

## Isaiah 15 & 16 - May 6, 2021

### *Humble Yourself*

JD Farag

Well, good evening, and welcome to our midweek Bible study. We're so glad that you're joining us online. On Thursday nights, we're going through the Bible book-by-book, chapter-by-chapter, verse-by-verse. And tonight, Lord willing, we're gonna do two chapters in the book of Isaiah, chapter 15 and 16. So we encourage you to join us.

And also, at this time, we're gonna partake together of the communion table at the conclusion of the Bible study. So you might want to get the elements, so they're ready for that time.

So let's get right to it. Really looking forward to tonight's study in God's Word. And so, if you would please join with me, and we'll begin with the word of prayer. We'll ask God to bless our time together.

Loving heavenly Father, we're just so in awe of You, so in love with You, so grateful to You. Lord, we love You so much, and we thank You so much, and we thank You for this time that we have together tonight in Your Word here in this amazing book of Isaiah, and it is an amazing book, so rich, so full.

But Lord, we are here tonight because we readily admit that we are needy and we need You, as we have just got done singing, oh we need You how we need You, every hour we need You, Lord. So Lord, would You tonight, as only You can, just minister to us, satiate that need that we have in our souls, that thirst, that hunger that only You can satiate. Speak into our lives, Lord.

That's why we're here tonight. We want to hear You speak in that still small voice of the Holy Spirit. Lord, encourage and strengthen the discouraged, the downcast, Lord. Lord, just a renewed hope. I think, if anything, we need that hope, that blessed hope. You're our only hope, Lord. And so Lord, thank You, thank You in advance for what You're going to do tonight in our midst in Jesus' name, amen, and amen.

All right, these two chapters, chapters 15 and 16, which I wanted to take together, actually a short chapter in Chapter 15, but they consist of a dual prophecy concerning Moab that we know today as the modern-day country of Jordan.

Actually, it's where my mom was from. She was actually born and raised in a very small farm town in Jordan outside of Amman, the capital of Jordan. Al Husun was the name of the town.

See, I just spit on everybody saying that, but this is the modern-day area of Jordan that was actually the time in Isaiah's day. It was known as the area of Moab where the Moabites were.

And this prophecy is specifically concerning the judgment of God that is coming upon the Moabites. And we're even told why. And it's because of their pride and their arrogance and their refusal to repent.

And that's what we're going to see, and as we're about to see pride, and this is really the takeaway, pride as it always is, it will be dealt with vis-à-vis the heavy hand of God's judgment on those who refuse to humble themselves.

God is slow to anger. He gives people time to repent, and as we're going to see here in these two chapters, even invitations that He extends to repair.

So let's jump in, verse 1, Chapter 15. "The burden against Moab. Because in the night Ar of Moab is laid waste and destroyed because Kir of Moab is laid waste and destroyed in the night. He has gone up to the temple and Dibon, to the high places to weep. Moab will wail over Nebo and over Medeba. On all their heads will be baldness (we're not going to go there) and every beard cut off." This was actually the judgment of God.

Verse 3, "In their streets, they will clothe themselves with sackcloth on the tops of their houses and in their streets. Everyone will wail, weeping bitterly."

## Isaiah 15 & 16 - May 6, 2021

### *Humble Yourself*

JD Farag

Right out of the chute, first three verses, there's this noticeable sadness. There's a reason for it. But there's a grief here. There's a sorrow here in this prophecy against the Moabites because of their history and their relationship with the Israelites.

First, they're actually cousins of sorts, and they are cousins by way of, though it's a very sinful way. They're cousins by way of Lot and his daughters. Also King David's grandmother: you know her name, Ruth. She was a Moabite.

So in effect, David was one-quarter Moabite because of that. While the Moabites were more often than not enemies of the Israelites, one such example is recorded in Numbers 22. You know it well; it's that time when Balak hired Balaam to curse the Israelites and couldn't. And as he tried to curse them, the camp of the Israelites was in a formation, we're told in Numbers Chapter 6, that was actually in the shape of a cross with the Tabernacle in the center.

It would be a foreshadow, a type of the cross to come and the Savior to come and the finished work on the cross. And that's why he could not curse them as hard as he tried as he would open his mouth to pronounce this curse upon them because of this Moabite, King Balak, who was threatened because of their increasing numbers.

So they were commanded to camp to the east, to the west, to the north to the south, 12 tribes divided into four camps, three tribes per camp for a total of 12. And then you had the Levites, the Tabernacle, right in the center.

And so Balaam, here he is trying to pronounce this curse upon the camp of the Israelites from this high vantage point and what does he see but the shape of a cross. And that's why no curse could come out of his mouth, only a blessing. And oh my, what a blessing it was! But that was because of the Moabites.

However, when you get to Deuteronomy 2, God tells Israel not to destroy Moab and take their land. And they obeyed, and they spared the Moabites. But now, here we are in Isaiah. And sadly, this prophecy would be fulfilled when the Assyrian army would attack them during the night with swiftness and precision, exactly as Isaiah is prophesying here.

Verse 4, "Heshbon and Elealeh will cry out. Their voice shall be heard as far as Jahaz. Therefore the armed soldiers of Moab will cry out. His life will be burdensome to him." "My heart (verse 5) will cry out for Moab. His fugitives shall flee to Zohar, like a three-year-old heifer. For the Ascent of Luhith, they will go up with weeping. For in the way of Horonaim, they will raise up a cry of destruction."

"For (verse 6) the waters of Nimrim will be desolate for the green grass has withered away. The grass fails; there is nothing green." "Therefore the abundance (verse 7) they have gained and what they have laid up, they will carry away to the Brook of the Willows. For the cry has gone all around the borders of Moab. It's wailing to Eglaim, and it's wailing to Beer Elim. For the waters of Dimon will be full of blood because I will bring more upon Dimon, lions upon him who escapes from Moab, and on the remnant of the land."

That's the judgment of God. And that's how the chapter ends. And we have this picture that's painted for us of one fleeing to his God, his pagan God. And in their attempt to flee, if they, for whatever reason, are able to escape, then the lions will get them in the end.

That's the judgment of God, and please don't miss this. We'll see more of this, but this does not come to the delight of the prophet Isaiah. And more importantly, it does not come to the delight of God himself.

Chapter 16:1, "Send the lamb to the ruler of the land, from Sela to the wilderness, to the mount of the daughter of Zion. For it shall be as a wandering bird thrown out of the nest, so shall be the daughters of Moab at the fords of the Arnon." "Take counsel (verse 3) execute judgment. Make

## Isaiah 15 & 16 - May 6, 2021

### *Humble Yourself*

JD Farag

your shadow like the night in the middle of the day. Hide the outcasts. Do not betray him who escapes."

You know what the prophet Isaiah is prophesying here and writing about here? This is actually an invitation to the Moabites. It's an invitation to first resume their bringing of this lamb as a tribute to Jerusalem as they once did but no longer did. And also to hide the outcasts as a demonstration of their submission as they once did, but the invitation is rejected. The invitation is not accepted.

Before we move on, I think there's something here that we would do well to take heed of, and it has to do with the Lord wanting for us to return, to repent. How many times will God just extend this invitation before it's too late? We're heading in a direction bringing upon ourselves the judgment of God, the discipline of God, the chastisement of God, the correction of God.

And God takes no delight in it, just as we as parents take no delight in disciplining our children. You know how we tell them when they're young, "This is gonna hurt me a lot more than it's gonna hurt you." Right, like they believe that! Well, if it's going to hurt you more than it's gonna hurt me, then why do it? How much more our heavenly Father?

And so He puts up these stop signs, for lack of a better illustration, lack of a better way of saying it, and what do we do? We blow through them. He's trying to get our attention. He doesn't want us to go in that direction that we have set our foot to go. And He has our best interests at heart.

But we have chosen a path that leads to our own peril. And God, because He loves us, wants to stop us, wants to redirect us, and correct us, and that's what He's doing with the Moabites here.

Verse 4; now we're going to turn a corner here, so buckle up your seat belts. This is very interesting, beginning in verse 4. Now let me just kinda fill in a blank here because he's just got done telling them to deal with the outcast.

And here, it's almost like he flips around and says, verse 4, "Let My outcasts dwell with you." Wait a minute. Which is it? "Let My outcasts dwell with you, O Moab. Be a shelter to them from the face of the spoiler. For the extortioner is at an end. Devastation ceases. The oppressors are consumed out of the land." "In mercy (verse 5) the throne will be established, And One will sit on it in truth, in the tabernacle of David, judging and seeking justice and hastening righteousness."

Okay, hang in there with me on this one. You got two verses here that all of a sudden now are sort of this shift, seemingly talking about something different than what he's just got done prophesying. And this is what I mean by a dual prophecy because see it was a specific prophecy concerning Moab at that time with Assyria coming and invading the land and destroying Moab.

But now, all of a sudden, we're talking about something yet future. This is a yet future prophecy. I am personally of the belief that this speaks to the yet future prophecy about the Jews/outcasts fleeing to this place, Moab, modern-day Jordan, more specifically Petra, for the last 3.5 years of the seven-year tribulation.

This is what Isaiah is prophesying about, beginning here in verse 4. He's saying, "Let My outcasts dwell with you, O Moab. Be a shelter to them." This prophecy is going to be fulfilled and with specificity. It's going to be fulfilled at the midpoint, the 3.5-year mark of the seven-year tribulation.

Jesus himself speaks to this in Matthew 24, beginning at verse 15. He says, "Therefore (now he's speaking to the Jews) when you see the abomination of desolation,' spoken of by Daniel the prophet, standing in the holy place" (stop right there).

He's referring to Daniel 9:27. What's Daniel 9:27? A very detailed prophecy, a very specific prophecy. Here's the gist of the prophecy. We talk about it often in our Prophecy Updates. There's going to be the rebuilding of the Third Temple as part of this seven-year peace covenant. Many

## Isaiah 15 & 16 - May 6, 2021

### *Humble Yourself*

JD Farag

believe, present company included, that this rebuilding of the Third Temple will commence sometime at the beginning of the seven-year tribulation.

It has to be because at the midpoint, which Daniel says, at the midpoint, 3.5 years, this Antichrist in place of Christ will set himself up in that temple and declare himself to be God. And he will commit this abomination that will cause desolation.

It will be at this point, at this midpoint, the 3.5-year mark when the Jews will realize this is not our messiah. This is a false messiah. In fact, this is the Antichrist that Daniel spoke of; they know Daniel. They know Daniel 9:27. And they're going to realize that this is the Antichrist, and they're going to flee to this place that God has prepared for them in advance in Jordan, Moab. Now we're going to see that here in a moment.

Jesus says, "Whoever reads, let him understand then (verse 16) let those who are in Judea flee to the mountains, let him who is on the housetop not go down to take anything out of his house and let him who is in the field not go back to get his clothes. But woe to those who are pregnant and to those who are nursing babies in those days. And pray that Your flight may not be in winter or on the Sabbath."

That's interesting because transportation shuts down. Travel is nearly impossible on Shabbat the Sabbath, Or if it's in the winter, very difficult. What Jesus is saying here is when you see this, happen, run! Run, don't look back, flee to the mountains, this place that I prepared for you!

"For then (verse 21) there will be great tribulation, such as has not been since the beginning of the world until this time, no, nor ever shall be."

Revelation Chapter 12:6. Now understand that we're in the seven-year tribulation from Chapter 6 on. In fact, chapters 6 through 19 in the Book of Revelation are all about the seven-year tribulation.

In fact, this is probably as good a time as any to talk about this divine outline, as one has called it there in the book of Revelation. John, in Chapter 1, is told to write that which he has seen, past, that which is now, present, and that which is future. And so the whole book of Revelation is past, present, and future.

Past is Chapter 1: John was an eyewitness of Jesus Christ crucified, buried, resurrected, and glorified. That's Chapter 1, and He wrote in Chapter 1 in the past tense.

Then he wrote present: Chapters 2 and 3, seven letters to seven churches. Actually, Lord willing, on Sunday in the Prophecy Update, we're going to talk about one of those churches. It's actually the Church of Smyrna, a very interesting church, very interesting pastor of that church, by the way.

You've got seven churches that literally existed at the time that the Revelation was given to John to write. And not only were these seven letters to the seven churches sent to them then, but they also have prophetic significance for us now.

Chapters 2 and 3 are present: Everything from Chapter 4:1 on is future. I love Chapter 4:1, and so do you, right? Because John, at the sound of what is a trumpet, is told to -- wait for it -- "Come up here." That's the rapture! That's the rapture!

From Chapter 4:1 on it's all future: Chapter 6-19, the seven-year tribulation. Chapter 20: the Millennium; Chapter 21 and 22: eternity future, the New Heavens and the New Earth.

I mean, beautiful, divine outline there in the Book of Revelation. Actually, for those of you who have been with us for any length of time, you know that this is very significant because the word "Church" is mentioned 19 times in chapters 1-3.

When you get to Chapter 4, verse 1 onward, you don't find the word "Church" anywhere. In chapters 6-19, you will not find the word "Church." Why? Because Chapters 6-19 deal with the seven-year

## Isaiah 15 & 16 - May 6, 2021

### *Humble Yourself*

JD Farag

tribulation and the Church is not in the seven-year tribulation. I'm sorry if I'm getting snarky, but the Church has to be raptured before the seven-year tribulation. Okay, all right.

This is not dealing with the Church; it's dealing with Israel. In fact, you know this rap. We need to put this to music, don't we? Where's Kaponi? We need to get this to music. The purpose of the tribulation is for the salvation of the Jewish nation. I have not done that in a while, so there you go.

Now, this is going to be important here in Revelation 12:6 because we're told, "Then the woman (who's that? Israel) fled (where?) into the wilderness where she has a place prepared by God that they should feed her there 1260 days." That's 3.5 years.

This is Petra in Jordan. By the way, for those of you that were with us in our study through Job, it is believed that Job actually lived in this magnificent rock city known as Petra.

1997, my wife and I were able to visit Petra. My family's there; my cousin took us there to Petra. This was B.C., not before Christ; it was before children because we could travel then.

We went in, and there's only one entrance, and here's this impenetrable rock fortress that you enter, and I mean there are all of these places that you can be protected in. And God himself is going to protect Israel for the last 3.5 years in this ancient city known today as Petra in modern-day Jordan.

So convinced were some Bible scholars of old that they actually took passages like the ones we just read here in Matthew and Revelation, and they put them in these earth and vessels to preserve them. They hid them in Petra, so when the Jews got there, they'll be like, oh that's it, that is this, this is this, this is this, wow!

Revelation 12:13-14, "Now when the dragon (Satan) saw that he had been cast to the earth, he persecuted the woman" (Who's the woman? Thank you so much.) who gave birth to the male child (that's capitalized in your Bible, right? Who's that?)

I know this is gonna be shocking, but Jesus was a Jew. I know, right? No, you wouldn't know that today because you see, there's a movement, and it's gaining traction in the church in America. That Jesus was a Palestinian. Oh good, thank you for laughing like that because it's laughable.

First of all, there's no such thing as a Palestinian. There are no more Philistines. It is a farce. You're probably tired of me saying this, but you know Yasser Arafat? He was Egyptian. He was not a Palestinian.

And here's the other thing: Because see, I was raised growing up being told that I was Palestinian and the Jews took our land. Bad; the Jews are the enemy. We are the Palestinians. And then I got saved. Then I read the Bible. I'm like, wait a minute, I don't see that here.

And the maps in those Bibles -- I hope if you have this map -- don't look right now -- when you get home, check the maps in the back of your Bible. And so help me, God, if that map in the time of Jesus says "Palestine," rip that map out of your Bible. It was not called Palestine when Jesus was here. It was Israel. When I hear pastors, and they say, you know when Jesus was in Palestine...

It wasn't until the 2nd century A.D. after Israel was destroyed and dispersed and Jerusalem was destroyed, and Israel was captured, and as was the custom in that day, they would name the city, the people, the place, the land that they had captured after the arch-enemy of the people that they had conquered. Who was the arch-enemy of the Israelites? The Philistines.

So it was originally called Philistia, which is transliterated Philistine or Palestine, Palestinian. That's how it got its name. For 2000 years, well-nigh 2000 years, it was called Palestine, not because of the Palestinians but because of the name of the enemy of the Israelites.

## Isaiah 15 & 16 - May 6, 2021

### *Humble Yourself*

JD Farag

In fact, before 1948 -- I mean, I'm already there. I might as well just do it. Prior to 1948, May 14th, when Israel was reborn as a nation in a day fulfilling, by the way, Bible prophecy in Ezekiel, down to the gnat's eyebrow, and yes, again, gnats have eyebrows. It was that specific.

Ezekiel, inquiring of the Lord, "Can a nation be born in a day?" And that's exactly what happened. And when Israel was reborn as a nation on May 14th, 1948, the prophecy clock started. In fact, I would argue that it started to speed up.

Then when you get to 1967 and the miraculous Six-Day War when Israel recaptured their eternal capital of Jerusalem, that's when it really started to speed up. And that was a major fulfillment of Bible prophecy that set in motion that final generation that would be alive at the coming and the return of the Son of man.

So the Jews in that time prior to 1948, do you know they were called Palestinians? How about that? So the Arabs were also called Palestinians prior to 1948. So then Israel's reborn as a nation, and now we refer to them affectionately as the Jewish people. And then, all of a sudden, you've got now these Palestinians, and they lay claims to the land.

And there's the lie -- I'm going to call it that -- that when the Jews returned to the land, they took it from the so-called Palestinians, which were actually Arabs. So we're talking about the Moabites tonight, right? These are modern-day Jordanians; these are Arab people.

If you want to get specific, they're Moabites, but you've got a lot of different people groups that would constitute what we call today the Arab people. You've got Moabites, Jebusites, all the "Ites," basically a mixing of people groups, all constituting what we call the Arab people today.

And this was huge for me, by the way, growing up because you know when I realized there was no such thing as a Palestinian, my dad was Egyptian, and I'm like, who am I? I know who I am, but if I'm not a Palestinian, what am I? You're an Arab; deal with it. Okay, so I'm an Arab. I'm a mixture of all of these different people groups, Moabites, Jebusites.

So the problem is, is that these Arabs came up with, and it came from the Father of Lies, this lie that the Jews took their land. They did not take their land. In fact, there were no Arabs in the land. And the Arabs that were there, the landowners, the Jews bought their land for an exorbitant amount of money, and it was swampland.

You know what they did? They started planting trees, and they turned those malaria-infested swamplands that they bought for exorbitant prices into these lush -- and that fulfilled another prophecy in Ezekiel. I mean, the land flowing with milk and honey.

And you go to Israel today -- I'm starting to wax sentimental here. The last time we ran Israel, I really had a sense that it would be the last time we would be in Israel. I had no idea what was coming. Well, let's move on.

So the dragon, Satan, sees that he had been cast to the earth. He persecuted the woman, Israel, who gave birth to the male child, Jesus. But verse 14, "The woman was given two wings of a great eagle."

Now stop right there too. We have a problem here because many have suggested that this is a reference to the United States because that's our national symbol. This is not a reference to the United States of America.

That does not comport; it is incompatible with Bible prophecy. Because we know that at this time, no nation stands with Israel by design, by the way, by God's design, because it will be only God. All the nations of the earth will be gathered against her.

The reference here to a great eagle, eagle in scripture, is a type of divinity. It is a picture of God himself. The eagle is a type in the typology of deity, of God. That she might fly into the wilderness to

## Isaiah 15 & 16 - May 6, 2021

### *Humble Yourself*

JD Farag

her place where she is nourished for a time and times and half a time, 3.5 years from the presence of the serpent, for the last 3.5 years of the seven-year tribulation.

One more, real quick typology here, and we'll move on. I love typology; I bet You couldn't tell. But Israel is saved in the midst of the seven-year tribulation, at the halfway point, at the midpoint. In the midst of the seven-year tribulation, the Jewish nation comes to salvation.

They flee for the last 3.5 years to Petra, Jordan, where God himself will take care of them until that time is complete, and the Second coming, when they call upon Him whom they wounded and pierced, and He comes with us, 10 thousands by His side. As one so aptly said it, at the rapture, Jesus comes for us. At the Second Coming, Jesus comes with us as His bride by His side.

Now here in the midst of the seven-year tribulation, Israel is saved. Well, we have a type in Daniel. And we know it as Shadrach, Meshach, and Abednego. And they're thrown into this seven times hotter, fiery furnace. Why? Because they refused to worship the image that they were to bow down and worship.

And oh, by the way, another very interesting typology: 60 cubits by six with six instruments played, and they were to bow down and worship, 666. And they refused, and they were cast into the seven times, not five, not six, not eight; again, I'm sorry if I sound snarky when I say this. Seven; count them, seven times hotter, fiery furnace.

They're in the midst of the seven times hotter, fiery furnace, and what happens? They get saved? How did they get saved? Oh, because Jesus saved them. That's Jesus in the furnace in the midst of the seven-year tribulation.

It's kind of humorous; I love it, I don't want to take it too far, which I always do, but it's so humorous. It's because here's Nebuchadnezzar going, "Didn't we throw three guys in there?" "Yeah." "I see four, and one looks like the Son of God." And then he says, "Get out." If I'm Shadrach, Meshach, and Abednego, I'm like, "No, we're good, I'm fine. You threw me in here in the first place. What do you mean, come out now?"

They are saved in the midst of the seven times hotter, fiery furnace, a picture of Israel who will be saved in the midst of the seven-year tribulation.

Question: Where's Daniel? Oh, he's not there. Where is he? Oh, before the seven times hotter, fiery furnace, Daniel is taken up, exalted to a high position, pre-furnace.

Daniel is a picture of the church. We've talked many times about the typology replete throughout the Old Testament. You have this typology of the rapture. The rapture is in the Old Testament where You have a picture, a type of the church taken out before the tribulation. And that's just one of actually many. And time doesn't permit, though, I would love nothing more than to go over all of them.

Verse 6, "We have heard (here it is now) of the pride of Moab." "He is very proud" (what are they so proud of?) "Their haughtiness." Wait, what? They're proud of their pride.

Listen, I could be rightfully accused of being very proud of my humility and even humble about my pride. But proud of your pride? That's pretty proud. That's pride. You're very proud "of His haughtiness and his pride and His wrath. "But his lies shall not be so."

Well, this is again is the takeaway, I believe, from this tonight as it applies to us. This is why. This is the "why" behind the "what," this prophecy against Moab. It's because of their pride.

We also see this same prophecy in the book of Jeremiah, Chapter 48, beginning in verse 29. "We have heard Moab's pride. How great is her arrogance, of her insolence, her pride, her conceit, and

## Isaiah 15 & 16 - May 6, 2021

### *Humble Yourself*

JD Farag

the haughtiness of her heart? I know her insolence, but it is futile," declares the Lord, "and her boasts accomplish nothing. You know what's interesting about Moab?

At this time, they really had nothing to be proud of. They were just a small, really powerless... You know Babylon, the Assyrians, yeah, they could probably boast in their pride and be proud of their pride. But Moab? These were nobodies, which goes to tell you, and I think again there's a lesson here for us. And it has to do with -- pride is so insidious, and it doesn't matter. Little or small, pride can set in, and we can find ourselves like Moab here, in all of our arrogance.

Verse 7, "Therefore Moab shall wail for Moab. Everyone shall wail. For the foundations of Kir Hareseth, you shall mourn. Surely, they are stricken. For the fields (verse 8) of Heshbon languish. And the vine of Sibmah; the lords of the nations have broken down its choice plants, which have reached to Jazer and wandered through the wilderness. Her branches are stretched out. They are gone over the sea. Therefore I will bewail the vine of Sibmah with the weeping of Jazer. I will drench you with my tears, O Heshbon and Elealeh, for battle cries have fallen over your summer fruits and your harvest."

Verse 10, "Gladness is taken away and joy from the plentiful field. In the vineyards, there will be no singing, nor will there be shouting. No treaders will tread out wine in the presses. I have made their shouting cease."

"Therefore (verse 11) my heart shall resound like a harp for Moab and my inner being for Kir Heres. And it shall come to pass when it is seen that Moab is weary on the high place, that he will come" (I want you to pay particular attention to this) "He will come to his sanctuary."

Oh, interesting, not my sanctuary. He's going to go to his sanctuary to pray. "But he will not prevail." In other words, he's going to go to his gods, which are no gods at all, which is why he will not prevail. Were he to come into My sanctuary? Well then, now we can talk. Now I will hear from on high and hearken unto the voice of his cry.

Verse 13 and 14, and we'll end the chapter. "This is the word which the Lord has spoken concerning Moab since that time. But now the Lord has spoken saying, Within three years, as the years of a hired man, the glory of Moab will be despised with all that great multitude, and the remnant will be very small and feeble."

What a way to end the chapter, but here again, we have yet another invitation: Moab, oh, Moab, humble yourself, repent. And sadly, they don't. And so God has to judge because He's a just Judge.

And this is the end of pride. Pride comes before the fall and haughtiness before the destruction. Replete throughout the book of Proverbs; as we studied through that book, an amazing book, you'll find time and time again how God resists the proud. He knows the proud from afar off. It's like, get away from Me. I - I can't, no.

You know why that is, by the way? Because God himself is humble. God himself is humble. You ever thought about it like that? And God is all-powerful, yet He is humble. Think about when Jesus was here. This is going to tie into our celebration of the communion table. Jesus in His meekness, which we're also going to talk about, Lord willing, in our Philemon study on Sunday.

Never imagine meekness as synonymous with weakness. The best definition I've ever heard of meekness is strength and power under control. That's meekness. And there's a difference between meekness and humility. Meekness is how we are outwardly to others. Humility is how we are inwardly concerning ourselves, and again, we'll talk more about that on Sunday.

But I want to talk just a moment about the humility and contrast with pride. We know from the Proverbs that humility is the beginning of wisdom. And it's the fear of the Lord that is the beginning of wisdom. But when you read those passages, not just in Proverbs but throughout scripture,



## Isaiah 15 & 16 - May 6, 2021

### *Humble Yourself*

JD Farag

particularly when you get to James, and you read about pride, it should make the hair on the back of our necks stand on end. It should get our attention.

Because God cannot, God himself; Jesus was so meek, so humble. Think about this: He was so meek, so humble, not weak. This was God incarnate. He could have just in an instant called upon the heavenly host at any moment. So He was so meek, so humble, so approachable that children wanted to be around Him.

Now think about the average adult today; I'll speak for myself. Children see me: They don't run to me, they run from me. Scary, just look at him. It doesn't help either when I don't smile.

But think about that the children were so attracted. There had to be something about Jesus that made Him so approachable to children. You know the account when all of these children are flocking to Him? And the disciples like, "Get out of here, kids; go play. Do you know who this is?" And Jesus is like, "Stop!" He didn't say it like that, but he rebuked them. "Don't do that. Don't forbid the children from coming to Me for such as the kingdom of heaven made up of these."

I picture the Savior, and I picture the Savior constantly surrounded by children. He was not intimidating. There was nothing in His countenance, in His disposition, in His demeanor whatsoever that would have been of any threat to a little child. That's meekness. That's humility.

And I'll add that's love. I would imagine that Jesus was so loving, and you just wanted to be around Him. And nothing was threatening about Him. And isn't this true when it comes to humility? Humility is so attractive. By the way, I reluctantly reference movies or even sporting events, for that matter. But isn't it true that this is what attracts us to the underdog? It's humility. Pride is repulsive, and humility is attractive.

And it's with this that I would like for us to partake together of the Lord's table. I think it's fitting. I think it's a word fitly spoken, because Jesus at this Last Supper, as we affectionately refer to it, in the celebration of the Passover, He knows He's about to go to the cross, and He knows this will be the last time that He breaks bread with and celebrates the Passover with His disciples.

And so we read in verse 14, Luke 22, "When the hour had come, He sat down and the 12 apostles with Him. Then He said to them, "With fervent desire, I have desired to eat this Passover with you before I suffer. For I say to you, I will no longer eat of it until it is fulfilled in the kingdom of God."

Then He took the cup, and gave thanks, and said, "Take this and divide it among yourselves for I say to you (Now this is the second time) I will not drink of the fruit of the vine until the kingdom of God comes."

And He took bread, gave thanks, and broke it (Hang on to that) and gave it to them, saying, "This is My body which is given for you; do this in remembrance of Me."

If you'll take the packaging and just peel back the top part and you'll have the bread there. Just hold onto it for a moment. It's a symbol of the body of Jesus Christ that was broken. And the significance really is the "Beauty of Brokenness," as one called it.

You know in the Bible the brokenness always precedes the blessing. I think of Jacob. This is an interesting man, very strong-willed. I mean, if you really think about it, he wrestled with the Lord all night long. I remember in high school, I took wrestling. I lasted 28 seconds, and I'm tapping out. This is not my cup of tea. I mean, it is full-on, full-body contact.

And he wrestled with the Lord all night, demanding that God bless him. And it's like the Lord saying, "You know, Jacob, I want to bless you, but I can't bless you until I first break you, humble you, break that strong-willed --, and you know what I'm talking about -- that obstinance, that stubbornness innate within all of us, our sin nature, that stiff-necked hardness.

## Isaiah 15 & 16 - May 6, 2021

### *Humble Yourself*

JD Farag

I got to break that. You're too strong for Me to bless. You're too strong for Me to use because see I choose and use the weak to shame the strong so that I alone receive all the glory. No flesh is going to glory in My presence.

You want God to bless You? He has to break you first. That's the way it works. When He fed the multitudes miraculously with just a few loaves and a few fish, He broke it, and then He blessed it, and then the miracle took place.

All through scripture, Gideon, I think about Gideon, miraculous victory. Are you kidding me, with 300 men? And as we've talked about, these were not top guns. These were not Green Berets. These were not the warriors because they could arguably take the credit for the victory over 135,000 plus, some believe, Midianites.

No, these were the least and the last, the weak, the lame, the blind, the crippled perhaps. And so God says I'm gonna use you because think about it: There's no way, even if you wanted to take any credit for this victory, they're gonna look at you and go, no, it wasn't you. This was God. Yes, it was.

So I need to break you, I need to humble you because I want to bless you, and I want to use you. And Jesus was the perfect example in every sense of the words: brokenness and humility. His body was broken for us. Would you partake with me?

Thank You, Lord. Lord, thank You for giving us this to do in remembrance of You. We do need the reminder. We do need to do this often because we do forget all that You've done for us, the price that You paid for us, Your love for us, Your willingness to lay down Your life for us. No greater love has any man that he would lay down His life for His friends. Your body was broken, and Your blood shed.

And Lord, we do remember, and we thank You. Thank You, Lord. "Likewise, He (Speaking of Jesus) also took the cup after supper, saying, "This cup is the new covenant in My blood which is shed for you."

So if you'll take the rest of the packaging and peel it back, and again, hold onto it for a moment. These are symbols that we hold in our hands, and I don't think you can overstate the importance of what this represents. It represents the blood of Jesus Christ that was shed in our stead for the remission of all of our sins.

Keyword "All." His blood was shed as the payment for all of our sins. And He paid in full, and it is finished. It's finished; it's paid, all of our sin, all sin past, all sin present, and all sin even yet future. That's the power in the blood. There is no remission of sin without the shedding of blood.

And Jesus shed His blood in our stead. And that's what we're celebrating tonight in remembrance of Him. That our sins are paid for, all of our sins. Yeah, but Pastor, you don't know about what I've done." "Jesus does." "Yeah, but I don't know if I can be forgiven for that."

"Oh, really? Are you saying that the blood of Jesus is insufficient, inadequate? When on the cross, Jesus said, "It is finished." Was there a punctuation mark like a comma or a semicolon? It is finished except for you. Does that make any sense?" I'm sorry to be silly, but I think you get the point, right?

There is no sin that He cannot forgive; save one. Do you know what it is? It's called the unforgivable sin. Just the fact that you would ask if I have committed the unforgivable sin, I can assure you because you asked, you haven't.

Do you know why? Because the unforgivable sin is the rejection of Jesus Christ, and in so doing, the blasphemy of the Holy Spirit. That's unforgivable. Rejecting this offer that is made by Jesus to us, this gift that He paid for in full, rejecting it, that's unforgivable. That's the only sin that's unforgivable. Every sin is forgivable because of the blood of Jesus Christ.

## Isaiah 15 & 16 - May 6, 2021

### *Humble Yourself*

JD Farag

Would you partake with me? And then please stand; we'll have the worship team come up, close us in song. I love communion. I love what it represents. I love the much-needed reminder. You know, as simple as this may sound, I know this might be an oversimplification, but it's a reminder that we are saved; let that sink in.

You know what that means? That means this is as bad as it gets for us. You've heard it said, doubtless, that for the believer, this is the most hell will ever know. And for the non-believers, sadly and conversely, this is the most heaven they will ever know. And that is sad.

Do you know that your eternal life began the day that you were born again? Your eternal life began on that day when you were saved. And we have eternity to look forward to. This is the last thing because I haven't had any last things yet.

So last thing: I want you to think this through with me because this is really important, especially in this day in which we are living. It's like Jesus saying, "I want you to do this often because it is a reminder for you of that which you have to look forward to, which will make what you're going through easier to get through because this is what you have to look forward to, eternal life."

He says it twice. Do you know that the next time we do this, it's going to be in My kingdom. Wrap your mind around that.

First of all, there's food in heaven. That alone, praise the Lord, man! No calories, no cholesterol, no fat, no nothing. But just wrap your mind around how we will be so sitting, breaking bread, eating at the wedding feast of the Lamb with Jesus, the Christ. And this, what we did tonight, will find its ultimate fulfillment.

And what was your problem again? No, right? Because it's not the enemy really good about getting us to focus on man, it's getting really bad. It's like the Lord's up here, "Hello, this isn't how it ends. I'm coming to get you. If it were not so, I would not have told you what I have told you. I go to prepare a place for you that where I am there, you will be also. And man, we're going to, we're going to do this together. We're going to eat together in My kingdom."

Thank You, Lord. Father in heaven, we thank You so much. It's impossible to thank You enough, Lord, and we're going to have all eternity to thank You, to praise You, to worship You, and we can't wait. We eagerly await to fervently desire to do what we did tonight with You in Your kingdom. Lord, come quickly. In Jesus' name.