



OHBC MEMORY VERSE – WEEK #31

THIS WEEK'S VERSE: OBADIAH 1:17

“But upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions.”

Why Obadiah 1:17?

As with many of the verses we have sought to commit to memory and hide in our hearts as a part of the 365 Days of Pursuit, this verse was selected because of its connection to what God said in Acts 3:21 has been the theme of all biblical preaching since the

beginning of time: “the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.” The “times of restitution of all things” is a reference to “the Day of the Lord,” or what we refer to as the “Millennium.” It is that to which the Bible and all of history is pointing.

God’s description of “that day” through Obadiah is threefold:

1. “Upon mount Zion shall be deliverance.” This Zion is the Zion that is on the earth, and is located south of Moriah (II Sam 5:7; II Chron. 3:1; Gen. 22:2), and is not to be confused with “The mount Zion” that is located above our heads “on the sides of the north” (Ps. 48:2). It is referring to the deliverance that will be experienced on that glorious day when God’s Son, the Lord Jesus Christ, has brought salvation to God’s people, the Jews. Joel prophesied of this same “deliverance” in “Zion” in Joel 2:32, saying, “And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.”
2. “And there shall be holiness.” Ever since Adam sinned in the Garden, sin has been the prevailing characteristic on earth. “The day of the Lord,” which in the strictest sense, is actually established on earth on the “day” of Christ’s second coming, will change all of that. During the Millennium, the prevailing characteristic on earth will then be holiness!
3. “And the house of Jacob shall possess their possessions.” The “house of Jacob” is obviously a reference to the Nation of Israel. Though the Lord Jesus Christ “came unto his own” at His first coming, offering to them “the Kingdom,” filled with incredible promises and possessions, the Bible says “his own received him not.” Though they rejected their Messiah and King of the Kingdom promised to them, God’s Old Testament promises to them are still valid and will be fulfilled. They will be fulfilled in the last part of the Great Tribulation, as Israel turns to her Messiah, and during the Millennium, they will in fact, “possess their possessions.”

The more we understand about “that day,” the more we will long for it. The more we long for it, the more we will love it. The more we love it, the more it will purify us! The more it purifies us, the more we will pray for it. The more we pray for it, the more He will not only use our prayers to be what He uses to bring His Kingdom to the earth in the future, it will be what He will use to establish His Kingdom in our hearts now, where the Lord Jesus Christ rules on the throne of our hearts over every aspect of our lives, as He one day will rule over the entire world. As you hide this verse in your heart this week, pray that the theme of the Bible will become the theme of your life.

DAY 151

TODAY’S READING: ISAIAH 7-12

OVERVIEW:

Isaiah’s message for King Ahaz; Christ’s birth and Kingdom foretold; Assyria to be broken; the promise of Israel’s restoration; Christ, the Branch.

HIGHLIGHTS & INSIGHTS:

The chapters in today’s reading (Isaiah 7-12) have been called “The Book of Immanuel” because of their clear prophecies concerning the Lord Jesus Christ.

Keep in mind as you're reading that Isaiah prophesied during the time period that fell between II Kings 16-25, during the reigns of King Ahaz, Hezekiah, Manasseh, Amon, Josiah, Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah.

You will recall that the nation of Israel divided after the death of Solomon, the 10 northern tribes being referred to as Israel, and the two southern tribes being referred to as Judah. The capital city of Israel was Samaria, and the capital city of Judah was Jerusalem. Though Isaiah's ministry was centered in Jerusalem, his messages influenced both the northern and the southern tribes. As we pick up in chapter 7 today, understand that because of Assyria's menacing power, the surrounding nations wanted to form a coalition to stand against her. King Ahaz of Judah, however, refused to join the confederacy, so Syria and Israel actually joined forces (Isa. 7:1-2) to attack Judah to try to force her to cooperation with them. II Kings 16:1-9 lets us know that rather than trusting the Lord to help, Ahaz was secretly bargaining with Assyria to protect to him. While Ahaz was inspecting the safety of the water supply, God sent Isaiah and his son Shearjashub (meaning "the remnant! shall return"), to give the king a message of confidence and hope. They tell him not to fear, because Israel and Syria would be "broken" within 65 years. In the fulfillment of the prophecy, Assyria defeated Syria (Damascus) in 732 B.C., and defeated Israel in 721 B.C.

In 7:10-16, God wanted Ahaz to ask for a sign to confirm the prophecy, but Ahaz piously refused. The Lord then determined to give a sign to the entire "house of David" (7:13). The sign was spelled out in 7:14 – "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." As with so many of the prophecies in the Old Testament, there is a double-fulfillment. In other words, to affirm and confirm that the prophecy would be fulfilled in the future, God would often allow there to be a partial fulfillment of the prophecy in more of the immediate present. That seems to be the case in prophecy of Isaiah 7:14. This is an obvious reference to virgin birth of Jesus Christ, who was conceived of the Holy Ghost in Mary's womb, Mary having never known a man (Luke 1:31-35). But the partial fulfillment of the prophecy was a child that was to be born to Isaiah's wife, as detailed in Isaiah 8:1-8. Apparently, Isaiah's first wife, the mother of Shearjashub had died, and Isaiah took a new wife shortly after giving this prophecy, and the virgin he took to wife gave birth to a child by the name of Mahershalalhashbaz (meaning "speed to the spoil, haste to the pray") within the next year.

From chapter 7:17 through 10:34, Isaiah is preaching to apostate Israel, warning the northern kingdom that Assyria would come upon them and completely annihilate them. It was at this point that Mahershalalhashbaz was born, his very name pointing to the soon destruction of Samaria and Syria (8:4).

In chapter 9:1-7, Isaiah gives a second prophecy concerning the coming Messiah. (Compare this prophecy with Matt. 4:13-16). In 9:8-10:34, Isaiah continues to warn Israel of her impending ruin. At the same time he warns Assyria not to become proud of her victories, because she is simply a tool in the hand of God, and that she would be defeated as well. Do note that Assyria is a type of the Antichrist ("The Assyrian") who will gather the nations of the world together in battle against Israel at Armageddon at the end of the Great Tribulation!

In chapters 11 and 12, Isaiah prophesies that Israel and Judah will unite in the Kingdom.

#### SPECIFIC REFERENCES TO "THE DAY OF THE LORD":

7:18 – "in that day"

7:21 – "in that day"

7:23 – "in that day"

9:7 – "and upon his kingdom, to order it, and to establish it"

9:1 – "in one day"

10:3 – "in the day of visitation"

10:17 – "in one day"

10:20 – "in that day"

10:27 – "in that day"

10:32 – "that day"

11:10 – "in that day"

11:11 – "in that day"

11:16 – "in that day"

12:1 – "in that day"

12:4 – "in that day"

## CHRIST IS REVEALED:

In the SON WHO IS BORN OF VIRGIN, CALLED IMMANUEL – Isa. 7:14 (Matt. 1:23; Luke 1:26-35).

In the CHILD UPON WHOM THE GOVERNMENT SHALL BE UPON HIS SHOULDER – Isa. 9:6 (Rev. 11:15).

DAY 152

TODAY'S READING: ISAIAH 13-18

### OVERVIEW:

The judgment of Babylon; the judgment of Assyria; the judgment of Philistia; the judgment of Moab; the judgment of Damascus; the judgment of Ethiopia.

### HIGHLIGHTS & INSIGHTS:

As we move into chapter 13 today, we find ourselves in a transition. Whereas chapters 1-12 dealt with judgments specifically related to Judah and Jerusalem, chapters 13-23 broaden the prophecies concerning judgment to include the Gentile nations.

Because Babylon was the nation that destroyed Jerusalem and took the people of Judah captive in 586 B.C., it is not mere coincidence that Babylon is at the top of God's list concerning judging the Gentile nations. In 13:1-5, God prophesies concerning those that would wield the judgment, "they come from a far country." In an historical sense, it is Persia, which was positioned 350 miles east of Babylon. In a prophetic sense, it is referring to heaven itself, and the judgment will be delivered by the Lord Himself "in that day" – "the day of the Lord" (13:6, 9, 13).

Once God has executed His judgment "in that day," Isaiah says to the nation of Israel in 14:3 – "And it shall come to pass in the day that the LORD shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve." Obviously, this is a reference to the peace and rest Israel will experience in the Millennial reign of the Lord Jesus Christ. I love the way God described what it will be like in His Kingdom in 14:7 – "The whole earth is at rest, and is quiet: they break forth into singing." I'm with the Apostle John, "Even so, come, Lord Jesus"! (Rev. 22:20)

Just as Ezekiel 28:11-17 is referring to the literal King of Tyrus in an historic sense, but is referring to the power that was working through the King of Tyrus as well, Eden's first "King," none other than Lucifer himself, Isaiah 14:8-23 does the same basic thing. It has application to the King of Babylon, but is obviously also referring to the power working behind and through that earthly king, and provides us with vital information concerning Lucifer's fall. It may be sound a little "back-woodsy" to some, but if I had a Bible that didn't identify "Lucifer" in Isaiah 14:12, I'd get me one that did! Satan has done a masterful job of writing himself right out of almost every book on church history on the market, and in the past several decades, he's written himself out of almost every Bible on the market! Some Bibles refer to him (Lucifer) as the Morning Star in verse 12, and actually have cross references in the margin pointing you to II Peter 1:26, and then to Rev. 22:16 where the "Morning Star" is specifically identified as the very Lord Jesus Christ Himself!!! I don't parade myself as knowing Greek or Hebrew or every little nuance concerning the version debate (though I did take two years to study it), what they've done with Isaiah 14:12 is spooky enough to me to keep me "toting" (nice southern word) a Bible where I can at least find Satan when I need to!

Obviously, in the context, Isaiah 14:27 is talking about what God purposed concerning Babylon and Israel, but it is a "dandy" verse to claim about any and everything God has promised that is in accordance with His purposes for us as New Testament believers: "For the Lord of hosts hath purposed, and who shall disannul it? And his hand is stretched out, and who shall turn it back?"

In chapters 15 and 16, Isaiah prophesies the destruction of Moab, but again, it has futuristic implications and applications, as 16:5 refers to the time when Moab will seek refuge in Judah (16:3-4), and the rescue will come from the Lord Jesus Christ as He rises to his throne at His Second Coming, "judging, and seeking judgment, and hastening righteousness." (Compare Isa. 16:5 with 9:7; 11:4; 28:6; 32:16; 33:5; 42:1, 3, 4; 51:5).

Chapters 17 and 18 prophesy both the destruction of Damascus and Ethiopia, and yet is filled with icons pointing to the time of Christ's Second Coming at the end of the Tribulation Period, and the beginning of His Millennial reign (17:4, 7, 9, 11; 18:4).

#### SPECIFIC REFERENCES TO "THE DAY OF THE LORD":

- 13:6 – "the day of the Lord"
- 13:9 – "the day of the Lord"
- 13:13 – "in the day"
- 14:3 – "in the day"
- 17:4 – "in that day"
- 17:7 – "at that day"
- 17:9 – "in that day"
- 17:11 – "in the day"
- 18:4 – "I will take my rest"

#### CHRIST IS REVEALED:

As the ONE WHO WILL SIT ON THE THRONE OF DAVID – Isa. 16:5 (Luke 1:32-33)

DAY 153

TODAY'S READING: ISAIAH 19-25

#### OVERVIEW:

The judgment of Egypt; the judgment of Babylon; the judgment of Edom; the judgment of Arabia; the judgment of Jerusalem; the judgment of Tyre; the establishment of the Millennial Kingdom; the blessings of the Millennial Kingdom.

#### HIGHLIGHTS & INSIGHTS:

Isaiah points to the judgment of Egypt as we come into chapters 19 and 20. He pictures the "Lord riding upon a swift cloud" coming in judgment into Egypt (19:1) causing such havoc and upheaval that it sends Egypt into a massive civil war (19:2). Once again, though there was certainly an historic fulfillment of this prophecy in Isaiah's day, it is also pointing to a different day! Specifically, "that day"! What day? The day of the Lord! The day of the Lord Jesus Christ's Second Coming. The Assyrian judgment of Egypt is simply a prefigure of our Lord's judgment upon Egypt in the near future! Isaiah sees a time when the land of Judah is preeminent in the world (19:17), and both the Egyptians and the Assyrians will be subject to Israel's Messiah and worship Him (19:18-23). During the Millennium, Isaiah sees these three former enemies, Israel, Egypt and Assyria living in harmony, blessed of the Lord (19:24-25).

In chapter 20, God uses Isaiah to be an object lesson to warn the people of Judah who were seeking an alliance with Egypt against Assyria. God tells Isaiah to remove his outer garment and his sandals to picture what would become of the Egyptians and Ethiopians: they would become humiliated and destitute ("naked" and "barefooted"). He says that the Assyrians would expose the Egyptians "behinds" (20:4), and because Judah had sought an alliance with them, they too, would be ashamed, and realize that rather than trust Egypt, they should have trusted the Lord!

As chapter 21 begins, "the desert of the sea" is a reference to the Babylonian plain by the Tigris and Euphrates Rivers. Babylon is identified in 21:9 as the object of this prophecy, and once again, it becomes obvious that there is both an historic and prophetic fulfillment of God's prophecy through Isaiah, as the words "Babylon is fallen, is fallen" (21:9) are repeated in Revelation 14:8 and 18:2, to be fulfilled at the time of the Second Coming. Verse 10 lets us know that Babylon's destruction will spell freedom for God's people Israel, who will have been "threshed" (i.e. beat down, or afflicted). The remainder of chapter 21 deals with the judgment of Edom (21:11-12) and the judgment of Arabia (21:13-17).

Having prophesied God's judgment upon the nations surrounding Jerusalem, in chapter 22, Isaiah prophesies God's judgment upon Jerusalem. It is called "the valley of vision" in 22:1 because Jerusalem was surrounded by valleys on three sides. From an historic standpoint, this is the judgment found in II Kings 25, as Babylon invaded Jerusalem under Nebuchadnezzar in 588-586 B.C., but notice the tell-tale signs of a futuristic fulfillment at the Second Coming of Christ in 22:8, 12, 20 and 25 – "in that day"!

In chapter 23, God prophesies that Tyre, the commercial trading center of the Mediterranean world would be destroyed because of her pride. This prophecy was fulfilled in an historical sense by Alexander the Great in 332 B.C. when he laid waste the city.

Note the word “Behold” in 24:1. “Behold” always points to a future event. What Isaiah describes in chapter 24 is the establishment of the Millennial Kingdom. In the first six verses Isaiah describes a universal judgment of the entire earth. Verse one is tremendously graphic: “Behold, the LORD maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof.” In verses 13-16, Isaiah points to the fact that the godly remnant that survives the Tribulation Period will praise the Lord for His righteous judgments. The Apostle John sees the same fulfillment in Rev. 7:1-10; 15: 3-4; 16:5, 7; 19:2. The remainder of the world will be judged in a horrific fashion, as described in 24:17-23.

In chapter 25, the millennium is described as a feast, or a banquet at which Gentiles from all over the entire world will bow their knee and worship Israel’s king who sits on His throne in Jerusalem (“this mountain” – 25:6, 7, 10).

#### SPECIFIC REFERENCES TO “THE DAY OF THE LORD”:

- 19:16 – “in that day”
- 19:18 – “in that day”
- 19:19 – “in that day”
- 19:21 – “in that day”
- 19:23 – “in that day”
- 19:24 – “in that day”
- 20:6 – “in that day”
- 22:5 – “it is a day of trouble”
- 22:8 – “in that day”
- 22:12 – “in that day”
- 22:20 – “in that day”
- 22:25 – “in that day”
- 23:14 – “in that day”
- 24:21 – “in that day”
- 25:9 – “in that day”

#### CHRIST IS REVEALED:

In ELIAKIM, MASTER OF HEZEKIAH’S HOUSEHOLD – Isa. 22:20-22 (What is said of him is true of Christ Who is the master over the household of faith – Rev. 3:7; Heb. 3:6; Gal. 6:10).

DAY 154– THURSDAY, AUGUST 4, 2005

TODAY’S READING: ISAIAH 26-31

#### OVERVIEW:

Worship in the Millennial Kingdom; praise for the preservation of Israel; woe against the drunkards of Ephraim; woe against Jerusalem; woe against the schemers; woe against those who trust in Egypt; woe against those who trust in Egypt’s military defense.

#### HIGHLIGHTS & INSIGHTS:

Chapters 26 and 27 describe the worship that will be taking place in the Millennial Kingdom. Chapter 26 begins with the words, “In that day shall this song be sung in the land of Judah,” and then it goes on to give us the actual words of the song! The song is a song of praise to the Lord for His glorious protection. The godly will enter into the “strong city” of Jerusalem, but the strength of the city is not because of her physical walls, it is the salvation imparted to its occupants by the Lord Himself (26:1-2)! Because of their trust in the Lord and their meditation on the Lord, the Lord blesses them with perfect peace (26:3). Don’t miss that verse 3 is a biblical prescription for that kind of peace now, as well as then!

The song in chapter 26 continues with praise for the Lord’s judgment against His enemies in verses 5-11. In verses 12-15, it is praise for God’s permanent victory over His enemies; and verses 16-21 are praise to the Lord for his deliverance from suffering. Isaiah is describing Israel’s suffering in the Tribulation, and is giving to them the glorious promise of resurrection (26:19)!

The song continues in chapter 27, praising God for the slaying of Leviathan. Israel's enemies are pictured here by this slithering creature that is described as a serpent and a dragon. As we discussed in our coverage of Job 41, Leviathan is none other than that seven-headed red dragon (Ps. 74:13-14; Rev. 12:3) that is "that old serpent, called the Devil and Satan" (Rev. 12:9). Israel's enemies in the Tribulation Period are the nations, but God identifies for us the actual power that is working behind the scenes and through these nations. It is none other than Satan. Rev. 13:4 tells us that Satan has wanted to devour Israel since the day she was born! Chapter 27 goes on to praise the Lord for His judgment against the Gentile nations that have afflicted Israel. The chapter ends with Israel "worshipping the Lord in the holy mount at Jerusalem" (27:12-13). It's exactly what the Father has always longed for His Son to receive.

In the remaining chapters in today's reading (28-31), Isaiah pronounces five of six "woes" upon those who scoff at God's Word (We will pick up the sixth "woe" in the next day's reading). For the most part, God is indicting Israel and Judah for trusting in their wealth and the help they could receive from their alliances with foreign nations, rather than trusting Him.

The first woe is directed against Ephraim, the large tribe that was representative of the Northern Kingdom of Israel. It anticipates the Assyrian invasion and subsequent fall of the Northern Kingdom in 722 B.C., but also looks ahead to the day of the Lord ("in that day" – verse 5) when the remnant of Israel would repent and receive a "crown of glory" and a "diadem of beauty," the very Lord Jesus Christ when He returns to the earth to establish His Millennial reign.

In chapter 29, the second woe is given against "Ariel, the city where David dwelt!" (29:1 – i.e. Jerusalem). It prophesies the invasion of the Assyrian army under Sennacherib, and describes in an historic sense and a prophetic sense, how the nations that hunger and thirst for Israel's destruction will be destroyed themselves.

The third woe appears in verses 15-24 of chapter 29, and is directed against those who seek to scheme against the Lord, thinking He doesn't see them.

Chapter 30 opens with the fourth woe, directed against Judah for their rebellion against the Lord — specifically the rebellion they expressed by trusting in Egypt rather than the Lord Himself. The chapter continues on to describe how that their alliance with Egypt would fail, and how Judah would be chastened of the Lord. In verse 18, God begins to point, once again, to that time when the chastening would be over, and He would destroy the nations of the world that set themselves against Israel, and bring them into the blessings of the Messiah when He rules in His Kingdom.

The fifth woe, in chapter 31, continues the condemnation against Judah for looking to Egypt for help militarily against the Assyrians. The chapter ends with God's declaration that Assyria would ultimately be defeated, not by man, but by Him (!), and that they would be defeated, not by man's sword, but God's! You're holding that Sword in your hands at this very moment! Allow it to defeat and destroy all of the worldliness that is afflicting your life today!

#### SPECIFIC REFERENCES TO "THE DAY OF THE LORD":

26:1 – "in that day"

27:1 – "in that day"

27:2 – "in that day"

27:12 – "in that day"

27:13 – "in that day"

28:5 – "in that day"

29:18 – "in that day"

30:23 – "it is a day of trouble"

30:25 – "in that day"

30:25 – "in the day of the great slaughter"

30:26 – "in the day"

31:7 – "in that day"

#### CHRIST IS REVEALED:

As the PRECIOUS (CHIEF) CORNER STONE, A SURE FOUNDATION – Isa. 28:16 (Eph.2:20-21; Matt. 1:42; Acts 4:10-12; Rom. 9:33; I Pet. 2:6-8)

OVERVIEW:

Israel's deliverance through Messiah's reign; woe against Assyria; destruction of the Gentile nations; blessings in the Millennial Kingdom; the invasion of the Babylonians under Sennacherib; Hezekiah's consultation with Isaiah; Hezekiah's dependence and trust in the Lord; Hezekiah's illness and recovery; Hezekiah's foolish reception of the Babylonian messengers; Israel's captivity into Babylon foretold.

HIGHLIGHTS & INSIGHTS:

As we pick up in chapter 32 today, Isaiah points us to that time in the Millennium when, "Behold, a king shall reign in righteousness, and princes shall rule in judgment." This is the same time to which John was referring in the Book of Revelation when he wrote, "[Thou] hast made us unto our God kings and priests: and we shall reign on the earth" (Rev. 5:10); "...But they shall be priests of God and of Christ, and shall reign with him a thousand years" (Rev. 20:6). Isaiah said that that time would be when "the spirit [would] be poured upon us from on high." It is a prophecy concerning the "last days" which actually kicked in and were partially fulfilled on the Day of Pentecost in Acts 2 (see Acts 2:16-17 specifically), but were put on hold after the stoning of Stephen in Acts 7. They will pick up again during the Tribulation Period after the "parenthesis" of the "Church Age." (also see Isa. 44:3; Ezek. 36:25-27; Joel 2:28-32).

In chapter 33 we pick up the sixth and final "woe." This woe is pronounced on Assyria. Isaiah prophesies that the Assyrians, under Sennacherib would bring Judah into subjection, forcing them to pay annual tribute (taxes), while demanding their total surrender. The Lord promises deliverance from the Assyrians, and uses the occasion, as we have consistently seen Him do, to point to the fact that there will come a time (in the Millennial Kingdom) when the nations of the world will never be a threat to Israel again. The righteous will then live in peace with their Messiah: "For the Lord is our judge, the Lord is our lawgiver, the Lord is our king: he will save us" (33:22).

In chapters 34 and 35, just as we saw in chapters 24-27, the Lord goes from talking about the judgment of Assyria (chapter 33), to the universal judgment of the Gentile nations which will be fulfilled at Armageddon (Rev. 19:11-21). Notice how God points to the universality of this judgment in 34:1 through the words "nations," "people," "earth," and "world." At the Second Coming of Christ when the Lord Jesus Christ establishes His Millennial reign on the earth, Isaiah points to the physical (35:3-6) and spiritual (35:7-10) changes that will then take place on the earth. Verse 8 says, "And an highway shall be there." You've gotta love it, it's called, "The way of holiness," and only "the redeemed (those who have been bought by the blood of the King of kings, the Lord Jesus Christ) shall walk there" (35:9)!

Chapter 36, all the way to 38:8 parallels what we saw in II Kings 18:17-20:11. The highlight for me is when threatened by the Assyrians, King Hezekiah looks to Isaiah, God's man (37:1-2), and to God Himself for help (37:14-15). The proud Assyrians warned Hezekiah not to trust the Lord to deliver them, and notice what Hezekiah did with the letter: "And Hezekiah received the letter from the hand of the messengers, and read it: and Hezekiah went up unto the house of the LORD, and spread it before the LORD. And Hezekiah prayed unto the LORD" (37:14-15). How is the Devil seeking to intimidate you today? Follow Hezekiah's example! The New Testament equivalent is Philippians 4:6-7: "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Because of Hezekiah's dependence and trust in the Lord, the Lord promised to protect Jerusalem and deliver His believing remnant. That night the Lord destroyed 185,000 Assyrian soldiers, and Sennacherib (the loudmouth, boastful "intimidator") went back home with his tail between his legs!

When Hezekiah got sick (38:1), he prayed that the Lord would spare his life. The Lord answered his prayer, granting him 15 more years. When the Babylonians heard that he had recovered from his sickness (39:1), they sent messengers and a present to him. Hezekiah foolishly received them, and showed them all of the immensity and glory of the treasures in Solomon's Temple. As a result, Isaiah prophesied that they would return and carry away all of the treasures they had seen, along with all of God's people into Babylonian captivity.

One thing to note about chapters 38 and 39 in today's reading: they actually precede chapters 36 and 37 from a chronological standpoint, but they are placed where they are because they anticipate the

Babylonian captivity, which is the subject matter in chapters 40-66. Also be reminded that chapter 39 ends the section of Isaiah representing the 39 Books of the Old Testament.

**SPECIFIC REFERENCES TO "THE DAY OF THE LORD":**

34:8 – "the day of the Lord's vengeance"

34:8 – "the year of recompense for the controversy of Zion" 35:4 – "God will come with vengeance" 35:4 – "God [will come] with a recompense" 37:3 – "a day of trouble" 38:1 – "in those days" (more specifically, Tribulation Period)

**CHRIST IS REVEALED:**

As the ONE WHO WIELDS "THE SWORD OF THE LORD" IN JUDGMENT – Isa. 34:6 (Rev. 19:15).