

“Through the Bible in a Year with Pastor Don and the FBC Family”
August 14, 2016

Isaiah 29:1–30:17. Divine discipline on Jerusalem for moral and spiritual blindness.

Luke 10:1–42. Three Christian obligations/privilege.

Job 7:1–10. Job’s misery.

COMMENTS:

Isaiah 29:1–30:17. In **29:1-4** we have the second of five woes on Ariel (“lion,” another name for Jerusalem). Judgment was coming on Jerusalem and on Judah, and its purpose was to get the nation to return to God. This judgment would also extend to Assyria, whose soldiers are compared to “dust” and “chaff” when they will be slaughtered (**29:5-8**). There are eschatological overtones in these passages that extend to the period at the end of the Tribulation when “nations” (**29:7–8**) will “attack” Jerusalem (Zech. 14:1–3) and “the LORD Almighty will come” and destroy each attacking nation. When the Assyrian soldiers were destroyed in Isaiah’s day, no doubt the people of Jerusalem were delirious with joy. But shortly the difficulty of that situation subsided in their thinking, and life returned to “normal.” Rather than turning back to God, the nation got more deeply involved in sin. Note the various sins of God’s nation as well as His judicial hardening—as He hardens their 2nd order volitions. The people of God had become morally and spiritually blind even though God spared them by destroying their enemies. Our nation, likewise, is under divine discipline for moral bankruptcy. Without a return to basic moral standards (laws of divine establishment), our country will continue to deteriorate and destroy itself from within—what a horrid legacy to leave for our children, just think of our national debt, but who cares about the children of the next generation?! Our corrupt leaders are but reflections of *most* of our people, which is why they were voted for as our leaders in the first place—this applies to both sides of the political aisle. Following God’s denunciation of His people’s moral and spiritual sins, God prophesies of a time when the attitude of the people of Jerusalem will change. They will no longer “be ashamed” (**29:22**) and their children will grow up in safety as they return to the Lord and their blindness healed (**29:18-24**). Chapter **30** consists of more woes on God’s people for attempting to form an alliance with Egypt to ward off the Assyrian threat. Note the people’s rejection of God’s Word in **30:8-17**. The blessings in **30:23-26** extend beyond the time of Israel to the period of the Millennium. Note the beautiful grace of God in **30:18** that applies to all people in all times: *Isaiah 30:18 Therefore the LORD longs to be gracious to you, And therefore He waits on high to have compassion on you. For the LORD is a God of justice; How blessed are all those who long for Him.* No matter where we are or the state of our nation, the Lord is always there and He is not silent.

Luke 10:1–42. There are three scenes in this section that illustrate the three divine mandates for every believer. First, we are the Lord’s *ambassadors*, sent to represent Him in this world (**Luke 10:1–24**). Second, we are to love our *neighbors*, looking for opportunities to show mercy in the name of Christ (**Luke 10:25–37**). Third, we are to be devoted to Christ, which means devotion to His Word and commune with Him (**Luke 10:38–42**). The story of the Good Samaritan is often viewed as a parable. However, Jesus did not say that this story was a parable, so it could well be the report of an actual occurrence. For Jesus to tell a story that made the Jews look bad and the Samaritans look good would either be dangerous or self-defeating. “You just made that up!” they could say. “We all know that nothing like that would ever happen!” So it is possible that some of His listeners, including the lawyer, knew that such a thing had really happened. Either way, the account is realistic. Jesus took a real event to teach the true nature of love and even grace. Ultimately, the love and grace of the Samaritan finds its perfection in Jesus Christ who saves, pays the bill, and promises to come again. The priest had been serving God at the temple all week and was anxious to get home. Perhaps the bandits were still lurking in the vicinity and using the victim as “bait.” Why take a chance? Anyway, it was not his fault that the man was attacked. The road was busy, so somebody else was bound to come along and help the man. The priest left it to the Levite, and then the Levite did what the priest did—nothing! Again, what the Samaritan did helps us better understand what it means to “show mercy” (Luke 10:37), and it also illustrates the ministry of Jesus Christ. The Samaritan identified with the needs of the stranger and had compassion on him. There was no logical reason why he should rearrange his plans and spend his money just to help an “enemy” in need, but mercy does not need reasons. Being an expert in the Law, the scribe certainly knew that God required His people to show mercy, even to strangers and enemies. However, he was too busy commending himself to God and thus missing the whole point of life, namely God as our Greatest Good.

Job 7:1–10. In these verses Job describes the misery of man in general and his own in particular. What a dreary perspective—no wonder Job became bitter against God. Bitterness and depression that is not checked will eventually lead one to become embittered toward God and the things of God. The only thing that could change Job’s perspective, and ours, when we become depressed or bitter, is love for the Lord. True love for and delight in God transforms man more than any other single virtue. It would take a while before Job would “get it.” But get it he would.

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

Pastor Don