

# Read the Whole Bible with Pastor

## **Monday (February 26) – Song of Solomon 6, 7, 8**

The Song of Solomon is a bridal love poem between Solomon and the Shulammitte woman. However, the book is also an allegory, or picture, of the mutual love between Christ, the true Bridegroom, and His Church, the bride. Depicting Christ and His love for us and our love for Him as the love between a husband and wife is a common image used throughout the Scriptures (see Psalm 45; Hosea 2:19–20; Matthew 9:15; John 3:29; Ephesians 5:22–33). In chapters 6–8 of Song of Solomon, the bride and bridegroom reunite and delight in their mutual love for each other. Love is self-giving. The greatest love that is self-giving, and which will be even more delightful and intoxicating than the romantic love between husband and wife, is the mutual love between Christ and His Church in eternal life. This is a mystery that we cannot yet fully understand.

## **Tuesday (February 27) – Isaiah 1, 2**

The Book of Isaiah is the first of the major prophets. Isaiah begins his ministry in the days of Judah's good King Uzziah. In the first chapter, Isaiah preaches to the people of Judah that they should repent. God had sent foreign invaders who devastated their land, but they still refused to repent. Isaiah even calls them Sodom and Gomorrah after the infamously wicked cities that God destroyed in the book of Genesis. If they repent, God will take their sins, and even though they are as red as scarlet and crimson, God promises to wash them in the blood of Christ and make them whiter than snow (Isa. 1:18–19). Isaiah 2:1–5 is a Messianic prophecy concerning Christ and His Church. The “latter days” speak of the first coming of Jesus, and Zion and Jerusalem stand for the New Testament Church. Out of the Church shall the message of peace in Christ be proclaimed to all nations. Isaiah 2:6–22 is a description of the Last Day when Christ returns to judge those who trusted in various other things, such as fortune tellers, idols, etc. On that day the various things unbelievers trusted in will not be able to save them.

## **Wednesday (February 28) – Isaiah 3, 4, 5**

Chapter 3 returns to Jerusalem and Judah of Isaiah's day, and Isaiah prophesies of the coming destruction from the Babylonians. The people of Jerusalem are very wealthy and proud. God will strike those things they take pride in and humble Jerusalem. The purpose of Isaiah prophesying this is that the people would turn back to God. Chapter 4 has another Messianic prophecy, beginning in verse 2. Once again, it concerns Christ and His kingdom, the New Testament Church. The branch of the Lord is Jesus, and Zion is the Church. Christ is our glory and canopy. He is our protection and shade and refuge. Chapter 5 is the Lord's love song for His vineyard. Jerusalem and Judah were supposed to be like a fruitful vineyard to the Lord, yielding up the fruits of faith and new obedience to God, but instead they yielded wild grapes, fruits of the flesh and unbelief. These fruits are described in the rest of the chapter starting in verse 7. Jesus retells this song as a parable in Matthew 21:33–41. An interesting

verse in this chapter is verse 20, where God pronounces a woe on those who call evil good and good evil. Our sinful nature will do this in an attempt to justify itself. May Christ protect us from calling good evil and evil good as we study His Holy Word.

### **Thursday (February 29) –Isaiah 6, 7**

Chapter 6 is about how God sends Isaiah to be His prophet. The word “send” is what it means to be “called” by God. From this passage as well as the other accounts of God calling prophets and Jesus calling the apostles, our church teaches that no one should preach or teach unless he is called by God. God tells Isaiah that he will preach the message that God gives him, but the people will harden their hearts and not listen to it (vv. 9–13). In chapter 7 God sends Isaiah to the wicked King Ahaz, King of Judah, to encourage him with the promise that Jerusalem shall not fall to Syria and Israel. Ahaz refuses a sign out of unbelief. Since Ahaz did not want to see a sign, he will not. Even so, God promises that the virgin shall conceive and bear a son, and His name will be Immanuel (v. 14). This is, of course, a prophecy concerning Jesus, who is born of the Virgin Mary. By the time Jesus is born, the wicked nations of Syria and Israel will long be gone and so shall Ahaz who will not see the sign either! Also, by that time the land of Judah will have become desolate.

### **Friday (March 1)- Isaiah 8**

In chapter 8 the people of Judah have set their hopes and faith in politics. They trust in their political alliance with Damascus and Samaria instead of the Lord (vv. 3–8). The people have also turned to mediums (witches, wizards, magicians, etc.) and necromancers (those who attempt to speak to the dead) instead of turning to “the teaching and to the testimony” (v. 20), which is God’s Word. But Isaiah and the faithful put their hope in the Lord (v. 17).

### **Saturday (March 2) – Isaiah 9, 10**

Chapter 9 has a well-known Messianic prophecy which is read in Advent and Christmas. The great Light (v. 2) and the Child who is born to us (v. 6) are Jesus the Messiah. He inherits the throne of David and is King. The rest of chapter 9 is words of judgment and woe upon Judah, in order to call them back from their various sins to God. The first half of chapter 10 is words of judgment against the pride of the Assyrian Empire which boasted against the Lord. The second half is about how God will bring back a remnant of the Jews to the promised land after they are captured and go into exile.

### **Sunday (March 3) – Isaiah 11, 12**

The first half of Isaiah 11 is a messianic prophecy about the peace of salvation that Christ brings. The second half is a description of Christ’s New Testament Church and how Christ will punish all those who oppose His kingdom. Chapter 12 is a song rejoicing in the salvation that Christ will bring to all the peoples of the earth.