



Notes

If you have questions during the week, please drop us an e-mail at jim@calvaryroswell.com or phil@calvaryroswell.com

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Thru the Scriptures 2006-08



“ It will never be inhabited...”
Isaiah 13:20

Isaiah 13-27

January 10th-16th , 2008

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work. (2 Ti 3:16-17)

Isaiah—

The threatenings we find here against Babylon, Moab, Damascus, Egypt, Tyre, etc., were intended for comfort to those in Israel that feared God, but were terrified and oppressed by those potent neighbours, and for alarm to those among them that were wicked. If God would thus severely reckon with those for their sins that knew him not, and made no profession of his name, how severe would he be with those that were called by his name and yet lived in rebellion against him! And perhaps the directing of particular prophecies to the neighbouring nations might invite some of those nations to the reading of the Jews' Bible, and so they might be brought to their religion.

—**Mathew Henry, Commentary on the Whole Bible, Volume IV**

Helpful Study Links:

Additional Commentary: (Great Resource!)
http://preceptaustin.org/isaiah_commentaries.htm

Sermon Links:

“The Fruits of Grace” by C.H Spurgeon
<http://www.biblebb.com/files/spurgeon/3515.TXT>

“A Refreshing Promise” by C. H Spurgeon
<http://www.biblebb.com/files/spurgeon/1464.HTM>

Commentary:

The commentary used throughout this booklet is
With the Word Bible Commentary
by **Warren W. Wiersbe.**
ISBN 0-8407-9108-9

Daily Bible Study

Thursday, January 10th 2008

Passage for today: Isaiah 13-14

Questions to Ponder

1. For what sins was Babylon judged by God? How did God carry out His judgment? As you read through the text, how would you describe the destruction that would come upon them?
2. In what ways is the king of Babylon a picture of Satan? What caused his downfall?
3. What other nations are prophesied against in chapter 14?

With the word Bible Commentary

Isaiah 13

In chapters 13–23, Isaiah announces God’s judgment on ten gentile peoples as well as on His own people in Judah and Israel. He begins with Babylon, which would one day swallow up the Assyrians, take Judah captive and then itself be defeated by the Medes and Persians (vv. 17–22). The rise and the fall of nations are in the hands of God (Dan. 4:25, 32; Acts 17:26). God can even use heathen soldiers to do His work and can call them “My sanctified ones” (v. 3). He is sovereign.

In the defeat of Babylon, Isaiah saw a picture of the final “day of the Lord” when the world will taste the judgment of God. God is long-suffering with sinners, but there comes a time when His judgment must fall. Isaiah’s message against Babylon was fulfilled, and the city and empire are no more.

In Scripture, Babylon symbolizes the world system confederated against God (Gen. 11). Like Babylon in Isaiah’s day, the world today seems so successful and invincible; but one day, the whole system will fall (Rev. 17–18). That is why God calls His people to separate themselves from it (2 Cor. 6:14–18).

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Is 13:1). Nashville: Thomas Nelson.

Daily Bible Study

Friday, January 11th, 2008

Passage for today: Isaiah 15-16

Questions to Ponder

1. In view of the coming judgment upon Moab, how does Isaiah respond in chapter 15:5? How is this a lesson for us?
2. What reasons does God give for His judgment on Moab? What can we learn from this?

With the word Bible Commentary

Isaiah 15-16

The nation of Moab was born out of Lot's incestuous union with one of his daughters (Gen. 19:30–38). It was a proud nation that would not honor the God of Israel but trusted in its fortifications. Pride is a sin that God hates (Prov. 6:16–17), whether in nations or in individuals, and it leads to judgment.

When the Assyrians invaded, the Moabites turned from boasting to weeping (15:1–4) and fleeing (15:5–9). They had faith in their fortifications, but everything failed them. Contrast this with Isaiah 2:10–11. They should have made peace with Judah (16:1–2) and gone to Jerusalem for asylum. God had promised to protect Judah from the Assyrian army (10:24ff.) because that was where David's throne was (16:5).

The prophet looked beyond this event to the time when the Son of God would sit on David's throne and bring in righteousness and justice (16:5). God could do without Moab; but He had a covenant with David (2 Sam. 7), and He would be faithful to His promises. Judah was safe because the people trusted the Lord.

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Is 15:1). Nashville: Thomas Nelson.

Daily Bible Study

Saturday, January 12th, 2008

Passage for today: Isaiah 17-18

Questions to Ponder

1. Israel, Syria and Ethiopia set out to form an alliance against Assyria. This was not pleasing to God. Why not? In what ways do people today do a similar thing?
2. What was the overarching sin that Israel committed? What did that sin lead them to do?
3. How would you describe the contrast in chapter 18 between man's scheming and God's restfulness?

With the word Bible Commentary

Isaiah 17

The northern kingdom of Israel had allied with Syria (Damascus), and both would fall to the Assyrians. If the people you trust do not trust the Lord, their judgment may become your judgment.

God's judgment on Israel is pictured by a sunset and a heavy person losing weight (v. 4), as well as a field that has no fruit for the gleaners (vv. 5–6). Israel had decayed beyond hope, and all her efforts at recovery were wasted (vv. 10–11).

If only they had turned to God before the sun set or the disease wasted away the body or the blight destroyed the harvest! But they trusted their own idols and not the true God (vv. 7–8). How easy it is to put confidence in the work of your own hands and not in the God who made those hands!

The judgment carried them off, like houses before a flood (vv. 12–13a) or chaff and tumbleweeds before the wind (v. 13b). Israel could have had the quiet waters of Shiloah (8:6), but they chose the turbulent waters of Assyria.

The will of God is your greatest security.

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary*

Daily Bible Study

Sunday, January 13th, 2008

Passage for today: Isaiah 19-21

Questions to Ponder

1. These chapters picture God's judgment on Egypt followed by burdens against Babylon, Edom and Arabia. How does God view the wisest counselors in Egypt? What does this teach us about man's strength? Notice the contrast in chapter 19:18-25. How will the Lord bless Egypt, Assyria and Israel? Has this been fulfilled?
2. In chapter 20, what did God call Isaiah to do for a sign against Egypt and Ethiopia? How would this be fulfilled?
3. What insights are we given of Isaiah's ministry in chapter 21? In what ways did it prove costly and demanding?

With the word Bible Commentary

Isaiah 19

A strong faction in Judah advised the king to get help from Egypt (Isa. 31), but Isaiah warned that Egypt could not help them. Why? Because the Lord had discouraged and divided the Egyptians (vv. 1-2), their counsel was from the devil (v. 3), and they were heading for bondage themselves (v. 4). Furthermore, their economy was about to fail (vv. 5-10). How could they help?

The counselors in Egypt were supposed to be very wise, but God said they were deluded fools (vv. 11-13). God's people get their wisdom from God, not from the world (James 1:5). The wisdom of Egypt would lead them into staggering and humiliating defeat (vv. 14-15).

In verses 16-25, the prophet sees the future of both the Jews and the Egyptians, when the Lord will establish His kingdom. The situation will be reversed, with Egypt turning to Israel for help (vv. 16-17)! In fact, the Egyptians will worship the God of Israel (vv. 18-21)! The nations will no longer battle but will visit one another on God's highway.

With the word Bible Commentary

Isaiah 20

This brief chapter records two object lessons that the Lord used to try to convince the people not to form unholy alliances.

The first was the defeat of Ashdod by the Assyrians. The people of this Philistine city had depended on Egypt and Ethiopia to help them, but their help failed. Why then should God's people trust Egypt and Ethiopia? Remember, the one thing we learn from history is that we do not learn from history. "It can't happen here!"

The second object lesson was personified by Isaiah the prophet who for three years did not wear his prophetic garb or his sandals. He looked like a prisoner of war, which is what the Egyptians and Ethiopians eventually became (vv. 3–4). God's people did not take it to heart, and eventually they were led off to Babylon.

God uses things we see and hear to help us make the right decisions. Do we really pay attention?

Isaiah 21

Three pictures help us better understand what is involved in faithful ministry.

The woman in travail (1–4). If you are faithful to your calling, your ministry will not be easy. Isaiah was distressed as he saw what God was doing in the world. He felt like a woman in travail (v. 3); it was very painful for him to "give birth" to his message.

The threshing floor (10). Why would Isaiah be distressed at the fall of the city of Babylon? (This was not the destruction of the city but a temporary takeover by a rival power.) Isaiah had hoped Babylon would stop the advances of Assyria and thus save the Jews from suffering. He saw them being winnowed and crushed by the enemy. He longed for a calm evening of his life (v. 4); instead, he had to carry distressing burdens to the end.

The watchman (5–9, 11–17). While the prophet was anxiously watching so he could warn the people, the nation's leaders were carelessly feasting and thinking only of themselves (v. 5). The watchman sees both night (trouble) and morning (blessing), and that is how it will be until Jesus comes. The most important thing is that the watchman be faithful to warn when danger is coming (Ezek. 25:12–14).

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Is 20:1 and 21:1). Nashville: Thomas Nelson.

Daily Bible Study

Monday, January 14th, 2008

Passage for today: Isaiah 22-23

Questions to Ponder

1. In what area does God find fault with the people of Jerusalem? Notice chapter 22:12-13. Do you find the same attitude prevalent today?
2. How is Eliakim a picture of Christ?
3. Tyre gloried in its wealth. According to chapter 23, what would become of this wealth?

With the word Bible Commentary

Isaiah 22

Isaiah's vision was probably of the Assyrian attack on Jerusalem (chaps. 36–37), and one of the messages of the chapter is this: when a crisis occurs, different people respond in different ways.

The prophet saw events from a spiritual viewpoint and was burdened (vv. 1–4). The city leaders depended on their defenses (vv. 8–11) and did not call for fasting and prayer. The people feasted and expected the worst. They had no faith in God (vv. 12–14; 1 Cor. 15:32).

Shebna used his office for personal gain (vv. 15–19), and the crisis brought him only shame. In taking inventory of the city's resources, somebody uncovered his deceit and exposed him. Instead of enjoying retirement, security, and a fine burial, he experienced captivity, exile, and a lonely death.

The crisis brought out the best in Eliakim (vv. 20–25). He was a servant who was a father to the people, a person who could be trusted with authority (the keys), and a strong peg on which the nation could put their burdens. He is the kind of leader needed today.

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Is 22:1). Nashville: Thomas Nelson.

Daily Bible Study

Tuesday, January 15th, 2008

Passage for today: Isaiah 24-25

Questions to Ponder

1. Chapter 24 shows us the coming judgment of the whole world. According to chapter 24, why will the earth be judged? Consider who will be judged. Who will be affected?
2. What does chapter 25 teach us about God's faithful and sure plans for the world and for His people? How will His people respond in that day?

With the word Bible Commentary

Isaiah 24

The whole earth is now the focus of attention and not just individual nations and cities. The Lord made the earth and is King over all the earth (Ps. 47:2), so He has a right to do what He pleases. He will punish sinners because they have not respected His covenant (v. 5; Gen. 9:8–17) or cared for the earth as faithful stewards of His gifts. They have disobeyed His will, claimed the earth for themselves, and abused it selfishly.

When that time of judgment comes, God will pay no attention to anyone's economic or social status (vv. 2–3). The joyful feast will become a funeral (vv. 7–13); those who try to escape will be trapped (vv. 17–18); and proud leaders will become prisoners (vv. 21–23). The Lord will humble the "haughty people" (v. 4) and the "exalted ones" (v. 21).

But Isaiah ends on a note of triumph: the Lord will reign gloriously (v. 23)! Will you be reigning with Him?

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Is 24:1). Nashville: Thomas Nelson.

With the word Bible Commentary

Isaiah 25

The prophet now addresses God instead of the people and praises Him for who He is and what He has done. Isaiah's knowledge of God's truth did not make him proud; it humbled him and moved him to worship the Lord.

God is Judge (1–3, 10–12). “The city” ultimately refers to Babylon (Rev. 18:1–19:5), but it applies to anything man makes and uses to defy God. It does not take God long to wipe out a nation or destroy a city.

God is Refuge (4–5). Tribulation is like a storm, but He is the Refuge; it is like desert heat, but He is the Cloud that blots out the hot rays. God silences the noise of the enemy and brings peace.

God is Host (6–9). The Jews pictured the future kingdom as a great feast with God as the Host (Matt. 8:10–12; Rev. 19:6–9). But the feast will do more than sustain life; it will give life, for death will be destroyed forever (Rev. 20:11–15; 21:4).

Can you join the praise expressed in verse 9?

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Is 25:1). Nashville: Thomas Nelson.

Daily Bible Study

Wednesday, January 16th, 2008

Passage for today: Isaiah 26-27

Questions to Ponder

1. Think over the attitudes of heart described in chapter 26. Do you share this trust and faith in God? Look at verses 7-9. Does this describe your walk with the Lord?
2. What is the theme of chapter 27? How does this chapter reveal God's purposes in chastising His people?

With the word Bible Commentary

Isaiah 26-27

The phrase "in that day" links these two chapters (26:1; 27:1, 2, 12, 13) and focuses attention on the glory of God in the promised kingdom (26:15). Knowing that the future is secure in the Lord is an encouragement when you suffer (Rom. 8:18-25; 2 Cor. 5:1-8).

Israel sings to the Lord (26). The proud enemy has been brought down (vv. 5-6), and God has given peace to His people (vv. 3, 12). The city of Jerusalem, where the Redeemer will reign, is strong and righteous after having been weak and defiled; and the nation's time of tribulation will be ended. This is not something the Jews will do for themselves, for they will be like women in travail who give birth only to wind (vv. 16-18). God will do it, and His people will praise Him for His mercy.

The Lord sings about Israel (27:1-5). In chapter 5, God sang about the failure of the vineyard, Israel. But here the theme is the fruitfulness of the nation and God's care over it. In that day, the enemy will be defeated (v. 1), and God will gather His people back to their land (vv. 12-13). From Israel, blessings shall flow to the whole world (v. 6).

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Is 26:1). Nashville: Thomas Nelson.

Outline of Isaiah

- I. Condemnation (1–39)
 - A. God’s Judgment on His prideful people (1–6)
 - B. Restoration thru Chastisement (7-12)
 - C. God’s Judgment on other nations (13-27) ← **THIS WEEK**
 - D. Woes against the sins of the people (28–35)
 - E. Historical Interlude (36–39) (King Hezekiah)
- II. Consolation (40–66) (The remnant returns home)
 - A. God’s Greatness (40–48)
 - B. God’s Grace (49–57)
 - C. God’s Glory (58–66)

This Week’s Outline

- C. God’s Judgment on other nations (13-27)
 - 1. Babylon (13:1–14:23)
 - 2. Assyria (14:24–27)
 - 3. Philistia (14:28–32)
 - 4. Moab (15–16)
 - 5. Damascus (17)
 - 6. Ethiopia (18)
 - 7. Egypt (19)
 - 8. Egypt and Ethiopia (20)
 - 9. Babylon (21:1–10)
 - 10. Edom and Arabia (21:11–17)
 - 11. Jerusalem (22)
 - 12. Tyre and Sidon (23)
 - 13. Universal judgment (24–27)
 - i. God’s ultimate triumph over evil (24–25)
 - ii. His ultimate exaltation of Israel (26–27)



ASSYRIA

"It shall come to pass
in that day
That the LORD will
punish on high the
host of exalted ones,
And on the earth the
kings of the earth."
---Is. 24.21



THE ORIGIN OF SATAN AND EVIL

Taken From *Thru the Word*

By J. Vernon McGee

How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! [Isa. 14:12].

“**L**ucifer” is none other than Satan. Lucifer, according to Ezekiel 28, is the highest creature that God ever created. But he was a Judas Iscariot—he turned on God. He set his will over God’s will. In Luke 10:18 the Lord Jesus says, “... I beheld Satan as lightning fall from heaven.” In 1 John 3:8 we are told, “He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.” Then in Revelation 12:7–9 we are told, “And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, And prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.” This is a picture of this creature Lucifer at the very beginning.

What was the sin of this creature created higher than any other? Well, what is sin in its final analysis? I’m not speaking philosophically, but theologically—what is sin?

For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

I will ascend above the heights of the clouds; I will be like the most High [Isa. 14:13–14].

These are the five “I wills” of Lucifer. He was setting his will over against the will of God. This is sin in embryo. This is the evolution of evil. There is no evolution of man, but there is evolution of sin. It began by a creature setting his will against the will of God. As a free moral agent, the creature must be allowed to do this. It is nonsense to talk about a creature who has a free moral will, who can do anything he wants to, but is restricted in his movements in a certain area. Lucifer had a free will.

This is man’s original sin: “All we like sheep have gone astray; we have turned every one to *his own way*; and the LORD hath laid on

him the iniquity of us all” (Isa. 53:6). Murder is sin, not just because God says it is, but because it is contrary to the will and character of God. Anything that is contrary to the character and will of God is sin, regardless of what it is. I think that some people can even displease God by going to church.

Imagine little bitty puffed-up creature man, who says to God, “I won’t do what You want me to do. I am going to do it my way.” That is exactly what man is saying today. Well, friend, you are *not* going to do things your way, because God’s will is going to prevail in the final analysis. Therefore, the prayer of all God’s people should be, “... Thy will be done in earth, as it is in heaven” (Matt. 6:10). Anything contrary to His will is sin, regardless of what it is.

The sin of Satan was overweening pride. He did not go out and get drunk, and he didn’t steal anything. He went against God’s will. He was created as an angel of light; he was the “son of the morning,” a perfect being. He was given a free moral will—he could choose what he wanted. But he was lifted up—so lifted up by pride that he set his will against the will of God. It wasn’t the purpose of Satan to be different from God; he wanted to be like God. In other words, he wanted *to be God*. He put his will above the will of God, and any creature who does that puts himself in the place of God.

There are many men like Lucifer today. They put their wills above the will of God and take His place. That is what sin is all about in the human family. There are only two ways: God’s way and man’s way. That is what the Lord Jesus Christ meant when He said, “... I am the way, the truth, and the life: no man cometh unto the Father, but by me” (John 14:6). My friend, you live in God’s universe today. You breathe His air and enjoy His sunshine. He never sends you a bill for either one or for the life He furnishes. You are His creature. You owe Him a great deal. You are to obey Him.

In his natural state, man is unable to obey God; that is why we have to come to Him through the Lord Jesus Christ as lost sinners. Then we are given a new nature. That is what it means to be born again.

Yet thou shalt be brought down to hell, to the sides of the pit. They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms; That made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners? [Isa. 14:15–17].

God is yet going to judge Satan, and that judgment will be severe. Satan is finally going to be cast into the lake of fire which was prepared for him.

God is working out a great plan and purpose that is far beyond the thinking of anyone here on this earth. It is not for you and me to question it. Rather, we need to trust Him, because He is prepared to extend to us mercy, grace, and love.

“I will”

According to 1 John 2:16, there are three things that make up all that is in the world – the lust of the flesh, the lust of the eyes and the pride of life. Throughout the entire Bible and through all of history, we see these three things as being the motivations for or the foundational force for every kind of sin. Therefore, it would be safe to say that if one is partaking in some sort of sin, then he is falling to one of the three things listed above. Thus far, the book of Isaiah seems to be a book that exposes and speaks directly against pride of life.

This week as we delve into the “burdens” against the nations of the world, we can find, if we observe even casually, that the Lord of the universe is completely intolerant of pride. Each nation listed here that He planned to punish or destroy dealt in pride. And the ones who dealt in it most, seemingly were the ones who had done the most evil to the people of God and who were also the ones to whom the most severe wrath was due. With this observation being made, it would be wise for us to apply it to our own world and to our own hearts so that we might not fall to pride of life and find ourselves in need of the severe chastening that our Lord so rightly deals out to those who are saturated with the ugliness of pride.

What is pride? One way to go about defining pride is to first look at what it is not. The opposite of pride is meekness or humility. It has been rightly said that true humility is seeing the Lord high and exalted, and in His true state of perfection and then seeing ourselves rightly before Him in our own lack of perfection. Therefore pride, being the opposite of humility, would be to see oneself wrongly in light of who God truly is – whether we see Him to be as He truly is or not. Pride is to not see God for all He is, and, in turn, to seek to place oneself in equal standing with God or even above God altogether. While each of the burdens against the nations displays this awful act of thinking more highly of oneself than they ought, Isaiah 14 gives us a vivid and clear view of pride at its rawest state.

In verses 13 and 14, we find that the heart of pride is exposed concerning Lucifer, our adversary, when he makes five statements that begin with the words *I will*. Now the five statements are grandiose in and of themselves, but just the words *I will* give us enough to look at concerning this evil that we call pride. Satan was the first to say *I will*. He chose to place himself above his Creator and was thrust down to earth where now he plays havoc as the prince of darkness. He now works through his hosts of fallen angels in each of our lives to get us to not only say *I will* but to attempt to act upon that statement from a heart that, just like him, wants to be equal with God.

All through our passage we find kings and people groups who are being judged for having *I will* in their hearts. Each of the nations named was moved by Satan to do evil toward the people of God.

Now, we know this already, but it is a grand contrast that is displayed between this "*I will*"- type heart versus the heart of our Lord. Instead of *I will*, we know that He was One who said, "Thy will." On the night He was betrayed, He was in the garden of Gethsemane praying to the Father. He was no doubt battling in the spiritual realm and He was in deep anguish, when he finally won the war in saying the words that flowed from His obedient heart, "Not my will, but Thy will be done." This is the heart that we who are in Christ are being cultivated to have by the Spirit of God.

But there truly is a battle to deny self that is being fought in each of us that Christ is fighting to win. Satan calls us to advance ourselves by self-trying just as he did. Jesus calls us to deny self, pick up our crosses and follow Him. Satan whispers to us that God is holding out on us and that if we only would act on the "I will" desire laid before us, that we could achieve something greater than what God has for us. Jesus tells us through His Spirit that we are citizens of heaven and that our present sufferings are not worthy to be compared to the glory we will share in heaven.

Today, is your heart saying "I will" about something that you want to do that may be adverse to the will of God? Or is Jesus effectively working in and through you to create a heart like His that would say, "Not my will, but they will be done?"

"Watchman, what of the night?"

Isaiah 21:11

Devotional from *Morning and Evening*

By Charles Spurgeon

What enemies are abroad? Errors are a numerous horde, and new ones appear every hour: against what heresy am I to be on my guard? Sins creep from their lurking places when the darkness reigns; I must myself mount the watch-tower, and watch unto prayer. Our heavenly Protector foresees all the attacks which are about to be made upon us, and when as yet the evil designed us is but in the desire of Satan, he prays for us that our faith fail not, when we are sifted as wheat. Continue O gracious Watchman, to forewarn us of our foes, and for Zion's sake hold not thy Peace. "Watchman, what of the night?" What weather is coming for the Church? Are the clouds lowering, or is it all clear and fair overhead? We must care for the Church of God with anxious love; and now that Popery and infidelity are both threatening, let us observe the signs of the times and prepare for conflict. "Watchman, what of the night?" What stars are visible? What precious promises suit our present case? You sound the alarm, give us the consolation also. Christ, the polestar, is ever fixed in his place, and all the stars are secure in the right hand of their Lord. But watchman, when comes the morning? The Bridegroom tarryes. Are there no signs of his coming forth as the Sun of Righteousness? Has not the morning star arisen as the pledge of day? When will the day dawn, and the shadows flee away? O Jesus, if thou come not in person to thy waiting Church this day, yet come in Spirit to my sighing heart, and make it sing for joy.

"Now all the ear is bright and glad
With the fresh morn;
But all my heart is cold, and dark and sad:
Sun of the soul, let me behold thy dawn!
Come, Jesus, Lord,
O quickly come, according to thy word."

***"Trust ye in the Lord for ever:
for in the Lord Jehovah
is everlasting strength."***

Isaiah 26:4

Devotional from *Morning and Evening*

By Charles Spurgeon

Seeing that we have such a God to trust to, let us rest upon him with all our weight; let us resolutely drive out all unbelief, and endeavour to get rid of doubts and fears, which so much mar our comfort; since there is no excuse for fear where God is the foundation of our trust. A loving parent would be sorely grieved if his child could not trust him; and how ungenerous, how unkind is our conduct when we put so little confidence in our heavenly Father who has never failed us, and who never will. It were well if doubting were banished from the household of God; but it is to be feared that old Unbelief is as nimble nowadays as when the psalmist asked, "Is his mercy clean gone for ever? Will he be favourable no more?" David had not made any very lengthy trial of the mighty sword of the giant Goliath, and yet he said, "There is none like it." He had tried it once in the hour of his youthful victory, and it had proved itself to be of the right metal, and therefore he praised it ever afterwards; even so should we speak well of our God, there is none like unto him in the heaven above or the earth beneath; "To whom then will ye liken me, or shall I be equal? saith the Holy One." There is no rock like unto the rock of Jacob, our enemies themselves being judges. So far from suffering doubts to live in our hearts, we will take the whole detestable crew, as Elijah did the prophets of Baal, and slay them over the brook; and for a stream to kill them at, we will select the sacred torrent which wells forth from our Saviour's wounded side. We have been in many trials, but we have never yet been cast where we could not find in our God all that we needed. Let us then be encouraged to trust in the Lord for ever, assured that his ever lasting strength will be, as it has been, our succour and stay.

***"I the LORD do keep it;
I will water it every moment:
Lest any hurt it,
I will keep it night and day"***

Isaiah 27:3

Devotional from *Faith's Checkbook*

By Charles Spurgeon

When the LORD Himself speaks in His own proper person rather than through a prophet, the word has a peculiar weight to believing minds. It is Jehovah Himself who is the keeper of His own vineyard; He does not trust it to any other, but He makes it His own personal care. Are they not well kept whom God Himself keeps? We are to receive gracious watering, not only every day and every hour "but every moment." How we ought to grow! How fresh and fruitful every plant should be! What rich clusters the vines should bear! But disturbers come; little foxes and the boar. Therefore, the LORD Himself is our Guardian, and that at all hours, both "night and day." What, then, can harm us? Why are we afraid! He tends, He waters, He guards; what more do we need? Twice in this verse the LORD says, "I will." What truth, what power, what love, what immutability we find in the great "I will" of Jehovah! Who can resist His will? If He says "I will," what room is there for doubt? With an "I will" of God we can face all the hosts of sin, death, and hell. O LORD, since Thou sayest, "I will keep thee," I reply, "I will praise Thee!"