

**“Through the Bible in a Year with Pastor Don and the FBC Family”**  
**August 2, 2016**

**Isaiah 2:6–4:6.** Judah’s condition and future.

**Luke 1:39–66.** Mary’s surrender to the Lord.

**Job 1:13–22.** Job’s faithfulness.

**COMMENTS:**

**Isaiah 2:6–4:6.** This section begins and ends with a description of purified and restored Jerusalem of the future. In between, Isaiah addressed the situation of his own day, warning of impending judgment and condemning the city’s proud residents. We have descriptions of universal peace (2:1-5), God’s judgment (2:6-22), Jerusalem’s sinfulness (3:1-4:1), and Jerusalem’s future purification. A key phrase is “the Day of the Lord” (2:12). This is that period of time when God will send judgment to the nations and purify Israel in preparation for the coming of His King to reign in Jerusalem. The Day of the Lord is described by John (Rev. 6–19), by the prophets (Isa. 13:6ff; Ezek. 30; Joel 1:15; 2:1ff; Zeph. 1:7ff; Zech. 14:1ff), and by the Lord Jesus (Matt. 24; Mark 13; Luke 21). It will be a time of terrible suffering; the environment will be devastated, and millions of people will die. (Note the repetition of the phrase “in that day”: Isa. 2:17, 20; 3:7, 18; 4:1–2.) To the prophets, “the Day of the Lord” was foreshadowed by events in their own day. In the Book of Isaiah, Assyria’s conquest of the Northern Kingdom and invasion of Judah, and the Babylonian Captivity of Judah both picture the coming “Day of the Lord.” Why will God judge His people? Because of their idolatry, covetousness, pride, and exploiting of the poor (**Isa. 2:6–22**). Instead of holding to the truth of God’s Word, they were into all kinds of superstitions “from the East” (**Isa. 2:6**). The prosperity of God’s nation made the leaders proud and covetous. Instead of trusting the Lord, they trusted their wealth and war equipment, not realizing that neither would deliver them in the coming day of judgment. The leaders were exploiting the poor, crushing them like grain in a mill (**Isa 3:13–15**). How will God judge His people? By taking away from them everything they were trusting, including food and water, leaders and soldiers, and judges and prophets (**Isa 3:1–15**). After denouncing the men in leadership, the prophet zeroed in on the proud women who profited from their husbands’ crimes (**Isa 3:16–4:1**). Everything would be different for these women when the judgment of God came to the land! In that day, nobody would notice their expensive clothes, their jewelry and perfumes, and their elaborate coiffures. They would be prisoners of war, led by a rope, like cattle going to the slaughter. So many men will be killed there won’t be enough husbands to go around! (**Isa. 4:1**) God is long-suffering as He watches people viciously exploit one another. But there is coming a day when unbelieving sinners will be punished and God’s people will share in the glories of His kingdom. The prophet looks beyond the “Day of the Lord” to that time when the kingdom will be established on earth. “Branch of the Lord” (**Isa. 4:2**) is a messianic title for Jesus Christ who came as a “shoot” from the seeming dead stump of David’s dynasty. God will cleanse His people (**Isa. 4:4**), restore the fruitfulness of the land, and dwell with them as He did when He led them through the wilderness (**Isa. 4:5–6**). Not just the temple, but every dwelling will be blessed by the presence of the Lord! Unlike Isaiah’s day, “in that day” the people will be holy (set apart), and the land will be beautiful and glorious. What a wonderful day that would be. We can see many of the sins and crimes of Jerusalem in our own nation in both liberalism’s exploitation of the poor through victimology as well as in conservatism’s crony “capitalism.”

And neither group has any problem in invoking God's blessing of America at the conventions—all the while continue to traffic in lies and exploitation for personal gain and approbation. Step back and note just how out of touch our leaders are with respect to reality. What should our response be? Well, consider *1 Timothy 2:1 Therefore I exhort first of all that supplications, prayers, intercessions, and giving of thanks be made for all men, 2 for kings and all who are in authority, that we may lead a quiet and peaceable life in all godliness and reverence.* Regardless of how rough it may get, note the goal: 'peaceable life in God and respect for God.' No matter how deplorable our "leaders" and country get, the issue is always first and foremost *God*. No man can fix our broken nation. The sooner we realize that the better. The only solution is for the American people to turn back to God. However, this requires putting God above political correctness, details of life, and Mammon. Moreover, this must start with the people of God, the Christians. But there is little to no indication that many contemporary Christians are ready to put God before the temporal details of life. At least not yet! *Quo Vadis?*

**Luke 1:39–66.** Note Mary's wonderful song of praise. It is packed with Scripture! This young lady has spent an enormous amount of time in learning and meditating on Scripture. Note how her "soul magnifies the Lord" (**1:46**). Mary's song contains quotations from and references to the Old Testament Scriptures, especially the Psalms and the song of Hannah in 1 Samuel 2:1–10. Mary hid God's Word in her heart and turned it into a song. This song is called "The Magnificat" because the Latin version of **Luke 1:46** is *Magnificat anima mea Dominum*. Her great desire was to magnify the Lord, not herself. She used the phrase '*He has done*' eight times as she recounted what God had done for her, others, and Israel. **First, note what God did for Mary.** God had saved her (**Luke 1:47**), which indicates that Mary was a sinner like all of us and needed to trust the Lord for her eternal salvation. Not only had He saved her, but He had also chosen her to be the mother of the Messiah (**Luke 1:48**). He had "*regarded*" her, which means He was mindful of her and looked with favor on her. No doubt there were others who could have been chosen, but God chose her! The Lord had indeed showered His grace on her. He performed a miracle in her life and used her to bring the Savior into the world. **Second, note with reference to what God did for others (50–53).** In the second stanza of her song, Mary included all of God's people who fear Him from generation to generation. We have all received His mercy and experienced His help. Mary named three specific groups to whom God had been merciful: the helpless (**Luke 1:51**), the humble (**Luke 1:52**), and the hungry (**Luke 1:53**). The common people of that day were almost helpless when it came to justice and civil rights. They were often hungry, downtrodden, and discouraged (**Luke 4:16–19**), and there was no way for them to "fight the system." A secret society of patriotic Jewish extremists called "the zealots" used violent means to oppose Rome, but their activities made matters only worse. Mary saw the Lord turning everything upside down: the weak dethrone the mighty, the humble scatter the proud, the nobodies are exalted, the hungry are filled, and the rich end up poor! The grace of God works contrary to the thoughts and ways of this world system. **Third, note what God will do for Israel (Luke 1:54–55).** In spite of Israel's destitute condition, the nation was still God's servant and He would help the people fulfill His purposes. God was on Israel's side! He would remember His mercy and keep His promises. If America ever moves against Israel, she will seal her own doom. There is only one true nation of God that stands in a category all by itself and that is Israel.

**Job 1:13–22.** Wow! What a man of God! Look at Job’s attitude after such a horrendous devastation. First, he looked back to his birth: “*Naked came I out of my mother’s womb.*” Everything Job owned was given to him by God, and the same God who gave it had the right to take it away. Job simply acknowledged that he was a steward. Then Job looked ahead to his death: “*and naked shall I return.*” He would not return to his mother’s womb, because that would be impossible. He would go to “Earth,” be buried, and turn to dust. Nothing that he acquired between his birth and death would go with him into the next world. Paul wrote, “*For we brought nothing into this world, and it is certain we can carry nothing out*” (1 Tim. 6:7). Finally, Job looked up and uttered a magnificent statement of faith: “*The Lord gave, and the Lord hath taken away; blessed be the name of the Lord*” (**Job 1:21**). Instead of cursing God, as Satan said Job would do, Job blessed the Lord! Anybody can say, “The Lord gave” or “The Lord hath taken away”; but it takes real faith to say in the midst of sorrow and suffering, “*Blessed be the name of the Lord.*” “In all this Job sinned not, nor charged God with folly” (**Job 1:22**). Wow!

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

*Pastor Don*