXX (Ⲅ) has, “from the least to the greatest.” The Syriac (Ⲥ) has, “Both the honorable men and the glorious men.” Henderson explains: “Both מְשִׁיחֵיהּ and זְבַעוֹת are botanical terms,—the former descriptive of what comes out of the earth generally, and applied figuratively to children, Job 5:25; 21:8; ISAIAH 48:19; 61:9; the latter, of the worthless shoots of trees.” ¶ *All vessels of small quantity, from the vessels of cups, even to all the vessels of flagons.* The Targum (Ⲛ) has, “From young men to little ones, from the priests clothed with the ephod to the Levites that are

<sup>33</sup> Peterson, H. Donl, and Charles D. Tate, Jr., eds. *The Pearl of Great Price: Revelations from God*. Provo, Utah: Religious Studies Center, 1989. pp. 77–78.

<sup>34</sup> Ordinary, of little importance, small.

<sup>35</sup> Bruce R. McConkie, *The Promised Messiah: The First Coming of Christ*, p.529

holding lyres<sup>36</sup>.” Rashi (in Rosenberg) explains: “Accordingly, it is an expression of the ministration vessels with which the priests perform the service in the Temple.” The LXX (Ⓞ) adds, “And they shall depend upon him in that day.” The Syriac (Ⓢ) has, “And all small vessels, from instrument of music to the harp.” Calvin well says, regarding כָּל כְּלֵי הַקָּטָן, *all vessels of small quantity*, “When he speaks of musical vessels, he follows out what he had said in a single word; for it serves to explain the word קָטָן, *little*; as if he had said that that there would be nothing so small, or minute, or insignificant, that he would not take charge of it.” Simeon beautifully has, “Jesus is indeed ‘a nail fastened in a sure place;’ and able to bear the weight of the whole universe. He is exalted by the hand of God himself on purpose that He may ‘be a Prince and a Saviour’ unto us. And, if we rely on him, he is ‘able to save us to the uttermost.’ Only let our trust in him be entire (exactly like that of a vessel on a nail), and we may rest assured, that all, who so hang on him, shall be ‘the glory of his Father’s house.’ As there is no other support for sinful man, so neither is there any fear of disappointment to those who trust in him. Let none then imagine themselves so great as not to need his support; or deem themselves so insignificant, that they shall not obtain it; or think themselves in such perilous circumstances, that He cannot uphold them. ‘Every vessel, from the largest flagon to the smallest cup,’ must owe its preservation to him alone; and by him shall all be saved, if they do but ‘cleave to him with full purpose of heart.’”

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**25 In that day, saith the LORD of hosts, shall the nail that is fastened in the sure place be removed, and be cut down, and fall; and the burden that [was] upon it shall be cut off: for the LORD hath spoken [it].**

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*In that day, saith the LORD of hosts, shall the nail that is fastened in the sure place be removed, and be cut down, and fall.* The Targum (Ⓣ) has, “At that time, saith the Lord of hosts, there shall be removed the faithful chief governor, who ministered in a firm place, and he shall be cut off, and he shall fall.” The Syriac (Ⓢ) follows the Masoretic text (Ⓜ) in this verse. The LXX (Ⓞ) has, “Thus saith the Lord of hosts, The man that is fastened in the sure place shall be removed and be taken away, and shall fall.” The Syriac (Ⓢ) replaces the words *cut down* with “overthrown.” ¶ Eliakim is put for a type of Christ, as well as a righteous man, contrasted to Shebna. So the idea of Eliakim being cut down is troublesome

until we understand in what sense this happened. A number of suggestions have been made respecting this difficult verse. ¶ Ibn Ezra, and many others here, suggests that Isaiah has returned to speak about Shebna, “who thought himself a nail fixed in a strong place.” Calvin, who agrees with Ibn Ezra, adds, “Hence it ought to be inferred how foolishly men boast, and rely on their greatness, when they have been exalted to a high rank of honor; for in a very short time they may be cast down and deprived of all honour.” ¶ Skinner and Delitzsch argue that this verse still refers to Eliakim and accuse him of nepotism (ISAIAH 22:24). Skinner forcefully contends that nowhere is Shebna labeled a “nail in a sure place.” Delitzsch has, “[Eliakim’s] family makes a wrong use of him; and he is more yielding than he ought to be, and makes a wrong use of his office to favour them! He therefore falls, and brings down with him all that hung upon the peg, i.e., all his relations, who have brought him to ruin through the rapacity with which they have grasped at prosperity.” With the exception of the Prophets of God, I see few cases of types of Christ with happy endings. ¶ The third approach, maintained by Rawlinson and Kay, is strictly Messianic and the most satisfactory and beautiful. Rawlinson explains, “Is it not possible that the prophet, seeing in Eliakim a type of the Messiah, and becoming more and more Messianic in his utterances, has ended by forgetting the type altogether, and being absorbed in the thought of the antitype? He, the nail so surely fixed in his eternal place, would nevertheless be ‘removed’ for a time, and then ‘be cut down and fall’ (compare ISAIAH 52:14; 53:8). At the same time would be ‘cut off’ the burden which Messiah bore (ISAIAH 53:12, ‘He bare the sin of many’).” Regarding the expression *in that day*, Rawlinson continues: “Is not the day that of Christ’s earthly mission, when it seemed as if his people were about to acknowledge him (Matthew 21:1–11; Mark 11:1–10; Luke 19:29–40), and his throne to be established, but suddenly Messiah was ‘cut off’ (Daniel 9:26)—stricken for the transgression of his people (ISAIAH 53:8)?” Kay writes, “ISAIAH 22:25 contains, in germ, what was revealed to Daniel;—that the ‘holy of holies should be anointed,’ and ‘Messiah the prince’ come; but that He should be ‘cut off,’ and ‘the city and the sanctuary be destroyed’ (Daniel 9:24, 26) ... When Christ expired, the Temple veil was rent. Then the whole dispensation came virtually to an end. Then ‘the burden that was’ upon Him ‘was cut off,’—all that heavy burden of ignominy, which He endured, when they *crucified the Lord of glory* (1 Corinthians 2:8); and the name, Eliakim, had its fulfillment in His resurrection and glorification. Then were ‘the *sure mercies of David*’ established (ISAIAH 55:3; Acts 13:34).” Kay explains that these things were spoken of the great High Priest, even Jesus Christ (Revelation 1:17–18). And further states: “The word for ‘be

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<sup>36</sup> Stenning and Chilton have *harps*.

removed<sup>37</sup> is the same that is used in ISAIAH 54:10; Jeremiah 31:36; where the new, immoveable, covenant is spoken of. The ‘cutting off’ of Messiah was in order to bring in ‘everlasting righteousness.’ The departure of the risen Saviour was in order to establish ‘a kingdom that cannot be moved.’” ¶ *And the burden that [was] upon it shall be cut off: for the LORD hath spoken [it].* The Targum (Ⓣ), “And there shall be accomplished the burden of prophecy, which was concerning him; because the Word<sup>38</sup> of the Lord hath so decreed it.”

Several exegetes explain that the burden could well represent the sins of the world, when Christ triumphed through the expiatory sacrifice. Rawlinson continues with the Messianic line of thought: “*For the Lord hath spoken it.* The double attestation, at the beginning and at the end of the verse, is a mark of the vast importance of the announcement contained in it, which is, in fact, the germ of *the great doctrine of the atonement*” (emphasis added).

19 February 2010

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<sup>37</sup> תמוש

<sup>38</sup> Chilton and Stenning have *Memra*.

