

“Through the Bible in a Year with Pastor Don and the FBC Family”
August 10, 2016

Isaiah 20:1–22:25. Divine judgment promised on heathen nations and Jerusalem.

Luke 7:36–8:15. A prostitute responds to the Lord’s Love.

Job 5:8–16. Eliphaz tells Job to trust God.

COMMENTS:

Isaiah 20:1–22:25. This section continues the theme of God’s judgment on nations: Egypt and Cush (**20:1-6**), Babylon (**21:1-10**), Arabia (**21:11-17**), and Jerusalem (**22:1-25**). As far as the people of Jerusalem, they were behaving like their pagan neighbors, so it was only right that Isaiah should include them in the list of nations God would judge. Yes, in His mercy, the Lord would deliver Jerusalem from the Assyrian army; but He would not deliver them from Babylon (586 B.C.). Isaiah pointed out two particular sins that would cause Judah to decline and ultimately go into captivity in Babylon. First, the unbelief and pagan nature of the people (**Isa. 22:1-14**) with the pagan focus on the here and now, “let us eat and drink, for tomorrow we shall die” (**Isa. 22:13**). God’s people did everything but live a life with God by knowledge and by love (**Isa. 22:11**). Second, note the unfaithfulness of their leaders (**Isa. 22:15-25**) who refused to call the people to repentance. If they had reproved the people, there might have been hope; but too many of the leaders were like Shebna, thinking only of themselves. As treasurer (steward), Shebna was second to King Hezekiah in authority; but he used his authority (and possibly the king’s money) to build himself a monumental tomb (**Isa. 22:16**) and to acquire chariots (**Isa. 22:18**). God chose a new man, Eliakim (“God will raise up”), and called him “My servant.” Instead of exploiting the people, he would be a father to them and use his “key” (authority) for the good of the nation. He would be like a dependable peg, hammered into the wall, on which you could hang many burdens. He would be stable. But even a godly leader like Eliakim could not prevent the ultimate fall of Judah, for one day the whole nation would fall (**Isa. 22:25**). Eliakim is a picture of Jesus Christ (Rev. 3:7), the greatest of all Shepherd/Pastor of His people.

Luke 7:36–8:15. The incident of the prostitute being drawn to Jesus’ love and forgiveness is one of the most beautiful in history. Jesus is having dinner at Simon the Pharisee’s house, when they are interrupted by a prostitute. She walks around the couches and cushions and comes to where Jesus is reclining. She stands over him clutching a jar of perfume and crying. Her tears fall on Jesus’ feet. She wipes them away with her hair, and kisses and anoints his feet with the perfume. This is a very intimate and embarrassing situation—given the way Pharisees treat prostitutes and their regard for foot-washing as menial work. Simon is surprised that Jesus allows the woman to touch him. But Jesus understands her motives and emotions. She is pouring out her love for God with a passion the Pharisee can hardly guess at. Jesus tenderly accepts her generosity, and assures her of God’s forgiveness. There are two errors we must avoid as we interpret our Lord’s words. First, we must not conclude that this woman was saved by her tears and her gift. Jesus made it clear that it was her faith alone that saved her (**Luke 7:50**), for no amount of good works can pay for salvation (Titus 3:4–7). Nor should we think that lost sinners are saved by love, either God’s love for them or their love for God. God loves the whole world (John 3:16), yet the whole world is not saved. “For by grace you have been saved through faith, and that not of

yourselves; it is the gift of God, not of works, lest anyone should boast” (Eph. 2:8–9). Grace is love that pays a price, and that price was the death of the Son of God on the cross. Jesus did not reject either the woman’s tears or her gift of ointment, because her works were the evidence of her faith. As we have been studying, love or movement to God as Good is a vital part of will’s moving the intellect to assent/faith. Metaphysically speaking, love is always an inextricable part of faith as it is with any and all virtue (1 Cor. 13). Galatians 5:6, *For in Christ Jesus neither circumcision nor uncircumcision avails anything, but faith working through love.*

Job 5:8–16. Eliphaz exhorts Job to seek God and commit himself to Him. He *informs* Job that God does wonders and cares for His creation and will surely help Job if he humbles himself and confesses his sins. Moreover, Job should see his trials as discipline from God to make him a better man (**5:17–18**), a theme that will later be taken up by Elihu. The point Eliphaz is making is that Job must have been in bad shape for God to have to take away his wealth, his family, and his health in order to straighten him out!

Romans 11:36 For of Him and through Him and to Him are all things, to whom be glory forever. Amen.

Pastor Don