

Isaiah Lesson 16

Isaiah Chapters 16

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Introduction: Last week in chapter 15, we studied about the ‘burden,’ this time against Moab. The prophecy is not eschatological. That is, it does not deal with end-time events.

The focus of this next chapter remains on Moab. There is an eschatological fore view here. There seems to be an anticipation of the kingdom of the Messiah. The rest of the chapter appears to be a continuation of the prophecy of the impending judgment of Moab by the Assyrians.

I. Directions about the Ruler In Syria

Isa 16:1 Send ye the lamb to the ruler of the land from Sela to the wilderness, unto the mount of the daughter of Zion.

Isa 16:2 For it shall be, that, as a wandering bird cast out of the nest, so the daughters of Moab shall be at the fords of Arnon.

Isa 16:3 Take counsel, execute judgment; make thy shadow as the night in the midst of the noonday; hide the outcasts; bewray not him that wandereth.

Isa 16:4 Let mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the spoiler: for the extortioner is at an end, the spoiler ceaseth, the oppressors are consumed out of the land.

The key to understanding this section is found in verse 5 where the context is clearly prophetic of the restored throne of David in the Millennium. The thought here seems to be that of the women in Moab in that day proposing to send gifts to Israel. God through the prophet gives directions to Israel, apparently during the Day of the Lord. In that day, Israel will be forced to flee from the wrath of the antichrist and Moab. This may very well be a place in which Israel takes refuge. The “spoiler and extortioner” refers to the antichrist himself.

Isa 16:5 And in mercy shall the throne be established: and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness.

Lest there be any question, the context is clearly established as during the Millennium. In mercy shall the throne be established: and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hastening righteousness. Some have sought to assign this to the time of Hezekiah, yet there seems to be One far greater than Hezekiah here. Though Hezekiah was a godly king, the One who establishes the throne in mercy, seeking judgment, and hastening righteousness is an accurate description of the Prince of Peace.

Isa 16:6 We have heard of the pride of Moab; he is very proud: even of his haughtiness, and his pride, and his wrath: but his lies shall not be so.

Isa 16:7 Therefore shall Moab howl for Moab, every one shall howl: for the foundations of Kirhateseth shall ye mourn; surely they are stricken.

Isa 16:8 For the fields of Heshbon languish, and the vine of Sibmah: the lords of the heathen have broken down the principal plants thereof, they are come even unto Jazer, they wandered through the wilderness: her branches are stretched out, they are gone over the sea.

The focus here seems to return to the 'burden of Moab.' The context is once again historical rather than eschatological. The cause for God's judgment upon Moab is established. It was for pride and arrogance. The Assyrians would bring desolation and Moab itself would bewail the judgment God sent by way of the Assyrians.

II. Gladness and Joy Removed

Isa 16:9 Therefore I will bewail with the weeping of Jazer the vine of Sibmah: I will water thee with my tears, O Heshbon, and Elealeh: for the shouting for thy summer fruits and for thy harvest is fallen.

Isa 16:10 And gladness is taken away, and joy out of the plentiful field; and in the vineyards there shall be no singing, neither shall there be shouting: the treaders shall tread out no wine in their presses; I have made their vintage shouting to cease.

Isa 16:11 Wherefore my bowels shall sound like an harp for Moab, and mine inward parts for Kirhatesh.

Perhaps with sarcasm, the prophet Isaiah speaks of weeping over the impending judgment upon Moab. The vineyards and wine of Moab would be destroyed. Some have suggested that Moab was a nation given to alcohol. The destruction

of their vineyards would cause them significant pain and loss as well as being in their best interest. It should be recalled that Moab was conceived (literally) in drunkenness when Lot's daughter got her father drunk. The son of that incestuous union was Moab. The thought may once again be sarcasm on the part of Isaiah as he contemplates the destruction of the wine industry in Moab.

Isa 16:12 And it shall come to pass, when it is seen that Moab is weary on the high place, that he shall come to his sanctuary to pray; but he shall not prevail.

Isa 16:13 This is the word that the LORD hath spoken concerning Moab since that time.

Isa 16:14 But now the LORD hath spoken, saying, Within three years, as the years of an hireling, and the glory of Moab shall be contemned, with all that great multitude; and the remnant shall be very small and feeble.

As Moab sees the impending destruction coming, its leadership will go to the pagan temples found there, but their prayers will not be heard. The prophesied judgment against Moab would come to pass in less than three years. When God was through chastening them at the hand of the Assyrians, Moab would be small and feeble.

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Prov 4:18 But the path of the just is as the shining light, that shineth more and more unto the perfect day.

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Practice Random Acts of Kindness. Each act spreads, and many will be blessed.