

July Week 2 Summary The only thing that matters is that you are reading God's word regularly. While that is still true with this schedule, the goal with this one is to get a better understanding of the entire story of the bible. There is no substitute for reading God's word. Keep reading! My website is at <http://graceofourlord.wordpress.com>. I encourage you to get the actual reading plan I am currently following. You can get it from the same place I do - at [this link](#). They have some great guidance for the reading plan there as well, and they have it all in both PDF and in Kindle format!

July 2012						
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July Week 2 (Week 28) Summary

Isaiah 11, 53, Joel 2, Jeremiah 31, and Amos 5- Click the chapter below to go to the ESV Bible passage for that chapter and read or listen.

[Isaiah 11](#) - Isaiah 1:1 tells us that this prophet prophesied "in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah". His call to ministry came about 740 BC - "in the year that King Uzziah died" (Isaiah 6:1). He lived at least until 681 BC, as he writes of the death of Sennacherib in Isaiah 37:37-38. Isaiah 11 is a very short, but very important chapter in the message of God's plan for salvation. Isaiah opens the chapter right away in verse 1 with the promise of the coming of the Messiah. The reference to being from the "stump of Jesse" - a greater David is prophesied (Ezekiel 37:24-25), a better king to

serve (Hosea 3:5). Much imagery and evocative language follows, stressing that nothing will stand in the way of God's plan (see verses 11-16). Paul refers to these verses, speaking about Jesus in Romans 15:8-13 - saying that "The root of Jesse will come, even he who arises to rule the Gentiles; in him will the Gentiles hope."

[Isaiah 53](#) – In chapters 46 -53, the prophet Isaiah introduces four "Servant" songs. The fourth, the Suffering Servant begun in [chapter 52:13-15](#), continues here in chapter 53. It is considered one of the most important prophecies of Jesus in the Old Testament. Twelve verses that foretell the most important event in mankind's history! The people are expecting that the Messiah as king will lead them to military and political greatness - possibly becoming a great world power. Isaiah says that when he arrives, they won't even get it. The "Arm of the Lord" in verse one refers to God's power in action. This verse is referred to in [John 12:37-38](#), and John goes on in [39-41](#) to quote [Isaiah 6:10](#), elaborating on their blindness, and the hardness of their hearts. Verses 2-3 show that he will be an outwardly unimpressive man, from humble beginnings - rather than a majestically handsome ruler from the elite. The "dry ground" of verse two refers to the fallen kingdom of David.

The heart of the song is verses 4-6, as he bore the sins of the world though he was himself innocent - pierced for our transgressions (also see [Matthew 8:17](#)). The event of the crucifixion of Jesus could not be better summed up by these verses. Notice the words "pierced, crushed, chastisement, wounds." Isaiah stresses how much God punished the rejected servant for the sins of all. Verses 7-8, led like a lamb led to slaughter or a sheep that before its shearers is silent - innocent, yet submissive.

The prophecy of verse 9 ("And they made his grave with the wicked and with a rich man in his death, although he had done no violence, and there was no deceit in his mouth") is fulfilled in [Matthew 27:57-60](#). Verses 10-12 make it plain that it was the will of God to crush Him; and the result is not regret, but a sense of triumph and accomplishment. The crux of verse 10 - "he shall see his offspring" (the new Israel); "he shall prolong his days" (the resurrection); "the will of the Lord shall prosper in his hand" (God's plans are carried out). Isaiah points ahead to the greatest act of love ever done for man!

[Joel 2](#) – Joel 2 begins in verses 1-11 with reference to the locust plague that brought terrible destruction, and warns of even worse judgment. Verse 12 is a call for repentance. There is still time to avoid disaster. As has always been the case, the Lord gives the people hope if they will only repent. Verses 28-32 are quoted by Peter in his sermon at Pentecost in Acts 2:16-21. The time of revelation and prophecy that Joel points to in verses 28-29 will be followed by a time of destruction (verses 30-31). But verse 32 says that those who call upon the name of the Lord will be saved. In Peter's sermon, this is echoed as he continues, culminating in Acts 2:38, where he names the method for "calling on the name of the Lord" in both the first century and today - "repent and be baptized." Here in verse 32 of Joel the words are "the survivors shall be those whom the Lord calls." In Acts 2:39, he says that "the promise is for you and for your children and for all who are far off, everyone whom the Lord our God calls to himself."

[Jeremiah 31](#) – Jeremiah begins this famous chapter with words of encouragement, speaking of a time when the people are returned from captivity. In verses 15-16, Rachel is weeping for her children; and God says that they will come back. Rachel was Jacob's second, and most loved, wife and Joseph's mother ([Genesis 30:22-24](#)). Ephraim and Manasseh were Joseph's sons. The message is summed up in verse 17 "There is hope for your future, declares the Lord."

Verses 21-39 then describe the new covenant that God will make with His people, and the new relationship that they will have with Him (verses 33-34). Rather than the forgiveness by the sacrifice of animals through a priest, everyone will be able to know the Lord and have true forgiveness - The Lord "will remember their sin no more." The Hebrew writer quotes these verses in [Hebrews 8](#), as he speaks of Jesus being the High Priest of a new covenant. They are repeated in [Hebrews 10](#). Also in [Hebrews 10:12-14](#), we are told of the gift that Christ gave us by making a single offering, for all time, of Himself in order to cleanse our sins.

[Amos 5](#) - This prophecy from Amos is directed to the northern kingdom during the time of the reign of Jeroboam II. Amos's message from God is that doom is coming to Israel because of social injustice. They are mistreating and persecuting the poor and at the same time, offering worship that is insincere at best. The "lamentation" in verse 1 stresses that Amos - and God - grieve at what lays ahead for Israel. Jesus offers a similar lament in [Matthew 23:37-39](#). But there is still time. Verses 4-9 are a plea for them to seek the Lord, rather than the pagan forms of worship being done at Bethel, Gilgal, and Beersheba.

Their worship had deteriorated to the point that there was no visible line between worship to God and worship to idols. Sikkuth and Kiyun in verse 26 were Mesopotamian deities. There were also golden calves, priests who were not Levites, and other violations of the Law. God despises their sacrifices because of their sinful acts, the perversion of their worship, and their injustice to the needy and the righteous (verse 12). The scriptures have shown over and over that God cares a great deal about social justice. He made it clear though Moses, for example, in [Exodus 22:21-26](#). Their hearts were not right. Verse 27's "exile beyond Damascus" was a poignant prediction, as Assyria in the time of Amos was not yet a strong power.