
Observations from Isaiah

LESSON XVII : THE SELF-SUFFICIENCY OF JERUSALEM (22: 1-25)

General outline (from Young's *Isaiah*):

- I. The Crisis and the Messiah (1:1-12:6)
- II. The Theocracy and the Nations (13:1-39:8)
 - A. Judah and the World Power (13:1-27:13)
 - 1. The Growth of the Mesopotamia Power (13:1-14:32)
 - 2. The Downfall of Moab, Syria, and Other Nations (15:1-18:7)
 - 3. Egypt in Confusion (19:1-25)
 - 4. Egypt and Ethiopia: A False Hope (20:1-6)
 - 5. Babylon (21:1-10)
 - 6. Edom (21:11,12)
 - 7. The Arabians (21:13-17)
 - 8. Jerusalem as One of the Nations (22:1-14)
 - 9. Shebna the Steward (22:15-25)

GENERAL OVERVIEW — “At first glance the oracle is a strange mixture of the national (1-14) and the personal (15-25), the city (1-14) and the individual (15-19, 20-25), and it would be easy to question the appropriateness here of addresses of Shebna (15-19) and Eliakim (20-25), not least because no other oracles in chapters 13-27 concern themselves with individuals. Closer examination is illuminating. *The charge laid at the door of Jerusalem is the choice of self-sufficiency.* The key verses (8b-11) tell how in their crisis the Jerusalem people relied on their arsenal (8b), cannibalized the city to strengthen the walls (10) and secured a safe water-supply (9b, 11). Shebna is revealed as an important official in whom the spirit of self-reliance is incarnate: he is a man who can take care of his present repute (18d) and provide for his continuing glory (16). In a different way Eliakim (20-25) would be caught in the same trap if he should come to see himself and allow himself to be seen as the chief support of others, the indispensable man (23-25). *In a word, the ‘story-line’ of the whole oracle is the question, Where is security found? In Isaiah’s teaching, when city (1-14), individual (15-19) and family (20-25) become self-sufficient, they have committed the unforgivable sin.*” [Motyer, *Isaiah*]

8. Jerusalem as One of the Nations (22:1-14)

<i>An oracle concerning the Valley of Vision: What troubles you now, that you have all gone up on the roofs, O town full of commotion, O city of tumult and revelry? Your slain were not killed by the sword, nor did</i>	<i>The burden of the valley of vision. What aileth thee now, that thou art wholly gone up to the housetops? Thou that art full of stirs, a tumultuous city, joyous city: thy slain men are not slain with the sword,</i>	<i>The burden of the Valley of Vision. What — to thee, now, that thou hast gone up, All of thee — to the roofs? Full of stirs — a noisy city — an exulting city, Thy pierced are not pierced of the sword, Nor</i>
---	--	--

they die in battle. All your leaders have fled together; they have been captured without using the bow. All you who were caught were taken prisoner together, having fled while the enemy was still far away. Therefore I said, “Turn away from me; let me weep bitterly. Do not try to console me over the destruction of my people.” (NIV)

nor dead in battle. 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. Therefore said I, Look away from me; I will weep bitterly, labor not to comfort me, because of the spoiling of the daughter of my people. (KJV)

dead in battle. All thy rulers fled together from the bow, Bound have been all found of thee, They have been kept bound together, Afar off they have fled. Therefore I said, ‘Look ye from me, I am bitter in my weeping, Haste not to comfort me, For the destruction of the daughter of my people.’ (YLT)

WHAT’S WITH YOU? — ‘What troubles you now’; ‘What is it to you now’; ‘What — to thee, now’ are all attempts to translate the reproach given by Isaiah to Judah. The sense is, “What’s with you?!?” *“The prophet cannot understand why the people are thronging to the housetops when they should be in their closets in repentance and prayer.”* [Oswalt, *Isaiah*] While they were laughing and talking, the prophet saw another view of the city: its walls broken down, streets littered with bodies of those starved during the siege but not killed in battle, the city elders not captured in battle heroically but as they fled from the city in fear. *“This is the city in which there is no vision, where the inhabitants cannot see that a selfish, pleasure-seeking society must finally pull its house down around it as it loses its capacity for self-sacrificial service and its capacity for commitment to those values of the spirit without which no human society can long exist.”* [Oswalt, *Isaiah*]

BROKEN AND POURED OUT — Isaiah separates himself from the revelry of the city which he regards as foolish. He wants to be as deeply touched as possible as he thinks on Jerusalem. *“Most human beings would react just as the rest of the Jerusalemites did. We do not want to experience pain and difficulty, especially if it is someone else’s. But not Isaiah. Like Paul, he wants to enter into the suffering of his people because his Lord has done so (Phil 3:10). This is the key to compassion: identification with One who has suffered with us and for us.”* [Oswalt, *Isaiah*]

The Lord, the LORD Almighty, has a day of tumult and trampling and terror in the Valley of Vision, a day of battering down walls and of crying out to the mountains. Elam takes up the quiver, with her charioteers and horses; Kir uncovers the shield. Your choicest valleys are full of chariots, and horsemen are posted at the city gates; the defenses of Judah are stripped away. (NIV)

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. And Elam bare the quiver with chariots of men and horsemen, and Kir uncovered the shield. 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. And he discovered the covering of Judah, (KJV)

For a day of noise, and of treading down, And of perplexity, [is] to the Lord, Jehovah of Hosts, In the valley of vision, digging down a wall, And crying unto the mountain. And Elam hath borne a quiver, In a chariot of men — horsemen, And Kir hath exposed a shield. And it cometh to pass, The choice of thy valleys have been full of chariots, And the horsemen place themselves diligently at the gate. And one removeth the covering of Judah, (YLT)

JERUSALEM UNDER SIEGE — This is either prophetic of the future destruction or Isaiah is recalling the incidents which brought Jerusalem to the edge of destruction at that present time. In either sense Isaiah seems to be saying there is no cause for rejoicing. *The same thing could and will happen again, especially when the people did not learn anything from this experience.*

ELAM AND KIR — It is doubtful that Elam ever formed a significant part of the Assyrian army when they besieged Jerusalem. Some possibilities: that Elam and Kir did form a significant portion of the Babylonian army in 586 BC, or Elam is being used in a more figurative sense as in chapter 21 to refer to the Persians. “This prophecy was fulfilled when Nebuchadnezzar took the city in 586 B.C., though history was destined to repeat itself in A.D. 70 — when the Romans overcame Jewish resistance and entered Jerusalem to wreak havoc on its people and its buildings. There may have been Elamites and Syrians (from Kir) serving in the army of the Babylonian king. The mention of them imparts an extra dimension of terror to the oracle, because it pictures the besieging army as an international one.” [Grogan, *Isaiah*]

<i>And you looked in that day to the weapons in the Palace of the Forest; you saw that the City of David had many breaches in its defenses; you stored up water in the Lower Pool. You counted the buildings in Jerusalem and tore down houses to strengthen the wall. You built a reservoir between the two walls for the water of the Old Pool, but you did not look to the One who made it, or have regard for the One who planned it long ago. (NIV)</i>	<i>and thou didst look in that day to the armor of the house of the forest. 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. And ye have numbered the houses of Jerusalem, and the houses have ye broken down to fortify the wall. 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. (KJV)</i>	<i>And thou lookest in that day Unto the armour of the house of the forest, And the breaches of the city of David ye have seen, For they have become many, And ye gather the waters of the lower pool, And the houses of Jerusalem ye did number, And ye break down the houses to fence the wall. And a ditch ye made between the two walls, For the waters of the old pool, And ye have not looked unto its Maker, And its Framer of old ye have not seen. (YLT)</i>
--	---	---

JUDAH’S RESPONSE TO THE SIEGE — Surrounded and threatened, Jerusalem reacted as any humanist would: they look to the armaments (v8b), the walls (v9a, 10) and their water supply (v9b, 11). *“Such preparations were prudent and Isaiah does not condemn them. What he does condemn is the order of priorities. Before looking to the physical (v8b), he should have looked at the spiritual (v11b); before paying attention to what is made, he should have paid attention to the Maker.... If it is true that God is the Sovereign of the universe, then our first task in a moment of crisis is to be sure that all is clear between him and ourselves. Then other preparations, if necessary, can follow.”* [Oswalt, *Isaiah*]

THE PALACE OF THE FOREST — or ‘house of the forest’ was part of Solomon’s temple, apparently so-called because of the great cedar columns and wood work. It was the storehouse for weapons (Isa 39:2) as well as other precious items (1 Kings 10:17; 2 Chron 9:20).

THE SOVEREIGN CREATOR — In contrast to created things, Isaiah calls attention to the First Cause, the Creator of material things and the One who exercises Sovereign rule over His creation. *“God is the maker of history as well as of nature. History, with its series of world empires and*

successive judgments (cf. 40:23-24) is all under his almighty hand; and he is the God of Israel, for this people is in special relationship with him. Because of this situation, they should have looked to him with faith. Instead, they were busy trying to find ways of evading the challenge to believe.” [Grogan, Isaiah]

The Lord, the LORD Almighty, called you on that day to weep and to wail, to tear out your hair and put on sackcloth. But see, there is joy and revelry, slaughtering of cattle and killing of sheep, eating of meat and drinking of wine! “Let us eat and drink,” you say, “for tomorrow we die!” The LORD Almighty has revealed this in my hearing: “Till your dying day this sin will not be atoned for,” says the Lord, the LORD Almighty. (NIV)

And in that day did the Lord GOD of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth: 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. And it was revealed in mine ears by the LORD of hosts, Surely this iniquity shall not be purged from you till ye die, saith the Lord GOD of hosts. (KJV)

And call doth the Lord, Jehovah of Hosts, In that day, to weeping and to lamentation, And to baldness and to girding on of sackcloth, And lo, joy and gladness, slaying of oxen, And slaughtering of sheep, Eating of flesh, and drinking of wine, Eat and drink, for to-morrow we die. And revealed it hath been in mine ears, [By] Jehovah of Hosts: Not pardoned is this iniquity to you, Till ye die, said the Lord, Jehovah of Hosts. (YLT)

THE WRONG RESPONSE — *The Lord desired them to depend upon Him but they depended on their defenses. The Lord wanted them to respond to His call of repentance but they responded with parties. “Instead of allowing the situation to prompt them to look at possible causes, they only let the grim effects unhinge their moral restraints. In the Lord’s eyes this is the final mark of apostasy....* To put this experience in modern terms we may imagine the situation in our own country in the wake of a nuclear attack. Those who remain alive, expecting to die in a further attack or of radiation poisoning, could turn to God in repentance and faith or they could engage in one last orgy of looting, indulgence, and passion. Which course we would choose would say volumes about the true nature of our commitments.” [Oswalt, *Isaiah*]

IS GOD AGAINST PLEASURE? — some have the viewpoint that ‘*God sees what we enjoy and then He condemns it!*’ That attitude is incorrect; rather as a loving Heavenly Father He directs us to what is best in our life and warns of that which will hurt and harm. Some of the ‘pleasure’ which man ‘enjoys’ is sinful and hurtful and the Lord warns us of the harm of engaging in such activities. Other pleasure might be considered ‘neutral’ and in such matters the Bible teaches moderation and the admonition to keep our priorities correct. “The fact of the temporary pilgrimage of man served as an inducement to enjoy the pleasures of life while they lasted, since death was supposed to close the scene, and no prospect was held out of happiness in a future state.... It was with reference to such sentiments as these, that Dr. Doddridge composed that beautiful epigram which Dr. Johnson pronounced the finest in the English language: ‘*Live while you live,*’ *the sacred preacher cries, ‘And give to God each moment as it flies;’ ‘Live while you live,’ the Epicure would say, ‘And seize the pleasures of the present day.’ Lord, in my view, let both united be, I live to pleasure when I live to thee.*” [Barnes, *Notes on OT*]

THE UNPARDONABLE SIN — The people in this chapter might be considered the fulfillment of Isaiah 6:9,10. Isaiah acknowledged his sin and experienced gracious cleansing, whereas the people of Jerusalem used every revelation and gracious act to further harden their hearts. “*At the*

very time when God's promises to protect Jerusalem were being so wonderfully fulfilled, the threat was given that the city would most certainly fall one day before its enemies and that nothing, just nothing, could avert the judgment of God on it." [Grogan, Isaiah] *Can we sin to the point where we may not be forgiven? Here's a few principles regarding this teaching:*

- **this is from a human perspective** — there is a mystery as we consider this alongside the sovereignty of God. *On one hand the Lord has 'from the beginning' chosen those who will inhabit the "New Humanity" and His work in their lives is irresistible. On the other hand man is responsible to respond to the Holy Spirit's conviction and may refuse the work of God in his heart. In the mind of God there is no division, but for us to understand these truths we must keep these separate in our own minds . The unpardonable sin must be considered from the aspect of man's responsibility before his Creator.*
- **the unpardonable sin is not a single sin but rather a hardened attitude** — the scriptures do not teach there is a single 'magical' sin which if committed is beyond pardon. Rather the teaching of Isaiah in this chapter as well as the NT is that *it is possible for a person to willfully reject the truth of God again and again until the heart is calloused beyond response. "If we deliberately keep on sinning after we have received the knowledge of the truth, no sacrifice for sins is left, but only a fearful expectation of judgment and of raging fire that will consume the enemies of God. Anyone who rejected the law of Moses died without mercy on the testimony of two or three witnesses. How much more severely do you think a man deserves to be punished who has trampled the Son of God under foot, who has treated as an unholy thing the blood of the covenant that sanctified him, and who has insulted the Spirit of grace?"* (Heb 10:26-29)
- **we are not the judge others in regards to this** — *who has committed this sin? Is it possible for us to look at a 'reprobate' life and know that person has so hardened their heart to be beyond reach? We do not have that knowledge nor do I believe the Lord would want us to have that attitude in our evangelism. Who would have believed the thief on the cross would have been saved as he hung dying? Who would have believed such a hardened vile persecutor of Christians would have been saved to become the greatest of the apostles? This teaching is not an excuse for non-evangelism or to give up hope on others; rather it is to serve as a warning to us as individuals.*
- **the warning: 'light brings responsibility'** — the application of this teaching is that we are responsible to respond to the light God has given us. *No person can remain neutral concerning the word of God. To hear and understand God's word brings us to a point of decision and every choice to rebel against the will of God further hardens our hearts to His voice.* There will be many lost throughout eternity who always thought that one day they would respond to the Lord ... but that day never came.

9. Shebna the Steward (22:15-25)

<i>This is what the Lord, the LORD Almighty, says: "Go, say to this steward, to Shebna, who is in charge of the palace: What are you doing here and who gave you</i>	<i>Thus saith the Lord GOD of hosts, Go, get thee unto this treasurer, even unto Shebna, which is over the house, and say, What hast thou here? and whom hast thou here, that thou hast</i>	<i>Thus said the Lord, Jehovah of Hosts: 'Go, enter in unto this steward, Unto Shebna, who [is] over the house: What — to thee here? And who — to thee here? That</i>
---	--	--

<i>permission to cut out a grave for yourself here, hewing your grave on the height and chiseling your resting place in the rock? (NIV)</i>	<i>hewed thee out a sepulchre here, as he that heweth him out a sepulchre on high, and that graveth an habitation for himself in a rock? (KJV)</i>	<i>thou hast hewn out to thee here — a sepulchre? Hewing on high his sepulchre, Graving in a rock a dwelling for himself. (YLT)</i>
---	--	---

SHEBNA AND ELIAKIM — Both of these men are mentioned in Isaiah 36 as Isaiah describes Sennacherib’s siege upon Jerusalem: *“Then the king of Assyria sent his field commander with a large army from Lachish to King Hezekiah at Jerusalem. When the commander stopped at the aqueduct of the Upper Pool, on the road to the Washerman’s Field, Eliakim son of Hilkiyah the palace administrator, Shebna the secretary, and Joah son of Asaph the recorder went out to him.... Then Eliakim son of Hilkiyah the palace administrator, Shebna the secretary, and Joah son of Asaph the recorder went to Hezekiah, with their clothes torn, and told him what the field commander had said.”* (Isa 36:2,3,22) In this present passage Isaiah prophesies the demotion of Shebna and the promotion of Eliakim. By Isaiah 36 this had occurred.

WHAT’S WITH YOU? — *“What are you doing...?”* is virtually identical with the initial question in v1b. It remains dismissive, literally, *‘What have you here and who have you here?’* [Motyer, *Isaiah*] The use here suggests Shebna has no personal (‘*what*’) or inherited (‘*who*’) claim he is assuming upon himself. “It is probable that Isaiah 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?’* Sepulchres were hewn or cut out of rocks. It was usual also for princes and rich people to have their sepulchres or tombs constructed while they were themselves alive (see Matt 27:60). Shebna was doubtless a man of humble birth, none of whose ancestors or family had been honored with a burial in the royal cemetery, and hence, the prophet reproves his pride in expecting to repose with the royal dead.... *Many a man who has done nothing to deserve celebrity by his noble deeds while living, seeks it by the magnificence of his tomb.*” [Barnes, *Notes on OT*]

SELFISHNESS PERSONIFIED — “Just as the nation had blinded itself in the face of death, choosing revelry instead of repentance, so this individual Judean, a high-office holder, has betrayed his office by attempting to memorialize himself in a lofty tomb. *When he should be acting in the interests of his people, formulating far-seeing policies which will take all the factors, including God’s word, into account, he is instead looking only to the immediate future and only as it bears on him.*” [Oswalt, *Isaiah*] “The spotlight of judgment is now directed toward one man, Shebna, the steward of the king’s palace. The pyramid tombs of the Pharaohs epitomize the desire of prominent people in the ancient Near East to have a grandiose burying place so that they would be the objects of adulation for centuries after their death (v. 16). Julius II, in building a splendid tomb for himself, was tarred with the same brush in Michaelangelo’s day and proclaimed himself, by this fact alone, unworthy to be a leader of the church of the lowly Savior.” [Grogan, *Isaiah*]

<i>Beware, the LORD is about to take firm hold of you and hurl you away, O you mighty man. He will roll you up tightly like a ball and throw you into a large country. There you will</i>	<i>Behold, the LORD will carry thee away with a mighty captivity, and will surely cover thee. He will surely violently turn and toss thee like a ball into a large country: there</i>	<i>Lo, Jehovah is casting thee up and down, A casting up and down, O mighty one, And thy coverer covering, wrapping round, Wrappeth thee round, O babbling, On a land broad of</i>
---	---	--

<i>die and there your splendid chariots will remain — you disgrace to your master's house! I will depose you from your office, and you will be ousted from your position.</i> (NIV)	<i>shalt thou die, and there the chariots of thy glory shall be the shame of thy lord's house. And I will drive thee from thy station, and from thy state shall he pull thee down.</i> (KJV)	<i>sides — there thou diest, And there the chariots of thine honour [Are] the shame of the house of thy lord. And I have thrust thee from thy station, And from thine office he throweth thee down.</i> (YLT)
--	---	--

MAN'S PLANS VS. THE LORD'S PLANS — Commentators have difficulties with the language of these verses but the sense is plain. *Shebna was busy arranging a wonderful tomb by which to be remembered but the Lord says he would be tossed away to die unheralded in a foreign country.* ‘And thy coverer covering, wrapping round, wrappeth thee round’ (YLT) is three words in the Hebrew according to Oswalt, all of which come from the same root word. *God would take Shebna as a rag and roll it up into an insignificant wad.*

<i>In that day I will summon my servant, Eliakim son of Hilkiyah. I will clothe him with your robe and fasten your sash around him and hand your authority over to him. He will be a father to those who live in Jerusalem and to the house of Judah. I will place on his shoulder the key to the house of David; what he opens no one can shut, and what he shuts no one can open.</i> (NIV)	<i>And it shall come to pass in that day, that I will call my servant Eliakim the son of Hilkiyah: 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. 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.</i> (KJV)	<i>And it hath come to pass, in that day, That I have called to my servant, To Eliakim son of Hilkiyah. And I have clothed him with thy coat, And with thy girdle I strengthen him, And thy garment I give into his hand, And he hath been for a father to the inhabitant of Jerusalem, And to the house of Judah. And I have placed the key Of the house of David on his shoulder, And he hath opened, and none is shutting, And hath shut, and none is opening.</i> (YLT)
--	--	--

THE PROMOTION OF ELIAKIM — Isaiah now focuses on Eliakim, Shebna's successor. *“Shebna had been riding ostentatiously in his chariots and building a splendid grave for himself, seeking in all this the praise of men. How much better to have God's smile of approval and to be described, in a simple but eloquent phrase, as ‘my servant.’ ”* [Grogan, Isaiah] Eliakim would wear the official uniforms of those in his position, received from Shebna. ‘He will be a father’ should be the true attitude of all those in authority: not hard-nose imagined superiority but genuine care and self-sacrificing love. ‘The key of the house of David’ may have been a literal key but equally likely the key is used figuratively to mean *the authority to admit or exclude people into the king's presence.* “A key is that by which a house is locked or opened. To possess that is, therefore, to have free access to it, or control over it. Thus we give possession of a house by giving the key into the hands of a purchaser, implying that it is his; that he has free access to it; that he can close it when he pleases, and that no other one, without his permission, has the right of access to it.” [Barnes, Notes on OT] *This is the sense as Christ used it in Matt 16:19 of the apostles, and the term is used in reference to Christ Himself in Rev 3:7.*

I will drive him like a peg into a firm place; he will be a seat of honor for the house of his father. All the glory of his family will hang on him: its offspring and offshoots — all its lesser vessels, from the bowls to all the jars. “In that day,” declares the LORD Almighty, “the peg driven into the firm place will give way; it will be sheared off and will fall, and the load hanging on it will be cut down.” The LORD has spoken. (NIV)

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. 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. 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. (KJV)

And I have fixed him a nail in a stedfast place, And he hath been for a throne of honour To the house of his father. And they have hanged on him All the honour of the house of his father, The offspring and the issue, All vessels of small quality, From vessels of basins to all vessels of flagons. In that day — an affirmation of Jehovah of Hosts, Moved is the nail that is fixed In a stedfast place, Yea, it hath been cut down, and hath fallen, And cut off hath been the burden that [is] on it, For Jehovah hath spoken!’ (YLT)

A PEG ... A SEAT — “Eliakim will be like a peg set firmly in the wall, able to bear a prodigious weight without apparent strain.... In the second half of v23, Isaiah changes the metaphor but keeps the same meaning. *Rather than disgracing his lord, as Shebna did, Eliakim will be the vehicle through which his people will be honored, a seat upon which the family will be lifted up. They can rest upon him with confidence.*” [Oswalt, *Isaiah*] “The word nail here means properly a peg, pin, or spike; and is applied often to the pins or large spikes which were used to drive into the ground to fasten the cords of tents. It is also applied to the nails or spikes which are driven into walls, and on which are suspended the garments or the utensils of a family. In ancient times, every house was furnished with a large number of these pegs, or nails. They were not driven into the walls after the house was made, but they were worked in while the walls were going up. The houses were usually made of stone; and strong iron hooks, or spikes, were worked into the mortar while soft, and they answered the double purpose of nails to hang things on, and of cramp-irons, as they were so bent as to hold the walls together.” [Barnes, *Notes on OT*]

THE REVERSAL OF ALL THAT IS GOOD? — “Commentators have had difficulty with this verse because it seems to reverse the field so abruptly. How can Eliakim, who has been so roundly praised, be the one who fails and is cut off? ... *Over and over Isaiah had to say that any word of present deliverance was only temporary and that any word of future hope was beyond the fire. thus it is not surprising that the prophet should hasten to add that despite his faithfulness and the lofty things said about him. Eliakim was merely human and that if the nation reposed all its hopes in him, those hopes would certainly be dashed. The nation’s only hope was in God and in that kind of repentance which would enable whole-hearted commitment.... Modern nations have done the same.... Like Judah, we refuse to trust God and instead deify human leaders in the hope that they can save us. Inevitably, we must be disappointed, as Judah was. Our only hope is in God.*” [Oswalt, *Isaiah*]

“The LORD Almighty has revealed this in my hearing: ‘Till your dying day this sin will not be atoned for,’ says the Lord, the LORD Almighty.”

— *Isaiah 22:14 NIV*