

One Year Through the Bible

Week 25: June 16th through 22nd

Daily Scripture Reading:	
Sunday:	2 nd Kgs. 19:1-34; Psa. 73
Monday:	2 nd Kgs. 19:35-37; Psa. 92,93
Tuesday:	Psa. 46,75,76
Wednesday:	Isa. 1-3
Thursday:	Isa. 4-6
Friday:	Isa. 7-9
Saturday:	Isa. 10-13

Bible Chapter Titles	
2nd Kings	
19	Isaiah and Hezekiah
Psalms	
73	Envious at the Prosperity of the Wicked
92	Sabbath Psalm (of rest)
93	The King and His Throne
46	Triumph in the Great Tribulation Period
75	The LORD'S Cup of Judgment
76	When God Reigns in Zion
Isaiah	
1	Terrible Wickedness of Judah
2-4	Preview of the Millennial Age
5	Vineyard Funeral Dirge
6	The Call of Isaiah
7	The Virgin Birth Chapter
8	Maher-shalal-hash-baz
9	Names of Christ Prophesied
10	The Advancing Assyrians
11-12	The Branch and Millennial Kingdom
13-14	Fall of Babylon & Philistia

2nd Kings 19

1. Hezekiah responded to the taunting of Rabshekah by humbling himself before the LORD.
 - a. He engaged in a fervent prayer ministry within the temple grounds (vv.1,14-19).
 - b. He sent a delegation to Isaiah the prophet (vv.2-4).
2. Isaiah's immediate answer to the delegation was a short-term prophecy (2nd Kgs. 19:5-7), immediately fulfilled (2nd Kgs. 19:8-13), and preparing the way for a long-term prophetic message (2nd Kgs. 19:20-28).
3. The long-term prophetic message also contained visible signs for Judah's encouragement (2nd Kgs. 19:29-31).

4. Isaiah concludes his message with the promise of immediate deliverance (2nd Kgs. 19:32-37).
5. This incident is also recorded in the text of Isaiah (Isa. 37:1-38) and the text of this entire chapter is virtually identical with that chapter in Isaiah.

Psalm 73

1. Psalm 73 is a psalm of Asaph (Ps. 73-83 are all psalms of Asaph), written perhaps 200 years prior to the events of 2nd Kings 19.
2. Asaph composed a psalm which describes his own close call with spiritual failure (Ps. 73:2).
 - a. This near failure was experienced by King Hezekiah as he saw the deportation of Israel, and as he was tempted by the evil message of Rabshekah.
 - b. This psalm is applicable to every believer today as we observe the apparent "blessings" of unrighteousness.
3. The psalmist failed in the mental attitude sin of envy (Ps. 73:3-9), and it nearly brought about his downfall into overt sin (Ps. 73:2).
4. The psalmist knows that he must keep his heart pure (Ps. 73:1,13), and yet many of his associates are going the way of wickedness (Ps. 73:10-14).
5. The psalmist wrestled with his spiritual responsibilities, and knew that he must set the right example (Ps. 73:15-28).
 - a. He found comfort in God's sanctuaries (prayer reference) (v.15).
 - b. He obtained an eternal perspective (vv.16-20).
 - c. The Word of God pierced his soul, and the hand of God led him through the test (vv.21-24).
 - d. His intimacy with the LORD was his greatest blessing (vv.25-28).

Psalm 92

1. Psalm 92 is a song designed to be sung on each Sabbath day.
2. It is the privilege of believers to give thanksgiving and praise to the LORD for all of His gracious works (Ps. 92:1-4).

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Topics	Prophecies of Condemnation				Historical Parenthesis		Prophecies of Comfort								
	1:1	35:10			36:1	39:8	40:1	66:24							
Divisions	Prophecies Against Judah	Prophecies Against the Nation	Prophecies of the Day of the Lord	Prophecies of Judgment and Blessing	Hezekiah's Salvation, Sickness and Sin	Israel's Deliverance	Israel's Deliverer	Israel's Glorious Future							
	1:1	12:6	13:1	23:18					24:1	27:13	28:1	35:10	36:1	39:8	40:1
Topics	Prophetic				Historic		Messianic								
	Judgment				Transition		Hope								
Place	Israel & Judah														
Time	740-680BC														

restoration of order following both world-wide destructions.

Psalm 46

1. Believers can trust in the LORD for all things (Ps. 46:1-3).
 - a. Even if He floods the earth (vv.2,3).
 - b. Which He promised to never do again (Gen. 9:11).
2. Believers can look forward to the river of life (Rev. 22:1; Ezek. 47:1-12) and the city of God (Ps. 48:1-3; Heb. 11:10; Rev. 3:12).
3. While looking ahead, the psalmists highlight the next world-wide judgment of the LORD by means of fire (Ps. 46:5-11; Mic. 1:4; Nah. 1:5,6; 2nd Pet. 3:7,10,12).

Psalm 75

1. Believers look ahead to the appointed time of judgment (Ps. 75:1-5).
2. The LORD provides a cup of judgment from which all the wicked will drink (Ps. 75:6-8).
3. Believers do not fear that cup, but rather look forward to exaltation (Ps. 75:9,10).

Psalm 76

1. Believers look forward to God's establishment of worldwide peace (Ps. 76:1-3).
2. Believers look forward to total, unconditional victory of the Lord Jesus Christ (Ps. 76:4-7).
3. Believers look forward to God's heavenly judgment being executed on earth, even as the wrath of unbelievers is done away with (Ps. 76:8-10).
4. Believers look forward to the time when the LORD will accept gifts and tribute by all the earth (Ps. 76:11,12).

3. Failure to recognize the LORD's gracious work is the senseless and stupid activity of the wicked (Ps. 92:5-9).
4. Recognition of the LORD's past faithfulness enables the believer to have confidence in the LORD's future faithfulness (Ps. 92:10-15).

Psalm 93

1. Psalm 93 is an enthronement psalm—looking at the LORD as the reigning God on earth.
2. The exaltation of Jesus Christ is the eternal purpose of God's will (Ps. 93:2; Eph. 3:11).
3. The Sovereignty of the LORD is absolute, over the angelic and human realms (Ps. 93:3-5).
 - a. The floods (plural) reference the destruction of the angelic world following Satan's rebellion (Gen. 1:2; Isa. 14:17; Jer. 4:23-26), and the destruction of the Adamic world during the days of Noah (Gen. 6-8).
 - b. The Sovereignty of God is manifest in His control over the sea, and the

Isaiah
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Isaiah is the Book of Christ, containing the most vivid descriptions of the first and second advent of Jesus Christ to be found in the entire Old Testament.

Isaiah is the entire Bible in miniature. 39 chapters of God’s righteousness, justice, and holiness are followed by 27 chapters of compassion, grace, and glory. The parallel to the 39 books of the Old Testament and 27 books of the New Testament is unmistakable.

The entire Bible can be taught from Isaiah. Creation (42:5; 45:18), the fall of Satan (14:12-21), the virgin birth of Jesus Christ (7:14-16), the crucifixion of Jesus Christ (53:1-12), the free grace gift of salvation (55:1-3), the Millennial

Isaiah One

1. The Book of Isaiah is properly called a “vision” (Isa. 1:1; 2nd Chr. 32:32).
 - a. חֲזוֹן ^{#2377} chazown: vision, oracle, prophecy (1st Sam. 3:1; Dan. 8:1,2).
 - b. The time-frame from Uzziah (790-739BC) to Hezekiah (715-686BC) matches the time-frame for Hosea (Isa. 1:1; Hos. 1:1).
 - c. While Hosea addressed the northern kingdom, Isaiah ministered in the south.
2. The LORD calls all heaven and earth to bear witness—Israel is a faithless son (Isa. 1:1-9).
 - a. The animal realm understands the Sovereignty of God, but Israel does not.
 - b. Although addressing the kingdom of Judah, the LORD addresses all Israel.
3. The LORD is “sick and tired” of Judah’s external religious show (Isa. 1:10-15).
4. Judah’s only option at this point is to repent and confess (Isa. 1:16,17).

Kingdom of Jesus Christ (60:1-22; 65:18-25), the new heavens and the new earth (65:17; 66:22) are all found in Isaiah. Isaiah is quoted in the New Testament more than any other Prophet, being mentioned twenty-one times by name. Isaiah 53 is quoted or alluded to at least eighty-five times in the New Testament.

Title: The Hebrew, Greek, and English titles for the book are all taken from the proper name of the prophet who delivered the message of this book.

Author: Isaiah, the son of Amoz is the author of the entire Book of Isaiah—despite what modern liberal “scholars” try to maintain with their theories of Deutero-Isaiah, and even Trito-Isaiah. John 12:37-41 quotes from both portions of Isaiah (Isa. 6:10; 53:1) & relates them both to the Prophet Isaiah. Jesus Christ taught a Bible class from Isaiah 61, and failed to indicate that Isaiah didn’t actually write it! (Lk. 4:16-22)

5. The call to repentance is a direct invitation to Judah, and yet a much larger invitation to all believers (Isa. 1:18-20; Psa. 51:7; 1st Jn. 1:9).
6. Jerusalem the harlot is rebuked for her evil, but also promised a restoration by grace (Isa. 1:21-31).

Isaiah 2

1. Chapters two begins with a picture of the coming Millennial Reign of Jesus Christ.
2. Israel will be the center of the world stage during the Millennial Reign of Jesus Christ (Isa. 2:2-4).
 - a. Israel is an earthly nation in the midst of, and raised above all other earthly nations (v.2).
 - b. The gentile nations will look to Israel to teach them the Word of God (v.3).
 - c. The LORD will administer executive, legislative, and judicial authority over all the nations (v.4a).
 - d. The LORD will also oversee a world-wide disarmament program (v.4b).

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3. In anticipation of the glory to be revealed, Judah is admonished to walk in the light (Isa. 2:4-11).
4. The glory to be revealed will be a day of reckoning for those who have gloried in their own pride (Isa. 2:12-22).

Isaiah 3

1. The Lord GOD of hosts inflicts national Divine discipline upon Judah for their faithlessness (Isa. 3:1-12).
2. The LORD's particular attention is focused upon the elders and princes who should have exercised Godly leadership and steered Judah away from idolatry (Isa. 3:13-15).
3. The LORD's particular attention is also focused upon the daughters of Zion, who became as big a stumbling block as the daughters of Moab & Midian ever were (Isa. 3:16-4:1; Num. 25:1,6).

Isaiah 4

1. The promised restoration of Judah will be accomplished by the Branch—the Lord Jesus Christ (Isa. 4:2; 11:1; 53:2; Jer. 23:5; 33:15; Zech. 3:8; 6:12).
2. The Millennial Reign of Jesus Christ will begin with only born-again believers populating the earth (Isa. 4:3).
 - a. The spirit of judgment and the spirit of burning refers to the judicial execution of all unbelievers who survive the Tribulation, but who have no part in the Millennium (Isa. 4:4).
 - b. The Gentile judgment is the sheep & goat judgment of Matthew 25 (vv.31-46).
 - c. The Jewish judgment is the wilderness judgment of Ezekiel 20 (vv.33-38).

Isaiah 5

1. Isaiah composes a song for his well-beloved (Isa. 5:1-7).
 - a. Isaiah had the spiritual maturity to enjoy an intimate love relationship with the LORD (v.1a).

- b. Isaiah had the grace orientation to understand all of Israel's blessings were the work of the LORD (vv.1b,2).
 - c. The vineyard was in terrible condition, but it wasn't the LORD Who fell short (vv.3-7).
2. The LORD pronounces His judgment upon Judah in a series of six Woes (Isa. 5:8-23).
 - a. Their real estate conglomerates, and cooperative farming industries violated the principles of their land inheritance (vv.8-10).
 - b. Their wealth and prosperity promoted a neglect for spiritual life (vv.11,12). Like Israel to the north, this spiritual life negligence will result in their captivity (vv.13-17; cf. Hos. 4:6).
 - c. Their pursuit of evil only intensified, as they failed to see the LORD working in their midst (vv.18,19).
 - d. They are pleased to substitute their own goodness for the LORD's (v.20).
 - e. They are pleased to substitute their own wisdom for the LORD's (v.21).
 - f. They are pleased to promote their own wealth at the expense of others—following Israel's abusive & predatory materialism (vv.22,23).
3. As a consequence for Judah's unrepentant evil, they are promised the fire of God's judgment (Isa. 5:24-30).
 - a. The whole world will be arrayed against the Jews (v.26).
 - b. Fighting them will be hopeless (vv.27-30).

Isaiah 6

1. Isaiah observed a vision of the LORD in the year that King Uzziah died (Isa. 6:1).
 - a. Some scholars believe that this incident is a "flashback" to Isaiah's initial call to the ministry, and therefore precedes the ministry of Isaiah 1-5.
 - b. Others (including Pastor Bob) believe that this incident occurred after Isaiah was already established in his prophetic ministry, and set him apart to deliver the

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- great Christological prophesies which follow.
2. Isaiah observed Adonai sitting on a throne, with a kingly robe filling the temple.
 - a. The Apostle John explains that this was a vision of the Lord Jesus Christ (Jn. 12:41).
 - b. It is not clear whether the scene is Solomon's temple, Ezekiel's temple, or the heavenly temple. Pastor Bob believes this to be the heavenly temple.
 3. Seraphim are an order of angelic beings with six wings, one face, two feet, and hands.
 - a. The tabernacle, Solomon's temple, and Ezekiel's temple are all decorated with Cherubim—not Seraphim.
 - b. This is the only place in Scripture where the angelic Seraphim are found by that name.
 - 1) The fiery serpents which bit Israel in the wilderness were called seraphim (Num. 21:6; Deut. 8:15).
 - 2) The living creatures of Revelation 4 are likely also Seraphim (vv.6-9).
 4. Isaiah is overwhelmed by his unworthiness to behold such glory, and to communicate such glory (Isa. 6:5).
 5. The grace of God provides for Isaiah to have be made worthy for His service (Isa. 6:6,7).
 6. Isaiah is then eager to be a messenger of the LORD (Isa. 6:8), but the children of Israel will be made incapable to perceive spiritual truth (Isa. 6:9-13).
 - a. Israel's eyes, ears, & hearts are closed during the ministry of Jesus Christ (Matt. 13:14-17).
 - b. Israel's eyes, ears, & hearts continue to be closed during the ministry of the Apostle Paul (Acts 28:25-28).
 - c. Even with Israel's heart hardened, individual Jewish believers can still get saved according to their personal faith in the finished work of Jesus Christ (Rom. 11:1,2,5-8).
 - d. God promises a definite time-frame for the hardening of Israel's heart, and promises a faithful remnant (Isa. 6:11-13).

Isaiah 7

1. Ahaz, King of Judah, is attacked by an Aramean/Israeli alliance (Isa. 7:1,2; 2nd Kgs. 16:5,6).
2. The LORD dispatches Isaiah, and his son, Shear-jashub (a remnant shall return) to encourage the evil King Ahaz (Isa. 7:3-9).
3. The LORD tells Ahaz to ask for a sign as proof of His prophetic message (Isa. 7:10-13).
 - a. Believers are prohibited from putting the LORD their God to the test—as Israel tested Him at Massah (Deut. 6:16; Matt. 4:7; cf. Ex. 17:7).
 - b. Believers do test the LORD at times (Jdg. 6:17-22,36-40), and in at least one instance are commanded to do so (Mal. 3:10).
4. When Ahaz refuses, the LORD provides His own sign—the virgin will conceive and bear a son (Isa. 7:14-16).
 - a. The sign is given to the house of David, and not just to Ahaz (v.13). It's therefore a sign that can not be expected to have an immediate fulfillment.
 - b. The virgin's child is the prophesied "God with us" Immanuel, fulfilled by the God-man, Lord Jesus Christ (Isa. 7:14; Matt. 1:23).
 - 1) The עַלְמָה 'almah^{#5959}: virgin is contrasted with the בְּתוּלָה b^ethulah^{#1330}: young woman, and greatly speculated on by scholars.
 - 2) The παρθένος parthenos^{#3933}: virgin is beyond dispute or speculation.
 - c. From childhood, Immanuel possesses the capacity no human being has possessed since Adam—spiritual life decisions from physical birth (Isa. 7:15).
 - d. Ahaz is provided an immediate sign regarding the 65 year prophecy of Israel's fall (v.8): the short-term prophecy concerning the forsaking of the Aramean-Israel alliance before Shear-Jashub is old enough to make spiritual-life decisions (Isa. 7:3,16).
5. The immediate deliverance from Aram & Israel is assured, but so is the subsequent

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affliction of Judah at the hands of Assyria
(Isa. 7:17-25; 2nd Kgs. 16:7-20).

Isaiah 8

1. Mr. & Mrs. Isaiah are blessed with another son—Maher-shalal-hash-baz (Isa. 8:1-4).
 - a. Shear-jashub was the sign for Ahaz (Isa. 7:16).
 - b. Maher-shalal-hash-baz was the sign for Uriah & Zechariah (Isa. 8:2,4).
2. The LORD prophesies the rise of Assyria, which will destroy Israel, and come up to the neck of Judah (Isa. 8:5-8).
3. The LORD composes a song of deliverance, for the work that Immanuel will accomplish when He shatters the peoples of the earth (Isa. 8:9,10).
4. Isaiah is admonished to beware the superstitions of the people, as the anticipation of Messiah grows (Isa. 8:11-22).
 - a. Waiting for the Messiah means walking in the fear of the LORD (v.13).
 - b. The Messiah will be both a sanctuary, and a stumbling block (vv.14,15; Rom. 9:32,33; 1st Pet. 2:6-8).
 - c. God's true disciples, waiting for the Messiah, will understand the message of Isaiah (vv.16-18).
 - d. Turning to Satanic methods for signs of the Messiah leads only to darkness (vv.19-22; Acts 8:9; 13:6,8; 19:13,19).

Isaiah 9

1. The gloom of not seeing the Messiah will be pierced by the great light of the Messiah—from the land of Galilee (Isa. 9:1-7; Matt. 4:12-16).
 - a. The Messiah is anticipated as the victorious provider of peace (vv.3-5).
 - b. The Messiah will be both a born child, and a given son (v.6a).
 - c. He will bear the government eternally (vv.6b,7a).
 - d. The titles are 2nd Advent titles (v.6c).
 - 1) Wonderful Counselor. This indicates that a primary activity of the reigning Messiah will be to teach (cf. 2:3,4).

- 2) Mighty God. This indicates that the Messiah is not simply a good man, & moral teacher, but God Himself.
 - 3) Eternal Father. The Messiah will have brethren (Israel), a bride (the Church), subjects (Millennial citizens), and children (Fullness of Times, Eph. 1:10; Rev. 21:7).
 - 4) Prince of Peace. The Messiah will be the One who brings all of mankind to God the Father in peace (Eph. 2:13-18).
 - e. The Messiah brings these things about in His zeal (v.7b).
2. Returning to the subject of immediate Divine judgment, the LORD describes the continuing action against Israel (Isa. 9:8-21).

Isaiah 10

1. Israel is guilty as charged, in every area of Divine displeasure (Isa. 10:1-4).
2. Assyria is selected as the rod of God's wrath (Isa. 10:5-11), but Assyria will also become the object of God's wrath (Isa. 10:12-19).
3. A remnant is promised a restoration to the land once the complete, decreed destruction occurs (Isa. 10:20-23; Dan. 9:27).
4. The chapter concludes with encouragement to Judah—not to fear the Assyrian who sweeps away the northern kingdom of Israel (Isa. 10:24-34).

Isaiah 11

1. Chapter eleven begins with a description of the coming Messiah (Isa. 11:1-5).
2. The animal realm will be restored to the antediluvian conditions (Isa. 11:6-9).
3. The LORD will be a standard for all the nations of the world to assemble themselves for rest and glory (Isa. 11:10).
4. The regathering of Israel is described as one of unity and victory (Isa. 11:11-16).

Isaiah 12

1. Just as Israel composed a song of thanksgiving after the Exodus (Ex. 15), a song of thanksgiving is composed for the restoration of Israel at the beginning of the Millennium (Isa. 12:1-6).

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2. It is a gospel song of salvation (v.2), intended for all the earth (vv.4,5), communicated by the inhabitants of Zion (v.6).