

THE SYMBOLIC CODE

Vol. 2024, Nos. 1-3

JAN. - MAR., 2024

Davidian Seventh-day Adventists

WACO, TEXAS

GET READY DAVIDIANS!!!

TIMELINE OF THE GREAT AND DREADFUL DAY OF THE LORD

THE SECOND EXODUS

210 DAYS - 7 Months
Time of Jacob's Trouble
Four Winds striking against the remnant of the Flood
First Fruits of the Living

150 DAYS - 5 Months
Judgement of the Living Resumed in Heaven
18th day of the 6th Month
The man with the writer's inkhorn marks all the saints in the 9th-hour church, and the five others slay the wicked in fulfillment of Ezekiel's vision As recorded in Chapter 9

7 1/2 Days (10th - 18th 1st Month)
Half Hour Silence in Heaven
Passover Week
15th to 21st, 1st month
18th day 1st Month. Six men of Ezek. 9 slay the wicked in the 11th-hour church.
The Day of Reckoning
Day of Vengeance

15th, 1st Month
The Lord's Supper Celebrated in the DSDA Church.

16th Day, 1st Month
Wise Virgins Sealed
Foolish virgins return to find that probation for the 11th-hour Church is closed.

17th Day, 1st Month
Antitypical Showdown
A Solemn Assembly

7th Seal Opens in the Heavenly Sanctuary
10th Day of Ahab

Closing of the Judgement of the Dead - 14th

Judgement of the Dead Begun 1844
Warning Message Preached to the Davidian Movement For 3 1/2 Years
Beginning on the 10th day 7th Month
The Acceptable Year of the Lord is the last Twelve Months of the 8 1/2 Years

Assyria (the powers which rule the saints) (To Fall)

Wax of Zech. 14 & Isa. 3:25
The judgement upon the Jews begins - Zeph. 2:13

Assyria
Gentiles in possession of the Promised Land

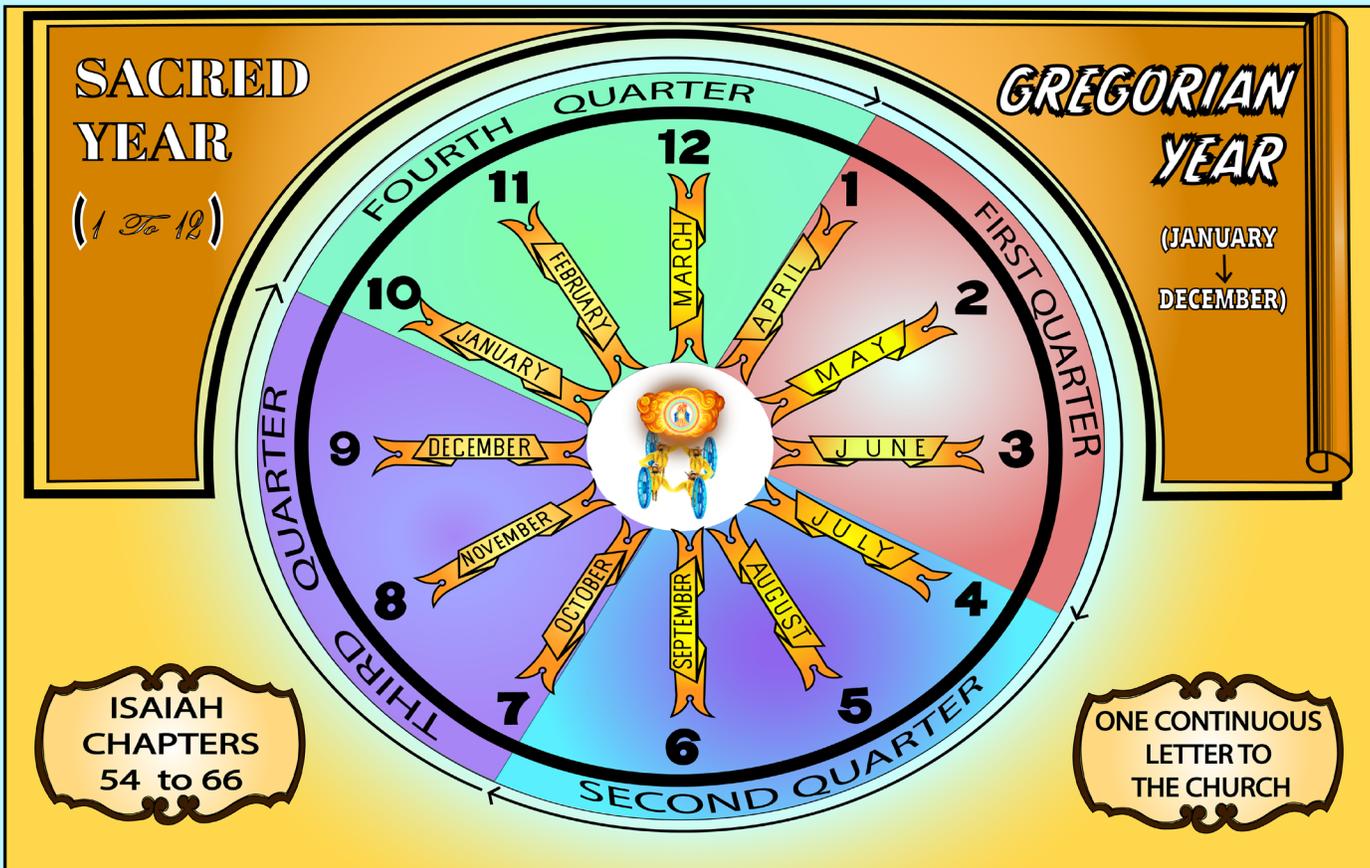
The Judgement of the Living -- In The Church On Earth -- Judgement of the Living

Year of Vengeance - Judgment of the Jews Zep. 2:1-2 - 1844 - 1848

Prep. for the Judgement of the Living

THE ACCEPTABLE YEAR - THE YEAR OF VENGEANCE - THE YEAR OF HIS REDEEMED

SECOND QUARTER'S SABBATHS CONVOCATIONS



Editor's Letter

IN THE INTEREST OF FINISHING THE WORK OF THE DAVIDIAN SEVENTH-DAY ADVENTIST CHURCH

"THE DESCENDANTS OF THE EARLY CHRISTIAN JEWS WHO ARE PURPORTING TO BE THE FIRST OF THE FIRST FRUITS"

This little paper is dedicated to the mission of conveying news items and reformatory activities to Present Truth believers, answering questions in connection with Elijah's Message, and pulling Elijah's Message out from under the rubbish of false doctrines, so that Christ can be lifted up and be seen in His Message.

This periodical visitor promises to answer questions on such passages of the Scriptures pertaining to the great and dreadful day of the Lord. Also, to call the first of the first fruits of God's Kingdom out of Davidia and Laodicea.

This periodical trumpeter is to wake up the heirs of God's Kingdom from their slumber and sleep, instructing them on how to get ready and remain ready for the Bridegroom's coming. It is the answer to the Lord's instructions: "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for [it is] nigh at hand; A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, [even] to the years of many generations." (Joel 2:1, 2.)

2SC12: 12.3 - *"Its main object is to reveal the fact that the time has come for the Lord to manifest His power and unify, and purify the church of God -- calling her to rise up from her dusty bed and put on her strength and her gift of beautiful garments, because "from henceforth" the unclean shall not come unto her. (Isa. 52:1.) Therefore, it positively demands that the messengers of "the great and dreadful day of the Lord," under its supervision, must strictly comply with all its requirements, instructions and advice which it bears to them from time to time. It will not countenance those who ignore its divine authority -- the church is to be a light to the whole world -- fair as the moon, -- clear as the sun, and terrible as an army with banners. Isa. 62:1-7; Prophets and Kings, p. 725."*

This periodical comforter gladly calls on all S.D.A.'s who open their doors and welcome its visit. It freely gives its time to minister to those who shall be heirs of salvation and neither collects fees nor makes charges for its unselfish service. It lives on voluntary gifts and free will offerings -- it burdens no one and comforts all. Its constant prayer is that all its clients should prosper and be in health even as their souls prospereth. (III John 2.)

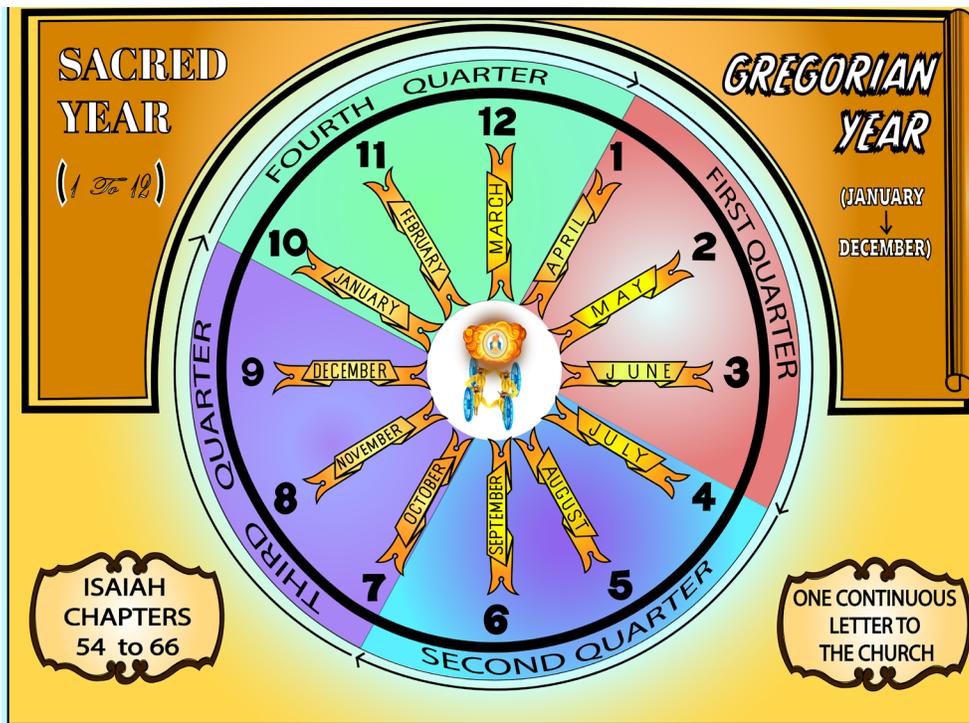
Make your questions plain and distinct, giving the references, and they shall be taken care of as soon as their turn on the waiting list permits.

If you would like to have this electronic or printed friend come to your inbox or home regularly, also other literature, send your name and address to scode@gadsda.com or Symbolic Code Department, P.O. Box 23738 Waco, Texas 76702.

THE SYMBOLIC CODE



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DSDAH 54

SR1: 135.3 — “These **thirteen chapters of Isaiah** are **one continuous letter** written **for the church**. Though they have been in the Bible for many centuries, they were intended for us at this present time, and stand as **a direct epistle to the church now**.”

2TG34: 24.3, 4 — “... **the Church at this time**, therefore, could not logically go by a name other than ... **Davidian Seventh-day Adventists**...”

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If you only attend one school, let it be
The School of the Prophets



Christ



Samuel



Moses*



Miller



White



Houteff

“...
you alone in
the closet of prayer
and with the aid of
the Spirit can determine
whether the Elijah has
come, or whether he is
yet to come.” GCS:

8.1

Antitypical Elijah

Undershepherd: Bro. Lennox Sam
God's Ordained Minister
The School of the Prophets
2nd Sabbath of every month - 7:00 AM CT
Zoom Meeting ID: 940 2826 1432

Reformation Sabbath
4th Sabbath of every month - 7:00 AM CT
Zoom Meeting ID: 940 2826 1432

Western Hemisphere Sabbath Afternoon Study
1st, 2nd & 4th Sabbath of every month - 3:00 PM CT
Zoom Meeting ID: 940 4716 3414

Teachers' School of the Prophets
3rd Sunday of every month (Invite Only) - 5:00 AM CT

On YouTube:
The Davidian Seventh-Day Adventists Channel or
The Eleventh-Hour Church Channel

*The illustrations used in this ad are not intended to depict the individuals represented of whom we have no actual pictures, namely Moses, Samuel and Christ. The illustrations are entirely for educational purposes only.



Prayer Meeting

What better time to meet with God's people
than in the middle of the week?

TUESDAY EVENINGS @ 8:00 PM CENTRAL TIME (USA)

Come Early and Enjoy the Song Service @ 7:45 PM

Join us on  **YouTube** "youtube.com/@Gadsda" or "youtube.com/@Eleventh-Hour-Church"

 **zoom 989 2478 5827**

Friday Evening / Sabbath Night Prayer

Western Hemisphere: 5:00 PM PT | 6:00 PM MT | 7:00 PM CT | 8:00 PM ET

Eastern Hemisphere: 1900 hrs CET | 1800 hrs WAT | 1900 hrs CAT | 2000 hrs EAT

This time is for the express purpose of praying for the work nationally, internationally and "in behalf of our brethren who are in darkness regarding Present Truth." This prayer "should be faithfully observed by all concerned."

Friday Evening / Sabbath Night Prayer Meetings

Western Hemisphere:

4:30 PM PT | 5:30 PM MT | 6:30 PM CT |
7:30 PM ET

<https://gadsda.zoom.us/j/81558180008>
Meeting ID: 815 5818 0008
Passcode: 7



Eastern Hemisphere:

1600 hrs WAT | 1700 hrs CET | 1700 hrs
CAT | 1800 hrs EAT

<https://zoom.us/j/89970602339>
Meeting ID: 899 7060 2339
Passcode: 1



NEW MONTH CONVOCAATION



The First Day of **Each Sacred Month**

6:00 pm PDT | 7:00 pm MDT | 8:00 pm CDT | 9:00 pm EDT
3:00 am CAT | 4:00 am EAT | 0200 hrs CET | 6:30 am IST

 Meeting ID: 811 2941 9097



youtube.com/c/gadsda

youtube.com/@Eleventh-Hour-Church

Sacred Convocations

First Day of the 1st Month,

April 7, 8 pm CT; Adjust for your area

First Day of the 2nd Month,

May 7, 8 pm CT; Adjust for your area

First Day of the 3rd Month,

June 5, 8 pm CT; Adjust for your area

First Day of the 4th Month,

July 4, 8 pm CT; Adjust for your area

First Day of the 5th Month,

August 3, 8 pm CT; Adjust for your area

First Day of the 6th Month,

September 2, 8 pm CT; Adjust for your area

First Day of the 7th Month,

October 1, 8 pm CT; Adjust for your area

First Day of the 8th Month,

October 31, 8 pm CT; Adjust for your area

First Day of the 9th Month,

November 30, 8 pm CT; Adjust for your area

First Day of the 10th Month,

December 29, 8 pm CT; Adjust for your area

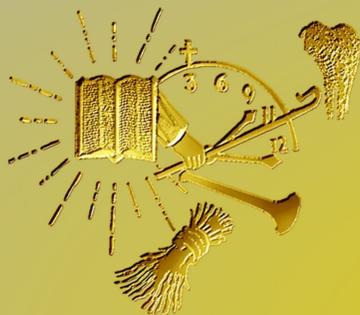
First Day of the 11th Month,

January 28, 8 pm CT; Adjust for your area

First Day of the 12th Month,

February 27, 8 pm CT; Adjust for your area

Second Quarter of the Sacred Year



Letter From God to the Davidian Seventh-day Adventists Published in the Last Thirteen Chapters of Isaiah

EVERY SABBATH NIGHT

July 5, 2024 - September 27, 2024

Time

5:45 pm PDT	2:45 am CAT
6:45 pm MDT	3:45 am EAT
7:45 pm CDT	
8:45 pm EDT	



**Zoom Meeting ID
882 7822 0885**

Synopsis Of Isaiah Chapters 54-66 Inclusive

SR1: 135.1 — “This call for reformation as set forth here is the direct result of the study of the **thirteen chapters** in the book of **Isaiah**, as devised by the Seventh-day Adventist denomination and presented to the churches in the entire organization throughout the world. These lessons were taught in the Sabbath School department during January, February, and March of the year 1929, and beginning with the **54th chapter**, ended with the **66th**. We believe the hand of God was leading, and that these particular lessons came at an appointed time by divine direction, with intention to arouse His people to action from the lukewarm Laodicean condition, and spiritual feebleness.”

SR1: 135.2 — “In **Volume 3, page 492**, we read: ‘General Conference, which is the highest authority that God has upon earth.’ (‘General Conference’ spoken of here is not one man’s opinion, but a General Conference of brethren assembled from all parts of the field, as described in **Gospel Workers, page 489**: ‘But when, in a General Conference, the judgment of brethren assembled from all parts of the field is exercised. Private independence and private judgment must not be stubbornly maintained but surrendered’). For this reason, God honored the General Conference, and sent the lessons through that channel, with the intention to bring forth a reformation in the entire denomination in one single quarter of Sabbath School studies.”

SR1: 135.3 — “These **thirteen chapters of Isaiah** are one continuous letter written for the church. Though they have been in the Bible for many centuries, they were intended for us at this present time, and stand as a direct epistle to the church now. The **54th chapter** is the beginning of the letter, and it ends with the **66th**. The following reasons are given for believing thus.”

SR1: 240.3 — “We have previously stated that this truth came through the Sabbath School department in 1929, in the lessons of the first

quarter of that year, beginning with **Isaiah 54** to the **66th chapter** inclusive. The **54th** was the first to reveal that these chapters were written directly to the church at this very time as explained on **pages 136-40**. In **Isa. 58:1** we learned that God is to reveal the existing sins in the church, and thereby call for reformation. We quote the verse: ‘Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.’”

SR1: 138.1 — “Again we read in **Early Writings, pages 284, 285**: ‘As the saints left the cities and villages, they were pursued by the wicked, who sought to slay them. But the swords that were raised to kill God’s people **broke and fell as powerless as a straw**. Angels of God shielded the saints. As they cried day and night for deliverance, their cry came up before the Lord.’ Thus we have proof that the chapter was written for the people of God who shall live at the time of the end. The intention in this article is not to explain all the chapter contains, but to point out the time it was intended for, with a few instructive remarks. In another study we may take all these chapters separate of each other, verse by verse.”

“The mind must be restrained, and not allowed to wander. It should be trained to dwell upon the Scriptures; even whole chapters may be committed to memory, to be repeated when Satan comes in with his temptations. The **fifty-eighth of Isaiah** is a profitable chapter for this purpose. Wall the soul in with the restrictions and instructions given by the inspiration of the Spirit of God. When Satan would lead the mind to dwell upon earthly and sensual things, he is most effectually resisted with ‘It is written.’ When he suggests doubts as to whether we are really the people whom God is leading, whom by tests and provings he is preparing to stand in the great day, be ready to meet his insinuations by presenting the clear evidence from the word of God that we are keeping the commandments of God and the faith of Jesus.” — **GW92 418.2**.

SECOND QUARTER

FIRST SABBATH

JULY 5, 2024

ISAIAH CHAPTER 54

Sing. O barren, thou [that] didst not bear; break forth into singing, and cry aloud, thou [that] didst not travail with child: for more [are] the children of the desolate than the children of the married wife, saith the *JeORQ*. Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy Maker [is] thine husband; the *JeORQ* of hosts [is] his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called. For the *JeORQ* hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the *JeORQ* thy Redeemer. For this [is as] the waters of Noah unto me: for [as] I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wrath with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the *JeORQ* that hath mercy on thee. O thou afflicted, tossed with tempest, [and] not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children [shall be] taught of the *JeORQ*; and great [shall be] the peace of thy children. In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee. Behold, they shall surely gather together, [but] not by me: whosoever shall gather together against thee shall fall for thy sake. Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy. No weapon that is formed against thee shall prosper; and every tongue [that] shall rise against thee in judgment thou shalt condemn. [This [is] the heritage of the servants of the *JeORQ*, and their righteousness [is] of me, saith the *JeORQ*.



2ND DAY OF THE 4TH MONTH

SACRED YEAR

Beginning Of The Letter “The God Of Comfort”

ISAIAH CHAPTER 54

Isa. 54:1-- “Sing, O barren, thou [that] didst not bear; break forth into singing, and cry aloud, thou [that] didst not travail with child: for more [are] the children of the desolate than the children of the married wife, saith the LORD.”

Isa. 54:2-- “Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes;”

Isa. 54:3-- “For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.”

Isa. 54:4-- “Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.”

Isa. 54:5-- “For thy Maker [is] thine husband; the LORD of hosts [is] His name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall He be called.”

Isa. 54:6-- “For the LORD hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God.”

Isa. 54:7-- “For a small moment have I forsaken thee; but with great mercies will I gather thee.”

Isa. 54:8-- “In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer.”

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Isa. 54:10-- “For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee.”

Isa. 54:11-- “O thou afflicted, tossed with tempest, [and] not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires.”

Isa. 54:12-- “And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.”

Isa. 54:13-- “And all thy children [shall be] taught of the LORD; and great [shall be] the peace of thy children.”

Isa. 54:14-- “In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee.”

Isa. 54:15-- “Behold, they shall surely gather together, [but] not by me: whosoever shall gather together against thee shall fall for thy sake.”

Isa. 54:16-- “Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy.”

Isa. 54:17-- “No weapon that is formed against thee shall prosper; and every tongue [that] shall rise against thee in judgment thou shalt condemn. This [is] the heritage of the servants of the LORD, and their righteousness [is] of me, saith the LORD.”

MY FAVORITE VERSE TO REMEMBER IN THIS CHAPTER IS **VERSE** _____

Write your verse here: _____

THE ROD'S INTERPRETATIONS OF ISAIAH CHAPTER 54

SR1: 135.3 — “These **thirteen chapters of Isaiah** are one continuous letter written for the church. Though they have been in the Bible for many centuries, they were intended for us at this present time, and stand as a direct epistle to the church now. The **54th chapter** is the beginning of the letter, and it ends with the **66th**. The following reasons are given for believing thus.”

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1SC17: 2.6 — “We are beginning to see signs of the fulfillment of **Isaiah 54** and are constrained by the prophetic long waiting words, as they now for the first time ring in our ears, saying; ‘Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the Lord. Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left;

and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. And all thy children shall be taught of the Lord; and great shall be the peace of thy children.’ (**Isa. 54:1-3, 13.**)”

TN13: 44.1 — “1929 First Present Truth study given (**Isa. 54**) January 6.”

1TG39: 5.2 — “Our greatest interest, however, is to know the time in which **Isaiah 54** finds its entire fulfillment and the generation to which its allegorical prophecy especially applies, to know whether it was written especially for the benefit of the early Christian church, for the church in the Middle Ages, or for the church in our time. Since none of the New Testament writers comment except on the **first verse of Isaiah 54**, obviously the chapter was not written especially for the people at that time. Moreover, **verse fourteen** further proves the time to which the prophecy applies.”

1TG39: 8.4 — “Now that we understand the allegory of these two women, and of their children, also the time for which **Isaiah 54** was written, we shall study the chapter briefly verse by verse in all its details as far as God permits.”

Verse 1-- “Sing, O barren, thou [that] didst not bear; break forth into singing, and cry aloud, thou [that] didst not travail with child: for more [are] the children of the desolate than the children of the married wife, saith the LORD.”

SR1: 135.4 — “‘Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: For

more are the children of the desolate than the children of the married wife, saith the Lord.' **Isa. 54:1.** Chapter four of Galatians says the woman spoken of here, the 'barren,' 'She who travailed not with child,' 'desolate,' is Sarah. The other, called the married wife, is Agar. Sarah is desolate, because she stepped aside and gave her husband to Agar, thus Agar is the married wife. Sarah was barren, without child, while Agar, had Ishmael."

1TG39: 3.2 — "Two women are here brought to view: One is barren, and the other is not. The barren woman is encouraged to break forth into singing, for she is promised to have many more children than the one who is having children. To learn who these women are, let us turn to the **fourth chapter of Galatians.**"

1TG39: 4.4 — "Inspiration makes clear that allegorically Hagar and her son, Ishmael, represent the church in the Old Testament period, and that Sarah and her son, Isaac, represent the church in the New Testament period. The membership of the Old Testament church was indeed of the flesh, for it was made up of whosoever was born from the stock of Jacob; but the members of the New Testament church, especially the ones here projected, are persons who have by the Spirit of Truth been converted to Christ. And as it was impossible for Isaac to have been born by the will of the flesh, just so impossible it is for these children of the Spirit of Truth to be born by the will of men."

1TG39: 5.3 — "In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee.' **Isa. 54:14.**"

Verses 2-3-- "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited."

1TG39: 8.5 — "All these terms -- enlarge,

stretch, spare not, lengthen, and strengthen -- mean to do everything possible to amply meet the situation, to make accommodations for a larger number of converts, to do everything possible now so that when you break on the right and on the left, when the multitude of converts begin to pour in, you be not confused and unable to accommodate. Do not disappoint the people. And, moreover, assures the Lord: 'Thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.' The prophecy, therefore, brings us to the days of restitution of all things (**Matt. 17:11**)."

Verses 1-3-- "Sing, O barren, thou [that] didst not bear; break forth into singing, and cry aloud, thou [that] didst not travail with child: for more [are] the children of the desolate than the children of the married wife, saith the LORD. Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited."

1SC17: 2.6 — "We are beginning to see signs of the fulfillment of **Isaiah 54** and are constrained by the prophetic long waiting words, as they now for the first time ring in our ears, saying; 'Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the Lord. Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. And all thy children shall be taught of the Lord; and great shall be the peace of thy children.' (**Isa. 54:1-3, 13.**)"

Verse 4-- "Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not

remember the reproach of thy widowhood any more.”

1TG39: 9.1 — “Yes, she is reassured that she need no longer fear, need not be thrown into disorder and confusion any more, that she shall forget her reproach and widowhood (God’s departing from her).”

Verse 5-- “For thy Maker is thine husband; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called.”

1TG39: 9.2 — “Our enemies may say anything they wish, but God Himself testifies that He is our God, the God that made us, the Redeemer, the God of the whole earth.”

Verse 6-- “For the LORD hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God.”

6SC1-6: 13.2.3 — “Other such figures are used, but if we forget that they are but illustrations, we may be puzzled as to whether the saints are ‘wheat,’ ‘fish,’ ‘plant’ (*Isa. 5:7*), ‘crown’ (*Isa. 62:3*), ‘wife’ (*Isa. 54:6*), or something else.”

Verses 6, 7-- “For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee.”

1TG39: 10.1 — “The statement, ‘for a small moment have I forsaken thee,’ being set forth in contrast to the statement, ‘but with great mercies will I gather thee,’ shows that God’s forsaking her is her dispersion among the Gentiles, and that her gathering is her returning to the homeland, her inhabiting the desolate cities.”

Verses 8, 9-- “In a little wrath I hid My face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. For this is as the waters of Noah unto Me: for as I have sworn that the

waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee.”

1TG39: 10.2 — “That which she has gone through she will go through no more, -- as sure a promise as the promise to Noah: ‘I do set My bow in the cloud, and it shall be for a token of a covenant between Me and the earth.’ *Gen. 9:13*.”

Verses 10, 11-- “For the mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord that hath mercy on thee. O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires.”

1TG39: 10.3 — “What else could her ‘stones’ stand for if not for her members (the children)? And what could her foundations depict if not her Apostles (founders), those whom the Lord uses for the work of such a revival and reformation? Such was the privilege of the twelve apostles at the beginning of the Christian church. Recognizing this glorious fact, Inspiration wrote:”

Verse 11-- “O thou afflicted, tossed with tempest, [and] not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires.”

SR1: 140.1 — “Note the kind and quality of material used here in this spiritual house. It is the most precious known to humanity—‘I will lay thy stones with fair colors’ (*Isa. 54:11*). Foundations of sapphires, windows of agates, gates of carbuncles, and borders of pleasant stones. Think of Jesus as the precious corner stone; the apostles, who sacrificed their lives, as the wonderful foundations; the prophets (many of whom were killed by cruelty, even to the extent of being sawed between two logs), as the windows to give light to this beautiful house; and those in the church during the dark ages, who suffered and were tortured by the cruel persecutors, to beautify the borders of this most glorious, spiritual house.”

Verses 11-12-- “O thou afflicted, tossed with tempest, [and] not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.”

SR1: 139.1 — “**verses 11, 12**, contain another wonderful promise, and show the purity and holiness of God’s people. ‘O thou afflicted, tossed with tempest and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.’ This scripture could hardly refer to the New Jerusalem,—the Holy City, for there is no reference made of the walls of the city having windows, nor could there be any necessity for them, for twelve gates only are mentioned. Furthermore, the gates are made of one great pearl, and not of carbuncles. (‘And the twelve gates were twelve pearls: Every several gate was of one pearl.’ **Rev. 21:21**.) The verses being considered at this time refer to a spiritual house of which Solomon’s temple was a symbol. This spiritual house is referred to by Paul in **Eph. 2:20-22** ‘and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit.’”

TN4: 9.1 — “Having thus briefly recalled to your minds the fatal mistake of the church throughout her long history, I now divulge the climaxing news: Father has promised to give forever to ‘Mother,’ Pisgah’s View -- His great vineyard -- if she will return and be true! He will hedge it about with ‘a wall of fire’ (**Zech. 2:5**), lay its ‘stones with fair colours,’ and its ‘foundations with sapphires,’ make its ‘windows of agates,’ and its ‘gates of carbuncles,’ and deck all its ‘borders of pleasant stones’ (**Isa. 54:11, 12**), so that ‘there shall not come thither the fear of briars and thorns.’ **Isa. 7:25**.”

Verse 12-- “And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.”

1TG39: 11.2 — “If the literal use of windows is to give light and air, then what could this symbolism denote if not her ‘seers,’ those who bring light and Truth to the church of God? And if literal gates are used to keep out the undesirable elements, then in the spiritual realm they must symbolize her watchmen, the ministry.”

Verse 13-- “And all thy children [shall be] taught of the LORD; and great [shall be] the peace of thy children.”

1SC17: 2.6 — “We are beginning to see signs of the fulfillment of **Isaiah 54** and are constrained by the prophetic long waiting words, as they now for the first time ring in our ears, saying; ‘Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the Lord. Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. And all thy children shall be taught of the Lord; and great shall be the peace of thy children.’ (**Isa. 54:1-3, 13**.)”

TN12: 46.1 — “The truth now being clearly established that the scarlet-colored beast is the symbol of the dominion over which reigns ‘Babylon the great, the mother of harlots,’ it follows that her boundaries will extend as far as the boundaries of the nations that bow down to her authority. Therefore, the call, ‘Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues’ (**Rev. 18:4**), is a call for them to come out of her dominion, that they share not in her sins, nor receive of her plagues. Those who respond to the Lord’s bidding, must, of course, have a sin-free place to go to, where they may ‘dwell safely,’ though there be ‘neither bars nor gates’

around it (**Ezek. 38:11**). To this haven they shall be 'brought forth out of the nations, and there they shall dwell safely all of them.' **Ezek. 38:8**. So, 'all thy children shall be taught of the Lord; and great shall be the peace of thy children.' **Isa. 54:13.**"

Verses 11-13-- "O thou afflicted, tossed with tempest, [and] not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the LORD; and great shall be the peace of thy children."

TN2: 13.3 — "Necessarily, then, the former of the two 'mountains' is symbolical of the spirit-filled early Christian church prior to 538 A.D., and the latter, of the Christian church sometime after 1798 A.D., when it is, as was the early Christian church, fitted for God's Holy Dwelling Place as described in the following scriptures: 'O thou afflicted, tossed with tempest, and not comforted, behold, I... will make thy windows of agates, and thy gates of carbuncles... And **all** thy children shall be taught of the Lord; and great shall be the peace of thy children.' **Isa. 54:11-13.**"

2TG45: 12.5 — "Christianity, again, is likewise like unto a good home: 'O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord; and great shall be the peace of thy children.' **Isa. 54:11-13.**"

Verse 14-- "In righteousness shalt thou be **established**: thou shalt be far from oppression; for thou shalt **not fear**: and from terror; for it shall not come near thee."

1TG39: 5.3 — "In righteousness shalt thou be **established**: thou shalt be far from oppression; for thou shalt **not fear**: and from terror; for it shall not come near thee.' **Isa. 54:14.**"

Verses 11-14-- "O thou afflicted, tossed with tempest, [and] not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the LORD; and great shall be the peace of thy children. In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee."

SR1: 175.3 — "And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: For the law shall go forth of Zion, and the word of the Lord from Jerusalem.' **Micah 4:2.**" **Counsels to Teachers, pages 454, 455.** Note that the Spirit of Prophecy applies **Micah 4:2** as a sure prophecy that will come to pass and find its fulfillment with the people of God, by associating the verse with **Isa. 54:11-14; Jer. 31:33, 34**; which scriptures find their fulfillment in the time of the 'Loud Cry of the Third Angel's Message.'"

Verses 14, 15-- "In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee. Behold, they shall surely gather together, [but] not by me: whosoever shall gather together against thee shall fall for thy sake."

SR1: 138.2 — "In **verses 14** and **15**, there is great encouragement for the people of God, and it ought to strengthen our faith. 'In righteousness shalt thou be established: Thou shalt be far from oppression; for...they shall surely gather together, but not by me: Whosoever shall gather together against thee shall fall for thy sake.' The time of the fulfillment of these verses is well portrayed in **Early Writings, pages 282, 283**: 'I saw the saints leaving the cities and villages, and associating together in companies and living in the most solitary places. Angels provided them food and water, while the wicked were suffering from hunger and thirst.

Then I saw the leading men of the earth consulting together, and Satan and his angels busy around them. I saw a writing, copies of which were scattered in different parts of the land, giving orders that unless the saints should yield their peculiar faith, give up the Sabbath, and observe the first day of the week, the people were at liberty after a certain time, to put them to death....but angels in the form of men of war fought for them. Satan wished to have the privilege of destroying the saints of the Most High; but Jesus bade His angels watch over them.... Next came the multitude of the angry wicked, and next a mass of evil angels, hurrying on the wicked to slay the saints. But before they could approach God's people, the **wicked must first pass this company of mighty, holy angels.** This was impossible. The angels of God were causing them to recede, and also causing the evil angels who were pressing around them to fall back.”

TN2: 14.2 — “In righteousness shalt thou be **established**: thou shalt be far from oppression; for thou shalt **not fear**: and from terror; for it shall not come near thee. Behold, they **shall surely gather together**, but not by Me: whosoever shall gather together against thee shall **fall** for thy sake...and every tongue that shall rise against thee in judgment thou shalt condemn.’ *Isa. 54:14, 15, 17.*”

Verse 15-- “Behold, they shall surely gather together, [but] not by me: whosoever shall gather together against thee shall fall for thy sake.”

1TG39: 6.2 — “Behold, they shall surely gather together, but not by Me: whosoever shall gather together against thee shall fall for thy sake.’ *Verse 15.*”

Verses 16, 17-- “Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy. No weapon that is formed against thee shall prosper; and every tongue [that] shall rise against thee in judgment thou shalt condemn. This [is] the heritage of the servants of the LORD, and their righteousness [is] of me, saith the LORD.”

1TG39: 6.4 — “Behold, I have created the smith that bloweth the coals in the fire, and that

bringeth forth an instrument for his work; and I have created the waster to destroy. No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of Me, saith the Lord.’ *Verses 16, 17.*”

Verse 17-- “No weapon that is formed against thee shall prosper; and every tongue [that] shall rise against thee in judgment thou shalt condemn. This [is] the heritage of the servants of the LORD, and their righteousness [is] of me, saith the LORD.”

SR1: 137.1 — “The prophecy could not have been for the early part of the Christian church, for we read in *Verse 17*. ‘No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord.’ ‘No weapon that is formed against thee shall prosper’: If this scripture had a reference to the early part of the church, or prior to the dark ages, then God would have failed to carry out His promise. Note that from the beginning of the Christian church the stones, swords, crosses, ropes, fires, and many other cruel instruments which were formed against the church did prosper, and continued to prosper up till about the middle of the 18th century, therefore the prophet could have had no reference to the early part of the church. The following quotation will prove the time to which the scripture applies: ‘Whosoever shall gather together against thee shall fall for thy sake.... “No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn.”...Clad in the armor of Christ’s righteousness, the church is to enter upon her final conflict. “Fair as the moon, clear as the sun, and terrible as an army with banners.”...The darkest hour of the church’s struggle with the powers of evil, is that which immediately precedes the day of her final deliverance. But none who trust in God need fear; for “when the blast of the terrible ones is as a storm against the wall,” God will be to His church “a refuge from the storm”.’ *Prophets and Kings, page 725.*”

TN2: 14.2 — “In righteousness shalt thou be **established**: thou shalt be far from oppression; for thou shalt **not fear**: and from terror; for it shall not come near thee. Behold, they shall surely gather together, but not by Me:

whosoever shall gather together against thee shall **fall** for thy sake... and every tongue that shall rise against thee in judgment thou shalt condemn.’ **Isa. 54:14, 15, 17.**”

ANSWER THE FOLLOWING QUESTIONS:

1) At which time does this chapter find its fulfillment, and to which generation does it especially apply?

Answer: _____

2) Where in the Scriptures should we go to identify the two women brought to view in **verse 1**?

Answer: _____

3) Who is the desolate, and who is the married wife?

Answer: _____

4) Says the Lord in **verse 7**, “For a small moment have I forsaken thee; but with great mercies will I gather thee.” What do these words mean?

Answer: _____

5) What do the “stones” and “foundations” In **verse 11** depict?

Answer: _____

6) What is described as the heritage of the servants of the Lord in **verses 16 and 17**?

Answer: _____

7) Why should we, as the Lord's people, rejoice in the prophecy of this chapter?

Answer: _____

SECOND QUARTER SECOND SABBATH JULY 12, 2024

ISAIAH CHAPTER 55

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for [that which is] not bread? and your labour for [that which] satisfieth not? hearken diligently unto me, and eat ye [that which is] good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, [even] the sure mercies of David. Behold, I have given him [for] a witness to the people, a leader and commander to the people. Behold, thou shalt call a nation [that] thou knowest not, and nations [that] knew not thee shall run unto thee because of the *eL_eO_RD* thy God, and for the *eL_eO_RD* of Israel; for he hath glorified thee. Seek ye the *eL_eO_RD* while he may be found, call ye upon him while he is near: *eL_eO_RD* Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the *eL_eO_RD*, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts [are] not your thoughts, neither [are] your ways my ways, saith the *eL_eO_RD*. For [as] the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper [in the thing] whereto I sent it. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap [their] hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the *eL_eO_RD* for a name, for an everlasting sign [that] shall not be cut off.



9TH DAY OF THE 4TH MONTH

SACRED YEAR

God Calls To Return -- The Word That Transforms

ISAIAH CHAPTER 55

Isa. 55:1-- “Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.”

Isa. 55:2-- “Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.”

Isa. 55:3-- “Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.”

Isa. 55:4-- “Behold, I have given him for a witness to the people, a leader and commander to the people.”

Isa. 55:5-- “Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the LORD thy God, and for the Holy One of Israel; for he hath glorified thee.”

Isa. 55:6-- “Seek ye the LORD while he may be found, call ye upon him while he is near:”

Isa. 55:7-- “Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon.”

Isa. 55:8-- “For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD.”

Isa. 55:9-- “For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.”

Isa. 55:10-- “For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:”

Isa. 55:11-- “So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.”

Isa. 55:12-- “For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.”

Isa. 55:13-- “Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the LORD for a name, for an everlasting sign that shall not be cut off.”

MY FAVORITE VERSE TO REMEMBER IN THIS CHAPTER IS **VERSE** _____

Write your verse here: _____

THE ROD'S INTERPRETATIONS OF ISAIAH CHAPTER 55

SR1: 140.3 — “...Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.’ **Verses 1, 2.** The word ‘Ho’ signifies ‘whosoever’, or ‘anyone that will hear’. It was not so in the Old Testament time, for the Jew then thought the Bible was for the descendants of Abraham only.”

SR1: 141.1 — “Come ye to the waters, and he that hath no money’. Water is the most essential article to sustain life; both human, animal, and vegetable. It is the most abundant substance, and without it life is impossible. In this verse it is meant to represent spiritual life, which is bounded by Eternity. Jesus, speaking to the woman at the well, said, ‘Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.’ **John 4:14.**”

SR1: 141.2 — “Water is composed of two elements; namely, oxygen and hydrogen. Without hydrogen life cannot exist, and without oxygen, life would cease in less than fifteen minutes. Water is never sold; it is free. The price we pay in the cities is not for the water, but for the service rendered in bringing this necessity to us for daily use. Neither is it for sale in the Scriptures, but is offered free. No price can be set for life eternal. If it was sold, no one could buy it, therefore the symbol used here is perfect. It would be impossible to substitute any other earthly articles to represent spiritual life.”

WINE

SR1: 141.3 — “Yea, come, **buy** wine and milk without money and without price.’ Though the water is free, the wine and the milk are sold, but there is no set price on it, nor is the exchange made with money. Something must be given in trade to make

the transaction. What must it be? The answer is found in the **seventh verse**, as follows: ‘Let the wicked forsake his way, and the unrighteous man his thoughts: And let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.’ We must forsake our ways and our thoughts, and in exchange, take God’s thoughts and follow His ways. **Verse 8:** ‘For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.’ Not until **after** this transaction is made can one please, serve, or understand God, nor can he enter heaven. When this transaction is made, the thoughts, ways, desires, actions, and the whole human being is changed. How do we get God’s thoughts? Only in one way may they be attained. God’s thoughts and ways are found in His Word (the Bible). The man who will follow the complete instructions by the Spirit of God is in a heavenly atmosphere, and walks with God as Enoch of old.”

SR1: 142.1 — “What is the wine and the milk? We shall first speak of the wine. While the water is rich in oxygen, the wine is rich in iron. With the absence of iron in the system, oxygen, would be of no essential value to the human body, for iron is the train by which oxygen is transported throughout the human anatomy. As soon as oxygen enters into the lungs, the agency of iron takes the element and carries it through the entire system. Thus, whatsoever the wine represents, without it, the water (life) would be of no importance, as well as the water without the wine (as symbol) would be altogether useless. The wine represents the blood of Christ. Therefore, the wine is used in connection with the Lord’s supper; a symbol of the spilled blood of Christ. If you must have life eternal (water), you must also have the blood of Christ (the wine) for one would be of no value without the other. Again we see that no other earthly article, substance, or element could be used to represent the blood of Christ.”

THE MILK

SR1: 142.2 — “The next symbol mentioned is the milk, and it, too, must be perfect in itself in order to point out the truth intended by the Spirit of God. The human body is made up of sixteen different elements. If we should exhaust our supply of one of these elements, and life did not cease immediately (depending on the element lacking), there would be trouble somewhere within the human system. If milk contained all the elements required to keep the human body, the meaning of the symbol would indicate that the first two symbols, or doctrines are of no great importance. Since milk does not contain all the necessary elements, it signifies that the doctrine represented by the milk only is not sufficient. (The element of iron is absent from milk. Though a trace of iron is found in the milk, it is so infinitesimal, that it may be expressed in the following language: ‘The amount of iron found in ten gallon of milk could be put in the corner of one’s eye.’) That which is not found in the milk is supplied by the wine. Therefore the three doctrine taught here cannot be separated one from the other.”

SR1: 143.1 — “What is the doctrine taught by the milk? This symbol is simple to understand. The milk represents the Word of God as found in the Bible. **1 Pet. 2:2**, ‘As newborn babes desire the sincere **milk of the word**, that ye may grow thereby.’ God’s Word is perfect and it will supply all the doctrines (elements) needed for the human heart to make us perfect, but without the shedding of the blood of Christ, it would not profit us at all. Neither would the Word and the blood help us much if there was no life in the Son of God. Thus, the water, wine, and milk are combined, and can not be separated one from another and still maintain life eternal. Perfect symbols are they not?”

SR1: 143.2 — “Suppose you would add an element to the milk, would it not be a strange one? And if it be a strange one to the milk, would it be foreign to the human system? If this be true, we must conclude it

would be poison to the human body. ‘But,’ you say, ‘suppose I add the element of iron, it would not then be poison.’ By adding another element, it would put the milk out of balance, and it would be milk no longer. It is impossible for human wisdom to improve on God’s work. Just so, it is impossible for us to neglect one of God’s words and yet maintain spiritual life, neither can we add, though the thing may be good, as we may see it. It would throw the Word out of balance, and it would be God’s Word no longer, just as the milk would be milk no longer. God’s Word must be kept in the human heart, pure and unadulterated, if we must live by it. ‘This robe, woven in the loom of heaven has in it not one thread of human devising.’ --**Christ’s Object Lessons, page 311.**”

SR1: 144.1 — “(One may say, if milk is not a balanced diet, how then can a babe be raised on milk and yet be perfectly healthy? God, who made the milk, knew what the baby requires for its growth, and what the milk could supply, so He has made provision before the babe is born. Between the stomach and the small intestine, in that part of the bowel is found a large ‘lump.’ This ‘lump’ is placed there to supply the iron. The opening to the small intestine, as well as to the stomach, is too small for the ‘lump’ to pass through. Thus it is compelled to remain there. Each time nourishment passes by, it absorbs part of the iron; thus the element is supplied, and the babe has suffered no lack. As the baby grows older, the ‘lump’ gradually decreases in size. Just as it is with the human babe, so it is with the animal life.) Truly our God is infallible and who can comprehend His wisdom?”

WHY SPEND MONEY FOR THAT WHICH IS NOT BREAD?

SR1: 144.2 — “...When we spend our money for food which does not contain all the required elements, or if it is of an unbalanced proportion, then it is not as the Creator made it. In such a case we have spent our money for that which is not ‘bread.’”

SR1: 144.3 — “When buying food we must be very careful in our selection and make sure that it is free from adulteration, or disjunctive manufacturing processes. In such foods the elements required to sustain physical health are not found. It would be only a waste of money in buying such foods. The worst harm done by the use of these baser products is not to one’s pocketbook only, but to his health in reducing his physical powers. The upkeep of the human body depends on the food supply we give it.”

EW: 4.3 — “Such a health-wasting and degenerating condition as the one which now prevails throughout so-called civilized lands, is doubtless due to the fact that heretofore all of us health reformers have been teaching only the theoretical side of right living. But now the long-looked-for, **the practical**, health companion (the only kind that can help anybody correct his erroneous habits, that can enlighten his path, and rescue him from the current of destruction), having finally come, we as Christian workers for the good of others, are hastening to reach all with it. Yes, **all**, because anyone can have it without money. ‘Ho,’ now Inspiration invites, ‘every one that thirsteth, come ye to the waters, and he that hath no money come ye, buy, and eat; yea, come, buy wine and milk without money and without price.’ **Isa. 55:1.**”

TN6: 32.2 — “Why stay hungry, my brethren, when there is such a boundless supply of soul-nourishing food at your very hand? If your appetite has not be come too jaded, come, then, and feed on this fresh ‘butter and honey.’ ‘Come, buy wine and milk without money and without price.’ **Isa. 55:1.** But if, perchance, you have lost your hunger and your taste for truth, call then upon our dispensing representatives. Their services are free of charge and without obligation, and guarantee sure and gratifying results. Do not be like those who still persist in boasting that they have all the truth, and have ‘need of nothing.’ For the reason that God has sent and is still sending

such a store of ‘meat in due season’ is to demonstrate that instead of having ‘need of nothing,’ they have need of everything, and that it is their abominations and spiritual destitution which have caused Him to leave **His Vineyard Desolate.**”

TN7: 5.1 — “Believing that you would like to have authentic knowledge of the crisis now confronting our beloved S.D.A. church, we as brethren of like precious faith come to you in the name of Him Who, though altogether holy, did eat with publicans and sinners, and Who, though the Incarnation of holiness, never by word or by action said: ‘Stand by thyself, come not near to Me; for I am holier than thou’ (**Isa. 65:5**), but ever pleaded: ‘Ho, **every** one that thirsteth, come.’ **Isa. 55:1.**”

SR1: 140.3 — “...The word ‘Ho’ signifies ‘whosoever, or “anyone that will hear’. It was not so in the Old Testament time, for the Jew then thought the Bible was for the descendants of Abraham only.”

GCS: 35.1 — “Thus you have it from the Lord, through His prophet Nahum, that the one who announces that the time has come for the wicked to be cut off from among God’s people, and that the Judgment for the Living (which, as we have already seen, is ‘the great and dreadful day of the Lord’) is about to take place, is to make the announcement of these events by his publications. Further concerning this timely truth this ‘meat in due season,’ Isaiah declares that it will be dispensed to all without their having to pay for it - ‘without money and without price.’ He urges them, moreover, to stop wasting their money in purchasing ‘that which is not bread’ (**Isa. 55:1, 2**) -- that which is not inspired of God.”

SR1: 34.4 — “Spending money for that which is not bread (health reform): **Isa. 55:2; Volume 5, page 197; ...**”

1SC17: 9.3 — “Therefore, my brethren, change your methods and learn how to live. Make it your determined purpose by cease-

less effort to live right -- breathe correctly and eat temperately, work actively, rest unwarily, sleep sufficiently -- be systematic with punctuality -- never late to start, never late to stop, be like God (*Zech. 12:8*), and whatsoever you do, do it to the glory of God. Do not waste your life before the mirror or in useless so-called home duties or satanic pleasures.”

2TG45: 19.5 — “...Why longer fool oneself in venturing to obtain God’s faithful promises by running from a lo here to a lo there, from this quack to that one? Why not go after life’s blessings in God’s way? Of course all God’s ways are contrary to man’s, but if they were not, how much better would they be than our own? ‘For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord.’ *Isa. 55:8*.”

ABN4: 69.2 — “Thus putting aside your own thoughts and your own ways, and availing yourselves of the Lord’s (*Isa. 55:8, 9*), in exclusive devotion to the Spirit of Truth, you will really see eye to eye, and speak the same things. Then only will you be able to dispel the spirit of confusion and to retain the spirit of love and unity.”

1TG25: 4.2 — “In order to obviate any doubt in this connection the Lord reaffirms His Word by saying: ‘For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall My Word be that goeth forth out of My mouth: It shall not return unto Me void, but It shall accomplish that which I please, and It shall prosper in the thing whereto I sent It. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead

of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.’ *Isa. 55:10-13*. We, too, should clap our hands even now for having this great opportunity to engage in this glorious work, and for the great and grand privilege to proclaim these good tidings and to be called ‘The repairer of the breach, The restorer of paths to dwell in.’ *Isa. 58:12*. Indeed these are the ‘good tidings’ of ‘peace’ that the prophet Nahum forespoke. *Nah. 1:15*.”

7SC1-6: 2.1.3 — “Because of the supreme worth of the work at stake, and the shortness of time in which to accomplish it, we therefore address you at this time to encourage you anew to continue, and even step up if possible, your enthusiastic support of the Name-Ingathering campaign. Cling to the Lord’s promise: ‘So shall My word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.’ *Isa. 55:11*. Let this be your faith, and in the Kingdom you shall certainly look upon the fruits of your labors, and rejoice with an everlasting rejoicing!”

TN3: 101.2 — “The literalist on the one hand, would interpret this scripture to mean that the souls were conscious and actually crying out, though the Bible is very explicit that ‘the dead know not anything.’ *Eccles. 9:5*. And, too, were the souls under the altar literally crying out for vengeance on their murderers, then, to be consistent, the Lord’s statement, ‘the voice of thy brother’s blood crieth unto Me from the ground’ (*Gen. 4:10*), also the statement, ‘all the trees of the field shall clap their hands’ (*Isa. 55:12*), likewise must be interpreted literally in spite of the fact that it is impossible physically for blood to cry out and for trees to clap hands.”

ANSWER THE FOLLOWING QUESTIONS:

1) What is the significance of the invitation in **verse 1**, “*Ho, every one that thirsteth, come ye to the waters*”; and how does it relate to the availability of spiritual nourishment?

Answer: _____

2) What is the meaning of spending money for that which is not bread?

Answer: _____

3) What transformation must occur for one to understand and please God, according to **verses 7 and 8**?

Answer: _____

4) What are the assurances of **verses 11 and 12** regarding God’s promises?

Answer: _____

5) What assurance does **verse 11** provide regarding the efficacy of God’s Word, and how does it inspire confidence in the fulfillment of His purposes?

Answer: _____

6) When will **verse 12** find its fulfillment?

Answer: _____

7) Why should we even now clap our hands?

Answer: _____

SECOND QUARTER THIRD SABBATH JULY 19, 2024

ISAIAH CHAPTER 56

Thus saith the LORD. Keep ye judgment, and do justice: for my salvation [is] near to come, and my righteousness to be revealed. Blessed [is] the man [that] doeth this, and the son of man [that] layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil. Neither let the son of the stranger, that hath joined himself to the LORD, speak, saying, The LORD hath utterly separated me from his people: neither let the eunuch say, Behold, I [am] a dry tree. For thus saith the LORD unto the eunuchs that keep my sabbaths, and choose [the things] that please me, and take hold of my covenant; Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off. Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices [shall be] accepted upon mine altar; for mine house shall be called an house of prayer for all people. The Lord GOD which gathereth the outcasts of Israel saith, Yet will I gather [others] to him, beside those that are gathered unto him. All ye beasts of the field, come to devour. [Yea], all ye beasts in the forest. His watchmen [are] blind: they are all ignorant, they [are] all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, [they are] greedy dogs [which] can never have enough, and they [are] shepherds [that] cannot understand: they all look to their own way, every one for his gain, from his quarter. Come ye, [say they], I will fetch wine, and we will fill ourselves with strong drink; and to morrow shall be as this day, [and] much more abundant.



16TH DAY OF THE 4TH MONTH

SACRED YEAR

Blessings To Jew And Gentile -- Blind Watchmen

ISAIAH CHAPTER 56

Isa. 56:1-- “Thus saith the LORD, Keep ye judgment, and do justice: for my salvation [is] near to come, and my righteousness to be revealed.”

Isa. 56:2-- “Blessed [is] the man [that] doeth this, and the son of man [that] layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil.”

Isa. 56:3-- “Neither let the son of the stranger, that hath joined himself to the LORD, speak, saying, The LORD hath utterly separated me from his people: neither let the eunuch say, Behold, I [am] a dry tree.”

Isa. 56:4-- “For thus saith the LORD unto the eunuchs that keep my sabbaths, and choose [the things] that please me, and take hold of my covenant;”

Isa. 56:5-- “Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off.”

Isa. 56:6-- “Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant;”

Isa. 56:7-- “Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices [shall be] accepted upon mine altar; for mine house shall be called an house of prayer for all people.”

Isa. 56:8-- “The Lord GOD which gathereth the outcasts of Israel saith, Yet will I gather [others] to him, beside those that are gathered unto him.”

Isa. 56:9-- “All ye beasts of the field, come to devour, [yea], all ye beasts in the forest.”

Isa. 56:10-- “His watchmen [are] blind: they are all ignorant, they [are] all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber.”

Isa. 56:11-- “Yea, [they are] greedy dogs [which] can never have enough, and they [are] shepherds [that] cannot understand: they all look to their own way, every one for his gain, from his quarter.”

Isa. 56:12-- “Come ye, [say they], I will fetch wine, and we will fill ourselves with strong drink; and to morrow shall be as this day, [and] much more abundant.”

MY FAVORITE VERSE TO REMEMBER IN THIS CHAPTER IS **VERSE** _____

Write your verse here: _____

THE ROD'S INTERPRETATIONS OF ISAIAH CHAPTER 56

SR1: 145.1 — “In the beginning of **this chapter** God asks His people, ‘keep ye judgment and do justice’. The reason given is that His salvation is near to come, and His righteousness to be revealed. The thought is that the scroll is soon to make a turn, and the present order of things must change. If the watchmen to whom God is speaking would not commence a general housecleaning, God would have to get watchmen who would lift their voice like a trumpet and show His ‘people their transgression, and the house of Jacob their sins.’ God, in this chapter, asks His people for a strict Sabbath observance, regardless who they are, without distinction of class, race, or people. Thus they shall have the promise of His covenant, and their offerings, and sacrifices shall be accepted upon His altar.”

SR1: 145.2 — “There is a severe charge against **His watchmen** of their **failure** to deal with the sins in the church, and the result is that **His people are devoured** by the enemy. ‘**His watchmen are blind: They are all ignorant, they are all dumb dogs, they cannot bark.**’ **Verse 10.** The phrase ‘dumb dogs’ is not to humiliate them, but is used here as a symbol. Of all animals a dog is man’s best friend, and it is a dog’s business to protect his master, or warn him of the danger by the sound of his barking. But if that dog becomes dumb, and fails to give the sound, then he is not only useless to his master but dangerous, for he can not be depended upon. Thus, a ‘dog’ is a perfect symbol of a watchman over God’s people.”

SR1: 145.3 — “A good faithful minister is man’s best friend by warning him of the danger involved in sin, but if that minister will not sound the alarm and give the warning, then he has become as a ‘dumb dog.’ Not only useless but dangerous, for thus the sheep are devoured by the enemy. The watchmen are not only charged with failure to deal properly with existing sins in the church, but they are greedy as well. ‘Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink.’ **Verse 12.** This refers to the same watchmen or servants as in **Matt. 24:48-50**, who are gluttonous, disregard health reform, and do not see the danger. Read ‘**Isaiah the Gospel Prophet,**’ page 25, first paragraph. The watchmen mentioned by the prophet are not those in Babylon (popular churches), but ‘**His watchmen**’ in His true church. According to

Testimonies to Ministers, page 445, Ezekiel 9 is the sealing of the 144,000. Speaking of Ezekiel’s prophecy in **Volume 5, page 211**, we read: “The ancient men, those to whom God had given great light, and who had stood as guardians of the spiritual interests of the people, had betrayed their trust. They had taken the position that we need not look for miracles and the marked manifestation of God’s power as in former days. Times have changed. These words strengthen their unbelief, and they say, The Lord will not do good, neither will he do evil. He is too merciful to visit his people in judgment. Thus peace and safety is the cry from men **who will never again** lift up their voice like a trumpet to show God’s people their transgressions and the house of Jacob their sins. **These dumb dogs**, that would not bark, are the ones who feel the just vengeance of an offended God. Men, maidens, and little children, all perish together.”

SR2: 82.1 — “The prophet Isaiah looking forward to the present day conditions says: ‘Yea, they are greedy dogs which **can never have enough**, and they are shepherds that **cannot understand**: they all look to their own way, **every one for his gain**, from **his quarter.**’ (**Isa. 56:11.**)”

2SC1: 8.2 — “Consequently, any other plan than the one we are following for the disposition of the means God has intrusted us with would be retarding the work of the sealing message, cruel to the laity, detrimental to our Christian characters, and make us act like parasites -- as those whom God rebukes by the following sharp words: **Isa. 56:11...**”

TN4: 22.2 — “Had the early Christian church continued in her first love for the salvation of souls and the advancement of the kingdom of Christ rather than for enlarging her membership, the enemy’s operatives, the tares, could never have infiltrated into her ranks. But her zeal for purity waned, and she gave herself to the raising of goals -- a selfish gain. ‘Yea,’ saith the prophet; ‘they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter’ **Isa. 56:11.**”

ANSWER THE FOLLOWING QUESTIONS:

1) According to **verse 1**, what is the reason given to "keep ye judgment", and "do justice"?

Answer: _____

2) According to **verses 2-7**, for whom is the Sabbath meant?

Answer: _____

3) How do watchmen become dumb dogs, such as those mentioned in **verses 10-12**?

Answer: _____

4) Where are the watchmen referred to in **verses 10-12** to be found?

Answer: _____

5) Is it allowed to have projects in the church to raise funds?

Answer: _____

6) Where are these watchmen to be found?

Answer: _____

7) Is it safe to trust in the watchmen here described? Give five reasons to support your answer, as mentioned in the **verses**.

Answer: _____

Supporting reasons

a. _____

b. _____

c. _____

d. _____

e. _____

SECOND QUARTER FOURTH SABBATH JULY 26, 2024

ISAIAH CHAPTER 57

The righteous perisheth, and no man layeth [it] to heart: and merciful men [are] taken away, none considering that the righteous is taken away from the evil [to come]. He shall enter unto peace: they shall rest in their beds, [each one] walking [in] his uprightness. But draw near hither, ye sons of the sorceress, the seed of the adulterer and the whore. Against whom do ye sport yourselves? against whom make ye a wide mouth, [and] draw out the tongue? [are] ye not children of transgression, a seed of falsehood, Enflaming yourselves with idols under every green tree, slaying the children in the valleys under the cliffs of the rocks? Among the smooth [stones] of the stream [is] thy portion; they, they [are] thy lot: even to them hast thou poured a drink offering, thou hast offered a meat offering. Should I receive comfort in these? Upon a lofty and high mountain hast thou set thy bed: even thither wentest thou up to offer sacrifice. Behind the doors also and the posts hast thou set up thy remembrance: for thou hast discovered [thyself to another] than me, and art gone up; thou hast enlarged thy bed, and made thee [a covenant] with them; thou lovedst their bed where thou sawest [it]. And thou wentest to the king with ointment, and didst increase thy perfumes, and didst send thy messengers far off, and didst debase [thyself even] unto hell. Thou art wearied in the greatness of thy way; [yet] saidst thou not, There is no hope: thou hast found the life of thine hand; therefore thou wast not grieved. And of whom hast thou been afraid or feared, that thou hast lied, and hast not remembered me, nor laid [it] to thy heart? have not I held my peace even of old, and thou fearest me not? I will declare thy righteousness, and thy works; for they shall not profit thee. When thou criest, let thy companies deliver thee; but the wind shall carry them all away; vanity shall take [them]: but he that putteth his trust in me shall possess the land, and shall inherit my holy mountain; And shall say, Cast ye up, cast ye up, prepare the way, take up the stumbling block out of the way of my people. For thus saith the high and lofty One that inhabiteth eternity, whose name [is] Holy; I dwell in the high and holy [place], with him also [that is] of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. For I will not contend for ever, neither will I be always wroth: for the spirit should fail before me, and the souls [which] I have made. For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on forwardly in the way of his heart. I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners. I create the fruit of the lips; Peace, peace to [him that is] far off, and to [him that is] near, saith the LORD; and I will heal him. But the wicked [are] like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. [There is] no peace, saith my God, to the wicked.

23RD DAY OF THE 4TH MONTH

SACRED YEAR

The Righteous And The Wicked In The Day Of Trouble

ISAIAH CHAPTER 57

- Isa. 57:1--** *“The righteous perisheth, and no man layeth [it] to heart: and merciful men [are] taken away, none considering that the righteous is taken away from the evil [to come].”*
- Isa. 57:2--** *“He shall enter into peace: they shall rest in their beds, [each one] walking [in] his uprightness.”*
- Isa. 57:3--** *“But draw near hither, ye sons of the sorceress, the seed of the adulterer and the whore.”*
- Isa. 57:4--** *“Against whom do ye sport yourselves? against whom make ye a wide mouth, [and] draw out the tongue? [are] ye not children of transgression, a seed of falsehood,”*
- Isa. 57:5--** *“Enflaming yourselves with idols under every green tree, slaying the children in the valleys under the clifts of the rocks?”*
- Isa. 57:6--** *“Among the smooth [stones] of the stream [is] thy portion; they, they [are] thy lot: even to them hast thou poured a drink offering, thou hast offered a meat offering. Should I receive comfort in these?”*
- Isa. 57:7--** *“Upon a lofty and high mountain hast thou set thy bed: even thither wentest thou up to offer sacrifice.”*
- Isa. 57:8--** *“Behind the doors also and the posts hast thou set up thy remembrance: for thou hast discovered [thyself to another] than me, and art gone up; thou hast enlarged thy bed, and made thee [a covenant] with them; thou lovedst their bed where thou sawest [it].”*
- Isa. 57:9--** *“And thou wentest to the king with ointment, and didst increase thy perfumes, and didst send thy messengers far off, and didst debase [thyself even] unto hell.”*
- Isa. 57:10--** *“Thou art wearied in the greatness of thy way; [yet] saidst thou not, There is no hope: thou hast found the life of thine hand; therefore thou wast not grieved.”*
- Isa. 57:11--** *“And of whom hast thou been afraid or feared, that thou hast lied, and hast not remembered me, nor laid [it] to thy heart? have not I held my peace even of old, and thou fearest me not?”*
- Isa. 57:12--** *“I will declare thy righteousness, and thy works; for they shall not profit thee.”*
- Isa. 57:13--** *“When thou criest, let thy companies deliver thee; but the wind shall carry them all away; vanity shall take [them]: but he that putteth his trust in me shall possess the land, and shall inherit my holy mountain;”*
- Isa. 57:14--** *“And shall say, Cast ye up, cast ye up, prepare the way, take up the stumbling block out of the way of my people.”*
- Isa. 57:15--** *“For thus saith the high and lofty One that inhabiteth eternity, whose name [is] Holy; I dwell in the high and holy [place], with him also [that is] of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.”*
- Isa. 57:16--** *“For I will not contend for ever, neither will I be always wroth: for the spirit should fail before me, and the souls [which] I have made.”*
- Isa. 57:17--** *“For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart.”*

Isa. 57:18-- "I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners."

Isa. 57:19-- "I create the fruit of the lips; Peace, peace to [him that is] far off, and to [him that is] near, saith the LORD; and I will heal him."

Isa. 57:20-- "But the wicked [are] like the troubled sea, when it cannot rest, whose waters cast up mire and dirt."

Isa. 57:21-- "[There is] no peace, saith my God, to the wicked."

MY FAVORITE VERSE TO REMEMBER IN THIS CHAPTER IS **VERSE** _____

Write your verse here: _____

THE ROD'S INTERPRETATIONS OF ISAIAH CHAPTER 57

SR1: 146.1 — "The entire 57th chapter deals with idolatry in God's church. God's people were called to come out of Babylon. The reason why we are called out is that we are to depart from the customs of Babylon. This chapter reveals the truth. Though we came out, we brought the customs and idolatry into the house of God. The evil spoken of in this chapter is Christmas-keeping and Christmas gifts one to another. The 9th verse says, we have honored the king (the devil) by doing this, and 'debase' ourselves 'even unto hell'. This surely is true. We as a people spend the Lord's money in telling the public that Christmas is not the birthday of Christ, and then turn about and do the same thing the world is doing. By such methods we are implicated in the highest form of hypocrisy."

SR1: 146.2 — "Verses 4, 5, and 6, tell of the evil practices of Israel of old, and are written in this chapter to make a comparison with the people now, in as much as to say we are doing the same as they back there, and are no better. Quoting **Volume 1, page 129**: 'I saw that many who profess to believe the truth for these last days, think it strange that the children of Israel murmured as they journeyed; that after the wonderful dealings of God with them, they should be so ungrateful as to forget what He had done for them. Said the angel, "Ye have done worse than they."' To explain the entire chapter, it must be taken verse by verse, but being too lengthy, it can not be done at this present time."

SR1: 219.1 — "The 144,000 are living saints, to be translated without seeing death. 'The Lord has shut them in. Their destination is inscribed--GOD, NEW JERUSALEM.' **Testimonies to Ministers, page 446**. Therefore, those who die 'in the Lord' must be of those who are saved, after the separation (in the time of harvest) under which **Isa. 52:1** and **Zeph. 3:13**, are fulfilled. Those who die at that time are perhaps those who cannot stand the hardship while the judgments of God are falling upon the land in the time of the plagues. While God clears the way for the seven last plagues by laying some of His people to sleep in the grave, He has done the same for the event to take place in 1931 (if that date be correct). For we read in **Isa. 57:1**, 'The righteous perisheth and no man layeth it to heart: And merciful men are taken away, none considering that the righteous is taken away from the evil to come.'"

1SC7: 8.5 — "In regard to the specific event in question, if the questioner will open his **SRod, Vol. 1** and carefully restudy **page 219**, he will clearly see that the context of the statement, 'Those who cannot undergo the trial are laid in their graves,' requires that it be fulfilled before **Eze. 9**. Hence, it can only apply to the righteous who die under the Third Angel's Message up to the purification of the church, fulfilling **Isa. 57:1** and not **Rev. 14:13**."

5SC6-12: 15.1.4 — "Again we are reminded that 'the righteous perisheth, and no man layeth it to heart: and merciful men are taken away, none

considering that the righteous is taken away from the evil to come. [We as present truth believers should realize that the evil day spoken of in this scripture is now ten years nearer than when the truth concerning it was first made known to us.]... they shall rest in their beds, each one walking in his uprightness. [If we are to meet them, we must be wide awake, lest we be found among those who make a wide mouth, drawing out the tongue, and whom the Lord shall reprove by the words:]... Against whom do ye sport yourselves? against whom make ye a wide mouth, and draw out the tongue? are ye not children of transgression, a seed of falsehood?" **Isaiah 57:1, 2, 4.**"

WHR: 36.2 — "Because time and the gospel are at their climactic hour, and the work is consequently of transcendent scope, expansion, and importance, yet of exceeding short duration, God has inspired man to invent and build time- and labor-saving, wonder-working, earth-mastering, tools and machinery of all kinds -- marvels which would have staggered the imagination and beggared the credulity of former generations, notwithstanding that centuries aforehand 'the High and Lofty One that inhabiteth eternity' (**Isa. 57:15**), declared: 'But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.' **Dan. 12:4.**"

ANSWER THE FOLLOWING QUESTIONS:

1) What is the main theme brought out in this chapter?

Answer: _____

2) What is the evil spoken of in **verse 1**?

Answer: _____

3) According to **verses 15 to 19**, what category of people shall have peace?

Answer: _____

4) According to **verses 20 and 21**, who do the Scriptures say have no peace?

Answer: _____

5) Who are the two groups of people in the day of trouble?

Answer: _____

6) Will the Lord be wroth and contend forever for to destroy His people?

Answer: _____

7) Who is a seed of falsehood?

Answer _____

SECOND QUARTER FIFTH SABBATH AUGUST 2, 2024

ISAIAH CHAPTER 58

Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God. Wherefore have we fasted, [say they], and thou seest not? [wherefore] have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours. Behold, ye fast for strife and debate, and to smite with the fist of wickedness; ye shall not fast as [ye do this] day, to make your voice to be heard on high. Is it such a fast that I have chosen? a day for a man to afflict his soul? [is it] to bow down his head as a bulrush, and to spread sackcloth and ashes [under him]? wilt thou call this a fast, and an acceptable day to the LORD? [Is] not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? [Is it] not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the LORD shall be thy reward. Then shalt thou call, and the LORD shall answer; thou shalt cry, and he shall say, Here I [am]. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; And [if] thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness [be] as the noon day: And the LORD shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. And [they that shall be] of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, [The] repairer of the breach, [The] restorer of paths to dwell in. If thou turn away thy foot from the sabbath, [from] doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking [thine own] words: Then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken [it]

30TH DAY OF THE 4TH MONTH

SACRED YEAR



True Fasting -- The Sabbath Restored

ISAIAH CHAPTER 58

Isa. 58:1-- “Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.”

Isa. 58:2-- “Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God.”

Isa. 58:3-- “Wherefore have we fasted, [say they], and thou seest not? [wherefore] have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours.”

Isa. 58:4-- “Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as [ye do this] day, to make your voice to be heard on high.”

Isa. 58:5-- “Is it such a fast that I have chosen? a day for a man to afflict his soul? [is it] to bow down his head as a bulrush, and to spread sackcloth and ashes [under him]? wilt thou call this a fast, and an acceptable day to the LORD?”

Isa. 58:6-- “[Is] not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?”

Isa. 58:7-- “[Is it] not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?”

Isa. 58:8-- “Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the LORD shall be thy rereward.”

Isa. 58:9-- “Then shalt thou call, and the LORD shall answer; thou shalt cry, and he shall say, Here I [am]. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity;”

Isa. 58:10-- “And [if] thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness [be] as the noon day:”

Isa. 58:11-- “And the LORD shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.”

Isa. 58:12-- “And [they that shall be] of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.”

Isa. 58:13-- “If thou turn away thy foot from the sabbath, [from] doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking [thine own] words:”

Isa. 58:14-- “Then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken [it].”

Write your verse here: _____

THE ROD'S INTERPRETATIONS OF ISAIAH CHAPTER 58

SR1: 147.1 — “**Verse 1**-- ‘Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.’ God asks His watchmen to cry aloud and not to leave one thing undone; to lift up their voices like a trumpet, and fear not how far the sound may reach; to show the transgressions and sins to His people, by a general housecleaning, ‘for His salvation is near to come, and His righteousness to be revealed.’ Quoting *Testimonies to Ministers*, page 427, we read: ‘Cleanse the camp of this moral corruption, if it takes the highest men in the highest positions. God will not be trifled with.’”

SR1: 147.2 — “The **second verse** describes the people to whom He wishes to speak. **The first part of the third verse** tells of the complaints His people are making. ‘We have fasted,’ they say ‘and have afflicted our souls, but our prayers are not heard.’ He takes no knowledge of them, is their cry. **The last part of the verse** tells where the trouble lies: ‘Behold, in the day of your fast ye find pleasure, and exact **all** your labors.’ This fast cannot be a fast for food, for when one is fasting of food he is permitted to find pleasure, and exact all his labor. In fact, one must go about his daily duties as usual, so that he would show no outward appearance of fasting. Our Saviour requires that this duty be performed in sincerity, and not in hypocrisy, for the glory of God, and not for attraction and appearance to men. Jesus said, ‘Moreover when ye fast, be not, as the hypocrites, of a sad countenance: For they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, they have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; That thou appear not unto men to fast, but unto thy Father which is in secret:

And thy Father, which seeth in secret, shall reward thee openly.’ *Matt. 6:16-18.*”

SR1: 148.1 — “Turning back to *Isaiah 58*, **verse 13**, tells the kind of fast this is. ‘If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words.’ Therefore, the fast mentioned here is not a fasting of food, but of pleasure, labor and our own ways and thoughts, and that we must honor God and keep His Sabbath holy. The charge is, that we exact **all** our labor on the Sabbath day. As a people we have forgotten the true meaning of Sabbath keeping. We have come to suppose that anything which pertains more or less to religion is permissible on God’s holy day. It is said, It is the Lord’s work. But God has never said anywhere in the Scriptures that His people are at liberty to do all manners of work (that pertain to religion) on the Sabbath day. Work which can be done on a day other than the Sabbath is not a work for the Sabbath. ‘Six days shalt thou labor and do all thy work: But the seventh day is the Sabbath of the Lord thy God: In it thou shalt not do **any** work.’”

SR1: 148.2 — “Note the way the commandment reads: ‘**Any work.**’ God does not mean that we can do our work in the six days, and His on the Sabbath. He says it is a day of rest: Not physical, but spiritual rest. For instance, it would be wrong for one to sell good religious books on the Sabbath, even if he turned all the proceeds to the church. It would be wrong for a surgeon to perform surgical operations on patients on the Sabbath day if it can be done at another time. It would be wrong for a nurse to

give treatments to patients on the Sabbath day if it was not absolutely necessary. Read **Volume 7, page 106**. It would be wrong for a church council to meet on the Sabbath and discuss church business, or make plans of any kind. It would be wrong for a Sabbath keeper to load himself with evangelical announcements for a series of meetings, and distribute them from house to house on the Sabbath day. All this manner of work could be done on a day other than the Sabbath.”

SR1: 149.1 — “When we do this kind of work on the Sabbath, we do it to save ourselves an hour or so of time for the next day, thus we rob God of His time and add it to our secular pleasure. If it is wrong for one to go and sell good religious books on the Sabbath, though he turns all the proceeds to the Church, it would be doubly wrong to sell that same book in the house of God on the Sabbath day, regardless of what is done with the income. If all of this is true, then it would be wrong to go out with Harvest Ingathering papers and receive contributions for missions on the Sabbath. It is time for God to call our attention to these things.”

SR1: 149.2 — “Quoting **Patriarchs and Prophets, pages 313, 314**: ‘Ye shall keep the Sabbath therefore; for it is holy unto you.... Whosoever doeth **any** work therein, that soul shall be cut off from among his people.’ Directions had just been given for the immediate erection of the tabernacle for the service of God; and now the people might conclude, because the object had in view was the glory of God, and also because of their great need of a place of worship, that they would be justified in working at the building upon the Sabbath. To guard them from this error, the warning was given. Even the sacredness and urgency of that special work for God must not lead them to infringe upon his holy rest day.”

SR1: 149.3 — “The balance of **chapter 58**, teaches that we must take care of our poor and sick, instead of sending them to the county farm, or hospital, if we are to delight in the Lord. There are many lessons that we can draw from the services of ancient Israel.

God gave them the seventh-day Sabbath as a day of rest for praise and thanksgiving. Though the sacrificial was a sacred, religious service, requiring much labor, they were not permitted to do it on the seventh-day Sabbath. For this reason God gave them the monthly Sabbaths in which they were to do that sacred work. If God did not allow every kind of religious service to be performed on the seventh-day Sabbath **then**, will He now? ‘I the Lord change not.’ Read **Lev. 23**.”

2TG45: 16.6 — “And now, turning back to **Isaiah 58**, we find that when Christianity fully awakes to this great necessity and does something about it, **‘then**,’ promises the Lord, ‘shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and He shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.’ **Isa. 58:8-11**.”

SR1: 240.3 — “We have previously stated that this truth came through the Sabbath School department in 1929, in the lessons of the first quarter of that year, beginning with **Isaiah 54** to the **66th chapter** inclusive. The **54th** was the first to reveal that these chapters were written directly to the church at this very time as explained on **pages 136-40**. In **Isa. 58:1**, we learned that God is to reveal the existing sins in the church, and thereby call for reformation. We quote the verse: ‘Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.’”

TN1: 24.3 — “‘Cry aloud, spare not,’ is the heartening order, ‘lift up thy voice like a

trumpet, and **shew** My people their transgression, and the house of Jacob their sins.' **Isa. 58:1.** Take your stand, Brother, Sister, on the right side, and make sure, 'having done all, to stand,' for, no escaping the fact, the Lord has set His hand to separate 'the wicked **from among** the just,' as is further seen **In the Light of The Parables.**"

ABN3: 64.1 — "Of necessity, then, Mt. Carmel Center is being built as a base of operations for training and fitting workers to carry this special message to the church; for educating deserving youth; for caring for worthy poor, aged, widowed, and orphaned; and for ministering to the sick and infirm according to God's plan. It has heard God's double charge to it: 'Cry aloud, spare not, lift up thy voice like a trumpet, and shew My people their transgression, and the house of Jacob their sins.' **Isa. 58:1.**"

ABN3: 69.1 — "The command to us is: 'Cry aloud, spare not, lift up thy voice like a trumpet, and shew My people their transgression, and the house of Jacob their sins.' **Isa. 58:1.**"

TN7: 48.1 — "We deeply regret that our brethren have so involved themselves against the Truth that we have been compelled to expose their subversive efforts. Were not our only aim for God's honor, for the good of these brethren and for all His people, we would never make the facts public, but the solemn time, 'the days of purification' (**Testimonies, Vol. 5, p. 80**), to which our church is come, compels us to 'Cry aloud, spare not,' and to obey the command: 'Lift up thy voice like a trumpet, and shew My people their transgression, and the house of Jacob their sins.' **Isa. 58:1.**"

2SC10: 4.1.4 — "Mt. Carmel Center is now being built not for the purpose, as it is falsely alleged, of starting a new denomination, but solely for the purposes of establishing a training center for workers who shall carry the message to the church; of educating the youth; of taking care of the poor and the orphans; and of ministering to the sick; thus gathering all the saints to the house of the Lord. (**Isa. 66:1; 58:7.**)"

2TG45: 14.2 — "Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? **Isa. 58:7.** This challenge, Brother, Sister, cannot be met unless all wisely help in whatsoever capacity possible, remembering that no effort but that which demands a sacrifice, is rewarded. Because she gave her all, her living, the poor widow's (**Mark 12:41-44**) two mites did more than the dollars of the rich could ever do. Too, the widow of Serepta, used her last drop of oil and her last scoop of flour to feed the prophet of God, with no hope of ever getting more, but with only the prospect of starving, not sparing even her own son. To the contrary, though, her cruse of oil and her sack of flour never went empty (**1 Kings 17:12, 15, 16**), and she and her son lived on."

1TG34: 16.6 — "Then it is that Zion, the church purified, is to be filled with judgment and righteousness. God is at that time to be exalted and lifted up. His people who have walked uprightly, shall be blessed with His Divine care. Their eyes shall see the King and His beauty; the church shall be steadfast and sure, never to be disturbed; the spoil which the denomination has acquired, will be taken by the lame -- by God's true people. They shall be forgiven their iniquities, and their health shall be restored. Yes, the promise to you is sure:...thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward' (**Isa. 58:8**), if you will but give heed to this solemn warning and remain faithful to it."

1SC4: 1.1 — "Hearken 'diligently with much heed.' In order to keep our garments unspotted from the ever flowing flood of errors and theories of men which have demolished the 'old' S.D.A. 'platform' and pulled the 'beautiful garments' (**Isa. 52:1**) off Zion's 'delicate' form, the following rules must be carefully kept to enable us all to speak the same thing -- 'raise up the foundations of many generations;' and be 'called, The repairer of the breach, The restorer of paths to dwell in.' (**Isa. 58:12.**)"

2SC1: 2.7 - "Secondarily, this camp is to

fulfill **Isaiah 58:7-10, 12: ...**”

1TG25: 4.1 — “Although Micah forespoke sad news for ancient Judah, he forespoke this joyful news for Judah of the latter days. Trying, indeed, must it have been for Judah to look forward to her own destruction. Conversely, though, it must have encouraged her to know

that the time would come for her to return and to ‘build the old waste places,’ ‘to raise up the foundations of many generations’ (**Isa. 58:12**). And still more joyful should she now be to learn that the time for her returning to God and to the homeland has actually come!”

ANSWER THE FOLLOWING QUESTIONS:

1) What does **verse 2** say about True Christianity? Is it encompassed in daily prayers, Bible studies, and delighting to approach God?

Answer: _____

2) What things are mentioned in **verses 3 and 4**, that make the fast of God’s people unacceptable unto the Lord?

Answer: _____

3) What does **verse 12** tell us the faithful shall do?

Answer: _____

4) According to **verse 13**, what are some of the ways in which we break the Sabbath? List all that you get from the verse.

Answer: _____

5) What was the reason for building Mt. Carmel Center?

Answer: _____

6) Who does the house of Jacob represent?

Answer: _____

7) What happens when you turn away your foot from the Sabbath, from seeking your own pleasure and from speaking your own words?

Answer: _____

SECOND QUARTER SIXTH SABBATH AUGUST 9, 2024

ISAIAH CHAPTER 59

Behold, the LORD'S hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid [his] face from you, that he will not hear. For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness. None calleth for justice, nor [any] pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity. They hatch cockatrice' eggs, and weave the spider's web: he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper. Their webs shall not become garments, neither shall they cover themselves with their works: their works [are] works of iniquity, and the act of violence [is] in their hands. Their feet run to evil, and they make haste to shed innocent blood: their thoughts [are] thoughts of iniquity; wasting and destruction [are] in their paths. The way of peace they know not; and [there is] no judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace. Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, [but] we walk in darkness. We grope for the wall like the blind, and we grope as if [we had] no eyes: we stumble at noon day as in the night; [we are] in desolate places as dead [men]. We roar all like bears, and mourn sore like doves: we look for judgment, but [there is] none; for salvation, [but] it is far off from us. For our transgressions are multiplied before thee, and our sins testify against us: for our transgressions [are] with us; and [as for] our iniquities, we know them; In transgressing and lying against the LORD, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he [that] departeth from evil maketh himself a prey: and the LORD saw [it], and it displeased him that [there was] no judgment. And he saw that [there was] no man, and wondered that [there was] no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him. For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance [for] clothing, and was clad with zeal as a cloak. According to [their] deeds, accordingly he will repay, fury to his adversaries, recompense to his enemies; to the islands he will repay recompense. So shall they fear the name of the LORD from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD. As for me, this [is] my covenant with them, saith the LORD: My spirit that [is] upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD from henceforth and for ever.



7TH DAY OF THE 5TH MONTH

SACRED YEAR

A Redeemer Promised To A Penitent People

ISAIAH CHAPTER 59

Isa. 59:1-- “Behold, the LORD'S hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear:”

Isa. 59:2-- “But your iniquities have separated between you and your God, and your sins have hid [his] face from you, that he will not hear.”

Isa. 59:3-- “For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness.”

Isa. 59:4-- “None calleth for justice, nor [any] pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity.”

Isa. 59:5-- “They hatch cockatrice' eggs, and weave the spider's web: he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper.”

Isa. 59:6-- “Their webs shall not become garments, neither shall they cover themselves with their works: their works [are] works of iniquity, and the act of violence [is] in their hands.”

Isa. 59:7-- “Their feet run to evil, and they make haste to shed innocent blood: their thoughts [are] thoughts of iniquity; wasting and destruction [are] in their paths.”

Isa. 59:8-- “The way of peace they know not; and [there is] no judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace.”

Isa. 59:9-- “Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, [but] we walk in darkness.”

Isa. 59:10-- “We grope for the wall like the blind, and we grope as if [we had] no eyes: we stumble at noon day as in the night; [we are] in desolate places as dead [men].”

Isa. 59:11-- “We roar all like bears, and mourn sore like doves: we look for judgment, but [there is] none; for salvation, [but] it is far off from us.”

Isa. 59:12-- “For our transgressions are multiplied before thee, and our sins testify against us: for our transgressions [are] with us; and [as for] our iniquities, we know them;”

Isa. 59:13-- “In transgressing and lying against the LORD, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood.”

Isa. 59:14-- “And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter.”

Isa. 59:15-- “Yea, truth faileth; and he [that] departeth from evil maketh himself a prey: and the LORD saw [it], and it displeased him that [there was] no judgment.”

Isa. 59:16-- “And he saw that [there was] no man, and wondered that [there was] no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him.”

Isa. 59:17-- “For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance [for] clothing, and was clad with zeal as a cloak.”

Isa. 59:18-- “According to [their] deeds, accordingly he will repay, fury to his adversaries, recompense to his enemies; to the islands he will repay recompense.”

Isa. 59:19-- “So shall they fear the name of the LORD from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him.”

Isa. 59:20-- “And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD.”

Isa. 59:21-- “As for me, this [is] my covenant with them, saith the LORD; My spirit that [is] upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.”

MY FAVORITE VERSE TO REMEMBER IN THIS CHAPTER IS **VERSE** _____

Write your verse here: _____

THE ROD'S INTERPRETATIONS OF ISAIAH CHAPTER 59

SR1: 150.1 — “**Verses 2-8**, tell how terrible and grievous our sins are in God's sight. The **first verse** contains the wonderful promise: ‘Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear.’ If we would repent of our sins and turn to Him with fasting and prayer, He will have mercy upon us, and will hear our prayers. Though our sins are unspeakably great, **verses 9-13**, are of a good report. Some of the people are conscious and repenting from their sins. In **16-19**, is a prophecy too sad to speak of. It applies to those upon whom the responsibility rested to bring about reformation by presenting the lessons to the church in their true light, calling every sin by its right name instead of applying it to other people and times, and thereby diverting the instructions intended for the church. The admonitions in the Scriptures were overlooked and unheeded, and what God expected of His people during the first three months of 1929, was not accomplished, simply because those in responsible positions failed to discharge their duty.”

SR1: 150.2 — “**Verse 16**, first part ‘And he

saw that there was no man, and wondered that there was no intercessor.’ God ‘was astonished’. Moses and Aaron ‘stood between the dead and the living.’ **Num. 16:48**. God used Elijah on Mount Carmel. **1 Kings 18**. In the crisis here brought to view, God finds no man (**Eze. 22:30**), so He Himself interposes.”

SR1: 150.3 — “**Isa. 59:16-18**: ‘Therefore his arm brought salvation unto him; and his righteousness, it sustained him. For he put on righteousness as a breast plate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloke. According to their deeds, accordingly he will repay, fury to his adversaries, recompense to his enemies; to the islands he will repay recompense.’ God clothes Himself with His own attributes, and advances to set things right. Had there been a man, God would have let the man do the work, but as there was none, He does it Himself. This reveals one of God's working principles. He will use one man, or a nation, to help correct or punish another. When that cannot be done, God steps in. While God will come with vengeance to some, He comes with salvation

to others. **Verse 20:** ‘And the Redeemer shall come to Zion.’ This is not referring to the second coming of Christ in the clouds, for it takes place before probation closes. He is not coming with vengeance to the ungodly in the world, but coming to the church. And when He comes, He will do the work mentioned in **Mal. 3:1-3.**”

SR1: 151.1 — “**Verse 19:** ‘So shall they fear the name of the Lord from the west, and his glory from the rising of the sun.’ God will make this coming as an example to the nations, just as He did with Sodom and Gomorrah. **Verse 19,** last part: ‘When the enemy shall come in like a **flood**, the Spirit of the Lord shall lift up a standard against him.’ John in **Rev. 12:15,** refers to this incident. ‘And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.’ The woman here mentioned is God’s church (Seventh-day Adventist) ‘which keep the commandments of God, and have the testimony of Jesus Christ.’ The ‘flood’ is not the blue Sunday law, or any persecution in the past. The blue law has a different setting, and is described in **Revelation 13,** as a persecuting power to enforce the mark of the beast.”

SR1: 151.2 — “‘Flood’ is the same as ‘water’, which means people (in the church) unconverted, whom Satan is using to cause the church to be carried away in a very quiet manner, so that no one would be suspicious of the great deception. In this way he attempts to deceive the **very elect** (144,000) if it were possible. Being impossible, Christ Himself interposes and delivers His people (those who sigh and cry for all the abominations in the church) and then makes an example of the others.”

SR1: 152.1 — “**Rev. 12:16,** ‘And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.’ The meaning is that they die, being buried in the earth, as in **Num. 16:32,** ‘And the earth opened her mouth,

and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods.’ Thus ‘the Spirit of the Lord shall lift up a standard against him.’ **Isa. 59:19,** last part. This will fulfill **Matt. 13:29, 30:** ‘Let both the wheat and the tares grow together **until** the harvest.’ The separation will mark the beginning of the harvest, which is the Loud Cry of the third angel’s message. **Rev. 18:1.** The Spirit of God is poured upon His people (those who escape the ruin), and the promise is, that it shall never depart from them. **Isa. 59:21,** ‘As for me, this is my covenant with them, saith the Lord; my spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed’s seed, saith the Lord, from henceforth and forever.’ Read ‘**Isaiah the Gospel Prophet,** Volume 3, pages 43-49.”

SR1: 219.3 — “To the prophet Isaiah, this great apostasy, fostered by blind spiritual guides, was revealed, which he describes in the following scriptures: ‘And he saw that there was **no man**, and wondered that there was **no intercessor:** Therefore **his** arm brought salvation unto him; and **his righteousness,** it sustained him.’ **Isa. 59:16.** ‘And I looked, and there was none to help; and I wondered that there was none to uphold: Therefore, **mine own** arm brought salvation unto me, and **my fury,** it upheld me.’ **Isa. 63:5.** Micah, looking forward to this wholesale deception, says: ‘Trust ye not in a friend, put ye not confidence in a guide.’” **Micah 7:5.**

SR1: 160.1 — “**Verse 18:** ‘The people of thy holiness have possessed it but a little while: Our adversaries have trodden down thy sanctuary.’ Their ‘adversaries’: **Isa. 59:18** tells that **their** adversaries are the **Lord’s** adversaries. They have trodden down the sanctuary with the multitude of merchandise, laughter, whispering, common talking, manicuring, and other forms of idolatry to dishonor God to His face (in His church). **Verse 19:** ‘We are thine: Thou never barest rule over them; they were not called by

thy name.' They have not followed God's instructions. Though they identify themselves

among the people of God in His house of prayer, they are not in reality called by His name."

ANSWER THE FOLLOWING QUESTIONS:

1) According to the **first two verses of the chapter**, we see that the Lord is still able to save, and is ready to hear. What is it that separates between us and God, and what promise can we discern in these verses?

Answer: _____

2) What does it mean for the Lord to "lift up the standard" against the enemy?

Answer: _____

3) What does it mean to "fear the glory of the Lord from west and from the rising of the sun?" And what shall cause the people to fear?

Answer: _____

4) When is the fulfillment of the outpouring of the Spirit spoken of in **verse 21** to be met?

Answer: _____

5) What is the meaning of the "flood" mentioned in **verse 19**?

Answer: _____

6) Show that the coming of the "Redeemer" mentioned in **verse 20** is not the ultimate coming in the clouds of heaven, commonly referred to as the Second Coming.

Answer: _____

7) What is the Lord's promise for the faithful who will escape the ruin mentioned in this chapter?

Answer: _____

SECOND QUARTER SEVENTH SABBATH AUGUST 16, 2024

ISAIAH CHAPTER 60

Arise, shine; for thy light is come, and the glory of the *L^cO^RD* is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the *L^cO^RD* shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at [thy] side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. The multitude of camels shall cover thee, the dromedaries of Midian and Ephraim; all they from Sheba shall come: they shall bring gold and incense; and they shall show forth the praises of the *L^cO^RD*. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory. Who [are] these [that] fly as a cloud, and as the doves to their windows? Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the *L^cO^RD* thy God, and to the Holy One of Israel, because he hath glorified thee. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee. Therefore thy gates shall be open continually; they shall not be shut day nor night; that [men] may bring unto thee the forces of the Gentiles, and [that] their kings [may be] brought. For the nation and kingdom that will not serve thee shall perish; yea, [those] nations shall be utterly wasted. The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious. The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee. The city of the *L^cO^RD*. The Lion of the Holy One of Israel. Whereas thou hast been forsaken and hated, so that no man went through [thee], I will make thee an eternal excellency, a joy of many generations. Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings; and thou shalt know that I the *L^cO^RD* [am] thy Saviour and thy Redeemer, the mighty One of Jacob. For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the *L^cO^RD* shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the *L^cO^RD* shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also [shall be] all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation: I the *L^cO^RD* will hasten it in his time.



14TH DAY OF THE 5TH MONTH

SACRED YEAR

The Final Triumph Of The Righteous

ISAIAH CHAPTER 60

Isa. 60:1-- “Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee.”

Isa. 60:2-- “For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee.”

Isa. 60:3-- “And the Gentiles shall come to thy light, and kings to the brightness of thy rising.”

Isa. 60:4-- “Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at [thy] side.”

Isa. 60:5-- “Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.”

Isa. 60:6-- “The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall show forth the praises of the LORD.”

Isa. 60:7-- “All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory.”

Isa. 60:8-- “Who [are] these [that] fly as a cloud, and as the doves to their windows?”

Isa. 60:9-- “Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Israel, because he hath glorified thee.”

Isa. 60:10-- “And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee.”

Isa. 60:11-- “Therefore thy gates shall be open continually; they shall not be shut day nor night; that [men] may bring unto thee the forces of the Gentiles, and [that] their kings [may be] brought.”

Isa. 60:12-- “For the nation and kingdom that will not serve thee shall perish; yea, [those] nations shall be utterly wasted.”

Isa. 60:13-- “The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious.”

Isa. 60:14-- “The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the LORD, The Zion of the Holy One of Israel.”

Isa. 60:15-- “Whereas thou hast been forsaken and hated, so that no man went through [thee], I will make thee an eternal excellency, a joy of many generations.”

Isa. 60:16-- “Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the LORD [am] thy Saviour and thy Redeemer, the mighty One of Jacob.”

Isa. 60:17-- “For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness.”

Isa. 60:18-- “Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise.”

Isa. 60:19-- “The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory.”

Isa. 60:20-- “Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended.”

Isa. 60:21-- “Thy people also [shall be] all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.”

Isa. 60:22-- “A little one shall become a thousand, and a small one a strong nation: I the LORD will hasten it in his time.”

MY FAVORITE VERSE TO REMEMBER IN THIS CHAPTER IS **VERSE** _____

Write your verse here: _____

THE ROD'S INTERPRETATIONS OF ISAIAH CHAPTER 60

SR1: 24.2 — “Again, ‘They sing a new song’... which no man can learn save the 144,000...for it is the song of their experience,—an experience such as no other company have ever had.’ How can it be possible for all to sing the same song if it is a song of their experience except they all have the same experience? Those who had been in the grave would have the experience of death, grave, resurrection, and receiving a new body. But those who never died have seen the fulfillment of **Ezekiel 9**; **Isaiah 63**; **Isaiah 60**; the closing of the third angel's message, (the loud cry, close of probation), all of the seven last plagues, and they sing this song (of their experience and deliverance) ‘which no man can learn save the 144,000.’”

SR1: 152.3 — “This chapter begins with the words ‘Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.’ The Latter Rain, the Spirit of God, and the glory of His power. The chapter tells of the ingathering in the time of harvest. A great multitude composed of all nations, and classes of people, rich and poor alike, from all walks of life; kings and rulers among them, and also the wealth of the Gentiles shall come to the church. The nation and the kingdom that will not serve them (the church) shall perish.

The multitude gathered here are the ones with the palms in their hands. **Rev. 7:9.**”

SR1: 153.1 — “**Isa. 60:19, 20**, tell of the purity of God's church and His care over His people. **Verse 21**, says, ‘Thy people also shall be all righteous.’ The unclean and unconverted will not be permitted in the church. ‘Awake awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: For **henceforth** there shall **no more** come unto thee the uncircumcised and the unclean.’ **Isa. 52:1**. ‘The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: For they shall feed and lie down, and none shall make them afraid.’ **Zeph. 3:13**. **Verse 22**, of **Isaiah 60**: mentions their success in winning souls to Christ.”

SR1: 174.1 — “This glorious time spoken of by the prophet, Micah, is none other than the loud cry of the third angel's message. The **60th chapter of Isaiah** is a prophecy of the church in the time of the ‘latter rain,’ from which we quote: ‘Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: But the Lord shall arise upon

thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: All they gather themselves together, they come to thee: Thy sons shall come from far, and thy daughters shall be nursed at thy side.' *Isa. 60:1-4.*"

SR1: 217.3 — "This wholesale apostasy headed by self deceived religious leaders cannot be after the purification of God's church, for that time is a time of harvest into which time the Gentiles of *Isaiah 60*, would be converted to the church. Speaking of the glorious harvest time, the prophet says: 'And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: And the Lord alone shall be exalted in that day.' *Isa. 2:17*. God's church would be exalted as prophesied by both *Isaiah 2*, and *Micah 4*; read [pages 173-81](#). Therefore, the harvest time cannot be a time of apostasy for the church of God. If it was, God would have no church."

SR1: 241.2 — "Now we quote *Isa. 60:1*, 'Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.' Note the verb 'come' is in present tense. 'Light' is truth. This scripture as well met its fulfillment. Think of the wonderful light that has come through those studies as gathered in this publication. Note that it does not contradict the truth the church already has, but it reveals its true magnitude and importance of the message. But this is only a part of the light that has come through those precious chapters. More light will soon follow in another publication."

TN6: 74.3 — "My brethren, 'arise, shine; for the light is come' *Isa. 60:1*. 'Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace!' That saith, 'O Judah, keep thy solemn feasts, perform thy vows: for the wicked shall **no more** pass through thee; he is utterly cut off.' *Nah. 1:15*. Walk in the light, and allow not those who are always questioning and criticizing everything in which they have not a part, to jeopardize your eternal reward by their vain questions, such as **What About Women Teaching?**"

TN5: 26.3 — "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city.' 'Arise, shine; for thy

light is come, and the glory of the Lord is risen upon thee.' *Isa. 52:1; 60:1*. Remain no longer in blindness and prejudice, but come let us honestly reason together--first as to whether the trumpets are **Symbolical or Literal -- Which?**"

TN4: 61.2 — "Recline no longer, brother, sister: 'Arise, shine; for they light is come, and the glory of the Lord is risen upon thee.' *Isa. 60:1*. 'Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah, keep thy solemn feasts [the truth of the sanctuary], perform thy vows: for the wicked shall no more pass through thee; he is utterly cut off.' *Nah. 1:15.*"

ABN2: 22.1 — "Yet, Brother, Sister, none of these singularly glorious estates is greater than is yours to stand with the Lamb on Mount Sion. We beseech you, therefore, to 'arise, shine; for thy light is come' ! *Isa. 60:1.*"

WHR: 7.2 — "Grim indeed, is the picture. And the stark peril of it hurls its challenge at Christendom as a whole. What shall we do about it? Close our eyes tight to it? or arise in the face of it, and be Noahs, Gideons, Davids, Elijahs, Daniels, Luthers, and all such with a faith to do something about it while the light still shines and while opportunity still remains us? Will we lay well to heart the tragic truth that 'the sin of the world's impenitence lies at the door of the church'? -- **The Great Controversy, p. 389**. Will we all accept the supreme annunciation, 'Glory to God in the highest, and on earth peace, good will toward men' (*Luke 2:14*), as the supreme trust and duty of the Church more than of the State? Our country and the whole world need the Church, and God is waiting for her members, both laity and ministry, to 'arise, shine.' *Isa. 60:1.*"

1TG40: 15.1 — "Our study for this afternoon is from the **sixtieth chapter of Isaiah**. There we read: 'Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.' *Isa. 60:1.*"

1TG40: 16.2 — "*Isa. 60:1* -- 'Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.' Who can truthfully say that our light is not come? that our message is not timely Truth? None who are in contact with It, I am sure. Inspiration is, therefore, inviting God's people, the Denomination, along with us, to arise

and shine. The word 'shine' is what we must study next that we may know what is required of us."

3SC5,6: 9.1.1 — "Arise, shine;' 'before the coming of the great and dreadful day of the Lord...lest I come and smite the earth with a curse,' 'for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee.' (Isa. 60:1, 2; Mal. 4:5, 6.)"

SR1: 174.2 — "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.' **Rev. 18:1.** 'The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: For they shall feed and lie down, and none shall make them afraid.'" **Zeph. 3:13.** 'For, behold, the darkness shall cover the earth, and gross darkness the people: But the Lord shall arise upon thee, and His glory shall be seen upon thee.' **Isa. 60:2.** Such a glorious time is ahead of God's church."

TN15: 55.3 — "The darkening of the sun would bespeak the closing of the gospel, the end of probationary time, the time when man 'shall run to and fro to seek the Word of the Lord, and shall not find it.' 'For, behold, the darkness shall cover the earth, and gross darkness the people.' **Amos 8:12; Isa. 60:2.**"

WHR: 15.1 — "Finally, the night following the day can only represent the period after the gospel work is finished, after probation for man's salvation is closed. Then, as the 'Light of the world' (the Word of God) sinks beyond the horizon of the day, darkness covers 'the earth, and gross darkness the people.' **Isa. 60:2.** It is the time which finds the destiny of every being forever fixed. Then follows the Lord's irrevocable finality."

1TG40: 18.1 — "The word 'behold' connotes that if you look, you can see the signs of darkness already hovering about you. 'Gross darkness' means that the people will be at a complete loss to know which way to turn, that they will be entirely confused and perplexed. Now is our opportunity to respond to the Lord's call and to get ready to meet the situation. We should now fully realize that we are

in reality called to be the light to the Denomination, and ultimately to the world. Wonderful indeed that we should be the chosen ones from among the great masses of the world! You cannot afford to miss on this privilege. Act now."

1TG40: 18.2 — "We are now the most obscure people in the world, but the day is already here in which we shall be best known. Here is the sure promise that if we now arise from sitting down and make the effort to reach God's set goal for us, the result shall be that the Gentiles shall come to our light and the kings to the brightness of our rising. This is the acceptable day for you."

1TG40: 18.3 — "Even now if we lift our spiritual eyes, says the Lord, we shall see that all things are now ready. The call, along with the signs of the times is too plain for one to suppose that the day is far off. Our sons and daughters in this message are soon to be gathered unto us from the ends of the earth."

FB: 13.4 — "That these events shall ultimate in the setting up of the Kingdom (**Dan. 2:44; Isa. 2:1-4; Mic. 4; Ezek. 37**), wherein the 144,000, those who follow the Lamb 'withersoever He goeth' (**Rev. 14:4**), shall stand with Him on Mt. Zion (**Rev. 14:1**), and there 'receive the forces of the Gentiles.' **Isa. 60:5, 11.**"

ABN5: 23.1 — "Besides being skilled agronomists, artisans, and tradesmen, these governors of the Kingdom, as living embodiments of genuine Christianity, are to be expert international bankers, economists, personnel and traffic engineers, and provisioners, together handling 'the forces' and 'the riches of the Gentiles.' **Isa. 60:5, 11; 61:6.** And thus variously equipped with these excellent proficiencies, they are, above all, to be 'Priests of the Lord...Ministers of our God'--'men wondered at.' **Isa. 61:6; Zech. 3:8.**"

1TG40: 19.1 — "**Isa. 60:5**-- 'Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.' When this comes to pass, then the remnant shall plainly see and flow together, the abundance of the wealth of the Gentiles shall be turned over to them."

TN14: 43.2 — “The urgent lesson here to be learned is that those who are ever-progressing, keeping pace with the march of Truth, are the only **real** Christians. And though even the most advanced of these have not yet reached the high standard (the full growth) set for them by the Lord, yet Inspiration in this latest feast of butter and honey (the latter rain), proffers character-building material to all. As a result of this, thousands of faithful ones at first (**Rev. 7:3-8; 14:1, 5**) and millions at last (**Rev. 7:9; Mic. 4:1-3; Isa. 60:5, 6**) will having finally matured for harvest, actually achieve the Lord's standard, and come ‘in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.’ **Eph. 4:13**. What a bountiful harvest of full grown Christians to be garnered in!”

SR1: 176.1 — “**Micah 4:3**, ‘And he shall judge among many people, and rebuke strong nations afar off and they shall beat their swords into plowshares, and their spears into pruninghooks: Nation shall not lift up a sword against nation, neither shall they learn war any more.’ ‘And he shall judge among many people, and rebuke strong nations afar off.’ In **Isa. 60:10, 12**, we have the explanation of the text. ‘And the sons of strangers shall build up thy walls, and their kings shall minister unto thee:...For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted.’”

ABN5: 22.1 — “The members of the Kingdom-church, are, according to Isaiah, to be skilled in their respective trades and professions. As builders, engineers, carpenters, masons, mechanics, or whatever, they are to ‘build the old wastes,...raise up the former desolations, and... repair the waste cities, the desolations of many generations.’ **Isa. 61:4**. They are also to be animal husbandmen, vinegrowers, expert agriculturists. And as such, they are to be skilled in the science of management, employing thousands of aliens, not only to minister to their needs and to build (**Isa. 60:10**), but also to ‘stand and feed’ their flocks and to be their plowmen and vinedressers (**Isa. 61:5**). Thus it is that the ‘study in agricultural lines should be the A, B, and C of the education given in our schools.’ --**Testimonies, Vol. 6, p.**

179. ‘Pure, practical religion will be manifested in treating the earth as God's treasure house. The more intelligent a man becomes, the more should religious influence be radiating from him. And the Lord would have us treat the earth as a precious treasure, lent us in trust.’ --**Testimonies to Ministers, p. 245.**”

1TG40: 20.1 — “**Isa. 60:10**-- ‘And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in My wrath I smote thee, but in My favour have I had mercy on thee.’ In Ezra and Nehemiah's time the people of God, the Jews, themselves had to build against great odds, but for the church purified, the Gentiles shall gladly build. Not only the common people but even their kings are to minister to the servants of God. Kings are now the bosses, but the day is almost here in which God's servants shall boss the kings, and the kings shall be glad to be bossed by them.”

6SC1-6: 12.1.4 — “In contrast to the statement of **Luke 18:8** are the words of Isaiah: ‘For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see they righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married....And they shall call them, The holy people, The redeemed of the Lord: and thou shalt be called, Sought out, A city not forsaken.’ **Isa. 62:1-4, 12**. ‘And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in My wrath I smote thee, but in My favour have I had mercy on thee. Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought;’ **Isa. 60:10, 11.**”

SR1: 174.4 — “Indeed, people will inquire and invite one another, saying, ‘Come, and let us go

up to the mountain of the Lord and to the house of the God of Jacob.’ ‘Therefore, thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces (margin, wealth) of the Gentiles, and that their kings may be brought....and I will make the place of my feet glorious. The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee; The city of the Lord, The Zion of the Holy One of Israel.’ **Isa. 60:11, 13, 14.** Indeed, this is the harvest time spoken of by the prophets, and the great ingathering from all nations. ‘The house of the God of Jacob’ meaning the church into which the 144,000 are sealed,—Israel the true.”

ABN3: 51.4 — “Though during His own ministry on earth Jesus lamented that ‘many be called, but few chosen’ (**Matt. 20:16**), yet long before, through Isaiah, He had declared in prophetic promise to the church: ‘Thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought....A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time.’ **Isa. 60:11, 22.**”

ABN3: 53.2 — “Now, if we are to arrive at the truth, we must interpret the statement in **Early Writings** and the one in **Matthew 20:16**, in a way as to harmonize with **Isaiah 60:11, 22; Zechariah 2:11; 13:8, 9; The Great Controversy, p. 665**, and other passages, all of which show that there is to be a great multitude.”

1TG40: 20.2 — “Because of our response to God’s call and because of our rising to shine for Him, many people shall say: ‘...Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the Word of the Lord from Jerusalem.’ **Isa. 2:3.** For this very obvious reason the gates as it were, would have to stay open day and night in order to accommodate the traffic -- the incoming saints, the wealth of the Gentiles, and their kings. Plainly, then, the great need is not the ‘Harvest Ingathering’ campaign, not the multiple collections, not the book sale days -- not any goal-raising campaigns -- but to take this

‘golden oil’ for our lamps and to ‘arise and shine’ is what the church needs today.”

ABN3: 67.3 — “After the church awakes and ceases dreaming that she is ‘rich, and increased with goods,’ finds out that she is in need of everything rather than of ‘nothing,’ puts on her strength by turning to Christ her Leader, clothes herself in the garments of His righteousness, and lets the unclean pass no more through her (**Isa. 52:1**), then shall her righteousness go forth as brightness and her salvation as a lamp that burneth. And the Gentiles shall see her righteousness, and all kings her glory (**Isa. 62:1, 2**). Then will she really be able to save. Then her ‘gates shall be open continually; they shall not be shut day nor night; that men may bring unto’ her ‘the forces of the Gentiles, and that their kings may be brought. For the nation and kingdom that will not serve’ her ‘shall perish; yea, those nations shall be utterly wasted.’ **Isa. 60:11, 12.**”

1TG40: 21.1 — “The place where the Lord’s feet shall then stand is ‘the valley of the mountains’ (**Zech. 14:5**); it is to be made most glorious.”

TN8: 47.1 — “Since therefore from the ‘stem’ of Jesse came the ‘rod’ (David), and from the rod sprang the Branch (Christ), David the visible king and Christ the invisible King of kings shall ‘in that day’ -- in our time -- constitute the ‘ensign,’ and ‘to it shall the Gentiles seek: and His rest [or His resting place, -- the location where the “rod” or ensign stands -- the kingdom] shall be glorious.’ Yea ‘I will make the place of My feet glorious’ (**Isa. 60:13**), saith the Lord.”

1TG40: 21.3 — “Yes, of better than the best shall the house of God be built.”

1TG40: 21.4 — “Now when the world needs and longs for peace more than ever before, God, Who only is able to give it is loudly declaring that those who really want peace can have it if they but come to Him. This hope and faith in the promises of God is even now to be our only peace of mind if we really believe.”

JL5: 9.4 — “‘Thy people also shall be all righteous: they shall inherit the land for ever, the branch of My planting, the work of My hands that I may be glorified. A little one shall become a thousand, and a small one a strong nation: I the Lord will

hasten it in his time.' **Isa. 60:21, 22**. Does not this scripture also say that there are to be multitudes of true conversions and no devils in their midst? Why limit the Lord?"

1SC10: 8.6 — "Therefore, let us examine the words, 'few chosen,' in the light of the Bible. While Jesus declares that 'many be called, but few cho-

sen' (**Matt. 20:16**), Isaiah by the same Spirit says: 'Thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought...A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time.' (**Isa. 60:11, 22.**)"

ANSWER THE FOLLOWING QUESTIONS:

1) The **first verse** invites God's people to arise and shine. How are they to shine?

Answer: _____

2) **Verse 2** has the word "behold." What does it mean?

Answer: _____

3) What does the prophecy in **verse 11** point out to?

Answer: _____

4) What will be the state of God's Church when the prophecy of **verses 21 and 22** is fulfilled?

Answer: _____

5) Give evidence that the Kingdom of Glory here, brought to view in this chapter, shall have contact with the Gentile nations.

Answer: _____

6) Is the prosperity promised in the Kingdom only of a spiritual nature?

Answer: _____

7) What is the contrast between the building of the temple in Ezra and Nehemiah's day and the building of the Kingdom-Church here brought to view in the chapter?

Answer: _____

SECOND QUARTER EIGHTH SABBATH AUGUST 23, 2024



ISAIAH CHAPTER 61

The spirit of the Lord God [is] upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to [them that are] bound; To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified. And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. And strangers shall stand and feed your flocks, and the sons of the alien [shall be] your plowmen and your vinedressers. But ye shall be named the Priests of the Lord: [men] shall call you the Ministers of our God; ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves. For your shame [ye shall have] double; and [for] confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them. For I the Lord love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them. And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they [are] the seed [which] the Lord hath blessed. I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh [himself] with ornaments, and as a bride adorneth [herself] with her jewels. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations.



21ST DAY OF THE 5TH MONTH

SACRED YEAR

Builders Of The Old Waste Places

ISAIAH CHAPTER 61

Isa. 61:1-- “The spirit of the Lord GOD [is] upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to [them that are] bound;”

Isa. 61:2-- “To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn;”

Isa. 61:3-- “To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.”

Isa. 61:4-- “And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.”

Isa. 61:5-- “And strangers shall stand and feed your flocks, and the sons of the alien [shall be] your plowmen and your vinedressers.”

Isa. 61:6-- “But ye shall be named the Priests of the LORD: [men] shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.”

Isa. 61:7-- “For your shame [ye shall have] double; and [for] confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them.”

Isa. 61:8-- “For I the LORD love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them.”

Isa. 61:9-- “And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they [are] the seed [which] the LORD hath blessed.”

Isa. 61:10-- “I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh [himself] with ornaments, and as a bride adorneth [herself] with her jewels.”

Isa. 61:11-- “For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord GOD will cause righteousness and praise to spring forth before all the nations.”

MY FAVORITE VERSE TO REMEMBER IN THIS CHAPTER IS **VERSE** _____

Write your verse here: _____

THE ROD'S INTERPRETATIONS OF ISAIAH CHAPTER 61

SR1: 38.3 — “But God said, ‘Israel is My first-born’,--the true Israel--the 144,000. That promise, then, would find its fulfillment here. Of them we read ‘being the first fruits unto God and the Lamb.’ If such is the case, then the 144,000 would be priests and Levites. **Isaiah 61**, could have no reference to another class than Israel by the promise, the 144,000, and of the Gentiles who shall come to the Lord by their labors. We read in **Isa. 66:19, 20**, ‘And I will set a sign among them, and I will send those that escape of them unto the nations.... And they shall bring all your brethren for an offering unto the Lord out of all nations.’ These (144,000) who escape the ruin of **Ezekiel 9**, and **Isaiah 63**, to which **Isa. 66:16, 17**, refers, will be sent on a great missionary work during the time of the loud cry.”

SR1: 39.1 — “We read in **Isa. 61:5, 6**, ‘And strangers [Gentiles, or those who are not of the 144,000] shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vinedressers. But ye shall be named the Priests of the Lord: Men shall call you the Ministers of our God: Ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.’ Others than themselves (144,000) shall feed their flocks and dress their vines (do their farming) in the same manner as it was with the tribe of Levi, for they had no land. Though the Levites had no inheritance of the land, they received about 25% of the increase in tithes and offerings, thus others than themselves did their work. So with the 144,000, who will be priests in the new earth. The idea here is not that tithe and offerings from the people would be their support in the earth made new. These scriptures are merely given to illustrate the position which they occupy.”

SR1: 39.2 — “**Isa. 61:7** says: ‘For your shame ye shall have **double**; and for confusion they shall rejoice in their **portion**: Therefore in their land they shall possess the double: Everlasting joy shall be unto them.’ Having two pronouns, ‘ye’ and ‘they,’ the pronoun ‘ye’ receives double for their shame, but the pronoun ‘they’ shall possess

the land. ‘Ye’ is the pronoun of the second person to whom God is speaking, and in this case refers to Israel (which is the 144,000), but the pronoun ‘they’ refers to the Gentiles who were not numbered among the twelve tribes and therefore are not included in the 144,000, but are saved for ‘they’ rejoice in their portion.”

SR1: 153.2 — “The **first verse** and part of the **second** apply to Christ Himself at the beginning of His ministry. The Spirit of Prophecy says it will repeat itself with the people of God. This would find its fulfillment in the time of harvest, with the 144,000 (those who escape the ruin of **Isaiah 59**, and **63**), by whose effort the great multitude of **Rev. 7:9**, is made.”

SR1: 153.3 — “**Isa. 61:2**, ‘To proclaim the acceptable year of the Lord, and the day of vengeance of our God.’ The acceptable **year** cannot be a prophetic time, for it would mean 365 years. It must be a literal year of twelve months. There is good reason for believing that this must be that year in which the lessons came, and the truth in them made known. Had this not been the prophetic year, the call would not have come, for God keeps accurate time. To Ninevah, God gave forty days to repent. Now to His people He gives one year to make good, otherwise He would have to spue them out of His mouth, and this applies to those upon whom the responsibility rests. ‘And unto the angel of the church of the Laodiceans write;...I know thy works, that thou art neither cold nor hot: I would that thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, **I will spue thee out of my mouth.**’ **Rev. 3:14-16**. ‘The call to this great and solemn work was presented to men of learning and position; had these been little in their own eyes, and trusted fully in the Lord, he would have honored them with bearing his standard in triumph to the victory. But they separated from God, yielded to the influence of the world, and the Lord **rejected** them.’ **Volume 5, page 82.**”

SR1: 154.1 — “The **day** of vengeance in **Isa. 61:2**, follows the year. The day may be prophetic, which in that case, would mean a literal year. Thus, it would mean a year in each case. This

year of vengeance is not the seven last plagues, nor is it the destruction of the wicked at the second coming of Christ. It takes place before the close of probation, for in **Isa. 61:4** we read: 'And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.' The meaning of this verse is to restore the truth of God which has been trodden down under foot for many generations. The 144,000--the true Israel of God--are the builders. Thus, we see that after the day of vengeance, God's truth is to be restored and revealed to the people. Therefore, it must be before the close of probation. The balance of the chapter confirms the same thought."

SR1: 154.2 — "The 'day of vengeance' is the same as in **Ezekiel 9**; **Isaiah 63**; and **Isaiah 61**; as previously explained. **Verse 6**, meaning the 144,000, says they are priests, as explained on **pages 37, 38.**"

SR2: 210.3 — "It is an accepted fact by nearly all Bible students that 'oil' is used by the Scriptures as a symbol of the Holy Spirit, as in **Psalms 45:7**; **Isaiah 61:1-3**; **Zechariah 4:12**. 'Wine' is used as a symbol of the blood of Christ, and as the 'life in the blood,' the wine denotes life eternal, found only in 'the Lamb of God which taketh away the sins of the world.' Said Jesus, 'The words that I speak unto you they are spirit and they are life' -- 'oil' and 'wine.' The words in the Bible are the 'Spirit' and the 'Life.' Therefore, the command, 'hurt not the oil and the wine,' has reference to the Bible -- the Spirit and the Life. But why was the command given to this particular rider? Why not to one of the others? The only answer that can be given is that the period under the black horse and his rider gave birth to the Bible. The command was obeyed and the Bible came. In time of idolatry and dense spiritual darkness, God, in His never failing love, blessed the human family by the gift of His written Word for a Light to the world. The voice from the throne 'Hurt not the oil and the wine,' is the voice in the Bible and the words of Jehovah. The remaining part of **verse six** will be explained in another study."

9SC1-12: 11.2.6 — "The denomination's failure to care for its members, for which it is under heavy condemnation, should be a stern lesson to

all of us, that we as reformers and message-bearers must not fail. We who are privileged to build the old wastes, to raise up the former desolations, and to repair the waste cities, the desolations of many generations (**Isa. 61:4**), if need be must tax every muscle and stretch every nerve in order to comply with the Lord's wishes. And more so in this respect because it is for the material as well as the spiritual benefit of each one of us. It is a fool-proof economic plan--part of the balanced program given by God to Moses on Mt. Sinai, and long neglected and obscured. As such it is one of the 'Divine institutions' (**Prophets and Kings, p. 678**) that **must be restored** by the people 'before the coming of the great and dreadful day of the Lord.'"

TN2: 68.1 — "Yours is 'to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn.' **Isa. 61:1, 2**. What an unmatched privilege! God forbid that any forfeit it."

LSDA: 1.1 — "Provisional in set-up as well as in name, the Davidian Seventh-day Adventist Association exists solely to accomplish a divinely appointed work within the Seventh-day Adventist denomination, wherein it therefore strictly confines its activities. As its work therewithin draws to a close, and the 'servants of our God' (**Rev. 7:3**) are sealed, its name will be changed (**Isa. 56:5**; **62:2**; **65:15**) and its purpose and its work will become all-embracing to the gospel (**Matt. 17:11**; **Acts 3:21**, **Isa. 61:4-7**). Then its Constitution and By-Laws as herein codified will become fully operative."

FB: 27.2 — "To these workers, the 144,000, the Lord graciously promises: 'And strangers shall stand and feed your flocks, and the sons of the alien [those who are not of the 144,000] shall be your plowmen and your vinedressers. But ye shall be named the Priests of the Lord: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves' (**Isa. 61:5, 6**), if now ye arise and hasten to effect full **Occupational Transition.**"

TN4: 45.2 — "To these workers the Lord is gra-

ciously saying: 'And strangers shall stand and feed your flocks, and the sons of the alien [those who are not of the 144,000] shall be your plowmen and your vinedressers. But ye shall be named the Priests of the Lord: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.' **Isa. 61:5, 6.** What an exalted privilege to be able to acknowledge no master but Christ, and to engage only in His work and live on His substance!"

ABN5: 22.1 — "The members of the Kingdom-church, are, according to Isaiah, to be skilled in their respective trades and professions. As builders, engineers, carpenters, masons, mechanics, or whatever, they are to 'build the old wastes,...raise up the former desolations, and... repair the waste cities, the desolations of many generations.' **Isa. 61:4.** They are also to be animal husbandmen, vinegrowers, expert agriculturists. And as such, they are to be skilled in the science of management, employing thousands of aliens, not only to minister to their needs and to build (**Isa. 60:10**), but also to 'stand and feed' their flocks and to be their plowmen and vinedressers (**Isa. 61:5**). Thus it is that the 'study in agricultural lines should be the A, B, and C of the education given in our schools.'--**Testimonies, Vol. 6, p. 179.** 'Pure, practical religion will be manifested in treating the earth as God's treasure house. The more intelligent a man becomes, the more should religious influence be radiating from him. And the Lord would have us treat the earth as a precious treasure, lent us in trust.'--**Testimonies to Ministers, p. 245.**"

ABN5: 23.1 — "Besides being skilled agronomists, artisans, and tradesmen, these governors of the Kingdom, as living embodiments of genuine Christianity, are to be expert international bankers, economists, personnel and traffic engineers, and provisioners, together handling 'the forces' and 'the riches of the Gentiles.' **Isa. 6:5, 11; 61:6.** And thus variously equipped with these excellent proficiencies, they are, above all, to be 'Priests of the Lord...Ministers of our God'--'men wondered at.' **Isa. 61:6; Zech. 3:8.**"

TN15: 47.2 — "The command, 'Hurt not the oil and the wine,' came from the midst of the throne, from the Ancient of Days, not from the horseman.

Hence, the two commodities, oil and wine, represent not only something which only God can create but also that which He determines to preserve while wicked men would destroy it; thus the necessity for Him to command against anyone's hurting them. And what other such spiritual commodities could the oil and wine at that particular time -- the time of the black horse -- represent but those products which the Bible then brought forth? Moreover, it is an accepted fact by nearly all Bible students, that 'oil' symbolizes prophetic truth, truth that throws light on the future, that lightens the traveler's path (**Ps. 45:7; Zech. 4:12**); and that wine represents that part of the truth which makes the recipient of it glad, makes him act differently than before (**Isa. 61:1-3**)."

1TG9: 10.1 — "Now, what is the overall purpose of the house of David? -- The house of David, the Scriptures reveal, is being built up for a three-fold purpose: (1) During the ingathering of the people, it is to 'build the old wastes,' to 'raise up the former desolations,' and to 'repair the waste cities, the desolations of many generations.' **Isa. 61:4.** This work of rebuilding and restoring has as its type the rebuilding of ancient Jerusalem by the ancient Jews returning from their Babylonian captivity to the land of their fathers. Just as they were to build the wastes, the former desolations -- the temple of the Lord, the city and the walls -- and to restore the worship of God according to the Lord's own Divine will, so we, too, now in the antitypical ingathering are called to do a similar work, only much greater both in scope and in proportion. We must therefore labor even more incessantly than they labored, and be happy and thankful for having been privileged to have a part in such a great and glorious work."

1TG41: 24.2 — "These are the two verses which Jesus read as He stood in the synagogue of the city of Nazareth, the place where He was brought up. He read these verses and then sat down without making any comments. As His listeners were still in a stupor as to why He had read and then had sat down without adding a word, Jesus arose again and said, 'This day is this scripture fulfilled in your ears.'"

1TG41: 25.3 — "The burden of the Spirit is to improve the spiritual conditions of those who mourn

in Zion, the church: to give them beauty for ashes (for repentance and humbleness), oil of joy for mourning (Present Truth that hopefully lightens the rest of the way) and garments (character) of praise so that they be as living ornaments of righteousness, a new creation of God, that He be glorified.”

1TG41: 26.1 — “Here is seen that the original creation of God which has been lost through sin, is to be restored. Now is the acceptable day to open your heart, to take in present Truth, to recreate and restore that which was lost through sin.”

1TG41: 26.3 — “The strangers and aliens here mentioned, are of course not strangers and aliens to the Kingdom of God, but to the nation not a blood relation to Judah and Israel, not of the stock of Jacob, not of the 144,000 who first stand on Mount Zion, but with them.”

1TG41: 27.3 — “These ministers of God are to have double because of the shame which they have endured, all such rejoice in their portion. Are you disposed to suffer for Christ's sake? Are you like or unlike those who seek joy and friendship from the world and who sooner or later are to find themselves in great disappointment? Believe! that is all.”

1TG51: 13.4 — “And now in closing I wish to leave this question for you to ponder and to answer to yourself: Is this experience -- the experience of progressing with Truth -- your experience? If it is not, then why not? yes, why? Is it not worth everything -- money, houses, lands, friends, mothers, fathers, husbands or wives? Is it not worth all these in order to double them? (See **Isaiah 61:6, 7; Mark 10:28-31.**)”

1TG41: 27.4 — “Judgment and justice is God's motto for all His creatures. The statement, ‘I hate robbery for burnt offering,’ implies that such unbecoming things are now practiced among His people. In this connection, some years ago I heard a certain member of the church say that in some kind of gambling he had won a little money and as his conscience hurt him to keep it, he gave it as an offering to His church! Also, I have heard several say that they work on the Sabbath, but that they turn the Sabbath's earnings over to the church! These incidents may serve as samples of

how foolish, how uneducated in the things of God are the people of God. By bringing such offerings to Him they are making God a gambler and a Sabbath-breaker, and at the same time they imagine that they are doing Him a great favor!”

1TG41: 28.2 — “What a blessed hope! What a power to save both the young and the old and to make their names known world-wide! For such a fame as this, people would go through almost any torture known to mankind. God, though, is only asking you to believe and to comply with His Word, -- yes, that is all.”

1TG41: 29.1 — “**Isa. 61:10** -- ‘I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.’ This chapter of Isaiah the prophet is indeed to bring ‘revival and reformation’ such as has never taken place since the beginning of sin. God forbid that any one of us should miss the experience and the blessings that come through this revival and reformation.”

1TG41: 29.2 — “Through the seed of Truth in the heart this experience will come to God's people as naturally as does the earth cause the seed sown in it to bud and bring forth fruit. This is indeed the ‘righteousness of Christ,’ not the might of men.”

1TG52: 20.5 — “Now the subject of the 144,000 stands out brighter than ever before. Now you can clearly see that those who escape the slaughter foreseen in **Ezekiel nine**, are the 144,000, the future servants of God, the first fruits of the harvest, resulting from the cleansing of the sanctuary (church), the work of the investigative judgment of the living. This work and this Truth, therefore, are the most important for the day, and should whole-heartedly be heeded if one expects to receive the mark and the seal and escape the slaughter, survive the great and dreadful day of the Lord. Our neglect to sigh and cry for the abominations in the church would mean our eternal loss. We dare not allow anything to divert our attention from this great and glorious work for the saints, and most dreadful and inglorious for the sinners. This work must ‘engross the whole

mind, the whole attention.’ -- ‘*Early Writings,*’ p. 118. Nothing should be allowed to interfere with your eternal welfare. No, not for a moment, for the day is far spent! What? -- friends, relatives, husbands, wives, you are to lose them with yourself if this Truth fails to convince you and them? But

the promise to the faithful is: ‘For your shame ye shall have double; and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them.’ *Isa. 61:7.*”

ANSWER THE FOLLOWING QUESTIONS:

1) Who are referred to as “strangers” and “sons of the alien” in **verse 5**, and what role are they to play?

Answer: _____

2) What professions and trades are the members of the Kingdom-church, according to Isaiah and as elaborated in the Rod, to be skilled in?

Answer: _____

3) What is the role of the 144,000 described in the interpretation of this chapter?

Answer: _____

4) What is the day of Vengeance?

Answer: _____

5) What task is described in **verse 4**, and who is assigned to accomplish it?

Answer: _____

6) Is the acceptable year of the Lord a prophetic year?

Answer: _____

7) Explain the term, “...I hate robbery for burnt offering;...” in **verse 8**.

Answer: _____

SECOND QUARTER NINTH SABBATH AUGUST 30, 2024

ISAIAH CHAPTER 62

For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp [that] burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the LORD shall name. Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the LORD delighteth in thee, and thy land shall be married. For [as] a young man marryeth a virgin, [so] shall thy sons marry thee: and [as] the bridegroom rejoiceth over the bride, [so] shall thy God rejoice over thee. I have set watchmen upon thy walls, O Jerusalem, [which] shall never hold their peace day nor night: ye that make mention of the LORD, keep not silence. And give him no rest, till he establish, and till he make Jerusalem a praise in the earth. The LORD hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn [to be] meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast laboured: But they that have gathered it shall eat it and praise the LORD; and they that have brought it together shall drink it in the courts of my holiness. Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold, the LORD hath proclaimed unto the end of the world. Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward [is] with him, and his work before him. And they shall call them, The holy people, The redeemed of the LORD: and thou shalt be called, Sought out, A city not forsaken.



28TH DAY OF THE 5TH MONTH

SACRED YEAR

The Holy People -- The Lord's Redeemed

ISAIAH CHAPTER 62

Isa. 62:1-- “For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp [that] burneth.”

Isa. 62:2-- “And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the LORD shall name.”

Isa. 62:3-- “Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God.”

Isa. 62:4-- “Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the LORD delighteth in thee, and thy land shall be married.”

Isa. 62:5-- “For [as] a young man marrieth a virgin, [so] shall thy sons marry thee: and [as] the bridegroom rejoiceth over the bride, [so] shall thy God rejoice over thee.”

Isa. 62:6-- “I have set watchmen upon thy walls, O Jerusalem, [which] shall never hold their peace day nor night: ye that make mention of the LORD, keep not silence.”

Isa. 62:7-- “And give him no rest, till he establish, and till he make Jerusalem a praise in the earth.”

Isa. 62:8-- “The LORD hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn [to be] meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast laboured:”

Isa. 62:9-- “But they that have gathered it shall eat it and praise the LORD; and they that have brought it together shall drink it in the courts of my holiness.”

Isa. 62:10-- “Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people.”

Isa. 62:11-- “Behold, the LORD hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward [is] with him, and his work before him.”

Isa. 62:12-- “And they shall call them, The holy people, The redeemed of the LORD: and thou shalt be called, Sought out, A city not forsaken.”

MY FAVORITE VERSE TO REMEMBER IN THIS CHAPTER IS **VERSE** _____

Write your verse here: _____

THE ROD'S INTERPRETATIONS OF ISAIAH CHAPTER 62

SR1: 100.2 — “And unto the angel of the church of the Laodiceans writes;...I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, **I will spue** thee out of my mouth.’ **Rev. 3:14-16**. Note that the existence of the present name—‘Seventh-day Adventist’ is conditional, otherwise the name will be spued out of His mouth. ‘And the Gentiles shall see thy righteousness, and all kings thy glory: And thou shalt be **called by a new name** which the **mouth of the Lord shall name.**’ **Isa. 62:2**. ‘And ye shall leave your name for a curse unto my chosen [the 144,000]: For the Lord God **shall slay thee**, and call his servants by **another name.**’ **Isa. 65:15**. Read **Testimonies to Ministers, page 300.**”

SR1: 154.3 — “In **Volume 3, page 65**, of ‘**Isaiah the Gospel Prophet**,’ we read: ‘I will not rest.’ God is speaking. He has determined that the righteousness of His people shall become evident, and He will not rest until it is accomplished. The words indicate not only determination, but also that there has been delay, that now the crisis has come, and that God is tremendously in earnest to see the work finished. God intends to exhibit His people to the world. He wants to demonstrate what can be done in human flesh; and He will not rest satisfied until His people reflect His image fully. When that is done, the earth will be lightened with the glory of God. **Rev. 18:1.**”

SR1: 155.1 — “**Verse 2**: ‘A new name.’ Indicative of the new experience they have passed through, which is the separation, or sifting, as explained. God Himself with His own mouth gives the name so it can not be counterfeited. The time the name is received is at the end of the 430 year period as explained on the chart on **pages 112-113**. Thus, the church is reorganized under a new name. The old name, being polluted, could no longer be retained. There is no one to go by the old name, for the ones who were not worthy of having the new name have perished under the figure of the five men with the slaughter weapons of **Ezekiel 9**. The name only remains for a curse. In **Isa. 65:15**,

we read: ‘And ye shall leave your name for a curse unto My chosen: For the Lord God shall slay thee, and call His servants by another name.’ The old order of things being changed. The watchmen who were unfaithful have perished.”

SR1: 155.2 — “I have set watchmen upon thy walls, O Jerusalem, which shall **never hold their peace day nor night**: ye that make mention of the Lord, keep not silence.’ **Verse 6**. (These are the watchmen under the new name.) **Verses 8 and 9**, reveal God's care and protection over His church. In the **10th verse** is God's command to His people: ‘Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people.’ In the **11th verse** God says He has proclaimed to the people who shall live at the end of the world: ‘Behold, the Lord hath proclaimed unto the **end** of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, His reward is **with** Him, and His work **before** Him.’”

SR1: 163.1 — “**Verse 4**: ‘Which remain among the graves, and lodge in the monuments, which eat swine's flesh, and broth of abominable things is in their vessels.’ ‘In the graves,’ ‘in the monuments,’ meaning man-made devices of which there is no resurrection. ‘Swine's flesh,’ ‘broth of abominable things’: Means disregard of health reform; man eats whatever his lustful appetite craves for.”

SR1: 229.1 — “During this time of ‘harvest’ (the Loud Cry), the third angel's message shall penetrate to the remotest parts of this sin-cursed world. John, pointing to this glorious harvest of ingathering, says, ‘I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands.’ **Rev. 7:9**. God ‘Will finish the work and cut it short in righteousness.’ **Rom. 9:28**. Thus God's church will be made ready to meet her Lord. Isaiah, looking forward to this church reflecting ‘the Divine’, says, ‘Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God.’ **Isa. 62:3**.

Glorious is God's church in the day of the Lord.”

SR1: 233.3 — “... beginning of harvest.’ Israel, in the time of harvest, will receive a new name by the mouth of the Lord. Read **Isa. 62:2**. Whatever that name may be, we are sure it will be perfect, to finish the picture of probationary time, as well as to indicate the end of all the redeemed, or close of probation. Woe to him who may think all these wonderful designs in the beauty of perfection are just a chance, or an accident. Such a one is denying the Master Mechanic of all creation. He is paying homage to evolution (chance). See **chart on page 224.**”

1SC17: 1.7 — “Therefore, let us unitedly, as one, raise our voices and say: ‘Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean...Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, His reward is with Him, and His work before Him.’ For thus saith the Lord: ‘For Zion's sake will I not hold My peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. And they shall call them, The holy people, The redeemed of the Lord: and thou shalt be called, Sought out, A city not forsaken.’ (**Isa. 52:1; 62:1-3, 12.**)”

1SC17: 2.4 — “A word to those who are between two opinions and to those who doubt the progress and success of this ‘special work of purification.’ ‘**The Great Controversy,**’ p. 425. The Lord is warning them of the zeal that shall move His ‘servants’ whom He shall ‘disclose to view’ (**‘Testimonies for the Church,’ Vol. 5, p. 80**) in the proclamation of this message, saying: ‘I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence, and give Him no rest, till He establish, and till He make Jerusalem

a praise in the earth.’ (**Isa. 62:6.**)”

6SC7-12: 3.2.4 — “We are, therefore, still in the period of conversion and sanctification by faith, looking forward to the time when the Lord will take us to our own land, and there give us new hearts (**Ezek. 36:24-28**). Then will we serve Him in holiness (**Isa. 62:12**). With such a glorious promise in view, wrapped in love divine, may everyone now exercise the faith of Christ, cultivate His righteousness, and so become eligible for the divine gift of a spiritual heart.”

TN10: 45.3 — “These scriptures plainly set forth the fact that God was to scatter Israel throughout the nations, leave them without a king or a homeland for ‘many days,’ and finally gather them one by one from every nation. At that time shall they choose David their king, and be ‘the holy people.’ **Isa. 62:12.**”

TN3: 74.2 — “Envisioning the same scene, the prophet Isaiah declares: ‘And the Gentiles shall see thy righteousness, and **all kings thy glory:** and thou shalt be called by a **new name,** which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken;...thou shalt be called Hephzibah...**The holy people.**’ **Isa. 62:2-4, 12.**”

TN9: 61.5 — “The church of the Laodiceans, being the last of the seven churches, is the last section of the Christian church in which the wheat and the tares are commingled. The overcomers, the marked ones, from it, those who hear the Rod, begin the eighth section of the church-- the one symbolized by the ‘barn’ (**Matt. 13:30**) and by the ‘vessels’ (**Matt. 13:48**), also by the ‘golden candlestick’ of **Zechariah 4**. Of her the Lord says: ‘...the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God.’ **Isa. 62:2, 3.**”

TN9: 68.3 — “The tares and the wheat were commingled in the former instance because ‘while men slept,’ says the Lord, the ‘enemy came and sowed tares among the wheat’; whereas the wheat

is kept free from the tares in the latter instance because, says the Lord: 'I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night.' *Isa. 62:6.*"

FB: 13.3 — "That the foregoing epochal event shall cause the 144,000 to have their names changed as did their father, Jacob (*Gen. 32:28*), and as a body receive a new name which the mouth of the Lord shall name (*Isa. 62:2*)."

LSDA: 4.1 — "The name Seventh-day Adventist, which this Association inherits from the parent denomination, is provisional (*Isa. 62:2*) and only for the duration of its work within the parent denomination."

LSDA: 12.1 — "The **Davidians** are the upshoot from decadent Seventh-day Adventism prophetically envisioned in *Ezekiel, chapter nine*. Its members are in the main those who have been cast out and deprived of the fellowship of their Seventh-day Adventist churches. Thus being separated from their church and denied its name because of their having given heed to the voice of the Rod, the voice of the Good Shepherd, they are called by the name imbedded in the work of the **Rod**, 'Davidian Seventh-day Adventists,' until the time when they shall be 'called by a new name, which the mouth of the Lord shall name.' *Isa. 62:2.*"

ABN2: 38.5 — "Thus, both the Scriptures and the Spirit of Prophecy proclaim that He Himself will purify the church, and that when she is thus purified 'the Gentiles shall see' her 'righteousness, and all kings' her 'glory.' *Isa. 62:2.*"

ABN3: 67.3 — "After the church awakes and ceases dreaming that she is 'rich, and increased with goods,' finds out that she is in need of everything rather than of 'nothing,' puts on her strength by turning to Christ her Leader, clothes herself in the garments of His righteousness, and lets the unclean pass no more through her (*Isa. 52:1*), then shall her righteousness go forth as brightness and her salvation as a lamp that burneth. And the Gentiles shall see her righteousness, and all kings her glory (*Isa. 62:1, 2*). Then will she really be able to save. Then her 'gates shall be open continually; they shall not be shut day nor night; that men may bring unto' her

'the forces of the Gentiles, and that their kings may be brought. For the nation and kingdom that will not serve' her 'shall perish; yea, those nations shall be utterly wasted.' *Isa. 60:11, 12.*"

TN14: 19.4 — "'The city' is figurative of Judah and Israel, the church in which are to be found the 144,000 servants of God (*Testimonies to Ministers, p. 445*) those who are to be called by another name after the unworthy servants are slain. And as the 144,000 are the first fruits (*Rev. 14:4*) of the harvest, they are the 'escaped' of *Isaiah 66:19* and of *Ezekiel 9*. This separation of the tares from the wheat in the church is to signalize the beginning of the final harvest of earth-- the end of the world. Then will have come the time for the denominational name to cease, for all her idols to be cut off, and for a new name (*Isa. 62:2*) to be given to those who escape. Then will these escaped ones proclaim God's glory and His fame to the Gentiles, and bring out of all nations all their brethren (all that will be saved) to 'the house of the Lord.' *Isa. 66:16, 19, 20.*"

WHR: 31.2 — "Thus adding evidence to evidence, the Scriptures overwhelmingly show the harvest to be the judgment of the living, the Lord's gathering the 'wheat,' His own, from among all nations, and His destroying the tares and the chaff. The harvest therefore, is truly 'the end of the world.' It is the time in which the Lord sits 'upon the throne of His glory' (the church purified-- *Matt. 25:31; Isa. 62:1-3; 66:18, 19*). It is His separating the sheep from the goats-- the work that brings this sinful world to an end."

1TG42: 4.3 — "The righteousness of Zion shall be so pronounced that the Gentiles shall be attracted by it, and all their kings by her glory. It is for this very reason that the present church name will not then be befitting her."

1TG42: 5.3 — "The church here projected is to be made up only of a righteous spirit-led people, her new name is doubtless to express this fact. Wonderful, indeed, to be the Lord's 'crown of glory,' and His 'royal diadem.' You certainly cannot afford to let this glory get away from you. Act today."

1TG42: 5.4 — "Because the Lord is to delight in her, and also because her land is to be married to

her, she is also to be called Hephzibah, and her land Beulah. The church, in times past, has been forsaken a number of times-- once in Egypt, then in Babylon, in Rome, and so on-- but she is never again to be forsaken, and her land is never again to be left desolate."

1TG42: 6.1 — "Marriage signifies an everlasting union. Thus the church has the promise that her homeland shall now forever be her's, and her sons (converts) shall never part from her."

1TG42: 6.2 — "Not that He will set, but that He has already set watchmen that shall never neglect their duty night or day. And so you that now make mention of the Lord ought not to keep silence, but praise Him and speak of His wonderful love and Truth. Now is your opportunity to promote His cause, to make it your chief business, your chief interest, your highest joy. Now is the time to say, 'If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.' **Psalms 137:5, 6.** To this end pray and work. Give Him no rest until He makes Jerusalem a praise 'in the earth.' Let this be your delight as you are His delight."

1TG42: 7.1 — "God's people have been robbed time and again, and the most outrageous and unreasonable robbery that they have suffered has been, and still is being done by their own brethren in the faith! How?-- At every upward step in Truth throughout church history and down to this day, those who have ever embraced new, unpopular truths, have in every instance been thrown out of the church which they helped build. This has been done only because on the one hand the majority have ever ruled, and on the other hand only the minority have ever been susceptible to present Truth, to 'meat in due season.' The time is here, though, in which all manner of robberies shall cease. To those who are being cast out, this encouraging counsel and promise is given:"

1TG42: 8.1 — "We therefore cannot do otherwise but go through, for it is our God-given duty to prepare the way for the people. We must build a highway, a way for them to come over to the light of God and thus to His Kingdom. We must gather out every obstacle that stands in the way, and must lift

up a standard for the people, a standard which they can see and follow as it leads ahead. What could the standard be?-- The very standard which the people are to see and to follow is Jesus in His Truth."

1TG42: 8.2 — "This verse, as we learned at the beginning of our study, clears two things: First, that this chapter definitely contains a message to the church at the end of the world; second, that since it proves that this chapter is now for the first time being unsealed and brought to our attention, we are sent with a message to the church, and definitely shows that we have come to the time of the end, the time in which man-made institutions are forever to pass away."

1TG42: 9.3 — "If you do all that the Spirit of God bids you to do, you shall be of 'the holy people, the redeemed of the Lord,' 'sought out,' 'not forsaken.'"

1TG5: 18.1 — "Not the world, but Jerusalem is ruined, and Judah is fallen. Why?-- Because their doings and their tongues are against the Lord; that is, they are against His Judgment Truth. What are the eyes of His glory? According to **Isaiah 62:3** and **4:5**, His glory is the ever-living Zion, His Truth- enlightened church. The depository of His revealed Truth is, therefore, His glory, His seers are His 'eyes.' See **1Samuel 9:9**. That is, God's Spirit-filled servants who lead into all Truth, are the eyes of His glory whom the sinners shamelessly provoke."

1TG52: 26.1 — "The Devil today, you see, has the people deeper in the pit than he had them in the days of Christ or in the days of Luther. The Lord's victory, though, and the victory of those who escape from the pit, shall be just that much more glorious. 'And they shall call them, The holy people, The redeemed of the Lord: and thou shalt be called, Sought out, A city not forsaken.' **Isa. 62:12.**"

1TG8: 26.4 — "As concretely as Heaven can make it, this symbolism depicts that God's people in this final work are not to labor at cross purposes. All are to speak the same thing. So it is that His 'Watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion.' **Isa. 52:8.** Then His people shall be called 'The Holy people, The redeemed of the Lord,' 'Sought out, A

city not forsaken' (Isa. 62:12)."

GCS: 28.3 — "These called out ones are, as the Scriptures make clear, beckoned to a place (Eze. 36:24; Isa. 66:20) where there is no sin (Isa. 35:8;

52:1; 62:12) and no fear of the plagues falling upon them (Isa. 4:5, 6; 32:17-20; Ps. 91:10); that is they are gathered into the purified church of God-- the kingdom of the First Fruits."

ANSWER THE FOLLOWING QUESTIONS:

1) According to **verse 1**, what will God not do for Zion's sake, and what is the desired outcome?

Answer: _____

2) How does the interpretation of **verse 1** relate to the current state of the church?

Answer: _____

3) What assurance does the reading give regarding the future of God's people?

Answer: _____

4) Who will give God's people a new name?

Answer: _____

5) What plea is made to the Present Truth believer in the reading?

Answer: _____

6) Who are the watchmen on the wall?

Answer: _____

7) What is the new name promised to God's people?

Answer: _____

SECOND QUARTER TENTH SABBATH

SEPTEMBER 6, 2024

ISAIAH CHAPTER 63

Who [is] this that cometh from Edom, with dyed garments from Borsrah? this [that is] glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore [art thou] red in thine apparel, and thy garments like him that treadeth in the winevat? I have trodden the winepress alone; and of the people [there was] none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance [is] in mine heart, and the year of my redeemed is come. And I looked, and [there was] none to help; and I wondered that [there was] none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth. I will mention the lovingkindnesses of the *YHWH* [and] the praises of the *YHWH* according to all that the *YHWH* hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses. For he said, Surely they [are] my people, children [that] will not lie: so he was their Saviour. In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old. But they rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, [and] he fought against them. Then he remembered the days of old, Moses, [and] his people, [saying], Where [is] he that brought them up out of the sea with the shepherd of his flock? where [is] he that put his holy Spirit within him? That led [them] by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting name? That led them through the deep, as an horse in the wilderness, [that] they should not stumble? As a beast goeth down into the valley, the Spirit of the *YHWH* caused him to rest: so didst thou lead thy people, to make thyself a glorious name. Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where [is] thy zeal and thy strength, the sounding of thy bowels and of thy mercies toward me? are they restrained? Doubtless thou [art] our father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O *YHWH*, [art] our father, our redeemer; thy name [is] from everlasting. O *YHWH*, why hast thou made us to err from thy ways, [and] hardened our heart from thy fear? Return for thy servants' sake, the tribes of thine inheritance. The people of thy holiness have possessed [it] but a little while: our adversaries have trodden down thy sanctuary. We are [thine]: thou never barest rule over them; they were not called by thy name.



5TH DAY OF THE 6TH MONTH

SACRED YEAR

Afflicted For His People's Sake

ISAIAH CHAPTER 63

Isa. 63:1-- “Who [is] this that cometh from Edom, with dyed garments from Bozrah? this [that is] glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save.”

Isa. 63:2-- “Wherefore [art thou] red in thine apparel, and thy garments like him that treadeth in the winefat?”

Isa. 63:3-- “I have trodden the winepress alone; and of the people [there was] none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.”

Isa. 63:4-- “For the day of vengeance [is] in mine heart, and the year of my redeemed is come.”

Isa. 63:5-- “And I looked, and [there was] none to help; and I wondered that [there was] none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me.”

Isa. 63:6-- “And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.”

Isa. 63:7-- “I will mention the lovingkindnesses of the LORD, [and] the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses.”

Isa. 63:8-- “For he said, Surely they [are] my people, children [that] will not lie: so he was their Saviour.”

Isa. 63:9-- “In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.”

Isa. 63:10-- “But they rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, [and] he fought against them.”

Isa. 63:11-- “Then he remembered the days of old, Moses, [and] his people, [saying], Where [is] he that brought them up out of the sea with the shepherd of his flock? where [is] he that put his holy Spirit within him?”

Isa. 63:12-- “That led [them] by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting name?”

Isa. 63:13-- “That led them through the deep, as an horse in the wilderness, [that] they should not stumble?”

Isa. 63:14-- “As a beast goeth down into the valley, the Spirit of the LORD caused him to rest: so didst thou lead thy people, to make thyself a glorious name.”

Isa. 63:15-- “Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where [is] thy zeal and thy strength, the sounding of thy bowels and of thy mercies toward me? are they restrained?”

Isa. 63:16-- “Doubtless thou [art] our father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O LORD, [art] our father, our redeemer; thy name [is] from everlasting.”

Isa. 63:17-- “O LORD, why hast thou made us to err from thy ways, [and] hardened our heart from thy fear? Return for thy servants' sake, the tribes of thine inheritance.”

Isa. 63:18-- “The people of thy holiness have possessed [it] but a little while: our adversaries have trodden down thy sanctuary.”

Isa. 63:19-- “We are [thine]: thou never barest rule over them; they were not called by thy name.”

THE ROD'S INTERPRETATIONS OF ISAIAH CHAPTER 63

1TG43: 11.2 — “The words of the person speaking in behalf of the people who are brought face to face with the revelation of this chapter, reveal that he and his people are unknown to Abraham. Since Abraham well knew of the rise of ancient Israel, but understood practically nothing of the rise of the Christians, then the Christians must be the people of whom he is ignorant. The truth, then, stands out clearly that the chapter finds its fulfillment in the Christian era. Now to find whether it is concerning the early or latter day Christians we shall read **verses 18 and 19**; also **Isaiah 64:10, 11**, for the subject matter of **chapter 64** is but a continuation of **chapter 63**.”

SR1: 24.2 — “Again, ‘They sing a new song’.... which no man can learn save the 144,000.... for it is the song of their experience,—an experience such as no other company have ever had.’ How can it be possible for all to sing the same song if it is a song of their experience except they all have the same experience? Those who had been in the grave would have the experience of death, grave, resurrection, and receiving a new body. But those who never died have seen the fulfillment of **Ezekiel 9**; **Isaiah 63**; **Isaiah 60**; the closing of the third angel’s message, (the loud cry, close of probation), all of the seven last plagues, and they sing this song (of their experience and deliverance) ‘which no man can learn save the 144,000.’”

SR1: 38.3 — “But God said, ‘Israel is My first-born’,—the true Israel—the 144,000. That promise, then, would find its fulfillment here. Of them we read ‘being the first fruits unto God and the Lamb.’ If such is the case, then the 144,000 would be priests and Levites. **Isaiah 61**, could have no reference to another class than Israel by the promise, the 144,000,

and of the Gentiles who shall come to the Lord by their labors. We read in **Isa. 66:19, 20**, ‘And I will set a sign among them, and I will send those that escape of them unto the nations.... And they shall bring all your brethren for an offering unto the Lord out of all nations.’ These (144,000) who escape the ruin of **Ezekiel 9**, and **Isaiah 63**, to which **Isa. 66:16, 17**, refers, will be sent on a great missionary work during the time of the loud cry.”

SR1: 99.4 — “The Red Sea symbolizes **Isaiah 63**. Edom means ‘red.’ ‘Edom’ is Esau, the twin brother of Jacob. His name was changed to Edom because he sold his birthright for a bowl of ‘red pottage’, and Esau himself was red, therefore, we have **Red Sea, red man, red pottage**. Read Esau and Jacob, Section 3.”

SR1: 101.3 — “It has been made clear that Israel after the flesh is a photograph of Israel by the promise. In the exodus movement, all the tribes went out of Egypt. If this is a photograph of Israel by the promise, then all the twelve tribes must come out now as well. Twelve tribes must escape the ruin of **Ezekiel 9** (death of the firstborn), and **Isaiah 63** (The Red Sea). The number of them is said to be 12,000 from each tribe, making a total of 144,000. For the reason that they have passed through a similar experience as ancient Israel, they (the 144,000) sing a new song of Moses and the Lamb. ‘Then he remembered the days of old, Moses, and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? Where is he that put his holy Spirit within him? That led them by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting name? That led them through the deep, as an horse in the wilderness, that they should not stumble? As a beast goeth down into the valley, the Spirit

of the Lord caused him to rest: So didst thou lead thy people, to make thyself a glorious name.’ *Isa. 63:11-14*. This Scripture can not refer to another company than the one we speak of.”

SR1: 102.2 — “The remnant of Israel must be something else than what we have thought it to be, for ‘remnant’ is a small portion, or part which is left after a destruction. The destruction is the mighty shaking, sifting time which is the separation of the two classes in the church (the sealing of the 144,000) as prophesied in *Ezekiel 9*, and *Isaiah 63*. Those who escape are the ‘remnant.’ The Bible gives no other definition of ‘remnant’ than the one given here. See *Lev. 5:13; 2 Kings 19:4; Isa. 37:4; Ezra 9:8; Isa. 1:9; 11:11; 16:14; Jer. 44:28; Ezek. 6:8; Joel 2:32; Rom. 11:5; Rev. 11:13*.”

SR1: 153.2 — “The *first verse* and *part of the second* apply to Christ Himself at the beginning of His ministry. The Spirit of Prophecy says it will repeat itself with the people of God. This would find its fulfillment in the time of harvest, with the 144,000 (those who escape the ruin of *Isaiah 59*, and *63*), by whose effort the great multitude of *Rev. 7:9*, is made.”

SR1: 154.2 — “The ‘day of vengeance’ is the same as in *Ezekiel 9; Isaiah 63; and Isaiah 61*; as previously explained. *Verse 6*, meaning the 144,000, says they are priests, as explained on *pages 37, 38*.”

SR2: 217.2 — “They who are to be sealed at that time were seen by John as a great multitude with palms in their hands. (See *Rev. 7:9*.) Hence the scroll has made a turn, and the sealing for those who shall be judged while living, has begun. As we stated before, the passover night in Egypt is a type of the purification of the church, separating the tares from the wheat. The crossing of the Red Sea by the Israelites pointed forward to the fulfillment of *Isaiah 63*. (See ‘*The Shepherd’s Rod*,’ Vol. 1, pp. 96-103.)”

1SC7: 9.4 — “Furthermore, *Isa. 66:20* proves

that it is in this time during which the Lord pleads with all flesh that ‘many nations’ – ‘all your brethren’ -- are joined to the Lord. Hence, ‘in that day,’ the day of slaughter (*Eze. 9; Isa. 63; Isa. 66*), He ‘will come, and...dwell in the midst of ‘Zion.’”

1SC8: 2.1 — “We are confronted with opposition from our conferences, which are trying to drown the message and kill the work of reform. They talk against the publications, but not once have they opened their pages and successfully refuted any of the contents. Their excuse is that they cannot afford to give any of their valuable time to investigate new light. Ridicule is the only thing we hear. Arguing on the direct application of minor points does not change the message in the ‘Rod’ so long as the lessons derived cannot be refuted. The subject in the ‘Rod’ is ‘The 144,000 and A Call for Reformation,’ based on *Rev. 7; Eze. 9; Isa. 63; 66:16, 19, 20*, and as they cannot refute either of these, it proves that the message is correct. Many of the laity are demanding explanations of the message in ‘The Shepherd’s Rod,’ but as the ministry cannot give them a satisfactory answer it is arousing many to search out the truth for themselves. Thus the message is spreading everywhere, with evidence that reformation is sure.”

EDOM--A TYPE

SR1: 59.2 — “The transaction was made. ‘And he sold his birthright unto Jacob.’ Just then his name was changed, therefore, was his name called ‘Edom.’ Thus, ‘Esau despised his birthright.’ The name ‘Edom’ means ‘red’, or scarlet, the symbol of sin. Esau was born red but was not called by that name (Edom) at first. The class which Esau represents are in danger of losing out because of lustful appetite (disregard of health reform), thus they are called ‘Edom’. This is the class of whom the prophet Isaiah has reference to in *Isa. 63:1*.”

SR1: 156.1 — “*Verses 1-3*, ‘Who is this that cometh from Edom, with dyed garments from

Bozrah? This that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone; and of the people there was none with me: For I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.”

SR1: 156.2 — “The last part of the preceding chapter speaks of ‘the holy people, the redeemed of the Lord’. The first part of this chapter concerns those who have rejected the Lord (those who are to leave the name for a curse). To them the day of vengeance has come. The picture is not a pleasant one to look at, but it is true. It is God’s ‘strange work.’ Edom is another name for Esau. See **Gen. 25:30**. Esau had his name changed because he sold his birthright for a bowl of pottage. The class here are termed Edom because they have sold their birthright for self-gratification to satisfy lust, the god of appetite (disregard of health reform), as explained on **pages 59, 60**. ‘Bozrah’ is the name of a city. The name means ‘sheepfold,’ a symbol of the church.”

1TG43: 13.1 — “In vision the prophet saw someone with bloodstained garments hastily returning from Edom and Bozrah. To the prophet’s question, ‘Who is this that cometh from Edom, with dyed garments from Bozrah?’ came the answer, ‘I that speak in righteousness, mighty to save.’”

1TG43: 16.4 — “After Esau of old sold his birthright for a mess of pottage he was called Edom; and the name Bozrah means ‘sheepfold.’ Plainly, then, the Edomites of **Isaiah 63:1** are those who in our day have sold their birthright, and who at the same time are persecuting (as did Esau persecute Jacob) those who have bought it, so to speak. Thus it is that as God’s people had to be delivered from the Sanhedrin in Christ’s day, they must now be delivered from the General Conference, the antitypical Edomite brethren, in order to be led into all Truth, and

into their fathers’ land.”

ABN4: 22.3 — “Through **Isaiah (chapter 63, verse 3)** Christ declared of Himself: ‘I have trodden the winepress alone; and of the people there was none with Me: for I will tread them in Mine anger, and trample them in My fury; and their blood shall be sprinkled upon My garments, and I will stain all My raiment.’ Does this scripture apply to Christ’s work at the time of His first or at the time of His second Advent?”

ABN4: 22.4 — “The first part of the verse applies to the first advent of Christ, and the last part to the time of the purification of the church. Thus Christ by use of prophetic language, appears to be looking back on the time of His sufferings while He was on the cross, emphasizing that there were none with Him, and that, therefore, by inference, those who had no part in His agony have no right to rule over those whom He set free; and that whoever continues to hold His people in bondage and in ignorance of His Truth, will He tread in His anger and trample them in His fury and sprinkle their blood upon His garments, thereby staining all His raiment, and thus setting His people free.”

SR1: 156.3 — “**Verse 4**: ‘For the day of vengeance is in mine heart, and the year of my redeemed is come’. Note, ‘the day of vengeance’ the Lord says is in His ‘heart’, but the ‘year of His redeemed is **come**.’ Note the verb ‘come’ is in present tense, just as in **Rev. 14:7**, ‘Saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is **come**.’ We, as a people, hold that the verb ‘come’ was inscribed in present tense because the **judgment** in heaven took place (at the end of the 2300 days of Daniel’s prophecy) in 1844, but it was not understood until after the Prophetic period had passed, therefore God did not intend to make the judgment known until after the hour had come. For this reason Inspiration inscribed the occurrence in present tense, ‘**is come**’, in order to be grammatically correct. Thus William Miller made the mistake of the event to transpire at the end of the

2300 days; namely, the sanctuary truth, Jesus entering the Most Holy place, and the beginning of judgment.”

SR1: 157.1 — “If the preceding scripture is true, then the one in **Isa. 63:4**, is just as dependable as any. This chapter, or the incident recorded in it, has never been understood, therefore God must have preserved the prophecy for a given time. Now the prophecy is understood, and being in present tense, we must believe, then, that ‘the year of His redeemed is **come**.’ If one should disbelieve the interpretation given, then he means to say God has made a mistake in inscribing the verb in present tense. This may be said if not by words, then by action.”

HIS REDEEMED

SR1: 157.2 — “What is meant by ‘His redeemed’? ‘For the day of vengeance is in mine heart, and the year of my redeemed is come.’ **Verse 4**. You are here referred to **Ex. 15:13**, which is the song that Moses and the children of Israel sang after being delivered out of Egypt and the Red Sea. ‘Thou in thy mercy hast led forth the people which thou has **redeemed**: Thou hast guided them in thy strength unto thy holy habitation.’ **Ex. 15:13**. Inspiration uses the same word ‘redeemed’ in the song of deliverance. The experience of Israel being a type of Israel, the true, (the 144,000), and a duplicate of the church now, as explained in Section 4, we too, must be redeemed as well as they. For this reason, the prophet used the phrase ‘the year of my **redeemed is come**’. According to the scripture, this must be the year (in which the lessons came--1929), when God began to deliver His people from the corruptions in the church. This is why they sing the song of Moses and the Lamb. Had this not been the prophetic year the call would not have come, for God keeps accurate time.”

SR1: 157.3 — “Quoting **Ex. 15:14-16**, ‘The people shall hear, and be afraid: Sorrow shall take hold on the inhabitants of Palestina. Then the dukes of Edom shall be amazed;

the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away. Fear and dread shall fall upon them; by the greatness of thine arm they shall be as still as a stone; till thy people pass over, O Lord, till the people pass over, which thou hast purchased.’ The land of Canaan represents the land into which the church at this present time came into existence; namely, the United States of America. The name ‘Palestina’ means ‘land of strangers’. The United States is composed of strangers; people from many nations, and races. ‘Dukes of Edom’ refers to the same class as those mentioned in **Isa. 63:1**, as previously explained. The name ‘Moab’ means ‘progeni,’ or forefathers.”

SR2: 101.1 — “Peter saw a time when God will judge the church: ‘For the time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the Gospel of God?’ (**1 Pet. 4:17**.) What would be the end of him who enters not the ark of safety, but dares bar the way of others? As the prophet saw the day of vengeance upon the sinner in Zion, and the Lord returning from the slaughter, he asked: ‘Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness, mighty to save.... For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.’ (**Verses 1, 4-6**.)”

TN8: 22.1 — “Here are brought to view two hurtings about to take place: one by the winds, the other by the angels; and two commands to the angels: one that they restrain the winds, that the winds blow not ‘on the earth, nor on the sea, nor on any tree’ (**Rev. 7:1**); the other that the angels restrain

themselves from hurting ‘the earth,... sea,’ and ‘the trees,’ till the servants of God are sealed. (Rev. 7:2, 3). Since, therefore, as soon as the servants of God are sealed both the winds and the angels will begin to hurt, the question arises as to what the work of the winds and the work of the angels represent -- political strife or something else? As the nations have always been at war, this two-fold work of hurting could not represent political strife. And as Jesus says that at the time of the end ‘nation shall rise against nation, and kingdom against kingdom’ (Matt. 24:7), it is clear that the hurting by the winds, also the hurting by the angels both of which are kept back until the 144,000 are sealed, must be figurative of holding back the ‘time of trouble, such as never was since there was a nation.’ Dan. 12:1. Accordingly, God’s restraining of the four winds is His holding back the image of the beast’s activity (Rev. 13:15-17) against the saints, while His restraining the four angels that they hurt not is His holding back the executing of His vengeance (Isa. 63:1-4; Jer. 51:18) upon the sinners who trouble the church, until after the sealing of the 144,000 is completed. Being coupled, these two hurtings bring the time of trouble such as never was.”

TN5: 87.3 — “(2) The only revelation of truth pertaining to and coming ‘at a day’ is the warning of ‘the day of vengeance’ (Isa. 63:4), ‘the great and dreadful day of the Lord,’ which is to be heralded by the promised ‘Elijah the prophet.’ Mal. 4:5; Testimonies to Ministers, p. 475.”

TN5: 88.1 — “(4) And, finally, the only revelation pertaining to and coming ‘at a year,’ and preparing the four angels ‘for to slay the third part of men’ is, says the Lord, ‘the year of My redeemed.’ Isa. 63:4. And this ‘year’ at which His people are redeemed is, of course, the time of the sealing and of the deliverance of the 144,000, -- those who are redeemed who escape the slaughter decreed in Ezekiel 9. Of these, the Lord says: ‘I will set a sign among them, and I will send those that escape of them unto the nations,...to

the isles afar off, that have not heard My fame, neither have seen My glory; and they shall declare My glory among the Gentiles. And they shall bring all your brethren for an offering unto the Lord out of all nations ...to My holy mountain Jerusalem,...in a clean vessel into the house of the Lord.’ Isa. 66:19, 20.”

SR1P: 69.2 — “Forty years after his first attempt to deliver the children of Israel, Moses was finally sent back into Egypt and was then enabled to break the Egyptian yoke. Adding these 40 years to 1890 A.D., we are brought to 1930, the year in which **The Shepherd’s Rod, Vol. 1**, was first published, declaring throughout the Seventh-day Adventist Denomination that ‘the year of My redeemed is come,’ the day in which ‘the Lord shall set His hand again the second time to recover the remnant of His people.’ Isa. 63:4, 11:11. So Moses’ call to actually deliver Israel from Egyptian servitude coincides with the arrival of The Shepherd’s Rod, demanding obedience to God’s law, declaring the truth of the 144,000, and announcing that this is the time for their deliverance from Gentile rule.”

SR1: 158.1 — “Quoting Isa. 63:5, ‘And I looked, and there was none to help; and I wondered that there was none to uphold: Therefore mine own arm brought salvation unto me; and my fury, it upheld me.’ This part of the prophecy has surely met its fulfillment. The lessons came to the church through the proper channel, and were presented by the Sabbath School department, but they were rushed through. The sins mentioned were applied to other people, no corrections of any kind were made, and the lesson intended was lost. The entire thing is forgotten and no one cares, therefore, ‘there was none to help.’ God ‘wondered that there was none to uphold.’ We wonder too. The scripture is plain, and in the helps to the lesson was admitted that the slaughter is in the church before the second coming of Christ in the clouds. Read ‘Isaiah the Gospel Prophet,’ pages 49, 70-

73; also the quarterly of the same lesson. If such a message as this would not arouse the people, then may the question be asked, What else could have done it? Thus heaven ‘wondered.’ Indeed, the people have said in their hearts, ‘The Lord hath forsaken the earth, and the Lord seeth not: He will do neither good nor evil.’”

SR2: 217.3 — “Therefore, the prophet declares the words of the Lord: ‘For the day of vengeance is in mine heart and the year of my redeemed is **come**.’ (Isa. 63:4.) We quote **verses 1-3**, also **17, 18**: ‘Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.... O Lord, why hast thou made us to err from thy ways, and hardened our heart from thy fear? Return for thy servant’s sake, the tribes of thine inheritance. The people of thy holiness have possessed it but a little while: our adversaries have trodden down thy sanctuary.’”

SR1: 219.3 — “To the prophet Isaiah, this great apostasy, fostered by blind spiritual guides, was revealed, which he describes in the following scriptures: ‘And he saw that there was **no man**, and wondered that there was **no intercessor**: Therefore **his arm** brought salvation unto him; and **his righteousness**, it sustained him.’ Isa. 59:16. ‘And I looked, and there was none to help; and I wondered that there was none to uphold: Therefore, **mine own arm** brought salvation unto me, and **my fury**, it upheld me.’ **verse 5**. Micah, looking forward to this wholesale deception, says: ‘Trust ye not in a friend, put ye not confidence in a guide.’ **Micah 7:5**.”

2TG44: 38.2 — “Here you note that when

the time came there was not even one among His servants ‘to uphold’ the work of the harvest, and consequently the Lord Himself did the work without them.”

1TG43: 13.5 — “The statements, ‘I have trodden the winepress alone,’ ‘I looked, and there was none to help; and I wondered that there was none to uphold’ (all in the past tense) show the Saviour’s zeal and determination to save His misled people at His first advent, though there was no one with Him to help; that is, all the priests and religious leaders -- the General Conference of His day (the Sanhedrin) were against Him instead of helping Him in His work. But the statements, ‘for I will tread them in Mine anger, and trample them in My fury; and their blood shall be sprinkled upon My garments, and I will stain all My raiment; for the day of vengeance is in Mine heart, and the year of My redeemed is come’; and ‘I looked, and there was none to help; and I wondered that there was none to uphold: therefore Mine Own arm brought salvation unto Me; and My fury, it upheld Me (all in future tense) -- show the present church’s condition not only equally as bad as at His first coming, but even much worse. How true that history repeats! As the day of vengeance approaches, those who are supposed to uphold and help in the work of redemption, the ministers and religious leaders, the antitypical Sanhedrin of today (the General Conference), are seen to be hindering, standing in His way of reaching the people. Thus they incur His displeasure, and necessarily He girds Himself to free His people from the hands of unfaithful shepherds. They cause Him to stain His garments with their blood as He tramples them in His fury.”

SR1: 158.2 — “**Verse 6**: ‘And I will tread down the people in Mine anger, and make them drunk in My fury, and I will bring down their strength to the earth.’ A.R.V., ‘poured out their life blood.’ **Verses 7-9**, speak of the Lord’s goodness, mercies, and multitude of loving kindnesses. ‘In all their affliction He was afflicted.’ These verses bring to

view the wonderful and blessed thought of God's suffering with His people. **Verse 10**, draws out a comparison that when we rebel against God, He turns to be our enemy. From the **11th verse** and onward, including **chapter 64**, is a prayer of someone of God's children. Seeing the evil approaching, he has poured out his soul to God in prayer, to save His people Remembering God's dealings with His chosen people and the wonderful deliverance of Israel out of Egypt, the one who offers the prayer evidently understands the situation."

TN3: 49.1 — "At the former coming of the Son of man, the stone which smote the great image was cut out without hands (without man's aid, and by the Lord Himself) because, as the Lord says, 'there was none to help; and I wondered that there was none to uphold: therefore Mine own arm brought salvation unto Me; and My fury, it upheld Me. And I will tread down the people in Mine anger, and make them drunk in My fury and I will bring down their strength to the earth.' **verses 5, 6.**"

1TG43: 17.2 — "The testimony of this person reveals that a complete transformation has taken place in him, that he has caught a vision of the Lord's goodness, of His long-suffering and of His tender mercy -- he is convinced that the Lord will not acquit the guilty. From his testimony is also seen that the Lord is not a cruel, brutish person, seeking to kill and to destroy, but that He is kind and merciful, patient and just, that He is worthy to be praised. This person endeavors to prove this to others by calling attention to the Lord's dealings with His ancient people, showing that He bore long with them, that only for their own good did He punish them -- to bring them back to Him, and away from idolatry and eternal ruin."

SR1: 159.2 — "The experience of Israel in Egypt is a duplicate, and the request is for a man like Moses. **Verses 11-13**: 'Then he remembered the days of old, Moses, and his people, saying, Where is he that brought them up out of the sea with the shepherd

of his flock? Where is he that put his holy Spirit within him? That led them by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting name? That led them through the deep, as an horse in the wilderness, that they should not stumble?'"

SR1: 159.3 — "**Verse 16** 'Doubtless thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord, art our Father, our redeemer; Thy name is from everlasting.' The language used in this verse proves beyond a doubt that the person is not an Israelite (Jew) after the flesh. The people in trouble here are not from the stock of Abraham, 'though Abraham be ignorant of us and Israel acknowledge us not'. It would have been impossible for the prophet Isaiah, or any other of his nation to utter the words while they boasted over the fact that they were of Israel, the stock of Abraham, which to them was a great honor."

1TG43: 11.1 — "We are to study the **sixty-third chapter of Isaiah**. In this chapter we find recorded a prophetic conversation among three persons: the prophet, the Lord, and a person living at the time the prophecy of this chapter is fulfilled. The subjects of the conversation are Edom, ancient Israel, their deliverance from Egypt, and the people's redemption in the day this scripture is fulfilled. The part that should concern us most is to know the time. To gain this information, I shall read **verse 16**. 'Doubtless Thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: Thou, O Lord, art our Father, our Redeemer; Thy name is from everlasting.' **Isa. 63:16.**"

SR1: 159.4 — "**Verse 17**: 'O Lord, why hast thou made us to err from thy ways, and hardened our heart from thy fear? Return for thy servants' sake, the **tribes** of thine inheritance.' This verse reveals the reason for God's displeasure with His people: Error; hard-hearted, not fearing God. 'Why hast

thou made us to err?" This is not a charge against God that He has caused them to sin, but rather a wish that God might have used even harsher punishment to bring them back to their senses."

1TG43: 19.2 — "The people that are crying deliverance are those whom Abraham did not know, and whom Israel of today (the Denomination) does not acknowledge. That is, as pointed out at the beginning of our study, Abraham was ignorant of the Christians, and the people that cry out for deliverance at the fulfillment of this prophecy are not by antitypical Israel (the Denomination), acknowledged as such. Thus it is that though Abraham of old does not know us, and though the Denomination does not acknowledge us, yet we know that God has given us a message, and that a change has taken place in us: that we are no longer satisfied, lukewarm, and that we are no longer unconscious of our Laodicean wretchedness, misery, poverty, blindness, and nakedness. We know that this is the work of God in our hearts, that we are truly being 'born again,' born through the Holy Spirit -- that we are now better Seventh-day Adventists than we were before. We can, therefore, with confidence say: Doubtless Thou are our Father, our Redeemer, Thy name is everlasting, though we are constantly and sarcastically told by our brethren, 'No, you are not Seventh-day Adventists.'"

SR1: 160.1 — "**Verse 18:** 'The people of thy holiness have possessed it but a little while: Our adversaries have trodden down thy sanctuary.' Their 'adversaries': **Isa. 59:18** tells that **their** adversaries are the **Lord's** adversaries. They have trodden down the sanctuary with the multitude of merchandise, laughter, whispering, common talking, manicuring, and other forms of idolatry to dishonor God to His face (in His church). **Verse 19:** 'We are thine: Thou never bar-

est rule over them; they were not called by thy name.' They have not followed God's instructions. Though they identify themselves among the people of God in His house of prayer, they are not in reality called by His name."

SR1: 160.2 — "**Isaiah the Gospel Prophet**, page 73 (Lessons for Today) commenting on '**Verses 1-6**,' says, 'These verses should bring serious thoughts to every soul. There is no more dreadful picture in all the Bible than this section presents. The figure of God's striding forth to tread the wine press of His wrath is an awful one. Yet it is true. Esau had all the opportunity that any one could have to know right from wrong. He willfully chose wrong, and became a persecutor of the true people of God. We conceive that there are none upon whom God's wrath will be visited more completely than upon those who have **known** the truth, are closely related to it, as it were, and yet turn from it to become persecutors of those who do **right**. Even as it is a blessed thing to accept the truth, so it is a fearful thing to reject it. And rejection need not include all truth. To reject a part may be just as fatal as to reject the whole. So all should beware.' Read **Volume 5, page 492; volume 8, pages 248-250; Volume 1, page 190; Volume 1, pages 471-472; Volume 5, pages 207-216; Testimonies to Ministers, page 380; Volume 2, page 708; Testimonies to Ministers, pages 206, 407, 408.**"

1TG43: 20.1 — "True, our ancestors were in the land and enjoyed the sanctuary service for a number of years, yet considering that they were to possess it forever, then the statement, 'The people of Thy holiness have possessed it but a little while,' is altogether true. Arabs and unconverted Jews who now possess the land are not Christians; they are not called by Christ's name, and never have been."

ANSWER THE FOLLOWING QUESTIONS:

1) Who is referred to in **verse 1** as coming "from Edom," and with "dyed garments from Bozrah?"

Answer: _____

2) According to **verses 16-20**, what will happen to those who escape?

Answer: _____

3) What assurance is given to those who do what the Spirit of God bids them to do?

Answer: _____

4) What was no one able to help the Lord do?

Answer: _____

5) What is the Day of Vengeance?

Answer: _____

6) What is symbolized in this chapter?

Answer: _____

7) What is the meaning of the titles Edom and Bozrah?

Answer: _____

SECOND QUARTER ELEVENTH SABBATH SEPTEMBER 13, 2024

ISAIAH CHAPTER 64

Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence. As [when] the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, [that] the nations may tremble at thy presence! When thou didst terrible things [which] we looked not for, thou camest down, the mountains flowed down at thy presence. For since the beginning of the world [men] have not heard, nor perceived by the ear, neither hath the eye seen. O God, beside thee, [what] he hath prepared for him that waiteth for him. Thou meetest him that rejoiceth and worketh righteousness, [those that] remember thee in thy ways: behold, thou art wroth; for we have sinned: in thine is continuance, and we shall be saved. But we are all as an unclean [thing], and all our righteousnesses [are] as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away. And [there is] none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us, because of our iniquities. But now, O *LORD*, thou [art] our father; we [are] the clay, and thou our potter; and we all [are] the work of thy hand. Be not wroth very sore. O *LORD*, neither remember iniquity for ever: behold, see, we beseech thee, we [are] all thy people. Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation. Our holy and our beautiful house, where our fathers prayed thee, is burned up with fire: and all our pleasant things are laid waste. Wilt thou refrain thyself for these [things], O *LORD*? wilt thou hold thy peace, and afflict us very sore?



12TH DAY OF THE 6TH MONTH

SACRED YEAR

The Davidian Prayer

ISAIAH CHAPTER 64

1TG43: 20.3 - “The prayer of **chapter sixty-three** continues throughout **chapter sixty-four**, and gives a good example as to what our prayers should be about at this very time. Let us read it through.”

Isa. 64:1-- “Oh that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence.”

Isa. 64:2-- “As [when] the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, [that] the nations may tremble at thy presence!”

Isa. 64:3-- “When thou didst terrible things [which] we looked not for, thou camest down, the mountains flowed down at thy presence.”

Isa. 64:4-- “For since the beginning of the world [men] have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, [what] he hath prepared for him that waiteth for him.”

Isa. 64:5-- “Thou meetest him that rejoiceth and worketh righteousness, [those that] remember thee in thy ways: behold, thou art wroth; for we have sinned: in those is continuance, and we shall be saved.”

Isa. 64:6-- “But we are all as an unclean [thing], and all our righteousnesses [are] as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.”

Isa. 64:7-- “And [there is] none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us, because of our iniquities.”

Isa. 64:8-- “But now, O LORD, thou [art] our father; we [are] the clay, and thou our potter; and we all [are] the work of thy hand.”

Isa. 64:9-- “Be not wroth very sore, O LORD, neither remember iniquity for ever: behold, see, we beseech thee, we [are] all thy people.”

Isa. 64:10-- “Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation.”

Isa. 64:11-- “Our holy and our beautiful house, where our fathers praised thee, is burned up with fire: and all our pleasant things are laid waste.”

Isa. 64:12-- “Wilt thou refrain thyself for these [things], O LORD? wilt thou hold thy peace, and afflict us very sore?”

MY FAVORITE VERSE TO REMEMBER IN THIS CHAPTER IS **VERSE** _____

Write your verse here: _____

THE ROD'S INTERPRETATIONS OF ISAIAH CHAPTER 64

TN6: 43.4 — “If Christ Himself ate ‘butter and honey’ in order to ‘refuse the evil, and choose the good,’ how, then, can you expect to learn what is right and wrong if you close your eyes lest you see and stop your ears lest you hear, and thus remain in utter ignorance of His will? Without eating His ‘butter and honey,’ will not your righteousness be as but the ‘filthy rags’ of self-righteousness (**verse 6**)?”

SR1: 158.2 — “‘...In all their affliction He was afflicted.’ These verses bring to view the wonderful and blessed thought of God's suffering with His people. **Verse 10**, draws out a comparison that when we rebel against God, He turns to be our enemy. From the **11th verse** and onward, including **chapter 64**, is a prayer of someone of God's children. Seeing the evil approaching, he has poured out his soul to God in prayer, to save His people. Remembering God's dealings with His chosen people and the wonderful deliverance of Israel out of Egypt, the one who offers the prayer evidently understands the situation.”

1TG43: 12.3 — “Here is seen that the longing of the people is for the restoration of the temple, and for their repossession of the promised land. Now the fact that the ‘temple’ and the ‘land’ are still in the hands of Arabs and unbelieving Jews (those who were never called by His name, never called Christians) is proof positive that **chapters 63** and **64** are fulfilled in the latter part of the Christian era, the part in which the time of the Gentiles in the promised land is fulfilled. Moreover, that these chapters are now unveiled to us, and also the fact that the message for today has caused us to cry to the Lord for just such a deliverance, the facts are that the time for the fulfillment of the prophecy that is in these chapters is already here.”

1TG43: 22.1 — “Now is our opportunity; now is our privilege to make this prayer personally our own. Now we can intelligently say, Thy Kingdom come. Thy will be done in earth as it is in Heaven. Now we can wholeheartedly

exclaim: ‘How shall we sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let My right hand forget her cunning. If I do not remember thee, let My tongue cleave to the roof of My mouth; if I prefer not Jerusalem above My chief joy. Remember, O Lord, the children of Edom in the day of Jerusalem; who said, Rase it, rase it, even to the foundation thereof.’ **Psa. 137:4-7.**”

1TG43: 22.2 — “Now that you plainly see the signs and the time of our redemption and of the day of God's vengeance against unrepented sinners fast approaching, you are urged to make ready, to sigh and cry against the abominations, to receive the mark of deliverance, to be among the firstfruits. Now you can happily and understandingly seek the Kingdom of Heaven and Its righteousness, and assuredly know that the material things of life should not predominate over the spiritual, that they shall be added unto you (**Matt. 6:25-34**). Heaven, therefore, expects you without delay to definitely and openly take your stand on the side of Truth. Now that the year of His redeemed is come, that the signs of the day of vengeance are here, now is the opportune moment to make your decision. You cannot afford to procrastinate for says the Spirit of all Truth: ‘Wherefore (as the Holy Ghost saith, To day if ye will hear His voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness: when your fathers tempted Me, proved Me, and saw My works forty years. Wherefore I was grieved with that generation, and said, They do alway err in their heart; and they have not known my ways. So I sware in My wrath, They shall not enter into My rest.) Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To day [not yesterday, not the day of Miller or of White]; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end; while it is said, To day

if ye will hear His voice, harden not your hearts, as in the provocation. For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. But with whom was He grieved forty years? was it not with them that had sinned, whose carcasses

fell in the wilderness? And to whom sware He that they should not enter into His rest, but to them that believed not? So we see that they could not enter in because of unbelief.’
Heb. 3:7-19.”

ANSWER THE FOLLOWING QUESTIONS:

1) Who is portrayed as offering the prayer which the words of this chapter are a part of?

Answer: _____

2) What is the significance of the prayer in this chapter being made personally our own?

Answer: _____

3) What does the phrase “*all our righteousnesses [are] as filthy rags;*” in **verse 6** mean?

Answer: _____

4) What is the only solution to the problem of our being “*as an unclean [thing], and all our righteousnesses [are] as filthy rags?*”

Answer: _____

5) When will this chapter be fulfilled?

Answer: _____

6) Why did the Lord hide His face from us?

Answer: _____

7) How often should we pray the verses of this chapter and where?

Answer: _____

SECOND QUARTER TWELFTH SABBATH SEPTEMBER 20, 2024

ISAIAH CHAPTER 65

I am sought of [them that] asked not [for me]; I am found of [them that] sought me not: I said, Behold me, behold me, unto a nation [that] was not called by my name, have spread out my hands all the day unto a rebellious people, which walketh in a way [that was] not good, after their own thoughts; A people that provoketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense upon altars of brick; Which remain among the graves, and ledge in the monuments, which eat swine's flesh and broth of abominable [things is in] their vessels; Which say, Stand by thyself, come not near to me; for I am holier than thou. [These are] a smoke in my nose, a fire that burneth all the day. Behold, [it is] written before me: I will not keep silence, but will recompense, even recompense into their bosom. Your iniquities, and the iniquities of your fathers together, saith the LORD, which have burned incense upon the mountains, and blasphemed me upon the hills: therefore will I measure their former work into their bosom. Thus saith the LORD, As the new wine is found in the cluster, and [one] saith, Destroy it not; for a blessing [is] in it: so will I do for my servants' sakes, that I may not destroy them all. And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there. And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me. But ye [are] they that forsake the LORD, that forget my holy mountain, that prepare a table for that troop, and that furnish the drunk offering unto that number. Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called ye did not answer; when I spake ye did not hear; but did evil before mine eyes, and did choose [that] wherein I delighted not. Therefore thus saith the Lord GOD, Behold, my servants shall eat, but ye shall be hungry; behold, my servants shall drink, but ye shall be thirsty; behold, my servants shall rejoice, but ye shall be ashamed: Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit. And ye shall leave your name for a curse unto my chosen: for the Lord GOD shall slay thee, and call his servants by another name: That he who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes. For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever [in that] which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die an hundred years old; but the sinner [being] an hundred years old shall be accursed. And they shall build houses, and inhabit [them]; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree [are] the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble; for they [are] the seed of the blessed of the LORD, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust [shall be] the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD.



19TH DAY OF THE 6TH MONTH

SACRED YEAR

A People Prepared For A New Heaven And A New Earth

ISAIAH CHAPTER 65

Isa. 65:1-- “I am sought of them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name.”

Isa. 65:2-- “I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts;”

Isa. 65:3-- “A people that provoketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense upon altars of brick;”

Isa. 65:4-- “Which remain among the graves, and lodge in the monuments, which eat swine’s flesh, and broth of abominable things is in their vessels;”

Isa. 65:5-- “Which say, Stand by thyself, come not near to me; for I am holier than thou. These are a smoke in my nose, a fire that burneth all the day.”

Isa. 65:6-- “Behold, it is written before me: I will not keep silence, but will recompense, even recompense into their bosom,”

Isa. 65:7-- “Your iniquities, and the iniquities of your fathers together, saith the LORD, which have burned incense upon the mountains, and blasphemed me upon the hills: therefore will I measure their former work into their bosom.”

Isa. 65:8-- “Thus saith the LORD, As the new wine is found in the cluster, and one saith, Destroy it not; for a blessing is in it: so will I do for my servants’ sakes, that I may not destroy them all.”

Isa. 65:9-- “And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there.”

Isa. 65:10-- “And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me.”

Isa. 65:11-- “But ye are they that forsake the LORD, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink offering unto that number.”

Isa. 65:12-- “Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose that wherein I delighted not.”

Isa. 65:13-- “Therefore thus saith the Lord GOD, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed:”

Isa. 65:14-- “Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit.”

Isa. 65:15-- “And ye shall leave your name for a curse unto my chosen: for the Lord GOD shall slay thee, and call his servants by another name:”

Isa. 65:16-- “That he who blesseth himself in the earth shall bless himself in the God of truth; and

he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes.”

Isa. 65:17-- “For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.”

Isa. 65:18-- “But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.”

Isa. 65:19-- “And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying.”

Isa. 65:20-- “There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed.”

Isa. 65:21-- “And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them.”

Isa. 65:22-- “They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands.”

Isa. 65:23-- “They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the LORD, and their offspring with them.”

Isa. 65:24-- “And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.”

Isa. 65:25-- “The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent’s meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD.”

MY FAVORITE VERSE TO REMEMBER IN THIS CHAPTER IS **VERSE** _____

Write your verse here: _____

THE ROD’S INTERPRETATIONS OF ISAIAH CHAPTER 65

SR1: 162.2 — “Space will not permit to present here all this chapter contains. Only an outline of some of the things will be given. The charge against the church is not a pleasant one, but it ought not to discourage any one of us, for our God is merciful and willing to forgive us of our sins if we would but acknowledge our guilt. Had it not been so, He would not have sent the message. ...”

1TG44: 3.1 — “We are to study the **sixty-fifth chapter** of *Isaiah*. As we study we shall see that it bears record of things that take place in the period before the earth is made new, and in the period after it is made new. We shall begin our study with the **first verse**.”

SR1: 160.3 — “**Verse 1**, ‘...The language used in this verse is in the past tense. However, there is a chance for an argument as to

whether it be in past or present tense, as it is translated in the King James' version. The following, which is altogether in past tense, is quoted from the Hebrew translation by Isaac Lesser. 'I **allowed** myself to be **sought** by those that **asked** not; I let myself be **found** by those that **sought** me not: I **said**, here am I unto a nation that **called** itself not by my name.' The Greek, also the Bulgarian are in past tense, but let us quote the same verse which was quoted by Paul to the Romans, as it is in the King James' version. **Rom. 10:20**, 'But Esaias is very bold, and saith, I **was found** of them that **sought** me not; I **was made** manifest unto them that **asked** not after me.'

SR1: 161.1 — "Certainly no one can dispute the language used by Paul, for he was well educated in both Hebrew and Latin tongues. Furthermore, Paul made the translation under the inspiration of the Holy Spirit, therefore we must believe this scripture as it is translated by him--from the Hebrew to the Greek,--in past tense. We shall speak of **verse 2**, and then come back with the thought. 'I **have** spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts.' Note that while the **first verse** is in past tense, the **second** is in present. Paul applies the **first verse** to the Gentiles in his time, but the **second** to Israel,--after the flesh. Here is an opportunity for concentration of thought upon the subject. Paul is applying the scripture in past tense to present time in his day, but the scripture in present tense he applies to a people in the past. The way the application was made certainly does not sound grammatically correct, but we cannot say Paul made a mistake. The application and translation must be right, as well as grammatically correct."

SR1: 161.2 — "The wisdom used in this scripture is amazing, and it should cause us to give glory to our God. Paul, under the Spirit of Inspiration made the application, so as to clear the scripture from the apparent complication. The chapter was not written for Israel, nor for the Gentiles in Paul's day,

but directly for the church at the present time. If this can be proven, we must accept it as present truth direct from God. The scripture being grammatically incorrect of the application proves that the **time** for this chapter was not yet ripe, the same as other scriptures and prophecies. It could not be understood, nor correctly applied until the time appointed. Then God reveals His Word to His people in the manner He will choose, but it may come in an unexpected way."

SR1: 162.1 — "The **first verse** rightfully applies to the Gentiles, the **second** was applied to Israel after the flesh, which is a type of Israel by the promise (144,000, the church at this present time; namely, the Seventh-day Adventist). For this reason, Paul had to apply the scripture to the type, for the true was not yet in existence. Now, the time being ripe, the scripture is grammatically correct, the **first verse** in past tense to the Gentiles in Paul's time, the **second** to the church at this present time, in present tense. Thus we have the positive proof of the application and the time to which this scripture applies. This should turn our hearts to God, and cause us to search diligently the prophecy contained in this chapter."

1TG44: 3.2 — "Paul, writing to the Romans, applies this verse to the Gentiles coming into the Gospel (**Rom. 10:20**). They are, therefore, those who sought the Lord without asking for Him, and those who found Him without seeking after Him. This condition laden with results, points out that the Lord is easily found."

1TG44: 3.3 — "Here is a great contrast between the well-informed in the things of God, and the ignorant Gentiles. While the former are pulling away, although the Lord is tearfully pleading with them, the latter are drawing nigh to Him. Here we see how patient God is. He continues to plead on and on. It is hard for Him to give up a sinner before all possible means to save are exhausted. Here is clearly seen that it is easier to save a heathen than it is to save a well satisfied deluded Christian."

1TG44: 4.1 — “To sacrifice in gardens is to make a display of religion, and altars of brick (the product of man, not of God’s creation as is stone), are the works of man. Cain offered an undesirable sacrifice, but the people brought to view in this scripture offer on an undesirable altar. The one is as bad as the other. And what could altars of brick be if not places of worship which God Himself has not commanded to be built?”

SR1: 163.1 — “**Verse 4:** ... ‘In the graves’; ‘in the monuments’, meaning man-made devices of which there is no resurrection. ‘Swine’s flesh’, ‘broth of abominable things’: Means disregard of health reform; man eats whatever his lustful appetite craves for.”

1TG44: 4.2 — “To remain among the graves is to be denied of having a part in the resurrection of the saints. And to lodge in the monuments is to live in a so-called exalted cliff of life -- dead to God and alive to the world.”

SR1: 163.2 — “**verse 5:** ‘Which say, Stand by thyself, come not near to me; for I am holier than thou.’ While this class is not living the truth, yet they think they are better than others, and being so high-minded, by their action they say, ‘we are holier than thou’. In the **6th verse**, God says, He will ‘recompense into their bosom’. By the information already given, the reader can determine the meaning of the **seventh verse**.”

1SC11,12: 3.9 — “I have always abhorred that ‘holier than thou’ (**Isa. 65:5**) attitude of our people, who seem to keep their specific sins in their circle as if God will think less of S.D.A. sins than others.”

1TG44: 5.1 — “On the one hand they are as careless as they can be, eating anything and everything, clean and unclean alike. And on the other hand they have a high opinion of themselves -- they think themselves holier than any others. Plainly, then, those who indulge in the abominations which **verse four** tells about, are the very ones who protest against having communion with those who try to live a life consistent with their pro-

cession, fearing that reformation might take place. Satanic indeed! God hates hypocrites more than He hates any other kind of sinners. Those who are thus pushed to the right and to the left, see the perfect fulfilment of this scripture at this very time.”

SR1: 163.3 — “**verse 8:** ‘Thus saith the Lord, As the new wine is found in the cluster, and one saith, Destroy it not; for a blessing is in it: so will I do for my servants’ sakes, that I may not destroy them all.’ ‘Cluster’ is composed of many grapes and is a symbol of the church as a body The Lord says He will not destroy them all. The ‘wine’ in the cluster represents the blood of Christ, and for this reason, all are not destroyed. The tenth verse speaks of the promise to those who shall escape. The **11th** and **12th verses** speak of the class that shall perish. The slaughter here is the same as that of **Ezekiel 9**. Quoting **verse 12**,--‘Therefore will I number you to the sword, and ye shall all bow down to the slaughter: Because when I called, ye did not answer; when I spake, ye did not hear; but did evil before Mine eyes, and did choose that wherein I delighted not.’”

1TG44: 6.1 — “The seed of Jacob, the inheritor out of Judah, is, of course, Christ. The elect, His servants, are those who escape the destruction here mentioned. They are to be a blessing to others. Symbolically speaking, the mountains are the kingdoms of Judah and Israel gathered together as also foretold in **Ezekiel 37:16-28**. But if taken literally, the mountains are those in the Promised Land. The phrase, ‘Mine elect shall inherit it,’ changes the object from the plural ‘mountains’ to the singular ‘it,’ and makes the symbolism carry both thoughts, the Kingdom and the location of It. The verse that follows verifies this very thought.”

TN4: 28.1 — “Only three times in the Scriptures is ‘the valley of Achor’ mentioned: once in a literal setting (**Josh. 7:24, 26**), and twice in a figurative setting (**Isa. 65:10; Hos. 2:15**). A study of the literal will give us the key that will unlock the meaning of the figurative.”

1TG44: 6.2 — “**Verses nine** and **ten** carry us

from the Jewish period into the Christian era, then down to the restoration and consolidation of the kingdoms of Judah and Israel in the land of our fathers, Sharon and Achor.”

1TG44: 7.1 — “**verse 11**-- ‘But ye are they that forsake the Lord, that forget My holy mountain, that prepare a table for that troop, and that furnish the drink offering unto that number.’ Those who are to be destroyed are those who do not particularly care for His holy mountain, the Kingdom mentioned in these scriptures. They are those who prepare a table, or who assemble passages of Scripture taken out of their setting, and with them they feed (teach) the group, or the troop that is of the same mind as themselves. To ‘furnish the drink offering’ is as much as to say that the troop is drinking in whatever their teachers put out.”

1TG44: 7.2 — “**Verse 12**-- ‘To this call of God they do not answer. Neither do they hear Him speaking, for they are inclined to do evil. They delight in their own ways and hate the Lord’s. Of this sin they are possibly not conscious.’”

SR1: 163.4 — “**verses 13 and 14**, show God’s care over His people and the suffering of the other class. **verse 15**: ‘And ye shall leave your name for a curse unto My chosen: For the Lord God shall slay thee, and call his servants by another name.’ This verse has been previously explained in connection with the **62nd chapter, page 155**. The class mentioned here is the same as in **Volume 5, page 82**: ‘The call to this great and solemn work was presented to men of learning and position; had these been little in their own eyes, and trusted fully in the Lord, he would have honored them with bearing his standard in triumph to the victory. But they separated from God, yielded to the influence of the world, and the Lord rejected them.’”

1TG44: 7.3 — “These evil doers may not now give even a thought to this solemn warning, but as sure as day is followed by night, just that sure their want, shame, sorrow, and calamity are soon to come. The denominational name will they leave to God’s servants; that

is, to those who escape from the Lord’s sword shall the name consequently be left. The name, however, is left only as a curse, and His servants will be called by another name which ‘the mouth of the Lord shall name.’”

SR1: 163.4 — “**Isa. 65:13 and 14**, show God’s care over His people and the suffering of the other class. **verse 15**: ‘And ye shall leave your name for a curse unto My chosen: For the Lord God shall slay thee, and call his servants by another name.’ This verse has been previously explained in connection with the **62nd chapter, page 155**. The class mentioned here is the same as in **Volume 5, page 82**: ‘The call to this great and solemn work was presented to men of learning and position; had these been little in their own eyes, and trusted fully in the Lord, he would have honored them with bearing his standard in triumph to the victory. But they separated from God, yielded to the influence of the world, and the Lord rejected them.’”

SR1: 164.1 — “**verse 16**: ‘That he who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from Mine eyes.’ ‘Bless himself in the God of truth’: Many people will bless themselves, but not in the God of truth. That is, they obtain riches, or some other blessing but not by honesty. Some ‘sweareth,’ but not by the God of truth. That is, they will tell a falsehood, but after God purifies His church all these things shall pass away, and be forgotten.’”

1TG44: 8.1 — ‘In this verse it is implied that the Lord is taking this strange action because His unfaithful servants have not been blessing themselves in the God of Truth. Consequently, they must have been blessing themselves in the god of falsehood; that is, they have been teaching, approving, and spreading falsehood while the Lord is endeavoring to bless all His servants with Truth fresh from His throne. To those who embrace His Truth for this time, He will never bring up their past.’”

1TG44: 9.1 — “**verses 18, 19**-- ‘But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in My people: and the voice of weeping shall be no more heard in her, nor the voice of crying.’ We are encouraged to rejoice because Jerusalem, as well as her people, are created for joy.”

SR1: 164.2 — “**verses 17-19**, speak of the new earth. **verse 20**, is here quoted from the Hebrew translation by Isaac Lesser. ‘There shall no more thence an infant of few days, nor an old man that shall not have the full length of his days; for as a lad shall one die a hundred years old; and as a sinner shall be accursed he who (dieth) at a hundred years old.’ It seems this translation makes the meaning of the verse just a little plainer than the King James’. The scripture speaks of the time at the end of the 1000 years (millennium) after the resurrection of the wicked. At that time there will not be any births to infants. ‘There shall no more thence an infant of days.’ The lesson therefore is not so difficult for one to comprehend. All the wicked are called forth in the second resurrection, whether old or young (at the time of death). All come up at the same time. This hour becomes the birth of all the wicked in the second life. There is to be no natural, or unnatural death, for all must live to the time of the second death, which is by ‘fire come down from God out of heaven and devoured them.’ Read **Rev. 20:7-10**. ‘And as a sinner shall be accursed he who (dieth) at an hundred years old.’ This scripture predicts the span of life of the wicked after they are resurrected as being 100 years. ‘For as a lad shall one **die a hundred years old**; and as a sinner shall be accursed he who (dieth) at a hundred years old.’ During this 100 year period, the wicked make preparation for their attack on the holy city. Read **Rev. 20:8, 9**.”

1TG44: 9.2 — “Concerning the wicked in the earth made new, who come up in the second

resurrection, the resurrection of the unjust (**Rev. 20:5**), there shall be neither birth nor death among them for one hundred years. Thus the only children that shall be among them will be those who are raised from the dead. Consequently both those who are old and those who are young will have lived a hundred years from the resurrection of the unjust to the second death. Thus the child and the sinner, becoming a hundred years old in the earth made new, shall both succumb in the end of the century. Then the righteous shall inhabit the whole earth.”

1TG44: 9.3 — “Again we see that the Hereafter is to be as real and as natural as was the Garden of Eden in the day it was created. So the message of Elijah shall indeed restore all things -- all that was lost through sin.”

SR1: 165.1 — “**verses 21-25**, speak of the saints in the earth made new. Here is another evidence that the chapter is intended for the people at the time of the end, for the closing verses speak of the earth made new.”

1TG44: 10.1 — “**verse 23**-- ‘They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them.’ Much of our labor on this earth is done in vain, and many of our sons and daughters are also born in vain. But in the earth made new, no one shall labor in vain, and nothing shall be brought forth for trouble.”

1TG44: 10.2 — “For the answers to some of our prayers we often wait long, and most of them are not answered as we want them to be. But in the earth made new there shall be no delay and no disappointment.”

1TG44: 10.3 — “There shall be peace all around. We shall not see men quarreling nor beasts fighting and eating one another. There shall be real and perfect peace among them all.”

ANSWER THE FOLLOWING QUESTIONS:

1) Of whom has God been sought and found in according to **verse 1**?

Answer: _____

2) To whom did Paul apply **verse 2**?

Answer: _____

3) What is the significance of altars made of brick versus those made of stone in the context of religious worship?

Answer: _____

4) How does the consumption of "*swine's flesh*" and "*broth of abominable things*" relate to health reform according to **verse 4**?

Answer: _____

5) How does the "*holier than thou*" attitude manifest according to **verse 5**?

Answer: _____

6) Why did the people not answer or hear God's call in **verse 12**?

Answer: _____

7) Is there any evidence in this chapter that there will be births in the new earth? If yes, point it out.

Answer: _____

SECOND QUARTER THIRTEENTH SABBATH

SEPTEMBER 27, 2024

ISAIAH CHAPTER 66

Thus saith the LORD. The heaven [is] my throne, and the earth [is] my footstool: where [is] the house that ye build unto me? and where [is] the place of my rest? For all these [things] hath mine hand made, and all these [things] have been, saith the LORD: but to this [man] will I look, [even] to [him that is] poor and of a contrite spirit, and trembleth at my word. He that killeth an ox [is as if] he slew a man; he that sacrificeth a lamb, [as if] he cut off a dog's neck; he that offereth an oblation, [as if he offered] swine's blood; he that burneth incense, [as if] he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations. I also will choose their delusions, and will bring their ears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose [that] in which I delighted not. Hear the word of the LORD ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the LORD be glorified: but he shall appear to your joy, and they shall be ashamed. A voice of noise from the city, a voice from the temple, a voice of the LORD that rendereth recompense to his enemies. Before she travailed, she brought forth; before her pain came, she was delivered of a man child. Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? [or] shall a nation be born at once? for as soon as Zion travailed, she brought forth her children. Shall I bring to the birth, and not cause to bring forth? saith the LORD: shall I cause to bring forth, and shut [the womb]? saith thy God. Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her: That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory. For thus saith the LORD. Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon [her] sides, and be dandled upon [her] knees. As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem. And when ye see [this], your heart shall rejoice, and your bones shall flourish like an herb: and the hand of the LORD shall be known toward his servants, and [his] indignation toward his enemies. For, behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the LORD plead with all flesh: and the slain of the LORD shall be many. They that sanctify themselves, and purify themselves in the gardens behind one [tree] in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the LORD. For I [know] their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see my glory. And I will set a sign among them, and I will send those that escape of them unto the nations, [to] Tarshish, Pul, and Lud, that draw the bow, [to] Tubal, and Javan, [to] the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles. And they shall bring all your brethren [for] an offering unto the LORD out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD. And I will also take of them for priests [and] for Levites, saith the LORD. For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain. And it shall come to pass, [that] from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD. And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.



26TH DAY OF THE 6TH MONTH

SACRED YEAR

The Mighty Esaus and The Unpretentious Jacobs

ISAIAH CHAPTER 66

Isa. 66:1-- “Thus saith the LORD, The heaven [is] my throne, and the earth [is] my footstool: where [is] the house that ye build unto me? and where [is] the place of my rest?”

Isa. 66:2-- “For all those [things] hath mine hand made, and all those [things] have been, saith the LORD: but to this [man] will I look, [even] to [him that is] poor and of a contrite spirit, and trembleth at my word.”

Isa. 66:3-- “He that killeth an ox [is as if] he slew a man; he that sacrificeth a lamb, [as if] he cut off a dog's neck; he that offereth an oblation, [as if he offered] swine's blood; he that burneth incense, [as if] he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations.”

Isa. 66:4-- “I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose [that] in which I delighted not.”

Isa. 66:5-- “Hear the word of the LORD, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the LORD be glorified: but he shall appear to your joy, and they shall be ashamed.”

Isa. 66:6-- “A voice of noise from the city, a voice from the temple, a voice of the LORD that rendereth recompense to his enemies.”

Isa. 66:7-- “Before she travailed, she brought forth; before her pain came, she was delivered of a man child.”

Isa. 66:8-- “Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? [or] shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.”

Isa. 66:9-- “Shall I bring to the birth, and not cause to bring forth? saith the LORD: shall I cause to bring forth, and shut [the womb]? saith thy God.”

Isa. 66:10-- “Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her:”

Isa. 66:11-- “That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory.”

Isa. 66:12-- “For thus saith the LORD, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon [her] sides, and be dandled upon [her] knees.”

Isa. 66:13-- “As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem.”

Isa. 66:14-- “And when ye see [this], your heart shall rejoice, and your bones shall flourish like an herb: and the hand of the LORD shall be known toward his servants, and [his] indignation toward his enemies.”

Isa. 66:15-- “For, behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.”

Isa. 66:16-- “For by fire and by his sword will the LORD plead with all flesh: and the slain of the LORD shall be many.”

Isa. 66:17-- “They that sanctify themselves, and purify themselves in the gardens behind one [tree] in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the LORD.”

Isa. 66:18-- “For I [know] their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see my glory.”

Isa. 66:19-- “And I will set a sign among them, and I will send those that escape of them unto the nations, [to] Tarshish, Pul, and Lud, that draw the bow, [to] Tubal, and Javan, [to] the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles.”

Isa. 66:20-- “And they shall bring all your brethren [for] an offering unto the LORD out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD.”

Isa. 66:21-- “And I will also take of them for priests [and] for Levites, saith the LORD.”

Isa. 66:22-- “For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain.”

Isa. 66:23-- “And it shall come to pass, [that] from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.”

Isa. 66:24-- “And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.”

MY FAVORITE VERSE TO REMEMBER IN THIS CHAPTER IS **VERSE** _____

Write your verse here: _____

SR1: 165.2 — *“Verse 1-- ‘Thus saith the Lord, The heaven is My throne, and the earth is My footstool: where is the house that ye build unto Me? and where is the place of My rest?’. The house mentioned here is a spiritual house as in Eph. 2:20-22, of which Solomon's temple was a symbol. The following quotation is found in Prophets and Kings, pages 35, 36: ‘Thus as the building on Mt. Moriah was noiselessly upreared with 'stone made ready before it was brought thither: So that there was neither hammer nor ax nor any tool of iron heard in the house, while it was in building', the beautiful fittings were perfected according to the patterns committed by David to his son.’”*

SR1: 165.3 — *“The lesson intended here is that the spiritual stones (the members of the church) are to be made ready before they are brought thither. Why, then, are candidates so often granted baptism and membership in the church without being instructed in all the advent truth? It is surprising to know the large number of so-called Seventh-day Adventists who do not believe in the writings of the Spirit of Prophecy, and altogether ignorant of the truth in health reform. Are not these the fundamental principles in the church? Is not health reform the right hand and arm of the third angels message? Has not this continual practice drifted the church into the world?”*

SR1: 166.1 — *“That beautiful temple reveals God's desire for His church. For this reason, God lavished so much wealth upon this palatial structure upon Mt. Moriah. According to estimates given in the monthly bulletin of the Illinois Society of Architects, it reached the tremendous total of more than eighty-seven billion dollars. The several estimates show the total cost to have been \$87,212,210,840. This sum represents a nation's wealth.*

The question is, How did Israel ever raise such an enormous sum of money to lavish on one single structure? God never asks us to do anything unless He Himself makes it possible.”

SR1: 166.2 — *“The tremendous amount of wealth expended on this magnificent temple represents God's care and love for His people, as well as the glory of the church. Solomon recognized that this temple was but a symbol of a temple which he was not able to build. In 2 Chron. 2:6, we read: ‘But who is able to build him an house, seeing the heaven and the heaven of heavens cannot contain him? Who am I then, that should build Him an house, save only to burn sacrifice before him?’ God asks His people at this present time, ‘Where is the house which ye build unto me?’ (Isa. 66:1). Douay version reads: ‘That ye will build to me?’ The Hebrew translation reads: ‘A house that ye can build unto me?’”*

1TG45: 12.2 — *“By saying ‘the heaven is My throne, and the earth is My footstool,’ the Lord actually says that He has not forsaken the earth; that though His throne is in heaven, His feet are still on earth; that He is still interested in His people. But the questions, ‘where is the house that ye build unto Me? and where is the place of My rest?’ sadly reveal that the work has been neglected, that neither a house nor a place of rest has been prepared for Him. The Lord's next statement further confirms this fact, for He reiterates that the things which He found were only those things which always were, and which His Own hand, not the hand of His servants, have made.”*

1TG45: 13.1 — *“Then by saying, ‘But to this man will I look, even to him that is poor and of a contrite spirit, that trembleth at My Word,’ He positively makes known that His unfaithful servants are*

discharged from His work, that others, poor and of a contrite spirit who tremble at His Word, have taken their places, that what the former servants have failed to do, the latter will do. At the same time He charges the former servants that they feel rich in spirit and in need of nothing more; that they do not fear His Word. Hence the servants who are to build Him a house and to make a place for His rest, are to be men of a poor and a contrite spirit; men who tremble at His Word; men who are not proud and boastful, but who are teachable and mindful of His Word; men who are penitent and see themselves in need of everything instead of in need of nothing. Finally the Lord angrily declares:”

Verses 3, 4-- “He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations. I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before Mine eyes, and chose that in which I delighted not.”

1TG45: 14.1 — “No matter how good or how important the sacrifices may be, so long as we serve Him in our own way our gifts and sacrifices are an abomination unto Him. Man's own ways must be abandoned, even though it be the hardest task to face, if he is to make peace with God.”

1TG45: 14.2 — “There is no question but that God has now sent this warning Message to His unfaithful self-important servants, though they do not and will not hear. Having said what He wished to say to them, He now turns to His newly hired servants:”

Verses 5, 6-- “Hear the Word of the Lord, ye that tremble at His Word; Your

brethren that hated you, that cast you out for My name's sake, said, Let the Lord be glorified: but He shall appear to your joy, and they shall be ashamed. A voice of noise from the city, a voice from the temple, a voice of the Lord that rendereth recompence to His enemies.”

1TG45: 14.3 — “Some have already had the experience of being carried bodily out of the churches for no other reason than for having read ‘The Shepherd's Rod,’ and for having said, ‘I believe what It says.’ Of course, it is incredible that men should act like demons. It is nevertheless so, and God Himself testifies against their demon practice. We do not pity ourselves, and are not at all angry at our adversaries, but we are sorry about their spiritual blindness, misery, poverty, and nakedness, for we know that the coming joy is to be ours, and the sorrow and shame and gnashing of teeth, theirs. This we know as verily as Jacob knew that God was with him in his flight from the face of Esau.”

1TG45: 15.1 — “The Esaus of today, though, do not know this. No, they do not know it any more than Esau of old knew of Jacob's night vision of the ladder that extended from heaven to Jacob's dew-soaked bed.”

1TG45: 15.2 — “If any part of the Bible is become present Truth, **verse 5** certainly is. Consequently, from the city there is a noise and there is a voice from the temple against us; but the voice of the Lord, the Message of today, is what counts and what settles all things. Are you afraid of being cast out? or are you trembling at God's Word? Now you have to make your choice against opposition if you expect to be in the Kingdom eternal.”

Verse 7-- “Before she travailed, she brought forth; before her pain came, she was delivered of a man child.”

1TG45: 15.3 — “For a woman to be delivered of a child before she travails and before her pain comes, is an incred-

ible thing -- a miracle. And that is just what happened to the church when the Lord was born in the manger of Bethlehem: The church knew not her visitation, and though she felt no need of a Saviour (travailed not), yet she brought forth the child. But according to the verse that follows, the church in this day shall experience even a greater miracle than did the church in Christ's day:"

Verse 8-- "Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children."

1TG45: 15.4 — "The church is now filled with tares, with bad fish and with goats. It is hard to find the saints. She is nevertheless all at once to bring a multitude of converts which no man can number. The Denomination does not believe this; no, no more than the Jews believed that the Saviour was born in the manger, nor any more than did they expect the fishermen of Galilee to take the places of the pious priests and of the exalted religious leaders of that day, and no more than did they expect the Gentiles to share in the promises of Israel. The Denomination of today, too, thinks that tomorrow is to be as today, that the Lord God has left men forever to do as they please. She does not know that the Lord is taking the reins in His Own hands (**'Testimonies to Ministers,' p. 300**). She still thinks that she is rich and increased with goods (Truth), and has need of nothing more. The church will, nevertheless, see all the promises fulfilled. She will see that these scriptures are not in the Bible merely to fill space. As soon as she thus travails and feels her need, just that soon will her courts be filled with saints and her work finished."

Verse 9-- "Shall I bring to the birth, and not cause to bring forth? saith the Lord: shall I cause to bring forth, and shut the

womb? saith thy God."

1TG45: 16.1 — "Would the Lord have made these promises if He were not able to fulfill them? This is the great question before you, before me. And would He start something if He cannot perform and finish? You must not lightly pass over these questions, for your answers will decide your destiny."

Verses 10-14-- "Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her: that ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory. For thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees. As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem. And when ye see this, your heart shall rejoice, and your bones shall flourish like an herb: and the hand of the Lord shall be known toward His servants, and His indignation toward His enemies."

1TG45: 17.1 — "Here we are told that only those who mourn for Jerusalem, those who pray for the establishment of His antitypical throne of David, and kingdom, are to rejoice with her. They, and only they, will profit from the abundance of her glory. None others will share her peace and her abundant glory. No, none others will be dandled upon her knees. The sinners shall not be comforted in Jerusalem, and their lukewarmness will become red hot and put them running to the hills and to the rocks of the mountains (**Rev. 6:14-17**)."

Verses 15-17-- "For, behold, the Lord will come with fire, and with His chariots like a whirlwind, to render His anger

with fury, and His rebuke with flames of fire. For by fire and by His sword will the Lord plead with all flesh: and the slain of the Lord shall be many. They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the Lord.”

1TG45: 17.2 — “After God has done all He can do to direct the path of His servants, when there is ‘no more remedy,’ just then, Divine retribution is to be meted out. Those who continue to walk in their own way will then find themselves in the wide path where there is no Divine mercy, where the Avenger of justice takes His toll.”

1TG45: 18.1 — “They are those who sanctify and purify themselves in the garden behind one tree (behind the leader); that is, they pretend to be very religious in their gathering places, trusting that the minister will lead them through to the Kingdom. They indulge in the use of forbidden meats and at the same time boastingly pretend to be sanctified and purified. To the Lord, however, they appear as white-washed sepulchres full of rotten flesh, as cups that are clean on the outside but filthy on the inside.”

Verses 18,19-- “For I know their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see My glory. And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard My fame, neither have seen My glory; and they shall declare My glory among the Gentiles.”

1TG45: 18.2 — “What the Lord is about to do is not to be done in secret. It is not an imaginary thing not something enshrouded in mystery to be guessed at; but it is a plain and open act before all the nations.”

1TG45: 18.3 — “Now to their own destruction, men argue that this is a spiritual slaughter, (What is a spiritual slaughter? -- no one knows.) although it is plain to see that it is the Judgment for the Living. The fact that for over a century the Denomination has been teaching that the Judgment for the Dead is to separate the good from the bad (the tares from the wheat) their foolish arguments now prove that they are not only ignorant of it, but even so blind (**Rev. 3:17**) that even after told and shown what it is they cannot see it! Although they claim to know that the Judgment is to separate the wheat from the tares, the good from the bad, that it is to cleanse the sanctuary by blotting out the names of the bad and the sins of the good, they do not admit that this strange act of God is nothing less than the Judgment for the Living in the house of God (**1 Pet. 4:17**), the cleansing of the sanctuary (**Dan. 8:14**), the purification of the church (**‘Testimonies,’ Vol. 5, pg. 80**), the cleansing of the temple (**Mal. 3:1-3**).”

1TG45: 19.1 — “No longer try to console yourselves that this slaughter of the Lord is something imaginary, or that it takes place after the close of probation. Now get ready lest you fall. Let no man divert your attention from it.”

1TG45: 19.2 — “The verse we just read explains that those who ‘escape’ the Lord's sword, will He send to the Gentiles, to those who have not heard His fame or seen His glory, and they shall declare His glory among the Gentiles; they shall bring to the house of the Lord all who will be saved. Here let us read the Lord's exact words:”

Verses 20, 21-- “And they shall bring all your brethren for an offering unto the Lord out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to My holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord.

And I will also take of them for priests and for Levites, saith the Lord.”

1TG45: 19.3 — “Now, in view of the fact that those who escape the slaughter of the Lord are sent as missionaries, preachers, and ministers to all the nations and peoples who as yet know not God and His gospel, there is but this conclusion: that the slaughter takes place only among God's people; that it is the Judgment for the Living in the ‘house of God’ (1 Pet. 4:17); that shepherds are slain because they have kept the sheep away from the Lord's green pasture (present Truth); that the faithful laity take their places; that then the church, ‘bright as the sun, fair as the moon, and terrible as an army with banners,’ ‘goes forth into all the world, conquering and to conquer.’ Thus is the gospel work finished and the wicked world brought to an end.”

1TG45: 20.1 — “Only those who have withstood temptation in the strength of the Mighty One will be permitted to act a part in proclaiming it [Third Angel's Message] when it shall have swelled into the Loud Cry.’ — ‘The Review and Herald,’ Nov. 19, 1908.”

1TG45: 20.2 — “...We have been inclined to think that where there are no faithful ministers, there can be no true Christians; but this is not the case. God has promised that where the shepherds are not true he will take charge of the flock himself. God has never made the flock wholly dependent upon human instrumentalities. But the days of purification of the church are hastening on apace. God will have a people pure and true. In the mighty sifting soon to take place, we shall be better able to measure the strength of Israel. The signs reveal that the time is near when the Lord will manifest that his fan is in his hand, and he will thoroughly purge his floor.’ — ‘Testimonies,’ Vol. 5, pg. 80.”

Verse 22-- “For as the new heavens and

the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain.”

1TG45: 21.1 — “With this verse Inspiration now begins to disclose things which take place in the earth made new.”

Verse 23-- “And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord.”

1TG45: 21.2 — “The Sabbath, you see, is as eternal as the earth. It is to be kept not only now, but even after this sin-cursed earth is made new. And not only now ought God's people to meet together in the house of the Lord each Sabbath, but they shall joyfully continue to do so throughout eternity.”

Verse 24-- “And they shall go forth, and look upon the carcasses of the men that have transgressed against Me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.”

1TG45: 21.3 — “Although the **preceding verses of this chapter** are not studied much by any, the **last two** have often been discussed and debated upon by many. To some they mean that there is to be an eternal torment. But does the scripture at all sustain such a thought? -- No, it does not. The definition of ‘carcasses’ is ‘lifeless bodies.’ And the prophet Malachi says: ‘For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear My name shall the Sun of righteousness arise with healing in His wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the

day that I shall do this, saith the Lord of hosts.' **Mal. 4:1-3.**"

1TG45: 22.1 — "The carcasses at first and the ashes at last of the unfaithful servants being under the feet of the saints, can hardly indicate that the unfaithful are pushed into 'hell fire,' there to live forever. Moreover since only the righteous are given eternal life, then the wicked must be given eternal death. Furthermore, 'second death' (**Rev. 20:14**) cannot mean 'second life.'"

1TG45: 22.2 — "The theory of eternal torment has been superficially derived from the statement, 'their worm shall not die.' 'Their worm,' the worm that gorges on their carcasses, though, cannot possibly mean the souls of the people. At least it cannot mean such to him who digs deep into the well of salvation, and that can think and reason for himself. Such a one reads between the lines and notes the full value of each word. If 'worm' means anything, then it means that the worm thrives on the carcasses, that it is the agency which reduces the constituents of the carcasses to their original elements. Indeed, 'the worm shall not die'; it shall certainly accomplish its consuming work; the carcasses shall He bring down to dust, 'for dust thou art,' says the scripture, 'and unto dust shalt thou return.' **Gen. 3:19.** It is this disintegrating agency, the consuming worm that does not die. Moreover, we are told that the soul that sinneth, it shall die. (**Ezek. 18:4.**)"

1TG45: 22.3 — "It is plainly seen that the preaching of eternal suffering in hell fire rather than eternal death, is prompted by unscrupulous so-called soul winners endeavoring to drive their audiences into church by fright. But if they knew that only the born-again through the love of the Truth are given the right to enter

into the Holy City, if they knew that those who must be frightened in are excluded from it, if they knew that anything which maketh a lie is also not given the right to enter therein, -- if they wholeheartedly knew all these, they would perhaps stop preaching eternal life in hell fire, and begin to preach eternal love of the Truth. Let us now close our study by reading the Lord's final plea:"

1TG45: 23.1 — "Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up."

1TG45: 23.2 — "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over His household, to give them meat in due season? Blessed is that servant, whom his Lord when He cometh shall find so doing. Verily I say unto you, That He shall make him ruler over all His goods."

1TG45: 23.3 — "But and if that evil servant shall say in his heart, My Lord delayeth His coming; and shall begin to smite his fellowservants, and to eat and drink with the drunken; the Lord of that servant shall come in a day when he looketh not for Him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.' **Matthew 24:42-51.**"

1TG45: 23.4 — "There is but one right choice for you to make, and that is to cease keeping company with the mighty Esaus, and to join the unpretentious Truth-laden Jacobs."

ANSWER THE FOLLOWING QUESTIONS:

1) What is the spiritual significance of the house mentioned in **verse 1**?

Answer: _____

2) What do “*Heaven is My Throne,*” and “*Earth is My Footstool*” mean?

Answer: _____

3) What does **verse 3** teach us?

Answer: _____

4) Who are the first group of servants?

Answer: _____

5) Who are the second group of servants?

Answer: _____

6) How often shall all flesh come to worship the Lord?

Answer: _____

7) Who are we admonished not to keep company with?

Answer: _____

THEME SONG

The Kingdom Draweth Nearer

DSDA Hymn No. 54



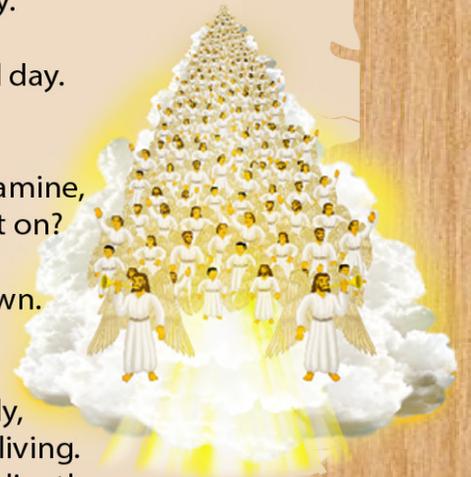
-1-
Behold the Kingdom cometh, where Jesus holdeth sway,
He is the Lord of glory, and soon He shall appear.
And in His glorious Chariot, He will descend that day
Get ready, make the Lord now, your one and only fear.

-Refrain-
The Kingdom draweth nearer,
May God to you be dearer,
Shine forth your new light clearer,
The Kingdom is nearer.

-2-
Behold Elijah cometh, to bring the message home,
Before the Lord returneth, He will prepare the way.
His message is for this time, a message of reform,
Get ready, that day is nigh, the great and dreadful day.

-3-
Behold the bridegroom cometh, the guests to examine,
Brother, sister, do you have, the wedding garment on?
It is a pure character; spotless and so divine,
Get ready and have it on, for soon the day will dawn.

-4-
Behold King Jesus cometh, to reign here gloriously,
Thousands of angels with Him, He'll judge all the living.
His church will preach the Loud Cry, to gentiles valiantly,
Get ready dear beloved, the Kingdom is coming.



Sung To The Tune of SDAH 196 Tell Me The Old, Old Story

THE DAVIDIAN SEVENTH-DAY ADVENTIST CHURCH

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