

## CbC to June 27

June 21 Su Reading B172 — 2 Chron. 26 — Leprosy for Incense

Audio: [2 Chron. 26 \(ESV\)](#)

**Two Choices** — The career of King Uzziah (Azariah) somewhat followed that of King Joash (Jehoash), who reigned about 70 years earlier in Judah. They were both trained and led in their youth by priestly advisors (Jehoiada for Joash and Zechariah for Uzziah), and they prospered greatly. Later, however, they both sinned against God, Joash, by worshiping other gods, and Uzziah, by attempting to burn incense in the temple, which was allowed only for the priests. It is good that this chapter did not confuse us by calling Uzziah by his other name, Azariah, because the chief priest who marched him out of the temple was also named Azariah. The summary of Uzziah's rise and fall came in this statement: "*And his fame spread far, for he was marvelously helped, till he was strong. But when he was strong, he grew proud, to his destruction*" (vv. 15-16). Other Scriptures offer to us the same kinds of positive and negative choices and results. James said, "*Draw near to God, and he will draw near to you*" (James 4:8), and Solomon wrote, "*Pride goes before destruction, and a haughty spirit before a fall*" (Prov. 16:18).

\*\*\*\*\*

June 22 M Reading B173 — Isaiah 1 — Isaiah Warns Judah

Audio: [Isaiah 1 \(ESV\)](#)

**Restorative Judgment** — Isaiah was God's prophet to Judah for about 30 years while three successive kings reigned (v. 1). Through Isaiah, God called out to a nation that was increasingly distancing itself from the One who chose, planted, prospered, and protected it. God saw them as a "*sinful nation... [that had] forsaken the LORD*" (v. 4). They didn't seem to understand the dangerous position they were in, so God warned them, "*Why will you still be struck down? Why will you continue to rebel?*" (v. 5). God was concerned not only about their sin but also their shallow worship. Although they were presenting their offerings, they were not forsaking their sin. God said, "*I cannot endure iniquity and solemn assembly*" (v. 13). Those two things do not go together. Worship must be pure. That made me think about my attitude sometimes when I am singing during the musical worship time at church. Too often, I catch myself thinking about other things or watching the musicians. Worshiping with a whole heart requires attention and connection. Thankfully, we worship a merciful God. He was merciful also to Judah. He knew that severe judgment against them was coming but that there would come through it "*a few survivors*" (v. 9), a remnant of faithful people, and those who repented. They would be punished by being conquered and sent as captives to Babylon, but they would later return. God said, "*I will restore your judges ... Zion shall be redeemed by justice...*" (vv. 26-27).

\*\*\*\*\*

June 23 Tu Reading B174 — Isaiah 2 — Learning War No More

Audio: [Isaiah 2 \(ESV\)](#)

**Battling Pride** — This chapter talks about what will happen in "*the latter days*" (v. 2), which is still in our future. The world will finally realize and admit that the idols "*their own fingers have made*" (v. 8) are worthless, and "*the LORD alone will be exalted*" (v. 11). That will usher in not only God's truth but also God's peace, with no more war (v. 4). The greatest obstacle to this truth and peace emphasized throughout this chapter is human pride. Mankind will be humbled: "*the lofty pride of men shall be humbled*" (v. 11) because "*the LORD of hosts has a day against all that is proud and lofty*" (v. 12). That divine attitude toward pride still exists today, and Isaiah's charge to people in his day applies equally to us: "*Stop regarding man*" (v. 22). We tend to look up to people who are proud because they appear to be very knowledgeable and competent. We probably shouldn't even honor people who seem to be humble because they might be faking it. "*Stop regarding man*" entirely! Concentrate, rather, on God: "*the LORD alone will be exalted*" (v. 11). We should also check the level of our own pride. Are we impressed with ourselves? Are we anxious to tell others about our

accomplishments? Instead, we should follow James' instruction: "*Humble yourselves before the Lord, and he will exalt you*" (James 4:10).

\*\*\*\*\*

June 24 W Reading B175 — Isaiah 3-4 — Judah's Sin Punished

Audio: [Isaiah 3-4 \(ESV\)](#)

**Judgment and Reign** — In this chapter, Isaiah showed the current sinful condition of Judah and predicted its future punishment. Their sins included people oppressing each other and youth being insolent to older people (3:5), which sounds like symptoms of our own culture today. Their sin was also blatant ("*they proclaim their sin like Sodom; they do not hide it*"—3:9), and it included pride ("*the daughters of Zion are haughty*"—3:16). The root problem and the ultimate reason for their judgment was "*because their speech and their deeds are against the LORD, defying his glorious presence*" (3:8). All sin is against God. He is infinitely holy and He has set a holy standard for mankind. Judah was walking away from that standard, and Isaiah takes much of chapter 3 to describe the conditions of their judgment. Even their food and water will be taken away from them (3:1) and they will be left without competent leaders (3:4, 6-7, 12). That judgment eventually came to them through the Babylonians. Future hope comes in chapter 4, however, when "*the branch of the LORD*" (v. 2), i.e., the Messiah, will rule from Jerusalem with "*everyone who has been recorded for life*" (v. 3). His coming and His reign will be obvious with the cloud and fire, seen centuries earlier in the wilderness, coming to rest over Jerusalem (v. 5). The King has come.

\*\*\*\*\*

June 25 Th Reading B176 — Isaiah 5 — God's Vineyard

Audio: [Isaiah 5 \(ESV\)](#)

**God's Character** — God is presented in three different ways in this chapter. First is His *provision*: He planted a vineyard, which was His people in the Promised Land (v. 7). He gave them full opportunity, saying, "*What more was there to do for my vineyard, that I have not done in it?*" (v. 4). He also apparently gave them a choice regarding what kind of "*grapes*" they would produce, but they yielded only "*wild grapes*" (vv. 2, 4), shown by their greed (v. 8), drinking (vv. 11, 22), lying (v. 18), distorting good (v. 20), and pride (v. 21). The same offer for people to choose good or evil is presented today. Second, we see God's *judgment*. There are negative consequences to our wrong choices. For Judah and Israel, "*the anger of the LORD was kindled against his people, and he stretched out his hand against them and struck them*" (v. 25). He whistled for conquering nations to apply His punishment (v. 26) and send them into exile (v. 13). We usually don't like the idea of God's judgment, especially if it is applied to us! Part of our misunderstanding is because we have not fully grasped the third aspect of God, His *justice*: "*...the LORD of hosts is exalted in justice, and the Holy God shows himself holy in righteousness*" (v. 16). He is supremely holy and righteous, and He is perfectly just. Sin must be punished. Thankfully, that punishment was paid for by Jesus on the cross for those who yield to Him in repentance and faith. Hallelujah! What a Savior!

\*\*\*\*\*

June 26 F Reading B177 — Isaiah 6 — Who Will Go?

Audio: [Isaiah 6 \(ESV\)](#)

**Prepared for Ministry** — It is not until the sixth chapter that we hear the direct words of Isaiah, when he reacted to seeing the matchless glory of God: "*I saw the Lord sitting upon a throne, high and lifted up...*" (v. 1). His response to that showed guilt and humility: "*Woe is me! For I am lost; for I am a man of unclean lips*" (v. 5). God's solution was quick and thorough as the seraph (meaning "flame") touched Isaiah's sinful lips with a coal from the sacrificial altar (v. 6). Immediately after that, God called for a messenger, and Isaiah volunteered: "*Here I am! Send me*" (v. 8). This was Isaiah's commissioning by God for ministry. His message, however, would be harsh and his success dismal. It was part of Judah's judgment for their sin of drifting away from God. They chose to ignore Yahweh, so He helped them along their desired way. They would "*Keep on hearing, but ... not understand...*"

(v. 9) until less than “*a tenth remain ... The holy seed*” (v. 13). Even with punishment there was grace. God would leave a few chastised people to start afresh on the right track. Sometimes God also takes away something dear to us in order to discipline and realign us for more effective service. It is preparation for ministry.

\*\*\*\*\*

June 27 Sa Reading B178 — Isaiah 7 — The Coming Messiah

**Audio:** [Isaiah 7 \(ESV\)](#)

**Firm in Faith** — Judah’s King Ahaz was scared. Israel and Syria had gathered to attack Jerusalem, but rather than asking God for help, we will read later that Ahaz gave the temple’s gold and silver to Assyria’s king, asking him to rescue Judah (2 Kings 16:7-8). God was all that Ahaz needed, but he should have called on Him and believed in Him. Through Isaiah, God gave this very important message to Ahaz, “*If you are not firm in faith, you will not be firm at all*” (Isa. 7:9). That statement centers life on God, and it applies to us today as much as it did in Ahaz’s time. God alone is our Rock, our “Rock of Ages.” It is “On Christ the Solid Rock I stand.” Will we go to Him and trust Him when we are threatened by our circumstances? God then promised Ahaz that being conquered by Syria and Israel, “*shall not come to pass*” (v. 7). He was even given a sign as proof: an unnamed “*virgin shall conceive and bear a son, and shall call his name Immanuel*” (v. 14), and before he grew up, the lands of those attackers would be deserted (vv. 15-16). That virgin was a newlywed, probably the wife of Isaiah (8:3), but later, a real unmarried virgin would miraculously conceive Jesus, the literal Immanuel, “God with us,” the final fulfillment of Isaiah’s prophecy.