



KJV Isa 22	JST Isa 22	Book of Mormon 2 Ne 28	DSS Isa 22	NRSV Isa 22
<p>1 The burden of the valley of vision.^a What aileth thee now, that thou art wholly gone up to the housetops?^b</p> <p>2 Thou that art full of stirs, a tumultuous city, a joyous city: thy slain <i>men are</i> not slain with the sword, nor dead in battle.^c</p> <p>3 All thy rulers are fled together, they are bound by the archers: all that are found in thee are bound together, <i>which</i> have fled from far.</p> <p>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.</p> <p>5 For <i>it is</i> 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.^d</p> <p>6 And Elam bare the quiver with chariots of men <i>and</i> horsemen, and Kir uncovered the shield.^e</p> <p>7 And it shall come to pass, <i>that</i> thy choicest valleys shall be full of chariots, and the</p>	<p>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.</p> <p>6 And Elam bare the quiver with chariots of men and horsemen, and Kir uncovered the shield.</p>		<p>3 All thy rulers are fled together, she is bound^{1A} bound by the archers: all that are found in thee are bound together, <i>which</i> have fled from far.</p> <p>4 Therefore said I, They cried out^{1A} because of me and^{1A} I will weep bitterly, labour not to comfort me, because of the spoiling of the daughter of my people.</p> <p>5 For <i>it is</i> a day of trouble, and of treading down, and of perplexity by the Lord GOD of hosts in the valley of vision, breaking down his holiness upon^{1A} the mountains.</p>	<p>1 The oracle concerning the valley of vision. What do you mean that you have gone up, all of you, to the housetops,</p> <p>2 you that are full of shoutings, tumultuous city, exultant town? Your slain are not slain by the sword, nor are they dead in battle.</p> <p>3 Your rulers have all fled together; they were captured without the use of a bow. All of you who were found were captured, though they had fled far away.</p> <p>4 Therefore I said: Look away from me, let me weep bitter tears; do not try to comfort me for the destruction of my beloved people.</p> <p>5 For the Lord GOD of hosts has a day of tumult and trampling and confusion in the valley of vision, a battering down of walls and a cry for help to the mountains.</p> <p>6 Elam bore the quiver with chariots and cavalry, and Kir uncovered the shield.</p> <p>7 Your choicest valleys were full of chariots, and the cavalry took their stand at the gates.</p>

^{1a} The “valley of vision” is not used elsewhere for any specific location and may apply to many places or times. If this vision is directed against Jerusalem, the Hinnom, Kidron, and Tyropean Valleys all intersect just south of the city. A “valley of visions” may ironically symbolize lack of vision.

^{1b} Rooftops were used as an additional living space in the houses of ancient Israel.

^{2c} In vv. 2–3, Isaiah describes a city full of leaders that died not in heroic battle but in cowardly flight (see v. 3).

^{5d} In vv. 4–5, Isaiah bitterly laments a future day when walls will be broken down and “my people” taken captive. This vision may point to the Assyrian attack in 701 BC. It could additionally refer to the many other destructions of Jerusalem (or elsewhere), including the Babylonian captivity of 587 BC.

^{6e} Elam (Persia) and Kir (Moab) formed part of the Babylonian attack against Jerusalem in 587 BC. They were also Babylonian allies in Isaiah’s day.

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<p>horsemen shall set themselves in array at the gate. 8 And he discovered the covering of Judah,^a and thou didst look in that day to the armour of the house of the forest.^b 9 Ye have seen also the breaches of the city of David, that they are many:^c and ye gathered together the waters of the lower pool.^d 10 And ye have numbered the houses of Jerusalem, and the houses have ye broken down to fortify the wall.^e 11 Ye made also a ditch between the two walls for the water of the old pool:^f but ye have not looked unto the maker thereof, neither had respect unto him that fashioned it long ago. 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: 13 And behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and</p>		<p>7 Yea, and there shall be many which shall say: Eat, drink, and be merry, for tomorrow</p>	<p>10 And ye have numbered the houses of Jerusalem, and the houses have ye broken down to gather^{1A} the wall. 11 Ye made also a ditch between the [...] walls for the water of the old pool: but ye have not looked upon^{1A} the maker thereof, neither had respect unto him that fashioned it long ago. 13 And behold joy and gladness, slaying oxen, and killing sheep; eating flesh; and</p>	<p>8 He has taken away the covering of Judah. On that day you looked to the weapons of the House of the Forest, 9 and you saw that there were many breaches in the city of David, and you collected the waters of the lower pool. 10 You counted the buildings in Jerusalem and tore down houses to strengthen the wall. 11 You made a reservoir between the two walls for the water of the old pool. But you did not look to him who did it, or have regard for him who planned it long ago. 12 In that day the Lord GOD of hosts called to weeping and mourning, to baldness and putting on sackcloth; 13 but instead there was joy and festivity, killing oxen and slaughtering sheep, eating meat and drinking wine.</p>

^{8a} See NRSV translation. In the NIV, it reads, “He has taken away the covering of Judah.”

^{8b} The “house of the forest” was the part of Solomon’s temple complex where weapons were stored (Isa 39:2).

^{9c} A single breach in a defensive wall is disastrous.

^{9d} King Ahaz built the “lower pool” to capture water from the Gihon Spring. As Hezekiah prepared for Assyria’s attack in 701 BC, he channeled these waters through a tunnel dug under the city walls of Jerusalem (today called Hezekiah’s Tunnel) to allow them to be stored in the Pool of Siloam (see v. 11), protecting the city’s water source.

^{10e} The massive Broad Wall built by Hezekiah to protect against the Assyrian invasion was discovered in modern times and is full of rubble taken from surrounding buildings.

^{11f} This again appears to describe Hezekiah’s Tunnel.

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<p>drinking wine: let us eat and drink; for to morrow we shall die.^a</p> <p>14 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.</p> <p>15 Thus saith the Lord GOD of hosts, Go, get thee unto this treasurer, <i>even</i> unto Shebna, which <i>is</i> over the house, <i>and say</i>,^b</p> <p>16 What hast thou here? and whom hast thou here, that thou hast hewed thee out a sepulchre here, <i>as</i> he that heweth him out a sepulchre on high, <i>and</i> that graveth an</p>	<p>15 Thus saith the Lord GOD of hosts, Go, get thee unto this treasurer, even unto Shebna, which <i>is</i> over the house, <i>and say</i>,</p> <p>16 What hast thou here? and whom hast thou here, that thou hast hewed thee out a sepulchre here, <i>as</i> he that heweth him out a sepulchre on high, and that graveth an</p>	<p>we die; and it shall be well with us.</p> <p>8 And there shall also be many which shall say: Eat, drink, and be merry; nevertheless, fear God—he will justify in committing a little sin; yea, lie a little, take the advantage of one because of his words, dig a pit for thy neighbor; there is no harm in this; and do all these things, for tomorrow we die; and if it so be that we are guilty, God will beat us with a few stripes, and at last we shall be saved in the kingdom of God.</p>	<p>they drank^{4c} wine: let us eat and drink; for to morrow we shall die.</p> <p>14 And it was revealed in mine ears by the LORD of hosts, Surely for you^{1a} this iniquity shall not be purged from you till ye die, saith the Lord GOD of hosts.</p>	<p>“Let us eat and drink, for tomorrow we die.”</p> <p>14 The LORD of hosts has revealed himself in my ears: Surely this iniquity will not be forgiven you until you die, says the Lord GOD of hosts.</p> <p>15 Thus says the Lord GOD of hosts: Come, go to this steward, to Shebna, who is master of the household, and say to him:</p> <p>16 What right do you have here? Who are your relatives here, that you have cut out a tomb here for yourself, cutting a tomb on the height, and carving a habitation for yourself in the rock?</p>

13^a Isaiah calls the people to repent, but they continue their partying notwithstanding God’s warnings. See 2 Ne 28:7, which describes in more detail the effect of this disregard of God.

15^b Shebna, meaning “vigor” in Hebrew, was a steward “over the house” who would have had charge of the palace keys. He is later called a secretary in Isa 36–37. In vv. 15–19, Shebna is pictured building himself a grand tomb among the elite of Jerusalem. The Lord prophesies that he will never be laid in that tomb but will instead be carried away captive.

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<p>habitation for himself in a rock?</p> <p>17 Behold, the LORD will carry thee away with a mighty captivity, and will surely cover thee.</p> <p>18 He will surely violently turn and toss thee <i>like</i> a ball into a large country: there shalt thou die, and there the chariots of thy glory <i>shall be</i> the shame of thy Lord's house.</p> <p>19 And I will drive thee from thy station, and from thy state shall he pull thee down.</p> <p>20 And it shall come to pass in that day, that I will call my servant Eliakim^a the son of Hilkiyah:^b</p> <p>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.^c</p>	<p>habitation for himself in a rock?</p> <p>18 He will surely violently turn and toss thee <i>like</i> 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.</p>		<p>19 And I will drive thee from thy station, and from thy state he has pulled thee down^{1A}/has turned thee aside.^{4F}</p> <p>21 And I will clothe him with thy robes,^{1A} 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.</p>	<p>17 The LORD is about to hurl you away violently, my fellow. He will seize firm hold on you,</p> <p>18 whirl you round and round, and throw you like a ball into a wide land; there you shall die, and there your splendid chariots shall lie, O you disgrace to your master's house!</p> <p>19 I will thrust you from your office, and you will be pulled down from your post.</p> <p>20 On that day I will call my servant Eliakim son of Hilkiyah,</p> <p>21 and will clothe him with your robe and bind your sash on him. I will commit your authority to his hand, and he shall be a father to the inhabitants of Jerusalem and to the house of Judah.</p>

20^a Eliakim in Hebrew means variously “My God will be lifted up,” or “My God will arise,” or “My God will cause to arise,” or “My God will establish.” In vv. 20–25, Eliakim is depicted as replacing Shebna “over the house.” See Eliakim and Shebna in the historical chapters of Isa 36–37.

20^b Hilkiyah in Hebrew means “my portion is Jehovah.”

21^c Eliakim is described messianically as one who is given kingly clothing, responsibilities, and authority and is seen as a father to those who live in Jerusalem.

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<p>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.^a</p> <p>23 And I will fasten him <i>as</i> a nail in a sure place;^b and he shall be for a glorious throne to his father's house.</p> <p>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.^c</p> <p>25 In that day, saith the LORD of hosts, shall the nail <i>that is</i> fastened in the sure place be removed, and be cut down, and fall; and the burden that <i>was</i> upon it shall be cut off: for the LORD hath spoken <i>it</i>.^d</p>	<p>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.</p> <p>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 <i>was</i> upon it shall be cut off: for the LORD hath spoken it.</p>		<p>25 In that day, saith the Lord,^{4F} 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 <i>was</i> upon it shall be cut off: for the LORD hath spoken <i>it</i>.</p>	<p>22 I will place on his shoulder the key of the house of David; he shall open, and no one shall shut; he shall shut, and no one shall open.</p> <p>23 I will fasten him like a peg in a secure place, and he will become a throne of honor to his ancestral house.</p> <p>24 And they will hang on him the whole weight of his ancestral house, the offspring and issue, every small vessel, from the cups to all the flagons.</p> <p>25 On that day, says the LORD of hosts, the peg that was fastened in a secure place will give way; it will be cut down and fall, and the load that was on it will perish, for the LORD has spoken.</p>

KJV Isa 23	JST Isa 23	Book of Mormon	DSS Isa 23	NRSV Isa 23
<p>1 The burden of Tyre.^e Howl, ye ships of Tarshish; for it is laid waste, so that there is no</p>			<p>1 The burden of Tyre. Howl, ye ships of Tarshish; for it is laid waste, so that there is no</p>	<p>1 The oracle concerning Tyre. Wail, O ships of Tarshish, for your fortress is destroyed.</p>

22^a “The key of the house of David” upon Eliakim’s shoulder points to a future Messiah. Jesus uses this imagery when he tells Peter that he will give him the “keys of the kingdom of heaven,” with power to “bind” and “loose” on earth and in heaven (Matt 16:19).

23^b For Christians, the “nail in a sure place” speaks of Christ’s crucifixion and his place at his Father’s side on “a throne of honor” (NRSV) in heaven.

24^c See NRSV translation. Every Israelite home would have nails or pegs for hanging “bowls” and “jars” (from the NIV). The “nail in a sure place” was capable of securely holding “all the glory of his family” (translation from the NIV) upon it.

25^d For Christians, the burden of sin and death would be “cut down” with Christ from the cross, and he would take his place in heaven.

1^e This chapter ends the ten prophecies against the nations, beginning with Babylon in the east and ending with Tyre in the west. Tyre was the dominant Phoenician city-state until the fifth century BC. Though much smaller than Babylon, Tyre was also known for its great wealth. See Map Isaiah 23:1–4. Tyre was conquered five times anciently, the last by Alexander in 332 BC. He used rubble from the conquered coastland city to build a causeway to the then-island. Alexander was the first to completely destroy Tyre.

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<p>house, no entering in: from the land of Chittim it is revealed to them.^a</p> <p>2 Be still, ye inhabitants of the isle; thou whom the merchants of Zidon, that pass over the sea, have replenished.^b</p> <p>3 And by great waters the seed of Sihor, the harvest of the river, <i>is</i> her revenue; and she is a mart of nations.^c</p> <p>4 Be thou ashamed, O Zidon: for the sea hath spoken, <i>even</i> the strength of the sea, saying, I travail not, nor bring forth children, neither do I nourish up young men, <i>nor</i> bring up virgins.^d</p> <p>5 As at the report concerning Egypt, <i>so</i> shall they be sorely pained at the report of Tyre.</p> <p>6 Pass ye over to Tarshish; howl, ye inhabitants of the isle.^e</p> <p>7 <i>Is</i> this your joyous <i>city</i>, whose antiquity <i>is</i> of ancient days? her own feet shall carry her afar off to sojourn.</p>	<p>3 And by great waters the seed of Sihor, the harvest of the river, is her revenue; and she is a mart of nations.</p> <p>4 Be thou ashamed, O Zidon: for the sea hath spoken, even the strength of the sea, saying, I travail not, nor bring forth children, neither do I nourish up young men, nor bring up virgins.</p> <p>5 As at the report concerning Egypt, so shall they be sorely pained at the report of Tyre.</p> <p>7 Is this your joyous city, whose antiquity is of ancient days? her own feet shall carry her afar off to sojourn.</p>		<p>house, no entering in: from the land of Chittim it is revealed [...].^{4A}</p> <p>2 Who are you like,^{4A} [...] inhabitants of the isle; merchants of Zidon, your messengers have crossed the sea.^{1A/4A}</p> <p>6 O you passing^{1A} over to Tarshish; howl; ye inhabitants of the isle.</p> <p>7 <i>Is</i> this your joyous <i>city</i>, whose antiquity <i>is</i> of ancient days? And^{1A} her own feet shall carry her afar off to sojourn.</p>	<p>When they came in from Cyprus they learned of it.</p> <p>2 Be still, O inhabitants of the coast, O merchants of Sidon, your messengers crossed over the sea</p> <p>3 and were on the mighty waters; your revenue was the grain of Shihor, the harvest of the Nile; you were the merchant of the nations.</p> <p>4 Be ashamed, O Sidon, for the sea has spoken, the fortress of the sea, saying: “I have neither labored nor given birth, I have neither reared young men nor brought up young women.”</p> <p>5 When the report comes to Egypt, they will be in anguish over the report about Tyre.</p> <p>6 Cross over to Tarshish— wail, O inhabitants of the coast!</p> <p>7 Is this your exultant city whose origin is from days of old, whose feet carried her to settle far away?</p>

^{1a} The Phoenician ships from Tarshish (possibly a Phoenician colony-city in faraway Spain) had stopped at the city of Kition/Kittim, on the island of Cyprus (see NRSV). The sailors received news of the destruction of Tyre while there (KJV) or after returning home from there (NRSV).

^{2b} Sidon and the island of Tyre, the two great Phoenician city-states, are told to be still at the news of Tyre’s destruction.

^{3c} See NRSV. Sihor/Shihor is another name for the Nile. Tyre had become rich from trading with Egypt.

^{4d} In the NIV, it reads, “Be ashamed, Sidon, and you fortress of the sea, for the sea has spoken.” The “fortress of the sea” likely refers to Tyre. “The sea” is *Yam* in Hebrew. *Yam*/the sea was the Canaanite god of Tyre (and Sidon), who is mourning the destruction of Tyre. Isaiah frequently uses the particulars of childbirth as metaphors. Tyre, a prostitute (see v. 16), does not bear any children. For other childbirth or childrearing images in Isaiah’s writings, see fn. at Isa 13:8.

^{6e} Those from Tyre are fleeing far away to Tarshish.