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An Oracle Concerning Jerusalem

22: 1-25

In the *Oracles to the Nations*, **Isaiah** now turns to **his** own people. But what is an oracle against **Jerusalem** doing in a collection of oracles against the nations? The reason that **the Ruach Ha'Kodesh** inspired **Isaiah** to include certain nations and exclude others was for the purpose of object lessons, similar to the *Letters to the Seven Churches* (see the commentary on the book of **Revelation**, to see link click [Ay - Write, Therefore, What Is Now](#)). There, yes, each church had a lesson to learn, but the reason that **the Holy Spirit** inspired **John** to write to them was primarily for *our* benefit. Twenty centuries of believers have benefited from the lessons learned there. So it is with the *Oracles to the Nations*. **They are grouped according to their similarity for our benefit.**

Babylon and **Edom** answer the question, "Where does rebellion against **the LORD** lead?"

The oracle against **Philistia** describes the personal cost of trying to destroy **Isra'el**, **the apple of His eye (Deuteronomy 32:10)**.

Moab is a picture of what happens when we place our hope in our accomplishments instead of **ADONAI**.

Damascus and **Samaria** answer the question, "What happens if I forget about **God**?"

Cush, Egypt, and Arabia teach us what happens when we cut **the LORD** out of the picture and take the steering wheel of our lives into our own hands.

The oracle against **Tyre** reminds us that human pride and the love of money can really hurt us.

And finally, the prophecy against **Jerusalem**, or **Judah**, reminds us **not to despise the LORD's discipline and not to resent His rebuke (Proverbs 3:11-12)**. Like the lessons from the letters to the seven churches in **Revelation 1:4 to 3:22**, these are lessons for the ages. **God** help us learn them well.



There are two time periods in this section separated by 115 years. They are *not* in chronological order. First, in **22:15 to 25, Isaiah describes the time when Hezekiah was king.** In 701 BC Sennacherib, the Assyrian king, all but destroyed **Judah**. He conquered forty-six of **Judah's** fortified cities, but because of the prayer of **Hezekiah (37:14-20), God spared Yerushalayim. He** did not destroy **her**, but **He** did discipline **her**. In this section **Shebna** is an example of the neglect and abuse of the leadership of **Jerusalem**, whereas **Eliakim** is an example of a godly man and the believing remnant. Did **she** learn **her** lesson? No, she **despised ADONAI's discipline**, and **resented His rebuke**. Therefore, secondly, **in 22:1 to 14 Isaiah describes the destruction of the Holy City of Yerushalayim and the Temple in 587 BC by Nebuchadnezzar, king of Babylonia.** As **Isaiah** sees the coming destruction of **his** own **city** and people, **he** is filled with grief.