

A Trek Through Isaiah 14 - 14:28 - 16:14

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Oracle of Philistia: David's Security 14:28-32

	One-world Government	Davidic Monarchy	Collective Security and Self-sufficiency	The People of God	Triumphant End
1	13:1 – 14:27 Oracle of Babylon	14:28-32 Oracle of Philistia	15:1 - 16:14 Oracle of Moab	17:1 – 18:7 Oracle of Damascus	19:1 – 20:6 Oracle of Egypt

- Q: Where is true security?)
- A: Davidic monarchy. Yahweh will fulfill His promises.

Introduction 14:28

In the year that King Ahaz died this oracle came:

- Dating the oracle
- Assyria in decline. Philistine states preparing to revolt.

Contrasting Final Outcomes 14:29-30

Isaiah 14:29–30 (LSB)

29“Do not be glad, O Philistia, all of you, Because the rod that struck you is broken; For from the serpent’s root a viper will come out, And its fruit will be a flying fiery serpent.

30“And the foremost of the poor will eat, And the needy will lie down in security; I will put to death your root with famine, And it will kill off your remnant.

- Do not be glad. Warning to Philistia.
- the rod that struck you is broken.
 - Two interpretations
 - The rod is the house of David. Once a threat to the Philistines; now broken. It will be resurrected and provide security for God’s people.
 - The rod is the Assyrian threat. It appears to have ended but a greater threat is coming.
- And the foremost of the poor will eat, And the needy will lie down in security.
 - Outcome for the believing remnant: food and security
- I will put to death your root with famine, And it will kill off your remnant.
 - Outcome for the unbelieving Philistines: death
 - Remnant: present, root: future

Immediate Crisis 14:31

Isaiah 14:31 (LSB)

“Wail, O gate; cry, O city; Melt away, O Philistia, all of you; For smoke comes from the north, And there is no straggler in his ranks.

- The Philistine cities personified, wailing in fear.
- An invader comes from the north.
 - Smoke. Dust cloud of the advancing army or smoke from burning cities..
 - North. Around the Fertile Crescent.
 - No straggler. Invincible

Request for Alliance Rejected 14:32

“How then will one answer the messengers of the nation? That Yahweh has founded Zion, And the afflicted of His people will take refuge in it.”

- messengers of the nation. From the Philistines to Jerusalem seeking alliance against the invader..
- Isaiah’s reply: Not alliance but faith.
 - Yahweh. The sovereign Lord that Isaiah saw.
 - has founded Zion. His city. The Davidic monarchy.
 - Afflicted. Human weakness not an issue.
 - Will take refuge. True security.

Oracle of Moab: Salvation Refused By Pride 15:1 – 16:13

- Q: Where is true security?
- A: Collective security and self-sufficiency
 - Shown by a historical incident when a proud people refuse true security and rely on themselves
 - Story line
 - Moab (a Gentile people) is in crisis. (15:1-9).
 - They turn to Zion for help. (16:1-4a)
 - The reply is that the time of aggression is temporary but David’s throne is permanent. There is an implicit invitation to find security by taking refuge there. (16:4b-5)
 - Pride prevents accepting the offer of sanctuary. (16:6)
 - Sorrows continue. (16:7-11)
 - There is no other refuge. (16:12)
 - Only destruction awaits. (16:13-14)

Moab's Crisis 15:1-4

Isaiah 15:1-4 (LSB)

1The oracle concerning Moab. Surely in a night Ar of Moab is destroyed and ruined; Surely in a night Kir of Moab is destroyed and ruined.

2They have gone up to the temple and to Dibon, even to the high places to weep. Moab wails over Nebo and Medeba; Everyone's head is bald and every beard is cut off.

3In their streets they have girded themselves with sackcloth; On their rooftops and in their squares Everyone is wailing, dissolved in weeping.

4Heshbon and Elealeh also cry out, Their voice is heard all the way to Jahaz; Therefore the armed men of Moab make a loud shout; His soul trembles within him.

- Moab
 - Region east of the Dead Sea.
 - Moabites descended from Lot by incest with his daughter. (Gen 19:31-37)
 - Worshiped Chemosh.
 - Continually opposed Israel.
 - Conquered by Babylon; remnant fled to Egypt
 - By 6th century BC they had vanished as a nation.
- V1 in a night Ar...Kir ... is destroyed
 - Ar is on the northern border. Kir is in central Moab.
 - A swift, devastating invasion breaching the border, penetrating to the heart of the nation.
- V1 ruined.
 - Same word as Isaiah used to describe himself in Is 6.
 - He acknowledged his sin. How will Moab respond?
- V2 Moab wails
 - Moab personified: the entire nation wails.
- V2 Everyone's head is bald and every beard is cut off
 - Humiliation and shame.
- V3 Streets...rooftops...squares.
 - In every place where there are people.
- V4 Heshbon...Elealeh...Jahaz.
 - Across the entire land.
- V4 the armed men of Moab make a loud shout; His soul trembles within him.
 - Those charged with defending the nation.
 - Crying out not in joy and confidence, but in lament and fear.

God Mourns Over Moab 15:5-9

Isaiah 15:5–9 (LSB)

5My heart cries out for Moab; Those who flee from her are as far as Zoar and Eglath-shelishiyah, For they go up the ascent of Luhith weeping; Surely on the road to Horonaim they keep awake with crying in distress over their destruction.

6For the waters of Nimrim are desolate. Surely the grass is dried up, the tender grass has completely ceased, There is no green thing.

7Therefore the abundance they have made and stored up They carry off over the brook of Arabim.

8For the cry has gone around the territory of Moab, Its wailing goes as far as Eglaim and its wailing even to Beer-elim.

9For the waters of Dimon are full of blood; Surely I will put added woes upon Dimon, A lion upon those of Moab who have escaped and upon the remnant of the land.

- V5 My heart cries out.
 - God speaking
 - Grief over Moab's suffering
- V5-9 Catalog of lament
- V9 I will put. Brought on them by Yahweh
- Here is another aspect of Yahweh
 - The oracle to Babylon showed His holy wrath towards wickedness.
 - Here is His heart of sympathy and compassion towards human suffering.

Moab Seeks Help From Zion 16:1-4a

Isaiah 16:1–4 (LSB)

1 Send the tribute lamb to the ruler of the land, From Sela by way of the wilderness to the mountain of the daughter of Zion.

2 Then, like fleeing birds or scattered nestlings, The daughters of Moab will be at the fords of the Arnon.

3 “Bring us counsel, make a decision; Cast your shadow like night at high noon; Hide those banished, do not reveal the one who flees.

4 “Let the banished of Moab sojourn with you; Be a hiding place to them from the destroyer.” For the extortioner has come to an end, destruction has ceased, Oppressors have completely disappeared from the land.

- The scene changes.
 - Isaiah portrays the Moabite king and advisors in council.
 - Written in breathless, panicked phrases.
- From Sela.
 - The government has fled to the far south of Moab.
- V1 the plan: to seek refuge in Judah
 - Send the tribute lamb to the ruler of the land.
 - Lamb is the traditional Moabite tribute. This is a request to become a vassal.
 - Ruler of the land. A request to become a vassal state.
 - By way of the wilderness.
 - The route of the emissaries.
 - To the mountain of the daughter of Zion.
 - To Jerusalem in Judah.
- V2 the desperate situation
 - Like fleeing birds
 - The council sees that their country is in chaos; their people refugees
 - At the fords of the Arnon.
 - the shortest route to Judah.
- V3 the plea
 - Seeking for Judah to take ownership.
 - Give us counsel, make a decision. Actions of a ruler.
 - Here is proud Moab humbling themselves before their hereditary enemies.
 - Seeking refuge from destruction.
 - Cast your shadow. As from the noonday sun.
 - Hide those banished. As those with no home.
 - Do not reveal the one who flees. As those being hunted.
 - Let the banished of Moab sojourn. Technical term for the right to live as an alien within a kingdom.
 - Be a hiding place. As those in a severe storm.

Zion's Salvation Offered 16:4b-5

Isaiah 16:4–5 (LSB)

4...For the extortioner has come to an end, destruction has ceased, Oppressors have completely disappeared from the land.

5And a throne will be established in lovingkindness, And a judge will sit on it in truth in the tent of David; Moreover, he will seek justice And be prompt in righteousness.

- Dramatic change in tone from excited and breathless to calmly majestic.
- V4 True security is coming
 - For. Expressing certainty
 - Three pictures of oppression ended
 - The extortioner has come to an end
 - destruction has ceased,
 - Oppressors have completely disappeared from the land.
- V5 It is found in submission to the throne of David.
 - And. Additional certainty.
 - A throne will be established.
 - A sovereign King
 - Perpetual, in contrast to the changing political fortunes of men.
 - In lovingkindness
 - Steadfast love. Heb hesed: Yahweh's covenant commitment to His people. Unchanging even when they prove unfaithful.
 - In the tent of David.
 - The rightful King. Not a usurper but one inheriting the Davidic promises.
 - Tent. Personal home.
 - In truth.... justice... righteousness.
 - Righteous reign
 - Offer of refuge to Moab, but they must submit to the house of David.

Moab's Refusal 16:6

Isaiah 16:6 (LSB)

6We have heard of the pride of Moab, an excessive pride; Even of his lofty pride, pride, and fury; His idle boasts are false.

- Although desperation drove Moab's rulers to apply to Judah for refuge, in the end they are too proud to accept the offer.
 - As Pharaoh in Ex 8 - 10
 - 2nd, 4th, 7th, 8th plagues
 - Plague came, Pharaoh repented and said he would let Israel go.
 - Plague lifted, Pharaoh's heart hardened and he refused to let Israel go.
 - They could not accept the God of Israel as Lord.
- the pride of Moab.
 - Multiple words piled up
 - Aspects
 - Arrogance
 - Abundance
 - Wrath and fury
- Idle boasts are false
 - Empty words
 - Not the truth.
 - Real truth is only found in Yahweh.

Consequences 16:7-8

Isaiah 16:7-8 (LSB)

7Therefore Moab will wail; everyone of Moab will wail. You will moan for the raisin cakes of Kir-hareseth As those who are utterly stricken.

8For the fields of Heshbon have languished, the vines of Sibmah as well; The lords of the nations have trampled down its choice clusters Which reached as far as Jazer and wandered to the deserts; Its tendrils spread themselves out and passed over the sea.

- Therefore. Because of the Moab's pride.
- Wailing
 - Wail. Grief outwardly expressed.
 - Moan. Grief inwardly felt.
 - Stricken. Prostrated by grief.
 - Raisin cakes. Perhaps typically used in celebrations.
- Withering
 - Picture of crops withering.
 - Picture of a vine formerly spreading and luxuriant, now trampled underfoot.

God Weeps Over Moab 16:9-11

Isaiah 16:9–11 (LSB)

9Therefore I will weep bitterly for Jazer, for the vine of Sibmah; I will drench you with my tears, O Heshbon and Elealeh; For the shouting over your summer fruits and your harvest has fallen away.

10Gladness and joy are taken away from the fruitful orchard; In the vineyards also there will be no cries of joy or shouts of jubilation, No treader treads out wine in the presses, For I have made the shouting to cease.

11Therefore my inner being moans like a harp for Moab And my inward feelings for Kir-hareseth.

- V9 I weep....I will drench you with my tears.
 - God speaking. Note 16:10 I have made the shouting to cease.
 - As 15:5-9.
 - Motyer: "What the Lord visits in holy justice he laments with holy sorrow. It is we who find tension between his justice and love, but the divine nature is one, and all the Lord's attributes are in perfect harmony."
 - Not an onlooker but a participant.
 - Felt in His inner being...inward feelings (v11)
 - As Jn 11:35 Jesus wept.
- V9-10 Shouting has fallen away...gladness and joy are taken away
 - Focus shifted to joy.
 - The LORD is grieved that Moab no longer finds joy in His creation.

No other refuge 16:12

Isaiah 16:12 (LSB)

12So it will be when Moab appears, When he wearies himself upon his high place And comes to his sanctuary to pray, That he will not prevail.

- Moab presents himself.
 - Seeking help from his god.
- Wearies himself upon his high place
 - Rituals and sacrifices
- Comes to his sanctuary to pray
 - Prayer
- He will not prevail
 - No refuge found.

Interim Fulfillment 16:13-14

Isaiah 16:13–14 (LSB)

13 This is the word which Yahweh spoke earlier concerning Moab.

14 But now Yahweh speaks, saying, “Within three years, as a hired man would count them, the glory of Moab will be dishonored along with all his great population, and his remnant will be very small and not mighty.”

- An interim fulfillment, similar to the section on Assyria at the end of the oracle of Babylon (14:24-27)
- Spoke earlier...Now Yahweh speaks. Two prophecies combined.
- V14 Within three years, as a hired man would count them. Precisely counted.
- V14 Will be. Certain event.
- Contrast the end with the present
 - Glorious > dishonored
 - Great multitude > very small and not mighty

Application

Moab's history is a lesson to us.

- Situation
 - Moab
 - Had been an enemy of God's people for generations.
 - Worshiped a different god.
 - Prospered as a nation.
 - Today
 - Many are openly hostile to Christ.
 - Seem to have successful lives.
 - Moab
 - Was invaded by Assyria.
 - Suffered loss of property, loss of homeland, devastation, death.
 - In chaos. Everything seemed lost.
 - Today
 - People come to a crisis.
 - Lives fall apart.
 - Moab
 - In desperation reached out to Zion for refuge.
 - Heard the offer of refuge but refused to submit to the throne of David
 - Suffered sorrow and destruction
 - Today
 - People in crisis may come to Christ to fix their problems.
 - They hear the gospel, but refuse to submit to Christ as Savior and Lord
 - They go away to sorrow and hopelessness.
- Principle:
 - Those oppressed can find true security by placing themselves under the rule of the true King, and identifying with His people. This requires humility and repentance. Pride brings sorrow and destruction.
- Isaiah shows the way of faith
 - Not following after Moab when they were prospering.
 - Not allying with them against the external threat.
 - Not remaining aloof from their suffering.
 - Offering the comfort of the gospel to former enemies.
 - But not compromising the gospel to make them feel better.

References

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