

TTB2022-303 – Week 29 – July 17 to 23

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Day 198 – July 17 - The Blessings of God’s Word Psa. 119

Psalm One Hundred Nineteen

1. Psalm 119 is an acrostic psalm, with twenty-two eight-verse stanzas beginning with the letters of the Hebrew alphabet.
2. The author is unknown, and the majority of traditions assign it to David, with a prominent minority of opinion favoring an exilic author.
3. Seven separate Hebrew words for the Word of God are featured throughout the 176 verses of this psalm.
 - a. תּוֹרָה *towrah* ^{#8451}: law, instruction. Used 220x in the OT, 25x in Ps. 119. (Ps. 119:1,18,29,34,44,51,53,55,61,70,72,77,85,92,97,109,113,126,136,142,150,153,163,165,174). 1st use: Gen. 26:5.
 - b. עֵדָה *‘edah* ^{#5713}: testimony, witness. Used 82x in the OT, 23x in Ps. 119, always plural & always of laws as Divine testimonies. (Ps. 119:2,14,22,24,31,36,46,59,79,88,95,99,111,119,125,129,138,144,146,152,157,167,168). 1st use: Gen. 21:30.
 - c. פִּקּוּד *piquwd* ^{#6490}: precept, statute. Used 24x in OT, 21x in Ps. 119. (Ps. 119:4,15,27,40,45,56,63,69,78,87,93,94,100,104,110,128,134,141,159,168,173). 1st use: Ps. 19:8.
 - d. חֹק *chōq* ^{#2706}: statute, ordinance. Used 130x in the OT, 21x in Ps. 119. (Ps. 119:5,8,12,23,26,33,48,54,64,68,71,80,83,112,117,118,124,135,145,155,171) 1st use: Gen. 47:22_{x2},26.

- e. מִצְוָה *mitswāh* ^{#4687}: commandment. Used 181 times in the OT, 22x in Ps. 119. (Ps. 119:6,10,19,21,32,35,47,48,60,66,73,86,96,98,115,127,131,143,151,166,172,176). 1st use: Gen. 26:5.
- f. מִשְׁפָּט *mishpat* ^{#4941}: judgment, justice, right, custom. Used 421x in the OT, 23x in Ps. 119. (Ps. 119:7,13,20,30,39,43,52,62,75,84,91,102,106,108,120,121,132,137,149,156,160,164,175). 1st use: Gen. 18:19
- g. דָּבָר *dābār* ^{#1697}: word, thing, matter. Used 1441x in the OT, 24x in Ps. 119. (Ps. 119:9,16,17,25,28,42,43,49,57,65,74,81,89,101,105,107,114,130,139,147,160,161,169). 1st use: Gen. 11:1.
4. The psalmist is a believer under maximum testing—afflicted and mocked by those who should know better (vv.23,78,86,157,161), and remaining faithful to God’s Word in every circumstance.
5. The acrostic:
- א: The only life of blessedness is the life that is dedicated to God’s Word (vv.1-8).
- ב: The only life of purity is the life that is dedicated to God’s Word (vv.9-16).
- ג: The only life of abundance is the life that is dedicated to God’s Word (vv.17-24).
- ד: God’s Word is the believer’s provision for the revival of an aggrieved soul (vv.25-32).
- ה: Believers must keep themselves teachable, and trust in the Lord to teach them (vv.33-40).
- ו: The believer’s love and trust for God’s Word will motivate him to speak that Word in every witnessing opportunity (vv.41-48).
- ז: God’s Word is eternally valuable, and the humble believer will pursue it no matter how the world derides him (vv.49-56).
- ח: The believer who loves God’s Word rejoices in sharing that devotion with other like-minded believers (vv.57-64).
- ט: The believer under God’s Word can appreciate the value of forgiveness & affliction, and the infinite value of God’s Word (vv.65-72).
- י: God’s Word places us in the proper Creator/creature perspective (vv.73-80).
- יא: God’s Word provides us with the proper perspective on time (vv.81-88).
- יב: God’s Word provides us with the proper perspective on God’s faithfulness (vv.89-96).
- יג: The youngest of believers has the deepest of wisdom when he abides in the Word of God (vv.97-104).
- יד: Believers in the darkest moments of their lives can trust God’s Word even up to the moment when the Lord ends his life (vv.105-112).
- טו: Believers who pursue God’s Word will come into conflict with those who reject God’s Word (vv.113-120).
- טז: Believers leave their judgments in the hands of the Lord (vv.121-128).
- יז: Believers who long for God’s Word enjoy freedom from iniquity’s dominion (vv.129-136).
- יח: God’s Word provides us with the proper perspective of righteousness (vv.137-144).
- יט: God’s Word motivates us to exhaustive prayer (vv.145-152).

- ר: God's Word provides us with the proper perspective of our Advocate (vv.153-160).
 ש: The believer who abides in God's Word can rejoice in any circumstance (vv.161-168).
 ת: Believers live one day at a time as a lost sheep in daily need of God's Word (vv.169-176).

Day 199 – July 18 - God Our Deliverer Psa. 120,121,123,125,126

Psalm One Hundred Twenty

1. Psalm 120 is the first of the הַמִּצְעֵלוֹת שִׁיר הַמָּוֶלֶת shiyr hamma^alowth Song of Ascents (Ps. 120-134).
 - a. These songs were sung by pilgrims as they ascended to Jerusalem for the annual feasts.
 - b. David is the author of 4 of the 15 ascent psalms (Ps. 122,124,131,133). Solomon wrote one (Ps. 127), and the remaining 10 are anonymous.
2. The psalmist testifies how the Lord answered prayer, and delivered him from the Liar (Ps. 120:1-4).
3. The psalmist laments how a believer living in the world system encounters hostility (Ps. 120:5-7).

Psalm One Hundred Twenty-One

1. Psalm 121 is a Song of Ascents, sung by pilgrims as they made their way to Jerusalem for the required feasts (Ps. 120-134).
2. Psalm 121 is the Travelers Psalm, rejoicing in the faithfulness of the Lord to protect the believer in every location (Ps. 121:3,7,8).
3. The psalm focuses on physical dangers and spiritual dangers for the traveler. Such is the focus of the Lord when He promises protection for Jacob when he fled Canaan (Gen. 28:15). The Apostle Paul testified to the Lord's faithfulness throughout his traveling experience (2nd Cor. 11:21-30).
4. This psalm finds its ultimate fulfillment not with the Z/E/N Returnings, but with the Regathering of Israel by the Lamb (Rev. 7:16,17).

Psalm One Hundred Twenty-Three

1. Psalm 123 is a Song of Ascents, sung by pilgrims as they made their way to Jerusalem for their annual feasts (Ps. 120-134).
2. A single leader keeps his eyes on the Lord (Ps. 123:1). A group of believers under that leadership can then keep their eyes on the Lord (Ps. 123:2).
3. That leader, and the group which follows his leadership are then equipped to walk in grace and endure any spiritual conflict (Ps. 123:3,4).

Psalm One Hundred Twenty-Five

1. Psalm 125 is a Song of Ascents, sung by pilgrims as they made their way to Jerusalem for their annual feasts (Ps. 120-134).
2. The psalmist anticipates the day when the Gentile scepter will finally be lifted from Jerusalem (Ps. 125:3).
3. The Lord will lead away the wicked when He establishes the kingdom of the righteous (Ps. 125:4,5).

Psalm One Hundred Twenty-Six

1. Psalm 126 is a Song of Ascents, sung by pilgrims as they made their way to Jerusalem for their annual feasts (Ps. 120-134).
2. The singing community celebrates returned exiles (Ps. 126:1-3), either historically or in prophetic anticipation.
3. Much sorrowful sowing will precede the joyful shouting when the Lord brings His sheaves (Ps. 126:4-6).

Day 200 – July 19 - Thanks Be to God Psalms 128-130,132,134,135**Psalm One Hundred Twenty-Eight**

1. Psalm 128 is a Song of Ascents, sung by pilgrims as they made their way to Jerusalem for the required feasts (Ps. 120-134). This psalm links zoe-life faithfulness with bios-life family blessings.
2. The Christian Way of Life is a life of Divine blessings (Ps. 128:1).
3. The spiritually minded believer is content with what the Lord provides (Ps. 128:2).
4. Although the spiritually minded believer may experience temporal-life adversity, his family will be to him the vine and olive plants he otherwise does not have (Ps. 128:3).
5. The temporal-life blessings of family prosperity are provided for generations to pass along the truth of God's Word (Ps. 128:5,6).

Psalm One Hundred Twenty-Nine

1. Psalm 129 is a Song of Ascents, sung by pilgrims as they made their way to Jerusalem for the required feasts (Ps. 120-134).
2. Believers who are walking with the Lord are persecuted but not forsaken, struck down but not destroyed (Ps. 129:1,2; 2nd Cor. 4:9).
3. The glory of Zion will be the time when those who hated her will be done away with, in the eschatological theocratic kingdom of the Lord (Ps. 129:5-8).

Psalm One Hundred Thirty

1. Psalm 130 is a Song of Ascents, sung by pilgrims as they made their way to Jerusalem for the required feasts (Ps. 120-134).
2. Psalm 130 is a penitential psalm, expressing a believer's confession & need for forgiveness (Ps. 6,32,38,51,102,130,143).
3. The psalmist acknowledges his sin, and rejoices that the Lord does not (Ps. 130:3,4).
4. Ps. 130:7 is possibly the very verse which enabled Jeremiah to endure his afflictions (Lam. 3:21).

Psalm One Hundred Thirty-Two

1. Psalm 132 is a Song of Ascents, sung by pilgrims as they made their way to Jerusalem for the required feasts (Ps. 120-134).
2. Church Age believers need to understand that God is not a liar. He made promises to David, and He will fulfill those promises to David (Ps. 132:1-12).
3. God's faithfulness towards David will ultimately be fulfilled by the Son of David, the Lord Jesus Christ (Ps. 132:13-18).

Psalm One Hundred Thirty-Four

1. Psalm 134 is a Song of Ascents, sung by pilgrims as they made their way to Jerusalem for the required feasts (Ps. 120-134).
2. Psalm 134 is the Psalm of the Night-shift workers, whose often unappreciated work will be blessed by the Lord.

Psalm One Hundred Thirty-Five

1. Psalm 135 is a Hallelujah psalm (Ps. 104-106; 111-113; 115-117; 135; 146-150). הַלְלוּ יְהוָה.
2. Psalm 135 establishes principles for believers to praise and bless the name of the Lord (Ps. 135:1-4).
 - a. A priesthood that is chosen by grace (v.2).
 - b. A people that are chosen by grace (v.4).
3. The Lord is as worthy of praise as His Sovereignty is unchallenged (Ps. 135:5-7).
4. The believer who praises the Lord gives the Lord appropriate recognition for what He has done (Ps. 135:8-14).
5. The believer who praises the Lord ascribes appropriate recognition to the emptiness of idolatry (Ps. 135:15-18; cf. 115:4-8).

Day 201 – July 20 - Praise God Ps. 136,146-150**Psalm One Hundred Thirty-Six**

1. The Lord's lovingkindness is everlasting. לְעוֹלָם חַסְדּוֹ? l^eowlām chad^dow. This is a point made 26 times in 26 verses.
2. Step by step, day by day, believers ought to be offering up the prayerful sacrifice of thanksgiving (1st Thess. 5:16-18; Heb. 13:15).

Psalm One Hundred Forty-Six

1. Psalm 146 is a Hallelujah psalm (Ps. 104-106; 111-113; 115-117; 135; 146-150). הַלְלוּ יְהוָה.
2. The infinite glory of the Lord is worthy of praise, even as the finite limitations of man cannot be trusted (Ps. 146:1-7).
3. The Almighty is worthy of praise because He tenderly cares for the unworthy (Ps. 146:8-10).

Psalm One Hundred Forty-Seven

1. Psalm 147 is a Hallelujah psalm (Ps. 104-106; 111-113; 115-117; 135; 146-150). הַלְלוּ יְהוָה.
2. The Lord is worthy of praise, and praise is fitting for believers to accomplish (Ps. 147:1-3).
3. The Lord's omniscience & omnipotence is a source for encouragement to those who call upon His name (Ps. 147:4-6).
4. The majestic God of creation is worthy of praise by virtue of His grace towards His undeserving creatures (Ps. 147:7-11).
5. The grace of God has provided a strong defense for Jerusalem, and has established Israel as the unique nation of blessing upon the earth (Ps. 147:12-20).

Psalm One Hundred Forty-Eight

1. Psalm 148 is a Hallelujah psalm (Ps. 104-106; 111-113; 115-117; 135; 146-150). הַלְלוּ יְהוָה.

2. The Lord is worthy of praise in the heavens (Ps. 148:1-6).
3. The Lord is worthy of praise on the earth (Ps. 148:7-12).
4. His name is the only name worthy of exaltation, and Israel is the only people brought near to Him (Ps. 148:13,14).

Psalm One Hundred Forty-Nine

1. Psalm 149 is a Hallelujah psalm (Ps. 104-106; 111-113; 115-117; 135; 146-150). הַלְלוּ יְהוָה.
2. Israel's Millennial blessings produce unparalleled rejoicing—a new song being sung in the congregation of “the godly ones” (Ps. 149:1-4).
3. The godly ones (resurrected/glorified believers) are the judicial enforcers bearing the Lord's sword (Ps. 149:5-8; Rev. 1:16; 19:15).

Psalm One Hundred Fifty

1. Psalm 150 is a Hallelujah psalm (Ps. 104-106; 111-113; 115-117; 135; 146-150). הַלְלוּ יְהוָה.
2. Psalm 150 provides the conclusion to the Psalter, and the summary of the principle for praise—the Lord is worthy of every form of praise.
3. The Father's purpose in keeping believers on the earth is to keep the Lord's praise active on the earth.

Day 202 – July 21 - God Denounces Multiple Sinful Nations Isaiah 19-23

Isaiah Chapter Nineteen

1. Isaiah's next **מַסָּא'** massā' oracle centers on Egypt (Isa. 19:1-25).
2. The time-frame for this prophecy is the arrival of the Lord on his cloud chariot (second advent of Jesus Christ) (Isa. 19:1a; Ps. 104:3; Matt. 26:64; Rev. 1:7).
3. The demonic powers behind the human kingdom are thrown into turmoil ahead of the Lord's second advent (Isa. 19:1b,3).
4. This plunges them into a civil war (Isa. 19:2), and subjection to a cruel master (Isa. 19:4).
5. The hopeless nature of Egypt's affliction is then described (Isa. 19:5-15).
6. This Divine judgment will result in Egypt's dread of the land of Judah, and their Godly fear of the Lord (Isa. 19:16-22).
7. The eschatological theocratic kingdom of the Lord will feature a godly axis from Egypt to Assyria (Isa. 19:23-25).

Isaiah Chapter Twenty

1. The Lord returns His attention to the present time with a three year narrative of Isaiah's humiliation (Isa. 20:1,2).
2. The year is 711BC when Assyria captured the Philistine city of Ashdod (Isa. 20:1).
3. Isaiah is instructed to go naked and barefoot for three years as a sign and token against Egypt & Cush (the sign was for Judah) (Isa. 20:3,5).
 - a. Egypt & Cush will experience the literal naked captivity that Isaiah demonstrated (Isa. 20:4).

- b. “The inhabitants of this coastland” includes the Philistines, and ultimately Judah (Isa. 20:6).
4. The message is loud and clear: do not place your trust in man (cf. Isa. 31:1-3; Ps. 118:8,9).

Isaiah Chapter Twenty-One

1. Isaiah’s next **מִשָּׁר** massā’ oracle centers on the wilderness of the sea (Isa. 21:1-10). Like chapter eighteen, this oracle does not specify a land by its proper name (Isa. 21:1).
 - a. In the near context, Elam & Media are called as the adversaries (Isa. 21:2).
 - b. Babylon is determined as the conquered political body—Babylon and all the images of her gods (Isa. 21:9).
2. Isaiah is terrified by the vision he receives (Isa. 21:2,3; cf. Jer. 4:19; Dan. 7:15,28; 8:27; 10:16,17; Ezek. 9:8; 11:13).
3. Isaiah the watchman sees the riders come with their news—Fallen, fallen is Babylon (Isa. 21:5-10; Rev. 14:8; 18:2).
 - a. Isaiah sees the banquet night of Belshazzar, and the fall of historical Babylon (Dan. 5).
 - b. Isaiah sees the eschatological fall of mystery Babylon.
4. Isaiah’s next **מִשָּׁר** massā’ oracles address Edom (Isa. 21:11,12), & Arabia (Isa. 21:13-17) specifically by their proper names, as the Lord returns His message back to Isaiah’s present time.

Isaiah Chapter Twenty-Two

1. Isaiah’s next **מִשָּׁר** massā’ oracle addresses the valley of vision (Isa. 22:1-25). Once again, a descriptive name is given rather than a specific proper name.
 - a. The destruction of the daughter of my people (Isa. 22:4) indicates that this is an oracle against Jerusalem itself.
 - b. In the near context, Elam & Kir are identified as the adversaries (Isa. 22:6).
 - c. Judah (Isa. 22:8), and specifically Jerusalem (Isa. 22:9,10) is determined as the conquered political body.
2. This oracle describes a people that are defeated and captured without military conflict (Isa. 22:3).
3. Isaiah prophetically sees the fall of Jerusalem, much as Jeremiah will physically see the fall of Jerusalem (Isa. 22:1-14; Jer. 39:1-10).
 - a. It is not clear, however, that Isaiah saw the fall of Jerusalem to Babylon in 586BC.
 - b. It is more likely that Isaiah actually saw the fall of Jerusalem in the Tribulation of Israel (Matt. 24:15-20; Dan. 8:13; Rev. 11:2).
4. The Lord returns His attention to Isaiah’s generation, and pronounces a rebuke upon Shebna the steward (Isa. 22:15-25).
 - a. It is required of stewards to be faithful (1st Cor. 4:2).
 - b. Faithfulness is rewarded with greater opportunities (Lk. 16:10-12).

Isaiah Chapter Twenty-Three

1. Isaiah’s final **מִשָּׁר** massā’ oracle, in this section of the Book (Isa. 13-23) addresses the Phoenician city of Tyre (Isa. 23:1-25).

2. Tyre becomes the object of the Lord's judgment (Isa. 23:1-14; cf. Ezek. 26:1-28:11).
3. Tyre becomes the means by which the Lord blesses His godly ones (Isa. 23:15-18; Job 27:16,17; Prov. 13:22; Eccl. 2:26).

Day 203 – July 22 - Judah's Impending Captivity Isaiah 24-27,29

Isaiah Chapter Twenty-Four

1. Chapters twenty-four through twenty-seven form what's commonly called "Isaiah's Apocalypse."
2. Isaiah's Apocalypse begins with a view of the devastated earth (Isa. 24:1).
 - a. The Lord destroyed the angelic world (Isa. 14:12; Ps. 18:7).
 - b. The Lord destroyed Noah's world (Gen. 6-8).
 - c. The Lord will destroy the Tribulational world (Isa. 13:13; 24:1,19,20; Hag. 2:6).
 - d. The Lord will destroy the Millennial world (2nd Pet. 3:7,10,12).
3. The judgment is a world-wide judgment, affecting every human being (Isa. 24:1-6).
4. All human-viewpoint rejoicing is brought to an abrupt end (Isa. 24:7-13), so that Divine-viewpoint rejoicing can truly begin (Isa. 24:14-16a).
5. This Divine wrath is administered to the inhabitant of the earth (Isa. 24:17), in a time when the heavenly citizens (Phil. 3:20) have been removed (Phil. 3:21; 1st Cor. 15:51,52; 1st Thess. 1:10; 4:16,17; Jn. 14:3).
6. This Divine wrath will take captive all rebellion—angelic and human (Isa. 24:21,22; Rev. 20:2,3).
7. The sun and moon will be "ashamed" as their light will pale in comparison to the light of the LORD (Isa. 24:23).
 - a. The Millennial reign of Jesus Christ will exhibit a greater light than sun and moon can produce (Isa. 60:11,19,20).
 - b. In the new Jerusalem, on the new earth, there will be no need of sun or moon, and there will be eternal daytime (Rev. 21:23-25; 22:5).
 - c. Remember that light was provided (Gen. 1:3) before the sun and the moon were established (Gen. 1:14-18).

Isaiah Chapter Twenty-Five

1. Chapter twenty-five is a psalm of praise, prophetically looking forward to the eschatological theocratic kingdom of the Lord.
2. Attention in this chapter must be given to what the Lord has done, is doing, and will do, from the perspective of the eschatological theocratic kingdom of the Lord.
 - a. What the Lord has done references the Tribulation of Israel when He achieved past completed actions from the perspective of the Millennial reign.
 - 1) He has worked wonders, having accomplished eternal plans with perfect faithfulness (Isa. 25:1).
 - 2) He has destroyed His enemies (Isa. 25:2).
 - 3) He has defended His people (Isa. 25:4).

- b. What the Lord is doing references the presently occurring action from the perspective within the Millennial reign.
- 1) He subdues the uproar of aliens.
 - 2) He silences the song of the ruthless.
- c. What the Lord will do references the Dispensation of the Fullness of the Times when He will achieve the yet to occur actions from the perspective of the Millennial reign.
- 1) A strong people will glorify Him, and cities of ruthless nations will revere Him (Isa. 25:3).
 - 2) He will prepare a lavish banquet (Isa. 25:6).
 - 3) He will swallow up death (Isa. 25:7,8a).
 - 4) He will wipe away all tears (Isa. 25:8b).
 - 5) He will remove the reproach of His people from all the earth (Isa. 25:8c).
 - 6) He will put an end to the final rebellion of pride (Isa. 25:9-12).

Isaiah Chapter Twenty-Six

1. Chapter 26 begins with a song which will be the victory song of Jerusalem in the Millennium (Isa. 26:1-6).
2. The daily life of believers and unbelievers in the Millennium is described (Isa. 26:7-10).
 - a. Believers will finally live in a society when the righteous way is the smooth way (Isa. 26:7,8).
 - b. Unbelievers will live in a society where their activity is inconsistent with the righteousness that the Lord reveals (Isa. 26:10).
3. The writhing and anguish of the Tribulation is described (Isa. 26:11-19; 13:8; 21:3; Matt. 24:8; 1st Thess. 5:3), and appropriate warnings are issued (Isa. 26:20,21).

Isaiah Chapter Twenty-Seven

1. Isaiah's Apocalypse also features the punishment and destruction of Leviathan (Satan) (Isa. 27:1; Job 41:1-34; Ps. 74:14).
 - a. The fleeing serpent. נָחָשׁ בָּרֶחַ nāchāsh bārī^ach #5175 #1281.
 - b. The twisting serpent. נָחָשׁ עֵקֶלְתוֹן nāchāsh ^aqallāthown #5175 #6129.
 - c. The dragon in the sea. תַּנְיִן tanniyn #8577.
2. The Millennial vineyard (Isa. 27:2-6) will be quite different from the vineyard of Israel in the Dispensation of Israel, Age of Law (Isa. 5:1-7).
3. The Millennial blessings can only come about through the Tribulational judgments (Isa. 5:8-13).

Isaiah Chapter Twenty-Nine

1. Six woes are pronounced in Isa. 28-33. The first woe (Isa. 28:1) was detailed on TTB Day 184. The second woe is issued to Ariel—the southern kingdom of Judah (Isa. 29:1).
 - a. אֲרִיאֵל ^ariy'el #740 Usually understood as “lion of God.” אֲרִי ^ariy #738 lion + אֵל ^ael #410 God.

- b. אֶרְיָאֵל ^{ry'el} #741 hearth, altar hearth, altar refers to the sacrificial altar in the Millennial temple (Ezek. 43:15_{x2},16).
2. Jerusalem will become like a sacrificial altar to the Lord (Isa. 29:2).
3. Only through such humiliation will Israel cry out to the Lord from the dust (Isa. 29:4).
4. Israel's spiritual blindness is a consequence of their blind adherence to their tradition (Isa. 29:13).
5. The third woe is issued to the world forces of darkness (Isa. 29:15; Eph. 6:12; Ezek. 8:12).
 - a. These forces of darkness, under Satanic leadership, pursue counsel apart from the counsel of God's will (Isa. 29:15; Eph. 1:11), and teach that counsel to the human idolaters of this world (Ezek. 8:12; 1st Tim. 4:1).
 - b. These forces of darkness are created beings who strive to deny their own creature-status, and who strive to claim the stature of God (Isa. 29:16; 45:9-13).
6. The kosmos system of evil, put in place by the forces of darkness, will be brought to an end (Isa. 29:17-24; 1st Jn. 2:16,17).
 - a. The adversary's activity of blinding minds will come to an end (Isa. 29:18; 2nd Cor. 4:4,6 cf. Isa. 9:2).
 - b. The system of lies will be replaced with understanding and instruction (Isa. 29:24; cf. Isa. 11:9; Jer. 31:34).

Day 204 – July 23 - Restoration to the Promised Land Isaiah 30-33

Isaiah Chapter Thirty

1. The fourth woe is issued to rebellious children, who pursue the plans of the forces of darkness (Isa. 30:1a).
 - a. They are called “rebellious children” (Isa. 30:1), and “false sons” (Isa. 30:9).
 - b. Isaiah elsewhere calls them “children of rebellion, offspring of deceit” (Isa. 57:4).
 - c. In the Gospels they are known as a “brood of vipers” (Matt. 3:7; 12:34; 23:33).
2. These unbelievers are following a plan, but not God the Father's plan (Isa. 30:1b). They are spirit empowered, but not God the Holy Spirit (Isa. 30:1c). They are seeking a savior, but not the Lord Jesus Christ (Isa. 30:2).
3. These sons of rebellion intend to endure the wilderness once again to return to Egypt (Isa. 30:6,7). In their hearts, they have already returned to Rahab, because they have turned away from the Lord (Isa. 30:8-11).
4. The Lord GOD appeals to them to trust in Him, and not turn to idols (Isa. 30:12-26).
5. The passage concludes with a promise of God's victory over the adversaries that Judah fears so much (Isa. 30:27-33).

Isaiah Chapter Thirty-One

1. The fifth woe is issued to trust human effort rather than the Lord for their provision and protection (Isa. 31:1).
2. Judah is placing their confidence in an object that is not worthy of confidence.
3. Judah is failing to rely upon the God Who delivered them from the very same Egypt to whom they are now relying.

Isaiah Chapter Thirty-Two

1. The Lord describes the coming kingdom in which a King will reign righteously (Isa. 32:1).
2. The King and His Princes will be a source of provision and protection to their subjects (Isa. 32:2-4).
3. The previous kosmos arrangement will no longer apply, but fools and rogues will continue to arise within the kingdom (Isa. 32:5-8).
4. The time comes now to be humbled and prayerful as the suffering (Isa. 32:9-14) precedes the glory (Isa. 32:15-20).

Isaiah Chapter Thirty-Three

1. The sixth woe is issued to the Destroyer (Isa. 33:1).
 - a. **שָׁדָד** shādad ^{#7703}: to deal violently with, despoil, devastate, ruin, destroy.
 - b. Although designated by the Lord to be the destroyer of Israel, the Destroyer himself will be destroyed (Isa. 33:1).
 - 1) Historically, the Destroyer of Israel was Assyria (2nd Kgs. 17:6), and the Destroyer of Judah was Babylon (2nd Kgs. 25:21).
 - 2) Prophetically, the Destroyer of Israel will be the Coming Roman Prince (Dan. 9:26), Seed of the Serpent (Gen. 3:15; 2nd Thess. 2:3).
2. Isaiah 33 tells the Tribulation (Isa. 33:2-16) and Millennium (Isa. 33:17-24) story.

Answers to TTB2022-302 Exercises

1. [answers vary]
2. True
3. Zion (Psalm 87)
4. DONE
5. Jesus Christ
6. Hebrews 4:7 identifies the author as David.
7. Yahweh, from the Hebrew Old Testament, a name for God.
8. Psalm 114,

TTB2022-303 Exercises

1. How often is the Hebrew word Torah used in the Old Testament? In Psalm 119?
Answer:
2. Which Psalm focuses on dangers for travelers?
Answer:
3. Why are Psalms 121, 123, 125, and others called “a Song of Ascents”? Hint: you can Google this.
Answer:
4. In what Psalm is the fact the the Lord’s lovingkindness is everlasting mentioned 26 times?
Answer:
5. What is the future time frame for the prophecy of Isaiah 19?
Answer:
6. The text in Isaiah 21 says that Isaiah sees the banquet night of Belshazzar. Who is Belshazzar?
Answer:

7. In terms of the geography of today's maps, where would the ancient city of Tyre be located?

Answer:

8. What part of Isaiah's prophecy is known as Isaiah's Apocalypse?

Answer:

9. How many "woes" are pronounced in Isaiah 28 to 33?

Answer:

10. The _____ (number) woe is issued to those who trust human effort rather than the Lord for their provision and protection.

Answer:
