SABBATH SCHOOL LESSON QUARTERLY

P.A.: HARRY ANDERSON, ARTIST

LESSONS FROM THE GOSPEL PROPHET—II

SENIOR DIVISION, No. 244, SECOND QUARTER, 1956

THE BLESSING OF DAILY STUDY

"With joy shall ye draw water out of the wells of salvation." Isa. 12:3.

"Thy words were found, and I did eat them; and Thy word was unto me the joy and rejoicing of mine heart: for I am called by Thy name, O Lord God of hosts." Jer. 15:16.

"As a means of intellectual training, the opportunities of the Sabbath are invaluable. Let the Sabbath-school lesson be learned, not by a hasty glance at the lesson scripture on Sabbath morning, but by careful study for the next week on Sabbath afternoon, with daily review or illustration during the week. Thus the lesson will become fixed in the memory, a treasure never to be wholly lost."—*Education,* pages 251, 252.

"Every day some portion of time should be appropriated to the study of the lessons, not merely in learning to mechanically repeat the words, while the mind does not comprehend the meaning; but to go to the very foundation, and become familiar with what is brought out in the lesson."—*Counsels on Sabbath School Work,* page 53.

My Daily Lesson Study Pledge

As one who greatly desires to improve his knowledge of the Scriptures, I pledge myself to the careful and prayerful study of some portion of my Sabbath-school lesson each day of the week.

Name .....

LESSON TITLES FOR THE QUARTER

1. Thy Saviour and Thy Redeemer.
2. The Righteousness and Power of God.
3. From Defeat to Victory.
4. The Man of Sorrows.
5. The God of Comfort.
6. Sabbathkeeping a Blessing to All.
7. The Righteous and the Wicked in the Day of Trouble.
8. A Call for Reformation.
9. A Redeemer Promised; Final Triumph of the Righteous.
10. The Mission of Christ.
11. A Saviour Revealed.
12. Preparing a People for the New Earth.
13. The Church Triumphant.

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Sabbath School Lesson Quarterly

LESSONS FROM THE GOSPEL PROPHET—II

Lesson 1, for April 7, 1956

Thy Saviour and Thy Redeemer

LESSON SCRIPTURE: Isaiah 49:24-26; 50.

MEMORY VERSE: "Who is among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God." Isaiah 50:10.

STUDY HELPS: Sabbath-school lesson helps in "Review and Herald;" "The Seventh-day Adventist Bible Commentary," on Isaiah, chapter 50.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Study		Check Study
Sabbath afternoon: General survey of the lesson.	☐	Tuesday: Ques. 7-10.	☐
Sunday: Introduction; Ques. 1-3.	☐	Wednesday: Ques. 11-13.	☐
Monday: Ques. 4-6.	☐	Thursday: Read Lesson Helps.	☐
		Friday: Review entire lesson.	☐

Lesson Outline:

Introduction

I. Promised Deliverance; Fate of Oppressors

1. Captives delivered. Isa. 49:24.
2. A strong contender. Isa. 49:25.
3. Punishment of oppressors. Isa. 49:26.

II. God Exonerated

4. Israel's servitude. Isa. 50:1.
5. None to answer. Isa. 50:2, 3.

III. Messianic Prophecies

6. Tongue of the learned. Isa. 50:4.
7. Submission to God. Isa. 50:5.
8. Endurance under trial. Isa. 50:6. Compare Matt. 27:26-31; Mark 15:19.

IV. Source of Strength

9. God will help me. Isa. 50:7.
10. His nearness. Isa. 50:8.
11. Who shall condemn? Isa. 50:9.
12. Sparks of man's kindling. Isa. 50:11.
13. Darkness turned to light. Isa. 50:10.

THE LESSON

Introduction

To Isaiah had been revealed a comprehensive view of the plan of salvation. He understood that man was Satan's captive, and also that there is One mightier than the mighty who could take away the prey, and that this One was the Lord, "thy Saviour and thy Redeemer."

To the Jew, the word Redeemer was most expressive and meaningful. Sometimes a poor man might sell himself. If so, he could be redeemed, but only by one near of kin. Lev. 25:47-49. The redemption was effected by the kinsman's paying the just demand in full. Lev. 25:27; 1 Peter 1:18, 19. The story of Ruth is a beautiful illustration of redemption.

This lesson also brings to view the suffering Saviour. What a wonderful picture is given of His passion! He feels the insults to the quick, but He does not draw back. His face is set like a flint; that is, He is determined to go through to the end. God will help Him. They will "stand together." Christ passed through darkness. Let others who may be doing God's will, yet are confronted with difficulties and perplexities, take courage. God is still living.

Promised Deliverance; Fate of Oppressors

1. What question is asked concerning the prey of the mighty and the lawful captive? Isa. 49:24.

2. In His answer to the foregoing question, what precious promise does the Lord give? Isa. 49:25.

NOTE.—The mighty here spoken of is Satan. He has many captives who have given themselves over to evil and are justly his captives.

"All who willfully depart from God's commandments are placing themselves under the control of Satan. Many a man tampers with evil, thinking that he can break away at pleasure; but he is lured on and on, until he finds himself controlled by a will stronger than his own. . . .

"Yet his condition is not hopeless. God does not control our minds without our consent; but every man is free to choose what power he will have to rule over him." —*The Ministry of Healing,* pages 92, 93.

3. From the terrible punishment that will be meted out to the oppressors of God's people, what will all men know? Isa. 49:26.

God Exonerated

4. Who only was responsible for Israel's rejection by the Lord? Why? Isa. 50:1.

NOTE.—When Isaiah wrote this, God had not as yet put away His people, Israel. They deserved to be forsaken, but God was still merciful. Later on He did divorce Israel. Jer. 3:8.

In Isa. 50:1 God asks for proof that He has put Israel away. The answer, of course, is that He has not put them away, nor sold them to the creditors, as was sometimes the custom. Neh. 5:5; 2 Kings 4:1. They had, however, sold themselves. Isa. 52:3.

5. What questions does God now ask? What illustrations of His power does He set forth? Isa. 50:2, 3.

NOTE.—In effect, God says, If I have called you, how is it that no one responds? Is it because you think My hand is shortened so I cannot redeem, or that I have no power? In other words, God is astonished and perplexed that no one answers His call. He offers the riches of heaven, and men are not interested.

Messianic Prophecies

6. In what beautiful language is the ministry of Jesus portrayed? Isa. 50:4.

NOTE.—" 'The Son of man came not to be ministered unto, but to minister.' Matt. 20:28. Not for Himself, but for others, He lived and thought and prayed. From hours spent with God He came forth morning by morning, to bring the light of heaven to men. Daily He received a fresh baptism of the Holy Spirit. In the early hours of the new day the Lord awakened Him from His slumbers, and His soul and His lips were anointed with grace, that He might impart to others. His words were given Him fresh from the heavenly courts, words that He might speak in season to the weary and oppressed."—*Christ's Object Lessons,* page 139.

"Words of kindness are as welcome as the smile of angels."—*The Ministry of Healing,* page 158.

7. How did Christ show His willing submission to God? Isa. 50:5.

8. What Messianic prophecy was literally fulfilled at the trial of Jesus? Isa. 50:6. Compare Matt. 27:26-31; Mark 15:19.

Source of Strength

9. How is Christ's confidence and courage expressed by the prophet? Isa. 50:7.

NOTE.—"Difficulties will arise that will try your faith and patience. Face them bravely. Look on the bright side. . . . Never let your courage fail. Never talk unbelief because appearances are against you. As you work for the Master you will feel pressure for want of means, but the Lord will hear and answer your petitions

for help. Let your language be: 'The Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I *know* that I shall not be ashamed.' Isa. 50:7.

"If you make a mistake, turn your defeat into victory. The lessons that God sends will always, if well learned, bring help in due time. Put your trust in God. Pray much, and believe. Trusting, hoping, believing, holding fast the hand of Infinite Power, you will be more than conquerors." —*Testimonies,* vol. 7, p. 244.

10. In His confidence in God's presence and power, what challenge could Christ offer His adversaries? Isa. 50:8.

NOTE.—Christ was mocked and condemned by the Jewish Sanhedrin and by the Roman officials. But He knew that though He was condemned by man, God would justify Him.

"Let us stand together." With God on his side, who need be afraid? The challenge is issued: "Who is mine adversary? let him come near to me." God is on our side, and victory is sure.

11. Who will ever be our Helper? What will be the fate of the opposers? Isa. 50:9. Compare Rom. 8:33, 34.

12. What is said to those that compass themselves about with sparks of their own kindling? What shall be their end? Isa. 50:11.

NOTE.—The picture is that of a man in darkness, trying to obtain light by kindling a fire. All that results, however, is a few sparks. Refusing God's light, he tries to make one of his own. But he shall not succeed.

"Many look to their ministers to bring the light from God to them, seeming to think this a cheaper way than to be to the trouble of going to God for it themselves. Such lose much. If they would daily follow Christ and make Him their guide and counselor, they might obtain a clear knowledge of His will, and thus be gaining a valuable experience. For want of this very experience, brethren professing the truth walk in the sparks of others' kindling; they are unacquainted with the Spirit of God and have not a knowledge of His will, and are therefore easily moved from their faith. They are unstable, because they trusted in others to obtain an experience for them. Ample provisions have been made for every son and daughter of Adam to obtain individually a knowledge of the divine will, to perfect Christian character, and to be purified through the truth. God is dishonored by that class who profess to be followers of Christ and yet have no experimental knowledge of the divine will or of the mystery of godliness."—*Testimonies,* vol. 2, p. 644.

13. How may a child of God have his darkness turned into light? Isa. 50:10.

NOTE.—There are those that fear the Lord and obey the voice of His servant, yet walk in darkness, literally in dark places, that is, in trouble. Many are doing the best they know, and live up to all the light they have, and still are not free from trouble. What shall they do? "Let him trust in the name of the Lord, and stay upon his God."

Lesson 2, for April 14, 1956

The Righteousness and Power of God

LESSON SCRIPTURE: Isaiah 51.

MEMORY VERSE: *"For the Lord shall comfort Zion: He will comfort all her waste places; and He will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody."* Isa. 51:3.

STUDY HELPS: Sabbath-school lesson helps in "Review and Herald;" "The Seventh-day Adventist Bible Commentary," on Isaiah, chapter 51.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Study		Check Study
Sabbath afternoon: General survey of the lesson.	☐	Tuesday: Ques. 7-10.	☐
Sunday: Introduction; Ques. 1-3.	☐	Wednesday: Ques. 11-13.	☐
Monday: Ques. 4-6.	☐	Thursday: Read Lesson Helps.	☐
		Friday: Review entire lesson.	☐

Lesson Outline:

Introduction

I. God's Call and Promise to His People

1. Exhortation to trust in Christ. Isa. 51:1, 2.
2. Promised comfort. Isa. 51:3.
3. Judgment and righteousness. Isa. 51:4, 5.

II. Admonition Continued

4. The temporary compared with the eternal. Isa. 51:6.
5. Assurance to God's people. Isa. 51:7, 8.
6. Trust in the arm of the Lord. Isa. 51:9, 10.

III. Zion's Promised Release

7. Sorrow turned to joy. Isa. 51:11.
8. No cause for fear. Isa. 51:12, 13.
9. The captives' hope. Isa. 51:14, 15.
10. Zion—"My people." Isa. 51:16.

IV. Message to Jerusalem

11. The call to awake. Isa. 51:17.
12. The plight of Jerusalem. Isa. 51:18-20.
13. God pleads the cause of His people. Isa. 51:21-23.

THE LESSON

Introduction

It is sometimes well to look backward. It helps us not to despise the day of small things. We need to look back to the days of the beginnings of the Advent message, when hardship, toil, and privation were the portion of minister and of people. We are living in an age of extravagance and luxury, and there is danger that we may partake of the spirit of the times. What we are, we are by the grace of God. Let us keep to the simplicity of the gospel.

The contrast between mortal man and his Maker is clearly revealed in this lesson. Man is like a garment which the moths eat, like a gnat that dies, like wool which the worms eat, like grass which is burned. There is no place in those terms for the doctrine of natural immortality. On the other hand, God's salvation is everlasting; and His righteousness, that is, His character, His law, shall not be abolished.

God's Call and Promise to His People

1. What exhortation is given to those who seek the Lord? Isa. 51:1, 2.

NOTE.—"Righteousness here means, not salvation, but righteousness in conduct, a way of life in accordance with the will of God."—Cambridge Bible.

It is well, sometimes, to recall the experiences in our own personal history and consider where we would be and what we would be, had not God found us. Looking back on these things should make us more humble and more thankful.

"Called him alone," literally "as one," before he had children.

"Blessed him." Compare Gen. 24:1.

"Increased him," made him father of many nations. Compare Gen. 17:5.

2. What beautiful promises does the Lord make to His people? Isa. 51:3.

NOTE.—"There we shall know even as also we are known. There the loves and sympathies that God has planted in the soul will find truest and sweetest exercise. The pure communion with holy beings, the harmonious social life with the blessed angels and with the faithful ones of all ages, the sacred fellowship that binds together 'the whole family in heaven and earth,'—all are among the experiences of the hereafter.

"There will be music there, and song, such music and song as, save in the visions of God, no mortal ear has heard or mind conceived. . . . Isa. 24:14; 51:3.

"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 arise new heights to surmount, new wonders to admire, new truths to comprehend, fresh objects to call forth the powers of body and mind and soul."—*Education,* pages 306, 307.

3. To what does God especially call upon His people to hearken? In what spirit will He judge the people? Isa. 51:4, 5.

NOTE.—"I will make My judgment to rest." Judgment is the same word as in Isa. 42:1, and might be rendered "justice," as the Revised Standard Version has it. God, then, will send true justice to all peoples, and it will be to them for a light.

This verse, with the preceding one, may have special significance in the last days. God's righteousness and salvation are near. He is about to judge the people. The same arm that brings destruction to sinners will bring salvation to the saints.

Admonition Continued

4. How does God contrast the transitory condition of all earthly things with His salvation and righteousness? Isa. 51:6.

NOTE.—This verse brings to view the contrast between the things that shall perish and the things that shall remain. The world has this reversed. That which God says shall vanish, men say will stand forever. That which God says shall not be abolished, men professedly believe to be abolished.

5. What assurance is given to the commandment-keeping people of God? What figurative language is used to further describe the contrast between men and the righteousness and salvation of God? Isa. 51:7, 8.

NOTE.—Apparently those who have God's law in their heart will be reviled and reproached.

"Through Satan's temptations the whole human race have become transgressors of God's law; but by the sacrifice of His Son a way is opened whereby they may return to God. Through the grace of Christ they may be enabled to render obedience to the Father's law. Thus in every age, from the midst of apostasy and rebellion, God gathers out a people that are true to Him,—a people 'in whose heart is His law.' "—*Patriarchs and Prophets,* page 338.

6. To what ancient experiences of Israel is reference made to illustrate the strength of the arm of the Lord? Isa. 51:9, 10.

NOTE.—Rahab, literally, the proud one, is symbolically an expression for Egypt. Ps. 89:10, margin. The dragon is another symbol for Egypt. Ezek. 29:3. The reference here is to the destruction of Pharaoh's army at the Red Sea. The dragon originally is Satan. Rev. 12:7-9. This term is therefore applied also to the adversaries of God generally.

The reference here to the drying up of the Red Sea, that the Israelites might pass over, is clear. Ex. 14:21, 22.

Zion's Promised Release

7. Because of the strength of the arm of the Lord, what experience will come to the redeemed? Isa. 51:11.

NOTE.—This verse is nearly identical with Isa. 35:10, and furnishes a good illustration of how an event of the past, as Israel's deliverance from Egypt, will suggest the greater deliverance that shall soon come to God's people.

8. In view of the power of God manifested in behalf of His people, what pertinent questions does He ask? Isa. 51:12, 13.

9. What will God do for the captives? How is His power described? What is His name? Isa. 51:14, 15.

NOTE.—The American Revised Version is a little clearer: "The captive exile shall speedily be loosed; and he shall not die and go down into the pit, neither shall his bread fail."

10. What has God done for His people? What does He say to Zion? Isa. 51:16.

NOTE.—The Revised Standard Version renders this verse: "I have put My words in your mouth, and hid you in the shadow of My hand, stretching out the heavens and laying the foundations of the earth, and saying to Zion, 'You are My people.' "

Message to Jerusalem

11. What call comes to Jerusalem? Why? Isa. 51:17.

NOTE.—The prophet here by anticipation speaks of the destruction of Jerusalem by Nebuchadnezzar, and the resulting calamities. 2 Kings 25:8-11. Compare Jer. 42:18.

12. What judgments would come upon Jerusalem? What is said of her sons? Isa. 51:18-20.

NOTE.—"None to guide." When Jerusalem was destroyed and most of the people taken into captivity, the leaders were also taken. A few people remained in the land, but there were no loyal, official leaders. When Jeremiah, Baruch, and others were taken to Egypt, the land was left quite uninhabited. Jer. 43:5-7.

"These two things." "Desolation," or wasting produced by the "famine" within the city; and "destruction," produced by the "sword" without the city.

13. How does the Lord express His intention to turn the affliction of His people against their enemies? Isa. 51:21-23.

NOTE.—"Thy God that pleadeth the cause of His people." This can be none other than Christ.

"I have taken out of thine hand the cup." God promised to take the cup away from Jerusalem and give it to the nations that afflicted her. These nations had trampled upon His people, and now retribution comes.

"The eye of God, looking down the ages, was fixed upon the crisis which His people are to meet, when earthly powers shall be arrayed against them. Like the captive exile, they will be in fear of death by starvation or by violence. But the Holy One who divided the Red Sea before Israel, will manifest His mighty power and turn their captivity. . . . If the blood of Christ's faithful witnesses were shed at this time, it would not, like the blood of the martyrs, be as seed sown to yield a harvest for God. . . . Glorious will be the deliverance of those who have patiently waited for His coming and whose names are written in the book of life."—*The Great Controversy*, page 634.

Lesson 3, for April 21, 1956

From Defeat to Victory

LESSON SCRIPTURE: Isaiah 52.

MEMORY VERSE: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" Isa. 52:7.

STUDY HELPS: Sabbath-school lesson helps in "Review and Herald;" "The Seventh-day Adventist Bible Commentary," on Isaiah, chapter 52.

DAILY STUDY ASSIGNMENT AND RECORD

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Sabbath afternoon: General survey of the lesson.	☐	Tuesday: Ques. 8-10.	☐
Sunday: Introduction; Ques. 1-3.	☐	Wednesday: Ques. 11-13.	☐
Monday: Ques. 4-7.	☐	Thursday: Read Lesson Helps.	☐
		Friday: Review entire lesson.	☐

Lesson Outline:

Introduction

I. Captivity to Be Turned

1. Zion called to awake. Isa. 52:1.
2. Loose thy bands. Isa. 52:2.
3. Redeemed without money. Isa. 52:3.
4. Egyptian and Assyrian oppression. Isa. 52:4.
5. Deliverance in name of the Lord. Isa. 52:5, 6.

II. Glad Tidings

6. Thy God reigneth. Isa. 52:7.
7. The watchman's voice. Isa. 52:8.
8. Occasion for joy. Isa. 52:9.
9. Salvation by the arm of the Lord. Isa. 52:10.
10. A complete and ordered exit. Isa. 52:11, 12.

III. My Servant

11. Exalted and extolled. Isa. 52:13.
12. Cause of astonishment. Isa. 52:14.
13. Effect on the nations. Isa. 52:15.

THE LESSON

Introduction

The first picture in this chapter is much more encouraging than that presented in chapter 51. Zion is called to awake, to put on her strength and her beautiful garments. God will cleanse and beautify the church, and henceforth no unclean thing shall enter.

The second picture presented to us is that of the gospel proclamation. God's people are united. They sing together; they are one. God is baring His holy arm for them. They have left Babylon. They are clean. God goes before them, and they are victorious.

The last part of chapter 52 introduces the suffering Servant of God, the subject with which the next chapter will deal more fully. Though His visage was marred, yet He shall be exalted and extolled, and be very high.

Captivity to Be Turned

1. What call is again made to Jerusalem? Who shall henceforth come no more into the Holy City? Isa. 52:1.

2. What was Jerusalem, the captive daughter of Zion, told to do? Isa. 52:2.

NOTE.—Israel is here bidden to put on her strength and the beautiful garments of righteousness.

"*Thy beautiful garments.* That is, garments of beauty and holiness (see Ex. 28:2). Zion had long been in a state of ignominy and obscurity. Now she was to awake and to resume her position of honor and glory."—*The Seventh-day Adventist Bible Commentary,* on Isa. 52:1.

"Shake thyself from the dust." Get rid of all sin.

"Loose thyself from the bands of thy neck," literally, the bands of thy neck are loosened; that is, I have caused thy chains to fall from thee.

3. For what had they sold themselves? How shall they be redeemed? Isa. 52:3.

NOTE.—"*Without money.* In the redemption of Israel from oppression at the hands of the nations round about, Isaiah sees a promise of eventual deliverance from the dominion of sin. As Cyrus was to deliver God's people from Babylon (chs. 44:28 to 45:13), so Christ would deliver them from the bondage of sin (Rom. 3:24; 1 Peter 1: 18, 19). God was not obliged to pay a ransom for His people, either to the prince of evil or to the nations that held them in captivity."—*The Seventh-day Adventist Bible Commentary,* on Isa. 52:3.

4. Where did the people aforetime go? How did the Assyrians treat them? Isa. 52:4.

NOTE.—"The enemy is buying souls today very cheap. 'Ye have sold yourselves for nought,' is the language of Scripture. One is selling his soul for the world's applause, another for money; one to gratify base passions, another for worldly amusement. Such bargains are made daily. Satan is bidding for the purchase of Christ's blood and buying them cheap, notwithstanding the infinite price which has been paid to ransom them."—*Testimonies,* vol. 5, p. 133.

Israel experienced three captivities: the first when they "went down" into Egypt and were made to serve. Ex. 1:13, 14.

The second was the Assyrian Captivity of the ten tribes. 2 Kings 15:29; 17:6; 18:13.

The third was the Babylonian Captivity of Judah and Benjamin, referred to in Isa. 52:5.

5. By reason of the affliction what was done to the name of the Lord? What would Israel be made to know? Isa. 52:5, 6.

NOTE.—"To the prophet [Isaiah] was given a revelation of the beneficent design of God in scattering impenitent Judah among the nations of earth. 'My people shall know My name,' the Lord declared; 'they shall know in that day that I am He that doth speak.' And not only were they themselves to learn the lesson of obedience and trust; in their places of exile they were also to impart to others a knowledge of the living God. 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."—*Prophets and Kings,* pages 371, 372.

Glad Tidings

6. What is said of him that bringeth good tidings? What is said to Zion? Isa. 52:7.

NOTE.—The good tidings referred first to the news to Israel in Babylon that they were free to leave the land of their captivity and return to the land of Judea. It

is also the gospel proclamation: good tidings, salvation, peace.

"Thy God reigneth!" God is still ruling in the affairs of men. It may seem that things are going to pieces, that evil is triumphant and the right is perverted. But be of good cheer. "Thy God reigneth!"

7. What shall be the experience of the watchmen "when the Lord shall bring again Zion"? Isa. 52:8.

NOTE.—"Never was there so great a diversity of faith in Christendom as at the present day. If the gifts [Ephesians 4:11-13] were necessary to preserve the unity of the primitive church, how much more so to restore unity now! And that it is the purpose of God to restore the unity of the church in the last days, is abundantly evident from the prophecies. We are assured that the watchmen shall see eye to eye, when the Lord shall bring again Zion. Also, that in the time of the end the wise shall understand. When this is fulfilled there will be unity of faith with all whom God accounts wise; for those that do in reality understand aright, must necessarily understand alike. What is to effect this unity but the gifts that were given for this very purpose?"—*Early Writings,* page 140.

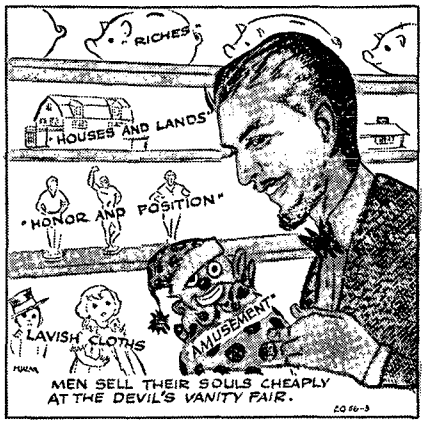
8. What is the theme of Jerusalem's song? Isa. 52:9.

9. Who shall witness the salvation of God, and when? Isa. 52:10.

10. What instruction was given priests and people for their departure from Babylon? Isa. 52:11, 12.

NOTE.—God's ministers must be holy, clean. So must His people. This scripture applies to ministers and people.

"Not go out with haste." This refers first to the departure from Babylonian Captivity, as described in Ezra; but the scripture also has a wider application. God



wants His people to be ready and to do deliberately and with forethought that which needs to be done. God is not hurried, and He will go before us. He will also be our rereward. The final triumph of His people at Christ's coming will likewise be a complete victory in full sight of the nations.

My Servant

11. What will God's Servant do? Because of this, what will be His position? Isa. 52:13.

NOTE.—Beginning with Isa. 52:13 we are introduced to the greatest Old Testament Messianic prophecy, which is carried on into chapter 53.

"My Servant shall deal wisely." (American Revised Version.) The word here used primarily means "wisely," but it also includes the success which is normally the result of wise action; hence the margin has "prosper."

Christ did deal wisely in all acts of life. Wisely He chose His disciples not from the rich or learned, lest it be said that influence or learning was the cause of His remarkable success. Wisely He refused to be made king, lest ambition be laid to His charge. Wisely He hid His divinity and did most of His miracles unnoticed, so that the supernatural should not have undue influence in the decisions of men. Wisely He

submitted Himself to civil authority. Wisely He answered subtle questions and avoided others. Wisely He dealt with the erring and downtrodden. No unwise word or action has ever been laid to His charge —not even by His enemies.

"Shall be exalted." Christ was highly exalted. Phil. 2:9-11.

12. Why were many astonished? Isa. 52:14.

NOTE.—The word "astonied" expresses the thought of blank amazement, mingled with horror, aroused in those who should behold the Saviour's extreme anguish and suffering.

"He bore insult, mockery, and shameful abuse, until 'His visage was so marred more than any man, and His form more than the sons of men.'

"Who can comprehend the love here displayed! The angelic host beheld with wonder and with grief Him who had been the Majesty of heaven, and who had worn the crown of glory, now wearing the crown of thorns, a bleeding victim to the rage of an infuriated mob, fired to insane madness by the wrath of Satan. Behold the patient Sufferer! Upon His head is the thorny crown. His lifeblood flows from every lacerated vein. All this in consequence of sin! Nothing could have induced Christ to leave His honor and majesty in heaven, and come to a sinful world, to be neglected, despised, and rejected by those He came to save, and finally to suffer upon the cross, but eternal, redeeming love, which will ever remain a mystery."—*Testimonies,* vol. 2, p. 207.

13. What will He do to many nations? What will kings do? Why? Isa. 52:15.

NOTE.—This verse speaks of the results of Christ's humiliation.

"So shall He sprinkle many nations," rather, "startle." The American Revised Version, putting verses 14 and 15 together, reads, "Like as many were astonished at Thee (His visage was so marred more than any man, and His form more than the sons of men), so shall He startle [astonish] many nations." See margin. It should be an astonishing thing that from such an act, the suffering and death of an innocent person, should come such wonderful results.

"Kings shall shut their mouths at Him," in reverence, as princes did in the case of Job before calamity came upon him. Job 29:8, 9.

Lesson 4, for April 28, 1956

The Man of Sorrows

LESSON SCRIPTURE: Isaiah 53.

MEMORY VERSE: "But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed." Isaiah 53:5.

STUDY HELPS: Sabbath-school lesson helps in "Review and Herald;" "The Seventh-day Adventist Bible Commentary," on Isaiah, chapter 53; "Testimonies," vol. 2, pp. 200-215; "The Desire of Ages," pages 741-757.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Study		Check Study
Sabbath afternoon: General survey of the lesson.	☐	Tuesday: Ques. 7-9.	☐
Sunday: Introduction; Ques. 1-3.	☐	Wednesday: Ques. 10-12.	☐
Monday: Ques. 4-6.	☐	Thursday: Read Lesson Helps.	☐
		Friday: Review entire lesson.	☐

Lesson Outline:

Introduction

I. Doubt and Rejection of the Lord's Messenger

1. Disbelief in the message. Isa. 53:1.
2. He appears to be undesirable. Isa. 53:2.
3. Despised and rejected. Isa. 53:3.

II. He Was Smitten for Us

4. Bore our griefs. Isa. 53:4.
5. Wounded and bruised for us. Isa. 53:5. Compare Rom. 4:25; 1 Peter 2:24.
6. Carried guilt of our waywardness. Isa. 53:6.

III. A Vicarious Sacrifice

7. Uncomplaining victim. Isa. 53:7.
8. Stricken for our transgressions. Isa. 53:8.
9. Innocent victim. Isa. 53:9.

IV. An Acceptable Sacrifice

10. Pleasure of the Lord. Isa. 53:10.
11. Satisfaction assured. Isa. 53:11.
12. Reward at last. Isa. 53:12.

THE LESSON

Introduction

"It would be well to spend a thoughtful hour each day reviewing the life of Christ from the manger to Calvary. We should take it point by point and let the imagination vividly grasp each scene, especially the closing ones of His earthly life. By thus contemplating His teachings and sufferings, and the infinite sacrifice made by Him for the redemption of the race, we may strengthen our faith, quicken our love, and become more deeply imbued with the spirit which sustained our Saviour."—*Testimonies,* vol. 4, p. 374.

The wrong views which the Jews held in regard to sin and suffering definitely influenced them in the rejection of Christ. If any man suffered, it was clear to them that he must be a great sinner. God knew this, and in the fifty-third chapter of Isaiah He sought to correct the idea. Christ was indeed smitten of God, but it was for our sake; He was scourged, but it was that we might be healed.

The suffering, death, and resurrection of Christ must ever be vital in the life and witness of every Christian. The subject of the atonement can never grow old. Righteousness by faith rightly understood and practiced is needed more than ever.

Contemplation of the last scenes in the life of Christ will draw the soul nearer to God. May this lesson serve that hallowed purpose.

Doubt and Rejection of the Lord's Messenger

1. What two questions link this chapter with great announcements made in the previous chapter? Isa. 53:1.

2. What is said of Christ's growth and appearance? Isa. 53:2.

NOTE.—In the Old Testament it was required that the sacrifice should be perfect, without blemish. Lev. 1:3; 6:6. Concerning Christ's personal appearance, read *Early Writings,* page 172.

It was in the spiritual rather than in the physical sense that the Jews rejected Christ. If He had come as a prince and received honor of men; if He had used His miraculous power to free them from the Roman yoke; if He would even continue to feed them as He had done with the five thousand, they might have accepted Him.

"For more than a thousand years the Jewish people had waited the coming of the promised Saviour. Their brightest hopes had rested upon this event. For a thousand years, in song and prophecy, in temple rite and household prayer, His name had been enshrined; and yet when He

came, they did not recognize Him as the Messiah for whom they had so long waited. 'He came unto His own, and His own received Him not.' To their world-loving hearts, the Beloved of heaven was 'as a root out of a dry ground.' In their eyes He had 'no form nor comeliness;' they discerned in Him no beauty that they should desire Him."—*Prophets and Kings,* page 710.

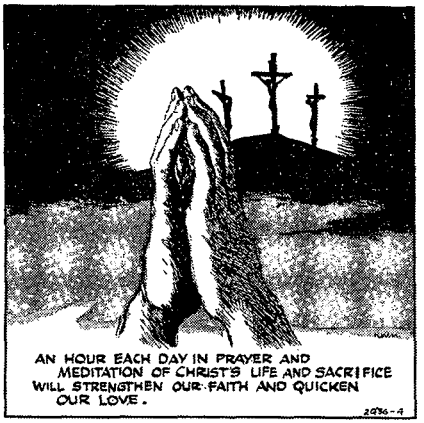
3. In what graphic language does the prophet describe the experience of Christ among men? Isa. 53:3.

NOTE.—"Mark the humble life of the Son of God. . . . Behold His ignominy, His agony in Gethsemane, and learn what self-denial is. Are we suffering want? so was Christ, the Majesty of heaven. But His poverty was for our sakes. Are we ranked among the rich? so was He. But He consented for our sakes to become poor, that we through His poverty might be made rich. In Christ we have self-denial exemplified. His sacrifice consisted not merely in leaving the royal courts of heaven, in being tried by wicked men as a criminal and pronounced guilty, and in being delivered up to die as a malefactor, but in bearing the weight of the sins of the world. The life of Christ rebukes our indifference and coldness."—*Testimonies,* vol. 3, p. 407.

He Was Smitten for Us

4. Even though Christ bore the griefs and sorrows of men, how was He esteemed? Isa. 53:4. Compare Matt. 8:16, 17.

NOTE.—"It was generally believed by the Jews that sin is punished in this life. Every affliction was regarded as the penalty of some wrongdoing, either of the sufferer himself or of his parents. It is true that all suffering results from the transgression of God's law, but this truth had become perverted. Satan, the author of sin and all its results, had led men to look upon disease and death as proceeding from God,—as punishment arbitrarily inflicted on account of sin. Hence, one upon whom some



great affliction or calamity had fallen had the additional burden of being regarded as a great sinner.

"Thus the way was prepared for the Jews to reject Jesus. He who 'hath borne our griefs, and carried our sorrows' was looked upon by the Jews as 'stricken, smitten of God, and afflicted;' and they hid their faces from Him. Isa. 53:4, 3."—*The Desire of Ages,* page 471.

5. For whom was Christ wounded and bruised? What was accomplished by His suffering? Isa. 53:5. Compare Rom. 4:25; 1 Peter 2:24.

NOTE.—"Christ was treated as we deserve, that we might be treated as He deserves. He was condemned for our sins, in which He had no share, that we might be justified by His righteousness, in which we had no share. He suffered the death which was ours, that we might receive the life which was His. 'With His stripes we are healed.' "—*The Desire of Ages,* page 25.

6. To what does the Lord liken wayward man? What has the Lord laid on Christ? Isa. 53:6.

NOTE.—When a whole flock goes astray, it is generally because the leaders have gone astray. Let the first sheep lead the

way, and all the rest follow. While God does not excuse those who have gone after their own way, He places the chief responsibility upon the leaders.

"The Lord hath laid on Him the iniquity of us all." "Whether they know it or not, all are weary and heavy-laden. All are weighed down with burdens that only Christ can remove. The heaviest burden that we bear is the burden of sin. If we were left to bear this burden, it would crush us. But the Sinless One has taken our place. . . . He has borne the burden of our guilt. He will take the load from our weary shoulders. He will give us rest. The burden of care and sorrow also He will bear. He invites us to cast all our care upon Him; for He carries us upon His heart."—*The Desire of Ages,* pages 328, 329.

A Vicarious Sacrifice

7. How was the divine patience of Christ manifested? Isa. 53:7. Compare Matt. 27:12-14; Luke 23:8, 9.

NOTE.—"He was oppressed." The word denotes harsh, cruel, and arbitrary treatment, such as that of a slave driver. The same word is used in Ex. 3:7.

"As a lamb to the slaughter." Christ's trial was neither just nor legal. It was not an execution, but a slaughter.

8. Where was Christ taken? Why was He stricken? Isa. 53:8.

9. With whom was His grave made? What further testimony is borne as to His character? Isa. 53:9.

NOTE.—The preceding verse states that Christ was unjustly condemned, and verse 7 says He was led as a lamb to the slaughter. This verse emphasizes the fact that Christ was sinless, that He had done no violence, and that there was no deceit in Him. Had the leaders in Israel diligently studied the prophecies, they could not but have seen the parallel between Christ and Isaiah 53. They would have known that Isaiah spoke of One who should be condemned unjustly, who should patiently take the insults offered, who would not retaliate or open His mouth in His own defense. When at last the rich Joseph buried Him, had they understood the prophecies they would have seen the fulfillment of this prophecy.

An Acceptable Sacrifice

10. What did it please the Lord to do? What further testimony is borne as to His character? Isa. 53:10.

NOTE.—"It pleased the Lord." It was by "the determinate counsel and foreknowledge of God" (Acts 2:23) that Christ suffered. It was according to the plan laid from eternity.

"His soul an offering for sin." Christ "made Himself an offering for sin, that we might be justified before God through Him."—*Testimonies,* vol. 4, p. 374.

When we shall present that offering before God, "He shall see His seed," that is, we shall then be reckoned among "the seed," and become "heirs according to the promise." Gal. 3:29; Ps. 22:30. Christ "shall see His seed" among His true followers. "He shall prolong His days." This is the resurrection. He shall live again.

11. When Christ sees the fruit of His labor and suffering, how will He feel? How will many be justified? Isa. 53:11.

NOTE.—Christ "shall see of the travail of of His soul," that is, those for whom He labored and suffered. "Then, in the results of His work, Christ will behold its recompense. In that great multitude which no man could number, presented 'faultless before the presence of His glory with exceeding joy,' He whose blood has redeemed and whose life has taught us, 'shall see of the travail of His soul, and shall be satisfied.' "—*Education,* page 309.

The Revised Standard Version reads, "By His knowledge shall the righteous One, My Servant, make many to be accounted righteous." The knowledge spoken of here is the knowledge of experience. Christ was made a perfect Saviour by the things

He suffered. Heb. 2:10. To really know Christ, that is, to know Him as we ought, is eternal life (John 17:3); but such knowledge is gained only by experience as we enter into the fellowship of His suffering. See Phil. 3:10, 11.

12. What will God divide or give to Christ? Why is this given to Him? Isa. 53:12.

NOTE.—The picture presented is of a conqueror returning from battle and dividing the spoil. Men here make themselves a name by their heroism and valor, and so Christ also is to be given "a name which is above every name." Phil. 2:9. His "spoil" is the souls He has won in battle. And this victory is won and this reward given "because He hath poured out His soul unto death."

Lesson 5, for May 5, 1956

The God of Comfort

LESSON SCRIPTURE: Isaiah 54; 55.

MEMORY VERSE: "Seek ye the Lord while He may be found, call ye upon Him while He is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." Isaiah 55:6, 7.

STUDY HELPS: Sabbath-school lesson helps in "Review and Herald;" "The Seventh-day Adventist Bible Commentary," on Isaiah, chapters 54; 55.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Study		Check Study
Sabbath afternoon: General survey of the lesson.	☐	Tuesday: Ques. 7-9.	☐
Sunday: Introduction; Ques. 1-3.	☐	Wednesday: Ques. 10-15.	☐
Monday: Ques. 4-6.	☐	Thursday: Read Lesson Helps.	☐
		Friday: Review entire lesson.	☐

Lesson Outline:

Introduction

I. The Great Ingathering of Souls

1. Occasion for rejoicing. Isa. 54:1.
2. Enlargement called for. Isa. 54:2, 3.
3. Shame and reproach removed. Isa. 54:4, 5.

II. God's Promised Protection

4. God's kindness and mercy assured. Isa. 54:8-10.
5. Peace instead of affliction. Isa. 54:11-14.
6. The heritage of God's people. Isa. 54:16, 17.

III. Buy Without Money

7. An invitation to the thirsty. Isa. 55:1.
8. Vain expenditure. Isa. 55:2.
9. An everlasting covenant. Isa. 55:3, 4.

IV. Call to Seek the Lord

10. God's people to seek Him. Isa. 55:5, 6.
11. Wicked to turn to the Lord. Isa. 55:7.
12. God's merciful ways. Isa. 55:8, 9.

V. The Word of the Lord Shall Prosper

13. Not return void. Isa. 55:10, 11.
14. Joy in service. Isa. 55:12.
15. Transformation. Isa. 55:13.

THE LESSON

Introduction

The first part of chapter 54 deals with the relation of God to His people 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. To be untrue to God is called "adultery." Ezek. 23:37. Hence we need not apply these lessons to Israel only. They have an application now.

The second part of the chapter 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.

Chapter 55 presents salvation as being freely offered to all, but it becomes a reality 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 Great Ingathering of Souls

1. What promise is a call to break forth into singing? Isa. 54:1.

2. What should be done to make room for the great ingathering of souls? Isa. 54:2, 3.

NOTE.—"The children of Israel were to occupy all the territory which God appointed them. Those nations that rejected the worship and service of the true God were to be dispossessed. But it was God's purpose that by the revelation of His character through Israel men should be drawn unto Him. To all the world the gospel invitation was to be given. Through the teaching of the sacrificial service Christ was to be uplifted before the nations, and all who would look unto Him should live. All who, like Rahab the Canaanite, and Ruth the Moabitess, turned from idolatry to the worship of the true God, were to unite themselves with His chosen people. As the numbers of Israel increased they were to enlarge their borders, until their kingdom should embrace the world.

"God desired to bring all peoples under His merciful rule. He desired that the earth should be filled with joy and peace. He created man for happiness, and He longs to fill human hearts with the peace of heaven. He desires that the families below shall be a symbol of the great family above.

"But Israel did not fulfill God's purpose." —*Christ's Object Lessons,* page 290.

Because of this failure of ancient Israel, God's purpose is yet to be fulfilled by His church in the last days of earth's history.

"Looking on still farther through the ages, the prophet beheld the literal fulfillment of these glorious promises. He saw the bearers of the glad tidings of salvation going to the ends of the earth, to every kindred and people. . . .

"These prophecies of a great spiritual awakening in a time of gross darkness, are today meeting fulfillment in the advancing lines of mission stations that are reaching out into the benighted regions of earth." —*Prophets and Kings,* pages 374, 375.

3. What does the Lord promise to remove from His people? What relationship does He sustain to them? Isa. 54:4, 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.

God's Promised Protection

4. What beautiful assurance is given to God's people? Isa. 54:8-10.

5. What promises does God give the afflicted? By whom will the children be taught? What great blessing is promised them? Isa. 54:11-14.

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.

6. Why should God's people have no fear of the weapons of the destroyer? Isa. 54:16, 17.

Buy Without Money

7. What gracious invitation is given to everyone who hungers and thirsts after righteousness? Isa. 55:1.

NOTE.—"Everyone that thirsteth." The condition for receiving the blessings of God is not riches, for you may come without money. It does not depend upon circumstances, 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,* page 413.

The word of God.—*Steps to Christ,* page 93.

Emblem of divine grace.—*Patriarchs and Prophets,* page 412.

Spiritual life.—*The Desire of Ages,* page 190.

Wine and milk are used as figures.

8. What important question is asked concerning the spending of money? What similar question is asked about labor? What advice is given? Isa. 55:2.

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,* page 287.

9. What does the Lord promise to establish with His people? Isa. 55:3, 4.

NOTE.—"An everlasting covenant." This covenant of grace was first made in Eden. Gen. 3:15. It was renewed to Abraham. Gen. 17:7; 22:18; 26:4, 5. It was ratified by Christ on the cross. See *Patriarchs and Prophets,* pages 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,* page 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.

Call to Seek the Lord

10. Because of God's favor to His people, what are they called upon to do? Isa. 55:5, 6. Compare Zeph. 2:3.

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

11. What must the wicked and the unrighteous forsake? How will God treat the sinner if he returns? Isa. 55:7.

12. Why can we not understand fully the thoughts and the ways of God? Isa. 55:8, 9. Compare Jer. 29:11.

The Word of the Lord Shall Prosper

13. How is the word of God compared with the rain and snow? Isa. 55:10, 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 cannot 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,* page 105.

14. In what spirit are we to go forth in seed sowing? How is nature said to rejoice? Isa. 55:12.

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.

15. What transformation shall take place? What shall this be to the Lord? Isa. 55:13.

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

"A name." "An everlasting sign." Briers and thorns turned, spiritually speaking, into beautiful and useful fir and myrtle are memorials to God's praise.

Lesson 6, for May 12, 1956

Sabbathkeeping a Blessing to All

LESSON SCRIPTURE: Isaiah 56.

MEMORY VERSE: "Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." Isaiah 56:2.

STUDY HELPS: Sabbath-school lesson helps in "Review and Herald;" "The Seventh-day Adventist Bible Commentary," on Isaiah, chapter 56.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Study		Check Study
Sabbath afternoon: General survey of the lesson.	☐	Tuesday: Ques. 9-11.	☐
Sunday: Introduction; Ques. 1-4.	☐	Wednesday: Ques. 12-14.	☐
Monday: Ques. 5-8.	☐	Thursday: Read Lesson Helps.	☐
		Friday: Review entire lesson.	☐

Lesson Outline:

Introduction

I. Blessings of Sabbathkeeping

1. Salvation offered. Isa. 56:1.
2. A blessing pronounced. Isa. 56:2.

II. God No Respecter of Persons

3. Strangers and eunuchs not cut off. Isa. 56:3.
4. Threefold requirement. Isa. 56:4.
5. A place and an everlasting name. Isa. 56:5.
6. Test of the stranger's allegiance. Isa. 56:6.
7. God's promise to the strangers. Isa. 56:7.
8. Ingathering of outcasts and others. Isa. 56:8. Compare John 10:16.

III. Blind Watchmen and False Shepherds

9. The failure of the watchmen. Isa. 56:9, 10.
10. Shepherds without understanding. Isa. 56:11, 12.
11. Woe to the false shepherds. Ezek. 34:2-5.
12. Flock required at hands of shepherds. Ezek. 34:7-10.
13. Lord will seek His flock. Ezek. 34:11-15.
14. Destination and judgment. Ezek. 34:17-23.

THE LESSON

Introduction

Chapter 56 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 are left out, the strangers and the eunuchs are especially mentioned. The Sabbath is vital to His covenant. The keeping of the Sabbath is shown in verses 2, 4, and 6 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.

Blessings of Sabbathkeeping

1. What reason does God give for admonishing His people to keep judgment and do justice? Isa. 56:1.

NOTE—"*Keep ye judgment, and do justice.* Better, 'Keep justice and do righteousness.' Compare the pointed admonition of Micah 6:8. Religion is not mere theory; it is intensely practical. God's people must be orthodox in conduct as well as in doctrine before God can work through them for the conversion of others. . . .

"*Near to come.* If Israel had co-operated fully with God's requirements, His glorious promises would not have been long delayed. The same is true of the church today."—*The Seventh-day Adventist Bible Commentary,* on Isa. 56:1.

2. What is said of the man that keeps the Sabbath and refrains from evil? Isa. 56:2.

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 obeys occasionally, but to him who "layeth hold on it" or "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,* page 283.

God No Respecter of Persons

3. Against what false conclusions were the sons of the strangers and eunuchs warned? Isa. 56:3.

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,* page 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 will the eunuchs do whom the Lord addresses? Isa. 56:4.

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.

"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 and never give up.

5. What two things will God give to those who lay hold of His covenant? How will the name be perpetuated? Isa. 56:5.

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 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 is required of strangers who join themselves to the Lord? Isa. 56:6.

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 that name stands for.

"Keepeth the Sabbath." This is included in true worship. Those who "join themselves to the Lord" will be Sabbathkeepers. It should be noted that God here again selects the fourth commandment out of all the ten as the vital testing 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; he will be in complete harmony with God's law.

7. What promises are made to these strangers? Isa. 56:7.

NOTE.—"My holy mountain," Jerusalem, or figuratively the church of Christ. The

expression is also symbolic of the new earth. Isa. 11:9; 65:25.

"House of prayer," the temple. See *The Desire of Ages,* page 27. Any place where God's people assemble becomes a place of prayer. Acts 12:5, 12; 16:13.

"An house of prayer." Pray 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 for others 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 the gathering of both Jews and Gentiles? Isa. 56:8. Compare John 10:16.

Blind Watchmen and False Shepherds

9. In face of danger, what charge is made against the watchmen? Isa. 56:9, 10.

NOTE.—The wild beasts are the enemies of God's people, who are coming to devour the flock while the shepherds are asleep.

10. What further charges are brought against the shepherds of the flock? Isa. 56:11, 12.

11. What denunciation is pronounced upon the false shepherds by Ezekiel? Ezek. 34:2-5.

12. What will the Lord require at the hand of the shepherds? Ezek. 34:7-10.

13. In spite of the neglect of the false shepherds, what will the Lord do for His flock? Ezek. 34:11-15.

14. How are the unfaithful spiritual leaders further reproved? Ezek. 34:17-23.

FOREIGN-LANGUAGE SABBATH-SCHOOL LESSON QUARTERLIES

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Lesson 7, for May 19, 1956

The Righteous and the Wicked in the Day of Trouble

LESSON SCRIPTURE: Isaiah 57.

MEMORY VERSE: "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Isa. 57:15.

STUDY HELPS: Sabbath-school lesson helps in "Review and Herald;" "The Seventh-day Adventist Bible Commentary," on Isaiah, chapter 57.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Study		Check Study
Sabbath afternoon: General survey of the lesson.	☐	Tuesday: Ques. 7-10.	☐
Sunday: Introduction; Ques. 1-3.	☐	Wednesday: Ques. 11-14.	☐
Monday: Ques. 4-6.	☐	Thursday: Read Lesson Helps.	☐
		Friday: Review entire lesson.	☐

Lesson Outline:

Introduction

I. Peaceful Rest of the Righteous

1. Removed from coming evil. Isa. 57:1.
2. Assurance of peaceful rest. Isa. 57:2.

II. Challenge to Evildoers

3. Mockers of God's people called to account. Isa. 57:3-10.
4. Have not remembered God. Isa. 57:11.
5. Their unprofitable works exposed. Isa. 57:12.

III. God Speaks

6. Contrasting basis of trust. Isa. 57:13.
7. Prepare the way. Isa. 57:14.
8. God dwells on high, and in heart of humble. Isa. 57:15.

IV. Comfort to Righteous

9. Not always wroth. Isa. 57:16.
10. Reason for God's anger. Isa. 57:17.
11. Healing and comfort promised. Isa. 57:18.
12. Peace to those far and near. Isa. 57:19.

V. Unrest of the Wicked

13. Like troubled sea. Isa. 57:20.
14. No peace. Isa. 57:21.

THE LESSON

Introduction

While this chapter, like many others in the prophecy of Isaiah, had reference to the turbulent times of God's ancient people, it also contains comfort for the children of God in these latter days.

In the 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.

Peaceful Rest of the Righteous

1. With what might one be comforted when a righteous man is taken by death? 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. What is said of the "rest" or repose of the righteous dead? Isa. 57:2.

NOTE.—"Into peace." "Blessed are the dead which die in the Lord from henceforth." Rev. 14:13. They rest while the world's 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." They "rest in their beds."

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

Challenge to Evildoers

3. What is said of the wickedness of evil men at this time? Isa. 57:3-10.

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

These verses 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. They are the "children of transgression," that debase themselves "even unto hell."

4. What does God say further of these wicked ones? What has God done? Isa. 57:11.

NOTE.—"Thou hast lied." God here asks of whom these people are afraid that they should think it necessary to lie. It cannot 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. Of what profit are the self-righteous works of the wicked? Isa. 57:12.

God Speaks

6. How does God contrast putting trust in companions with putting trust in Him? Isa. 57:13.

NOTE.—"Trust" is the characteristic Old Testament word for the New Testament words "faith" and "belief." It occurs one hundred and 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," Ps. 56:3, to stay upon," Job 35:14.

7. What preparation will be made for the righteous to inherit the holy mountain? Isa. 57:14.

NOTE.—"And it shall be said." (Revised Standard Version.)

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

8. What special characteristic does the Lord emphasize when speaking of Himself? With whom does He dwell? What will He do for the humble and contrite? Isa. 57:15.

NOTE.—"High and lofty One." The same as "high and lifted up" in Isa. 6:1, "Inhabiteth eternity." Lives 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,* pages 70, 71.

Comfort to Righteous

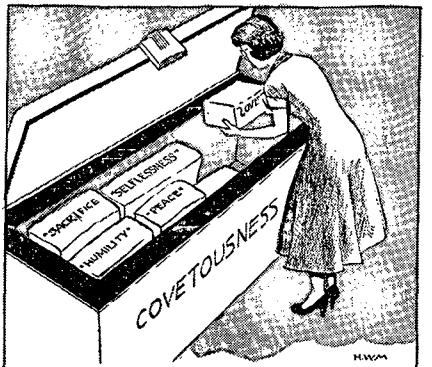
9. What will God not do? What reason is given for this? Isa. 57:16.

NOTE.—God will not keep His anger forever. Ps. 103:9. His actions are based on His mercy. If God should hold all to strict accountability, none could stand. Ps. 130:3.

10. Notwithstanding the judgments of God, what do the wicked continue to do? Isa. 57:17.

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.



WE CAN QUICKLY FREEZE THE FRUITS OF THE SPIRIT BY THE SIN OF COVETOUSNESS.

"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 today!

11. What does God promise to do for the repentant sinner? Isa. 57:18.

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 is one of the most precious gifts the Lord gives to His followers? Isa. 57:19.

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.

Unrest of the Wicked

13. To what are the wicked likened? Isa. 57:20.

14. For whom is there no peace? Isa. 57:21.

NOTE.—The wicked may engage in amusements and entertainments to divert the mind, but true, enduring peace is found only in Christ.

Lesson 8, for May 26, 1956

A Call for Reformation

LESSON SCRIPTURE: Isaiah 58.

MEMORY VERSE: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Isa. 58:13, 14.

STUDY HELPS: Sabbath-school lesson helps in "Review and Herald;" "The Seventh-day Adventist Bible Commentary," on Isaiah, chapter 58.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Study		Check Study
Sabbath afternoon: General survey of the lesson.	☐	Tuesday: Ques. 8-11.	☐
Sunday: Introduction; Ques. 1, 2.	☐	Wednesday: Ques. 12-14.	☐
Monday: Ques. 3-7.	☐	Thursday: Read Lesson Helps.	☐
		Friday: Review entire lesson.	☐

Lesson Outline:

Introduction

I. Message to God's People

1. Show house of Jacob their sins. Isa. 58:1.
2. Identified as pious people. Isa. 58:2.

II. Unprofitable Fasting

3. The people's complaint. Isa. 58:3.
4. Wrong motives. Isa. 58:4.
5. Questionable procedures. Isa. 58:5.

III. The Acceptable Fast

6. Four conditions of true fasting. Isa. 58:6.
7. Consideration for the needy. Isa. 58:7.

IV. Results of True Fasting

8. Light and righteousness. Isa. 58:8.
9. Condition of answered prayer. Isa. 58:9.
10. Benevolence brings light from darkness. Isa. 58:10.
11. Flourishing experience. Isa. 58:11.

V. Call for Reformation

12. Repairers of the breach. Isa. 58:12.
13. Sabbath reform. Isa. 58:13.
14. Results of this reformation. Isa. 58:14.

THE LESSON

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,* page 452. "The prophet is addressing Sabbathkeepers, 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,* page 256.

Message to God's People

1. What emphatic message did God instruct the prophet to give to His people? 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. Notwithstanding their sins and transgressions, how had the professed followers of God been seeking to win His favor? Isa. 58:2.

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 may not be conscious hypocrites, but they seem to lack a proper appreciation of what constitutes true religion.

"The ordinance of their God," the Sabbath (verse 13).

Unprofitable Fasting

3. What complaint did the people bring against God? What answer did God give? Isa. 58:3.

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

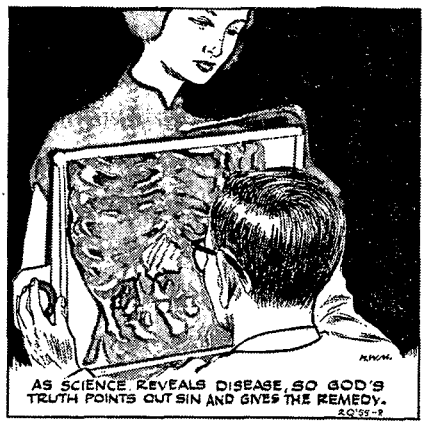
4. For what purpose did they fast? Isa. 58:4.

NOTE.—Fasting should humble the spirit and produce kindness and love in the heart for others. The fasting here mentioned produces 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 did God now ask? Isa. 58:5.

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*, page 131. See also Matt. 6:16-18.

The Acceptable Fast

6. What four things are mentioned as being included in true fasting? Isa. 58:6.

NOTE.—"Loose the bands of wickedness;" literally, to untie the bands of the yoke.

"Undo the heavy burdens;" 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 else does the Lord indicate as being more acceptable to Him than fasting? Isa. 58:7.

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?' Isa. 58:7."—*The Ministry of Healing*, page 206.

Results of True Fasting

8. What wonderful promises does God make to those who meet the requirements of true fasting? Isa. 58:8.

NOTE.—"Righteousness shall go before." A life dedicated to doing good cannot 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 will be the experience of those who fast according to God's conditions? What three things, however, must be taken away? Isa. 58:9.

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? Isa. 58:10.

11. What beautiful assurances of guidance, care, and blessing does the Lord make? Isa. 58:11.

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 such specific experiences that these promises are given.

Call for Reformation

12. What will the true followers of God do? What will they be called? Isa. 58:12.

NOTE.—"This prophecy also applies in our time. The breach was made in the law of God when the Sabbath was changed by the Roman 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*, page 453.

13. What reform in Sabbathkeeping did the Lord call for? Isa. 58:13.

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.

14. What should come as a result of true Sabbathkeeping? What promises are given? Who has said this? Isa. 58:14.

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 9, for June 2, 1956

A Redeemer Promised; Final Triumph of the Righteous

LESSON SCRIPTURE: Isaiah 59; 60.

MEMORY VERSE: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee." Isa. 60:1, 2.

STUDY HELPS: Sabbath-school lesson helps in "Review and Herald;" "The Seventh-day Adventist Bible Commentary," on Isaiah, chapters 59; 60.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Study		Check Study
Sabbath afternoon: General survey of the lesson.	☐	Tuesday: Ques. 7-10.	☐
Sunday: Introduction; Ques. 1, 2.	☐	Wednesday: Ques. 11-14.	☐
Monday: Ques. 3-6.	☐	Thursday: Read Lesson Helps.	☐
		Friday: Review entire lesson.	☐

Lesson Outline:

Introduction

I. A Backslidden People

1. Iniquities separated people from God. Isa. 59:1-8.
2. Admission of guilt. Isa. 59:9-15.
3. God intervenes. Isa. 59:15 (last part), 16, 17.

II. Recompense and Redemption

4. Recompense and deliverance. Isa. 59:18, 19.
5. Zion's Redeemer and His covenant. Isa. 59:20, 21.

III. A World-Wide Enlightenment

6. Light amidst darkness. Isa. 60:1, 2.
7. Gentiles come to thy light. Isa. 60:3, 4.
8. Converted Gentiles praise the Lord. Isa. 60:5-7.
9. Sons from afar builders in Zion. Isa. 60:9-11.

IV. Rejectors Perish—Zion Glorified

10. Fate of rejectors. Isa. 60:12.
11. Glory and exaltation of Zion. Isa. 60:13-18.

V. God Glorified in Zion

12. The Lord an everlasting light. Isa. 60:19, 20.
13. The eternal inheritance. Isa. 60:21.
14. A strong nation. Isa. 60:22.

THE LESSON

Introduction

Chapter 59 is a continuation of chapter 58. It reveals the reason for the Lord's not hearing or answering the prayers of the people. The people are aware of their condition, for in verse 12 they admit that their iniquities are known to them and that their sins testify against them.

The lesson is clear. Sin causes separation from God so that He hides His face from us; but if we turn from our iniquities, the Redeemer will meet His people in Zion.

"*Arise, shine.* Isaiah here proceeds to describe a glorious work to be accomplished by Israel, on the assumption that a reformation, in harmony with ch. 58:6-14, has taken place. Chapters 60-62 describe this great work.

"Such was the divine plan for ancient Israel. But as a nation they failed in the work of reformation within, and God was unable, therefore, to deliver them from their enemies without or to make them His agents in bringing salvation to the Gentiles. . . . Accordingly, the covenant privileges and responsibilities were transferred to spiritual Israel. Hence, the bright picture of the glorious triumph of the gospel outlined in chs. 60-62 clearly belongs to God's people today."—*The Seventh-day Adventist Bible Commentary,* on Isa. 60:1.

A Backslidden People

1. What had caused separation between God and His people? Isa. 59:1-8.

NOTE.—These verses present a picture of terrible backsliding. A profession of godliness has been used as a cloak for evil. Churchgoers have had a form of godliness without the power thereof.

2. In what terms did the people admit their guilt? Isa. 59:9-15, first part.

NOTE.—They admit that they have been neither truthful nor just, that they have made crooked paths, and, as a result, have stumbled like blind men. The situation is not hopeless, however, for the Lord Himself stands ready to deliver His people.

3. How does God reveal His attitude toward sin? Isa. 59:15 (last part), 16, 17.

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. 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.

Recompense and Redemption

4. How will God recompense His enemies? What will God do when the enemy comes in like a flood? Isa. 59: 18, 19.

NOTE.—*"According to their deeds. . . .* When Christ returns, it will be to 'give every man according as his work shall be' (Rev. 22:12). The Lord 'is slow to anger,' but the time comes when He will 'take vengeance on his adversaries' and 'will not at all acquit the wicked' (see on Nahum 1:2, 3)."—*The Seventh-day Adventist Bible Commentary,* on Isa. 59:18.

"Temptations often appear irresistible because, through neglect of prayer and the study of the Bible, the tempted one cannot readily remember God's promises and meet Satan with the Scripture weapons. But angels are round about those who are willing to be taught in divine things; and in the time of great necessity they will bring to their remembrance the very truths which are needed. Thus 'when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him.' "—*The Great Controversy,* page 600.

5. To whom shall the Redeemer come? What is God's covenant? Isa. 59:20, 21.

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

"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. God's word is not to depart from our mouths "from henceforth and forever."

A World-Wide Enlightenment

6. What are God's people bidden to do? What shall cover the earth and the people? In contrast to this what shall be the experience of God's people? Isa. 60:1, 2.

NOTE.—"The words of Christ through the gospel prophet, which are but re-echoed 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,* page 69.

Read *Christ's Object Lessons,* p. 415, par. 3; new ed., p. 424.

7. Who are specifically mentioned as gathering themselves to those who have the light? Isa. 60:3, 4.

NOTE.—"To those who go out to meet the Bridegroom is this message given."—*Christ's Object Lessons,* page 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.

8. In what figurative language is this great ingathering of peoples further described? Isa. 60:5-7.

NOTE.—"The forces of the Gentiles," or "the wealth of the nations," as the Revised Standard 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 in this experience 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,* pages 611, 612.

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

Read *The Great Controversy,* pages 611, 612.

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.

9. Who will build the walls? Who will be ministers? What is said of the gates? What will be brought? Isa. 60:9-11.

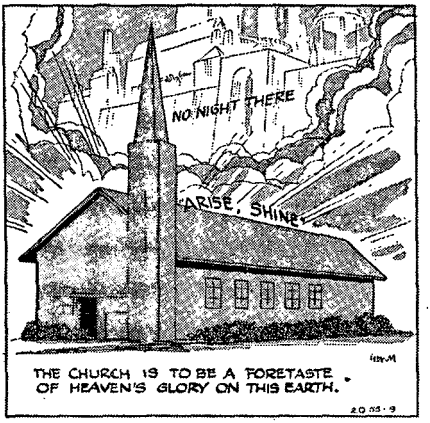
NOTE.—"These prophecies of a great spiritual awakening in a time of gross darkness, are today meeting fulfillment in the advancing lines of mission stations that are reaching out into the benighted regions of earth. The groups of missionaries in heathen lands have been likened by the prophet to ensigns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

Rejectors Perish; Zion Glorified

10. What did God say would happen to the nations that rejected Him? Isa. 60:12.

NOTE.—"The failure of Israel to cooperate with God's plan for them as a nation made impossible the fulfillment of this picture. In principle, however, it will be realized by the church today, in the glorious triumph of the gospel and the return of Jesus to this earth."—*The Seventh-day Adventist Bible Commentary,* on Isa. 60:12.

11. How is the glorious state of the church further emphasized? What will they do who have afflicted and despised God's people? Isa. 60:13-18.



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.

God Glorified in Zion

12. What is said of the sun and moon? Who will be our everlasting light and glory? Isa. 60:19, 20. Compare Rev. 21:23; 22:5.

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,* page 676.

Read *The Ministry of Healing,* pages 504, 506.

13. In what will the Lord be glorified? Isa. 60:21.

14. What will the "little one" become? What will the Lord do in His time? Isa. 60:22.

Lesson 10, for June 9, 1956

The Mission of Christ

LESSON SCRIPTURE: Isaiah 61; 62.

MEMORY VERSE: "The Spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." Isa. 61:1.

STUDY HELPS: Sabbath-school lesson helps in "Review and Herald;" "The Seventh-day Adventist Bible Commentary," on Isaiah, chapters 61; 62.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Study		Check Study
Sabbath afternoon: General survey of the lesson.	☐	Tuesday: Ques. 8-10.	☐
Sunday: Introduction; Ques. 1-4.	☐	Wednesday: Ques. 11-15.	☐
Monday: Ques. 5-7.	☐	Thursday: Read Lesson Helps.	☐
		Friday: Review entire lesson.	☐

Lesson Outline:

Introduction

I. Christ's Work Set Forth in Prophecy

1. Christ quoted from Isaiah 61. Luke 4:16-20.
2. Anointed to preach good tidings. Isa. 61:1.
3. What His proclamation included. Isa. 61:2.
4. Joyous appointment for Zion. Isa. 61:3.

II. God's Favor Upon His People

5. Restoration and exaltation. Isa. 61:4-6.
6. Twofold blessings upon God's people. Isa. 61:7-9.
7. Clothed in righteousness before the nations. Isa. 61:10, 11.

III. The Redeemed of the Lord

8. Gentiles witness Zion's glory. Isa. 62:1, 2.
9. God's people a crown of glory and delight. Isa. 62:3, 4.
10. God rejoices over His people. Isa. 62:5.

IV. Charge to the Watchmen

11. Alert watchmen. Isa. 62:6.
12. Unremitting plea for Jerusalem. Isa. 62:7.

V. The Oath and Proclamation of the Lord

13. The Lord's oath. Isa. 62:8, 9.
14. A standard for the people. Isa. 62:10.
15. Salvation and redemption proclaimed. Isa. 62:11, 12.

THE LESSON

Introduction

"This [ch. 61] is one of the most striking chapters of the book of Isaiah. For every Christian this is clearly a Messianic prophecy, one that Jesus applied to Himself in His home town of Nazareth (see on Luke 4:16-21). The speaker is Christ, in His role as God's Servant (see on Isa. 41:8). The subject matter of ch. 61 is closely related to that of ch. 60 (compare ch. 61:3 with ch. 60:9, 15, 18, 20, 21).

"Ancient Jewish expositors recognized the Messianic import of this and many other passages in Isaiah. Verses 1-3 present a graphic picture of what the Messiah

was to have accomplished for His people Israel as individuals and as a nation. Because of their rejection of Jesus as the Messiah, . . . however, the nation as such forfeited the ministry and favor of Messiah."—*The Seventh-day Adventist Bible Commentary,* on Isa. 61:1.

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 others 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.

Christ's Work Set forth in Prophecy

1. On what occasion did Jesus quote Isa. 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,* page 237.

2. Speaking through the prophet, what work did Christ say He had been anointed to do? Isa. 61:1.

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 exalted ministry that Jesus was anointed, and the qualifications for the anointing are given in Ps. 45:7 and Heb. 1:9. Christ loved righteousness and hated iniquity; therefore God anointed Him.

"The brokenhearted." As the Samaritan bound up the wounds of the man that fell among thieves (Luke 10:34), so Christ was to bind up the brokenhearted, 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.

3. What did Christ come to proclaim? Who shall be comforted? Isa. 61:2.

NOTE.—"Acceptable year." "The year of the Lord's favor," Revised Standard 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 is 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 ommitted the phrase, 'and the day of vengeance of our God.' Isa. 61:2. 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,* pages 240, 241.

4. What three things will God exchange for them that mourn in Zion? What will they be called? Why? Isa. 61:3.

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 Ezek. 9:4. It is mourning for sin, not necessarily the sins of others, but their own. Read *The Desire of Ages,* page 300.

"Trees of righteousness," literally "oaks" or "terebinths." The Revised Standard Version gives "oaks of righteousness." The same figure is used in Jer. 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.

God's Favor Upon His People

5. Turning attention from the work of Christ to that of His true followers, what does the prophet say they are to accomplish, and what will be their position before the world? Isa. 61:4-6. Compare Isa. 58:12.

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.

"Priests." God's original intention was that His people should be priests. Ex. 19:6. In the New Testament the church occupies this position. 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 11, lesson 9.

"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.

6. How would God co-operate with them in this work? Isa. 61:7-9.

7. How did God purpose to reveal His glory before the nations? Isa. 61: 10, 11.

The Redeemed of the Lord

8. What intensity of purpose does God manifest in regard to His plan? Isa. 62:1, 2.

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

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

"A new name." After Jacob wrestled all night with the Angel, his old name was no longer appropriate. He had passed through a new experience, and he was a changed man. So his name was changed because *he* was changed. Genesis 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.

9. How is God's regard for His people, and the future He has in mind for them, further described? Isa. 62:3, 4.

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 meet 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.

"Hephzibah" means "delight," and "Beulah" means "married." See margin. This figure recalls Isa. 54:1, where it denotes the fruitfulness, the increase that shall come in souls saved.

10. What human relationship is used to show God's feeling for His people? Isa. 62:5.

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 the 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.

Charge to the Watchmen

11. Whom has God set upon the walls? What are they never to do? Isa. 62:6.

NOTE.—"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.

"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.

12. What are they told not to give the Lord? Until what time? Isa. 62:7.

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

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

The Oath and Proclamation of the Lord

13. How does the Lord further show His determination to accomplish what He has promised? Isa. 62:8, 9.

14. What command is given? For whom is the way to be prepared? What is to be lifted up? Isa. 62:10.

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.

15. What message has God proclaimed to the end of the world? What is said of His reward and work? What shall the people be called? Isa. 62:11, 12.

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.

Lesson 11, for June 16, 1956

A Saviour Revealed

LESSON SCRIPTURE: Isaiah 63; 64.

MEMORY VERSE: "In all their affliction He was afflicted, and the angel of His presence saved them: in His love and in His pity He redeemed them; and He bare them, and carried them all the days of old." Isaiah 63:9.

STUDY HELPS: Sabbath-school lesson helps in "Review and Herald;" "The Seventh-day Adventist Bible Commentary," on Isaiah, chapters 63; 64.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Study		Check Study
Sabbath afternoon: General survey of the lesson.	☐	Tuesday: Ques. 7-10.	☐
Sunday: Introduction; Ques. 1-3.	☐	Wednesday: Ques. 11-14.	☐
Monday: Ques. 4-6.	☐	Thursday: Read Lesson Helps.	☐
		Friday: Review entire lesson.	☐

Lesson Outline:

Introduction

I. *Salvation Only in Christ*

1. The One mighty to save. Isa. 63:1.
2. He trod wine press alone. Isa. 63:2, 3.
3. The only source of salvation. Isa. 63:4, 5. Compare Acts 4:12.

II. The Lord's Fatherly Care for His People

4. The multitude of His loving-kindnesses. Isa. 63:7, 8.
5. Shared in all their afflictions. Isa. 63:9.
6. Remembered them even in rebellion. Isa. 63:10, 11.
7. His leadership of His people. Isa. 63:12-14.
8. Supplications to the Father. Isa. 63:15-19.

III. Supplication Continued

9. Prayer for manifestation of divine power. Isa. 64:1-3.
10. Acknowledgment of divine justice. Isa. 64:4, 5.
11. Confession of guilt. Isa. 64:6, 7.

IV. Plea for Mercy

12. Thou art our Father, we are Thy people. Isa. 64:8, 9.
13. Reminder of desolations. Isa. 64:10, 11.
14. Call for the Lord's intervention. Isa. 64:12.

THE LESSON

Introduction

The first section of Isaiah 63 deals with Christ's treading the wine press; the second, with God's goodness, mercy, and fatherly care, and His participation in the afflictions and suffering of His people.

Isaiah 64 expresses the wish that God would come down from heaven and show His power in some mighty exhibition, such as He did at Mount Sinai when He proclaimed the Ten Commandments. Surely all the people would then tremble and turn to Him.

This is the same thought we hear expressed by some people today. If God would only speak from heaven as He did once, if He would tell the world that the seventh day is the Sabbath, men would be convinced and begin to observe 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 hear

or be persuaded, though God should speak to them from heaven." See Luke 16:29, 31.

Then follows confession of guilt and plea for mercy.

Salvation Only in Christ

1. What power is attributed to the One with dyed garments from Bozrah? Isa. 63:1.

2. How is His stained apparel accounted for? Isa. 63:2, 3.

NOTE.—"He will save man at any cost to Himself. He accepts His baptism of blood, that through Him perishing millions may gain everlasting life. . . . He will not turn from His mission. He will become the propitiation of a race that has willed to sin. His prayer now breathes only submission: 'If this cup may not pass away from Me, except I drink it, Thy will be done.'

"Having made the decision, He fell dying to the ground from which He had partly 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,* page 693.

3. What time had come? For what did the Saviour look? Where alone could salvation be found? Isa. 63:4, 5. Compare Acts 4:12.

The Lord's Fatherly Care for His People

4. What is said of the loving-kindness, goodness, and mercy of God to His people? Isa. 63:7, 8.

NOTE.—It would be well if we would think more often of God's goodness and mercy, and of 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,* page 251.

"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 upon. The meaning is, "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.

5. How is the Lord's love for His people demonstrated in His dealings with the children of Israel? Isa. 63:9.

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,* page 263.

6. How did Israel's rebellion affect the relationship between God and themselves? What did God remember? Isa. 63:10, 11.

7. How was God's leadership displayed? Isa. 63:12-14.

8. What earnest supplication closes the chapter? Isa. 63:15-19.

Supplication Continued

9. What does the prophet now pray that God would do? Isa. 64:1-3.

NOTE.—"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.

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,* page 109.

10. What acknowledgment is made of the Lord's provision for those who trust in Him? Isa. 64:4, 5.

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.

11. In what strong terms is guilt confessed? Isa. 64:6, 7.

Plea for Mercy

12. How do the penitent confess their utter dependence on God? Isa. 64:8, 9.

13. Of what do they remind God? Isa. 64:10, 11.

14. In what words do they call for the Lord to intervene? Isa. 64:12.

Preparing a People for the New Earth

LESSON SCRIPTURE: Isaiah 65.

MEMORY VERSE: "I will rejoice in Jerusalem, and joy in My people: and the voice of weeping shall be no more heard in her, nor the voice of crying." Isa. 65:19.

STUDY HELPS: Sabbath-school lesson helps in "Review and Herald;" "The Seventh-day Adventist Bible Commentary," on Isaiah, chapter 65.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Study		Check Study
Sabbath afternoon: General survey of the lesson.	☐	Tuesday: Ques. 9-11.	☐
Sunday: Introduction; Ques. 1-4.	☐	Wednesday: Ques. 12, 13.	☐
Monday: Ques. 5-8.	☐	Thursday: Read Lesson Helps.	☐
		Friday: Review entire lesson.	☐

Lesson Outline:

Introduction

I. God Sought by the Gentiles: Rejection of Rebellious Israel

1. Those not called by My name. Isa. 65:1.
2. Provocations of a rebellious people. Isa. 65:2-4.
3. Holier-than-thou attitude. Isa. 65:5.
4. Recompense for iniquities. Isa. 65:6, 7.

II. Distinction Between True and False in Israel

5. Not destroy them all. Isa. 65:8-10.
6. Fate of those who forsake the Lord. Isa. 65:11, 12.
7. Contrasts. Isa. 65:13-15.
8. Blessings in God of truth. Isa. 65:16.

III. The Eternal Reward of the Righteous

9. New creation. Isa. 65:17.
10. Joy and rejoicing. Isa. 65:18-20.
11. Build and inhabit, plant and eat. Isa. 65:21-23.
12. Every need anticipated. Isa. 65:24.
13. Peaceful conditions. Isa. 65:25.

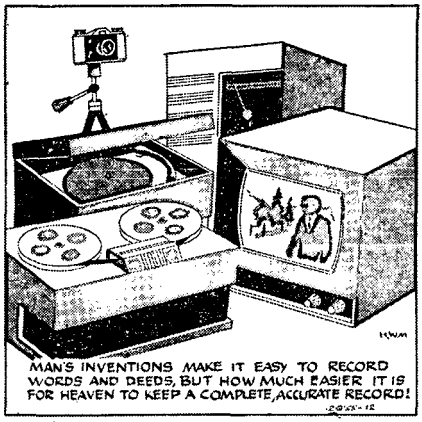
THE LESSON

Introduction

This chapter falls into three general divisions. It is introduced by a rather anomalous situation—the Lord is being sought after by an alien people, while His own people are in rebellion. Nevertheless the Lord has faithful ones among His people, and He draws a sharp distinction between them and the disloyal. The chapter closes on the triumphant note of the eternal reward of the righteous in a new earth.

God Sought by the Gentiles: Rejection of Rebellious Israel

1. Who does God say will seek Him in response to His invitation? Isa. 65:1.



2. What pleading gesture has God extended to His rebellious people? What were some of their sins that provoked the Lord's anger? Isa. 65: 2-4.

3. What self-righteous attitude was especially obnoxious to the Lord? Isa. 65:5. Compare Luke 18:9-14.

NOTE.—" 'Unto certain which trusted in themselves that they were righteous, and despised others,' Christ spoke the parable of the Pharisee and the publican. The Pharisee goes up to the temple to worship, not because he feels that he is a sinner in need of pardon, but because he thinks himself righteous. . . . His worship is prompted by self-interest.

"And he is full of self-praise. He looks it, he walks it, he prays it. Drawing apart from others as if to say, 'Come not near to me; for I am holier than thou' (Isa. 65: 5), he stands and prays 'with himself.' "—*Christ's Object Lessons,* page 150.

4. What record is made of their trangressions? What will God mete out to these flagrant offenders? Isa. 65:6, 7.

NOTE.—" 'Behold, it is written before Me, . . . your iniquities, and the iniquities of your fathers together, saith the Lord.' Isa. 65:6, 7.

"Every man's work passes in review before God and is registered for faithfulness or unfaithfulness. Opposite each name in the books of heaven is entered with terrible exactness every wrong word, every selfish act, every unfulfilled duty, and every secret sin, with every artful dissembling. Heaven-sent warnings or reproofs neglected, wasted moments, unimproved opportunities, the influence exerted for good or for evil, with its far-reaching results, all are chronicled by the recording angel."—*The Great Controversy,* pages 481, 482.

Distinction Between True and False in Israel

5. What illustration does the Lord use to show His mercy, and what precious promises does He make? Isa. 65:8-10.

6. What will be the fate of those who forsake the Lord? Isa. 65:11, 12.

7. What striking contrasts are drawn between those who serve God and those who rebel against Him? Isa. 65:13-15.

8. From whom do the blessings of truth come? What will become of former troubles? Isa. 65:16.

The Eternal Reward of the Righteous

9. What has God promised to do for the righteous? Isa. 65:17. See *The Seventh-day Adventist Bible Commentary* on verses 17-20.

10. In what are we told to rejoice? What shall not be heard any more? Isa. 65:18-20.

11. What picture is given of the security that God's people will enjoy in the new creation? Isa. 65:21-23.

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. 'They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of My people.' . . .

"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."—*Prophets and Kings,* pages 730, 731.

12. How does God anticipate and respond to the requests of His people? Isa. 65:24.

13. What changes will be found in the animal kingdom? Isa. 65:25.

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.' "—*Prophets and Kings,* pages 731, 732.

Lesson 13, for June 30, 1956

The Church Triumphant

LESSON SCRIPTURE: Isaiah 66.

MEMORY VERSE: "For as the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain." Isa. 66:22.

STUDY HELPS: Sabbath-school lesson helps in "Review and Herald;" "The Seventh-day Adventist Bible Commentary," on Isaiah, chapter 66.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Study		Check Study
Sabbath afternoon: General survey of the lesson.	☐	Tuesday: Ques. 9-11.	☐
Sunday: Introduction; Ques. 1-4.	☐	Wednesday: Ques. 12-15.	☐
Monday: Ques. 5-8.	☐	Thursday: Read Lesson Helps.	☐
		Friday: Review entire lesson.	☐

Lesson Outline:

Introduction

I. The Supremacy of God

1. God's dominion. Isa. 66:1.
2. The Maker of all condescends to look upon the poor and contrite. Isa. 66:2.
3. He abhors religious abominations. Isa. 66:3.
4. Choosing their delusions. Isa. 66:4. Compare 2 Thess. 2:11.

II. Jerusalem's Fruitful and Joyous Triumph

5. Experience of those who tremble at His word. Isa. 66:5, 6.
6. Zion's travail. Isa. 66:7-9.
7. Rejoicing with Jerusalem. Isa. 66:10, 11.
8. Peace like a river. Isa. 66:12.

III. The Lord Will Come With Fire

9. Comfort and joy at the hand of the Lord. Isa. 66:13, 14.
10. The coming of the Lord. Isa. 66:15, 16.
11. Nations see His glory. Isa. 66:17, 18.

V. Worship in the New Earth

12. God's sign among the nations. Isa. 66:19.
13. Representatives of all nations in the service of the Lord. Isa. 66:20, 21.
14. Permanence of new-earth conditions. Isa. 66:22.
15. Regular period of worship in the new earth. Isa. 66:23.

THE LESSON

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 Supremacy of God

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

NOTE.—"What is the house which you would build for Me, and what is the place of My rest?" (Revised Standard Version.)

2. Who has made all things? To whom will God look? Isa. 66:2.

3. By what four statements does God show that an offering brought to Him without a contrite spirit is not acceptable? What choice has been made, and in what do such individuals delight? Isa. 66:3.

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? Isa. 66:4. Compare 2 Thess. 2:11.

NOTE.—"In the severe treatment that came upon Judah the Lord had a wise and merciful purpose, as He did with the ten tribes. What He could not accomplish

through them in their own land, He would accomplish by scattering them among their heathen neighbors."—*The Seventh-day Adventist Bible Commentary,* on Isa. 66:4. See also *Prophets and Kings,* page 292.

Jerusalem's Fruitful and Joyous Triumph

5. What attitude will be taken by opposers of those who tremble at His word? To whom will the Lord appear in joy? What will happen to the adversaries? Isa. 66:5, 6.

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.

"The most humble and devoted in the churches were usually the first to receive the message. Those who studied the Bible for themselves could not but see the un-Scriptural character of the popular views of prophecy; and wherever the people were not controlled by the influence of the clergy, wherever they would search the word of God for themselves, the advent doctrine needed only to be compared with the Scriptures to establish its divine authority.

"Many were persecuted by their unbelieving brethren. In order to retain their position in the church, some consented to be silent in regard to their hope; but others felt that loyalty to God forbade them thus to hide the truths which He had committed to their trust. Not a few were cut off from the fellowship of the church for no other reason than expressing their belief in the coming of Christ. Very precious to those who bore this trial of their faith were the words of the prophet: 'Your brethren that hated you, that cast you out for My name's sake, said, Let the Lord be glorified: but He shall appear to your joy, and they shall be ashamed.' Isa. 66:5."—*The Great Controversy,* page 372.

6. Concerning what does the prophet express his astonishment? What questions does he ask? What took place as soon as Zion travailed? Isa. 66:7-9.

NOTE.—"*In one day.* It is a thing unheard of and incredible that a nation could come into existence so suddenly. If the Jews in exile had heeded the message of the prophets, the restoration would have been as dramatic and as glorious as here described.

"*Not cause to bring forth.* The seriousness of God's purpose is here emphasized. Israel's failure to fulfill the divine purpose was not due to any deficiency of divine grace. Nor will God permit the temporary failure of Israel to frustrate the 'plan of the ages for the redemption of mankind' (PK 705, 706). The heavenly Jerusalem, 'the mother of us all' (Gal. 4:26), will be populated by the nations of the saved (see on Isa. 54:1)."—*The Seventh-day Adventist Bible Commentary,* on Isa. 66:8, 9.

7. Who are to rejoice with Jerusalem and delight in her glory? Isa. 66: 10, 11.

8. What will God extend to His church? Isa. 66:12.

The Lord Will Come With Fire

9. How will Jerusalem be comforted? When His people see this, what will they do? What will come to God's enemies? Isa. 66:13, 14.

10. What picture is given of the coming of the Lord? Isa. 66:15. 16.

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

11. Against whom are the judgments of God brought to bear before all the nations? Isa. 66:17, 18.

NOTE.—"*Sanctify themselves.* These apostates mingled heathen rites with the wor-

ship of Jehovah and then took a 'I am holier than thou' (ch. 65:5) attitude toward their brethren. The reigns of Ahaz and Manasseh were strikingly characterized by such worship (2 Kings 16:10-16; 21:2-7). The consecration and purification ceremonies referred to were probably initiatory rites into heathen mysteries.

"In the gardens. These gardens and groves were frequently the scene of cruel and immoral religious ceremonies. The Hebrews often followed the heathen in worshiping in such places (Isa. 1:29; 65:3, 4; cf. 1 Kings 14:23; 15:13; 2 Kings 16:3, 4; 17:9-11; 18:4), although they had been commanded by God to destroy them (Ex. 34:13; Deut. 7:5).

"Behind one tree. The word 'tree' is supplied. The reference may be to some abominable and revolting object of worship. . . .

"Eating swine's flesh. . . . These people openly defied God by partaking of things that were particularly abominable to Him. Both the swine and the mouse are listed among the unclean animals the Hebrews were forbidden to eat (Lev. 11:2, 7, 29, 44). The Jewish apostates exulted in throwing off all restraints and pretended to sanctify themselves by the very things God had said would defile them and render them unfit for fellowship with Him. In their affectation of a superior sanctity they had sunk to the lowest depths of degradation."—*The Seventh-day Adventist Bible Commentary,* on Isa. 66:17.

Worship in the New Earth

12. What will God set, or place, among the nations? How does the prophet portray a great missionary movement? Isa. 66:19.

NOTE.—"A sign." Compare Ezek. 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 be brought as an offering from all nations? What will the Lord take of them? Isa. 66:20, 21.

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

14. How long will the seed and the name remain? Isa. 66:22.

15. What will come to pass from one new moon to another, and from one Sabbath to another? Isa. 66:23.

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 no wise 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.' Matt. 5:18; Isa. 66:23."—*The Desire of Ages,* page 283.

THIRTEENTH SABBATH OFFERING

June 30, 1956

South American Division

One of the great mission fields of the South American Division is to receive the overflow of the Thirteenth Sabbath Offering this quarter. Brazil is a country larger than the United States and is divided into twenty states, and these states are organized into three union missions. It is the East Brazil Union that is looking to us for help this quarter. We have the privilege of helping to enlarge the facilities of the Northeast Brazil Academy in order that more young people may have the privilege of a Christian education. There are so many young people attending this school at the present time that they are far too crowded and must have more room.

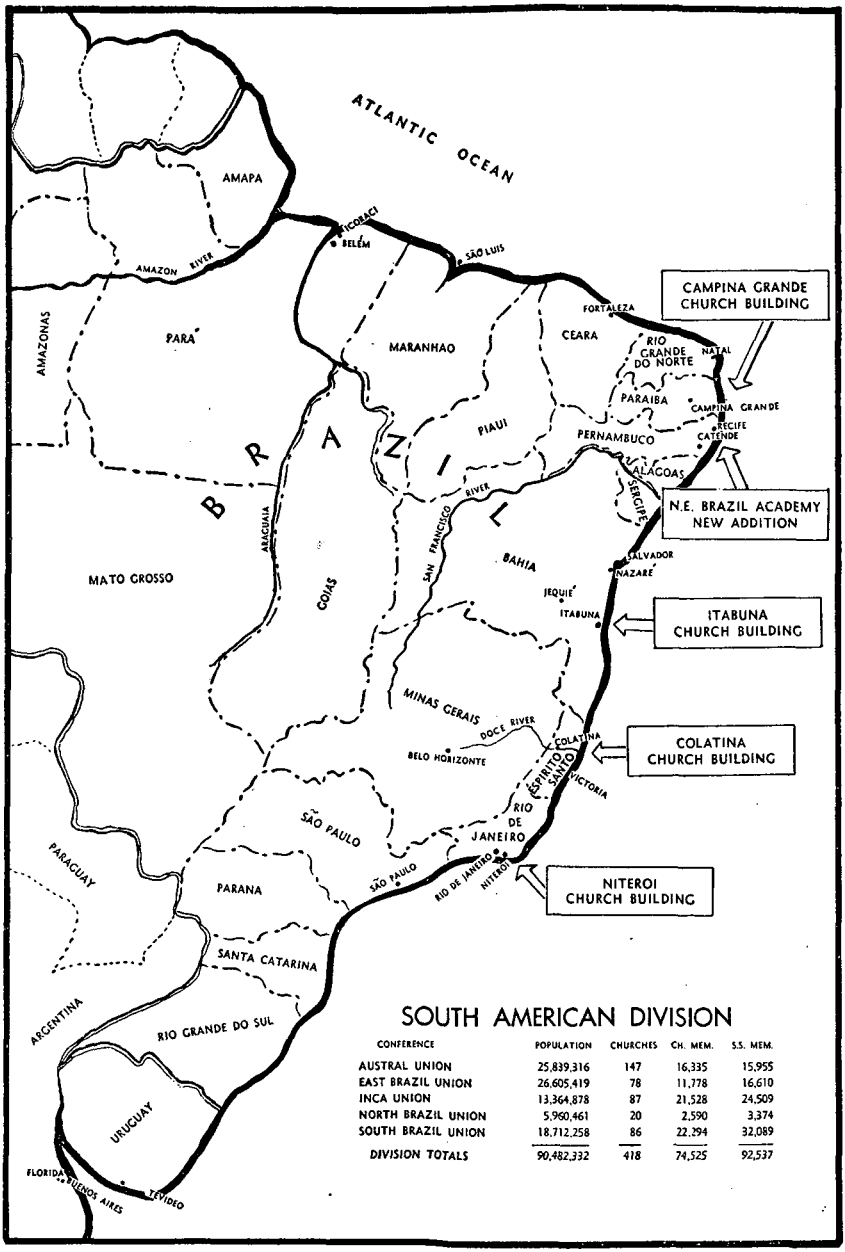
Besides helping the academy, we can also help to build four new church buildings in the East Brazil Union. Many people are uniting with the church in this great mission field, but in many places we have no church buildings where they can attend church, or else the churches are far too small. Surely everyone will want to have a part in helping the good work along in a field where the membership is steadily increasing.

LESSONS FOR THE THIRD QUARTER, 1956

Sabbath-school members who have failed to receive a senior *Lesson Quarterly* for the third quarter of 1956 will be helped by the following outline in studying the first lesson.

This quarter begins a two-quarter series of lessons on the Life of Christ. The title of the first lesson is "God With Us." The Memory Verse is Matt. 1:23. The texts to be studied are:

Ques. 1. Rom. 16:25.
Ques. 2. Rom. 5:6; Gal. 4:4.
Ques. 3. Micah 3:9-11; Matt. 23:23-33.
Ques. 4. Rom. 1:22-31.
Ques. 5. Luke 1:11-17.
Ques. 6. Luke 1:26-31, 38.
Ques. 7. Matt. 1:18-21.
Ques. 8. 2 Sam. 7:12, 13, 16; Luke 1:32, 33.
Ques. 9. Micah 5:2; Luke 2:1-5, 11.
Ques. 10. Isa. 7:14; Matt. 1:22, 23.
Ques. 11. Luke 2:6, 7.
Ques. 12. John 1:1, 14; Heb. 2:14-18.
Ques. 13. John 3:16; 1 John 4:4.
Ques. 14. Isa. 9:7; Rev. 21:3.



SOUTH AMERICAN DIVISION

CONFERENCE	POPULATION	CHURCHES	CH. MEM.	S.S. MEM.
AUSTRAL UNION	25,839,316	147	16,335	15,955
EAST BRAZIL UNION	26,605,419	78	11,778	16,610
INCA UNION	13,364,878	87	21,528	24,509
NORTH BRAZIL UNION	5,960,461	20	2,590	3,374
SOUTH BRAZIL UNION	18,712,258	86	22,294	32,089
DIVISION TOTALS	90,482,332	418	74,525	92,537