



"THE SPIRIT OF THE LORD IS UPON ME"
ISAIAH 61:1

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THE BOOK OF ISAIAH

CHAPTER 22

AND HIS NAME
WILL BE CALLED
WONDERFUL COUNSELOR,
MIGHTY GOD,
EVERLASTING FATHER,
PRINCE OF
PEACE.
ISAIAH 9:6

Isaiah is called "The Book of Salvation." The name *Isaiah* means "the salvation of the Lord" or "the Lord is salvation." Isaiah is the first book containing the writings of the prophets of the Bible. And the author, Isaiah, who is called the Prince of Prophets, shines above all the other writers and prophets of Scripture. His mastery of the language, his rich and vast vocabulary, and his poetic skill have earned him the title, "Shakespeare of the Bible." He was educated, distinguished, and privileged, yet remained a deeply spiritual man. He was committed to obedience over the long haul of his 55-60 year ministry as a prophet of God. He was a true patriot who loved his country and his people. Strong tradition suggests that he died a martyr's death under the reign of King Manasseh by being placed within the hollow of a tree trunk and sawed in two.

Isaiah's calling as a prophet was primarily to the nation of Judah (the southern kingdom) and to Jerusalem, urging the people to repent from their sins and return to God. He also foretold the coming of the Messiah and the salvation of the Lord. Many of his prophesies predicted events that occurred in Isaiah's near future, yet at the same time they foretold the events of the distant future (such as the coming of the Messiah), and even some events still to come in the last days (such as the second coming of Christ).

In summary, the message of Isaiah is that salvation comes from God—not man. God alone is Savior, Ruler and King.

Commentary on the book of Isaiah is by noted theologian Rev. William G. Most (1914-1999). His contributions to theology have been recognized all over the world. He published 12 books and a host of articles on topics ranging from biblical studies to Mariology and Latin grammar.

Book of Isaiah

Summary of Chapter 22

Prophecy against frivolous Jerusalem. Summary and Comments. 22. 1-25.

The time and setting of this section is quite unclear. Some think it was just after the Lord had killed so many of the army of Sennacherib, who besieged Jerusalem in 701. They were rejoicing then. But we would have to ask: Why would Isaiah object to that?

It is quite possible that the words "the Valley of Vision" refer to some place outside Jerusalem, and that the setting is that Sennacherib has been taking cities on his way to Jerusalem (cf 2 Kings 18:13). The people have heard of it, and in a spirit of "Eat drink and be merry: tomorrow we die" are becoming frivolous. Such a strange setting for revelry was seen during World War I and II.

Who are the slain who were not killed in battle? It may be those who were captured and surrendered, and executed after that.

Verse 5 speaks of a <Day of the Lord>. That expression has two meanings in general. It may refer to the day when at the end of the world God will set things right. Or it may refer to lesser occasions much before that time, which are evil for the enemies of God's people, but good for them, unless they had been unfaithful.

We are not sure why the references to Elam and Kir are given. Elam was East of Babylonia. Kir was subject to Assyria (2 Kings 16:9). They were probably auxiliaries of Assyria.

The Palace of the Forest was on Mount Zion, and served among other things as an arsenal for weapons. The City of David is a fortress also located on Zion. Isaiah means they were trusting in weapons more than in God. God, says the prophet, had planned the whole event long before. He is the absolute, all-powerful Master.

He speaks of a reservoir between the walls for water from the Old Pool, to hold water from the Pool of Siloam for use during a siege. Part of the south of the city was between two walls that enclosed the eastern and western hills. Hezekiah took such measure, as we see from 2 Chronicles 32:2-8.

Isaiah now insists on his usual policy: the chief defense is God, they should weep and wail and put on sackcloth for penance, and should go to the temple. Instead of that, they are going in for revelry: "Eat and drink, tomorrow we die".

The prophet adds that the Almighty Lord -- who controls the whole event - had told him: this sin will never be atoned for. It probably means that punishment will come for sure for their sins, no matter what.

Isaiah now speaks of a prominent individual, Shebna, who seems to have been ostentatious, showing off his power, having a fine tomb carved for himself in Jerusalem. But God says: he will be taken to a strange land in captivity, and will die there. His splendid chariots in which he paraded in Jerusalem will not help him at all.

Shebna seems to have been the steward, the custodian of the royal possessions, and so he had the keys. But God planned to depose the proud Shebna, and give his place to the lowly Eliakim. However, Eliakim is foretold as going to fall too, because of his nepotism. Eliakim was called "a driven peg", on which many things could be hung - his relatives depended on him, in his nepotism. But that peg too would be sheared off.

End of Chapter 22