

# Pentwater Bible Church

*Isaiah Message 47*

*December 1, 2019*



Assyrians Attack Jerusalem Artist Unknown

Daniel E. Woodhead – Pastor Teacher

# Pentwater Bible Church

**The Book of Isaiah**  
**Message Forty-Seven**  
JUDGMENT ON JERUSALEM  
**December 1, 2019**  
**Daniel E. Woodhead**

Isaiah 22:15–25

*<sup>15</sup>Thus saith the Lord, Jehovah of hosts, Go, get thee unto this treasurer, even unto Shebna, who is over the house, and say, <sup>16</sup>What doest thou here? and whom hast thou here, that thou hast hewed thee out here a sepulchre? hewing him out a sepulchre on high, graving a habitation for himself in the rock! <sup>17</sup>Behold, Jehovah, like a strong man, will hurl thee away violently; yea, he will wrap thee up closely. <sup>18</sup>He will surely wind thee round and round, and toss thee like a ball into a large country; there shalt thou die, and there shall be the chariots of thy glory, thou shame of thy lord's house. <sup>19</sup>And I will thrust thee from thine office; and from thy station shalt thou be pulled down. <sup>20</sup>And it shall come to pass in that day, that I will call my servant Eliakim the son of Hilkiah: <sup>21</sup>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. <sup>22</sup>And the key of the house of David will I lay upon his shoulder; and he shall open, and none shall shut; and he shall shut, and none shall open. <sup>23</sup>And I will fasten him as a nail in a sure place; and he shall be for a throne of glory to his father's house. <sup>24</sup>And they shall hang upon him all the glory of his father's house, the offspring and the issue, every small vessel, from the cups even to all the flagons. <sup>25</sup>In that day, saith Jehovah of hosts, shall the nail that was fastened in a sure place give way; and it shall be hewn down, and fall; and the burden that was upon it shall be cut off; for Jehovah hath spoken it (ASV, 1901).*

This prophecy follows the judgment against Jerusalem which, was primarily directed at the leaders. Now, God is going to show us specific examples of treasonous rulers and good rulers.

SHEBNA THE TREASURER

Isaiah 22:15

*<sup>15</sup>Thus saith the Lord, Jehovah of hosts, Go, get thee unto this treasurer, even unto Shebna, who is over the house, and say (ASV, 1901),*

God diverges from his prophecy to Isaiah about Jerusalem to speak about Shebna, a traitorous official in the court of King Hezekiah. This was a divine commission to Isaiah to confront Shebna, the treasurer who was king Hezekiah's principal financial officer of the court. Isaiah uses this statement referring to Shebna's position contemptuously: "*this treasurer, over the house*" that is, prime minister, which was a high position frequently filled by relatives of the ruling monarch (II Kings 15:5; II Chronicles 26:21). When Sennacherib besieged Jerusalem, Shebna was one of those who was sure the city would fall and he sought to ingratiate himself with the "conquering" Assyrians. Shebna wrote a note declaring that he and his party were willing to submit to the Assyrians but

Hezekiah and his party were not. He then shot it by arrow over the city walls to Sennacherib. Shebna hoped to be appointed governor of Jerusalem after it was conquered. Thus, said my Lord *Jehovah of hosts*: Go and approach that treasurer. Shebna was in charge of the royal treasure under Hezekiah. As the steward, *treasurer* he had an influential position regarding the ordering of all affairs, and domestic. This was a very high and influential post. This position he held was second only to the king and gave him access and control over the money, stores, and provisions in it.

This prophecy is referring to Shebna in a very derogatory manner. No doubt this position of responsibility would have a great influence on the people. Shebna is an example of one who misused his office for his own selfish desires. God had enlightened Isaiah as to the traitorous activities Shebna was doing to subvert the kingdom allowing the enemy Assyrians to gain access to Jerusalem.

Shebna came to Jerusalem from the town of Sichni, and therefore called a Sochen which was a place in Egypt. He seems by what follows to have been a foreigner, and not a native-born inhabitant of Jerusalem.

#### THE CONFRONTATION

Isaiah 22:16

*<sup>16</sup>What doest thou here? and whom hast thou here, that thou hast hewed thee out here a sepulchre? hewing him out a sepulchre on high, graving a habitation for himself in the rock (ASV, 1901)!*

He was securing honor for himself by building a monument to himself. This monument was a large sepulchre (a tomb hewn out of the rock on a hillside) for all to see. Sepulchres of the type Shebna was building, were reserved for those of noble lineage. He demonstrated a pride that as a foreign upstart, should be so arrogant to equate himself with the aristocracy of Jerusalem. This is the sharply worded rebuke, wherein Isaiah states that Shebna, who was not a native of Jerusalem, should not have even have dared attempt to surrender the city to Sennacherib. He did not have any family or even distant relatives living there that would give him the right to be its spokesman.

By having a tomb cut out of rock on an elevated plain it was obvious he planned to remain there until his death. Sepulchres were hewn or cut out of rocks. It was usual also for princes and rich men to have their sepulchres or tombs constructed while they were themselves alive such as Joseph of Arimathea, (Matthew 27:60). Shebna was no doubt a man of humble birth, none of whose ancestors or family would have been honored with a burial in the royal cemetery, so God who did not choose him and revealed him to be a traitor stifles his pride in expecting to be laid with the royal dead.

*He that heweth him out a sepulchre on high* which is some elevated place, that it might be more conspicuous to be laid and remembered. Hezekiah though (II Chronicles 32:33) was buried 'in the chiefest of the sepulchres of the sons of David.' The ambitious Shebna aspired to become king after Sennacherib wanted to depose Hezekiah. He carved out in the rock a tomb for himself. The arrogant Shebna believed that he would permanently remain in the city, like one who carves out his abode in stone. Little did he know that his position would be given to Eliakim son of Hilkiah. Shebna was about to be disposed from his high office and exiled.

SHEBNA'S IGNOMINIOUS END

Isaiah 22:17–19

*<sup>17</sup>Behold, Jehovah, like a strong man, will hurl thee away violently; yea, he will wrap thee up closely. <sup>18</sup>He will surely wind thee round and round, and toss thee like a ball into a large country; there shalt thou die, and there shall be the chariots of thy glory, thou shame of thy lord's house, <sup>19</sup>And I will thrust thee from thine office; and from thy station shalt thou be pulled down (ASV, 1901).*

Shebna was about to be disposed from his high office and exiled. The spirit of Satan, which will dominate the Antichrist, is the same spirit that dominated Shebna. The Lord declared that when He thrust Shebna down from his post, He would summon His servant: Eliakim (whose name means that “God shall establish”).

Behold, God will throw you around with great force. Shebna will be cast out of position in a vigorous, forceful way which literally, translates out to “a manly throw” or a powerful throw. Shebna will be forced to fly into exile like a bird. Shebna will be hurled into exile like a ball that has been thrown into another country or an unfenced area, where the ball will keep rolling with nothing to stop it.

Isaiah relates that *Jehovah says that there shalt thou die*. Shebna expected to die in the Land of Israel and be buried in the royal burial grounds. Isaiah’s prophetic vision sees that Shebna will die in disgrace in another country and will remain there. Miraculously, Shebna was left without his followers and the Assyrians decided that his plan of surrender was a fabrication and a mockery, so they sentenced him to a torturous death. They tied him to the tails of horses and dragged him over the thorns and thistles. The chariot that Shebna thought would bring him honor brought him the shame that he had wished upon Hezekiah. Shebna was a disgrace to the house of his master Hezekiah who, appointed him over his “house,” in good faith, yet he turned out to be a traitor to him.

ELIAKIM APPOINTED TO BE TREASURER

Isaiah 22:20–21

*<sup>20</sup>And it shall come to pass in that day, that I will call my servant Eliakim the son of Hilkiyah: <sup>21</sup>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 (ASV, 1901).*

Eliakim, is designated as “*My servant the son of Hilkiyah,*” indicates that he was an Israelite. He is now replacing Shebna, having supervision over the royal household and also in making decisions as to who was or was not to be received into the king’s service. In other words, he had unlimited control over the royal house and household and great political authority. God says, “*I will clothe him with thy robe,* meaning He will take Shebna’s robe off and give it to Eliakim signifying the transfer of authority to all who look upon this situation. He was involved in negotiations to end Sennacherib’s invasion of Judah (II Kings 18:17–19:7; Isaiah 36:3–37:7).

Eliakim is presented to us as one who would be as a “*father to the inhabitants of Jerusalem and to the house of Judah.*” This provides further evidence that Shebna had not cared for others in his position, but used it for his own glorification. Great statesmen, not politicians, realize that they are

in the hands of God and are led to be good and faithful servants. They realize that there must be no selfishness in their ambitions nor conceit because of the position God has given them. A person in a place of responsibility needs to keep priorities in proper perspective. Those are primarily reverence to God and loyalty to country or nation which will develop the proper relationships with family and citizens. The prime lesson for us here is that we are nothing without God.

#### AUTHORITY GIVEN TO ELIAKIM

#### Isaiah 22:22–23

*<sup>22</sup>And the key of the house of David will I lay upon his shoulder; and he shall open, and none shall shut; and he shall shut, and none shall open. <sup>23</sup>And I will fasten him as a nail in a sure place; and he shall be for a throne of glory to his father's house (ASV, 1901).*

“*And the key of the house of David*” signified the office of stewardship at the palace. Not only would Eliakim occupy the position of Shebna, but he would also receive tremendous power and authority from God. As such Eliakim would be authorized to open and to shut the royal court and so to have full authority in all aspects of the affairs of the royal household. In the Bible the phrase “*of the house of David and lay upon his shoulder*” have a particular Messianic meaning and a special place in relation to God’s kingdom. In this respect, Eliakim is represented a model or type with Messianic features. The Lord Jesus refers to Himself in the letter to the Church a Philadelphia in this manner.

#### Revelation 3:7

*<sup>7</sup> And to the angel of the church in Philadelphia write; 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 (KJV).*

It is interesting to note that the key of the house of David was not put “*in his hand*” but was placed “*upon his shoulder*” This is the same reference to the Lord Jesus who will have the entire government of the world placed upon His shoulders during the Messianic Kingdom.

#### Isaiah 9:6–7

*<sup>6</sup>For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. <sup>7</sup>Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even for ever. The zeal of Jehovah of hosts will perform this (ASV, 1901).*

God promises the key to Eliakim but not to his descendants. The office continues, but soon loses its exalted character. It was Eliakim the son of Hilkiah because of his godly character who was exalted, and not the office in itself.

*And I will fasten him as a nail in a sure place*, is a reference to having a strong nail or peg placed in a secure part of a wall where it will hold whatever is hung from it. It describes a strong part of the wall or timber, where it shall not fail, or be removed, or cut down, and so let drop what is hung, or



place upon it, relying that it will not fail to support. This is the significance or the stability and continuance of his government, and of the strength and support he would be to others. This is also in keeping with the Messianic references to Christ. It is expressive of the strength of Christ, as the mighty God; and in His present position sitting on the right hand of God. He is unchangeable, the same today, yesterday, and forever; and of his office, as Mediator, and Head.

Eliakim would be an honor and credit to his father's house, by his wise and faithful administration of the government committed to him. Christ is the brightness of his Father's glory; and, to us that believe, he is an honor; He is on a glorious throne himself, and He will bring all his Father's family to sit with him on the same throne. Who is His family?

Matthew 12:46–50

*<sup>46</sup> While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. <sup>47</sup> Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. <sup>48</sup> But he answered and said unto him that told him, Who is my mother? and who are my brethren? <sup>49</sup> And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren. <sup>50</sup> For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother (KJV).*

John 6:37

*<sup>37</sup> All that which the Father giveth me shall come unto me; and him that cometh to me I will in no wise cast out (KJV).*

ELIAKIM WOULD BE WELL KNOWN

Isaiah 22:24–25

*<sup>24</sup> And they shall hang upon him all the glory of his father's house, the offspring and the issue, every small vessel, from the cups even to all the flagons. <sup>25</sup> In that day, saith Jehovah of hosts, shall the nail that was fastened in a sure place give way; and it shall be hewn down, and fall; and the burden that was upon it shall be cut off; for Jehovah hath spoken it (ASV, 1901).*

In contrast with Shebna, who was to be cast away, Eliakim was to be like a well-driven nail or a firm foundation for the nation. He would be an honorable person and would cause his family name to be well known to humble people (figuratively called *every small vessel*) and to more influential family members (called *to all the flagons*). A flagon was a large pitcher or jug, which in the tabernacle rituals was the container from which the drink offerings were poured out. Isaiah in these final words points to the downfall not of Eliakim but of his descendents. Isaiah warned that eventually even this peg would come to an end, signifying that eventually the kingdom of Judah would be taken away into captivity, which happened in 586 B.C.

NEXT MESSAGE: JUDGMENT AGAINST TYRE

**E-mail:** [Pentwaterbiblechurch@scofieldinstitute.org](mailto:Pentwaterbiblechurch@scofieldinstitute.org) **Call: Toll Free 877-706-2479**