

## Having A Basic Understanding of Some Old Testament Truths

Part 240 – The Burden Of The Valley Of Vision (Isaiah 22:1-25)

### 1. What nation is the “valley of vision”?

This text says: *“The burden of the valley of vision. What aileth thee now, that thou art wholly gone up to the housetops” (Isaiah 22:1)?*

- The context says Judah (**Isaiah 22:8**).
- The context says the city of David (**Isaiah 22:9**; cf. **II Samuel 5:7**, **II Kings 9:28**, and **II Kings 14:20**).
- Jerusalem was surrounded by mountains (**Psalms 125:2**).
- Visions came through prophets (**Numbers 12:6**, **Micah 3:6**, and **Hosea 12:10**).
- Present and future prophesies came/were to come from Jerusalem (**Zechariah 7:7**, **Isaiah 2:3**, and **Acts 11:27**).

### 2. Did this burden for the valley of vision show strength or fear from the people?

Fear, they fled to housetops and their rulers were taken when they fled: *“(1) The burden of the valley of vision. What aileth thee now, that thou art wholly gone up to the housetops? (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. (3) All thy rulers are fled together, they are bound by the archers: all that are found in thee are bound together, which have fled from far” (Isaiah 22:1-3).*

- The slain were going to be dead, but not just by swords and battle (**Jeremiah 14:12-18**, **Jeremiah 21:9**, **Jeremiah 24:10**, and **Lamentations 4:9-10**).
- A “tumultuous city” is one with chaos (**Hosea 10:14**) and such causes people to flee (**Isaiah 33:3**).
- The rulers caught fleeing (**II Kings 25:4-7** and **Jeremiah 39:4-7**).

### 3. How did Isaiah respond to this vision?

*“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” (Isaiah 22:4).*

- This is a fitting response for a prophet who loves the people (**Psalms 119:53**, **Psalms 119:136**, **Jeremiah 4:19**, **Jeremiah 9:1**, **Jeremiah 13:17**, **Luke 19:41-44**, and **Romans 9:1-3**).

### 4. In this day of trouble, while Jerusalem was surrounded and being broken down, what did the inhabitants of Jerusalem do to try and protect themselves?

They did not look to God, but tried to fortify the walls and make ditches: *“(5) For it is 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. (6) And Elam bare the quiver with chariots of men and horsemen, and Kir uncovered the shield. (7) And it shall come to pass, that thy choicest valleys shall be full of chariots, and the horsemen shall set themselves in array at the gate. (8) And he discovered the covering of Judah, and thou didst look in that day to the armour of the house of the forest. (9) Ye have seen also the breaches of the city of David, that they are many: and ye gathered together the waters of the lower pool. (10) And ye have numbered the houses of Jerusalem, and the houses have ye broken down to fortify the wall. (11) Ye made also a ditch between the two walls for the water of the old pool: but ye have not looked unto the maker thereof, neither had respect unto him that fashioned it long ago" (**Isaiah 22:5-11**).

- Day of trouble, but not an end (**Jeremiah 30:1-7**).
- Elam may have a bow here, but it'll be broken (**Jeremiah 49:34-39**).
- The defenses of Judah had already been weakened by Assyria's invasion (**II Kings 18:13**).
- The house of the forest could have been something dating back to Solomon (**I Kings 7:1-2**).
- Redirecting water as a barrier (cf. **II Chronicles 32:30** and **Nehemiah 3:16**).
- They didn't look to the Lord (**Isaiah 9:13**, **Isaiah 31:1**, **Jeremiah 33:2-3**, **Daniel 9:13**, and **Hosea 7:13-16**).

5. What caused God to reveal to Isaiah that their iniquity would not be purged until they died?

He called for weeping, but they ignored and partied: "(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 drinking wine: let us eat and drink; for to morrow we shall die. (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" (**Isaiah 22:12-14**).

- God wanted to see sorrow for their sins (**Joel 1:13**, **Joel 2:17**, and **James 4:6-10**).
- If such is done, God hears (**II Chronicles 34:27**).
- Instead of sorrow, they partied like there was no tomorrow (**Isaiah 56:10-12**). This type of mindset is one that does not consider eternal consequences (cf. **I Corinthians 15:32**).
- They had reached a point wherein there was no remedy (**II Chronicles 36:14-21** and **Ezekiel 24:13**; cf. **Proverbs 29:1**).

6. What message was Isaiah to deliver to Shebna?

The message was that a sure captivity was coming and a violent manner: "(15) Thus saith the Lord GOD of hosts, Go, get thee unto this treasurer, even unto Shebna, which is over the house, and say, (16) What hast thou here? and whom hast thou here, that thou hast hewed thee out a sepulchre here, as he that heweth him out a sepulchre on high, and that graveth an habitation for himself in a rock? (17) Behold, the LORD will carry

*thee away with a mighty captivity, and will surely cover thee. (18) He will surely violently turn and toss thee like 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. (19) And I will drive thee from thy station, and from thy state shall he pull thee down” (Isaiah 22:15-19).*

- If this is the same Shebna, which fits historically at the time Isaiah was a prophet, then this man was a scribe (**II Kings 18:18, II Kings 18:37, II Kings 19:2, and Isaiah 36:22**).
- They had built themselves up, but God was going to pull them down (**Jeremiah 8:12 and Lamentations 2:1**).

7. What did God say He would do concerning Eliakim?

*“(20) And it shall come to pass in that day, that I will call my servant Eliakim the son of Hilkiah: (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. (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. (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. (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” (Isaiah 22:20-24).*

- This Eliakim ties back to Shebna and further provides evidence of this timeframe being during the days of Hezekiah (**II Kings 18:26**).
- God set him as a nail and hung glory and honor upon him (**I Samuel 2:7-8**).
- This Eliakim is easy to confuse with another Eliakim and would almost make a lot of sense (**II Chronicles 36:4**). However, the later Eliakim, whose name was changed to Jehoiakim, is the son of Josiah (**II Chronicles 36:1-4; cf. II Kings 23:34**). I made the mistake of confusing the two many times.

8. What was to happen concerning the “nail that is fastened in the sure place”?

*“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 was upon it shall be cut off: for the LORD hath spoken it” (Isaiah 22:25).*

- That nail that was fastened (Eliakim) is not going to stay fastened.
- We must understand that God casting down His people had a purpose, not only in Christ, but also for their time (**Jeremiah 1:10**).