

Good evening, everyone. Over the next several weeks, I will be covering Isaiah 16 using the New King James Version. Although this chapter contains 14 verses, we will also be using supporting scriptures throughout the study to help bring out the full meaning of each verse. Our approach will be to move verse by verse, giving attention to the language, the context, and the overall message of the chapter.

Because we will take time to explain the text thoroughly and connect it to other passages of Scripture, this study is expected to take a couple of weeks to complete. My goal is not simply to move quickly through the chapter, but to make sure we understand what is being said, why it is being said, and how each part fits within the larger context of Isaiah 16.

To help everyone follow along, I have provided a follow-along outline that includes the chapter's main sections and the supporting verses that will be referenced during the study. This outline is meant to help you stay with us as we go through the lesson and to make it easier to see how the supporting scriptures connect to the main text.

I pray that this study will be both clear and spiritually enriching, and that as we walk through Isaiah 16 together, the Lord will give us greater understanding of His Word.

## **Title: Moab Destroyed**

### **Main Point**

Isaiah 16 teaches that pride leads to judgment, God cares about justice and mercy, and true hope is found under the righteous rule of the Lord.

### **Introduction**

Tonight, we are looking at Isaiah 16, a chapter that continues God's message concerning Moab. In this chapter, we see several things happening at once. We see a nation in trouble. We see a call for humility. We see a call for mercy toward the vulnerable. We see pride exposed. And in the middle of all of that, we also see a glimpse of hope through a righteous throne.

This chapter is important because it is not only about Moab. It also speaks to us. It teaches us what pride does. It teaches us how God expects us to treat those in distress. And it reminds us that when earthly strength fails, the only lasting hope is in the righteous King.

A simple way to summarize the chapter is this:

Pride brings people low, but God honors mercy, justice, and righteous rule.

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## **Background**

Now I will give a brief background on Moab. Moab was a nation east of the Dead Sea. Throughout Scripture, Moab often appears as a nation marked by conflict, pride, and opposition. By the time we get to Isaiah 16, judgment is hanging over them.

Isaiah 15 already showed us Moab in mourning and devastation. Isaiah 16 continues that message, but it adds a deeper spiritual lesson. The issue is not only that Moab is suffering. The issue is also why.

Their pride is a major part of the problem. When a person becomes **proud, arrogant, or overly confident**, they often stop listening, stop being careful, and start thinking they cannot fail. That attitude usually leads to **bad decisions, humiliation, or downfall**.

A helpful supporting verse here is **Proverbs 16:18**. The verse says, “Pride goes before destruction, and a haughty spirit before a fall.”

Ok, let’s break down this verse for more understanding. Also, be aware that we will do this multiple times throughout this chapter, using both the chapter and supporting verses, for a deeper understanding.

The first part says,

- **“Pride goes before destruction”**

Pride here means more than feeling good about yourself. It means thinking too highly of yourself, acting like you do not need correction, and believing you are above others. That kind of pride can lead to ruin.

The second part of the says,

- **“An haughty spirit before a fall”**

A haughty spirit means an arrogant attitude. A person like this may become careless, stubborn, or disrespectful. Eventually, that attitude causes them to fall, whether spiritually, emotionally, socially, or even financially.

That verse fits Moab very well.

Isaiah 16 will be covered in six sections. Section 1 covers verses 1–2 and focuses on a call to humble submission. Section 2 covers verses 3–5 and centers on a call to justice, mercy, and refuge. Section 3 covers verse 6 and addresses the root issue: pride. Section 4 covers verses 7–11 and deals with judgment on prosperity, pleasure, and pride. Section 5 covers verse 12 and shows that false worship cannot save. Section 6 covers verses 13–14 and emphasizes that God’s word is certain.

## **Section 1: Isaiah 16:1–2**

### **A Call To Humble Submission**

#### **Isaiah 16:1**

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

### **Isaiah 16:2**

“For it shall be as a wandering bird thrown out of the nest, so shall the daughters of Moab at the fords of the Arnon.”

(Arnon is the biblical name for the river and deep gorge known today as Wadi Mujib in modern-day Jordan.)

## **Teaching Note**

Verse 1 begins with a call for Moab to send tribute. The lamb here points to tribute or submission to the ruler. The picture is one of humility. Moab is being told, in effect, to stop resisting and humble itself.

There is a historical background to this in **2 Kings 3:4–5**, where Moab is associated with paying tribute in the form of lambs. So the message is not just economic. It is spiritual. God is confronting pride and calling for humility.

### **(2 Kings 3:4–5 reads)**

(“<sup>4</sup> Now Mesha king of Moab was a sheep breeder, and he regularly paid the king of Israel one hundred thousand lambs and the wool of one hundred thousand rams. <sup>5</sup> But it happened, when Ahab died, that the king of Moab rebelled against the king of Israel.”)

The call to send the lamb suggests humbling yourself, acknowledging rightful rule, and seeking mercy rather than continuing in pride.

**Isaiah 16:1** corresponds to **2 Kings 3:4–5**, as both passages refer to Moab sending lambs as tribute to a ruler. In 2 Kings, this tribute was a sign of submission to Israel, but Moab later rebelled. In Isaiah 16:1, the command to send the lamb reflects a call for Moab to humble itself and submit.

Then verse 2 shows what happens when pride and trouble meet. Moab becomes like a wandering bird thrown out of the nest. That image is powerful. A nest represents safety, shelter, and stability. A bird thrown out of the nest is exposed, unsettled, and vulnerable.

In Proverbs 27:8,

### **Proverbs 27:8:**

“As a bird that wanders from her nest, so is a man that wanders from his place.”

A person who leaves the place where they belong, without wisdom or good reason, becomes unstable, exposed, and vulnerable, just like a bird that leaves its nest.

#### **“As a bird that wanders from her nest”**

A bird’s nest is its place of safety, covering, and responsibility. If a bird wanders away from it, the eggs or young are left unprotected, and the bird itself is also at risk.

#### **“So is a man that wanders from his place.”**

A person’s “**place**” can mean their God-given assignment, their home, responsibilities, position in life, or the place where God has planted them.

## Teaching Notes: Isaiah 16

The warning is not about never moving physically. It is about leaving your proper place carelessly, irresponsibly, or restlessly. This verse teaches that there is danger in being unsettled, unfaithful, or disconnected from where you are supposed to be.

A person who keeps drifting may lose stability, neglect responsibilities, become spiritually weak, or invite trouble.

A person who keeps walking away from their duties, family, church, or calling because they are always chasing something else. Over time, they become disconnected and unsteady. What they were supposed to protect or build begins to suffer.

Proverbs 27:8 gives the principle in general form.

Isaiah 16:2 shows that principle happening to a nation in judgment. Moab has become like a wandering bird, no longer secure in its own place. The meaning here is that Moab's security is collapsing. What once seemed strong will no longer protect them.

**Psalms 46:1** says,

“God is our refuge and strength, A very present help in trouble.

**Matthew 11:28** (Red Lettering)

“Come to Me, all you who labor and are heavy laden, and I will give you rest.”

Jesus is speaking to people who are tired, burdened, overwhelmed, and worn down. He invites them to come to Him for rest. This is not just physical rest. It is also spiritual rest, emotional rest, inner peace, and relief from carrying life alone.

**“Come unto me.”**

Jesus is giving a personal invitation. He does not say, "Go find rest somewhere else." He says come to Him. The answer to the burden is not just a method, but a relationship with Christ.

**“All you who labor.”**

This means people who are working hard, struggling, and weary. It can mean those exhausted by life, sin, pressure, sorrow, or trying to earn righteousness by their own efforts.

**“And are heavy laden.”**

This means being weighed down with burdens. These burdens may be sin, guilt, grief, fear, stress, religious pressure, or life responsibilities.

**“And I will give you rest.”**

Jesus promises rest, not more weight. His rest is peace for the soul. It is the calm that comes from trusting Him, being forgiven, and no longer trying to carry everything by yourself.

## Application

### Ask the group:

What do people today treat like a nest of security besides God?

It may be money, pride, status, family name, influence, education, or even religion without true surrender. If God is not our refuge, everything else can be shaken. Please allow me to elaborate on each of these points.

People today often build a false nest of security in anything that seems stable, powerful, or familiar apart from God. These things may look strong for a season, but they cannot carry the weight of the soul. Isaiah's image is fitting: when judgment, loss, suffering, or change comes, those nests are exposed as temporary.

**Money** is one of the most common false refuges. People rely on bank accounts, jobs, investments, and possessions to feel safe. Money can provide comfort and options, but it cannot give peace with God, stop death, heal the heart, or guarantee tomorrow. When finances shift, people quickly see how fragile that security really was.

**Pride** becomes a nest when a person leans on self-sufficiency. This says, "I do not need help. I can manage my own life. I know what is best." Pride resists surrender because it does not want to bow. But human strength is limited. Pride may stand tall outwardly, while inwardly, a person is anxious, defensive, and spiritually empty.

**Status and reputation** are also false shelters. Some feel secure because they are respected, admired, well-known, or connected to influential people. But public honor can disappear quickly. People's opinions change. Applause fades. A life built on being seen by others will always be unstable, because it depends on something that can be taken away overnight.

**Family name or legacy** can become another nest. Some trust in where they come from, what family they belong to, or the name they carry. While family can be a blessing, no family heritage can replace a personal relationship with God. A godly family background is valuable, but it is not salvation. No one is made right with God by inheritance.

**Influence and power** often give people a sense of control. They feel secure because they can open doors, make calls, persuade others, or move situations in their favor. Yet influence has limits. There will always come a moment when power cannot fix the problem, soften the grief, or shield the heart from God's dealings.

**Education and intellect** can also become a substitute refuge. People may trust what they know, their degrees, their reasoning, or their ability to explain life. Knowledge is a gift, but knowledge without surrender can produce independence from God. A person can be highly informed and still spiritually lost. Intelligence is not the same as wisdom.

**Even religion without true surrender** can become a nest of false security. This may be the most dangerous one because it looks spiritual on the outside. A person may trust church attendance, religious language, tradition, position, or outward morality while never truly yielding their heart to God. They may know about God but not walk with Him. They may perform worship without true obedience. This kind of security is deceptive because it feels righteous while avoiding real repentance.

The danger in all these things is not that they exist, but that they take God's place. Money is not evil, family is not evil, education is not evil, and influence is not evil. The problem begins when we lean on them as our refuge, identity, or source of ultimate peace. Anything placed where only God belongs becomes an idol of security.

That is why **"everything else can be shaken"** is so important. Health can be shaken. Careers can be shaken. Relationships can be shaken. Nations can be shaken. Emotions can be shaken. But the person who makes God their refuge has something deeper than circumstances. Their security is not in what they hold, but in who holds them.

A strong application for life is this: ask yourself, "What do I fear losing the most?" Very often, that reveals where your nest of security has been built. Also ask, "What do I run to first when I feel threatened, afraid, or uncertain?" Whatever you instinctively trust most may be where your heart is resting instead of fully resting in God.

The call is not to despise earthly blessings, but to stop worshiping them. Use money, but trust God. Love family, but trust God. Gain knowledge, but trust God. Serve in religion, but surrender to God. Let every lesser support remain secondary, because only the Lord is an unshakable refuge.

## Prayer

Let us pray as we close out this section of Isaiah 16.

Heavenly Father, thank You for reminding us that pride cannot sustain us and self-reliance cannot save us. Teach us to humble ourselves before You, to set aside false confidence, and to

recognize our deep dependence on You. When our hearts feel restless, fearful, or unstable, draw us back to genuine surrender. Keep us from straying and trusting in things that cannot help. Break every spirit of pride, stubbornness, and independence that pulls us away from Your will. Help us respond to You with humility, repentance, and obedience. May we not wait for trouble to seek You, but turn to You quickly and fully. Be our refuge in weakness, our peace in trouble, and our guide when we're unsure. Heal every broken part of us and strengthen our faith. Teach us to rely solely on You and rest in Your mercy. Let Your word stay in our hearts and bring change. Make us humble, teachable, and faithful before You. In Jesus' name, amen.

## Section 2: Isaiah 16:3–5

### A Call to Justice, Mercy, and Refuge

Do I have any volunteers who would read these verses?

#### **Isaiah 16:3**

“Take counsel, execute judgment; Make your shadow like the night in the middle of the day; Hide the outcasts, Do not betray him who escapes.”

#### **Isaiah 16:4**

“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.”

#### **Isaiah 16:5**

“In mercy 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.”

(Thank you, Brother / Sister)

These verses shift the focus toward how the vulnerable are to be treated.

Verse 3 says take counsel, execute judgment, make your shadow as the night in the middle of the day, hide the outcasts, and do not betray the escapees.

This is the language of protection and righteous action.

The phrase about making shadow like night at noon means to provide deep covering and real shelter. In other words, do not expose people in trouble. Protect them.

Verse 4 explains that God is speaking about outcasts. People who have been driven from their homes or are fleeing danger. Moab is being told to let them stay, hide them, and protect them from the spoiler, meaning the destroyer or oppressor.

This verse is a call to show mercy and protection. It shifts to the hope that the extortioner is at an end, that devastation ceases, and that the oppressors are consumed.

## Teaching Notes: Isaiah 16

Please turn your Bibles to Psalm 82:3-4, Proverbs 31:8-9, Deuteronomy 10:18-19, and Matthew 25:35 as I further elaborate on God's will in this matter.

Supporting verses:

- **Psalm 82:3-4**

“<sup>3</sup>Defend the poor and fatherless; Do justice to the afflicted and needy. <sup>4</sup>Deliver the poor and needy; Free them from the hand of the wicked.”

These verses are a command to protect vulnerable people and stand up against injustice. God is saying that those with authority, influence, or power should not ignore the weak. They are supposed to defend people who cannot defend themselves, treat hurting people fairly, rescue people being oppressed, and confront evil instead of helping it or ignoring it. See, God cares deeply about justice. He expects people to use their position to help the weak, not ignore them.

Isaiah 16:3-5 correlates with Psalm 82:3-4 because both passages call for justice, mercy, and protection for the vulnerable. Isaiah speaks of hiding the outcasts and sheltering the fugitives, while Psalm 82 calls for defending and delivering the poor, needy, and afflicted. Also, it shows that this reflects the very heart of God's justice.

- **Proverbs 31:8-9**

“<sup>8</sup>Open your mouth for the speechless, In the cause of all who are appointed to die. <sup>9</sup>Open your mouth, judge righteously, and plead the cause of the poor and needy.”

These verses tell us to speak up for people who cannot speak up for themselves and to use our voices, positions, and judgment to defend what is right.

**“Open your mouth for the speechless.”**

This involves advocating for those who are ignored, powerless, afraid, weak, or unable to speak up for themselves. The “speechless” include the poor, children, the elderly, the oppressed, the overlooked, and those lacking influence or support. It is a call to speak up when someone needs help.

**“In the cause of all who are appointed to die.”**

This describes individuals in desperate, dangerous, or hopeless situations. It can refer to those suffering from injustice with no one to defend them. The idea is to support people whose lives are falling apart or who are being harmed by unfair treatment.

**“Open your mouth, judge righteously.”**

This means making fair decisions. Do not judge based on favoritism, feelings, status, or appearance. Judge what is right. This especially applies to leaders, parents, pastors, employers, teachers, and anyone with influence.

**“And plead the cause of the poor and needy.”**

To “plead the cause” means to strongly defend or support someone’s case. This means standing up for those in need and ensuring they are treated fairly. God wants His people to speak up for the vulnerable, act justly, defend the needy, and refuse to ignore wrongdoing. This passage emphasizes compassion with action.

- **Deuteronomy 10:18–19**

“<sup>18</sup>He administers justice for the fatherless and the widow, and loves the stranger, giving him food and clothing. <sup>19</sup>Therefore love the stranger, for you were strangers in the land of Egypt.”

These verses highlight both God's actions and His hopes for us. They remind us that God stands up for the helpless, cares deeply for the outsider, and generously provides for those in need. Because of His love for the stranger, He gently encourages us to do the same and show kindness to the outsider too.

**“<sup>18</sup>He administers justice for the fatherless and the widow.”**

The fatherless and widows represent people who are vulnerable and often left without protection or support. This means God stands up for the weak, ensures they are not forgotten, and cares about their fairness and justice.

**“And loves the stranger.”**

The term "stranger" refers to a foreigner, an outsider, or someone who does not naturally belong to the community. This demonstrates that God’s love is not limited to insiders only. He cares about the person who may feel overlooked, displaced, or alone.

**“Giving him food and clothing.”**

God’s love genuinely cares and shows itself through action. He doesn’t just say He cares—He makes sure our needs are met. This reminds us that real love always involves doing, not just saying.

**“<sup>19</sup>Therefore love the stranger.”**

Because God loves outsiders, His people must do the same. This is a command to welcome others, show kindness, avoid mistreatment, and care for those who lack status, power, or connections.

**“For you were strangers in the land of Egypt.”**

He was speaking to Israel, particularly to the children of Israel, through Moses. God reminds Israel of their history—how they experienced being in a foreign land, feeling vulnerable and mistreated. The lesson is to remember where God has brought you from and to let that influence how you treat others. God desires His people to mirror His heart.

- **Matthew 25:35** (red lettering)

“for I was hungry and you gave Me food; I was thirsty and you gave Me drink; I was a stranger and you took Me in;”

Jesus teaches that when people show kindness and care to those in need, it is as if they are doing it to Him. This verse emphasizes compassion, mercy, practical love, and caring for people in real need. In this passage, Jesus highlights that true righteousness is not just about what people claim to believe. It is revealed in how they treat others, especially the weak, needy, and overlooked. He says: “When you cared for needy people, I took it personally as care shown to Me.”

These verses we just discussed and explained demonstrate that God has always cared about the weak, displaced, and vulnerable.

Now, verse 5 is especially important. In the middle of judgment language, Isaiah points to a throne established in mercy, truth, and righteousness.

This goes beyond Moab’s present crisis. This points toward the Davidic kingdom and ultimately to the Messiah.

Supporting verses:

- **2 Samuel 7:12–16** — God’s covenant with David.

“<sup>12</sup>When your days are fulfilled and you rest with your fathers, I will set up your seed after you, who will come from your body, and I will establish his kingdom. <sup>13</sup>He shall build a house for My name, and I will establish the throne of his kingdom forever. <sup>14</sup>I will be his Father, and he shall be My son. If he commits iniquity, I will chasten him with the rod of men and with the blows of the sons of men. <sup>15</sup>But My mercy shall not depart from him, as I took it from Saul, whom I removed from before you. <sup>16</sup>But My mercy shall not depart from him, as I took it from Saul, whom I removed from before you.”

This passage is God’s promise to David. It is often called the Davidic Covenant because God is making a covenant regarding David’s descendants, kingdom, and throne. God promises David that his royal line will continue, his kingdom will be established, and his throne will ultimately reach its fullest fulfillment in Christ.

- **Isaiah 9:6–7** — the government will rest upon Him.  
“<sup>6</sup>For unto us a Child is born, Unto us a Son is given; And the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace. <sup>17</sup>Of the increase of His government and peace There will be no end, Upon the throne of David and over His kingdom, To order it and establish it with judgment and justice From that time forward, even forever. The zeal of the Lord of hosts will perform this.”  
This prophecy refers to Jesus Christ, the divine King descended from David’s lineage, who will establish an eternal kingdom characterized by wisdom, justice, and peace that will never fade.
- **Isaiah 11:1–5** — He will judge with righteousness.  
“<sup>1</sup>There shall come forth a Rod from the stem of Jesse, And a Branch shall grow out of his roots. <sup>2</sup>The Spirit of the Lord shall rest upon Him, The Spirit of wisdom and **understanding**, The Spirit of counsel and might, The Spirit of knowledge and of the fear of the Lord. <sup>3</sup>His delight is in the fear of the Lord, And He shall not judge by the sight of His eyes, Nor decide by the hearing of His ears; <sup>4</sup>But with righteousness He shall judge the poor, And decide with equity for the meek of the earth; He shall strike the earth with the rod of His mouth, And with the breath of His lips He shall slay the wicked.  
<sup>5</sup>Righteousness shall be the belt of His loins, And faithfulness the belt of His waist.”  
Reveals the coming Messiah as a righteous King from David’s lineage who will be filled with the Spirit of the Lord, judge with perfect wisdom and fairness, defend the poor and humble, and rule with righteousness and faithfulness.
- **Jeremiah 23:5–6** — a righteous Branch from David.  
“<sup>5</sup>Behold, the days are coming,” says the Lord, “That I will raise to David a Branch of righteousness; A King shall reign and prosper, And execute judgment and righteousness in the earth. <sup>6</sup>In His days Judah will be saved, And Israel will dwell safely; Now this is His name by which He will be called: THE LORD OUR RIGHTEOUSNESS.”  
A prophecy about a future righteous King from David’s line. It was given during a time when Judah had corrupt leaders, so God promised to raise up a better King—one who would rule justly.
- **Luke 1:32–33** — Jesus will sit on the throne of His father David.  
“<sup>32</sup>He will be great and will be called the Son of the Highest; and the Lord God will give Him the throne of His father David. <sup>33</sup>And He will reign over the house of Jacob forever, and of His kingdom there will be no end.”

These verses are part of the angel Gabriel's message to Mary about the child she would give birth to—Jesus.

## Teaching Emphasis

This is one of the chapter's greatest truths: while human pride causes suffering, God directs us to a throne built on mercy and righteousness.

## Application

The world often builds thrones on power, intimidation, manipulation, and self-promotion. But God's throne is established in mercy, truth, and righteousness. Where pride rules, people get hurt. Where righteousness rules, people find refuge.

The world often builds its thrones on strength without character. It rewards whoever can dominate the room, control the narrative, silence opposition, and exalt themselves above others. In that kind of system, power is often used to protect the ego instead of people. Intimidation becomes a tool, manipulation becomes a strategy, and self-promotion becomes the path to influence. It may look successful on the outside, but it leaves damage in its wake. People living under pride-driven leadership often feel afraid, used, overlooked, and unsafe. Where pride rules, peace disappears, because pride always demands to be fed.

By contrast, God's throne is not upheld by corruption, fear, or selfish ambition. Scripture shows that His rule is established in **mercy, truth, and righteousness**. Mercy means He does not govern with cruelty. Truth means He does not rule with deception. Righteousness means everything He does is just, holy, and right. God never abuses His authority. He never manipulates for advantage. He never exalts Himself at the expense of those under His care. His rule is perfect, pure, and trustworthy.

That is why people find refuge where righteousness rules. Under godly authority, people are not crushed; they are protected. They are not deceived; they are guided. They are not used; they are cared for. Righteousness creates safety because it reflects the heart of God. When truth and mercy lead, the weak are defended, the broken are not cast aside, and justice is not for sale. Refuge exists where people know they will be treated rightly.

This also speaks to the human heart. Every person must decide what kind of throne will rule their life. If pride sits on the throne, then anger, selfishness, control, and harshness will follow. But if Christ rules, mercy, truth, humility, and righteousness begin to shape our attitudes and actions. The issue is not only how kingdoms rule, but how we rule our homes, our relationships, our words, and our own hearts.

A strong life application is this: wherever pride is in control, somebody gets wounded. Pride cannot love rightly because it is always centered on the self. But wherever righteousness is in control, people begin to breathe again. They find safety, healing, order, and peace. This is why the throne of Christ is such good news. He is not merely powerful; He is holy in His power. He is not merely a ruler; He is a refuge.

## Prayer

Let us pray as we close out this section of Isaiah 16:

“Lord, help us reject the prideful ways of this world. Teach us not to seek power through control, intimidation, or self-exaltation. Let Your mercy, truth, and righteousness rule in our hearts. Make us people who bring refuge, not harm; healing, not fear. Establish Your throne in our lives so clearly that others can see Your character through us. In Jesus’ name, amen.”

## Section 3: Isaiah 16:6

### The Root Issue: Pride

#### Isaiah 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.”

Isaiah 16:6 reveals that Moab’s real problem was pride, and that pride had produced arrogance, anger, and empty boasting.

#### **“We have heard of the pride of Moab.”**

This means Moab’s pride was **well known**. It was not hidden. It had become part of their reputation.

#### **“He is very proud”**

Isaiah emphasizes the point again. This isn't just small pride. It's profound, excessive pride. It indicates self-exaltation, a refusal to humble oneself, and confidence in oneself rather than in God.

#### **“Of his haughtiness and his pride and his wrath.”**

This illustrates the results of pride. Haughtiness refers to an elevated, superior attitude, as when Moab looks down on others. Pride indicates a sense of self-importance and self-trust. Wrath

implies anger, fierceness, and potentially harshness toward others. Pride was not staying inside the heart. It was showing up in attitude and behavior. Moab was marked by arrogance, self-importance, anger, and a harsh spirit

**“But his lies shall not be so.”**

This part means Moab’s proud claims, boasting, or self-confidence would prove false. In other words, what they said about themselves would not stand, their boasting had no lasting truth, and their pride was built on false confidence. Moab may have believed they were secure, strong, untouchable, or that they could stand in their own power. But God says their proud talk would come to nothing.

Isaiah 16:6 shows that Moab’s outward trouble had an inward cause. Their real issue was not just military danger or national crisis. Moab’s deeper issue was pride. Pride is dangerous because it blinds people to reality, keeps them from humility, and fills them with false confidence.

This verse is really the turning point of the chapter, because it explains why judgment is coming.

## Teaching Note

This verse gives us the root of Moab’s problem. It is not merely political weakness or military danger. It is pride.

Notice how many pride-related words are packed into one verse: pride, very proud, haughtiness, pride again, and wrath.

This repetition is intentional. God wants the reader to understand that pride is not a side issue here. It is central.

A parallel passage is **Jeremiah 48:29**:

“We have heard the pride of Moab (He is exceedingly proud), Of his loftiness and arrogance and pride, And of the haughtiness of his heart.”

To further understand the sin of **pride** and how God regards it, please turn to these supporting verses: **Proverbs 11:2**, **Proverbs 16:18**, **James 4:6**, and **1 Peter 5:5**.

- **Proverbs 11:2** — When pride comes, shame follows.

“When pride comes, then comes shame; But with the humble is wisdom.”

Proverbs 11:2 indicates that pride results in disgrace, whereas humility fosters wisdom, as humble individuals are open to learning.

### “When pride comes”

This means that when a person becomes arrogant, self-exalting, overconfident, or unwilling to accept correction, pride has taken hold. Pride is when someone elevates themselves too highly in their own eyes. Pride says, “I already know enough; I don't need correction; I am better than others; or I can handle this without God.”

**“Then comes shame”**

The verse states that shame follows pride. This means that pride can often lead to embarrassment, disgrace, exposure, or even a fall. A proud person might seem confident for a moment, but pride usually sets them up for failure. Pride can blind people, causing them to make foolish choices, overlook warning signs, and resist correction. In the end, all of this can result in shame.

**“But with the humble is wisdom.”**

This is the contrast. A humble person is teachable, willing to listen, open to correction, and aware of their need for God. Since humble people don't pretend to know everything, they are open to gaining wisdom. Humility invites learning, growth, and a godly understanding.

- **James 4:6** — God resists the proud, but gives grace to the humble.

“But He gives more grace. Therefore He says: “God resists the proud, But gives grace to the humble.”

This verse is powerful because it both warns and promises. The warning is that God opposes the proud. This means God stands against pride. Pride isn't just a bad attitude; it's a heart posture that refuses to bow, accept correction, and desires to live independently of God. A proud person might trust their own wisdom, defend their own way, exalt themselves, or resist surrender. James shows that pride puts a person in opposition to God. That is serious. It means pride isn't a small flaw—it's a spiritual condition that sets a person against the very grace they need.

- **1 Peter 5:5** — God resists the proud.

“Likewise you younger people, submit yourselves to your elders. Yes, all of you be submissive to one another, and be clothed with humility, for “God resists the proud, But gives grace to the humble.”

This verse teaches that believers should live with humility, submission, and a proper attitude toward one another. Peter first addresses younger people, instructing them to submit to their elders. Then he expands the message, saying all of you should be humble toward one another. Humility is the appropriate attire for a believer, because pride invites God's resistance, while humility invites His grace. This verse reminds us that humility is not a sign of weakness. It is the attitude that makes us teachable, peaceful, and open to God's grace.

## Application

This is a good place to pause and make the lesson personal.

### Ask:

How does pride show up in everyday life?

It can show up as stubbornness, defensiveness, self-righteousness, refusal to apologize, refusal to listen, or refusal to depend on God.

Pride does not always appear as arrogance in a loud or obvious form. Many times it shows up in ordinary attitudes, reactions, and habits that feel small in the moment but reveal a heart unwilling to yield. That is what makes pride so dangerous—it can hide behind personality, hurt, intelligence, success, or even religion. It often does not say, “I am proud.” Instead, it manifests in resistance, self-protection, and an unwillingness to bow before God or others.

**Stubbornness** is one of the clearest signs of pride in everyday life. A proud heart clings to its own way and does not want to be corrected, redirected, or challenged. Even when the truth is clear, pride resists because surrender feels like weakness. Stubbornness says, “I will not move,” even when God is calling for humility and change.

**Defensiveness** is another common form of pride. When someone gives correction, advice, or concern, pride immediately rises to protect self-image. Instead of listening, it explains, excuses, blames, or pushes back. A defensive spirit is often more concerned with looking right than becoming right. It values self-preservation over growth.

**Self-righteousness** is pride wearing religious clothes. It appears when a person measures themselves against others and feels superior. It says, “I am not like them,” instead of, “Lord, have mercy on me too.” Self-righteousness can make a person seem morally strong while their heart is full of pride, judgment, and lack of compassion. It is especially dangerous because it can look spiritual while being deeply unholy inside.

**Refusal to apologize** is another everyday expression of pride. Pride struggles to say, “I was wrong.” It may minimize the offense, delay repentance, or act as if silence should be enough. But humility is willing to own wrong without excuses. A proud person protects their image; a humble person values reconciliation more than ego.

**Refusal to listen** also reveals pride. This happens when a person interrupts, dismisses wisdom, ignores counsel, or assumes they already know enough. Pride closes the ears. It does not want instruction because it does not want to admit need. But a teachable spirit is a mark of humility. People who listen well usually understand that they do not know everything and still need God to teach them through others.

**Refusal to depend on God** is perhaps the deepest form of pride. This is the heart of self-sufficiency—the attitude that says, “I can handle this on my own.” A person may not say it out loud, but they live it by prayerlessness, independence, and lack of surrender. When we only seek God as a last resort, pride is usually at work. Humility does not merely believe God exists; it leans on Him daily.

The danger of pride is that it harms both our relationship with God and our relationship with people. It keeps us unteachable, unforgiving, and spiritually dry. Pride resists grace because it does not want to admit need. But humility opens the heart to correction, healing, wisdom, and mercy.

## Prayer

Let us pray as we close out this section of Isaiah 16.

“Lord, search our hearts and reveal every hidden trace of pride within us. Expose the areas where we have been stubborn, defensive, self-righteous, and unwilling to fully surrender to You. Forgive us for the times we have trusted in ourselves more than in Your wisdom, grace, and power.

Teach us to walk in true humility. Help us to receive correction with meekness, to apologize quickly when we are wrong, to listen with a humble spirit, and to depend on You in all things. Remove every proud thought, every hardened attitude, and every desire to exalt ourselves above others.

Let humility rule in our hearts so that our words, actions, and attitudes reflect Your mercy and grace. Make us tender before You, teachable in spirit, and gentle toward others. May our lives bring honor to You and point others to the beauty of Christ.

We thank You that You give grace to the humble and that Your mercy is greater than our failures. Shape us into people who walk low before You and love others well. In Jesus’ name, amen.”

## Section 4: Isaiah 16:7–11

### Judgment on Prosperity, Pleasure, and Pride

#### Isaiah 16:7

“Therefore Moab shall wail for Moab; Everyone shall wail. For the foundations of Kir Hareseth you shall mourn; Surely they are stricken.

### **Isaiah 16:8**

For the fields 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.

### **Isaiah 16:9**

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.

### **Isaiah 16:10**

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.

### **Isaiah 16:11**

Therefore my heart shall resound like a harp for Moab, And my inner being for Kir Heres.”

These verses describe Moab mourning, its fruitful fields failing, its vineyards drying up, and its joy disappearing.

## **Teaching Note**

Moab had impressive things: fruitful fields, vineyards, harvests, songs, celebrations, and productivity. But judgment reaches even those areas.

Verses 7 through 10 show mourning replacing joy. Their abundance is cut off. Their singing stops. Their land loses what once made it desirable.

### **Supporting verses:**

- **Jeremiah 48:32–33** — joy and gladness are taken from Moab.

“<sup>32</sup>O vine of Sibmah! I will weep for you with the weeping of Jazer. Your plants have gone over the sea, They reach to the sea of Jazer. The plunderer has fallen on your summer fruit and your vintage. <sup>33</sup>Joy and gladness are taken From the plentiful field And from the land of Moab; I have caused wine to fail from the winepresses; No one will tread with joyous shouting— Not joyous shouting!”

God’s judgment on Moab would destroy its harvest, prosperity, and joy, demonstrating that even great abundance cannot endure when God delivers judgment. Sibmah was known for its vineyards, and Jazer was also linked with fertile land. So Jeremiah mourns the fall of something once productive and thriving.

### **Verse 32**

**“O vine of Sibmah! I will weep for you with the weeping of Jazer.”**

This is a picture of sorrow over Moab’s destruction.

**“Your plants have gone over the sea, they reach to the sea of Jazer.”**

This describes the spread and success of Moab’s vines. It is poetic language showing that Moab’s prosperity had spread far. Their vineyards were extensive and well-known. Moab’s influence and production had grown, and their success appeared strong and widespread, but even widespread prosperity cannot withstand God’s judgment.

**“The plunderer has fallen on your summer fruit and your vintage.”**

The plunderer is the invader or destroyer. Summer fruit and vintage symbolize the harvest of grapes and produce—things that Moab relied on for wealth and happiness. The enemy has attacked the harvest; the income and joy once gained from it are now being taken away, and what Moab enjoyed is being destroyed.

### **Verse 33**

**“Joy and gladness are taken from the plentiful field and from the land of Moab.”**

This means the land is no longer a place of celebration. Usually, harvest time was a moment of joy, but now that happiness has faded. The land's blessing is halted, festivities are replaced with sorrow, and prosperity gives way to emptiness.

**“I have caused wine to fail from the winepresses.”**

This is very important because God says “I have caused.” That means this is not just random hardship. This is God’s judgment. The winepresses were places where grapes were crushed and turned into wine, often with shouting and celebration. God has halted the process of fruitfulness, cutting off the normal flow of abundance and ending the joy associated with the harvest.

**“No one will tread with joyous shouting—Not joyous shouting!”**

People usually shouted joyfully while treading grapes, but now that shouting has ceased. There may still be noise, but it is no longer the sound of celebration. Instead, it is the sound of loss and judgment. The usual joy of harvest has vanished, the sound of gladness has turned to sorrow, and Moab’s celebration has fallen silent.

- **Joel 1:10–12** — the field is wasted, the vine is dried up, joy is withered away.

“<sup>10</sup>The field is wasted, The land mourns; For the grain is ruined, The new wine is dried up, The oil fails. <sup>11</sup>Be ashamed, you farmers, Wail, you vinedressers, For the wheat and the barley; Because the harvest of the field has perished. <sup>12</sup>The vine has dried up, And the

fig tree has withered; The pomegranate tree, The palm tree also, And the apple tree— All the trees of the field are withered; Surely joy has withered away from the sons of men.”

These verses depict a period of devastation in the land. The crops are destroyed, the vines have withered, and the people's joy has vanished. Joel is illustrating that this isn't just an agricultural crisis—it's a spiritual wake-up call.

- **Hosea 2:8–9** — God removes what people failed to recognize came from Him.

“<sup>8</sup>For she did not know That I gave her grain, new wine, and oil, And multiplied her silver and gold— Which they prepared for Baal. “<sup>9</sup>Therefore I will return and take away My grain in its time And My new wine in its season, And will take back My wool and My linen, Given to cover her nakedness.”

### **Verse 8**

#### **“For she did not know”**

This means Israel failed to acknowledge or properly recognize the truth. It does not necessarily mean they lacked information. It means they did not truly respond correctly to what they should have known. They were blind to God's hand, and they failed to give Him credit. They lived as though the blessings came from somewhere else.

#### **“That I gave her grain, new wine, and oil.”**

God reminds them that He is the source of all essentials and blessings in life. These include grain, symbolizing provision; new wine, representing joy and abundance; and oil, signifying blessing, usefulness, and daily living. Everything they enjoyed originated from God. "And multiplied her silver and gold" shows that not only daily needs but also prosperity and wealth came from Him. Their growth was a gift from God, emphasizing that their success and wealth were not self-made but divine blessings.

#### **“Which they prepared for Baal.”**

This is the core of the offense. They took what God had given and used it in connection with Baal, a false god. They misused God's gifts, credited false gods for what God provided, and turned blessings into tools of unfaithfulness. This made their sin worse because they were not only forgetting God—they were using His gifts in rebellion against Him.

### **Verse 9**

**“Therefore, I will return and take away My grain in its time.”**

Because they refused to honor Him, God says He will take back the grain. Notice, He calls it My grain—that means the blessings still belong to Him. God is the owner of the blessing, and He has the right to take back what He gave. Provision should not be treated as if it belongs to us apart from Him.

**“And My new wine in its season.”**

Again, God emphasizes ownership. The wine they enjoyed was His gift, and He can take it away at the right time. The joy and abundance they experienced depended on Him.

**“And will take back My wool and My linen, given to cover her nakedness.”**

These were items used for clothing and covering. This indicates that God provided even what was needed for dignity, protection, and concealment. God supplied their needs, and even their covering came from Him; if they refused to acknowledge Him, He could remove that covering. There is also a deeper spiritual meaning, because in Scripture, nakedness can symbolize shame and exposure.

## **What can we take away from these verses?**

When people enjoy God’s blessings without honoring Him, especially when they misuse them, they risk losing what He has given them. This passage reminds us that blessings should lead to gratitude, worship, humility, and obedience, not pride, forgetfulness, or idolatry.

- **Deuteronomy 8:17–18**— do not say, my power has gotten me this wealth.  
“<sup>17</sup>then you say in your heart, ‘My power and the might of my hand have gained me this wealth.’ “<sup>18</sup>And you shall remember the Lord your God, for it is He who gives you power to get wealth, that He may establish His covenant which He swore to your fathers, as it is this day.”  
These verses warn against taking credit for blessings and teach that God is the true source of ability, increase, and success. This means that people must not proudly act as if they created their own success, because God is the One who gives the power and opportunity to gain what they have.

These verses help us see a very important truth: when people become proud, they often start worshiping the blessings instead of the One who gave them.

Then, verses 9 through 11 add something very moving: sorrow. Isaiah expresses grief over Moab’s downfall.

This is important in teaching. The prophet is not cold. He is not celebrating destruction. He is grieving it.

### **Supporting verses:**

- **Jeremiah 48:36** — a similar expression of mourning over Moab.  
“<sup>36</sup>Therefore, My heart shall wail like flutes for Moab, And like flutes My heart shall wail For the men of Kir Heres. Therefore the riches they have acquired have perished.”

#### **“Therefore My heart shall wail like flutes for Moab.”**

This is a picture of **deep mourning**. In Bible times, flutes were often used in times of grief and lament. So when the verse says the heart wails like flutes, it means intense sorrow is being expressed. The judgment on Moab is tragic. This is not spoken with coldness, but there is grief over what is happening.

#### **“And like flutes My heart shall wail for the men of Kir Heres.”**

Kir Heres was a major city of Moab. This means the sorrow is not only for the nation as a whole, but also for the people in its strongholds and cities. The grief is widespread. The destruction reaches real people in real places, and judgment is personal, not just national.

#### **“Therefore the riches they have acquired have perished.”**

This gives the reason for the sorrow. Moab had gathered wealth and built up resources, but now those riches are gone. What they trusted in did not last, prosperity could not protect them, and the things they gained were swept away in judgment.

Jeremiah 48:36 teaches that Moab’s fall was grievous, its people would suffer deeply, its wealth and prosperity would not save it, and judgment had reached the very things it had built and accumulated. This verse also shows that even when judgment is deserved, it is still sad. The tone is not celebration, but lament.

- **Ezekiel 33:11** — God takes no pleasure in the death of the wicked.  
“Say to them: ‘As I live,’ says the Lord God, ‘I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. Turn, turn from your evil ways! For why should you die, O house of Israel?’”
- **Lamentations 3:33** — He does not afflict willingly.  
“For He does not afflict willingly, Nor grieve the children of men.”

## Teaching Emphasis

God's judgment is real, but God is not cruel. And God's people should never become hard-hearted when others fall.

## Application

There is a sobering warning in this: whatever people build their confidence on apart from God can be touched by God. Anything we lean on as our ultimate security, identity, or source of peace is not just a possession—it has become a rival refuge. And God, in His holiness and love, will often allow that false refuge to be shaken so we can see that it was never strong enough to hold us.

People often place their confidence in **finances**, thinking money can secure their future, remove fear, and bring lasting peace. Others trust in **success**, believing achievement gives worth and stability. Some lean on **beauty**, **health**, or **youth**, as though outward strength can preserve them. Others find their nest in **land**, **career**, **influence**, **reputation**, or people's respect. But none of these things are stable enough to be a god. They may be gifts, but they are terrible saviors.

The danger is not in having these things. The danger is in trusting them more than God. When the heart begins to say, "As long as I have this, I am safe," that thing has taken a place that belongs to God alone. It has become an idol of confidence. And idols always fail the people who worship them. They cannot protect the soul, steady the conscience, forgive sin, or give eternal security.

That is why God sometimes allows the very thing we trusted most to be shaken. Not because He is cruel, but because He is merciful. He loves us too much to let us remain deceived. If we trust in money, He may allow financial pressure to show us our dependence on Him. If we trust in reputation, He may allow criticism or humiliation to reveal how much of our identity was built on human approval. If we trust in career, He may allow loss or limitation to show us that our purpose was never meant to rest in a title. If we trust in beauty or strength, time itself reminds us how temporary those things are. What we trusted becomes the place where our weakness is uncovered.

This exposure is painful, but it is also gracious. God is not merely tearing something down; He is calling us back to Himself. He is showing us that every other foundation is too weak, too temporary, and too unstable to carry the weight of our lives. Only He is unshakable. Only He can be our refuge when everything else trembles.

## Teaching Notes: Isaiah 16

So the warning is also an invitation: do not wait for God to shake what you worship. Surrender it now. Hold every earthly blessing with open hands. Thank God for it, steward it well, but never build your identity on it. Let finances be a tool, not a throne. Let success be an opportunity, not a god. Let reputation be secondary, not sacred. Let every good thing stay in its proper place under the lordship of God.

A strong life application is this: ask yourself, **What am I most afraid of losing?** Very often, that reveals where your confidence has been resting. Also, ask, **What makes me feel secure, valuable, or important apart from God?** That answer may uncover the very thing that needs to be laid at His feet.

## Prayer

Let us pray as we close out this section of Isaiah 16.

“Father, in the name of Jesus, we come before You with humble hearts, acknowledging that too often we have placed our trust in things that cannot save us. Forgive us, Lord, for every false refuge we have built—for every time we have leaned on money, success, reputation, comfort, or human strength more than we have leaned on You.

Search us and know us, Lord. Reveal every hidden idol, every secret pride, and every misplaced confidence in our hearts. Tear down everything in us that competes with Your rightful place. Teach us to trust You fully, obey You quickly, and surrender to You completely.

And Lord, when You shake what is temporary, help us not to resist Your hand. Let every shaking draw us closer to You. Let every loss deepen our faith. Let every humbling moment remind us that You alone are our refuge, our portion, and our unshakable foundation.

Keep us humble in times of blessing and faithful in times of testing. Let our confidence not be in what we have, what we have built, or what others think of us, but in the living God who never fails. Establish our hearts in Your truth, anchor our souls in Your mercy, and cause our lives to reflect complete dependence on You.

Be our refuge in trouble, our peace in uncertainty, our strength in weakness, and our hope in every season. May our lives declare that You alone are enough. We thank You that what is built on You cannot be destroyed, and what is surrendered to You will never be wasted.

We love You, we honor You, and we place our trust in You alone. In Jesus’ mighty name, amen.”

## Section 5: Isaiah 16:12

### False Worship Cannot Save

#### Isaiah 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.”

#### **“When it is seen that Moab is weary on the high place.”**

This shows Moab continuing in its religious practices at the high places, which were places of worship. The idea is that Moab will exhaust itself in seeking help through its own religious system. It is not just worship. It is weary worship, repeated effort, great emotion, much activity, and no true deliverance.

#### **“That he will come to his sanctuary to pray.”**

Moab turns to its place of worship in distress. When judgment comes, Moab does what many people do: it becomes more religious. But the problem is not a lack of activity. The problem is that Moab is still turning to the wrong source.

#### **“But he will not prevail.”**

Moab will not succeed. Its prayers will not rescue it. Its religion will not reverse God’s judgment.

### Teaching Note

Moab goes to its high place and sanctuary to pray, but it does not prevail. This means that on the day of trouble, the things Moab trusted spiritually could not save them. This is a warning against false worship, empty religion, and misplaced trust.

To better understand God’s warning about idols and false religious beliefs, we will refer to these supporting passages in your Bible: Psalm 115:4–8, Isaiah 44:9–20, Jeremiah 2:27–28, 1 Kings 18:26–29, and John 14:6.

- **Psalm 115:4–8** — idols cannot speak, hear, or save.

“<sup>4</sup>Their idols are silver and gold, the work of men’s hands. <sup>5</sup>They have mouths, but they do not speak; Eyes they have, but they do not see; <sup>6</sup>They have ears, but they do not hear; Noses they have, but they do not smell; <sup>7</sup>They have hands, but they do not handle; Feet they have, but they do not walk; Nor do they mutter through their throat. <sup>6</sup>Those who make them are like them; So is everyone who trusts in them.”

Psalms 115:4–8 teaches that idols may look impressive, but they are powerless, lifeless, and unable to save, and those who trust in them become spiritually dull like them.

**“Their idols are silver and gold, the work of men’s hands.”**

Idols are constructed by humans. Even if crafted from precious materials like silver and gold, they remain human-made objects. While they can appear costly or impressive, they are not living entities. They are created by human effort, not divine power.

**“They have mouths, but they do not speak.”**

An idol might resemble a mouth, but it cannot speak. It cannot offer guidance, respond to prayers, or convey truth.

**“Eyes they have, but they do not see.”**

An idol might have carved eyes, but it cannot see anything. It cannot watch over anyone, understand what is happening, or respond to danger or needs.

**“They have ears, but they do not hear.”**

An idol cannot hear cries, prayers, or worship. It cannot listen or respond and remains entirely powerless.

**“Noses they have, but they do not smell.”**

This further illustrates the sense of lifelessness. Although idols may appear human, they lack real life or consciousness.

**“They have hands, but they do not handle; feet they have, but they do not walk.”**

An idol cannot act and cannot move. It cannot help, rescue, go anywhere, or intervene.

**“Nor do they mutter through their throat”**

They cannot even make a sound. The idol is completely silent and powerless.

**“Those who make them are like them; so is everyone who trusts in them.”**

This is the strongest part of the passage. The warning is not only that idols are lifeless, but that people who make and trust them become like them. Those who trust idols

become spiritually blind, deaf, dull, and cut off from true life in God. What people worship shapes them.

### Supporting Verses

- **Isaiah 44:9–20** — idols are vanity. (Instruct to read on their own time)  
We won't read this lengthy verse aloud, but I'll share my understanding. This passage clearly explains the foolishness of idol worship. It highlights how unreasonable it is for people to craft idols with their own hands and worship them as gods. Isaiah 44:9–20 emphasizes that idols are human-made, powerless, and deceptive. It also shows how idolatry deeply blinds people, preventing them from recognizing its foolishness.
- **Jeremiah 2:27–28** — let your false gods arise if they can save you.  
“<sup>27</sup>Saying to a tree, ‘You are my father,’ And to a stone, ‘You gave birth to me.’ For they have turned their back to Me, and not their face. But in the time of their trouble They will say, ‘Arise and save us.’ <sup>28</sup>But where are your gods that you have made for yourselves? Let them arise, If they can save you in the time of your trouble; For according to the number of your cities Are your gods, O Judah.”
- **1 Kings 18:26–29** — false worship receives no answer.  
“<sup>26</sup>So they took the bull which was given them, and they prepared it, and called on the name of Baal from morning even till noon, saying, “O Baal, hear us!” But there was no voice; no one answered. Then they leaped about the altar which they had made. <sup>27</sup>And so it was, at noon, that Elijah mocked them and said, “Cry aloud, for he is a god; either he is meditating, or he is busy, or he is on a journey, or perhaps he is sleeping and must be awakened.” <sup>28</sup>So they cried aloud, and cut themselves, as was their custom, with knives and lances, until the blood gushed out on them. <sup>29</sup>And when midday was past, they prophesied until the time of the offering of the evening sacrifice. But there was no voice; no one answered, no one paid attention.”  
This passage is part of the showdown on Mount Carmel between Elijah and the prophets of Baal. The issue is simple: Who is the true God? Elijah tells the prophets of Baal to call on their god to answer by fire. 1 Kings 18:26–29 shows that false gods cannot answer, no matter how intense the ritual, because they have no real power or life.
- **John 14:6** — true access to God is through Christ.

“Jesus said to him, “I am the way, the truth, and the life. No one comes to the Father except through Me.”

**“I am the way.”**

Jesus does not say He is **a way**. He says He is **the way**. That means He is the only true path to the Father. Access to God is through Jesus, reconciliation with God is through Jesus, and salvation is through Jesus alone. He is not merely a guide who shows the way. He Himself **is** the way.

**“the truth”**

Jesus is the full and perfect revelation of God. He does not merely speak the truth. He **is** the truth. He is trustworthy. He reveals God accurately; there is no falsehood in Him, and all saving truth is centered in Him. This means no lie, no false religion, and no human idea can replace Him.

**“and the life.”**

Jesus is the source of real life. This includes spiritual life now, eternal life forever, and resurrection life. Life is not just found in what Jesus gives. It is found in **who He is**. Without Him, people may be physically alive but lack eternal life.

**“No one comes to the Father except through Me.”**

This is the clearest part of the verse. Jesus makes an exclusive claim that no one reaches the Father by another path, no one comes through works alone, no one comes through false gods or empty religion, and no one comes apart from Christ. Jesus is the only mediator between God and man.

## Teaching Emphasis

When people are under pressure, they run to what they truly trust. Trouble reveals where faith really is. If that trust is in false religion, human systems, ritual without surrender, or self-made gods, it will fail.

## Application

Isaiah 16:12 teaches a tough but essential lesson: not everything that seems spiritual is accepted by God, and not everything called worship holds power with God. Someone can be active in religious practices, consistently outwardly devoted, and still feel empty because their heart has never truly surrendered to the Lord.

## Teaching Notes: Isaiah 16

The lesson is that God does not honor mere performance. He is not moved by religious effort that has no repentance, no truth, and no real surrender. People often think that if they pray enough, attend enough, say enough, or do enough religious things, that alone will bring them help. But this verse exposes the emptiness of that idea. Activity is not the same as surrender. Emotion is not the same as transformation. Religious effort is not the same as genuine dependence on God.

What this teaches us today is that many people want the benefit of God without the rule of God. They want relief, but not repentance. They want comfort, but not correction. They want rescue from trouble, but not surrender of the heart. They will turn spiritual when under pressure, but once the moment passes, their lives remain unchanged. Isaiah 16:12 confronts that kind of shallow devotion and declares that it will not prevail.

The lesson is also that where you turn in your need reveals what you truly trust. If a person's confidence is in ritual, tradition, image, routine, or outward religion, then when real need comes, those things will prove powerless. They may look impressive before people, but they cannot carry the soul, cleanse sin, or bring a person into right standing with God. Only the Lord can do that. So the warning is plain: whatever stands in the place of true dependence on God will fail when it is tested.

This verse presses us to examine ourselves. It asks whether our faith is real or only familiar. It asks whether our worship is sincere or only habitual. It asks whether we have truly turned to God or only learned how to sound religious. The lesson is not simply, "Do more spiritually." The lesson is, turn to God for real. Bow for real. Surrender for real. Because anything less than that is empty.

## Prayer

Let us pray as we come to a conclusion to the section of Isaiah 16.

"Lord, tear down everything in us that is only outward form with no inward truth. Strip away every trace of empty worship, lifeless routine, and religious effort that has never fully surrendered to You. Forgive us for the times we have honored You with our lips while our hearts have remained proud, distant, and unchanged. Forgive us for every performance of devotion that lacked real repentance, real humility, and real obedience.

Search us deeply, Lord, and expose every false way within us. Break every hardened place in our hearts. Shatter every prideful thought, every hidden hypocrisy, and every resistance to Your will. Do not let us be content with appearances, rituals, or motions that look spiritual but carry no true

surrender. Deliver us from dead religion and bring us into living fellowship with You. Teach us to come before You in truth, to bow before You in brokenness, and to depend on You with our whole hearts. Let our worship be more than words. Let it rise from hearts that fear You, love You, and are fully yielded to Your authority. Let our repentance be real, our faith be steadfast, and our obedience be complete.

Lord, purify us until there is nothing false left in us. Remove everything that competes with Your rule in our hearts. Make us sincere before You, humble under Your hand, and faithful in Your presence. Let us not merely look like worshipers—make us true worshipers, who worship You in spirit and in truth.

We do not want an empty form. We do not want shallow devotion. We do not want a religion that speaks of You while refusing to yield to You. We want hearts that are clean, lives that are holy, and faith that is rooted fully in You alone. Be glorified in us, and let nothing remain in us that dishonors Your name. In Jesus' name, amen.”

## Section 6: Isaiah 16:13–14

### God's Word Is Certain

#### Isaiah 16:13

“This is the word which the Lord has spoken concerning Moab since that time.”

#### Isaiah 16:14

“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.”

### The Lord Confirms His Word Concerning Moab

“**This is the word.**”

The message is not speculation or opinion. What has been spoken in the chapter is a divine declaration. Isaiah is reminding the hearers that this prophecy carries the full authority of God.

#### Verse 13

“**Which the Lord has spoken**”

The source of the message is the Lord Himself. This gives certainty to the prophecy. The fall of Moab is not accidental history; it is part of God's declared judgment.

### **“Concerning Moab”**

The judgment is specific. God is speaking directly about a real nation with real pride, real sin, and real accountability. Moab is not outside the reach of God’s authority.

### **Verse 14**

#### **“But now the Lord has spoken”**

This adds fresh emphasis. The prophecy is reaffirmed and made even more precise. God not only declares judgment, but also fixes its time.

#### **“Within three years”**

The judgment is near. This is not a distant warning. The time frame shows that God’s word is exact and measurable.

#### **“As the years of a hired man.”**

This suggests a strict, exact, and carefully counted period. A hired servant works to a fixed term and keeps close account of the time. The picture emphasizes precision, not approximation.

## **Moab’s Glory Will Be Brought Low (v. 14b)**

### **“The glory of Moab will be despised.”**

Moab’s honor, reputation, and national pride will be humbled. What Moab valued in itself would not endure. The nation’s outward greatness would be reduced to shame.

### **“With all that great multitude.”**

Its numbers would not save it. Its population, strength, and visible impressiveness would not protect it from God’s judgment. Human size and power are useless against divine decree.

### **“The remnant will be very small and feeble.”**

Only a few would remain. Even those left would be weak. This is a complete humbling of Moab’s strength and confidence.

## **Teaching Note**

These verses bring the chapter to a firm conclusion. Isaiah makes it clear that this is not His own opinion. This is the word of the Lord. Then he gives a time marker: within three years. That means the judgment is not vague. It is definite.

To further confirm that **God's word is certain, faithful, and unfailing**, open your Bibles to the following supporting passages: **Numbers 23:19, Isaiah 55:10–11, Habakkuk 2:3, and Matthew 24:35**

- **Numbers 23:19** — God does not lie.

“God is not a man, that He should lie, Nor a son of man, that He should repent. Has He said, and will He not do? Or has He spoken, and will He not make it good?”

Isaiah 16:13–14 emphasizes that the judgment against Moab is certain because **the Lord has spoken it**. Numbers 23:19 supports that truth by showing that when God speaks, His word is completely trustworthy. Unlike man, God does not lie, change His mind out of weakness, or fail to fulfill what He has declared.

**“God is not a man, that He should lie.”**

God is not limited by human weakness. He does not deceive, and His word is never unreliable.

**“Nor a son of man, that He should repent.”**

This points to God's unchanging truthfulness and faithfulness. He does not reverse Himself because of error. He does not need correction.

**“Has He said, and will He not do?”**

This is a strong declaration of certainty. God acts on what He says.

**“Or has He spoken, and will He not make it good?”**

Every word of God will be fulfilled, and nothing He declares will fall to the ground.

Numbers 23:19 supports Isaiah 16:13–14 by reminding us that the certainty of Moab's judgment rests on the character of God Himself. Since God does not lie and always fulfills His word, whatever He has spoken concerning Moab will surely come to pass.

- **Isaiah 55:10–11** — God's word will accomplish what He pleases.

“For as the rain comes down, and the snow from heaven, And do not return there, But water the earth, And make it bring forth and bud, That it may give seed to the sower And bread to the eater, So shall My word be that goes forth from My mouth; It shall not return to Me void, But it shall accomplish what I please, And it shall prosper in the thing for which I sent it.”

Isaiah 55:10–11 teaches that God's word is powerful, purposeful, and unfailing. Just as rain and snow fall from heaven and water the earth so that it produces life, God's word

goes out with divine purpose and always achieves what He intends. It never returns empty, never fails, and never misses its goal. Whether God's word is sent to save, convict, correct, comfort, or judge, it will certainly bring about the result He has planned. The simple but strong lesson is this: what God speaks will come true.

- **Habakkuk 2:3** — though it tarry, wait for it; it will surely come.

“For the vision is yet for an appointed time; But at the end it will speak, and it will not lie. Though it tarries, wait for it; Because it will surely come, It will not tarry.”

To tarry means to delay, to wait, or to seem slow in coming.

The vision God gave won't happen right away. From a human perspective, it may look delayed or seem like nothing is happening. But God tells His people to wait because what He promised will definitely come to pass at the exact time He set.

- **Matthew 24:35** — heaven and earth shall pass away, but God's word will not.

“Heaven and earth will pass away, but My words will by no means pass away.”

Isaiah 16:13–14 emphasizes that the judgment against Moab is certain because **the Lord has spoken it**. Matthew 24:35 supports that truth by showing the enduring certainty of God's word. Even heaven and earth, which seem permanent, will pass away, but the word of God will never fail, fade, or be removed. Matthew 24:35 supports Isaiah 16:13–14 by showing that God's word is more certain than heaven and earth. Since the Lord has spoken concerning Moab, His judgment will surely stand and come to pass.

## Teaching Emphasis

God is not uncertain. When He warns, the warning is real. When He promises, the promise is real. This applies both ways: judgment is certain. Salvation is certain, and mercy is certain for those who truly turn to Him.

## Application

The right response to God's Word is never delay, pride, or casual indifference, because God's Word does not come to us as a suggestion—it comes with truth, authority, and certainty. When God speaks, He is not offering one option among many. He is revealing what is right, exposing what is wrong, and calling people to respond while there is still time. That is why delay is dangerous. Pride says, “I will deal with this later.” Indifference says, “This is not urgent.” But

both attitudes fail to recognize that when God speaks, He is confronting us with something eternal.

Pride resists God's Word because pride does not want to bow. It wants to remain in control, keep its excuses, protect its image, and hold on to its sin. Casual indifference treats holy truth as though it were ordinary, as though a person can hear God clearly and yet remain unchanged without consequence. But the proper response to God's Word is humility—the willingness to bow before what He has said. It is repentance—the turning away from sin and self-will. It is faith—the confidence that God is true, wise, and trustworthy in all He says. And it is obedience—the actual yielding of life to the will of God.

This is important because God's Word is certain. What He says will happen, will happen. His warnings are not empty threats. His promises are not uncertain possibilities. His truth stands whether people accept it or reject it. Human beings may delay, argue, dismiss, or rebel, but none of that changes the certainty of what God has spoken. Heaven and earth may pass away, but His Word will not fail. So the issue is never whether God will prove true. The issue is whether we will humble ourselves before that truth while mercy is still being extended.

This also shows us the seriousness of human pride and brokenness. The heart of man is not merely weak; it is rebellious. Left to itself, it resists God, questions God, delays before God, and tries to live independently of God. That is why human pride cannot heal human brokenness. The world cannot fix itself with more power, more education, more influence, or more self-confidence. The answer is not found in human rule, because human rule is corrupted by sin. The answer is the righteous reign of Christ.

Christ alone is the answer to human pride because He is the King who rules in righteousness. Where human pride destroys, Christ restores. Where human rebellion produces confusion, Christ establishes truth. Where sin leaves people broken, Christ brings mercy, order, and peace. His reign is righteous because He does not rule with corruption, deception, or selfish ambition. He rules in holiness, justice, truth, and grace. The answer to a proud heart is not self-improvement, but surrender to Christ. The answer to a broken world is not merely better systems, but the righteous government of the Son of God.

So when God's Word comes, the call is clear: do not delay. Do not harden your heart. Do not hear truth and remain casual. Bow while He speaks. Repent while there is time. Believe what He has said. Obey what He has commanded. And submit yourself to the reign of Christ, because His rule is the only rule that can truly save, heal, and make right what sin has broken.

## **Suggested Teaching Flow For Speaking Aloud**

In closing the Chapter of Isaiah 16:

“Isaiah 16 is a chapter about judgment, but it is also a chapter about God's heart. Moab is called to humble itself. The vulnerable are to be protected. Pride is exposed as the real problem. Earthly prosperity is shown to be temporary. False worship is shown to be powerless. And in the middle

of it all, Isaiah points us to a throne established in mercy, truth, and righteousness. That throne ultimately points us to Jesus Christ.”

As we close, Isaiah 16 leaves us with some serious questions. Are we walking in humility or pride? Are we protecting the vulnerable, or ignoring them? Are we trusting God, or trusting what we have built? Are we resting in Christ the King, or in temporary things that cannot last? The warning to Moab is also a warning to every proud heart. But the hope of Isaiah 16 is that God has established a righteous throne. There is still mercy, truth, and righteousness in the King.

## **Closing Line**

Pride will bring people low, but humble trust in the righteous King leads to true refuge.

## **Short Closing Prayer**

If you will, please allow me to say this short closing prayer prepared for the chapter.

“Lord, help us not to walk in pride or trust in our own strength. Teach us to walk humbly before You, to love justice, to show mercy, and to do what is right in Your sight. Guard our hearts from arrogance, self-reliance, and every spirit that lifts itself against Your will.

Help us be mindful of those who are hurting, vulnerable, and in need, and give us hearts willing to reflect Your compassion. Teach us to be faithful, obedient, and sincere in our worship, never trusting in empty religion or outward form, but in You alone, the true and living God.

Thank You for the righteous King whose throne is established in mercy, truth, justice, and righteousness. Thank You that Your Word is sure, Your judgments are right, and Your promises never fail. Help us to trust You fully, submit to Your will, and stand firm in Your truth.

Search our hearts, correct what is wrong within us, and shape us into a people who honor You in thought, word, and deed. Let Your Word dwell richly in us, and let the lessons we have studied not only inform our minds, but transform our lives.

We thank You for Your patience, Your grace, and Your unfailing love. Be glorified in our lives, in our homes, and in this study. We ask all these things in Your holy and mighty name, Jesus Christ, amen.”

That conclusion Isaiah 16.