



Notes

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

For a digital form of this booklet, an mp3 version of the teaching and/or powerpoint slides from the teaching, visit our website at <http://www.calvaryroswell.com/biblestudies/index.htm>



Thru the Scriptures 2006-08



Isaiah 28-39

January 17th-23rd , 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 Word of the Lord was given unto Israel precept upon precept, line upon line, here a little, and there a little. It was the daily grind of getting into God's Word. What happened? Israel did not follow through. They fell backward; that is, they were in a backslidden state. There are many Christians in the same condition today. It is not that they are weaker than anybody else; it is simply that they do not spend enough time in the Word of God. I realize that this method is not very exciting, but line upon line and precept upon precept is the only way you are going to grow in the Christian life.

—McGee, J. V. (1991). *Vol. 22: Thru the Bible commentary: The Prophets (Isaiah 1-35)*.

Helpful Study Links:

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

Sermon Links:

“A Sense of Pardoned Sin” by C. H Spurgeon
<http://www.biblebb.com/files/spurgeon/0316.htm>

“Weak Hands and Feeble Knees” by C. H Spurgeon
<http://www.biblebb.com/files/spurgeon/0243.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 17th, 2008

Passage for today: Isaiah 28

Questions to Ponder

1. In verses 1–13, the prophet addressed the northern tribes (Ephraim). What are the sins that God points out? What were they avoiding? How would God deal with it?
2. In verses 14–29 Isaiah turns and rebukes the sin of Judah, the southern tribes. What is the connection between the messages? What sin of Judah does God point out?
3. In the midst of the judgment, we have a wonderful promise of Christ. What is it? How does it fit with this message?

With the word Bible Commentary

Isaiah 28

In verses 1–13, the prophet addressed the northern tribes (Ephraim) and indicted them for drunkenness (vv. 1–8) and an unteachable spirit (vv. 9–13). The religious leaders told Isaiah not to talk to them like children (vv. 9–10); after all, they knew the Law! But God would talk to them through the Assyrians whose tongue Israel would not understand. If God's people will not listen to His voice from the Word, they may have to listen to foreign voices that speak no peace and show no love.

It was a confident time in Israel, but their prosperity would fade like a trampled flower (vv. 1, 3–4), be carried away in a storm and flood (v. 2), and be swallowed like fruit (v. 4). Judgment was at the gate (v. 6).

Then Isaiah denounced the sin of Judah (vv. 14–29), which was trusting false gods (vv. 14–15). Jesus Christ is God's Stone and He alone is a sure Refuge from the storm (Isa. 8:14; Matt. 21:42–44; Eph. 2:20). You have as much protection from lies as you do from a blanket that is too short! God is seeking a harvest and knows exactly how to handle the soil and the seeds (vv. 23–29). God's people may not enjoy the plowing and threshing, but the results are worth it

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Is 28:1). Nashville: Thomas Nelson.

Daily Bible Study

Friday, January 18th, 2008

Passage for today: Isaiah 29

Questions to Ponder

1. Continuing the rebuke on Judah, God focuses specifically on Jerusalem (Ariel). He gives three different pictures of Jerusalem. What are they?
2. How does the description in verse 13 show us what they were like? In regards to worship, what does God desire? How does this apply to us today?

With the word Bible Commentary

Isaiah 29

The prophet presented three descriptions of Ariel (“lion of God”), the city of Jerusalem.

A besieged city (1–8). The immediate reference is to God’s victory over Assyria (Isa. 36–37), but the final application is to His defeat of the armies that will surround Jerusalem in the last days (Zech. 14:1–3). The enemy will be like dust and chaff. They will wake up and discover their dreams of success have become nightmares of defeat. God knows how and when to deliver His people.

A blind city (9–16). God’s people were like drunken sleeping blind men trying to read a sealed book! They had no understanding of spiritual things nor did they worship God in the Spirit (Matt. 15:8–9). Even more, they made their own plans (political alliances) and thought God did not know (vv. 15–16)! Does the clay know more than the Potter (Rom. 9:20)? Can the thing made fool the Maker?

A blessed city (17–24). When the Lord returns and establishes His kingdom, things will change! God’s people will hear and see His truth, rejoice in it, and honor the Holy One of Israel. But you need not wait to have Him change your life. Give Him an honest heart, and let the Potter have His way in your life

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Is 29:1). Nashville: Thomas Nelson.

Daily Bible Study

Saturday, January 19th, 2008

Passage for today: Isaiah 30-31

Questions to Ponder

1. In these chapters we see Judah's folly of trusting in diplomacy instead of trusting in God.
2. How does God picture the help they were looking to? How would it fail them? What lessons can we learn from this?
3. What does God picture trusting in Him like? How does this apply to you?

With the word Bible Commentary

Isaiah 30-31

When Assyria threatened Judah, the leaders did not immediately turn to God for help but trusted in diplomacy. Their ambassadors went through dangerous territory (30:6–7) to go to Egypt, but Egypt could not help Judah. Egypt was as helpful as a shadow (30:1–5), a wall about to fall down (30:12–13), or a broken clay vessel (30:14). The Egyptians were only men, not God (31:1–3). Are you trusting things that cannot help you while the Lord waits for you to come to Him for help (30:15, 18)?

Those who wait on the Lord for help will experience blessings, such as answered prayer (30:18–19), God's guidance (30:20–21), cleansing (30:22), fruitfulness (30:23–26), victory (30:27–33; 31:4–9), and a song (30:29).

The horses of Egypt can never take the place of the chariots of God (Ps. 20:7–8).

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Is 30:1). Nashville: Thomas Nelson.

Daily Bible Study

Sunday, January 20th, 2008

Passage for today: Isaiah 32-33

Questions to Ponder

1. How does God picture people of this age? How does He expose the false perceptions of the people?
2. How does God describe the coming kingdom? How should this impact us?
3. What is the prayer that God shows us in chapter 33?
4. What are the promises God gives in light of it?

With the word Bible Commentary

Isaiah 32

Dependable people (1–2). Although our Lord fits this description (Isa. 25:4), the prophet is speaking primarily about leaders in the kingdom. They should be both rocks and rivers, providing security and sufficiency. Rocks do not move or change, while rivers are ever moving and changing. Leaders must be both consistent and adaptable, combining the faithfulness of the rock with the fruitfulness of the river.

Wise people (3–8). Fools, scoundrels, and schemers abounded in Isaiah's day and made the nation weak. But God wants people whose eyes, ears, and hearts are open to spiritual truth, people who are able to share that truth clearly with others.

Concerned people (9–15). Isaiah had a special burden for the careless women of the land (Isa. 3:16ff.; see also Amos 6:1ff.), for wives and mothers can have great influence for good or for evil. They were living at ease as God's judgment was about to fall. Their happy homes were about to be destroyed, but they did not seem to care.

Peaceful people (16–20). The prophet ends on a happy note, describing the peace and prosperity of the future kingdom. There can be no lasting peace without righteousness, and Jesus Christ is our "King of righteousness" and "King of peace" (Heb. 7:1–3).

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Is 32:1). Nashville: Thomas Nelson.

Daily Bible Study

Monday, January 21st, 2008

Passage for today: Isaiah 34-35

Questions to Ponder

1. In this chapter we gaze ahead to God's judgment on the nations. What things is God emphasizing for them and for us to see?
2. What is the importance for us in seeing all this? How should this affect the believer today as he or she gazes at the world?
3. Chapter 35 looks ahead to the Second coming of Christ, His reign and the millennium.
4. What things does God want us to see about the coming of Christ? What things will take place? What does it mean to us now?

With the word Bible Commentary

Isaiah 34

From judgment upon His people, God turns to warn about judgment upon the whole world. It will be like slaughtering whole armies (v. 3), shaking heaven (v. 4), and sacrificing people like animals (vv. 5–7).

God will also judge the land (vv. 8–17) and make it a wilderness. When you read the judgments described in Revelation 6–19, you see what ruin will come to the earth. Isaiah specifically names Edom, one of Israel's longtime enemies; but no nation will escape.

Why this indignation? "For the cause of Zion" (v. 8). God fights against His people if they disobey Him, but He fights for them when His chastening has accomplished its purposes. He will keep His covenant with Abraham and Abraham's descendants (Gen. 12:1–3).

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Is 34:1). Nashville: Thomas Nelson.

Daily Bible Study

Tuesday, January 22nd, 2008

Passage for today: Isaiah 36-37

Questions to Ponder

1. Try to imagine what those in Jerusalem must have been feeling at this point.
2. In what ways do the activities of Assyria resemble Satan's tactics in our lives? What can we learn from this?
3. How does Hezekiah rightly deal with the trials that have come his way?

With the word Bible Commentary

Isaiah 36

Chapters 36–39 are historical and describe three special tests that King Hezekiah faced: enemy invasion (chaps. 36–37), sickness (chap. 38), and flattery (chap. 39). See 2 Kings 18–19 and 2 Chronicles 32 for additional data.

The prophet warned that the Assyrian army was coming, and now it surrounded Jerusalem.

Assyria conquered Israel and then moved into Judah where it captured every fortified city. From the words of the Rabshakeh (army field commander), you can learn much about warfare against your own spiritual enemy, the devil.

Satan is proud and confident of victory. He tries to frighten you into surrendering. He knows that the most important thing is where you put your faith (v. 4). Are you trusting the world, yourself or the Lord (vv. 6–7)?

The enemy offers to give you something in return for your obedience (vv. 8, 16), but there is always an “until” involved (v. 17)! He wants you to think that his gifts are as good as the Lord's gifts and that the Lord cannot be trusted to help you (vv. 14–15, 18).

Use the shield of faith to quench those fiery darts (Eph. 6:16) and never negotiate with Satan (v. 21). Do what Hezekiah did: ask the Lord for help and believe His Word.

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Is 36:1). Nashville: Thomas Nelson.

Daily Bible Study

Wednesday, January 23rd , 2008

Passage for today: Isaiah 38-39

Questions to Ponder

1. How is the distress that Hezekiah faces here different than the trial of chapter 36 and 37? How does Hezekiah handle the problem?
2. How does Hezekiah respond to the news that the treasuries will be carried away to Babylon? Is this a good response? Why or why not?

With the word Bible Commentary

Isaiah 38

In the prime of life (v. 10), Hezekiah contracted a boil (v. 21) that so infected his body that he was told he would die (v. 1). All this happened before the events of chapters 36 and 37 (v. 6), but Hezekiah knew Assyria was coming. What a predicament to be in!

The king's prayer was certainly a normal response. After all, most believers want to go on living and serving God. He was concerned, too, about the future of the nation in view of the Assyrian advance. At any rate, God not only answered his prayer but even gave him a special sign to encourage his faith.

Hezekiah pictured death as going through a gate (v. 10), taking down a tent (v. 12), being cut from a loom and rolled up (v. 12), and being attacked by a beast (v. 13). But he clung to the Word of God (v. 17) and gave praise to God for all He did (vv. 16–20).

Difficult experiences should give us a new appreciation for life and a new desire to live for the Lord.

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Is 38:1). 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)

D. Woes against the sins of the people (28–35) ← THIS WEEK

E. Deliverance of Hezekiah: Israel’s Example (36–39)← THIS WEEK

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

D. Woes against the sins of the people (28–35)

1. Woe to Ephraim 28:1–29

2. Woe to Ariel (Jerusalem) 29:1–24

3. Woe to Egyptian Alliance 30:1–31:9

4. Behold the Coming King 32:1–20

5. Woe to the Spoiler of Jerusalem (Assyria) 33:1–24

6. Woe to the Nations 34:1–17

7. Behold the Coming Kingdom 35:1–10

E. Deliverance of Hezekiah: An example for Israel (36–39)

1. Siege from Assyria (36)

2. Salvation from Assyria (37)

3. Sickness and healing (38)

4. Stupidity, sin with Babylon (39)

Word Wealth: Rest 28:12 *menuchah* (meh-noo-chah); Strong's #4496: Resting place; place of stillness, repose, consolation, peace, rest; a quiet place; also the condition of restfulness.

- *Menuchah* is derived from *nuach*, a verb meaning “to rest, soothe, settle down, comfort.”
- Because Noah’s parents foresaw comfort through his life (Gen. 5:29), they named him “Noah,” which comes from this root. Is. 28:12 states, “This is the resting place; let the weary rest!”
- *Menuchah* is greatly soothing, comforting, and settling, as in Ps. 23:2, “He leads me beside the waters of *menuchah* (the waters of quietness).”
- Compare Num. 10:33, where it refers to the resting place the Israelites were searching to find. See also Ps. 132:14; Is. 11:10.

The City as an Altar 29:1–2

The name Ariel (Is. 29:1) could mean “altar (or hearth) of God.” If that is the case here, Isaiah makes clever use of this name to indicate that Jerusalem will become like an altar due to all the burning and bloodshed that will take place there. God will allow Judah’s enemies to bring “distress” upon the city (29:2) so that it becomes an “Ariel,” an altar to God.

The irony is that Jerusalem was already the site of an altar to the Lord. David had built one there on the threshing floor of Araunah, and eventually the temple was built on that site (2 Sam. 24:18–25; 2 Chr. 21:18–22:1).

Chapter 36-39...is a Rerun

The encounter recorded in chapter 36-39 is actually recorded twice before this in our Bibles. The first time is in 2 Kings 18-19 and the second time in 2 Chronicles 32:1-23. What makes this account such a key one that it is recorded three times in the Bible?

A City is Saved!

Hezekiah and Isaiah see their city saved. When Hezekiah heard of Sennacherib’s siege and his blasphemous boasts, he asked Isaiah to seek God on Israel’s behalf. Isaiah delivered three words from the Lord concerning the situation:

Message 1: “Don’t worry, he’s doomed” (37:5–20). Isaiah assured the frightened Hezekiah that Sennacherib’s siege would not succeed; that, in fact, Sennacherib himself would soon return home and be killed (37:5–7). Meanwhile, the Assyrians continued to mock the Israelites and their God (37:8–13). Sennacherib sent a threatening message to Hezekiah, and Hezekiah “spread it out before the Lord” and prayed about it (37:14–20).

Message 2: Sennacherib’s rise and ruin (37:21–29). Isaiah spoke next concerning Sennacherib: It was the God of Israel who had permitted his past victories. But now, because of his sin and arrogance, the God of Israel would punish him.

Message 3: “Neither army nor arrows will enter the city” (37:30–35). Isaiah then spoke directly to the people of Jerusalem: The Assyrians would not enter their city. God would save Jerusalem for his name’s sake and for the sake of his covenant with David.

The messages fulfilled: Jerusalem saved (37:36–38). Jerusalem was delivered as the “angel of the Lord” miraculously destroyed the Assyrian army. Sennacherib returned home in defeat and, some time later, was killed by his own sons.

The Assyrian king Sennacherib returned home in defeat to his palace at Nineveh (Is. 37:37), located on the Tigris river. To the many relief sculptures that adorned the walls of his home, he added a scene of his victory over Lachish (36:2; 37:8). But he omitted the disaster at Jerusalem in his written record of the campaign.

Taken from *Thru the Bible*
By J. Vernon McGee

But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken [Isa. 28:13].

Sections like this have caused some expositors of the past to call Isaiah “the prophet of the commonplace.” Teaching is a slow, patient, and continuous work. This is the way that even spiritual truth is imparted. God does not impart it in a flash to a lazy and lethargic soul. As the people lapse into apostasy in any age, it becomes increasingly difficult to impart spiritual truth.

There are many Christians today who are not satisfied with their Christian lives. To be brutally frank, they are ignorant of the Word of God. Then they hear about a wonderful two-week course that will give them the answers to all their problems. They will learn how to handle their marital problems, how to get along with their mother-in-law, how to guide their children aright, and how to become model employees. My friend, let me say this to you very candidly. Neither a little course nor some great emotional experience will solve your problems. There is no shortcut to success in the Christian life. There is only one way to grow as a Christian, and it is so commonplace and ordinary that I hesitate to say it. The Word of the Lord was given unto Israel precept upon precept, line upon line, here a little, and there a little. It was the daily grind of getting into God’s Word. What happened? Israel did not follow through. They fell backward; that is, they were in a backslidden state. There are many Christians in the same condition today. It is not that they are weaker than anybody else; it is simply that they do not spend enough time in the Word of God. I realize that this method is not very exciting, but line upon line and precept upon precept is the only way you are going to grow in the Christian life.

Precept Upon Precept...Line Upon Line

Isaiah 28:7-15

Christian, today do you have ears to hear, eyes to see, and a heart to perceive what the Lord is speaking to you? When the word is presented to you, does your heart soak it up like a dry sponge or does the simple truth of the word of God turn you away to a duller state than before? In Isaiah 28, we find the prophet confronting God's people concerning their inability, nay their lack of hunger, to hear what the Lord of the universe was saying to them.

The general state among the people of Israel at this point in time was corrupt. We have seen from the former words of our prophet, Isaiah, that the people were proud, hardened and in need of a good deal of sovereign chastening. God's glory was being revealed, and how do we find the prophet approaching the people with the divine Word? He presented it to them in a way that they didn't like. He spoke it simply and truly and in a way that the people who heard it thought to be childish and boring. Do you know of one who sees it this way? Our prophet, Isaiah, was sent to the people to speak God's words in a consistent manner that was termed by the stubborn ones of Israel as "precept upon precept" and "line upon line." They coined it this not knowing that this was God's intended way for them to hear it. For He had sent the prophet to them knowing that the huge majority would not heed, but would instead turn away with fat and sluggish hearts, deaf ears, and closed eyes (Isaiah 6:9-10). Isaiah knew the words he was saying to be the words of life, and yet the people saw it differently. They were too far gone from living in uprightness to understand the words of Yahweh. They had forgotten His work and had grown unable and unwilling as a people to hear Him speak.

Many in the church today might find themselves in a similar state of heart. Let us pray it is not so with us. Saint, does your heart long to hear God's truth spoken to you truth upon truth and line upon line. Paul writes for us in 1 Corinthians that if a person does not understand spiritual things, then he is carnal and is not yet spiritual. The people Isaiah was speaking to were carnal. They were not able to hear the heart behind the line upon line that Isaiah presented. Oh, how we see much of this today? And further, how much more do

we see of those seeking to cater to the carnal from the pulpits. Paul warned Timothy that people would one day not be able to sit under sound teaching. He told that they would indeed pile up for themselves those who would tell them stories and fables instead of consistently teaching them the truth. Paul's charge to Timothy speaks directly in opposition of such a "style" of teaching. He strongly urged, "Preach the Word!" (2 Timothy 1:1-4). Isaiah was preaching the word, and much like those who reject the truth today for fables, the people of Israel turned away looking for entertainment elsewhere.

My friend, do you see yourself understanding and longing for and needing desperately to hear God's word "precept upon precept and line upon line"? Today, as you ponder Isaiah's words, remember that the world has not changed since his day. There are still those who are turned away by the word of the Lord and there are still those who teach in such a way that caters to the wants of the people who desire something less than the word of God being taught in a simple and consistent way. May none of us be either of the kind!

May the Lord give us grace enough instead to be the sort who love His word and live on it as our daily bread! May our hearts be circumcised of the fat that would keep us from perceiving His word. May our ears be light and quickened and tuned in upon the hearing of the words of life. May our eyes be ever open and ever watchful for what God has to say to us through His word each day. May we in turn be found growing more and more rich in love and mercy and truth unto our heavenly home where line upon line and precept upon precept will be our light and joy as we perceive, hear and see Him, the God of the word as we are seen today!

May he find you with a heart that is sharp, ears that are light and eyes that are open. May He find You an open vessel hungry to have His words laid before you for feasting upon as you study, dissect and ponder it for all the worth that He has hidden in it today for you!

"He that believeth shall not make haste"

Isaiah 28:16

Devotional from Faith's Checkbook

By Charles Spurgeon

He shall make haste to keep the LORD's commandments; but he shall not make haste in any impatient or improper sense. He shall not haste to run away, for he shall not be overcome with the fear which causes panic. When others are flying hither and thither as if their wits had failed them, the believer shall be quiet, calm, and deliberate, and so shall be able to act wisely in the hour of trial. He shall not haste in his expectations, craving his good things at once and on the spot, but he will wait God's time. Some are in a desperate hurry to have the bird in the hand, for they regard the LORD's promise as a bird in the bush, not likely to be theirs. Believers know how to wait. . He shall not haste by plunging into wrong or questionable action. Unbelief must be doing something, and thus it works its own undoing; but faith makes no more haste than good speed, and thus it is not forced to go back sorrowfully by the way which it followed heedlessly. How is it with me? Am I believing, and am I therefore keeping to the believer's peace, which is walking with God? Peace, fluttering spirit! Oh, rest in the LORD, and wait patiently for Him! Heart, see that thou do this at once!

"Ye turn things upside down! Shall the Potter be counted as clay; that the thing made should say of Him that made it, He made me not, He hath no understanding."

Isaiah 29:16

Devotional from Our Daily Walk

By F B Meyer

Will you let your Saviour frame your life and make it what He will? All power is His in heaven and on earth. Do not resist His moulding touch, or say that He has no understanding of your peculiar difficulties or temperament. Let Him appoint your place in life, and endow you with the wisdom and strength needed for the right discharge of its responsibilities.

By the Holy Spirit He forms in us His own life, leading us to walk in the way that pleases Him best, not following our own desires and wishes, but His; yielding to Him our will and obeying His instruction.

"In quietness and in confidence shall be your strength"

Isaiah 30:15

Devotional from Faith's Checkbook

By Charles Spurgeon

It is always weakness to be fretting and worrying, questioning and mis-trusting. What can we do if we wear ourselves to skin and bone? Can we gain anything by fearing and fuming? Do we not unfit ourselves for action and unhinge our minds for wise decision? We are sinking by our struggles when we might float by faith. Oh, for grace to be quiet! Why run from house to house to repeat the weary story which makes us more and more heart-sick as we tell it? Why even stay at home to cry out in agony because of wretched forebodings which may never be fulfilled? It would be well to keep a quiet tongue, but it would be far better if we had a quiet heart. Oh, to be still and know that Jehovah is God! Oh, for grace to be confident in God! The holy One of Israel must defend and deliver His own. He cannot run back from His solemn declarations. We may make sure that every word of His will stand though the mountains should depart. He deserves to be confided in; and if we would display confidence and consequent quietness, we might be as happy as the spirits before the throne. Come, my soul, return unto thy rest, and lean thy head upon the bosom of the LORD Jesus.

"O Lord, I am oppressed, undertake for me."

Isaiah 38:14

Devotional from Our Daily Walk

By F B Meyer

This prayer is so indefinite that it will suit any emergency, and yet brimful of faith that God will undertake all responsibility. Are you oppressed with the sense of failure, with temptation, with the consciousness of sin? Or oppressed with poverty, or debt, or the fear of

(Continued)

unemployment, or with inability to find work? Or cast down with bitter persecution within or without your home? Or sorely beset and hindered by ill-health, the hopelessness of recovery? All these eases of oppression are included in this petition, and may be handed over to your faithful Creator, with the certainty that He is as willing as He is able to undertake for you. He is never weary of hearing your cry; the Everlasting Arms are never tired; and our God neither slumbers nor sleeps.

What may we expect from a prayer so simple, yet so comprehensive? We shall know God. What shall I say, He hath both spoken unto me, and Himself hath done it" (Isa 38:15). Hezekiah had been a religious man, had maintained the Temple Services, had enjoyed the close friendship of Isaiah, yet it was in none of these things that he had met God face to face. But when he turned his face to the wall, and poured out his soul-anguish, He touched God, knew Him after a fresh fashion, heard Him speak, saw Him work. Only through sickness, loneliness, and the pressure of overwhelming sorrow, do some men rightly learn to give, and discover that unseen and most real world, where the life of the spirit unfolds to God as a flower in spring.

At the pit we learn God's Love (Isa 38:17). How can we measure God's love? They say that a man's fist is the measure of his heart. Come and stand beneath the stars! There is God's hand! Now judge His heart! It is illimitable! By that love He has put our sins behind His back into the ocean depths! With that love He has drawn us out of the pit of our sins! By that love He bears with our cold response and languid petitions! Through that love He will bring us to glory! His is a love that will never let us go!

Take the hand of Jesus to steady you; look down into the hole of the pit from which you have been redeemed, and then look up to the Throne of God to which He passed at His Ascension, and recall His own words: "where I am, there shall ye be also." Trust Him to undertake for your little life!