

The Book of Isaiah

3 Burdens: The Desert by the Sea; Dumah, Arabia

Chapter 21

The Burden of “The Desert by the Sea” (vss. 1-10): Isaiah foretold of Babylon’s fall in chapter 13. Now God, through Isaiah will reveal the *who* of Babylon’s will fall (**vs. 9**). This portion is historical for us but prophetic at the time of Isaiah. According to this prophecy it will be the Medes that will topple the “city by the sea” i.e., Babylon (**vs. 2**). This is according to the prophetic outline given to Nebuchadnezzar which was interpreted by Daniel (**Dan. Chapter 2**). It will be during the reign of Nebuchadnezzar’s son, Belshazzar that the Medes and Persians overtake the city of Babylon (**Dan. 5:29**). Later, in Isaiah 44 & 45 God gives to Isaiah amazing prophetic details concerning the overthrow of Babylon including the very name of the King of Persia, King Cyrus. A prophecy taking place 150 years before his birth.

Elam was the name of the country originally possessed by the Persians, Elam being a son of Shem (**Ge 10:22**). Here Elam is put for Persia in a general sense.

Babylon was not an enemy of Israel at the time of Isaiah (**2 Kings 20:12**) therefore it is a “grievous vision”, a vision that was grievous for Isaiah to give (**vss. 2-4**).

Isaiah is told to set a “watchman” in a “watchtower” (**vss. 5-10**). This watchman sees the future armies of the Medes and Persians come as a “Lion” against the city of Babylon and decalng its fall (**vss. 5-10**).

The Burden of Dumah (vss. 11-12): Dumah and Seir are south of the Dead Sea in Palestine i.e., Edom (Idumea, Esau). Isaiah is the “watchman” in these verses. The prophetic announcement is vague; however, God in Isaiah 63 tells of the Lord coming up from the land of Edom, from Bozrah its capital with dyed garments of red resulting from a great battle in the “day of vengeance” and “fury” (Isaiah 63:1-6). Therefore, these verses could be a precursor to that future event.

The Burden of Arabia (vss. 13-17): The remainder of this chapter is occupied with a single prophecy regarding Arabia. It was probably delivered during the reign of Hezekiah, and before the invasion of Sennacherib. It foretells the fact that, either in his march to attack Judea, or on his return from Egypt, he would pass through Arabia, and

perhaps oppress and overthrow some of their families. The event evidently would be fulfilled within a year after it was uttered (**Isa 21:16**). The sentiment of the prophecy is that within a year the country of Arabia would be overrun by a foreign enemy.

It would seem to relate to the same period as the prophecy in Jeremiah 49:28, referring to the time when Nebuchadnezzar sent Nebuzaradan to overrun the lands of the Ammonites, the Moabites, the Philistines, the Arabians, the Idumeans, and others who had revolted from him, and who had formed an alliance with Zedekiah.

The Book of Isaiah

The Burden of the Valley of Vision

Chapter 22

The Burden is concerning Jerusalem (**vss. 9, 10**). Even though Jerusalem is situated on a hill it is surrounded by valleys (*Hinnom Valley / Valley of Jehoshaphat / Kidron Valley*). These are the negative judgments on Jerusalem prior to going into captivity.

The condition of the City (vss. 1-7): The Jews did not recognize they had a problem, “what aileth thee now” (**vs. 1**). They felt secure during a time they should be repenting knowing that judgment was coming. They continued life as usual, entertaining upon their housetops while their enemy was forming a siege.

Jerusalem will fall by a siege. A siege kills men without weapons (**vs. 2**). Nebuchadnezzar employed a starve and wait campaign against Jerusalem for over 2 years. The result was a horrific starvation within the walls of Jerusalem of which Jeremiah was witness (see Lamentation). Eventually however Nebuchadnezzar would breach the wall of Jerusalem **2 Kings 25**.

Jerusalem is Open to the Enemy (vss. 8-14): The “Discovering the covering of Judah” (**vs. 8**) was the time in which the King of Babylon was shown all treasures of the house of the Lord by Hezekiah (**Read 2 Kings 20:12-19**). Though Babylon was not an enemy at that time it was still a reproach to Hezekiah and God through Isaiah was quick to pronounce judgment (**2 Kings 20:18 cf. fulfillment is in Daniel 1:4-6**). Thus, Isaiah pronounces that they have looked at the “armour” (**vs. 8**), they have “seen the breaches” and the provisions of water (**vs. 9**) and have “numbered” the houses and taken note of the “fortify wall” (**vs. 10**) even the “ditch” or reservoir for the water of the old pool. (**vs. 11**). The rebuke is that they did not have “respect” unto Him that fastened it long ago.

God had called His people to weep and mourn to repent of their prideful heart (**vs. 12**) and yet they looked upon the coming judgment with a spirit of “let us eat and drink for tomorrow we shall die” (**vs. 13**). Not repentance, no turning back to God. This is quoted by Paul in **2 Corinthians 15:32** as he references those who say there is no resurrection,

no answering for one's actions on this earth. This sin will be meted out with death (vs. 14).

The Demotion of Shebna the Scribe and Promotion of Eliakim (vss. 15-25): The historical narrative of these remaining verses is found in **2 Kings 19** and **Isaiah 36** and is occupied with a prediction regarding the demotion of **Shebna**, and the promotion of **Eliakim**. Shebna was scribal secretary or treasurer over of the storehouse (**Isa 22:15**) at the time of Hezekiah. That he was an unprincipled ruler is evident from the prophecy, and hence, Isaiah was directed to predict his fall, and the elevation of another in his place, namely Eliakim (**Isa 36:2, Isa 36:22; 37:2**).

The prophecy contains the following things:

1. A "command" to Isaiah to go to Shebna, and to reprove him for his self-confidence in his sin (**Isa 22:15-16**).
2. A declaration that he should be carried captive to a foreign land (**Isa 22:17-18**).
3. A declaration that he should be deposed and succeeded by Eliakim (**Isa 22:20**).
4. A description of the character and honors of Eliakim, and his qualifications for the office (**Isa 22:21-24**).
5. A confirmation of the whole prophecy, or a summing up the whole in a single declaration (**Isa 22:25**).

The Allusions to Christ (22-25): *Historically*, Eliakim (vs. 20) would take over the job of Shebna in the temple treasury. He would be fastened securely in this position. However, when God would send Judah into captivity, the Lord would remove him (vs. 25) and everything hanging on him would come down. *Prophetically*, this refers to Christ for the governments shall be on His shoulders. Christ, the son of "David," of whom has the authority of the kingdom (**Isaiah 9:6 cf. Matthew 16:19 cf. Revelation 1:18 cf. Revelation 3:7**.)

The Book of Isaiah

The Burden of Tyre

Chapter 23

The Burden of “Tyre” (1-18): The historical prophecy is an amazing testimony to the fulfilment of Bible prophecy and the reliability of the scriptures. Please read over appendix I named “The Historical Account of the Fall of Tyre”.

Ezekiel 26:3-11 prophesied God would bring Nebuchadnezzar with horses and chariots to besiege Tyre. He besieged the city for 13 years. When his troops finally broke into the city they found it practically vacant. During the 13 years siege, most of the people of Tyre took ships to an island a mile out at sea. There, they reestablished their city. Not prepared to engage in naval battle campaign, Nebuchadnezzar left the city desolate for 70 years.

Ezekiel 26:12 – In 332bc Alexander the Great made his way into the area. Also lacking a navy he sent his engineers to build a causeway one mile out to the island. They literally scaped the surface of the old city to build a causeway (two-year project). You cannot tell where the old site of the old Tyre used to be. The prophecy of Ezekiel was fulfilled exactly as God said (**Ezek. 26:13-14**).

Hiram King of Tyre loved David and Solomon. He helped supply the material for the building of the temple (**2 Samuel 5:11; I Kings 5:1; 7:13-14; 9:11-12; I Chron. 14:1,22:4; 2 Chron. 2:3, 11-14**).

Tyre will be destroyed due to its pride and therefore is used by the prophet Ezekiel to compare it to the Anointed Cherub in Ezekiel 28:11-19.

The first part of the prophecy (**Isa 23:1-13**) is occupied with the account of the "judicial sentence" which God had passed upon Tyre. This is not done in a direct and formal manner, but by addressing the various people with whom Tyre had commercial contact, and who would be affected by its destruction (like the fall of Babylon **Rev. 18:10-11**). Thus, **Isaiah 23:1** the prophet calls on the *ships of Tarshish* to 'howl' because their commerce with Tyre must cease; and Egypt will be sorely pained at the report of Tyre (**vs. 5**). The calamity that would come upon Tyre, he says would be brought to them 'from the land of Chittim' (**Isa 23:1**), that is, from the islands and coasts of the Mediterranean, the ones it traded with. In the following verses, the prophet describes

the sources of the wealth of Tyre (**Isa 23:3**), and declares that her great luxury and splendor would be destroyed (**Isa 23:5-12**). In **Isa 23:13**, the prophet says that the destruction of Tyrus will be by the 'Chaldeans;' which fixes the prophecy to the destruction by Nebuchadnezzar. Isaiah also declares that the destruction of Tyre would be only for seventy years (**Isa 23:14**), and after that time, Tyre would be restored to her former splendor, magnificence, and successful commerce (**Isa 23:16-17**). This is what took place, following Nebuchadnezzar's siege the city would remain dormant for 70 years before it became a center of world trade once again.