

Book of Isaiah



Chapter 16

*Theme: The Final Overture Of Mercy
Offered To Moab.*

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Chapter 16

Chapter 16 opens with a last call to Moab to avail herself of the mercy of God which He has provided for her.

When the Moabite survivors flee south, they will try to hide in the rock city of Petra, called Sela. From there, they will send a tribute to the Jews in Jerusalem, asking for protection. But Jerusalem's protection came from a righteous God. The Moabites had not repented of their pride and fury. They continued to seek their false gods. And so the God of the Jews would have no foundation on which to offer protection to these people.

This doesn't mean that Isaiah doesn't care. Notice that he had said,

Is. 15:5 My heart cries out for Moab...

And again, he says,

Is. 16:9 Therefore I will weep bitterly for Jazer, for the vine of Sibmah; I will drench you with my tears, O Heshbon and Elealeh...

Is. 16:11 Therefore my heart intones like a harp for Moab and my inward feelings for Kir-hareseth.¹

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

Lamb: under David and Solomon, they sent tribute of sheep and cattle (100,000+); revolted in Isaiah's day; attacked with Ammonites (2 Chr 20).

Sela = Petra = rocky parts of Moab.

[Send ye the lamb to the ruler of the land] Isaiah advised Moab to send the tribute lamb to their rulers in Judah unto mount Zion as Mesha had done (2Ki. 3:4). The advice was for Moab to be at peace with the Jews in the last days and welcome them into their land when they would flee from Antichrist at the breaking of his seven-year covenant with them and his entrance into Palestine to take over Jerusalem as his capital city (Ps. 60:6-12; Mt. 24:15-24; Rev. 12:6,14; point 10, The Sun-Clothed Woman).²

A lamb was to be sent from Moab to Israel for an offering on the altar there. The lamb was the animal of sacrifice which best depicts Christ, "...the Lamb of God, which taketh away the sin of the world" (John 1:29). If they sent a lamb, Moab would signify that they recognized the God of Israel. They did not send a lamb. The Moabites wanted to be religious without acknowledging the fact that they were subject to a higher will and were sinners in the sight of God. This was their great sin.³

Attacked by the Assyrians, Moabite refugees would flee to Sela, which lay in the country of Edom to the south. Desperate Moabites, seeking Judah's protection, would send a tribute of

¹ <http://rondaniel.com/library/23-Isaiah/Isaiah1428.php>

² Dake's Annotated Reference Bible

³ Thru The Bible with J. Vernon McGee.

lambs to Jerusalem. Jerusalem would be a safe refuge for a while. Isaiah advised Judah to accept these refugees as a sign of compassion during the enemy's time of devastation.⁴

The idea behind send the lamb to the ruler of the land is that Moab should resume their bringing of tribute to Jerusalem, thereby submitting themselves to God again. This kind of tribute is described in 2 Kings 3:4-5, where Mesha, King of Moab, who once paid tribute to Israel, stopped doing so when King Ahab of Israel died. Here, Isaiah counsels Moab to resume this payment of tribute.

Isaiah paints a powerful picture of the helpless, confused state of Moab under the hand of God's judgment. They are like a wandering bird thrown out of the nest, confused, weak, and vulnerable. Their only recourse is to submit themselves to Jerusalem and its King again.⁵

Moab would plead for shelter from her enemy. Her leaders would send a lamb as a tribute from their hiding place in some wilderness stronghold (possibly Sela in Edom) to the king of Judah requesting help. The Moabite refugees would be as frightened as birds while they hovered on their border. They would seek refuge in Judah. Young believed this refers to a spiritual conversion of the Moabites, but this may be reading too much into these cries for deliverance.⁶

²For 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.

As a bird cast out of her nest wanders about, so the daughters of Moab are to be disturbed at events when Antichrist suddenly takes over Palestine and the Jews are forced to flee. The Moabites will be much distressed, not knowing whether he will enter their country to take over. Many will leave their homes to welcome the fleeing Israelites and flee with them from a common enemy (Isa. 16:2). Antichrist would no doubt continue his conquests and take over Moab if war tidings out of the North and East did not hinder him (Dan. 11:44). According to the predictions, Russia, Germany, and other countries north and east of the ten kingdoms will suddenly declare war on Antichrist, and he will leave the Jews and Moab for the time being to go forth against these new enemies until he conquers them in the last three and a half years of this age. He will then come back into Palestine to do what he formerly planned, only to be defeated. During the last days of this three and a half years the Jews will have regained control of Jerusalem, and Antichrist will come against the city intending to destroy the Jews and Moab; but Christ will come suddenly from heaven with His armies when Jerusalem is only half taken and deliver them (Zech. 14:1-15; Rev. 19:11-21).⁷

I crossed that little river of Arnon. It is not much of a river, and it certainly could not separate the Moabites from the Assyrians. They were taken there.⁸

Wandering bird is a sad description of the hopeless condition of the daughters of Moab, the women of the nation.

⁴ Life Application Study Bible.

⁵ <http://www.studyLight.org/commentaries/guz/isaiah-16.html>

⁶ <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

⁷ Dake's Annotated Reference Bible

⁸ Thru The Bible with J. Vernon McGee.

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

Hide the outcasts... Remnant flees to Petra?

[outcasts] The outcasts here are the Jews who will flee from Judea into Moab when Antichrist breaks his covenant with them and enters Palestine to make Jerusalem his capital for the last three and a half years of this age (Isa. 16:3-4; Dan. 9:27; 11:40-45; Mt. 24:13-14; 2Th. 2:3-4; Rev. 13). The word outcasts is used of Israel in Isa. 16:3-4; 11:12; 27:13; 56:8; Ps. 147:2.

[him that wandereth] - Wandering Ones

The wandering ones are the outcasts of Israel whom Moab is commanded to let enter their country to be protected from Antichrist. Moab, Edom, and Ammon are to escape him, according to Dan. 11:40-45; so these countries will be the place for Israelites to flee to for protection during the 1,260 days they are to be out of their land (Mt. 24:15-24; Rev. 12:6,14).

In Isa. 16:1 it seems that the daughters of Moab will also wander. They will for a short time be disturbed by Antichrist's sudden capture of all Palestine, not knowing whether he will attempt to enter their country also. It will soon be known though that they will escape him because of new wars in the north and east (Dan. 11:44); so they will become settled again and welcome the wandering Jews who are fleeing from Palestine.⁹

Take counsel may also be translated "make plans." Moab would find salvation in the shadow of Zion (2:2-4).

Here, in the compassion of his prophecy, Isaiah pleads with the rulers of Judah to hide the outcasts of Moab. Again, his great sympathies are probably due to the connection between Moab and the royal house of David.

Do not betray him who escapes: Isaiah wanted Judah to be a place of refuge and protection for Moab under judgment. This is exactly what the church should be, when people are under the strong hand of the LORD in the world. We should be a place that will hide the outcasts and receive him who escapes, never to betray them.¹⁰

⁴Let 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.

Hiding from "the face of the spoiler..."

Three titles of Antichrist here:

1. The spoiler of nations (Isa. 14:5-6)
2. The extortioner of men (Dan. 11:39)
3. The oppressor of Israel (Isa. 14:3-4)¹¹

⁹ Dake's Annotated Reference Bible

¹⁰ <http://www.study-light.org/commentaries/guz/isaiah-16.html>

¹¹ Dake's Annotated Reference Bible

Let My outcasts dwell with you, O Moab: This is a sudden and curious change of focus. In Isaiah 16:3, Judah was counseled to receive the outcasts of Moab. Now, Moab is asked to receive the outcasts of Judah. Bultema thinks that Isaiah 16:4-5 is an end-times prophecy of how Moab will be a place of refuge for Jews escaping the fury of the Antichrist after the abomination of desolation.

Israel, fleeing from the fury of the Antichrist, will find refuge in places like Moab (Revelation 12:6; Rev_12:13-14). They will be protected from the face of the spoiler until devastation ceases and the oppressors are consumed out of the land.

In those end times, the throne of the Messiah will be established, and the Messiah Himself will sit on the throne: One will sit on it in truth, in the tabernacle of David. His reign will be wonderful, judging and seeking justice and hastening righteousness.¹²

Moab would find security in Zion because extortion and destruction had ceased in Judah, and oppressors would no longer dwell there. A merciful, faithful, just, and righteous Davidic king would judge there. This is clearly a reference to Messiah's rule during the Millennium (cf. 9:1-6; 11:1-9). Moab, then, will be one of the nations that comes to the mountain of God to seek His ways (2:1-4). This leap into the eschaton in the oracle extends Moab's desire to find security in Judah in Isaiah's day—far into the future.¹³

⁵And 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.

Tabernacle of David: cf. Acts 15:16-17, Amos 9:11-12.

[the throne be established] The throne of David over all Israel (Isa. 9:6-7; Hos. 3:4-5; Lk. 1:32-33; Acts 15:13-18).

[he shall sit upon it in truth] The Messiah, the one typified by the lamb of Isa. 16:1 (Lk. 1:32-33; Rev. 11:15).

[the tabernacle of David] The tabernacle of David will be set up again after the church age (Acts 15:13-18).

d [judging, and seeking judgment, and hasting righteousness]

Three offices of the Messiah here:

1. Judging -- giving justice to all people
2. Seeking judgment -- anxious to do
3. Hasting righteousness -- quick in equity¹⁴

In Acts 15:16 James mentions that the "tabernacle of David" is "fallen down," but that after God has called out the Gentiles to form the church, He will turn again and rebuild the tabernacle of David. This is what Isaiah is talking about here.¹⁵

¹² <http://www.studyight.org/commentaries/guz/isaiah-16.html>

¹³ <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

¹⁴ Dake's Annotated Reference Bible

¹⁵ Thru The Bible with J. Vernon McGee.

Moab's salvation ultimately lies in the coming One, Jesus the Messiah, whose throne will be established (9:1-7; 11:1-5; Amos 9:11, 12; Acts 15:16, 17).

6We 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.

[We have heard ...] The immediate judgment upon Moab is again taken up in Isa. 16:6-12, after the reference to Moab protecting Israel in the future tribulation period (Isa. 16:1-5). Compare the predictions of immediate judgment in Isa. 15:1-9.

[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] Four causes of judgment upon Moab:

1. His pride -- very proud
2. Haughtiness -- disdainful
3. Wrath -- quick tempered when opposed
4. Lies -- vain boastings

[lies shall not be so] The boastings of Moab are not true.¹⁶

The reason that God had to reject and judge Moab was that their pride had led them to reject God's proffered offer of mercy. God would have delivered them, but instead they trusted in their own righteousness.¹⁷

Pride is a regular target of the Lord's judgment (2:5-22; 13:11).

We have heard of the pride of Moab: Here is the only place where the sin of Moab is detailed. It is significant that Moab's sin was pride, because they were a fairly small and insignificant nation. We can easily understand how the empires of Babylon or Assyria might fall through pride, but we may be slower to see pride in smaller things. But the small can be just as consumed with pride as the great!

"Like Assyria and Babylon, Moab was extremely proud. Isaiah piled term upon term to show that the nation's relative insignificance did not make it immune to pride." (Wolf)

This pride is also referred to in the prophecy of judgment found in Jeremiah 48:1-13. God would judge the proud nation, so that Moab shall wail for Moab. The Moabites took great pride in their vineyards, but God used the lords of the nations to break them down, and to destroy everything Moab took pride in.

"Even though Moab had been advised to seek help from Zion's King, the seer foresaw at the same time the futility of this advice on account of Moab's pride. Whenever pride is not broken by humility, it will have to be broken by justice." (Bultema)¹⁸

The prophet explained the reason for Moab's destruction, pride (cf. vv. 1-4a), and its result, grief (cf. 15:2-4). Her excessive pride, arrogance, and insolence were the reason for her invasion; the invader was but the instrument of God (cf. 13:11). There was no basis in reality for her boasting. Moab was covered with grapevines, which the enemy would destroy. As a grapevine, Moab had

¹⁶ Dake's Annotated Reference Bible

¹⁷ Thru The Bible with J. Vernon McGee.

¹⁸ <http://www.studylight.org/commentaries/guz/isaiah-16.html>

extended its influence far beyond its borders, but now an enemy had cut back her fruitfulness. This would result in much despair and wailing in Moab. Raisin cakes appear to have been a major export of the nation that the Moabites relished as a delicacy in their homes (cf. 1 Chron. 12:40; Hos. 3:1).¹⁹

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

[Kirhareseth] Kir-hareseth, same as Kir (note e, Isa. 15:1) and Kir-haresh (Isa. 16:11).²⁰

Kir Hareseth is another name for Kir (15:1).

⁸For 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.

[Heshbon] Capital of Sihon (note, Num. 21:26).

[Sibmah] perhaps Sumia, 3 miles west of Heshbon (Isa. 16:8-9; Josh. 13:19; Jer. 48:32).²¹

Vine is a figure of speech for Moab (compare Israel's description as a vine in 5:1-7). Sea may refer to the Dead Sea because it is the nearest large body of water to Moab.

⁹Therefore 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.

Heshbon and Elealeh were among the principal settlements in ancient Moab (15:4).

I will bewail the vine of Sibmah . . . I will drench you with my tears: As Isaiah prophesied of the judgment coming upon Moab, he wasn't happy. He was not pleased that judgment was coming upon a rival nation. As far as he was concerned, Gladness is taken away, and joy from the plentiful field. In fact, Isaiah would not even let others be happy at a time like this: I have made their shouting cease. He hurts so badly for Moab that he says, "my heart shall resound like a harp for Moab."

At the same time, Isaiah knows that Moab is looking in the wrong places for answers: When it is seen that Moab is weary on the high place, that he will come to his sanctuary and pray; but he will not prevail. Isaiah knew the pain of seeing calamity come, and watching people turn to the wrong places in the midst of the destruction.

¹⁹ <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

²⁰ Dake's Annotated Reference Bible

²¹ Dake's Annotated Reference Bible

This was the same attitude Jesus had when He wept for Jerusalem: O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing! See! Your house is left to you desolate; for I say to you, you shall see Me no more till you say, “Blessed is He who comes in the name of the LORD!” (Matthew 23:37-39) When Jesus saw the desolation to come upon the city that rejected Him, He did not rejoice. Jesus also knew that in the midst of their calamity, they would turn to themselves instead of the LORD.²²

Again the Lord grieved over Moab (cf. 15:5-9). Even when He must judge people, the Lord has pity on them and grieves over the destruction that He must send (cf. Hos. 11:1-9). Joy would end because the national product, grapes, would be unavailable due to hostile invaders. God's heart would break for these proud Moabites. When the Moabites would pray to their idols there would be no response, no help. How foolish, then, it was for the Judeans to trust in Moab for help.²³

¹⁰And 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.

These verses (Isa. 16:8-10) picture the destruction of the vineyards and crops by the invader. In this case it was the Assyrians within three years (Isa. 16:13-14). It was the policy of some nations to destroy the vineyards and crops of countries they conquered. The singing and joy here was according to custom. Hebrews were especially joyful at the grape harvests, and the treading of grapes was usually done while there was music and singing with joyous shouts (Judg. 9:27; Jer. 25:30; 48:33).²⁴

The treading out of grapes (squeezing the juice from grapes by mashing them with bare feet) was the climax of the harvest season, a time of great joy in the vineyards. But the joy of harvest would soon be ended because the people in their pride ignored God and rebelled against him.²⁵

Contrast the lack of gladness in this verse with the ecstatic joy of 9:3.

¹¹Wherefore my bowels shall sound like an harp for Moab, and mine inward parts for Kirharesh.

The destruction of Moab was to be so severe that the prophet was moved with deep compassion, sorrow (Isa. 15:5), and weeping in such an uncontrollable way that he compared his inward feelings (bowels) to the playing of a harp.²⁶

²² <http://www.studylight.org/commentaries/guz/isaiah-16.html>

²³ <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

²⁴ Dake's Annotated Reference Bible

²⁵ Life Application Study Bible.

²⁶ Dake's Annotated Reference Bible

Kir Heres is an alternative spelling for Kir Hareseth (v. 7) or Kir (15:1). Isaiah the prophet expresses his determination to one day rejoice over Moab. This is a promise of its future restoration.

12And 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.

The saddest picture of all is that of a people weary of life in destruction, praying and seeking help from dead, lifeless, and helpless idols. At one time, all people knew the living and true God; but they did not appreciate this knowledge, and therefore went into idolatry (Rom. 1:18-32).²⁷

When the people of Moab experienced God's wrath, they sought their own idols and gods. Nothing happened, however, because there was no one there to save them. We may seek our own ways of escaping daily troubles—work, friends, pleasure, or even some human-made religious idea. But our only hope lies in God, the only one who can hear and help us.²⁸

high place - sanctuary: As long as the people worshiped false gods, they would be doomed to pain, judgment, and recurring trouble (15:2).

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

Four predictions -- fulfilled:

1. Within three years (Isa. 16:14).
2. The glory of Moab shall be brought low.
3. A great multitude shall be destroyed.
4. A remnant shall be left; it will be very small and feeble.

[since that time] Since the prophecy of Isa. 15:1 -- Isa. 16:12.²⁹

14But 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.

Within three years: Sennecherib.

Sennacherib (Akkadian: Sîn-ahhī-erība, "Sîn has replaced the brothers"; he was the king of Assyria from 705 BCE to 681 BCE. He is principally remembered for his military campaigns against Babylon and Judah, and for his building programs - most notably at the Akkadian capital of Nineveh. He was assassinated in obscure circumstances in 681 BCE, apparently by his eldest son (his designated successor, Esarhaddon, was the youngest).

The primary preoccupation of his reign was the so-called "Babylonian problem", the refusal of the Babylonians to accept Assyrian rule, culminating in his destruction of the city in 689 BCE.

²⁷ Dake's Annotated Reference Bible

²⁸ Life Application Study Bible.

²⁹ Dake's Annotated Reference Bible

Further campaigns were carried out in Syria (notable for being recorded in the Bible's Books of Kings,) in the mountains east of Assyria, against the kingdoms of Anatolia and against the Arabs in the northern Arabian deserts. His death was welcomed in Babylon as divine punishment for the destruction of that city.³⁰

Tiglath-pileser III invaded Moab in 732 B.C.; Sennacherib invaded Moab the same year that he invaded Judah, 701 B.C. The earlier event occurred three years after Isaiah's prediction, marking Isaiah as a true prophet. In these events, the people of Israel saw prophecy fulfilled before their very eyes.³¹

[Within three years] This is an example of a time-element prophecy -- one limiting the time of fulfillment. One like this made it easy to determine whether the prophet was true or false. About three years after this prophecy the Assyrians took the ten tribes of Israel captive and defeated the Moabites and other nations, fulfilling Isa. 15:1-9; 16:6-14.

[contemned] Brought low; made base; despised.³²

When God deals with the nations that have to do with Israel, He uses a calendar. He never uses a calendar with the church. Within three years the Moabites were to be destroyed, and within three years God used Assyria to destroy this nation. It was the judgment of God upon them because of their pride.

Lucifer, the son of the morning, was also lifted up with pride. He wanted to lift his throne above the throne of God. He wanted to establish his own self-contained kingdom and be independent of God. Basically, this is the position of all liberal theology. Pride is the thing that causes people to reject God's Word and His revelation. Most people want a do-it-yourself religion. They want to do something to be saved, because it ministers to their pride. Many accuse church members of being hypocritical, selfish, and some actually anti-God. All this rests basically on the pride of the human heart: "we have turned every one to his own way" (Isa. 53:6).

Judgment came upon Moab. This out-of-the-way nation, entirely forgotten today, has had a message for us.³³

Moab was frequently invaded by the Assyrians, the Babylonians, the Persians, and later by the Arab tribes. In the early part of the sixth century b.c., the Moabites had lost their national independence; yet they survived as a separate people until the second century b.c., when they were subdued by Alexander Jannaeus. After that they disappeared from the scene of history.

A former prophecy against Moab (see 15:1) would be realized within three years, perhaps referring to the quelling of a rebellion against Sargon in 715 b.c. However, a remnant would remain (15:9). Moab had far more hope for salvation than did either Babylon or Philistia.³⁴

Within three years: Isaiah, speaking for the LORD, announces that judgment will come upon Moab in this time period. The judgment will humble Moab: The glory of Moab will be despised.

³⁰ <https://en.wikipedia.org/wiki/Sennacherib>

³¹ Life Application Study Bible.

³² Dake's Annotated Reference Bible

³³ Thru The Bible with J. Vernon McGee.

³⁴ The Nelson Study Bible

Since we don't know the exact date of Isaiah's prophecy, it is impossible to independently verify the accuracy of the within three years prediction. But in the phrasing this is the word of which the LORD has spoken concerning Moab since that time, we gather that most of Isaiah 15-16 was given at an earlier time, and the within three years aspect was added at the right time, at a later date.

"Apparently King Sargon of Assyria conducted a major operation against the Arabians in 715 B.C., and he may have devastated Moab en route to encountering those tribes." (Wolf)

Why did God announce the time frame for His judgment? It was a warning to Moab and an invitation for their humble repentance (it wasn't unthinkable that this prophecy would get to the Moabites somehow). It was a lesson for God's people on how the LORD judges the proud. Finally, it assured God's people that the LORD would deal with other, worse, nations as He also dealt with Israel.³⁵

Within Three Years: These two chapters cover a long period of time in which Moab is seen to suffer calamities which will ultimately -- in the distant future -- lead to its final destruction and disappearance. Some of the predictions are of imminent events which were inflicted by the Assyrians at the time of their expansion, which includes the dismemberment of the Kingdom of Israel and invasion of Judah described prophetically in chapters 7-12. Within three years of the date of this prophesy Moab was to be invaded by the Assyrians. Although Moab was to be conquered and occupied by the Assyrians they did not suffer extinction as a nation which is part of the long range view of this prophesy. According to Jeremiah 48 (especially Jer. 48:16-18) the destruction of Moab as a nation was still future to Jeremiah's time, approximately 130 years later (600 to 590 BC), therefore the Assyrians began to fulfill but did not complete these pictures of Moabite distress and extinction.³⁶

Isaiah concluded this oracle by announcing Moab's imminent ruin (cf. 15:1). The preceding verses describe an earlier revelation that the prophet received, but now he learned that Moab's invasion would be within three years. A hired man would count down the three years day by day, and the Judeans would do the same as they anticipated the degrading of Moab's glory and population. Only a remnant would survive. The fulfillment came when Assyria invaded Moab sometime between 715 and 713 B.C. or, perhaps, when Sennacherib destroyed it in 701 B.C.

"The grief of the judge of all the earth is one of the two striking truths of this oracle. The other is that all this total loss and suffering arises from the single sin of pride (16:6)."³⁷

³⁵ <http://www.studyight.org/commentaries/guz/isaiah-16.html>

³⁶ <http://www.moellerhaus.com/14-18.htm>

³⁷ <http://soniclight.com/constable/notes/pdf/isaiah.pdf>