

**“Through the Bible in a Year with Pastor Don and the FBC Family”**  
**August 17, 2016**

**Isaiah 35:1–37:13.** The Millennium.

**Luke 12:22–59.** Worry is a warning sign.

**Job 8:11–22.** Bildad’s defense of God’s righteousness.

**COMMENTS:**

**Isaiah 35:1–37:13. Chapter 35** provides glimpses of the Millennium. The “wilderness” will not remain a wilderness, for the Lord will transform the earth into a Garden of Eden. All of nature eagerly looks for the coming of the Lord (Rom. 8:19; Psa. 96:11–13; 98:7–9), nature longs to be set free from the curse of sin (Gen. 3:17–19) and share the glory of the kingdom. Lebanon, Carmel, and Sharon were three of the most fruitful and beautiful places in the land, and yet the desert would become more fruitful and beautiful than the three places put together! There will be no more “parched ground” (**Isa. 35:7**), because the land will become a garden of glory. Isaiah uses the promise of the coming kingdom to strengthen those in his day who were weak and afraid (**Isa. 35:3–4**). In the kingdom, there will be no more blind or deaf, lame or dumb; for all will be made whole to enjoy a glorious new world! In **Isa. 32:3–4**, the prophet wrote about spiritual deficiencies. Our Lord referred to these verses when he sent a word of encouragement to John the Baptist (Luke 7:18–23). The King was on earth and sharing with needy people the blessings of the coming kingdom. **Isaiah 35:8** expresses one of Isaiah’s favorite themes: the highway (Isa. 11:16; 19:23; 40:3; 62:10). During the Assyrian invasion, the highways were not safe (Isa. 33:8), but during the Kingdom Age it will be safe to travel. There will be one special highway: “The Way of Holiness.” In ancient cities, there were often special roads that only kings and priests could use; but when Messiah reigns, *all of His people* will be invited to use this highway. Isaiah pictures God’s redeemed and rejoicing Jewish families going up to the yearly feasts in Jerusalem, to praise their Lord. When Isaiah spoke and wrote these words, it is likely that the Assyrians had ravaged the land, destroyed the crops, and made the highways unsafe for travel. The people were cooped up in Jerusalem, wondering what would happen next. The remnant was trusting God’s promises and praying for God’s help, and God answered their prayers. If God kept His promises to His people centuries ago and delivered them, will He not keep His promises in the future and establish His glorious kingdom for His chosen people? Of course He will! **Chapters 36-37** deal with the Assyrian threat to Judah. In these two chapters Isaiah argues that God brought the Assyrians into Judah as a punishment for Judah’s sins and as a catalyst to turn them back to Him. However, he assures the Jews that Jerusalem would not fall to the Assyrians and that God would miraculously destroy the Assyrian army because of their pride.

**Luke 12:22–59.** In **Luke 12:22-34** Jesus continues the theme of possessions. He teaches his disciples not to worry about their length of life, their food or clothes. If we worry all the time, we're insulting God—and no different from pagans. *Worry and anxiety are warning signs that the believer is not living in the eternal perspective, which means he is not living the Christian life. In other words, he is living for this world rather than for the Lord and the coming kingdom* The popular idea that the Christian life is principally one of merely claiming Bible promises to help in temporal pursuits is one of the most prevalent satanic lies of our times—in the Word of Faith movement as well as in many doctrinal camps. Christ makes it clear, however, that if we put God first, then everything else will find its proper place. We can start to enjoy heaven—now! Note Christ's view of divine concurrence in all nature in this section. The world of nature constantly speaks to us of God's amazing provision—even for birds and flowers. The modern mind is effectively broken in that it has lost the ability to really see God as the existential cause of *all* things due to influences of modern philosophy. Many Christians are effectively deists, a pagan view soundly rejected by Christian orthodoxy. Apart from God raising up their intellects and wills to the supernatural level, they lived cursed lives characterized by worry coupled with lack of consciousness of future heavenly realities. Moreover, the more they live for this world, the more the Lord will harden them to the things of God, as we have noted in our study of second-order volition. Worry warts are their own worst enemies as God hands them over to their disordered loves. The only “fix” is a rightly ordered love, a love for God no matter the circumstances.

**Job 8:11–22.** Bildad continues to defend God's righteousness. In this section, he draws illustrations from nature. He gives three illustrations—two from plant life and one from the insect world. Just as papyrus wilts without the water of a marsh even more quickly than grass, so a person who opposes God will perish. Anything such a person may depend on for hope—such as Job's alleged innocence—is as useless and inadequate as leaning on a spider's web. Job's wasting away, Bildad asserted, might be likened to a well-watered plant (with extensive shoots above the ground and entwining roots below the ground among rocks and stones) which is then pulled up. It is then forgotten and other plants grow in its place. Such virulent talk must have only compounded Job's emotional wounds. Certainly Job was not forgetting God, nor was he a godless person relying on perishable material things. In **8:20-22** Bildad offers “hope.” Once again affirming God's justice, Bildad said, ‘Surely, God does not reject a blameless person, or strengthen the wicked.’ If Job were blameless, he would not be treated this way by God. Job, then, could experience laughter and joy once again. Besides blessing the blameless, God punishes the unrighteous by removing their tents, their places of security and protection. Bildad's attempt to defend God's justice only intensified Job's frustration about the Lord's apparent injustice. Since Job had not sinned, the “counselor's words” were far from being wise.

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

*Pastor Don*