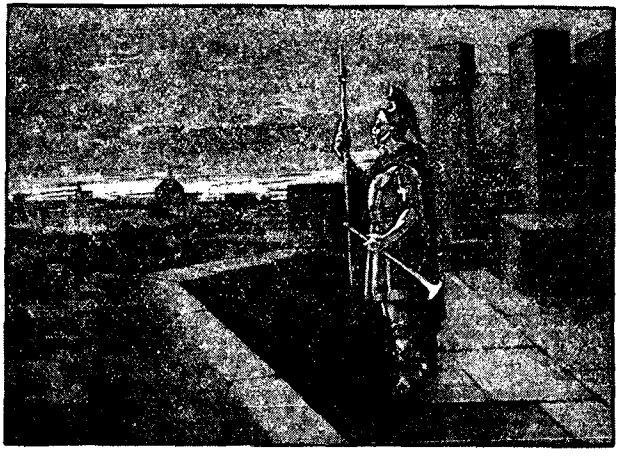

SABBATH SCHOOL LESSON QUARTERLY

SENIOR DIVISION
First Quarter, 1929

Lessons from
The BOOK of ISAIAH

Thirteenth Sabbath Offering, March 30, 1929
Catholic Europe

Entered as second-class matter October 13, 1904, at the Post Office in Mountain View, Cal., under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, and authorized September 18, 1918.

PACIFIC PRESS PUB. ASSN. (A Corporation of S. D. A.)

No. 135 MOUNTAIN VIEW, CAL., JANUARY, 1929 20c A YEAR

Isaiah, *The Gospel Prophet*

Volume III

By M. L. Andreasen

THIS is the third and last of a series of practical Sabbath school lesson helps on the book of Isaiah. This pamphlet is intended for use in connection with the lessons for the first quarter of 1929.

Many thousands of copies of Volumes I and II have been sold, and those who have enjoyed the use of these helpful comments on the Sabbath school lessons will be anxious to secure Volume III. The information this little book contains is of interest to every member of the Senior and Youth's divisions, and of vital importance to every teacher.

If you have not already secured your copy, place your order immediately so you will not miss the help it will give you. Price, 25 cents; Canada, 30 cents. Order from your Book and Bible House.

The Next Thirteenth Sabbath Offering

L. L. CAVINESS

[Sabbath School Secretary of the European Division]

THE fields which are looking for an overflow offering on Sabbath, March 30, have more than one third of the entire population of Europe. The total appropriations voted for last year for all these countries amounted to a little over $180,000, or about one dollar per thousand population. We feel certain that our faithful Sabbath school members will give generously on the next thirteenth Sabbath that the third angel's message may go rapidly to the Roman Catholic lands of Europe.

Table (Round figures are given.)

	Population	Members
Latin Union		
Italy	42,000,000	420
France	40,500,000	1,300
Belgium	8,000,000	430
Iberian Union		
Spain	23,000,000	300
Portugal	6,000,000	250
Polish Union	30,000,000	2,300
Czecho-Slovakian Union	14,000,000	2,300
Hungarian Union	8,000,000	1,700
Austrian Conference	6,700,000	1,000
Totals	178,200,000	10,000

PRINTED IN U.S.A.

LESSON 1

THE GOD OF COMFORT

January 5, 1929

LESSON SCRIPTURE: Isaiah 54.
MEMORY VERSE: Isa. 54:10.

INTRODUCTION

This first part of the lesson deals with the relation of God to His church under the symbol of husband and wife. This idea forms the basis of many references in both the Old and the New Testament. Jer. 3:14; 31:32; 2 Cor. 11:2; Eph. 5:23-32. The Song of Solomon is founded on this conception. To be untrue to God is called adultery. Eze. 23:37. Hence we need not apply these lessons to Israel only. They have an application now.

The second part of the lesson deals with God's protecting care over His people. He created the smith who is forging the weapon with intent to torture God's people. In other words, God knows. He is responsible. Trust Him, and all will be well. "No weapon that is formed against thee shall prosper." That is our heritage.

THE LESSON

1. Why is the barren told to break forth into singing? Isa. 54:1.

NOTE.—Israel is told to sing because the desolate has more children than the married wife. This, of course, is to be spiritually understood. Paul, quoting this verse in Galatians 4:27, refers to the story of Hagar and Sarah. Sarah was desolate. She had no children, and there was no hope of any. Hagar had a son, Ishmael. Abraham thought that Ishmael might be the promised child, but God said, "My covenant will I establish with Isaac, which Sarah shall bear." "She shall be a mother of nations; kings of people shall be of her." Gen. 17:21, 16. That both Gentiles and Jews who surrender to Christ are included as the spiritual children of Abraham and Sarah is made clear by a comparison with Galatians 3:7, 16, 14.

This has reference to a great ingathering of souls for Christ, and how God will greatly bless and prosper the work of the gospel in the last day when He finishes His work in the earth.

2. What should be done to make room for this gospel ingathering? Verse 2.

NOTE.—The prophet is here looking forward to the time when the gospel shall be preached to the ends of the earth. (See "Prophets and Kings," page 374, par. 1.)

"Enlarge the place of thy tent." The work in the foreign fields must be ever extended. "Lengthen thy cords, and strengthen thy stakes." At the same time, the work at home must be strengthened.

3. What does God say shall take place on the right hand and on the left? What shall the seed inherit? What change shall come to the desolate cities? Verse 3.

NOTE.—"Thou shalt break forth," or "Thou shalt increase." It is because of the great increase that shall come to God's people that plans for enlargements are to be made.

"On the right hand and on the left"—on all sides. (See Gen. 28:14.)

"Inherit the Gentiles." Isaiah here looks away from the conception which the Jews of his day had, that only Jews could be saved. The redeemed will be saved from all nations, and the Gentiles will be among them.

"Desolate cities." Cities without godly inhabitants will hear the message, and many living in them will accept it. God thinks of and plans for the cities. Jonah 1:2; 3:2; 4:10, 11.

4. What encouraging message does God send? What shall be forgotten? Verse 4.

NOTE.—"Fear not." The preceding verses have mentioned the enlargement that shall come to God's people. They shall inherit the Gentiles and spread forth right and left. Does this seem too much? Fear not. They shall not be ashamed. The Lord is with His people. Their plans may seem ambitious and incapable of fulfillment, but the living God never fails.

"The shame of thy youth." "The reproach of thy widowhood." Israel again and again had left the Lord, her lawful husband, and gone after other lovers. Hosea 2:13. Hence the Lord considered the vow broken, and did not regard Israel. Hosea 2:2. But these sad experiences will be forgotten when God again returns to Israel.

5. How is the Lord spoken of in relation to the church? By what other three names is He called? Verse 5.

NOTE.—"Thy Maker is thine husband." This explains the statements in verses 1 and 4 concerning the "married wife" and "widowhood." That is, God is the husband of the church. This, of course, has specific reference to Christ. Eph. 5:32.

6. How had the Lord called Israel? Verse 6.

NOTE.—The American Revised Version has "wife" instead of "woman." The thought seems to be that although the church has left her Lord, God calls her back again, once more to resume her place as wife.

7. What had God done for a small moment? What does He say He will do? Verse 7.

NOTE.—Because of their sins, God had forsaken His people, for "a small moment." When this was written, the ten tribes had been carried into captivity a few years previously, 721 B. C. (See 2 Kings 17:6, 18.) But though in captivity, Israel was not forsaken, for God's mercy was still extended to them.

8. What had God done "in a little wrath"? What will He now do? Verse 8.

9. To what is this likened? What had God sworn? What does He now swear? Verse 9.

NOTE.—God here likens the carrying of the ten tribes into captivity to the time of Noah. Sin brought the Flood, and so sin had brought this calamity. God had promised not to send another flood on the earth, and here He promises not again to be wroth with His people, nor rebuke them. Some have thought that God has not kept this promise. Did He not more than a hundred years later permit Judah to be carried into captivity in the time of Daniel? And did He not finally in A. D. 70 reject the whole Jewish nation?

Note this: The captivity of the ten tribes in 721 B. C. was final. There was no return. The captivity in the time of Daniel was not final. There was a return. God rejected the Jewish nation and permitted Jerusalem to be destroyed in A. D. 70; but before that time, He had already established His New Testament church composed of such as should be saved in Israel, together with the Gentiles, and this constituted the true church, the continuation of the church of Isaiah's day. Hence God has kept His promise. The rejection of the nation did not mean the rejection of individuals.

10. What beautiful promise is given to God's people? Verse 10.

11. What promises does God give the afflicted? Verses 11, 12.

12. By whom shall the children be taught? What great blessing is promised them? Verse 13.

NOTE.—In John 6:45 Christ quotes this text. (See also 1 Thess. 4:9.)

"Great shall be the peace." In a world of tumult, God's people will have peace. Serene, confident, unperturbed, God's own will pass through the perils of the last days. (See John 14:27; Ps. 119:165.)

13. In what shall God's people be established? From what shall they be far removed? Verse 14.

14. What will be the fate of the enemies of God's people? Verse 15.

NOTE.—"Not by Me." Should thy enemies unite and attack thee, it is none of My doings, hence it shall not prosper.

15. Who has created the smith and the waster? Verse 16.

NOTE.—God's people need not fear any danger. The furnace may be heated seven times hotter than usual, but God has created both the fireman and the fuel he uses. These are in God's hands.

16. What shall not prosper against God's people? What shall be condemned? What is said to be their heritage? Of whom is their righteousness? Verse 17.

> "If those to whom God's money has been intrusted will be faithful in bringing the means lent them to the Lord's treasury, His work will make rapid advancement. Many souls will be won to the cause of truth, and the day of Christ's coming will be hastened."—"Testimonies," Vol. 9, p. 58.

LESSON 2

GOD'S CALL TO RETURN; THE WORD THAT TRANSFORMS

January 12, 1929

LESSON SCRIPTURE: Isaiah 55.
MEMORY VERSE: Isa. 55:6, 7.

INTRODUCTION

Salvation is freely offered to all, but it becomes available only to those who enter into covenant relation with God.

While God thus extends mercy to all, the door will not always be open. God may be found now, later it may be too late. Therefore, seek Him now.

THE LESSON

1. Who is invited to drink of the water of life? What are they to buy? How much does it cost? Isa. 55:1.

NOTE.—"Every one that thirsteth." The condition for receiving the blessings of God is not riches, for you may come without money. It is not condition, or rank, or learning. It is simply your need. Are you thirsty? Then come.

Thirst is perhaps the greatest and most compelling of physical desires. A man who is hungry will, after a while, quietly lie down and die; the thirsty man will spend himself in mad strivings. His whole nature is burning up. He must have water. This strong desire is compared to spiritual thirst. David uses the same figure. Ps. 42:1, 2; 63:1. (See also John 4:13, 14.)

The water signifies:
Christ.—"Patriarchs and Prophets," p. 413.
The Word.—"Steps to Christ," p. 93.
Emblem of divine grace.—"Patriarchs and Prophets," p. 412.
Spiritual life.—"The Desire of Ages," p. 190.
Wine and milk are used as figures.

2. What important question is asked concerning the spending of money? What similar question is asked concerning labor? What advice is given? Verse 2.

NOTE.—Spending money uselessly is sin. In this day when there are people suffering for the necessities of life, when there is an even greater spiritual need, we must be careful in the expenditure of every penny. "Money is a trust from God. It is not ours to expend for the gratification of pride or ambition. In the hands of God's children it is food for the hungry, and clothing for the naked. It is a defense to the oppressed, a means of health to the sick, a means of preaching the gospel to the poor. You could bring happiness to many hearts by using wisely the means that is now spent for show. Consider the life of Christ. Study His character, and be partakers with Him in His self-denial."—"The Ministry of Healing," p. 287.

"Eat ye that which is good." "God demands that the appetites be cleansed, and that self-denial be practiced in regard to those things which are not good. This is a work that will have to be done before His people can stand before Him a perfected people."—"Testimonies," Vol. 9, pp. 153, 154.

Applying this text to spiritual matters, there is no better spiritual food than the word of God. On that we should feed morning, noon, and night. Any substitution will prove disastrous. It is the bread,—the very staff,—of life.

3. What invitation does the Lord give? What will He make with us? Verse 3.

NOTE.—"An everlasting covenant." This covenant of grace was first made in Eden. Gen. 3:15. It was renewed to Abraham. Gen. 22:18; 26:4, 5; 17:7. It was ratified by Christ on the cross. (See "Patriarchs and Prophets," pp. 370, 371.) And "in the last days of this earth's history, God's covenant with His commandment-keeping people is to be renewed."—"Prophets and Kings," p. 299.

"The sure mercies of David." These mercies are the precious promises given to David, including the promise of the Saviour through David's line. Ps. 89:1-5; 2 Sam. 23:5.

4. Who is the leader and commander mentioned in verse 4?

NOTE.—What is said here seems to have a very definite reference to Christ, who is called David in Jeremiah 30:9 and Ezekiel 34:23, 24. Christ is also the Son of David. Hence commentators rightly apply these verses to Christ. Matt. 21:9; Luke 1:32.

Christ is also a witness. John 18:37.

5. Whom shall He call? What shall nations do? Verse 5.

NOTE.—The thought in this verse is that Christ shall call nations with whom He had not hitherto made any covenant, that is, the Gentiles. These would be drawn to Him because God would glorify His Son. In the death and resurrection of Christ, God did glorify the Son. John 17:1; Acts 3:13-15.

6. What are men called upon to do? Verse 6.

NOTE.—The day will come when some shall seek, but shall not find. Amos 8:11, 12.

7. What must the wicked and the unrighteous forsake? How will God treat the sinner if he returns? Verse 7.

8. What does God say of His thoughts and ways? Verses 8, 9. (See Jer. 29:11.)

9. What is said of the rain and snow which come down from heaven? What is said of His word? How will it not return? What will it accomplish? In what will it prosper? Verses 10, 11.

NOTE.—"It shall prosper." "The work of the sower is a work of faith. The mystery of the germination and growth of the seed he can not understand; but he has confidence in the agencies by which God causes vegetation to flourish. He casts away the seed, expecting to

gather it manyfold in an abundant harvest. So parents and teachers are to labor, expecting a harvest from the seed they sow."—"Education," p. 105.

10. In what spirit are we to go forth in seed sowing? How is nature said to rejoice? Verse 12.

NOTE.—The word "for" connects this verse with the preceding one. God will do His part. He will send rain and snow, but man must also do his part. We must do the planting; God will give the increase.

11. What transformation shall take place? What shall this be to the Lord? Verse 13.

NOTE.—Briers and thorns represent evil. Micah 7:4. By contrast, the fir and myrtle would represent righteousness.

"A name." "An everlasting sign." To turn briers and thorns, spiritually speaking, into beautiful and useful fir and myrtle, is a memorial to God's praise.

LESSON 3

BLESSINGS TO JEW AND GENTILE; BLIND WATCHMEN

January 19, 1929

LESSON SCRIPTURE: Isaiah 56.
MEMORY VERSE: Isa. 56:2.

INTRODUCTION

This chapter is divided into two distinct parts. Verses 1-8 deal with the promises of God to all who do His will. Lest some should think that they themselves are left out, the strangers and the eunuchs are especially mentioned. The Sabbath is vital to His covenant. The keeping of the Sabbath in verses 2, 4, and 6, is shown to be one of the conditions of receiving God's blessings. These promises and conditions apply to all other peoples as well as to the Jews.

Verses 9-12 state the condition of the blind watchmen. While we need to be careful in any local application of these statements, we must not forget that this is God's view of the situation. We need to pray God to make us faithful watchmen on the walls of Zion, and that we be not charged with surfeiting or drunkenness. We should be wholly clear ourselves of that which we condemn in others.

THE LESSON

1. What are we told to keep and to do? What is near, and what is about to be revealed? Isa. 56:1.

NOTE.—"Keep ye judgment, and do justice," might well be translated, "Keep ye law, and do righteousness."—Pulpit Commentary. This has a special application to this time. It has always been the duty of God's children to keep His law.

2. What is said of the man that keeps the Sabbath and refrains from evil? Verse 2.

NOTE.—This blessing is not for the Jews only, but for "man" and the "son of man." Neither is the blessing for the one who only once does it, but to him who "layeth hold on it;" "holds to it," as Moffatt translates the text.

"Keepeth the Sabbath." How much that includes! It requires nothing less than holiness. "No other institution which was committed to the Jews tended so fully to distinguish them from surrounding nations as did the Sabbath. . . . To keep the Sabbath holy, men must themselves be holy. Through faith they must become partakers of the righteousness of Christ."—"The Desire of Ages," p. 283.

3. What should the son of a stranger or the eunuch not say? Verse 3. Verse 3.

NOTE.—"Many from among the sons of the strangers were to learn to love Him as their Creator and their Redeemer; they were to begin the observance of His holy Sabbath day as a memorial of His creative power; and when He should make 'bare His holy arm in the eyes of all the nations,' to deliver His people from captivity, 'all the ends of the earth' should see of the salvation of God. Many of these converts from heathenism would wish to unite themselves fully with the Israelites, and accompany them on the return journey to Judea. None of these were to say, 'The Lord hath utterly separated me from His people;' for the word of God through His prophet to those who should yield themselves to Him and observe His law, was that they should thenceforth be numbered among spiritual Israel—His church on earth."—"Prophets and Kings," p. 372.

"Eunuch." As the eunuch could not become the head of a family in Israel, he might fear that he could have no share in the hopes of Israel. God here allays the fear that any physical disability will keep a man out of heaven.

4. What three things are mentioned of the eunuchs whom the Lord addresses? Verse 4.

NOTE.—"Keep My Sabbaths." Of all the Ten Commandments, the fourth is the one chosen as the test and condition of one of the most beautiful promises either in the Old or the New Testament, as mentioned in the next verse.

"Choose the things that please Me." Christ pleased not Himself. We are not to please ourselves. In eating or drinking, in dress or adornment, in association or friendship, in the thousand decisions that come to us daily, the question should always be: What will please Him?

"Take hold of My covenant." The thought here is not merely to "take hold of," but to hold fast, not to give up.

5. What two things will God give to them? How is the name further designated? Verse 5.

NOTE.—"A place." This place will be "in Mine house and within My walls." While this special promise is given to the eunuchs, we may believe God is no respecter of persons. The same promise applies to all. The eunuchs to whom these promises were especially given, would have no sons or daughters. God, therefore, promises them something

better. God will more than restore and make up for anything of which we may in this life be deprived. Eph. 3:20.

"An everlasting name." Some names will be blotted out. Some will remain. Rev. 3:5.

6. What do the strangers do that join themselves to the Lord? Verse 6.

NOTE.—"Serve Him." To join ourselves to the Lord means more than to subscribe to a creed. It means service.

To love the name of the Lord is to love all that name stands for.

"His servants" means worshipers. It includes the act of worshiping as also the mode and form.

"Keepeth the Sabbath." This is included in true worship. Whoever "join themselves to the Lord" will be Sabbath keepers. It should be noted that God here again selects the fourth commandment out of all the ten as the test commandment.

"Taketh hold of My covenant." He that "holdeth fast" the covenant will ever experience the blessing of forgiveness of sin and the renewing grace of God, and will be in harmony with God's law.

7. Where will God bring the strangers? Where shall they be made joyful? What will God accept from them? What shall God's house be called? Verse 7.

NOTE.—"My holy mountain," Jerusalem, or the church of Christ. Also symbolic of the new earth. Isa. 11:9; 65:25.

"House of prayer," the temple. ("The Desire of Ages," p. 27.) After "My house" had become "your house" (Matt. 21:13; 23:38); that is, after God had rejected the temple and its services, any place where God's people assemble is a place of prayer. Acts 12:5, 12; 16:13.

"An house of prayer." Prayer is more than asking for things. Prayer is communion. God's house is a "house of prayer for all people." That is, all are invited to come and pray, not for themselves alone, but for their neighbors here at home as well as in far-off fields. Thus in a double sense God's house is a "house of prayer for all people."

8. How does the Lord speak of Himself? What does He say of the ingathering of the Gentiles? Verse 8.

9. What is said to the beasts of the field and of the forest? Verse 9.

NOTE.—Verse 9 begins a new section. The wild beasts are the enemies of God's people, who are coming to devour the flock because the shepherds are asleep. (See Eze. 34:7-10.)

10. How are the watchmen described? Verse 10.

11. What further is said of them? Of what are they incapable? Which way do they look? For what reason? Verse 11.

12. What do they say? With what will they be filled? What is said of to-morrow? Verse 12.

NOTE.—It would be unjust as well as untrue to make a general application of these verses. There are many honest souls, priests as well as people, who are living up to all the light they have. These God will lead into still greater light. But there are also those to whom these verses refer in all their force.

LESSON 4

THE RIGHTEOUS AND THE WICKED IN THE DAY OF TROUBLE

January 26, 1929

LESSON SCRIPTURE: Isaiah 57.
MEMORY VERSE: Isa. 57:15.

INTRODUCTION

Verses 1 and 2 we have always and rightly applied to the time just before the beginning of the plagues. God will cause some to sleep that He may deliver them from the evil to come.

Verses 3-13 speak of the condition of the wicked at the same time. They make "sport" of God's true children, they go into depths of sin and degradation. They weary of their own wickedness, yet they do not repent.

In that time of peril, God will not forsake His own. He will dwell with the contrite and humble, and revive them. He will give them peace. The wicked, on the other hand, will continue to throw up "mire and dirt." For them there is no peace.

THE LESSON

1. After describing the unfaithful watchmen, what is said of the righteous? What happens to merciful men? What is not considered? Isa. 57:1.

NOTE.—"Taken away from the evil to come." Josiah was promised that he would be taken away before the evil should come. 2 Kings 22:20. So with these. At the time when the Sabbath is the test, when the watchmen are sleeping, when the day of trouble is approaching, some will be "taken away from the evil to come."

2. Into what shall they enter? How shall they rest? How have they walked? Verse 2.

NOTE.—"Into peace." "Blessed are the dead which die in the Lord from henceforth." Rev. 14:13. They rest while the world goes on. The last struggle is in progress. The two-horned beast of Revelation 13 is publishing his decree that whoever will not worship the image of the beast shall be killed. Rev. 13:15. God's people are entering into the time of Jacob's trouble. It is a terrific final struggle. During this time, some of God's people have entered "into peace." "Rest in their beds."

"Each one walking," rather "each one that walked," referring to those who have entered into peace.

3. What is said of the wickedness of evil men at this time? Verses 3-10.

NOTE.—The following suggestions are offered concerning the meaning of these verses:

Verses 3-10 are in sharp contrast with that which precedes them. God has been speaking of the righteous. Now He turns to the scoffers

that "sport" themselves. It is evidently the few righteous that still live among them who are the object of this mocking. Even as Ishmael mocked Isaac (Gen. 21:9), and as there shall come mockers in the last days (2 Peter 3:3), so these mock. To make "a wide mouth," to "draw out the tongue," are childish gestures, an evidence of a complete lack of decency and self-respect.

This description definitely points out who are meant in the following verses. They are the "children of transgression," that debase themselves "even unto hell." Verses 4, 9.

4. What does God say further of these wicked ones? What has God done? Verse 11.

NOTE.—"Thou hast lied." God here asks of whom these people are afraid that they should think it necessary to lie. It can not be that they are afraid of God, for they do not believe in Him. The thought of lying to God is there also. Some of these people of rebellion profess to be God's children—their very profession is a lie.

5. What will God declare? Of what profit shall it be? Verse 12.

6. How does God contrast putting trust in companions with putting trust in Him? Verse 13.

NOTE.—Trust is the characteristic Old Testament word for the New Testament words "faith," "belief." It occurs one hundred fifty-two times in the Old Testament, and is the rendering of Hebrew words signifying to take refuge, as in Ruth 2:12; to lean on, Psalm 56:3; to stay upon, Job 35:14.

7. What shall be said? Verse 14.

NOTE.—"It shall be said," American Revised Version, margin.

"Cast ye up." That is, make a highway by heaping up material for it, and take all obstructions out of the way. (See Isa. 62:10.)

8. Who is the speaker of these words? Where is His habitation? What name is given Him? Where does He dwell? With whom also will He make His abode? For what purpose? Verse 15.

NOTE.—"High and lofty One." The same as "high and lifted up" in Isaiah 6:1. "Inhabiteth eternity." Lives forever, enthroned forever.

"Holy." Even as God is love, so also He is holy. That, in fact, is His name. Holiness includes all the characteristics of God.

"I saw then what faint views some have of the holiness of God, and how much they take His holy and reverend name in vain, without realizing that it is God, the great and terrible God, of whom they are speaking. . . .

"I also saw that many do not realize what they must be in order to live in the sight of the Lord without a high priest in the sanctuary, through the time of trouble. Those who receive the seal of the living God, and are protected in the time of trouble, must reflect the image of Jesus fully."—"Early Writings," pp. 70, 71.

9. What will God not do? What reason is given for this? Verse 16.

NOTE.—God will not keep His anger forever. Ps. 103:9. If God did so, no one could stand before Him. God's actions are based on His

mercy. If God should hold all to strict accountability, none could stand. Ps. 130:3.

10. Why was God wroth? What did He do? What did the people do? Verse 17.

NOTE.—Covetousness is idolatry. Col. 3:5. "The greatest sin which now exists in the church is covetousness."—"Testimonies," Vol. 1, p. 194.

"The law of tithing was founded upon an enduring principle, and was designed to be a blessing to man. The system of benevolence was arranged to prevent that great evil, covetousness. Christ saw that in the prosecution of business the love of riches would be the greatest cause of rooting true godliness out of the heart. He saw that the love of money would freeze deep and hard into men's souls, stopping the flow of generous impulses, and closing their senses to the wants of the suffering and the afflicted. . . . Covetousness is one of the most common and popular sins of the last days, and has a paralyzing influence upon the soul."—"Testimonies," Vol. 3, p. 547.

"Smote him." Covetousness is here selected as the typical sin. For this God was "wroth, and smote him." For example, see Acts 5:1-11.

"I hid me." It is sin that separates from God. Isa. 59:2.

"He went on." Israel did not heed. "He went on" in his own way. How true that is of many professed Christians to-day!

11. What has God seen? What will He do? What more will God do? Verse 18.

NOTE.—"I have seen." God is fully aware of conditions. "Will heal him." He will heal the contrite ones. What a wonderful God is ours! He knows our way, that we have gone astray. Yet He does not leave us to ourselves.

"I will lead him." Even though we have gone our own way, God does not forsake us. He will still lead us. Though many have gone their own way, God does not forsake them, but leads them until they are brought back to Him!

"Restore comforts." There is no real comfort in sin; but there is wonderful comfort in the knowledge of sin forgiven.

12. What does God create? What message is to be brought to him that is afar off and to him that is near? Verse 19.

NOTE.—"The fruit of the lips" means praise and thanksgiving. Heb. 13:15.

"Peace, peace." At the birth of Christ the angels sang, "Peace, good will toward men." Luke 2:14. At the close of His ministry, Christ said, "Peace I leave with you, My peace I give unto you." John 14:27; 16:33.

13. To what are the wicked likened? Verse 20.

14. For whom is there no peace? Verse 21.

NOTE.—The wicked may engage in amusements and entertainments to divert the mind, but true, enduring peace is found only in Christ, and is not theirs.

LESSON 5

TRUE FASTING; THE SABBATH RESTORED

February 2, 1929

LESSON SCRIPTURE: Isaiah 58.
MEMORY VERSE: Isa. 58:13, 14.

INTRODUCTION

"What saith the Lord in the fifty-eighth chapter of Isaiah? The whole chapter is of the highest importance."—"Testimonies," Vol. 8, p. 159.

This chapter is directed to God's people. "It is not the wicked world, but those whom the Lord designates as 'My people,' that are to be reproved for their transgressions."—"The Great Controversy," p. 452. "The prophet is addressing Sabbath keepers, not sinners, not unbelievers."—"Testimonies," Vol. 2, p. 36.

"The fifty-eighth chapter of Isaiah is a prescription for maladies of the body and of the soul. If we desire health and the true joy of life, we must put into practice the rules given in this scripture."—"The Ministry of Healing," p. 256.

THE LESSON

1. How is the prophet told to make this announcement? How should he lift up his voice? Who are to have their sins pointed out? Isa. 58:1.

NOTE.—"Spare not." Do not smooth matters over. Tell the truth. "Transgression." Sin is sin; righteousness is righteousness. The trumpet note of warning must be sounded. We are living in a fearfully wicked age. The worship of God will become corrupted unless there are wide-awake men at every post of duty. It is no time now for any to be absorbed in selfish ease. Not one of the words which God has spoken must be allowed to fall to the ground."—"Testimonies," Vol. 4, p. 517.

2. How regularly do His people seek Him? In what do they delight? What have they not forsaken? For what do they ask? In what, further, do they take delight? Verse 2.

NOTE.—"Daily." It is possible, then, to seek the Lord daily, to have family worship and private devotions, and yet not be right with God. What an alarming and heart-searching thought!

These people delight to know God's ways. They are eager to know the divine will, as eager as if they were in reality a people that practiced righteousness. They are not conscious hypocrites—quite the reverse. But they seem to lack a proper appreciation of what constitutes true religion.

"The ordinance of their God," the law.

3. What complaint do they bring against God? Of what do they say He takes no notice? What answer does God give? Verse 3.

NOTE.—Having fasted, these people expect God to take heed and give them due credit, or reward. Now they complain that God appar-

ently has not seen them. They are willing to conform to all the requirements of religion, but they want recognition for it, they want pay.

Real fasting presupposes such a seeking of God that worldly things will be forgotten. True fasting permits of no other "business" than that of seeking God. Merely to be hungry is not to fast.

4. For what purpose do they fast? How does God say they do not fast? Verse 4.

NOTE.—Fasting should humble the spirit and produce kindness and love in the heart for others. The fasting here spoken of produced irritation and ill feeling, even to the point of angry debate and "smiting."

"Ye fast not this day so as to make your voice to be heard on high," American Revised Version. Their fast was not such that God could hear them.

5. What questions does God ask? Verse 5.

NOTE.—God disapproves of the kind of fasting here mentioned. "Jesus said, '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.' Whatever is done to the glory of God is to be done with cheerfulness, not with sadness and gloom. There is nothing gloomy in the religion of Jesus."—"Thoughts from the Mount of Blessing," p. 131. (See also Matt. 6:16-18.)

6. What four things are mentioned as being included in true fasting? Verse 6.

NOTE.—"Loose the bands of wickedness;" to free from unjust and oppressive obligations.

"Undo the heavy burdens;" literally, to untie the bands of the yoke.

"Let the oppressed go free;" literally the "broken." Probably such as through debt had forfeited their liberty. (See Neh. 5:8.)

"Break every yoke." This includes all that hinders in any way. Every yoke that holds you must be broken. Every sin must be put aside.

7. What are we to do for the hungry? For the poor? For the naked? From whom must we not hide? Verse 7.

NOTE.—Read "Testimonies," Vol. 2, pp. 32-35.

"In all our work, the principle of unselfishness revealed in Christ's life is to be carried out. Upon the walls of our homes, the pictures, the furnishings, we are to read, 'Bring the poor that are cast out to thy house.' On our wardrobes we are to see written, as with the finger of God, 'Clothe the naked.' In the dining room, on the table laden with abundant food, we should see traced, 'Is it not to deal thy bread to the hungry?' "—"The Ministry of Healing," p. 206.

8. What will come to those who do God's will? What is said of their health? What will go before them? What will be their rereward? Verse 8.

NOTE.—"Righteousness shall go before." A life dedicated to doing good can not be hid under a bushel. The fame of it will spread far and wide and "go before." So also in regard to the life to come. Any good done will go before and come up before God as a sweet savor. (See Acts 10:4.)

"Glory of the Lord." Rereward means rear guard. As the pillar of cloud and of fire was a protection to Israel, so God's people now are promised God's glory as their protection. (See Ex. 14:19-25.)

9. What shall be the experience of those who fast according to God's conditions? What three things, however, must be taken away? Verse 9.

NOTE.—"Take away . . . the yoke," referred to in verse 6.
"Putting forth of the finger," a gesture of contempt.
"Speaking vanity," speaking evil.

10. What other two conditions are mentioned? What promises are given? Verse 10.

11. What beautiful promise of guidance is given? How will the Lord satisfy His own? What will they be like? Verse 11.

NOTE.—If we satisfy the afflicted soul, God will satisfy our soul. "A watered garden." "A spring of water." When the drought comes, the test comes. In the dark days of life true Christianity reveals itself. It is for that specific time that these promises hold.

12. What will happen to the old waste places? What will be raised up? What will they who do this be called? Verse 12.

NOTE.—"This prophecy also applies in our time. The breach was made in the law of God when the Sabbath was changed by the Romish power. But the time has come for that divine institution to be restored. The breach is to be repaired, and the foundation of many generations to be raised up."—"The Great Controversy," p. 453.

"The prophet here describes a people who, in a time of general departure from truth and righteousness, are seeking to restore the principles that are the foundation of the kingdom of God. They are repairers of a breach that has been made in God's law,—the wall that He has placed around His chosen ones for their protection, and obedience to whose precepts of justice, truth, and purity, is to be their perpetual safeguard."—"Prophets and Kings," pp. 677, 678.

13. From what are we to turn away our foot? What may we not do on the holy day? What three descriptive words are used of the Sabbath? Whom are we to honor? In what three ways may that be done? Verse 13.

NOTE.—"When the Sabbath commences we should place a guard upon ourselves, upon our acts and our words, lest we rob God by appropriating to our own use that time which is strictly the Lord's. We should not do ourselves, nor suffer our children to do, any manner of our own work for a livelihood, or anything which could have been done on the six working days. Friday is the day of preparation. Time can then be devoted to making the necessary preparation for the Sabbath, and to thinking and conversing about it. Nothing which will in the sight of Heaven be regarded as a violation of the holy Sabbath should be left unsaid or undone, to be said or done upon the Sabbath.

"God requires not only that we refrain from physical labor upon the Sabbath, but that the mind be disciplined to dwell upon sacred

themes. The fourth commandment is virtually transgressed by conversing upon worldly things, or by engaging in light and trifling conversation. Talking upon anything or everything which may come into the mind, is speaking our own words. Every deviation from right brings us into bondage and condemnation."—"Testimonies," Vol. 2, pp. 702, 703.

Religion, Sabbath keeping, all spiritual exercises, should be considered a privilege rather than a yoke. Only thus considered can they ever be a delight.

14. What should come as a result of true Sabbath keeping? What promises are given? Who has said this? Verse 14.

NOTE.—"High places of the earth," that is, "I will carry thee triumphantly over all obstacles."—Cambridge Bible.

"Feed thee," cause thee to enjoy.

LESSON 6

A REDEEMER PROMISED TO A PENITENT PEOPLE

February 9, 1929

LESSON SCRIPTURE: Isaiah 59.
MEMORY VERSE: Isa. 59: 1, 2.

INTRODUCTION

This chapter is a continuation of the preceding one. It reveals the reason for the Lord's not hearing or answering the prayers of the people. The people seem aware of their real condition, for in Isaiah 59:12 they admit that their iniquities are known to them, and that their sins testify against them.

The first fifteen verses of this chapter present a picture of terrible backsliding. A profession of Christianity has been used as a cloak for evil. Churchgoers have had a form of godliness without the power thereof. They admit that they have been neither truthful nor just, that they have made crooked paths, and, as the result, have stumbled like blind men. The situation is not hopeless, however, for the Lord Himself will gird up His loins like a man of war and deliver His people.

The lesson is clear. Sin will cause God to hide His face from us; but in turning from our iniquities, God will cause the Redeemer to come to Zion.

THE LESSON

1. What is said of the Lord's power to save and of His ability to hear? Isa. 59:1.

NOTE.—This verse is God's answer to the complaint made in the preceding chapter that God had not heard the requests of His people though they had fasted and afflicted their souls.

2. What has caused separation between God and His people? Why has God hidden His face? Verse 2; Deut. 31:17.

3. What has been defiled with blood and with iniquity? What is said of the lips and tongue? Isa. 59:3; 1:15.

4. For what do the people not call or plead? In what do they trust? What do they speak? What do they conceive and bring forth? Isa. 59:4.

5. What two illustrations are used? What happens if the egg is eaten, and what if it is crushed? Verse 5.

NOTE.—A cockatrice, the same as adder or basilisk, is a venomous serpent. A double image is here used, that of a cockatrice and a spider. The hatching of a cockatrice's eggs doubtless refers to the hatching of schemes by wicked men. These schemes take time for development, and all that is involved in them may not at once be apparent. Many plans look innocent and do not seem fraught with danger, but there is death in them. Of such are all attempts at religious legislation. Ostensibly innocent and said to be for the good of the people, there is seen but the hatching of cockatrice's eggs. Whoever eats of the eggs, that is, are in favor of and fall in with such schemes, will reap the sure result.

"That which is crushed." Some of the schemes will not materialize, but will be crushed. Opposition will develop. And it is at such a time that the real nature of the scheme will be revealed. It will break out "into a viper." Men will then show the spirit that animates them. As the figure of the cockatrice brings out the deadly nature of the schemes laid by wicked men, so that of the spider reveals the futility.

6. What shall the webs not become? With what are they unable to cover themselves? What are their works said to be? What is in their hands? Verse 6.

NOTE.—A spider's web is designed to catch unwary insects. But here an additional application is made of the figure. While evil men are hatching out deep-laid schemes, presented under the figure of cockatrice's eggs, they are trying to cover their real intention in a garment composed of spider's web. But who can shield himself in such a garment? Men may think they can hide themselves and their schemes, but to God they appear as clothed in a garment of spider's web. God knows their secret machinations, and so do His people. When wicked men are trying secretly to hatch a viper, and think that no one knows what they are doing, somebody will step on the egg and reveal what is inside before the scheme is fully hatched. An example of this is Haman's attempt on the life of God's people, as revealed in the book of Esther.

7. To what do their feet run? For what purpose do they make haste? What is said of their thoughts and of their paths? Verse 7.

8. Of what are they ignorant? What is not found in their goings? What do those not know who walk in crooked paths? Verse 8.

9. What is said of judgment and justice? For what do they wait? What is the result? Verse 9.

NOTE.—Thus far in the chapter God has spoken. Now the people speak. Verses 9-14. Instead of proclaiming their own righteousness as in chapter 58:3, they admit that the accusations against them are justified.

"Therefore," that is, because of the sins mentioned in verses 1-8.

"Judgment," "justice." The American Revised Version has "justice" and "righteousness."

"Wait for light." It is useless for anyone to wait for light so long as he has pleasure in iniquity.

10. What comparison is made with the blind? When do they stumble? To what are they likened? Verse 10.

11. What two illustrations are here used? For what two things are they said to look? Verse 11.

12. What has been multiplied? What is done by our sins? What is said of our iniquities and transgressions? Verse 12.

NOTE.—"Our sins testify." What a tremendous statement! Sin does not exist apart from personality. It exists only as it is committed by, and belongs to, some one. Lies, envy, vice, impurity, hatred, greed, pride. What a company! How repulsive! Yet these are the companions we choose; and after we have played with them, entertained them, loved them, they turn around and testify against us. It is not the sins of which we are unaware that will condemn us. It is the sins we know. We do not need more light, but more life, more power.

13. Name the seven sins mentioned in this verse. Verse 13.

14. What is said of judgment and justice? What has happened to truth? What can equity not do? Verse 14.

NOTE.—"Courts of justice are corrupt. Rulers are actuated by desire for gain, and love of sensual pleasure. Intemperance has beclouded the faculties of many, so that Satan has almost complete control of them. Jurists are perverted, bribed, deluded. Drunkenness and revelry, passion, envy, dishonesty of every sort, are represented among those who administer the laws. 'Justice standeth afar off: for truth is fallen in the street, and equity can not enter.' "—"The Great Controversy," p. 586.

15. What becomes of truth? Who makes himself a prey? How does this affect the Lord? Verse 15.

16. Why did the Lord wonder? What did His arm bring? What sustained Him? Verse 16.

NOTE.—"No man." (See Jer. 5:1.)

"No intercessor," such as Moses and Aaron. Num. 16:47, 48.

Though God found "no man" worthy of the name, yet He did not fail, but brought salvation and righteousness.

17. What did the Lord put on as breastplate and helmet? What was His garment and cloak? Verse 17.

NOTE.—God is here spoken of as a warrior going forth to battle for His people. He is arming Himself with His own attributes,—righteousness, salvation, vengeance, and zeal.

18. According to what will God recompense His enemies? Verse 18.

NOTE.—"According to their deeds." This is just. Rev. 22:12. The judgment here mentioned is not that of the last day, but rather such judgment as God metes out in this life to individuals and nations who transgress. The captivity of the children of Israel and the fall of Nineveh and Babylon are of this kind. This becomes clear from a study of the following verse.

19. What is the effect of God's judgments? What will God do when the enemy comes in like a flood? Verse 19.

NOTE.—"So," because of this. The result of God's punishing is that men will fear the Lord. That, however, is not the case in the last judgment, for that punishment is final, and will not result in men's fearing the Lord. Hence we conclude that this is not the judgment of the last day.

Read "The Great Controversy," p. 600, first paragraph.

20. To whom shall the Redeemer come? Verse 20.

NOTE.—God shall come in "fury to His adversaries," verse 18, but as a Redeemer to all that turn from transgression.

21. With whom is the covenant? What is said of God's Spirit and of His word? Verse 21.

NOTE.—"Thee" refers to the Redeemer of verse 20. The seed is the spiritual seed. Isa. 53:10.

"My Spirit," "My words." The Spirit is in the word. John 6:63. And that word is not to depart from our mouths "from henceforth and forever."

LESSON 7

THE FINAL TRIUMPH OF THE RIGHTEOUS

February 16, 1929

LESSON SCRIPTURE: Isaiah 60.
MEMORY VERSE: Isa. 60:21.

INTRODUCTION

This chapter deals with the glorious finishing of the work, and with the new earth state. "This message will close with power and strength far exceeding the midnight cry."—"Early Writings," p. 278.

Here is brought to view the great ingathering of souls, and how God will move upon men to support the work. Let our faith grasp these promises, and they are ours.

THE LESSON

1. What are God's people bidden to do? Why? Isa. 60:1.

NOTE.—"The words of Christ through the gospel prophet, which are but reëchoed in the Sermon on the Mount, are for us in this last generation: 'Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.' "—"Thoughts from the Mount of Blessing," p. 70.

"The world to-day is in crying need of a revelation of Christ Jesus in the person of His saints."—"Testimonies to Ministers," p. 458.

2. What shall cover the earth and the people? In contrast to this, what shall be the experience of God's people? Verse 2.

NOTE.—It is a strange contrast we see in the world to-day. On the one hand there is a wonderful advance in all kinds of worldly learning. Men delve into the secrets of nature and bring forth marvelous things. At the same time there is a lamentable lack of true knowledge. The fear of the Lord is the beginning of wisdom, and this fear men do not have. Hence it is that the world has much power but little light; much learning but little wisdom. The world, in spite of its boasted progress, lies in darkness. But God's children are privileged to arise and shine.

Read "Christ's Object Lessons," p. 415, paragraph 3; new edition, p. 424.

3. Who shall come to the light? What prominent persons are mentioned? Verse 3.

NOTE.—"To those who go out to meet the Bridegroom is this message given."—"Christ's Object Lessons," p. 420. There is no doubt that these verses found their fulfillment at the first coming of Christ, and they will be fulfilled again at His second coming. We shall yet see a large ingathering of souls, and, according to prophecy, some of these will come from among the great of earth.

4. What will they see as they lift up their eyes? Who comes from far and near? Verse 4.

5. What will happen when they see this? Who will be converted, and who will come? Verse 5.

NOTE.—"The forces of the Gentiles," or "the wealth of the nations," as the American Revised Version gives it. While we may not look forward to a golden age here on earth, but rather to opposition and persecution, yet we may believe that God will grant His people favor for a little while before the storm breaks, and that these verses will find an application and fulfillment.

"The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel, are again to be fulfilled in the latter rain at its close."—"The Great Controversy," pp. 611, 612.

The 1844 movement and the Reformation were mighty movements, "but these are to be far exceeded by the mighty movement under the last warning of the third angel."—Id., p. 611.

Read "The Great Controversy," pp. 611, 612.

6. From what places are they said to come? What will they bring? Verse 6.

NOTE.—The Ishmaelites to whom Joseph was sold were Midianites. Gen. 37:25, 36. The Ephahs were one of the tribes of Midian. Gen. 25:4. Sheba was a country of Arabia. The conversion of such self-seeking and roving tribes would constitute a supreme exhibition of the mighty power of God.

"Gold and incense." Gold denotes wealth, and incense, worship.

7. What should come up with acceptance upon the altar? Verse 7.

NOTE.—"With acceptance." The thought is taken from the sacrificial offerings of the Jews. Some offerings were called acceptance offerings because the Lord accepted them as a recognition of consecration on the part of the offerer. (See Lev. 1:4.) Of that nature were the burnt offerings which denoted full and complete dedication to God. These were brought to the altar and completely consumed upon it, thus indicating that the Lord was well pleased. Lev. 1:1-9; see also Judges 13:19-23. "That he may be accepted before Jehovah" is the American Revised Version rendering of the latter part of Leviticus 1:3. Kedar and Nebaioth are Arab tribes.

8. What questions are now asked? Verse 8.

NOTE.—"A cloud." Those that will be gathered in under the preaching of the gospel are here spoken of as being so many that they look like a cloud.

"Doves to their windows." As doves wend their way homeward to their accustomed window, so weary souls are turning to their God.

9. What are the isles said to do? What do the ships of Tarshish bring? For whom are their gifts? Verse 9.

NOTE.—"Tarshish," in Spain, was considered very remote in the days of Isaiah. It was in the west end of the Mediterranean Sea, far removed from Judea. Even from these outlying places should souls come, bringing gifts with them.

10. Who will build up the walls? Who shall be ministers? What has God done in wrath? What in favor? Verse 10.

11. What is said of the gates? What will be brought? Verse 11.

NOTE.—"These prophecies of a great spiritual awakening in a time of gross darkness, are to-day meeting fulfillment in the advancing lines of mission stations that are reaching out into the benighted regions of earth. The groups of missionaries in heathen lands have been likened by the prophet to ensigns set up for the guidance of those who are looking for the light of truth."—"Prophets and Kings," pp. 375, 376.

12. What will be the experience of nations that will not serve God's people? Verse 12.

NOTE.—Barnes gives the following explanation of this verse: "The idea is, that no nation can flourish that does not obey the law of God, or where the worship of the true God is not maintained. History is full of affecting illustrations of this. The ancient republics and kingdoms fell because they had not the true religion. The kingdoms of Babylon, Assyria, Macedonia, and Egypt; the Roman Empire, and all the ancient monarchies and republics, soon fell to ruin because they had not the salutary restraints of the true religion, and lacked the protection of the true God. France cast off the government of God in the Revolution, and was drenched in blood. It is a maxim of universal truth, that the nation which does not admit the influence of the laws and the government of God must be destroyed."

13. How is the glorious state of the church further emphasized? Verse 13.

14. What will they do who have afflicted and despised God's people? By what names will they be called? Verse 14.

NOTE.—This verse contains a promise like that in Revelation 3:9.

15. How have God's people been considered? What will God make them? Verse 15.

16. What symbol is here used to show how God provides for His own? What shall the church know? Verse 16.

NOTE.—As a child receives nourishment from its mother, so the church is here pictured as being supported by the Gentiles, even by kings. All wealth belongs to the Lord, and He will see to it that the abundance of the Gentiles shall be used for the furtherance of the gospel.

17. What change will be brought about? What will the officer and exacter be? Verse 17.

NOTE.—The thought here is that God will ennoble and elevate that which is of less worth. Souls whose value in their unsaved state may be likened to wood, iron, and brass, will God increase in value to brass, silver, and gold respectively. How often we see that! God will take an uncouth, backward boy and change him into an efficient soul saver or competent administrator.

"Officers peace." This phrase may be rendered: "I will appoint peace as thy government and righteousness as thy ruler." This and the following verses speak of the ideal condition of the church.

18. What will no more be heard in the land? What will the walls and the gates be called? Verse 18.

19. What is said of the sun and moon? Who shall be our light and glory? Verse 19; Rev. 21:23; 22:5.

20. What will the sun and the moon not do? What will the Lord be? What shall be ended? Isa. 60:20.

NOTE.—"In the city of God 'there shall be no night.' . . . The light of the sun will be superseded by a radiance which is not painfully dazzling, yet which immeasurably surpasses the brightness of our noontide. The glory of God and the Lamb floods the holy city with unfading light. The redeemed walk in the sunless glory of perpetual day." —"The Great Controversy," p. 676.

Read "The Ministry of Healing," pp. 504, 506.

21. What shall "a little one" become? What will the Lord do in His time? Verse 22.

NOTE.—Compare Luke 12:32 with Revelation 7:9 to see how the "little flock" becomes a "great multitude." In His own good time the Lord will hasten it. Rom. 9:28.

"The words of the living God are the highest of all education."—"Testimonies," Vol. 8, p. 308.

LESSON 8

BUILDERS OF THE OLD WASTE PLACES

February 23, 1929

LESSON SCRIPTURE: Isaiah 61.
MEMORY VERSE: Isa. 61:1.

INTRODUCTION

The first sermon Christ preached in His home town had for its text Isaiah 61:1. Never should it be forgotten that our mission is the same as Christ's. We are sent in His stead. John 17:18. 2 Cor. 5:20.

Study with care the work outlined for Christ in the first three verses. That work is our work. It is a work of healing, of comfort, of good cheer. It will take us to the broken-hearted, the captives, the mourners. It will cause us to "build the old wastes." The work will be so evidently blessed of the Lord that men will recognize it, the riches of the Gentiles shall come, and the message itself shall develop a people clad in the garments of Christ's righteousness.

THE LESSON

1. On what occasion did Jesus quote Isaiah 61:1 and part of verse 2? To whom did He apply these words? Luke 4:16-20.

NOTE.—"Jesus stood before the people as a living expositor of the prophecies concerning Himself. Explaining the words He had read, He spoke of the Messiah as a reliever of the oppressed, a liberator of captives, a healer of the afflicted, restoring sight to the blind, and revealing to the world the light of truth. His impressive manner and the wonderful import of His words thrilled the hearers with a power they had never felt before."—"The Desire of Ages," p. 237.

2. What did Christ say was upon Him? For what purpose was He anointed? Isa. 61:1, first part.

NOTE.—Jesus was anointed with the Holy Spirit and power. Acts 10:38. In the Old Testament the priests were anointed, and also the kings. Ex. 29:5-7; 1 Sam. 9:15, 16. It was a sign of appointment to high office, and denoted consecration and dedication to it.

"Anointed Me to preach." There is no higher office than that of the gospel minister. It was to this Jesus was anointed, and the qualifications for the anointing are given in Psalm 45:7 and Hebrews 1:9. Christ loved righteousness and hated iniquity, therefore, God anointed Him.

3. Whom should Christ bind up? To whom should liberty be proclaimed? For whom shall the prison be opened? Isa. 61:1, last part.

NOTE.—"The broken-hearted." As the Samaritans bound up the wounds of the man that fell among thieves (Luke 10:34), so Christ was to bind up the broken-hearted, to comfort, to heal the sorrowing and distressed. In this work we are to follow Him.

"Proclaim liberty." The only true liberty is freedom from sin. John 8:32, 36; Rom. 6:18.

"Them that are bound." Men are bound by sin and unbelief, by the customs and traditions of men. The worst prison is that which we make for ourselves, the worst blindness is willful blindness. But Christ came to open the prison, to give sight to the blind. Luke 4:18.

4. What year and day did Christ come to proclaim? Who shall be comforted? Isa. 61:2.

NOTE.—"Acceptable year." "The year of Jehovah's favor." American Revised Version. It may be well to contrast the year of Jehovah's favor with the day of vengeance. Even as the year is much longer than the day, so God's mercy is much more abundant than His wrath.

"When Jesus in the synagogue read from the prophecy, He stopped short of the final specification concerning the Messiah's work. Having read the words, 'To proclaim the acceptable year of the Lord,' He omitted the phrase, 'and the day of vengeance of our God.' This was just as much truth as was the first of the prophecy, and by His silence Jesus did not deny the truth. But this last expression was that upon which His hearers delighted to dwell, and which they were desirous of fulfilling. They denounced judgments against the heathen, not discerning that their own guilt was even greater than that of others. They themselves were in deepest need of the mercy they were so ready to deny to the heathen."—"The Desire of Ages," p. 240.

5. What three things will God exchange for them that mourn in Zion? Verse 3, first part.

NOTE.—This is a message of courage for those who are downcast and disheartened, for those who "mourn in Zion." This mourning is the same as the sighing mentioned in Ezekiel 9:4. It is a mourning for sin, not necessarily the sins of others, but their own. Read "The Desire of Ages," p. 300.

6. What will they be called? Why? Verse 3, last part.

NOTE.—"Trees of righteousness," literally "oaks" or "terebinths." "They shall be sturdy oaks of goodness," Moffatt translates it. The same figure is used in Jeremiah 17:8.

"That He might be glorified." God is to be glorified in His saints. He wants to reveal His character in us. His meekness, His humility, His self-control and purity should be our standard of conduct.

7. What shall God's people do? What shall they repair? How long have they been desolate? Verse 4.

NOTE.—Read this verse in connection with Isaiah 58:12, and the note under Question 12, Lesson 5.

8. What shall strangers and aliens do? Verse 5.

NOTE.—This work will become so all-important to many that they will let the Gentiles feed their flocks, while they go to feed the spiritually hungry world.

9. What will God's people be named? What will they be called? What will they eat? In whose glory will they boast? Verse 6.

NOTE.—"Priests." God's original intention was that His people should be priests. Ex. 19:6. Because of sin, Israel lost that privilege,

and it was given to one of the tribes only. Ex. 28: 1. In the New Testament this privilege is restored. 1 Peter 2:9.

"Ministers." A minister is a servant. As Christ our Lord we are to be among men as "he that serveth." Luke 22:27.

"Riches of the Gentiles." Read note under Question 16, Lesson 7.

"In their glory." "To their glory shall ye succeed," American Revised Version, margin. The Gentiles glory in their riches. But the time shall come when God's people shall succeed them and inherit even the riches of the Gentiles.

10. For what shall they have double? In what will they rejoice? What shall come to them? Verse 7.

NOTE.—The sense of this verse is that even as God's people have suffered, so shall a double portion of joy be theirs. For an application of this principle to the ungodly, see Revelation 18:6.

11. What does the Lord love? What does He hate? What will God direct? What is said of the covenant? Verse 8.

NOTE.—"Love judgment," "hate robbery." The Septuagint reads, "Love righteousness, and hate robberies of injustice."

"Their work." This is a definite promise of the Lord's direction. The American Revised Version reads: "I will give them their recompense in truth," that is, wherein they have been robbed I will see to it that they are recompensed justly.

12. Where shall their seed be known? What shall all acknowledge? Verse 9.

13. In whom does the prophet say he will rejoice and be joyful? What reasons are given for this rejoicing? Verse 10.

NOTE.—"Garments of salvation," "robe of righteousness." The covenant which God makes with His people (verse 8) includes the promise of forgiveness of sins and their covering with the garment of salvation. As the father, in the parable of the prodigal son, threw his robe over his son, so God throws His robe of righteousness over repentant sinners. This is what is called imputed righteousness.

"Whatever may have been your past experience, however discouraging your present circumstances, if you will come to Jesus just as you are, weak, helpless, and despairing, our compassionate Saviour will meet you a great way off, and will throw about you His arms of love and His robe of righteousness. He presents us to the Father clothed in the white raiment of His own character. He pleads before God in our behalf, saying: I have taken the sinner's place. Look not upon this wayward child, but look on Me. Does Satan plead loudly against our souls, accusing of sin, and claiming us as his prey, the blood of Christ pleads with greater power."—"Thoughts from the Mount of Blessing," p. 21.

"Bridegroom," "bride." (See Rev. 19:7, 8.)

14. What comparison does the Lord here make between the garden which "causeth the things that are sown in it to spring forth" and His righteousness? Verse 11.

NOTE.—Read "The Acts of the Apostles," p. 560.

LESSON 9

THE HOLY PEOPLE; THE LORD'S REDEEMED

March 2, 1929

LESSON SCRIPTURE: Isaiah 62.
MEMORY VERSE: Isa. 62:6.

INTRODUCTION

This chapter brings to view the high position to which God calls His people in Christ Jesus. Before the end comes, God will have a holy people, whose righteousness will be evident to all men, Gentiles and kings alike. God Himself will find joy in them. They will be His crown of glory and royal diadem. They will be a praying people, faithful watchmen on the walls of Zion.

We shall miss the lesson of this chapter if we apply it only to other times and peoples. We shall also miss it if we apply the lesson to a people rather than to ourselves individually. God will not merely have a holy people, He wants me to be holy. Personal sanctification is the aim of the truth.

THE LESSON

1. For whose sake does God say He will not rest or hold His peace? How will righteousness and salvation go forth? Isa. 62:1.

NOTE.—Zion and Jerusalem stand for God's people.

"Righteousness," "salvation." God is here revealed as having purposed to present His people before the world in the garment of righteousness and salvation, and that He will not rest until it is accomplished. It is not that God will reveal **Himself** directly, but that He will reveal His people to the world.

2. What will the Gentiles and kings see? By what will God's people be called? Who decides upon this new name? Verse 2.

NOTE.—"A new name." After Jacob had wrestled all night with the Angel, his old name no longer fitted him. He had passed through a new experience, and he was a changed man. So his name was changed because he was changed. Gen. 32:28. In like manner here. God's people will have an entirely new experience, and their new name will indicate that change. Rev. 2:17.

3. What two things are God's people said to be in the hand of the Lord? Verse 3.

NOTE.—"Crown of glory." "Royal diadem." As a person might hold an object of beauty in his hand for others to admire, so the Lord is here shown exhibiting His people to the world. They are to Him a crown of glory and a royal diadem.

These verses have a present application, and they will see their fulfillment in this generation; therefore, a great work lies before us. It concerns first and chiefly our own relation to God. If we are to be exhibited to the world as the handiwork of God, we should be greatly concerned about our progress in holiness.

Read "Testimonies," Vol. 2, p. 355.

4. What will God's people no more be termed? What will the land not be called? What names will be given to the people and the land? Why? What is said of the land? Verse 4.

NOTE.—"Hephzi-bah" means "delight," and "Beulah" means "married." (See margin.) This figure recalls Isaiah 54:1, where it denotes the fruitfulness, the increase that shall come in souls saved.

5. What illustration is here used? How will God rejoice? Verse 5.

NOTE.—Two figures are here used. First, God's people, under a symbol of sons, are married to the land, the virgin; second, God, as the bridegroom, is married to the bride, His people.

In Revelation the New Jerusalem in which are God's people is spoken of as coming down from heaven as the bride, and Christ is the bridegroom. Rev. 21:9, 10. So in like manner the figure is here used.

6. Whom has God set upon the walls? What shall they never do? Verse 6, first part.

NOTE.—"The watchmen anciently placed upon the walls of Jerusalem and other cities, occupied a most responsible position. Upon their faithfulness depended the safety of all within those cities. When danger was apprehended, they were not to keep silent day or night. Every few moments they were required to call to one another, to see if all were awake, and no harm had come to any. Sentinels were stationed upon some eminence overlooking the important posts to be guarded, and the cry of warning or of good cheer was sounded from them. This was borne from one to another, each repeating the words, till it went the entire rounds of the city.

"These watchmen represent the ministry, upon whose fidelity depends the salvation of souls. The stewards of the mysteries of God should stand as watchmen upon the walls of Zion; and if they see the sword coming, they should sound the note of warning. If they are sleepy sentinels, and their spiritual senses are so benumbed that they see and realize no danger, and the people perish, God will require their blood at the watchmen's hands."—"Testimonies," Vol. 4, pp. 402, 403.

7. What are those not to do who make mention of the Lord? Verse 6, last part.

NOTE.—"The Lord's remembrancers," margin. A strange expression, yet an appropriate one. In these last days when the whole world is prone to forget His law and His memorial, "the Lord's remembrancers" are admonished not to keep silence.

8. What are they told not to give the Lord? Until what time? Verse 7.

NOTE.—"Give Him no rest." This is said as an encouragement to prayer, to "pray without ceasing." 1 Thess. 5:17.

"Let all who are afflicted or unjustly used, cry to God. Turn away from those whose hearts are as steel, and make your requests known to your Maker. Never is one repulsed who comes to Him with a contrite heart. Not one sincere prayer is lost. Amid the anthems of the celestial choir, God hears the cries of the weakest human being. We pour out our heart's desire in our closets, we breathe a prayer as we walk by

the way, and our words reach the throne of the Monarch of the universe. They may be inaudible to any human ear, but they can not die away into silence, nor can they be lost through the activities of business that are going on. Nothing can drown the soul's desire. It rises above the din of the street, above the confusion of the multitude, to the heavenly courts. It is God to whom we are speaking, and our prayer is heard."—"Christ's Object Lessons," p. 174.

A similar lesson is taught by the parable of the importunate friend. Luke 11:5-8.

9. By what has the Lord sworn? What has He sworn? Verse 8.

10. What shall they do who have gathered the corn and the wine and have brought it together? Verse 9.

11. What command is given? For whom is the way to be prepared? What is to be done to the highway and the stones? What is to be lifted up? Verse 10.

NOTE.—"Go through the gates." Spread out. Proclaim the message beyond your own gates. "Prepare ye the way." Do everything in your power to help those in need. Remove every hindrance. "Lift up a standard." "The commandments of God, and the faith of Jesus" is such a standard. Rev. 14:12.

12. What message has God proclaimed to those living in the end of the world? What is said of His reward and work? Verse 11.

NOTE.—"Thy salvation cometh." This is the message of the second advent, and it is to be sounded to the ends of the earth. It will be accompanied with a judgment message, for "His reward is with Him." Rev. 22:12.

"His work," recompense, margin. Christ comes both with a reward and a recompense.

13. By what four names will the people be called? Verse 12.

LESSON 10

AFFLICTED FOR HIS PEOPLE'S SAKE

March 9, 1929

LESSON SCRIPTURE: Isaiah 63.
MEMORY VERSE: Isa. 63:9.

INTRODUCTION

Isaiah 63:1-6 presents a dreadful description of God's wrath; but these verses also hold a peculiar beauty and fascination. A view is given of God's going forth in fury to trample the people in His wrath. Their blood is sprinkled upon His garments, which are crimson, as are the garments of one who treads the winefat. In the midst of this description is the statement of Christ's treading the wine press alone. This may at first seem irrelevant and contradictory to the rest of the section. How can one be reconciled with the other? May it not be that

as God is considering the effect of sin, the suffering and misery that it has caused both on earth and in heaven, culminating in the terrible struggle of the Son of God with powers of darkness in Gethsemane and Golgotha, forsaken and alone—that this thought makes it possible for Him to execute the final punishment for sin which is a strange work for God to do? Isa. 28:21.

The next section, verses 7-14, tells of God's goodness and mercy, of His participation in Israel's afflictions, and also of Israel's rebellion against God and His Holy Spirit.

Verses 15-19 are a prayer, some passages of which, in particular verse 15, are of surpassing beauty.

THE LESSON

1. After the words of comfort in the last of the preceding chapter, what question is asked? What is said of the garment? How does He travel? What answer is given? What is further said of His apparel? Isa. 63:1, 2.

NOTE.—"Edom" means red, and was the name given to Esau. Gen. 25:30. Bozrah was a city of Edom. The Edomites were the enemies of Israel. They tried to hinder Israel from entering the Promised Land. Num. 20:14-21. They were always ready to join the opposers of God's people. Eze. 25:12. They seemed to have the same spirit as Esau when he sought to slay his brother. Gen. 27:41.

Esau and Jacob were not only brothers, but twin brothers. This relationship should have caused them to draw close together; but, instead of this, Edom hated Jacob with a "perpetual hatred." Eze. 35:5. This scripture applies to all who partake of the spirit of Esau. These may be very closely related to Israel, but they are not of Israel. They may be twin brothers, but this only makes their sin more heinous. And now judgment is poured out upon the persecutors of Israel. God is shown in this verse as returning from Edom, having executed vengeance.

2. What does Christ say He has trodden? How does He speak of the day of vengeance? Verses 3, 4.

NOTE.—In the Garden of Gethsemane Christ was longing for human sympathy and help. But no help was near. The disciples were sleeping. Christ was alone with the powers of darkness. Three times the Master prayed, and three times His humanity shrank from the last crowning sacrifice. Then He made the decision and accepted the baptism of blood. "Having made the decision, He fell dying to the ground from which He had partially risen. Where now were His disciples, to place their hands tenderly beneath the head of their fainting Master, and bathe that brow, marred indeed more than the sons of men? The Saviour trod the wine press alone, and of the people there was none with Him."—"The Desire of Ages," p. 693.

When God at last executes vengeance on those that have disobeyed Him and persecuted the saints, He knows just what He is doing. He has trod the wine press Himself. He knows what it is to suffer. There was no one near to comfort Him. And the punishment meted out to the transgressors, great though it be, does not begin to compare with the agony He Himself passed through.

3. Why did God wonder? What brought salvation? How does God again speak of the punishment of evildoers? Verses 5, 6.

4. With what words does the prophet now turn from the contemplation of punishment? Verse 7.

NOTE.—The wrath of God has been dwelt on in the preceding section, and in contrast with this the prophet now calls attention to God's loving-kindness, goodness, and mercy. It would be well if we more often would think of God's goodness and how much we have to be thankful for. "Nothing tends more to promote health of body and of soul than does a spirit of gratitude and praise. It is a positive duty to resist melancholy, discontented thoughts and feelings,—as much a duty as it is to pray. If we are heaven bound, how can we go as a band of mourners, groaning and complaining all along the way to our Father's house?"—"The Ministry of Healing," p. 251.

5. How does God express His confidence in His children? What did He become? Verse 8.

NOTE.—"My people." God identifies Himself with His people as in the beginning. Ex. 3:7. (See also Hosea 11:1.)

"Children that will not lie," that can be depended on. The meaning is, that surely they will be faithful and not fall away. This expresses God's confidence in His people. Even though God knew from the beginning that some would fail, He deals with His children on the basis of confidence.

6. When Israel was afflicted, who also was afflicted? Who saved them? Because of what did He redeem them? What did God do all the days of old? Verse 9.

NOTE.—"Few give thought to the suffering that sin has caused our Creator. All heaven suffered in Christ's agony; but that suffering did not begin or end with His manifestation in humanity. The cross is a revelation to our dull senses of the pain that, from its very inception, sin has brought to the heart of God. Every departure from the right, every deed of cruelty, every failure of humanity to reach His ideal, brings grief to Him. When there came upon Israel the calamities that were the sure result of separation from God,—subjugation by their enemies, cruelty, and death,—it is said that 'His soul was grieved for the misery of Israel.' 'In all their affliction He was afflicted; . . . and He bare them, and carried them all the days of old.' "—"Education," p. 263.

7. What did Israel do? Whom did they vex? How did God then turn, and what did He do? Verse 10.

NOTE.—"They rebelled." In the worship of the golden calf, Exodus 32; at Meribah, Numbers 20; at Shittim, Numbers 25; in Samuel's time, 1 Sam. 8:5, 19, 20.

"Their enemy." (See Lam. 2:3-5; Jer. 30:14.)

8. What did the people then remember? What did they say? What question is asked concerning the Holy Spirit? Verse 11.

NOTE.—When the Lord had left Israel because of their sin, they remembered how God of old had been merciful to Israel in spite of

their shortcomings, and asked: Where is God that brought His people through the Red Sea? Where is He that gave them His Holy Spirit? Jeremiah complains that the people do not remember. Jer. 2:6.

"Shepherd." Margin, "shepherds," probably Moses and Aaron, as in Psalm 77:20.

9. How did God lead the people? What was divided? How did that affect God's name? Verse 12.

NOTE.—It was one of the purposes of the miracles and wonders wrought in Egypt for the deliverance of Israel that God's name might be declared throughout the earth.

10. By what illustration does God show how He leads the people? Verse 13.

11. Who caused Israel to rest? What is repeated concerning God's name? Verse 14.

12. How does the prophet, speaking for Israel, word his prayer for God's attention and help? Verse 15.

NOTE.—This verse contains one of the most beautiful prayers in all Scripture. The prophet remembers what God has done in former days, how He led Israel and saved them. Can not God do the same now? God had then helped Israel for His name's sake. His name's honor is at stake now as much as then.

13. By what endearing name is God called? What is said of Abraham and Israel? What two names for God are now used? Verse 16.

NOTE.—"Doubtless," rather, "for," as in American Revised Version. "Abraham," "Israel." The Jews were proud of being the children of Abraham. Some of them trusted in that relationship even more than they did in God. John 8:39. In this verse the prophet expresses his supreme confidence in the Lord.

14. With what does the prophet now charge God? What prayer does he offer? Verse 17.

15. By what term are God's people here described? How long had they been in possession of the Promised Land? What had happened to the sanctuary? Verse 18.

NOTE.—"A little while." This was probably written about the year 700 B. C., when Israel had been in the land more than five hundred years. Yet it should be noted that they had not had possession of it that long. From the very beginning, the Canaanitish tribes had disputed Israel's advance, and for a long time God's people held but a small part of the country. Peaceful possession had hardly been theirs at any time. Twenty years before this was written, ten of the tribes had been carried into captivity. In the light of God's promise of an inheritance they had possessed the land but a little while.

16. Into what strange condition had Israel fallen? Verse 19, A. R. V.

NOTE.—The word "Thine" is supplied. The American Revised Version reads, "We are become as they over whom Thou never barest rule, as they that were not called by Thy name."

LESSON 11

A PRAYER FOR THE REVEALING OF GOD'S POWER

March 16, 1929

LESSON SCRIPTURE: Isaiah 64.
MEMORY VERSE: Isa. 64:4.

INTRODUCTION

This chapter deals with events that took place about 698 B. C. In 721 B. C., the ten tribes of Israel had been taken into captivity, and colonists had been brought over from Babylon to take the place of the Israelites who had been deported. That was the end of the northern kingdom. Judah had escaped at that time, but in 701 B. C. Sennacherib, king of Assyria, came westward on a tour of conquest, and Judah did not escape. Hezekiah stripped the gold from the doors of the temple and from the pillars to satisfy the Assyrian king. But he was not satisfied. He overran Judah, captured many towns, and carried more than 200,000 of Judah's population into captivity. It was in a crisis such as this that the prayer which constitutes this lesson was made. And God heard the prayers of His people, and saved them.

The first part of the prayer expresses the wish that God would come down and show His power in some mighty way. If He would only reveal Himself as at Mount Sinai, surely the people would tremble. We sometimes hear the same thought expressed now, that if God would only speak from heaven and proclaim that the seventh day is the Sabbath, all would be convinced and keep it. A paraphrase of Christ's words would fit here: "They have Moses and the prophets; let them hear them." "If they hear not Moses and the prophets, neither will they be persuaded, though God should speak from heaven." Luke 16:29, 31.

THE LESSON

1. What does the prophet now pray that God would do? Isa. 64:1.

NOTE.—This is a continuation of the prayer begun in the fifteenth verse of the last chapter.

"Rend the heavens." God had hid Himself from Israel. They could not pierce through to His dwelling place. Now they ask God to rend the heavens, to come down and show Himself. The expression "rend the heavens" is a very strong one, showing the intense desire of Israel to have God's presence with them again.

"The mountains." When God spoke the Ten Commandments, "the mountains melted from before the Lord." Judges 5:5. Israel is now asking for a like manifestation.

2. What illustration is used? What would this make known? What effect would God's presence have on the nations? Verse 2.

NOTE.—When Micah saw the Lord come "forth out of His place," the mountains melted and the valleys became as wax. Micah 1:3, 4.

The mountains represent that which is most solid here on earth. When they melt and flow down, well might men tremble at His presence.

"Make Thy name known." Israel wanted a demonstration of God's power. It looked to them as though God had forsaken His people. O that God in this critical hour would "rend the heavens"! they prayed.

"The depths of the earth are the Lord's arsenal, whence were drawn weapons to be employed in the destruction of the old world. Waters gushing from the earth united with the waters from heaven to accomplish the work of desolation. Since the Flood, fire as well as water has been God's agent to destroy very wicked cities. These judgments are sent, that those who lightly regard God's law and trample upon His authority, may be led to tremble before His power, and to confess His just sovereignty. As men have beheld burning mountains pouring forth fire and flames, and torrents of melted ore, drying up rivers, overwhelming populous cities, and everywhere spreading ruin and desolation, the stoutest heart has been filled with terror, and infidels and blasphemers have been constrained to acknowledge the infinite power of God."—"Patriarchs and Prophets," p. 109.

3. What is God said to have done? Verse 3.

NOTE.—"Terrible things." This is one of the phrases used in the Bible to describe the mighty and wonderful acts of God in connection with the Exodus. Deut. 10:21; 2 Sam. 7:23; Ps. 106:22.

4. What has not been seen or perceived from the beginning of the world? Verse 4.

NOTE.—"The Ministry of Healing," page 425, quotes the American Revised Version which reads: "Neither hath the eye seen a God besides Thee, who worketh for him that waiteth for Him." God is the only God who works for those who wait for Him. All other gods must be carried about.

5. Whom does God meet? Why is God wroth? Verse 5.

NOTE.—The picture brings to mind the Father with outstretched arms meeting and welcoming the returning son. This meeting refers not only to the world to come, wonderful as that will be. Right here and now God will meet every honest soul, and conduct him through the trials and pitfalls of life to everlasting habitations.

"We have sinned." This confession is at the basis of all true Christian progress.

6. What are we all said to be? What is our righteousness? What is the experience of all? What have our iniquities done? Verse 6.

NOTE.—"An unclean thing." (See Isa. 1:6.)

"Filthy rags." Not merely rags, but filthy rags. Our upright conduct, our good deeds done to be seen of men, our respectability, our correct outward deportment, our culture, refinement, education, our churchgoing and worship—all these, which in themselves are good and not to be condemned—merely constitute our own righteousness unless they are grounded in a deep sense of our unworthiness. Without Christ these seeming virtues are but as filthy rags.

"Fade as a leaf." This is the effect of sin. As the wind blows away the dead leaves, so shall those be that do iniquity.

7. What complaint does the prophet now bring? What has God done? Why? Verse 7.

NOTE.—"None that calleth upon Thy name, that stirreth up himself." This statement we may well apply to this time as well as to the time of Isaiah. It seems that every time God wants something done, it is necessary to send some one to stir up the people. Men are sleeping on the brink of eternity, and are not stirred by the events taking place right before them. And even God's people do not seem to be stirred as they should be.

"Hast consumed us." An expression which indicates not what had happened, but what would happen if they continued in sin.

8. What is God to His people? What are we? What is God? Whose work are we? Verse 8. (See also Isa. 29:16.)

9. What do the people ask the Lord not to remember? Verse 9; 43:25.

10. What have their holy cities and Jerusalem become? Isa. 64:10.

11. What is said of their holy and beautiful house, the temple? Verse 11.

12. What questions are now asked? Verse 12.

NOTE.—Will the Lord hold back any longer? The question demands the answer that the Lord will not delay any longer, that He will hear and help His people.

LESSON 12

A PEOPLE PREPARED FOR A NEW HEAVEN AND A NEW EARTH

March 23, 1929

LESSON SCRIPTURE: Isaiah 65.
MEMORY VERSE: Isa. 65:17, 18.

INTRODUCTION

Israel provoked God to anger by their "holier than thou" attitude. It was this same tendency that Christ so abhorred in the Pharisee. This chapter brings to view the rejection of the Jews and the acceptance of the Gentiles. Yet God will not reject all Israel. There is still a "seed in Jacob," that will be saved. For all who are eventually saved, God will create new heavens and a new earth. There all will be happiness and joy, no weeping or crying. Even the animal creation shall be at peace.

1. Of whom has God been sought and found? What did He say to them? Isa. 65:1.

NOTE.—Paul, in Romans 10:20, applies this verse to the calling of the Gentiles.

"Behold Me." To behold God is to see His character, His love. To be convinced of God's goodness, all anyone needs is to behold Him.

2. To whom does Paul apply Isaiah 65:2? Romans 10:21.

NOTE.—Paul applies Isaiah 65:1 to the Gentiles, and verse 2 to the Jews.

3. What does God say Israel had done? Isa. 65:3.

4. Where do some remain and lodge? What do they eat, and have in their vessels? Verse 4.

NOTE.—"Among the graves," the rock tombs of Palestine.

"Monuments," "secret places," American Revised Version. Probably for purposes of divination.

"Swine's flesh," forbidden by God. Deut. 14:8.

5. How did these Jews look upon themselves? How did God consider them? Verse 5.

6. What is written before God? What will God measure into their bosom? Verses 6, 7.

7. What illustration is used by the Lord to show that a seed of Jacob shall be saved? Verses 8-10.

NOTE.—Israel may sin and do wickedly, but God will "not destroy them all." There is still a "seed" left; they shall inherit "My mountains," for they "have sought Me."

The Valley of Achor is a place for "herds to lie down in, for My people that have sought Me." (See Joshua 7:22-26.) The Valley of Achor means "the valley of troubling;" but later, the Lord, in His goodness toward Israel, says He will give us the Valley of Achor for a door of hope. Hosea 2:15. He lifts us out of our troubles, and this text to Israel makes it a place of peace and restfulness.

8. What will happen to those that forget the "holy mountain," that is, forget God? Verses 11-15.

NOTE.—Prepare a table for Gad and Meni. (See verse 11, margin.) These were Syrian gods. The Jews forgot the holy mountain, Jerusalem with its worship, and turned to strange gods. Therefore, God would punish them, "number you to the sword." The following verses describe the punishment. They shall hunger and thirst, they shall be ashamed and cry for sorrow of heart, and their very name shall be a curse.

9. How shall a man bless himself? How shall he swear? What will be forgotten? What will God create? Verses 16, 17.

10. In what are we told to rejoice? What shall not be heard any more? Verses 18, 19.

11. What shall no more be? When shall the child and the sinner die? Verse 20.

12. What will those do who build houses? Who will eat the fruit of the vineyards? Verse 21.

NOTE.—"In the earth made new, the redeemed will engage in the occupations and pleasures that brought happiness to Adam and Eve in the beginning. The Eden life will be lived, the life in garden and field." —"Prophets and Kings," p. 730.

13. What will not happen to those who build or plant? What will their days be like? What will they long enjoy? Verse 22.

NOTE.—"Days of a tree." The tree is the longest-lived living thing known. Hence the prophet uses that to illustrate long life.

"There every power will be developed, every capability increased. The grandest enterprises will be carried forward, the loftiest aspirations will be reached, the highest ambitions realized. And still there will appear new heights to surmount, new wonders to admire, new truths to comprehend, fresh objects of study to call forth the powers of body and mind and soul."—Id., p. 731.

14. What are the saved called? Who is with them? Verse 23.

15. How quickly will God answer? Verse 24.

16. What will be the conditions in the new earth? Verse 25.

NOTE.—"To us who are standing on the very verge of their fulfillment, of what deep moment, what living interest, are these delineations of the things to come,—events for which, since our first parents turned their steps from Eden, God's children have watched and waited, longed and prayed!

"Fellow pilgrim, we are still amid the shadows and turmoil of earthly activities; but soon our Saviour is to appear to bring deliverance and rest. Let us by faith behold the blessed hereafter, as pictured by the hand of God. He who died for the sins of the world, is opening wide the gates of Paradise to all who believe on Him. Soon the battle will have been fought, the victory won. Soon we shall see Him in whom our hopes of eternal life are centered. And in His presence the trials and sufferings of this life will seem as nothingness. The former things 'shall not be remembered, nor come into mind.' "—Id., pp. 731, 732.

THIRTEENTH SABBATH OFFERING—MARCH 30, 1929

Catholic Europe

LESSON 13

THE INGATHERING FROM THE GENTILES; WORSHIP IN THE NEW EARTH

March 30, 1929

LESSON SCRIPTURE: Isaiah 66.
MEMORY VERSE: Isa. 66:22.

INTRODUCTION

God is more interested in the spirit of the giver than in the value of the gift. The greatest offering may be an abomination if not accompanied by a contrite heart.

God will do a wonderful work in a short time. When God's people receive the latter rain, it is for service. Thousands will accept the truth in a day. It will look as though the work was done suddenly. Yet a long preparation went before. The seed has been sown and watered. Now it will suddenly blossom forth and bear fruit. The work will not have been done in vain. It may now seem as though very little fruit has come from a large sowing. But God who has brought "to the birth" will also "cause to bring forth." God's sign will be proclaimed by the remnant in the whole earth, and men from all nations will be brought as an offering to the Lord, many of whom will hold responsible positions.

Then will come the new earth. The righteous will worship the Lord, and the wicked be destroyed.

THE LESSON

1. Where are God's throne and His footstool? What questions are asked? Isa. 66:1.

NOTE.—"What manner of house will ye build unto Me? and what place shall be My rest?" American Revised Version. The contrast between the first part of the verse and the last is the same as in 1 Kings 8:27 and 2 Chronicles 2:6.

2. Who has made all things? To whom will God look? Verse 2.

3. By what four statements does God show that an offering brought to Him without a contrite spirit is not acceptable? What have they chosen, and in what do they delight? Verse 3.

NOTE.—The meaning seems to be, "He that offers an ox or any other sacrifice to Me, but does not have a contrite heart, is as little pleasing to Me as a murderer." (See Isa. 1:11.)

4. What will God choose? Why does He do this? Verse 4.

NOTE.—The time will come when God shall send strong delusions. 2 Thess. 2:11. These have chosen their own way (verse 3), and now God will choose their delusions.

5. What shall be said to those who tremble at His word? How will the Lord appear? Verse 5.

NOTE.—This word was very precious to the brethren who passed through the experience of 1844. They had been both hated and cast out. But the precious promise was theirs that the Lord would appear to their joy. (See "The Great Controversy," p. 372.)

6. How does the prophet express his astonishment? What questions does he ask? What took place as soon as Zion travailed? Verse 8.

NOTE.—Verses 6 and 7 form the introduction to the announcement given in verse 8. The work of the Lord has gone forward so rapidly that the prophet in astonishment asks if a nation can be born in one day? This, without doubt, refers to this time, after the events to which verse 5 has reference. God's people have been endued with power from on high, thousands are converted in a day, and it looks as though a whole nation were born in a day. This takes place "as soon as Zion travailed," that is, as soon as God's people really become deeply in earnest.

7. Who is to rejoice with Jerusalem? Verse 10.

8. What will God extend to His church? Verse 12.

9. How will Jerusalem be comforted? When His people see this, what will they do? What will come to God's enemies? Verses 13, 14.

10. How will the Lord come? What is said of His anger and rebuke? With what will the Lord plead? What is said of the slain? Verses 15, 16.

NOTE.—The slain mentioned in this text are the slain in the great battle of Armageddon, explained in Jeremiah 25:27-33.

11. Who will be consumed together? What does God know? Verses 17, 18.

12. What will God set among the nations? Where will God send the remnant? What will they declare? Verse 19.

NOTE.—"A sign." Eze. 20:12, 20.

"Those that escape," the remnant.

"Unto the nations." The nations here mentioned are representative of the nations of the earth. That is, the messengers shall go to the ends of the earth and declare God's glory.

13. What will they bring as an offering from all nations? What will the Lord take of them? Verses 20, 21.

NOTE.—This widespread missionary work will bring sheaves from all nations brought as an offering to God. Some of them God will use as priests and Levites.

14. How long will the seed and the name remain? Verse 22.

15. What will come to pass from one new moon to another, and from one Sabbath to another? Verse 23.

NOTE.—"The Sabbath was not for Israel merely, but for the world. It had been made known to man in Eden, and, like the other precepts of the Decalogue, it is of imperishable obligation. Of that law of which the fourth commandment forms a part, Christ declares, 'Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law.' So long as the heavens and the earth endure, the Sabbath will continue as a sign of the Creator's power. And when Eden shall bloom on earth again, God's holy rest day will be honored by all beneath the sun. 'From one Sabbath to another' the inhabitants of the glorified new earth shall go up 'to worship before Me, saith the Lord.' "—"The Desire of Ages," p. 283.

AN APPEAL

I. H. EVANS

O men of God! These are the last, last hours;
Before us, all the whitened harvest field,
Unreaped, untouched by sickles such as ours.
This closing message will a harvest yield,
If we, His messengers, in zeal proclaim
The everlasting gospel in His name.

O men of God! Jesus our Priest awaits
On high to close His ministry; to take
His crown as King of kings; to ope the gates
Of heaven to all His ransomed ones; and shake
The powers of heaven; to wake the sleeping dead;
Receive His kingdom as its kingly Head.

O men of God! These are the last, last hours
Of time. Eternity is drawing near.
A lost world's doom should wake our drowsy powers
To deeds of valor in His name; and clear
Our title to a starry crown to wear;
Enjoy the mansions Jesus will prepare.

O men of God! These are the last, last hours
When mercy waits the sinner. Shall we sleep
In ease till all is lost? Or pray for showers
Of latter rain to fructify and keep
Our labors strong in spirit, win the lost
To love our Lord, regarding not the cost?

O men of God! These are the last, last hours
When labors count and bring a rich reward.
In yonder lines of danger, heavenly powers
Unfurl His blood-stained banner, us to guard!
Who'll follow where the Master leads the way?
Go, reap in every land, while lasts the day.