

[illegible]

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 58-66

February 7th-13th , 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—

God is not an unmoved spectator as He gazes upon the sufferings of His saints. His heart of compassion goes out to every one of them, and if He permits the suffering to go on, it is because He sits as a refiner of silver, waiting to purge them from all dross, that His own countenance may be fully manifested in them. What a comfort a passage like this (*Isaiah 63:5-9*) will be to the remnant of Israel in the last days when suffering terribly under the Beast and the false prophet but waiting for the manifestation of the King. He will come and their sufferings will end, and they will enter into all the blessings that He has predicted.

—Ironside, H.A. (1952). *Expository Notes on the Prophet Isaiah*

Helpful Study Links:

Additional Commentary: (Great Resource!)

http://preceptaustin.org/isaiah_commentaries.htm

Sermon Links:

“Beauty for Ashes” by C. H Spurgeon

<http://www.biblebb.com/files/spurgeon/1016.htm>

“God Rejoicing in the New Creation” by C.H Spurgeon

<http://www.biblebb.com/files/spurgeon/2211.htm>

“And then Comes the End” by Ray C. Stedman

<http://www.pbc.org/files/messages/3849/0588.html>

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, February 7th, 2008

Passage for today: Isaiah 58-59

Questions to Ponder

1. How and why were the people of Israel fasting? What kind of fast has God chosen?
2. What important principles can we apply to our lives from chapter 58?
3. In chapter 59 God gives several pictures that describe the sins of the nation. What specific sins are mentioned? How are these same sins being committed in our world today? What consequences will affect the people? In what way will the Lord intervene?

With the word Bible Commentary

Isaiah 58

When you strive to be a spiritual person, you fight the constant battle of “ritual versus reality.” It is much easier to go through the external activities of religion than it is to love God from your heart and let that love touch the lives of others. It is a matter not of either/or but of both/and: worshiping God from the heart and serving others in love. James stated, “Faith without works is dead” (2:20).

The orthodox faith was popular in Judah at that time, and people enjoyed learning the Word and even participating in fasts (vv. 2–3). But when the services were over, the worshipers went back to exploiting people and pleasing themselves.

What a difference it makes when we repent and return to the Lord (vv. 8–12)! We have light instead of darkness, healing instead of disease, righteousness instead of defilement, glory instead of disgrace; and life becomes a watered garden, not a dismal swamp.

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Is 58:1). Nashville: Thomas Nelson.

With the word Bible Commentary

Isaiah 59

The images in this chapter teach important spiritual truths.

Hands (1–3). God’s hand is unable to work when our hands are defiled with sin. Our prayers accomplish nothing (Ps. 66:18), and His power is absent from our lives and ministries.

Poison (4–5). A lie is not just a sound in the air or a sentence on paper. It has a life of its own and gives birth to all kinds of trouble. Try to live on lies, and they will poison you. When lies finally “hatch,” they will bite you and may kill you (James 1:13–16).

Spiders’ webs (6–8). Trying to hide behind lies and hypocritical religious works is like clothing yourself with a spider’s web. The sins described here were committed by religious people. No wonder God withheld His blessings! Is He doing that today?

Traffic jam (9–15). It is dark. The pedestrians on the streets are blind and are acting like beasts. Truth has fallen in the street and progress has ceased. The “traffic officers” (justice and righteousness) are standing far off because the people will not let them exercise authority.

Manhunt (16–21). God searched for one person to intercede for His people, but He found none, so He did the work Himself. Are you an intercessor? Are you concerned about the “traffic jam” that hinders God’s work and robs God of glory?

—Wiersbe, W. W. (1997, c1991). With the word Bible commentary (Is 59:1). Nashville: Thomas Nelson.

Daily Bible Study

Friday, February 8th, 2008

Passage for today: Isaiah 60

Questions to Ponder

1. In this chapter we look ahead to the future glory of Zion. Notice the references to God in this chapter.
2. How would you describe the place that He occupies in the midst of His people?
3. How will the other nations relate to God and to Jerusalem in that day? What will the character of the people be like?

With the word Bible Commentary

Isaiah 60

Light (1–3, 19–22; Rev. 21–22). As Isaiah looked ahead to the redeemed people and the restored city of Zion, the thing that impressed him most was glory (vv. 1, 2, 7, 9, 13, 19, 21). It would be the dawning of a new day for the nation. Ponder John 17:22–24; Romans 8:18; and 1 Peter 5:10.

Unity (4–9). The nations will stream to the light of Israel, and Jews and Gentiles will unite in worshiping and serving God. Our world is plagued by division and conflict, but one day God will give peace.

Joy (10–18). God's favor and mercy will enrich His people as He surrounds them with beauty and joy. Zion's citizens will know the Lord and give Him praise.

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Is 60:1). Nashville: Thomas Nelson.

[illegible]

Daily Bible Study

Saturday, February 9th, 2008

Passage for today: Isaiah 61

Questions to Ponder

1. Jesus refers to this chapter in Luke 4:17-21. In what ways does this chapter point to Christ?
2. What is the nature of Christ's work in the life of an individual? When Jesus quoted this passage, why did He stop in the middle of verse 2?
3. What promises from this chapter are yet unfulfilled?

With the word Bible Commentary

Isaiah 61

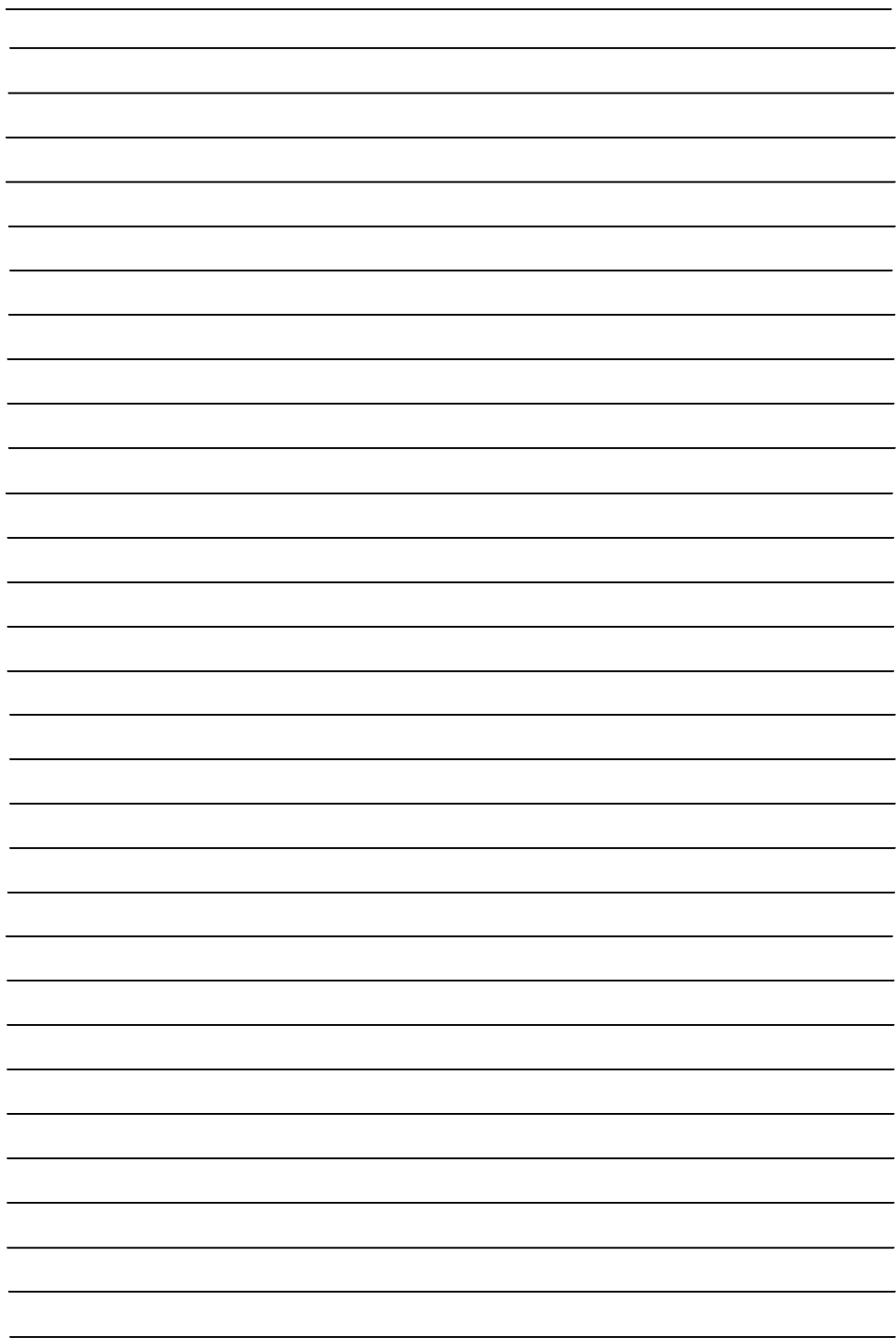
Release (1–3). Jesus took these verses as His text when He preached in Nazareth (Luke 4:16ff.) and announced that He was ushering in the Year of Jubilee (Lev. 25). It is a time of releasing the slaves, canceling all debts, and making a new beginning. Today, those who trust Christ begin to enjoy their Jubilee; those who reject Him face judgment.

Renewal (4–6). The land of Judah was in ruins after the Babylonian captivity, but God would help the people repair and rebuild. The whole nation would become priests of the Lord (1 Pet. 2:5, 9) and servants of God.

Rejoicing (7–11). Instead of shame, there would be rejoicing and everlasting joy. It would be like going from a funeral to a wedding (Luke 5:27–39) and from a desert to a beautiful garden!

Have you entered your Jubilee?

—Wiersbe, W. W. (1997, c1991). With the word Bible commentary (Is 61:1). Nashville: Thomas Nelson.



Daily Bible Study

Sunday, February 10th, 2008

Passage for today: Isaiah 62

Questions to Ponder

1. Notice verses 1, 6 and 7. What do these verses teach us about prayer? What is being asked for?
2. How would you describe the fervency and expectancy of the prayer in this chapter? How does this chapter apply to us today?

With the word Bible Commentary

Isaiah 62

God's promises should become our prayers. Isaiah prayed that Jerusalem might be restored (v. 1), and he urged the watchmen and all of God's people to pray as well (vv. 6–7). The psalmist also prayed “for the peace of Jerusalem” (Ps. 122:6). When there is peace in Jerusalem, there will be peace in the world.

The nation's restoration will be as joyful as a wedding (vv. 4–5; 61:10). Beulah means “married,” and Hephzibah means “My delight is in her.” The people were “divorced” from God because of their unfaithfulness, and He was not delighted in them; but that will change when God cleanses their sins.

Now is the time to make ready, for the King is coming to Zion (vv. 10–12; Matt. 21:5; Rev. 22:12)!

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Is 62:1). Nashville: Thomas Nelson.

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

Daily Bible Study

Monday, February 11th, 2008

Passage for today: Isaiah 63

Questions to Ponder

1. How does Isaiah describe the Lord's work in the day of judgment?
2. What is the marked difference in the way that God deals with the rebellion of His people and the rest of the world?
3. Consider verses 15-19. How should we respond to the prophesies given in this chapter?

With the word Bible Commentary

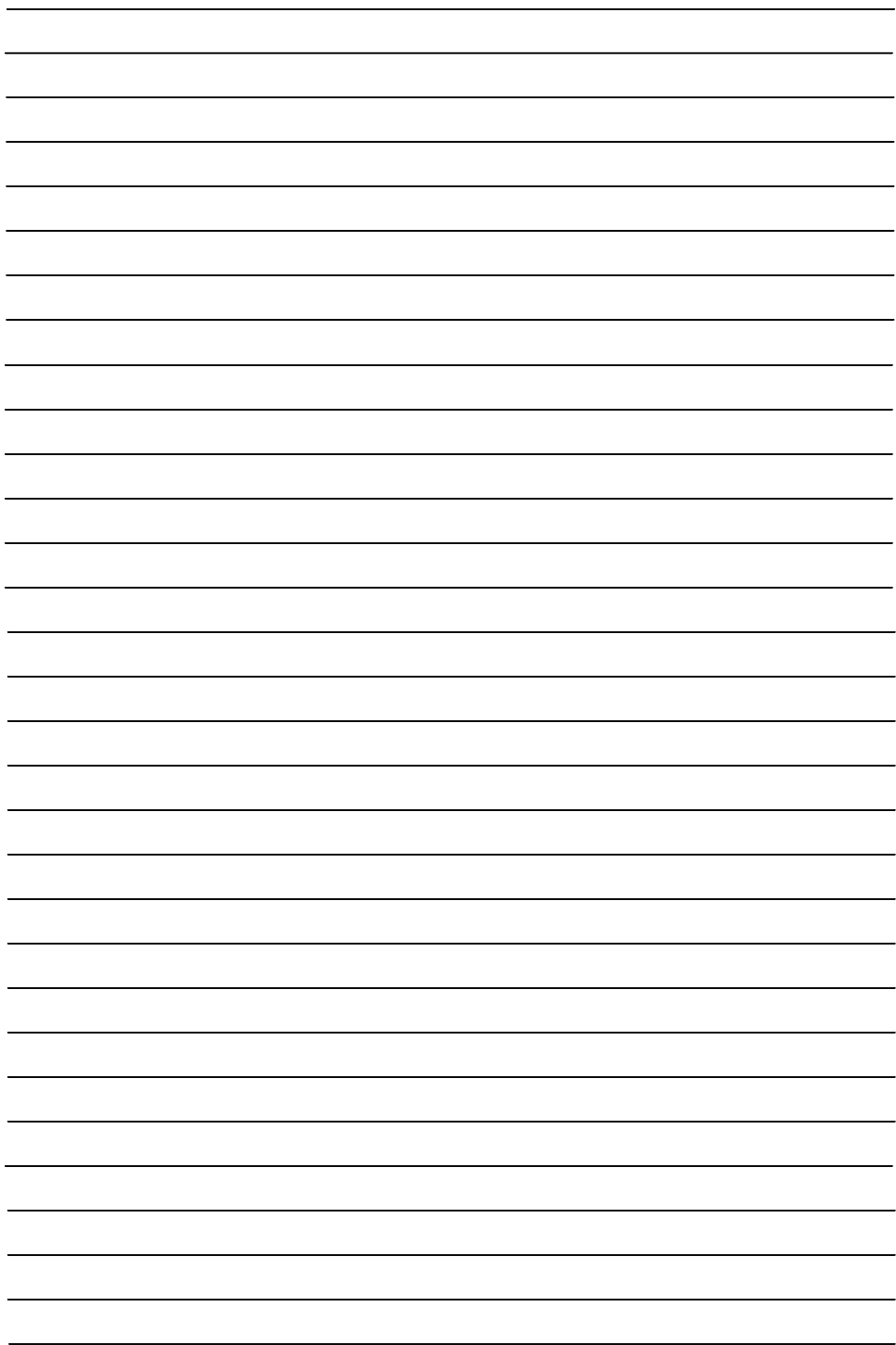
Isaiah 63

Indignation (1–6). When Jesus Christ returns to establish His kingdom, He will come as a conquering warrior (Rev. 19:11–21). When He came the first time, He was a servant who shed His blood for sinners; but the next time, the sinners will shed their blood in a futile defense against the Lord. The Year of Jubilee will become the “day of vengeance” (Isa. 61:1–2).

Compassion (7–14). Jesus will defeat His enemies, but He will save His own people (v. 8). The emphasis is on loving-kindness, goodness, mercy, and love. God cares for His children and promises them glory (1 Thess. 5:9–10). Just as He saved them in the days of Moses, so He will save them in the latter days.

Intercession (15–19). Isaiah continues to pray for his people (62:1). As a child pleading with a father, he begs God to return and overcome the enemy. He longs to see the temple restored and the people obeying their Lord. Have you joined in that prayer?

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Is 63:1). Nashville: Thomas Nelson.



Daily Bible Study

Tuesday, February 12th , 2008

Passage for today: Isaiah 64-65

Questions to Ponder

1. What is Isaiah pleading for in chapter 64? How does the Lord respond to a people who are righteous and who wait for Him? Why has the Lord hidden His face?
2. What lies ahead for the people of God in the age that is coming? In contrast, what will be the end of those who forsake God?
3. How can we learn from this in dealing with our trials and with our enemy Satan?

With the word Bible Commentary

Isaiah 64

The missing demonstration (1–4). When the enemy attacked Jerusalem, the Lord held His peace and did not intervene. The Jews were both defeated and disgraced before their foes. Is this somewhat parallel to the situation of God’s people today? Demonstrations of divine power are easily found in history books but not readily found among God’s people today. Why?

The missing intercession (5–7). Isaiah once again emphasizes the importance of prayer (62:1, 6–7; 63:15–19). God wonders that there is no intercessor (Isa. 59:16), nobody who will get stirred up about the need for confessing sin and seeking God’s face. Until we pray and get right with God, He will not reveal His power (2 Chron. 7:14).

The missing submission (8–12). The clay should yield to the Potter, and the children should obey the Father (Isa. 29:16; 45:9–10; Jer. 18; Rom. 9:20–21). No wonder the temple, the city, and the land were desolate, for God cannot bless those who rebel against Him. If God is going to “come down” with His power, we must fall down in surrender to Him. Joy are available to all who accept God’s gracious invitation.

—Wiersbe, W. W. (1997, c1991). With the word Bible commentary (Is 64:1). Nashville: Thomas Nelson.

With the word Bible Commentary

Isaiah 65

The rebels (1–7). God pleaded with His people to turn from their sins and come back to Him, but they refused. They acted so pious and yet were guilty of many sins: worshiping idols, following occult practices, violating dietary laws, and blaspheming God. But if the Jews rejected God’s call, the Gentiles responded in their stead (Rom. 10:20–21; Matt. 21:43).

The remnant (8–16). God always has His faithful remnant, like a few grapes after the harvest (Deut. 24:21); and He uses them as the nucleus of a new beginning. The rebels will be judged, but the remnant (“My servants”) will be blessed.

The regeneration (17–25). That is what Jesus called the kingdom God has prepared for His people (Matt. 19:28). The blessings named are in contrast to the judgments listed in Deuteronomy 28:15ff. It will be a time of joy and fulfillment when the blessing of the Lord flows without interference from man.

—Wiersbe, W. W. (1997, c1991). With the word Bible commentary
(Is 65:1). Nashville: Thomas Nelson.

Daily Bible Study

Wednesday, February 13th, 2008

Passage for today: Isaiah 66

Questions to Ponder

1. When God looks upon our worship, what is it that He values? Read verse 3 again.
2. What were the people doing that God found to be offensive?
3. How will God deal with those who will not obey His voice? On the other hand, what is promised to His servants?

With the word Bible Commentary

Isaiah 66

Trembling (1–6). How can anyone build a house for the Lord when He made everything (Isa. 40:25–26)? He is so great that He uses the earth for His footstool (v. 1)! But with all of His greatness, God deigns to dwell with the humble (v. 2; 57:15), those who tremble at His word and seek to glorify Him (v. 5).

Travailing (7–13). The restoration of Israel's kingdom will be as sudden and joyful as the birth of a baby. The travail of their tribulation will give birth to glory, and God will love them just like a mother (v. 13). It will be a time of peace and joy.

Triumphing (14–24). God will defeat His enemies (vv. 14–17), summon the gentile nations to share the glory (vv. 18–19), and make Israel a holy offering to the Lord (vv. 20–24). Isaiah opened his prophecy indicting Israel for her religious hypocrisy (chap. 1), but he ended it promising that her worship will be acceptable to the Lord.

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Is 66:1). Nashville: Thomas Nelson.

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

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

II. Consolation (40–66) (The remnant returns home)

- A. Comfort of God's Greatness (40–48)
- B. Promises of the Messiah (49–57)
- C. Promises of the Future (58–66) ← **THIS WEEK**

This Weeks Outline

C. Promises of the Future (58–66)

- 1. The Delights of True Spirituality (58)
- 2. Plea to Israel to forsake their sins (59)
- 3. The Future Glory of Israel (Chap. 60)
- 4. The Messiah's Ministries (Chap. 61)
- 5. The Future Delights of Jerusalem (Chap. 62)
- 6. The Day of Vengeance (63:1–6)
- 7. The Prayer of the Remnant (63:7–64:12)
- 8. The Lord's Answer to the Remnant (Chap. 65)
- 9. The Consummation: Peace Like a River (Chap. 66)

***Then the Lord saw it, and it displeased Him
That there was no justice.
He saw that there was no man,
And He wondered that there was no intercessor;
Therefore His own arm brought salvation for
Him;
And His own righteousness, it sustained Him.***

Isaiah 59:15b-16

The Lord looked in on the situation of the world's sinfulness and it displeased Him. Have you ever wondered what the Lord must think of the world's sinful state? Have you ever looked around only to find yourself in a state of disappointment and grief concerning the calamities that are caused by sin? In the passage laid before us, we find the Lord seeking for justice in the earth. We find the Lord looking for one man who might intercede for the people.

The chapter as a whole shows us that the Lord had rightly accused the people for their sin. In response to the condemning report from the Lord, we find the people confess their sin before Him. Though they confess, there is still a great need for justice and salvation that they just cannot fill on their own. Even though they see their sin, they still act in violence and corruption with no hope of ever making things right. Their sin multiplies and becomes so bad that for any man to try to turn away from it, would make him a prey for them. Their world is in bad shape. And what does the Lord do about this?

Our text brings it about that the Lord looks upon the injustice and He is displeased. But He does not leave them in a state of sin, left to their own devices to try to break the vicious cycle of sin that is ingrained into their lives. He looked and saw that, out of the people on the earth, there was no man who was just and that there was no man who could rightly bear the sin of the world. He had to act!

In light of the world's pathetic state, our Lord took action. "His own arm brought salvation for Him..." The Lord's arm is a picture of His strength. According to that might, He brought salvation. He brought salvation to wicked and sinful man by sending Jesus into the world as the just Intercessor that was needed in order to cleanse it of all sin. He caused Him to put on flesh so that He might live per-

fectly and then die for the sins of man. An interesting part of this verse tells us that He did it not for man alone, but “for Him.” He brought salvation to man for Himself. In His great act of saving the souls of man through the sacrifice of His Son, His glory was/is revealed. He provided salvation to man for His own pleasure.

The text goes on to tell us, “His own righteousness...sustained Him.” In Christ’s coming to earth and living a just life, God’s righteousness is revealed. And that righteousness sustained Christ so that He might finish the job that was laid before Him. He used His own righteousness to satisfy His own requirements for the atonement of sin for all mankind, once and for all on the cross.

Romans 3:25 - 26 tells us that God set forth Jesus as a satisfying sacrifice. It tells us that by faith in His blood, He demonstrated righteousness, that Jesus might be just and the justifier of the one who has faith in Him. In other words, God sent Jesus as a perfect sacrifice for you and for me. He was just and His justice stands for those who have faith in Him. Not only was He just, but He was also the Justifier of the one who has faith in Jesus. That means that right now, if we are truly in Christ, God looks upon us as perfect. He looks not at lowly little sinners in the midst of a world that lacks justice and multiplies sin. He looks upon us as being perfect in Christ.

Christian, today, have you rejoiced in the strong arm of the Lord? Have you seen His awesome act of redemption for you in the light of this new day? He looked upon the world and saw no man who was able to carry the load. He saw the pitiful state of man and chose, by His own might and wisdom, to provide that One in His Son Jesus so that you and I might live free from sin according to His mercy and grace. May your heart see His powerful redemption today!

"Ye shall be named the priests of the LORD"

Isaiah 61:6

Devotional from Faith's Checkbook

By Charles Spurgeon

This literal promise to Israel belongs spiritually to the seed after the Spirit, namely, to all believers. If we live up to our privileges, we shall live unto God so clearly and distinctly that men shall see that we are set apart for holy service and shall name us the priests of the LORD. We may work or trade as others do, and yet we may be solely and wholly the ministering servants of God. Our one occupation shall be to present the perpetual sacrifice of prayer, and praise, and testimony, and self-consecration to the living God by Jesus Christ. This being our one aim, we may leave distracting concerns to those who have no higher calling. "Let the dead bury their dead." It is written, "Strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vine-dressers," They may manage politics, puzzle out financial problems, discuss science, and settle the last new quibbles of criticism; but we will give ourselves unto such service as becomes those who, like the LORD Jesus, are ordained to a perpetual priesthood. Accepting this honorable promise as involving a sacred duty, let us put on the vestments of holiness and minister before the LORD all day long.

"Thou shalt be called, Sought out."

Isaiah 62:12

Devotional from Morning and Evening

By Charles Spurgeon

The surpassing grace of God is seen very clearly in that we were not only sought, but sought out. Men seek for a thing which is lost upon the floor of the house, but in such a case there is only seeking, not seeking out. The loss is more perplexing and the search more persevering when a thing is sought out. We were mingled with the mire: we were as when some precious piece of gold falls into the sewer, and men gather out and carefully inspect a mass of abominable filth, and continue to stir and rake, and search among the heap until the treasure is found. Or, to use another figure, we were lost in a labyrinth; we wandered hither and thither, and when mercy came after us with the gospel, it did not find us at the first coming, it had to search for us and seek us out; for we as lost sheep were so desperately lost, and had wandered into such a strange country, that it did not seem possible that even the Good Shepherd should track our devious roamings. Glory be to unconquerable grace, we were sought out! No gloom could hide us, no filthiness could conceal us, we were found and brought home. Glory be to infinite love, God the Holy Spirit restored us! The lives of some of God's people, if they could be written would fill us with holy astonishment. Strange and marvellous are the ways which God used in their case to find his own. Blessed be his name, he never relinquishes the search until the chosen are sought out effectually. They are not a people sought to-day and cast away to-morrow. Almightyness and wisdom combined will make no failures, they shall be called, "Sought out!" That any should be sought out is matchless grace, but that we should be sought out is grace beyond degree! We can find no reason for it but God's own sovereign love, and can only lift up our heart in wonder, and praise the Lord that this night we wear the name of "Sought out."

"We are all as an unclean thing."

Isaiah 64:6

Devotional from Morning and Evening

By Charles Spurgeon

The believer is a new creature, he belongs to a holy generation and a peculiar people-the Spirit of God is in him, and in all respects he is far removed from the natural man; but for all that the Christian is a sinner still. He is so from the imperfection of his nature, and will continue so to the end of his earthly life. The black fingers of sin leave smuts upon our fairest robes. Sin mars our repentance, ere the great Potter has finished it, upon the wheel. Selfishness defiles our tears, and unbelief tampers with our faith. The best thing we ever did apart from the merit of Jesus only swelled the number of our sins; for when we have been most pure in our own sight, yet, like the heavens, we are not pure in God's sight; and as he charged his angels with folly, much more must he charge us with it, even in our most angelic frames of mind. The song which thrills to heaven, and seeks to emulate seraphic strains, hath human discords in it. The prayer which moves the arm of God is still a bruised and battered prayer, and only moves that arm because the sinless One, the great Mediator, has stepped in to take away the sin of our supplication. The most golden faith or the purest degree of sanctification to which a Christian ever attained on earth, has still so much alloy in it as to be only worthy of the flames, in itself considered. Every night we look in the glass we see a sinner, and had need confess, "We are all as an unclean thing, and all our righteousnesses are as filthy rags." Oh, how precious the blood of Christ to such hearts as ours! How priceless a gift is his perfect righteousness! And how bright the hope of perfect holiness hereafter! Even now, though sin dwells in us, its power is broken. It has no dominion; it is a broken-backed snake; we are in bitter conflict with it, but it is with a vanquished foe that we have to deal. Yet a little while and we shall enter victoriously into the city where nothing defileth.

***"We are the clay, and Thou our potter; and we
are all the work of Thy hand."***

Isaiah 64:8

Devotional from Our Daily Walk

By F.B Meyer

The Potter's craft is almost the oldest in the world, and its method has hardly differed through the ages. Jeremiah as well as Isaiah refers to it (Jer 18:1-4). While the prophet was standing watching the potter, he saw him take a piece of moistened clay from the lump that lay beside him, and placing it on the wheel, he began to shape it after a design which was in his thought. As it approached completion, the clay collapsed under his hands, some part falling on the ground, and some on the wheel itself. To Jeremiah's surprise, the potter did not sweep the recalcitrant fragments away, but gathered them up, and made them again into another vessel. This is what God does still. The Master-workman is our Father. "But now, O Lord, Thou art our Father." Some who read these words have themselves been parents. They have tasted the ecstasy of parentage, as the child has been laid for the first time in their arms. At that moment a new passion has arisen in the heart, and new resolves have compelled the soul. To shield, defend, educate, help, love, and teach to love--all this is included in that first embrace. The compulsion of the child's helplessness is a supreme motive to father or mother. Prayers are offered that find an echo in the heart of God, from whom they sprang. Has God put these sentiments in human hearts, and has He not their original and pattern in Himself? For a moment do not think of yourself as a child, but of God as your Father. Your spirit has come forth from the Father of Spirits. You were called into existence by His word. You carry in your nature some thought or conception to which He desired to give expression. Is He not conscious therefore, of responsibility to perfect that which concerns you? Of course you may thwart Him, as the clay was marred in the hand of the potter. You may take your journey into a far country and waste the precious formative years in selfish indulgence. But if you will let the Great Father work out His full purpose in your training, your unfolding, and your prayer-life specially, you will find with Isaiah, that eye hath not seen, nor ear heard such an One as our God, who worketh for him that waiteth for Him.

*These things have I spoken unto you, that My joy may be in you,
and that your joy may be fulfilled."-- John 15:11 (R.V.).*

"My servants shall sing for joy of heart."

Isaiah 65:14

Devotional from Our Daily Walk

By F.B Meyer

On the eve of Gethsemane and the night before His crucifixion "these things" were said by our Lord: how could He have even a thought of Joy? Note how confidently He speaks of it--abiding, remaining, persistent joy! Like a hot geyser-spring, rising from unknown depths on an ice-bound world. How could He think of joy at such a moment? One answer alone seems possible. He knew that by His supreme sacrifice He was creating a well-spring of joy for all future generations. The spring of His joy was perennial because of the joy He was about to create for myriads.

This joy was characteristic of His whole ministry. It seems to have been an unfailing fountain. How could it be otherwise when He was always ministering to others, when He was for ever fulfilling His Father's loving Will for men? It is in harmony with His oft-repeated "Be of good courage," whether He was about to heal pain and disease, or proclaim the forgiveness of sin. The New Testament rings with this call to rejoice, and to rejoice greatly!

Life of Self-giving. Our joy, like Christ's, consists in self-giving. We pass on to others the joy and love with which He fills our hearts, and in doing so, we are made infinitely happy. Let us today fix these thoughts in our mind. God is Love, and that Love cannot be self-contained. Day by day let us abide in Him, with our heart-gate open to the incoming of His love, that He may be able to speak a word to those that are weary, to proclaim liberty to the captives, and the opening of the prison to them that are bound. We are not to create, but to pass on! Not to inaugurate, but to transmit! The love and grace of Christ were always expressed in acts of ministry. He was not content with speaking the word of cheer, but ministered in such a way that joy and gladness were the immediate result. We must not be well-wishers only, but well-doers, If it be only to help to lift a burden, or to guide the perplexed, or to give a caress to some lonely despairing soul. In all such acts of ministry we are giving our Saviour the opportunity of expressing Himself through us, and of fulfilling our joy.

"We are all as an unclean thing."

Isaiah 64:6

Devotional from Morning and Evening

By Charles Spurgeon

The believer is a new creature, he belongs to a holy generation and a peculiar people-the Spirit of God is in him, and in all respects he is far removed from the natural man; but for all that the Christian is a sinner still. He is so from the imperfection of his nature, and will continue so to the end of his earthly life. The black fingers of sin leave smuts upon our fairest robes. Sin mars our repentance, ere the great Potter has finished it, upon the wheel. Selfishness defiles our tears, and unbelief tampers with our faith. The best thing we ever did apart from the merit of Jesus only swelled the number of our sins; for when we have been most pure in our own sight, yet, like the heavens, we are not pure in God's sight; and as he charged his angels with folly, much more must he charge us with it, even in our most angelic frames of mind. The song which thrills to heaven, and seeks to emulate seraphic strains, hath human discords in it. The prayer which moves the arm of God is still a bruised and battered prayer, and only moves that arm because the sinless One, the great Mediator, has stepped in to take away the sin of our supplication. The most golden faith or the purest degree of sanctification to which a Christian ever attained on earth, has still so much alloy in it as to be only worthy of the flames, in itself considered. Every night we look in the glass we see a sinner, and had need confess, "We are all as an unclean thing, and all our righteousnesses are as filthy rags." Oh, how precious the blood of Christ to such hearts as ours! How priceless a gift is his perfect righteousness! And how bright the hope of perfect holiness hereafter! Even now, though sin dwells in us, its power is broken. It has no dominion; it is a broken-backed snake; we are in bitter conflict with it, but it is with a vanquished foe that we have to deal. Yet a little while and we shall enter victoriously into the city where nothing defileth.