

KSW12 to Mar 23

March 17 Su Reading 76 — Psalm 77:10-15 — Remembering God's Works

¹⁰ *Then I said, "I will appeal to this,
to the years of the right hand of the Most High." ^[fn]*

¹¹ *I will remember the deeds of the LORD;
yes, I will remember your wonders of old.*

¹² *I will ponder all your work,
and meditate on your mighty deeds.*

¹³ *Your way, O God, is holy.
What god is great like our God?*

¹⁴ *You are the God who works wonders;
you have made known your might among the peoples.*

¹⁵ *You with your arm redeemed your people,
the children of Jacob and Joseph. Selah*

ESV Footnote

(77:10) Or *This is my grief: that the right hand of the Most High has changed*

God's Holy Way — The centerpiece of today's reading says, "Your way, O God, is holy" (v. 13). His way is holy because He is holy. God's way is demonstrated in this psalm by looking back in history to what He has done for His people. It was a history of power displayed through His "deeds ... wonders ... work ... deeds ... works wonders ... [and] might." It was a way of power. It was also a way of salvation: "... your arm redeemed your people" (v. 15). All this holy power was exercised to rescue His people from Egypt and from many subsequent enemies. The world today has the history of that holy power contained in the Holy Bible, if they have access to it, and if the Church is faithful in spreading its message. Are you helping to support a missionary who has gone to an unreached area of the world to take the message of God's power and salvation? There is another statement that God made, showing a different aspect of His holy way: "I am the LORD your God, who teaches you to profit, who leads you in the way you should go" (Isa. 48:17). This is the holy way of righteousness, the path of obedience in which we walk to please God and receive many benefits.

[God's Way Is the Best Way - YouTube](#)

God's way is the best way,
Though I cannot understand what lies ahead,
I know He's in control,
He's watching o'er my soul,
For God's way is the best way,
It's the only way for me.

— Erlinda Mejia Olson (2011)

March 18 M Reading 77 — Isaiah 40:9-17 — Infinite God

⁹ *Go on up to a high mountain,
O Zion, herald of good news; ^[fn]
lift up your voice with strength,
O Jerusalem, herald of good news; ^[fn]
lift it up, fear not;*

say to the cities of Judah,
 “Behold your God!”

10 Behold, the Lord GOD comes with might,
 and his arm rules for him;
 behold, his reward is with him,
 and his recompense before him.

11 He will tend his flock like a shepherd;
 he will gather the lambs in his arms;
 he will carry them in his bosom,
 and gently lead those that are with young.

12 Who has measured the waters in the hollow of his hand
 and marked off the heavens with a span,
 enclosed the dust of the earth in a measure
 and weighed the mountains in scales
 and the hills in a balance?

13 Who has measured^[fn] the Spirit of the LORD,
 or what man shows him his counsel?

14 Whom did he consult,
 and who made him understand?
 Who taught him the path of justice,
 and taught him knowledge,
 and showed him the way of understanding?

15 Behold, the nations are like a drop from a bucket,
 and are accounted as the dust on the scales;
 behold, he takes up the coastlands like fine dust.

16 Lebanon would not suffice for fuel,
 nor are its beasts enough for a burnt offering.

17 All the nations are as nothing before him,
 they are accounted by him as less than nothing and emptiness.

ESV Footnotes

(40:9) Or O herald of good news to Zion

(40:9) Or O herald of good news to Jerusalem

(40:13) Or has directed

Limitless Spirit — Five times in this passage we are commanded to “*behold*” something unusual. It begins by calling us to “*Behold your God!*” (v. 9). Everything about God should make us wonder. First, we are told to wonder at His mighty rule: “*Behold, the Lord GOD comes with might...*” (v. 10a). That is backed up by a comparison to the relative insignificance of powerful nations that He rules: “*Behold, the nations are like a drop from a bucket*” (v. 15). Next is the wonder of His generous reward (v. 10b) and His loving care (v. 11). In the middle of all this are two verses about the Holy Spirit’s limitless understanding. Verses 13-14 ask three questions about the immensity of His counsel, understanding, and knowledge. They basically ask, “Who can measure up to ‘*the Spirit of the LORD?*’” (v. 13). The answer is, “No one!” The Holy Spirit doesn’t need to be counselled, informed, or taught because He knows everything. Sometimes we pray as if God doesn’t know about our situation, but He knew about it before we were born! When we ask God to answer our prayer in a certain way, we are trying to direct Him, to give Him counsel. He already knows the best way. He just wants us to present our need to Him, not because He doesn’t already know it, but because we need to admit our helplessness. If whole nations are “*a drop from a bucket*” to God, what are we as individuals? The second thing He wants is for us to ask for help, but we should leave the method to the Holy Spirit who knows everything!

[Come, Holy Spirit, I Need You - YouTube](#)

Come Holy Spirit, I need You.
Come sweet Spirit, I pray.
Come in Thy strength and Thy power.
Come in Thine own gentle way.

— Bill and Gloria Gaither (1964)

March 19 Tu Reading 78 — Isaiah 42:1-4 — The Coming Servant

- ¹ *Behold my servant, whom I uphold,
my chosen, in whom my soul delights;
I have put my Spirit upon him;
he will bring forth justice to the nations.*
- ² *He will not cry aloud or lift up his voice,
or make it heard in the street;*
- ³ *a bruised reed he will not break,
and a faintly burning wick he will not quench;
he will faithfully bring forth justice.*
- ⁴ *He will not grow faint or be discouraged^[fn]
till he has established justice in the earth;
and the coastlands wait for his law.*

ESV Footnote

(42:4) Or bruised

The Spirit Upon Jesus — This is the first of Isaiah's Servant Songs, predicting the coming Messiah. Although our reading for today is primarily about Jesus, it includes an important statement about the Holy Spirit's involvement in authenticating and empowering Jesus for ministry. God's declaration was this: "*I have put my Spirit upon him*" (v. 1). That was visually fulfilled at Jesus' baptism, when John "saw the Spirit of God descending like a dove and coming to rest on him" (Matt. 3:16). It demonstrated that Jesus was, indeed, the Son of God. It also fulfilled Isaiah's earlier prophecy that "*the Spirit of the LORD shall rest upon him*" (Isa. 11:2), and it was confirmed by Jesus when He quoted the prophecy in Isa. 61:1 at the synagogue in Nazareth, saying, "*The Spirit of the Lord is upon me...*" (Luke 4:18). He had been empowered by the Holy Spirit to do mighty works in support of His message. As the Holy Spirit "came upon" the prophets of the OT, so the Spirit rested upon Jesus. It is different for us now, however, because the Holy Spirit dwells permanently within each born-again believer. His presence makes us different and identifies us as being members of God's spiritual family. The Holy Spirit dwelling in us also gives us supernatural power to minister effectively to others.

[Gracious Spirit, Dwell with Me - YouTube](#)

Gracious Spirit, dwell with me,
I myself would gracious be;
And with words that help and heal,
would Thy life in mine reveal;
And with actions bold and meek,
would for Christ my Savior speak.

— Thomas Lynch (1855)

March 20 W Reading 79 — Isaiah 44:1-5 — Refreshment is Coming

- ¹ “But now hear, O Jacob my servant,
 Israel whom I have chosen!
- ² Thus says the LORD who made you,
 who formed you from the womb and will help you:
Fear not, O Jacob my servant,
 Jeshurun whom I have chosen.
- ³ For I will pour water on the thirsty land,
 and streams on the dry ground;
I will pour my Spirit upon your offspring,
 and my blessing on your descendants.
- ⁴ They shall spring up among the grass
 like willows by flowing streams.
- ⁵ This one will say, ‘I am the LORD’s,’
 another will call on the name of Jacob,
and another will write on his hand, ‘The LORD’s,’
 and name himself by the name of Israel.”

Blessed for Blessing — God’s past blessing on Israel is emphasized in the first two verses of this passage. Twice, God calls them “*my servant ... whom I have chosen.*” The one “*who formed you ... will help you*” (v. 2). That promised help is described in verses 3-4, with the Holy Spirit being poured out upon them like water on thirsty ground. This could refer in part to the time following their return from being exiled in Babylon, but it also looks ahead to the forming of the Church on the Day of Pentecost. The result of this outpouring would be tremendous growth (v. 4). The last verse brings in the “outsiders,” people who were not racially connected with the Jews. They would identify with Israel and their God, “*the LORD*” (Yahweh). That happened to some degree in Israel following the exile, but its great fulfillment came when the Church was formed, and the gospel message began to spread around the world from generation to generation. We are a part of that flood of spiritual blessings, and we are part of bringing that blessing to others. We were blessed to be a blessing.

Make Me a Blessing - YouTube

Out in the highways and byways of life,
 Many are weary and sad;
Carry the sunshine where darkness is rife,
 Making the sorrowing glad.

Make me a blessing; make me a blessing.
 Out of my life may Jesus shine;
Make me a blessing, O Savior, I pray.
 Make me a blessing to someone today.

— Ira Wilson (1909)

March 21 Th Reading 80 — Isaiah 48:12-19 — Coming Freedom from Babylon

- ¹² “Listen to me, O Jacob,
 and Israel, whom I called!

*I am he; I am the first,
and I am the last.*

13 *My hand laid the foundation of the earth,
and my right hand spread out the heavens;
when I call to them,
they stand forth together.*

14 *“Assemble, all of you, and listen!
Who among them has declared these things?
The LORD loves him;
he shall perform his purpose on Babylon,
and his arm shall be against the Chaldeans.*

15 *I, even I, have spoken and called him;
I have brought him, and he will prosper in his way.*

16 *Draw near to me, hear this:
from the beginning I have not spoken in secret,
from the time it came to be I have been there.”
And now the Lord GOD has sent me, and his Spirit.*

17 *Thus says the LORD,
your Redeemer, the Holy One of Israel:
“I am the LORD your God,
who teaches you to profit,
who leads you in the way you should go.*

18 *Oh that you had paid attention to my commandments!
Then your peace would have been like a river,
and your righteousness like the waves of the sea;*

19 *your offspring would have been like the sand,
and your descendants like its grains;
their name would never be cut off
or destroyed from before me.”*

The Sent Spirit — The Holy Spirit is mentioned in verse 16 of this passage in the context of several different persons. First are the people of Israel who are called to assemble for a message: “*Draw near to me, hear this.*” Within that command, there is another person, “*me*,” who is God, the Creator, as it is made clear in verses 12-13. Then comes this important statement at the end of verse 16: “*And now the Lord GOD has sent me, and his Spirit.*” The word “*me*” in this declaration speaks of another person. Most commentators feel that it refers to Cyrus, the Persian king who would conquer Babylon to end Israel’s 70-year exile as predicted by Jeremiah (Jer. 25:11-12). Earlier in Isaiah, God said of Cyrus, “*He is my shepherd, and he shall fulfill all my purpose*” (Isa. 44:28), and He calls him “*his anointed*” (Isa. 45:1). In our passage for today, it is said of Cyrus, “*The LORD loves him*” (Isa. 48:14) because he would perform God’s purpose of judgment on Babylon, thus freeing Israel. Others believe that the word “*me*” in that verse 16 statement could also be seen as the pre-incarnate Son of God, the servant of the Lord, in which case all three Persons of the Trinity are mentioned together. The end of this statement says that “*his Spirit*” was also sent by the Father, probably to direct and empower Cyrus in fulfilling God’s purpose. The Holy Spirit’s action is subtle here, as it often is throughout Scripture. He serves as the behind-the-scenes wisdom and power of Yahweh. He was sent, not only to help Cyrus, but also to help us: “*God has sent the Spirit of His Son into our hearts...*” (Gal. 4:6). He is the sent Spirit.

Father, grant Your Holy Spirit
 in our hearts may rule today,
 Grieved not, quenched not, but unhindered,
 work in us His sovereign way.
 Fill us with Your holy fulness,
 God the Father, Spirit, Son;
 In us, through us, then, forever
 shall your perfect will be done.

— Margaret Clarkson (1960)

March 22 F Reading 81 — Isaiah 59:14-21 — A Redeemer Will Come

¹⁴ *Justice is turned back,
 and righteousness stands far away;
 for truth has stumbled in the public squares,
 and uprightness cannot enter.*

¹⁵ *Truth is lacking,
 and he who departs from evil makes himself a prey.*

*The LORD saw it, and it displeased him^[fn]
 that there was no justice.*

¹⁶ *He saw that there was no man,
 and wondered that there was no one to intercede;
 then his own arm brought him salvation,
 and his righteousness upheld him.*

¹⁷ *He put on righteousness as a breastplate,
 and a helmet of salvation on his head;
 he put on garments of vengeance for clothing,
 and wrapped himself in zeal as a cloak.*

¹⁸ *According to their deeds, so will he repay,
 wrath to his adversaries, repayment to his enemies;
 to the coastlands he will render repayment.*

¹⁹ *So they shall fear the name of the LORD from the west,
 and his glory from the rising of the sun;
 for he will come like a rushing stream,^[fn]
 which the wind of the LORD drives.*

²⁰ *“And a Redeemer will come to Zion,
 to those in Jacob who turn from transgression,” declares the LORD.*

²¹ *“And as for me, this is my covenant with them,” says the LORD: “My Spirit that is upon you, and my words that I have put in your mouth, shall not depart out of your mouth, or out of the mouth of your offspring, or out of the mouth of your children’s offspring,” says the LORD, “from this time forth and forevermore.”*

ESV Footnotes

(59:15) Hebrew and it was evil in his eyes
 (59:19) Hebrew a narrow river

The Spirit of Truth — We saw earlier (Jan. 8) that the Holy Spirit was referred to as the “Spirit of Truth” four times in John’s writings. We find a similar concept in today’s reading from Isaiah 59. Verses 14-15 show how far the culture of mankind slipped away from truth: “...truth has stumbled ... truth is lacking.” God’s solution for that condition was that “a Redeemer will come to Zion” (v. 20), which was accomplished by sending the Son of God to earth so that He could redeem those “who turn from transgression.” Then comes verse 21 about the Holy Spirit. The result of the new covenant formed by Christ’s coming to earth was that “My Spirit ... is upon you.” Upon whom? The first impulse is to think that it refers to the Redeemer, Jesus, because other statements support that conclusion, like when the Holy Spirit came upon Him at His baptism. The rest of Isaiah’s final verse in this chapter, however, shows that the person upon whom the Spirit comes will have offspring, which creates a problem unless those refer only to *spiritual* children in the family of God. An alternative interpretation is that the Spirit came upon the prophet Isaiah; however, the hereditary succession of prophecy to children of prophets is not supported elsewhere in Scripture. The third offered alternative is that the singular “you” and “your” pronouns of that verse refer first to collective Israel and then to the Church. An interesting conclusion is that the problem of lacking truth at the beginning of today’s reading is remedied in the last verse by the Spirit of truth providing true “words that I have put in your mouth.” Those are words of the Bible that were given to last forever. Although we may see the concept of truth crumbling in the culture around us, we have absolute, eternal truth provided in the Scriptures, given by the Spirit of truth.

[O God of Truth, Whose Living Word \(piano\) - YouTube](#)

O God of truth, whose living word
upholds whate’er hath breath,
Look down on Thy creation, Lord,
enslaved by sin and death.

Set up Thy standard, Lord, that we,
who claim a heavenly birth,
May march with Thee to smite the lies
that vex Thy groaning earth.

— Thomas Hughes (1859)

March 23 Sa Reading 82 — Isaiah 48:1-5 — The Holy City

- ¹ *Hear this, O house of Jacob,
who are called by the name of Israel,
and who came from the waters of Judah,
who swear by the name of the LORD
and confess the God of Israel,
but not in truth or right.*
- ² *For they call themselves after the holy city,
and stay themselves on the God of Israel;
the LORD of hosts is his name.*
- ³ *“The former things I declared of old;
they went out from my mouth, and I announced them;
then suddenly I did them, and they came to pass.*
- ⁴ *Because I know that you are obstinate,
and your neck is an iron sinew
and your forehead brass,*

⁵ *I declared them to you from of old,
before they came to pass I announced them to you,
lest you should say, 'My idol did them,
my carved image and my metal image commanded them.'*"

Only Related to Holiness — This passage begins well in that the people of Israel "swear by the name of the LORD and confess the God of Israel" (v. 1). That verse ends, however, with the revealing truth that this association with God was only superficial — it was "not in truth or right." This embarrassing revelation continues by saying that "they call themselves after the holy city" (v. 2). That was the city of Jerusalem, and it was holy because God chose it to be the place where His name would dwell in the Most Holy Place in the temple that Solomon built. The problem is that real holiness is more than mere association. It wasn't good enough that they were born Jews, God's chosen people, or that they traveled to Jerusalem to worship God with their sacrifices. Most of them were not holy people; they were only people related to holiness. Sadly, there is a similar condition existing today with many so-called Christians who are only associated with a church, even attending regularly, but their lives show little evidence of genuine holiness. Holiness is not just being associated with God; it is being committed to Him. We must be intentional and genuine in living for and worshiping God.

[When I Look into Your Holiness - YouTube](#)

When I look into Your holiness,
When I gaze into Your loveliness,
When all things that surround
 become shadows in the light of You,
I worship You; I worship You.
The reason I live is to worship You.

— Wayne & Cathy Perrin (1981)