

**“Through the Bible in a Year with Pastor Don and the FBC Family”
August 15, 2016**

Isaiah 30:18–32:20. Woe to foreign alliances. Promise of Messiah King.

Luke 11:1–36. The Lord’s Prayer.

Job 7:11–21. Job’s complaining prayer.

COMMENTS:

Isaiah 30:18–32:20. This section can be divided into four sections: (1) **Isa. 30:1-17**, “Woe” is pronounced against those in Judah who wanted to form a foreign alliance. The people of God are depicted as “obstinate children.” Like children, they do not have the proper perspective to know what is best for them. They were captive to their sense appetites and forming their own plans instead of God’s. (2) **Isa 30:18-33**, Though the people had turned from the Lord, God continued “to long to be gracious and compassionate to them.” (3) **Isa. 31**, More woes are pronounced against the Egyptian alliance. (4) **Isa. 32**, God makes it clear that there will come a time when there will be complete justice and righteousness. In the Millennium, King Messiah will reign in righteousness and all rulers of the earth will rule under Him.

Luke 11:1–36. The Lord responded to the request of the disciples for Him to teach them how to pray. The initial words establish a familial connection with God (“our Father”) and a correlative boundary of holiness and reverence (“in Heaven”). The three expressions that follow serve as a prelude to the requests that ensue (**11:3–4**) by first establishing the posture of the disciple before God. The first expresses the desire for universal esteem of the Father’s “name,” and thus His person. The second expression conveys a longing for God’s promised “kingdom” rule to appear—the very *kingdom* rejected by the nation of Israel. The final facet—“Your will be done on earth as *it is* in heaven”—will see ultimate realization in the future kingdom. The prayer, then, transitions to the first personal petition: “Give us day by day our daily bread.” The first temptation (4:3–4) already taught that God will righteously supply sustenance without one having to succumb to Satan’s enticements. The next petition reminds the disciple of the fallibility that still forms part of their experience. The petition refers to the fellowship of the disciple with God (“forgive us our sins”) and their forgiveness of others (“we also forgive everyone”). It refers to a life-long reality (the need for forgiveness daily) and conditions the disciple’s fellowship forgiveness on their pardoning of others. In contrast, eternal forgiveness (forensic forgiveness) comes once and for all on the basis of faith alone in the Savior (cf. John 3:16–18; Rom 4:1–8; Eph 1:7). The disciple is also to seek protection from falling into sin at all, “lead us not into evil.” This does not in any way charge God with enticing anyone to sin—the devil’s endeavor (cf. James 1:12–14). Rather, it petitions God to not place the disciples in the context of “temptation” (where the devil could potentially gain an advantage). Of course, if we are actively praying that God would keep us from compromising situations that would entice to sin or evil, we ourselves will consciously be on guard about entering into those situations.

Job 7:11–21. This section continues Job’s prayer to God. Job regularly addresses God in the course of his speeches, and this is his prayer in the first speech. Complaint characterizes his addresses to God more than do prayers in the usual sense of that word. In this discourse he complained that his life was brief, that it was not worth living, and that it was unworthy of God to bother with people. Nothing but pure love for God could cure such an attitude.

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

Pastor Don