

# Isaiah 22:1

Authorized King James Version (KJV)

The burden of the valley of vision. What aileth thee now, that thou art wholly gone up to the housetops?

## Analysis

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**The burden of the valley of vision.** What aileth thee now, that thou art wholly gone up to the housetops?' The 'valley of vision' refers to Jerusalem—paradoxically called a valley though on mountains, perhaps referring to valleys within city or ironically contrasting its prophetic calling (vision) with its blindness. People going to housetops indicates crisis response—seeking vantage points, lookouts, panic. This oracle addresses Jerusalem itself, not foreign nations. God's judgment extends even to His covenant city when unfaithful. The question 'What aileth thee?' suggests bewilderment or irony—why this panic? This will be explained as appropriate response to coming judgment (Babylonian siege, 586 BCE). Even Jerusalem, God's chosen dwelling place, isn't exempt from judgment for covenant violations.

## Historical Context

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This prophecy addresses events surrounding Assyrian campaigns or later Babylonian siege. Housetop activity characterized crisis times—watching for enemies, signaling, gathering for safety or council. Archaeological evidence shows flat roofs served multiple purposes in ancient Middle Eastern architecture. The oracle's placement among foreign nation judgments emphasizes that covenant relationship doesn't guarantee exemption from judgment—actually increases accountability. Jerusalem experienced multiple sieges validating this: Assyrian (701 BCE, miraculous deliverance), Babylonian (597, 586 BCE, destruction). The prophecy's fulfillment in 586 BCE demonstrated covenant curses' reality when

Israel violated covenant. This warned Christians: covenant status increases rather than decreases judgment severity for unfaithfulness (Hebrews 10:26-31; 1 Peter 4:17).

## Related Passages

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**Romans 10:9** — Confession and belief for salvation

**Ephesians 2:8** — Salvation by grace through faith

**1 John 4:8** — God is love

**John 15:13** — Greatest form of love

## Study Questions

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1. What does 'valley of vision' teach about Jerusalem's calling versus performance?
2. Why does covenant relationship intensify rather than exempt from judgment?
3. How did Jerusalem's eventual destruction validate this prophecy's warning?

## Interlinear Text

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| מִשָּׁא                             | גֵּי יַא             | חֲזִי וֶן               | מָה   | לָךְ | אֵפ וְא                     | כִּי  |
| <b>The burden</b>                   | <b>of the valley</b> | <b>of vision</b>        | H4100 | H0   | <b>What aileth thee now</b> | H3588 |
| H4853                               | H1516                | H2384                   |       |      | H645                        |       |
| עַל יֵת                             | כֹּלָךְ              | לַגִּגֹּת:              |       |      |                             |       |
| <b>that thou art wholly gone up</b> | H3605                | <b>to the housetops</b> |       |      |                             |       |
| H5927                               |                      | H1406                   |       |      |                             |       |

## Additional Cross-References

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**Jeremiah 21:13** (Parallel theme): Behold, I am against thee, O inhabitant of the valley, and rock of the plain, saith the LORD; which say, Who shall come down against us? or who shall enter into our habitations?

**Psalms 125:2** (Parallel theme): As the mountains are round about Jerusalem, so the LORD is round about his people from henceforth even for ever.

**Isaiah 15:3** (Parallel theme): In their streets they shall gird themselves with sackcloth: on the tops of their houses, and in their streets, every one shall howl, weeping abundantly.

**Joel 3:12** (Parallel theme): Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about.

**Joel 3:14** (Parallel theme): Multitudes, multitudes in the valley of decision: for the day of the LORD is near in the valley of decision.