

SABBATH SCHOOL LESSONS

Second Half 2025

THE PROPHETS SPEAK—1 ***ISAIAH AND JEREMIAH***

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INTRODUCTION

The books of Isaiah and Jeremiah, which compose an important part of the Old Testament prophetic canon, are living testimonies of God's voice in times of crisis and change.

Isaiah, a prophet who worked in the eighth century B.C., and Jeremiah, whose ministry took place in the seventh and early sixth centuries B.C., presented deep and often disconcerting messages to the people of Israel and Judah. Their words not only reflected the realities of their time, but also offered eternal lessons for humanity in every age.

Isaiah, known as "the prophet of hope," prophesied the coming of the Messiah and spoke of Israel's future redemption and restoration, despite the terrible circumstances of that time. Isaiah 1:18 contains an invitation to reconciliation: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." This call to purity and repentance underscores the urgency of hearing and responding to the prophetic voice.

On the other hand, Jeremiah, who lived during the latter period of the kingdom of Judah and the Babylonian exile, faced a nation in decline. His message, often one of judgment and warning, focused on the need for obedience and faithfulness to God. Jeremiah 7:3, 4 admonished: "Thus saith the Lord of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place. Trust ye not in lying words, saying, The temple of the Lord, The temple of the Lord, The temple of the Lord, are these."

Jeremiah emphasized that the mere appearance of religiosity is not enough; it is the transformation of the heart and genuine obedience that God seeks. The Spirit of prophecy highlights the importance of the messages of the prophets, those who were sent by God. "In ancient times God spoke to men by the mouth of prophets and apostles. In these days He speaks to them by the testimonies of His Spirit. There was never a time when God instructed His people more earnestly than He instructs them now concerning His will and the course that He would have them pursue." —*Testimonies for the Church*, vol. 4, p. 147.

"These prophets, these men and women chosen of God as channels of communication, have spoken and written what God has revealed to them in holy vision. The precious word of God comprises these messages. Through these prophets members of the human family have been led to an understanding of the conflict that goes on for the souls of men, the conflict between Christ and His angels and Satan and his angels. We are led to an understanding of this conflict

in earth's closing days, and of the means provided by God to care for His work and to perfect the characters of His people." —*Counsels for the Church*, p. 9.

For us, God's end-time people, the messages of Isaiah and Jeremiah serve not only as warnings of the consequences of disobedience, but also as beacons of hope and promises of restoration. Their witness calls us to listen carefully to the voices of the prophets, to recognize the gravity of our times, and to seek genuine transformation of our hearts and lives. In 2 Chronicles 20:20, we are exhorted: "Believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper."

This divine call invites us to have sincere faith and unwavering trust in God's word. Isaiah and Jeremiah, with their messages of warning and hope, made clear how important it is both to listen and also to live according to the teachings of the prophets.

The message is clear: To experience spiritual prosperity and well-being in our relationship with God, we must hear and obey the prophetic voice. In a world filled with confusion and misguidance, the truth and guidance of these prophets become our compass. Their call to obedience and repentance remains relevant and powerful.

Now, as we study these lessons from the books of Isaiah and Jeremiah, it is crucial that we renew our commitment to God and His prophets. In doing so, we will not only align ourselves with the divine will but also receive His promise of guidance and prosperity in our spiritual lives. May our faith be steadfast and our obedience be constant so that, as in ancient times, we may obtain the blessing and guidance that come from faithfulness to the voices of God and His messengers.

May this be a call to that faith and obedience which inspires us daily and leads us to a deeper, more fruitful relationship with the great Creator.

—*The General Conference Ministerial Department*

SPECIAL SABBATH SCHOOL OFFERING FOR the HONDURAN FIELD

Give your offering from your heart, as God has blessed you!

1

Sabbath, July 5, 2025

The Prophet Isaiah

"God speaks to us in His word. Here we have in clearer lines the revelation of His character, of His dealings with men, and the great work of redemption. Here is open before us the history of patriarchs and prophets and other holy men of old. They were men 'subject to like passions as we are.' James 5:17. We see how they struggled through discouragements like our own, how they fell under temptation as we have done, and yet took heart again and conquered through the grace of God; and, beholding, we are encouraged in our striving after righteousness. As we read of the precious experiences granted them, of the light and love and blessing it was theirs to enjoy, and of the work they wrought through the grace given them, the spirit that inspired them kindles a flame of holy emulation in our hearts and a desire to be like them in character—like them to walk with God." —*Steps to Christ*, p. 87.

SUNDAY

A VISION OF GOD'S THRONE

1. What did the prophet Isaiah see in vision?

ISAIAH 6:1-4 *In the year that King Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. ²Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. ³And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory. ⁴And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.*

"... Thoughts ... were crowding through Isaiah's mind as he stood under the portico of the temple. Suddenly the gate and the inner veil of the temple seemed to be uplifted or withdrawn, and he was permitted to gaze within, upon the holy of holies, where even the prophet's feet might not enter. There rose up before him a vision of Jehovah sitting upon a throne high and lifted up, while the train of His glory filled the temple. On each side of the throne hovered the seraphim, their faces veiled in adoration, as they ministered before their Maker and united in the solemn invocation, 'Holy, holy, holy, is the Lord of hosts: the whole earth is full of His glory,' until post and pillar and cedar gate seemed shaken with the

sound, and the house was filled with their tribute of praise. Isaiah 6:3.”
—*Prophets and Kings*, p. 307.

MONDAY

2. How did he feel after seeing the vision?

ISAIAH 6:5 *Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts.*

“As Isaiah beheld this revelation of the glory and majesty of his Lord, he was overwhelmed with a sense of the purity and holiness of God. How sharp the contrast between the matchless perfection of his Creator, and the sinful course of those who, with himself, had long been numbered among the chosen people of Israel and Judah! ‘Woe is me!’ he cried, ‘for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts.’ Verse 5. Standing, as it were, in the full light of the divine presence within the inner sanctuary, he realized that if left to his own imperfection and inefficiency, he would be utterly unable to accomplish the mission to which he had been called.” —*Prophets and Kings*, p. 307.

TUESDAY

3. Who came to the prophet’s aid when he saw his unworthiness? What happens when a person feels so unworthy?

ISAIAH 6:6, 7 *Then one of the seraphims flew unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: ‘And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.*

“The angel commissioned to touch Isaiah’s lips had brought to him the message, ‘Thine iniquity is taken away, and thy sin purged.’ Isaiah 6:7.

“In beholding his God, the prophet, like Saul of Tarsus at the gate of Damascus, had not only been given a view of his own unworthiness; there had come to his humbled heart the assurance of forgiveness, full and free; and he had arisen a changed man. He had seen his Lord. He had caught a glimpse of the loveliness of the divine character. He could testify of the transformation wrought through beholding Infinite Love.” —*Prophets and Kings*, p. 314.

WEDNESDAY

AN IRREVOCABLE CALL

4. What call did the prophet Isaiah hear, and how did he respond? What characterizes God’s calls?

ISAIAH 6:8 *Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.*

ROMANS 11:29 *For the gifts and calling of God are without repentance.*

“But a seraph was sent to relieve him of his distress and to fit him for his great mission. A living coal from the altar was laid upon his lips, with the words, ‘Lo, this hath touched thy lips; and thine iniquity is taken away, and

thy sin purged.' Then the voice of God was heard saying, 'Whom shall I send, and who will go for Us?' and Isaiah responded, 'Here am I; send me.' Verses 7, 8." —*Prophets and Kings*, p. 307.

THURSDAY

5. Why did God ask Isaiah to write about his son Maher-Shalal-Hashbaz on a large roll?

ISAIAH 8:1-4 *Moreover the Lord said unto me, Take thee a great roll, and write in it with a man's pen concerning Maher-shalal-hashbaz. ²And I took unto me faithful witnesses to record, Uriah the priest, and Zechariah the son of Jeberechiah. ³And I went unto the prophetess; and she conceived, and bare a son. Then said the Lord to me, Call his name Maher-shalal-hashbaz. ⁴For before the child shall have knowledge to cry, My father, and my mother, the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria.*

"At the time of Hezekiah's accession to the throne of Judah, the Assyrians had already carried captive a large number of the children of Israel from the northern kingdom; and a few years after he had begun to reign, and while he was still strengthening the defenses of Jerusalem, the Assyrians besieged and captured Samaria and scattered the ten tribes among the many provinces of the Assyrian realm. The borders of Judah were only a few miles distant, with Jerusalem less than fifty miles away; and the rich spoils to be found within the temple would tempt the enemy to return." —*Prophets and Kings*, p. 351.

FRIDAY

A SIGN FROM GOD

6. What message did the prophet Isaiah receive from God for King Ahaz?

ISAIAH 7:1-8 *And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, that Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it. ²And it was told the house of David, saying, Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind. ³Then said the Lord unto Isaiah, Go forth now to meet Ahaz, thou, and Shearjashub thy son, at the end of the conduit of the upper pool in the highway of the fuller's field; ⁴And say unto him, Take heed, and be quiet; fear not, neither be fainthearted for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah. ⁵Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying, ⁶Let us go up against Judah, and vex it, and let us make a breach therein for us, and set a king in the midst of it, even the son of Tabeal: ⁷Thus saith the Lord God, It shall not stand, neither shall it come to pass. ⁸For the head of Syria is Damascus, and the head of Damascus is Rezin; and within threescore and five years shall Ephraim be broken, that it be not a people.*

"In this crisis the word of the Lord came to Isaiah, bidding him meet the trembling king and say: 'Take heed, and be quiet; fear not, neither be fainthearted.... Because Syria, Ephraim, and the son of Remaliah, have

taken evil counsel against thee, saying, Let us go up against Judah, and let us make a breach therein for us, and set a king in the midst of it:... Thus saith the Lord God, It shall not stand, neither shall it come to pass.' The prophet declared that the kingdom of Israel, and Syria as well, would soon come to an end. 'If ye will not believe,' he concluded, 'surely ye shall not be established.' Verses 4-7, 9." —*Prophets and Kings*, pp. 328, 329.

SABBATH

7. What messianic prophecy did King Ahaz receive as a sign from God?

ISAIAH 7:10-16 *Moreover the Lord spake again unto Ahaz, saying, ¹¹Ask thee a sign of the Lord thy God; ask it either in the depth, or in the height above. ¹²But Ahaz said, I will not ask, neither will I tempt the Lord. ¹³And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will you weary my God also? ¹⁴Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. ¹⁵Butter and honey shall he eat, that he may know to refuse the evil, and choose the good. ¹⁶For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings.*

"We cannot understand how Christ became a little, helpless babe. He could have come to earth in such beauty that He would have been unlike the sons of men. His face could have been bright with light, and His form could have been tall and beautiful. He could have come in such a way as to charm those who looked upon Him; but this was not the way that God planned He should come among the sons of men.

"He was to be like those who belonged to the human family and to the Jewish race. His features were to be like those of other human beings, and He was not to have such beauty of person as to make people point Him out as different from others. He was to come as one of the human family, and to stand as a man before heaven and earth. He had come to take man's place, to pledge Himself in man's behalf, to pay the debt that sinners owed. He was to live a pure life on the earth, and show that Satan had told a falsehood when he claimed that the human family belonged to him forever, and that God could not take men out of his hands." —*Lift Him Up*, p. 75.

FOR ADDITIONAL STUDY

"The reign of Uzziah was drawing to a close, and Jotham was already bearing many of the burdens of state, when Isaiah, of the royal line, was called, while still a young man, to the prophetic mission. The times in which Isaiah was to labor were fraught with peculiar peril to the people of God. The prophet was to witness the invasion of Judah by the combined armies of northern Israel and of Syria; he was to behold the Assyrian hosts encamped before the chief cities of the kingdom. During his lifetime, Samaria was to fall, and the ten tribes of Israel were to be scattered among the nations. Judah was again and again to be invaded by the Assyrian armies, and Jerusalem was to suffer a siege that would have resulted in her downfall had not God miraculously interposed. Already grave perils were threatening the peace of

the southern kingdom. The divine protection was being removed, and the Assyrian forces were about to overspread the land of Judah.” —*Prophets and Kings*, p. 305.

* * *

2

Sabbath, July 12, 2025

Prophetic Ministry

“The responsibility of the watchmen of today is as much greater than in the days of the prophet as our light is clearer and our privileges and opportunities greater than theirs. It is the minister’s duty to warn every man, to teach every man, in all meekness and wisdom. He is not to conform to the practices of the world, but, as God’s servant, he must contend for the faith once delivered to the saints. Satan is constantly at work to break down the strongholds which debar him from free access to souls; and, while our ministers are no more spiritually minded, while they do not connect closely with God, the enemy has great advantage, and the Lord holds the watchman accountable for his success.” —*Testimonies for the Church*, vol. 5, p. 16.

SUNDAY

EXHORTATION

1. Which kings of Judah were mentioned in the vision? What elements of creation need to be paid attention to?

ISAIAH 1:1, 2 *The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. ²Hear, O heavens, and give ear, O earth: for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me.*

“God’s favor toward Israel had always been conditional on their obedience. At the foot of Sinai they had entered into covenant relationship with Him as His ‘peculiar treasure ... above all people.’ Solemnly they had promised to follow in the path of obedience. ‘All that the Lord hath spoken we will do,’ they had said. Exodus 19:5, 8. And when, a few days afterward, God’s law was spoken from Sinai, and additional instruction in the form of statutes and judgments was communicated through Moses, the Israelites with one voice had again promised, ‘All the words which the Lord hath said will we do.’ At the ratification of the covenant, the people had once more united in declaring, ‘All that the Lord hath said will we do, and be obedient.’ Exodus 24:3, 7. God had chosen Israel as His people, and they had chosen Him as their King.” —*Prophets and Kings*, p. 293.

2. How did Israel's understanding compare with how an ox and a donkey relate to their masters?

ISAIAH 1:3 *The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider.*

"Had Israel heeded the messages of the prophets, they would have been spared the humiliation that followed. It was because they had persisted in turning aside from His law that God was compelled to let them go into captivity. 'My people are destroyed for lack of knowledge,' was His message to them through Hosea. 'Because thou hast rejected knowledge, I will also reject thee:... seeing thou hast forgotten the law of thy God.' Hosea 4:6." —*Prophets and Kings*, p. 297.

THE PEOPLE'S CONDITION

3. How did rebellion develop in Israel, and what were its primary causes?

ISAIAH 1:4 *Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward.*

"With oppression and wealth came pride and love of display, gross drunkenness, and a spirit of revelry. See Isaiah 2:11, 12; 3:16, 18-23; 5:22, 11, 12. And in Isaiah's day idolatry itself no longer provoked surprise. See Isaiah 2:8, 9. Iniquitous practices had become so prevalent among all classes that the few who remained true to God were often tempted to lose heart and to give way to discouragement and despair. It seemed as if God's purpose for Israel were about to fail and that the rebellious nation was to suffer a fate similar to that of Sodom and Gomorrah." —*Prophets and Kings*, p. 306.

4. What were the physical and spiritual consequences of the condition that was described in verses 5-8?

ISAIAH 1:5-8 *Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. ⁶From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment. ⁷Your country is desolate, your cities are burned with fire: your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers. ⁸And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city.*

"The God whom they had been claiming to serve, but whose character they had misunderstood, was set before them as the great Healer of spiritual disease. What though the whole head was sick and the whole heart faint? what though from the sole of the foot even unto the crown of the head there was no soundness, but wounds, and bruises, and putrifying

sores? See Isaiah 1:6. He who had been walking frowardly in the way of his heart might find healing by turning to the Lord. 'I have seen his ways,' the Lord declared, 'and will heal him: I will lead him also, and restore comforts unto him.... Peace, peace to him that is far off, and to him that is near, saith the Lord; and I will heal him.' Isaiah 57:18, 19." —*Prophets and Kings*, p. 315.

THURSDAY

5. Why were the words "a very small remnant" so important?

ISAIAH 1:9 *Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah.*

"The exhortations of the prophet to Judah to behold the living God, and to accept His gracious offers, were not in vain. There were some who gave earnest heed, and who turned from their idols to the worship of Jehovah. They learned to see in their Maker love and mercy and tender compassion. And in the dark days that were to come in the history of Judah, when only a remnant were to be left in the land, the prophet's words were to continue bearing fruit in decided reformation." —*Prophets and Kings*, p. 320.

FRIDAY

CALL TO GENUINE REPENTANCE

6. How did God consider insincerity and the superficial practice of religious ceremonies?

ISAIAH 1:10-15 *Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. ¹¹To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. ¹²When ye come to appear before me, who hath required this at your hand, to tread my courts? ¹³Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. ¹⁴Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. ¹⁵And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood.*

"Inspiration declares, 'The sacrifice of the wicked is abomination: how much more, when he bringeth it with a wicked mind?' Proverbs 21:27. The God of heaven is 'of purer eyes than to behold evil,' and cannot 'look on iniquity.' Habakkuk 1:13. It is not because He is unwilling to forgive that He turns from the transgressor; it is because the sinner refuses to make use of the abundant provisions of grace, that God is unable to deliver from sin." —*Prophets and Kings*, p. 323.

SABBATH

7. What is the condition for receiving the forgiveness that God promises to the sinner?

ISAIAH 1:16-20 *Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; ¹⁷Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. ¹⁸Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. ¹⁹If ye be willing and obedient, ye shall eat the good of the land: ²⁰But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it.*

“‘Why should ye be stricken any more?’ the prophet inquired. ‘Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.’ ‘Wash you, make you clean; put away the evil of your doings from before Mine eyes; cease to do evil; learn to do well.’ Isaiah 1:5, 18, 16, 17.” —*Prophets and Kings*, p. 314.

FOR ADDITIONAL STUDY

“In the face of such conditions it is not surprising that when, during the last year of Uzziah’s reign, Isaiah was called to bear to Judah God’s messages of warning and reproof, he shrank from the responsibility. He well knew that he would encounter obstinate resistance. As he realized his own inability to meet the situation and thought of the stubbornness and unbelief of the people for whom he was to work, his task seemed hopeless. Should he in despair relinquish his mission and leave Judah undisturbed to their idolatry? Were the gods of Nineveh to rule the earth in defiance of the God of heaven?” —*Prophets and Kings*, p. 306.

* * *

The Divine Plan and Human Failure

"Unless we understand the importance of the moments that are swiftly passing into eternity, and make ready to stand in the great day of God, we shall be unfaithful stewards. The watchman is to know the time of night. Everything is now clothed with a solemnity that all who believe the truth for this time should realize. They should act in reference to the day of God. The judgments of God are about to fall upon the world, and we need to be preparing for that great day.

"Our time is precious. We have but few, very few days of probation in which to make ready for the future, immortal life. We have no time to spend in haphazard movements. We should fear to skim the surface of the word of God." —*Testimonies for the Church*, vol. 6, p. 407.

SUNDAY

MEETING OF THE NATIONS

1. What vision did Isaiah describe of the mountain of the Lord's house in the future?

ISAIAH 2:1, 2 *The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. ²And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow together unto it.*

"In Malachi's day the mocking inquiry of the impenitent, 'Where is the God of judgment?' met with the solemn response: 'The Lord ... shall suddenly come to His temple, even the Messenger of the covenant.... But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fullers' soap: and He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years.' Malachi 2:17; 3:1-4." —*Prophets and Kings*, p. 715.

MONDAY

2. How did Isaiah describe God's judgments on the nations and their final impact on the world?

ISAIAH 2:3-5 *And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he*

will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. ⁴And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more. ⁵O house of Jacob, come ye, and let us walk in the light of the Lord.

"In these final hours of probation for the sons of men, when the fate of every soul is so soon to be decided forever, the Lord of heaven and earth expects His church to arouse to action as never before. Those who have been made free in Christ through a knowledge of precious truth, are regarded by the Lord Jesus as His chosen ones, favored above all other people on the face of the earth; and He is counting on them to show forth the praises of Him who hath called them out of darkness into marvelous light. The blessings which are so liberally bestowed are to be communicated to others. The good news of salvation is to go to every nation, kindred, tongue, and people." —*Prophets and Kings*, p. 716.

TUESDAY

JUDAH'S FAILURE

3. According to Isaiah, why did God turn away from His people, the house of Jacob?

ISAIAH 2:6 *Therefore thou hast forsaken thy people the house of Jacob, because they be replenished from the east, and are soothsayers like the Philistines, and they please themselves in the children of strangers.*

"Had Israel heeded the messages of the prophets, they would have been spared the humiliation that followed. It was because they had persisted in turning aside from His law that God was compelled to let them go into captivity." —*Prophets and Kings*, p. 297.

WEDNESDAY

4. What specific elements in society and religious practices did the prophet identify as the reasons for God's judgments?

ISAIAH 2:7-9 *Their land also is full of silver and gold, neither is there any end of their treasures; their land is also full of horses, neither is there any end of their chariots: ⁸Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made: ⁹And the mean man boweth down, and the great man humbleth himself: therefore forgive them not.*

"With oppression and wealth came pride and love of display, gross drunkenness, and a spirit of revelry. See Isaiah 2:11, 12; 3:16, 18-23; Isaiah 5:22, 11, 12. And in Isaiah's day idolatry itself no longer provoked surprise." —*Prophets and Kings*, p. 306.

5. How did Isaiah explain that the decline and judgments upon Jerusalem and Judah were the result of their rulers' actions? What similar conclusion can be drawn from the moral and social decline in today's world?

ISAIAH 3:1-16 *For, behold, the Lord, the Lord of hosts, doth take away from Jerusalem and from Judah the stay and the staff, the whole stay of bread, and the whole stay of water, ²The mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient, ³The captain of fifty, and the honourable man, and the counsellor, and the cunning artificer, and the eloquent orator. ⁴And I will give children to be their princes, and babes shall rule over them. ⁵And the people shall be oppressed, every one by another, and every one by his neighbour: the child shall behave himself proudly against the ancient, and the base against the honourable. ⁶When a man shall take hold of his brother of the house of his father, saying, Thou hast clothing, be thou our ruler, and let this ruin be under thy hand: ⁷In that day shall he swear, saying, I will not be an healer; for in my house is neither bread nor clothing: make me not a ruler of the people. ⁸For Jerusalem is ruined, and Judah is fallen: because their tongue and their doings are against the Lord, to provoke the eyes of his glory. ⁹The shew of their countenance doth witness against them; and they declare their sin as Sodom, they hide it not. Woe unto their soul! for they have rewarded evil unto themselves. ¹⁰Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings. ¹¹Woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him. ¹²As for my people, children are their oppressors, and women rule over them. O my people, they which lead thee cause thee to err, and destroy the way of thy paths. ¹³The Lord standeth up to plead, and standeth to judge the people. ¹⁴The Lord will enter into judgment with the ancients of his people, and the princes thereof: for ye have eaten up the vineyard; the spoil of the poor is in your houses. ¹⁵What mean ye that ye beat my people to pieces, and grind the faces of the poor? saith the Lord God of hosts. ¹⁶Moreover the Lord saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet.*

"Solomon had written, 'Woe to thee, O land, when thy king is a child!' Ecclesiastes 10:16. Thus it was with the land of Judah. Through continued transgression her rulers had become as children. Isaiah called the attention of the people to the weakness of their position among the nations of earth, and he showed that this was the result of wickedness in high places. 'Behold,' he said, 'the Lord, the Lord of hosts, doth take away from Jerusalem and from Judah the stay and the staff, the whole stay of bread, and the whole stay of water, the mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient, the captain of fifty, and the honorable man, and the counselor, and the cunning artificer, and the eloquent orator. And I will give children to be their princes, and babes shall rule over them.' 'For Jerusalem is ruined, and Judah is fallen: because their tongue and their doings are against the Lord.' Isaiah 3:1-4, 8." —*Prophets and Kings*, p. 323.

GOD'S GREAT DAY**6. What message did Isaiah proclaim concerning pride and idol worship? What are the consequences for those who trust in manmade idols?**

ISAIAH 2:10-22 *Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of his majesty. ¹¹The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. ¹²For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low: ¹³And upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan, ¹⁴And upon all the high mountains, and upon all the hills that are lifted up, ¹⁵And upon every high tower, and upon every fenced wall, ¹⁶And upon all the ships of Tarshish, and upon all pleasant pictures. ¹⁷And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the Lord alone shall be exalted in that day. ¹⁸And the idols he shall utterly abolish. ¹⁹And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth. ²⁰In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; ²¹To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth. ²²Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted for?*

"And in Isaiah's day idolatry itself no longer provoked surprise. See Isaiah 2:8, 9. Iniquitous practices had become so prevalent among all classes that the few who remained true to God were often tempted to lose heart and to give way to discouragement and despair. It seemed as if God's purpose for Israel were about to fail and that the rebellious nation was to suffer a fate similar to that of Sodom and Gomorrah." —*Prophets and Kings*, p. 306.

SABBATH

A FAITHFUL REMNANT**7. What message of hope appears in the book of Isaiah about the branch of Jehovah and the restoration of Jerusalem? What did this message do for the remnant in Israel?**

ISAIAH 4:2-6 *In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped from Israel. ³And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem: ⁴When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning. ⁵And the Lord will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and*

smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence. ⁶And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain.

"Now is reached the complete fulfillment of those words of the Angel: 'Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth My servant the Branch.' Christ is revealed as the Redeemer and Deliverer of His people. Now indeed are the remnant 'men wondered at,' as the tears and humiliation of their pilgrimage give place to joy and honor in the presence of God and the Lamb." —*Testimonies for the Church*, vol. 5, p. 476.

FOR ADDITIONAL STUDY

"By their apostasy and rebellion those who should have been standing as light bearers among the nations were inviting the judgments of God. Many of the evils which were hastening the swift destruction of the northern kingdom, and which had recently been denounced in unmistakable terms by Hosea and Amos, were fast corrupting the kingdom of Judah." —*Prophets and Kings*, p. 305.

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4

Sabbath, July 26, 2025

Enemies Nearby

"Had Ahaz and the chief men of his realm been true servants of the Most High, they would have had no fear of so unnatural an alliance as had been formed against them. But repeated transgression had shorn them of strength. Stricken with a nameless dread of the retributive judgments of an offended God, the heart of the king 'was moved, and the heart of his people, as the trees of the wood are moved with the wind.' Isaiah 7:2." —*Prophets and Kings*, p. 328.

SUNDAY

SYRIA AND ISAIAH'S MESSAGE TO AHAZ

1. What political and military situation confronted the kingdom of Judah?

ISAIAH 7:1, 2 *And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, that Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it. ²And it was told the house of David, saying, Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.*

"The idolatrous course of Ahaz, in the face of the earnest appeals of the prophets, could have but one result. 'The wrath of the Lord was upon Judah and Jerusalem, and He ... delivered them to trouble, to astonishment, and to hissing.' 2 Chronicles 29:8. The kingdom suffered a rapid decline, and its very existence was soon imperiled by invading armies. 'Rezin king of Syria and Pekah son of Remaliah king of Israel came up to Jerusalem to war: and they besieged Ahaz.' 2 Kings 16:5." —*Prophets and Kings*, p. 327.

MONDAY

2. What pointed message did the prophet Isaiah deliver to King Ahaz about the threat of invasion by the kingdoms of Israel and Syria? What sign did God give to confirm His word?

ISAIAH 7:3-11 *Then said the Lord unto Isaiah, Go forth now to meet Ahaz, thou, and Shearjashub thy son, at the end of the conduit of the upper pool in the highway of the fuller's field; ⁴And say unto him, Take heed, and be quiet; fear not, neither be fainthearted for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah. ⁵Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying, ⁶Let us go up against Judah, and vex it, and let us make a breach therein for us, and set a king in the midst of it, even the son of Tabeal: ⁷Thus saith the Lord God, It shall not stand, neither shall it come to pass. ⁸For the head of Syria is Damascus, and the head of Damascus is Rezin; and within threescore and five years shall Ephraim be broken, that it be not a people. ⁹And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. If ye will not believe, surely ye shall not be established. ¹⁰Moreover the Lord spake again unto Ahaz, saying, ¹¹Ask thee a sign of the Lord thy God; ask it either in the depth, or in the height above.*

"The prophet declared that the kingdom of Israel, and Syria as well, would soon come to an end. 'If ye will not believe,' he concluded, 'surely ye shall not be established.' Verse 9." —*Prophets and Kings*, p. 329.

TUESDAY

3. What was the significance of the sign of a virgin, mentioned in Isaiah 7:14? How was this prophecy fulfilled in the New Testament?

ISAIAH 7:12-17 *But Ahaz said, I will not ask, neither will I tempt the Lord. ¹³And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will you weary my God also? ¹⁴Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. ¹⁵Butter and honey shall he eat, that he may know to refuse the evil, and choose the good. ¹⁶For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings. ¹⁷The Lord shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come, from the day that Ephraim departed from Judah; even the king of Assyria.*

"The Saviour's coming was foretold in Eden. When Adam and Eve first heard the promise, they looked for its speedy fulfillment. They joyfully welcomed their firstborn son, hoping that he might be the Deliverer. But the

fulfillment of the promise tarried. Those who first received it died without the sight. From the days of Enoch the promise was repeated through patriarchs and prophets, keeping alive the hope of His appearing, and yet He came not. The prophecy of Daniel revealed the time of His advent, but not all rightly interpreted the message. Century after century passed away; the voices of the prophets ceased. The hand of the oppressor was heavy upon Israel, and many were ready to exclaim, 'The days are prolonged, and every vision faileth.' Ezekiel 12:22." –*The Desire of Ages*, p. 31.

WEDNESDAY

GOD'S JUDGMENT ON ASSYRIA

4. How did Isaiah describe God's judgment against Assyria?

ISAIAH 8:7-10 *Now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks: ⁸And he shall pass through Judah; he shall overflow and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel. ⁹Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. ¹⁰Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God is with us.*

"Great was the glory of the Assyrian realm; great was its downfall..."

"The pride of Assyria and its fall are to serve as an object lesson to the end of time. Of the nations of earth today who in arrogance and pride array themselves against Him, God inquires, 'To whom art thou thus like in glory and in greatness among the trees of Eden? yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth.' Verse 18." –*Prophets and Kings*, pp. 365, 366.

THURSDAY

5. What was Isaiah's warning about Israel's alliance with Assyria? How did it affect the people's trust in God?

ISAIAH 8:11-15 *For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of these people, saying, ¹²Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. ¹³Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. ¹⁴And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offense to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. ¹⁵And many among them shall stumble, and fall, and be broken, and be snared, and be taken.*

"The prophet declared that the kingdom of Israel, and Syria as well, would soon come to an end. 'If ye will not believe,' he concluded, 'surely ye shall not be established.' Verses 4-7, 9.

"Well would it have been for the kingdom of Judah had Ahaz received this message as from heaven. But choosing to lean on the arm of flesh, he sought help from the heathen. In desperation he sent word to Tiglath-

pileser, king of Assyria: 'I am thy servant and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me.' 2 Kings 16:7. The request was accompanied by a rich present from the king's treasure and from the temple storehouse.

"The help asked for was sent, and King Ahaz was given temporary relief, but at what a cost to Judah! The tribute offered aroused the cupidity of Assyria, and that treacherous nation soon threatened to overflow and spoil Judah." —*Prophets and Kings*, p. 329.

FRIDAY

FALL OF THE INVADERS

6. What did Isaiah prophesy concerning the defeat and fall of the invaders? What message did he give regarding God's sovereignty and justice at this juncture?

ISAIAH 9:4, 5; 10:5, 6, 12 *For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian. ⁵For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire.... ^{10:5}O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. ⁶I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets.... ¹²Wherefore it shall come to pass, that when the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks.*

"The boastful Assyrian, while used by God for a season as the rod of His anger for the punishment of the nations, was not always to prevail....

"In another prophetic message, given 'in the year that King Ahaz died,' the prophet had declared: 'The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand: that I will break the Assyrian in My land, and upon My mountains tread him underfoot: then shall his yoke depart from off them, and his burden depart from off their shoulders. This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations. For the Lord of hosts hath purposed, and who shall disannul it? and His hand is stretched out, and who shall turn it back?' Isaiah 14:28, 24-27." —*Prophets and Kings*, pp. 349, 350.

SABBATH

RELEASE

7. How did Isaiah describe the deliverance of God's people from the oppression of invaders, as well as sin? What connection can be seen between this deliverance and the promise of the Messiah's first coming?

ISAIAH 9:4, 5; 10:27; 9:6, 7 *For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian.*

⁵For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire.... ^{10:27}And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing.... ^{9:6}For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. ⁷Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.

"The God of the Hebrews had prevailed over the proud Assyrian. The honor of Jehovah was vindicated in the eyes of the surrounding nations. In Jerusalem the hearts of the people were filled with holy joy. Their earnest entreaties for deliverance had been mingled with confession of sin and with many tears. In their great need they had trusted wholly in the power of God to save, and He had not failed them." —*Prophets and Kings*, p. 361.

"Says the prophet Isaiah: 'Unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.' Let the church and the world look upon their Redeemer. Let every voice proclaim with John: 'Behold the Lamb of God, which taketh away the sin of the world.'" —*Testimonies for the Church*, vol. 5, p. 729.

FOR ADDITIONAL STUDY

"And thus it was during the reign of Ahaz. Invitation upon invitation was sent to erring Israel to return to their allegiance to Jehovah. Tender were the pleadings of the prophets; and as they stood before the people, earnestly exhorting to repentance and reformation, their words bore fruit to the glory of God." —*Prophets and Kings*, p. 325.

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The Messianic Kingdom

"Isaiah prophesied: 'There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots.' 'Incline your ear, and come unto Me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given Him for a witness to the people, a leader and commander to the people. Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel; for He hath glorified thee.' Isaiah 11:1; 55:3-5." —*The Acts of the Apostles*, p. 223.

SUNDAY

RESTORATION

1. How did the prophet Isaiah describe the nature of the messianic kingdom? What illustration portrayed the peace and harmony of the holy kingdom?

ISAIAH 11:1-9 *And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: ²And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; ³And shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: ⁴But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. ⁵And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. ⁶The wolf shall also dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. ⁷And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. ⁸And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. ⁹They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.*

"Through the promised Seed, the God of Israel was to bring deliverance to Zion. 'There shall come forth a Rod out of the stem of Jesse, and a Branch shall grow out of his roots.'...

"In the earth made new, the redeemed will engage in the occupations and pleasures that brought happiness to Adam and Eve in the beginning.

The Eden life will be lived, the life in garden and field.” —*Prophets and Kings*, pp. 695, 730.

MONDAY

2. What role would the Messiah play in the reunification of Israel and Judah, as well as in the restoration of the exiles?

ISAIAH 11:11, 12 *And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. ¹²And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.*

“The day of deliverance is at hand. ‘The eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him.’ 2 Chronicles 16:9. Among all nations, kindreds, and tongues, He sees men and women who are praying for light and knowledge.” —*Prophets and Kings*, p. 376.

TUESDAY

JEWS AND GENTILES

3. What did Isaiah write about the inclusion of the Gentiles in the messianic kingdom? What message of hope was given for all nations?

ISAIAH 11:10 *And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.*

“Heaven’s plan of salvation is broad enough to embrace the whole world. God longs to breathe into prostrate humanity the breath of life. And He will not allow any soul to be disappointed who is sincere in his longing for something higher and nobler than anything the world can offer. Constantly He is sending His angels to those who, while surrounded by circumstances the most discouraging, pray in faith for some power higher than themselves to take possession of them and bring deliverance and peace. In various ways God will reveal Himself to them and will place them in touch with providences that will establish their confidence in the One who has given Himself a ransom for all...” —*Prophets and Kings*, p. 377.

WEDNESDAY

ANTHEM OF LIBERATION

4. What message did the hymn in Isaiah 12:1-6 convey? How did it apply to God’s promises for His people then and also now?

ISAIAH 12:1-6 *And in that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me. ²Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; he also is become my salvation. ³Therefore with joy shall ye draw water out of the wells of salvation.*

⁴*And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted.*
⁵*Sing unto the Lord; for he hath done excellent things: this is known in all the earth.* ⁶*Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee.*

"The messages borne by Isaiah to those who chose to turn from their evil ways were full of comfort and encouragement." —*Prophets and Kings*, p. 321.

"The One thus anointed was 'to preach good tidings unto the meek;... to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified.' Isaiah 11:2, 3; 61:1-3." —*The Acts of the Apostles*, p. 224.

THURSDAY

5. What invitation and exhortation to proclaim the works of God among the nations were urged upon the people?

ISAIAH 12:4 *And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted.*

"Many were to behold the One altogether lovely, the chiefest among ten thousand. 'Thine eyes shall see the King in His beauty,' was the gracious promise made to them. Isaiah 33:17. Their sins were to be forgiven, and they were to make their boast in God alone. In that glad day of redemption from idolatry they would exclaim, 'The glorious Lord will be unto us a place of broad rivers and streams.... The Lord is our judge, the Lord is our lawgiver, the Lord is our king; He will save us.' Verses 21, 22." —*Prophets and Kings*, p. 321.

FRIDAY

PROMISE OF SALVATION

6. How were God's salvation and protection over His people in the midst of tribulations presented?

ISAIAH 12:2, 3 *Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; he also is become my salvation.* ³*Therefore with joy shall ye draw water out of the wells of salvation.*

"Oh, how many times has your heart been touched with the beauty of the Saviour's countenance, charmed with the loveliness of His character, and subdued with the thought of His suffering. Now He wants you to lean your whole weight upon Him. I will give you a chapter to comfort you at all times. 'And in that day thou shalt say, O Lord, I will praise Thee: though Thou wast angry with me, Thine anger is turned away, and Thou comfortedst me.' Isaiah 12:1." —*Selected Messages*, book 2, p. 232.

7. What promise of divine presence and eternal security was given for all who trust in God?

ISAIAH 12:6 *Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee.*

“God had commanded that Jerusalem be rebuilt; the vision of the measuring of the city was an assurance that He would give comfort and strength to His afflicted ones, and fulfill to them the promises of His everlasting covenant. His protecting care, He declared, would be like ‘a wall of fire round about;’ and through them His glory would be revealed to all the sons of men. That which He was accomplishing for His people was to be known in all the earth.” —*Prophets and Kings*, p. 581.

FOR ADDITIONAL STUDY

“Thus, through patriarchs and prophets, as well as through types and symbols, God spoke to the world concerning the coming of a Deliverer from sin. A long line of inspired prophecy pointed to the advent of ‘the Desire of all nations.’ Haggai 2:7. Even the very place of His birth and the time of His appearance were minutely specified.” —*Prophets and Kings*, p. 697.

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6

Sabbath, August 9, 2025

Judgments against Israel’s Enemies

“Thus was the church of God comforted in one of the darkest hours of her long conflict with the forces of evil. Satan had seemingly triumphed in his efforts to destroy Israel; but the Lord was overruling the events of the present, and during the years that were to follow, His people were to have opportunity to redeem the past.” —*Prophets and Kings*, p. 474.

SUNDAY

BABYLON’S FALL

1. How did Isaiah describe the fall and destruction of Babylon?

ISAIAH 13:1-6; 14:22, 23 *The burden of Babylon, which Isaiah the son of Amoz did see. ²Lift ye up a banner upon the high mountain, exalt the voice unto them, shake the hand, that they may go into the gates of the nobles. ³I have commanded my sanctified ones, I have also called my mighty ones for mine anger, even them that rejoice in my highness. ⁴The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: the Lord of hosts muster-*

eth the host of the battle. ⁵They come from a far country, from the end of heaven, even the Lord, and the weapons of his indignation, to destroy the whole land. ⁶Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty.... ^{14:22}For I will rise up against them, saith the Lord of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the Lord. ²³I will also make it a possession for the bittern, and pools of water: and I will sweep it with the besom of destruction, saith the Lord of hosts.

“Babylon is suddenly fallen and destroyed.’ ‘The spoiler is come upon her, even upon Babylon, and her mighty men are taken, every one of their bows is broken: for the Lord God of recompenses shall surely requite. And I will make drunk her princes, and her wise men, her captains, and her rulers, and her mighty men: and they shall sleep a perpetual sleep, and not wake, saith the King, whose name is the Lord of hosts.” —*Prophets and Kings*, p. 532.

MONDAY

2. What judgment from the Lord did Isaiah pronounce on Palestina? What message of hope was given to the faithful who experienced the destruction of their enemies?

ISAIAH 14:29-32 *Rejoice not thou, whole Palestina, because the rod of him that smote thee is broken: for out of the serpent's root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent. ³⁰And the firstborn of the poor shall feed, and the needy shall lie down in safety: and I will kill thy root with famine, and he shall slay thy remnant. ³¹Howl, O gate; cry, O city; thou, whole Palestina, art dissolved: for there shall come from the north a smoke, and none shall be alone in his appointed times. ³²What shall one then answer the messengers of the nation? That the Lord hath founded Zion, and the poor of his people shall trust in it.*

“Behold, I will gather them out of all countries, whither I have driven them in Mine anger, and in My fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely: and they shall be My people, and I will be their God: and I will give them one heart, and one way, that they may fear Me forever, for the good of them, and of their children after them: and I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put My fear in their hearts, that they shall not depart from Me. Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with My whole heart and with My whole soul.” —*Prophets and Kings*, p. 472.

TUESDAY

3. How did Isaiah describe the devastation of Moab? What was the guarantee of divine protection for the faithful?

ISAIAH 15:1-4 *The burden of Moab. Because in the night Ar of Moab is laid waste, and brought to silence; because in the night Kir of Moab is laid waste, and brought to silence; ²He is gone up to Bajith, and to Dibon, the high places, to weep: Moab shall howl over Nebo, and over Medeba: on all their heads shall be baldness, and every beard cut off. ³In their streets*

they shall gird themselves with sackcloth: on the tops of their houses, and in their streets, every one shall howl, weeping abundantly. ⁴And Heshbon shall cry, and Elealeh: their voice shall be heard even unto Jahaz: therefore the armed soldiers of Moab shall cry out; his life shall be grievous unto him.

"Again, on the borders of the Promised Land, the coming of the world's Redeemer was foretold in the prophecy uttered by Balaam: 'I shall see Him, but not now: I shall behold Him, but not nigh: There shall come a Star out of Jacob, and a Scepter shall rise out of Israel, And shall smite the corners of Moab, and destroy all the children of Sheth.' Numbers 24:17.

"Through Moses, God's purpose to send His Son as the Redeemer of the fallen race, was kept before Israel." —*Prophets and Kings*, p. 684.

WEDNESDAY

4. What prophecy did Isaiah give concerning Arabia? What message of trust in God was given to the faithful in the midst of adversity?

ISAIAH 21:13-15 *The burden upon Arabia. In the forest in Arabia shall ye lodge, O ye travelling companies of Dedanim. ¹⁴The inhabitants of the land of Tema brought water to him that was thirsty, they prevented with their bread him that fled. ¹⁵For they fled from the swords, from the drawn sword, and from the bent bow, and from the grievousness of war.*

"'Fear thou not, O My servant Jacob;... neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid. For I am with thee, saith the Lord, to save thee.' Jeremiah 30:10, 11." —*Prophets and Kings*, p. 474.

THURSDAY

5. What judgment was pronounced upon Egypt? What promise of deliverance was given to the faithful?

ISAIAH 19:1-4, 19-22 *The burden of Egypt. Behold, the Lord rideth upon a swift cloud, and shall come into Egypt: and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it. ²And I will set the Egyptians against the Egyptians: and they shall fight every one against his brother, and every one against his neighbour; city against city, and kingdom against kingdom. ³And the spirit of Egypt shall fail in the midst thereof; and I will destroy the counsel thereof: and they shall seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards. ⁴And the Egyptians will I give over into the hand of a cruel lord; and a fierce king shall rule over them, saith the Lord, the Lord of hosts.... ¹⁹In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. ²⁰And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt: for they shall cry unto the Lord because of the oppressors, and he shall send them a saviour, and a great one, and he shall deliver them. ²¹And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the Lord, and perform it. ²²And the Lord shall smite Egypt: he*

shall smite and heal it: and they shall return even to the Lord, and he shall be intreated of them, and shall heal them.

"The hopes that had sprung up in the hearts of princes and people when the armies of Nebuchadnezzar turned south to meet the Egyptians, were soon dashed to the ground. The word of the Lord had been, 'Behold, I am against thee, Pharaoh king of Egypt.' The might of Egypt was but a broken reed. 'All the inhabitants of Egypt,' Inspiration had declared, 'shall know that I am the Lord, because they have been a staff of reed to the house of Israel.' 'I will strengthen the arms of the king of Babylon, and the arms of Pharaoh shall fall down; and they shall know that I am the Lord, when I shall put My sword into the hand of the king of Babylon, and he shall stretch it out upon the land of Egypt.' Ezekiel 29:3, 6; 30:25." —*Prophets and Kings*, p. 454.

FRIDAY

6. What message of judgment and hope did Isaiah give to Ethiopia? Once more, what was the assurance of protection for the faithful in the midst of calamity?

ISAIAH 20:3-6 *And the Lord said, Like as my servant Isaiah hath walked naked and barefoot three years for a sign and wonder upon Egypt and upon Ethiopia; "So shall the king of Assyria lead away the Egyptians prisoners, and the Ethiopians captives, young and old, naked and barefoot, even with their buttocks uncovered, to the shame of Egypt. "And they shall be afraid and ashamed of Ethiopia their expectation, and of Egypt their glory. "And the inhabitant of this isle shall say in that day, Behold, such is our expectation, while we flee for help to be delivered from the king of Assyria: and how shall we escape?*

"... Fear not: for I have redeemed thee, I have called thee by thy name, thou art Mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee. Since thou wast precious in My sight, thou hast been honorable, and I have loved thee: therefore will I give men for thee, and people for thy life.' Isaiah 43:1-4." —*Prophets and Kings*, p. 723.

SABBATH

7. How did Isaiah describe the future judgment and deliverance of Jerusalem? What call was made to the faithful concerning trust in God?

ISAIAH 22:5, 12, 20-22 *For it is a day of trouble, and of treading down, and of perplexity by the Lord God of hosts in the valley of vision, breaking down the walls, and of crying to the mountains.... ¹²And in that day did the Lord God of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth:.... ²⁰And it shall come to pass in that day, that I will call my servant Eliakim the son of Hilkiah: ²¹And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand: and he shall be a father to the inhabitants of*

Jerusalem, and to the house of Judah. ²²And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open.

"The God of the Hebrews had prevailed over the proud Assyrian. The honor of Jehovah was vindicated in the eyes of the surrounding nations. In Jerusalem the hearts of the people were filled with holy joy. Their earnest entreaties for deliverance had been mingled with confession of sin and with many tears. In their great need they had trusted wholly in the power of God to save, and He had not failed them. Now the temple courts resounded with songs of solemn praise." —*Prophets and Kings*, p. 361.

FOR ADDITIONAL STUDY

"Humbled in the sight of the nations, those who once had been recognized as favored by Heaven above all other peoples of the earth were to learn in exile the lesson of obedience so necessary for their future happiness. Until they had learned this lesson, God could not do for them all that He desired to do. 'I will correct thee in measure, and will not leave thee altogether unpunished,' He declared in explanation of His purpose to chastise them for their spiritual good. Jeremiah 30:11. Yet those who had been the object of His tender love were not forever set aside; before all the nations of earth He would demonstrate His plan to bring victory out of apparent defeat, to save rather than to destroy." —*Prophets and Kings*, p. 475.

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7

Sabbath, August 16, 2025

Praise

"This song and the great delivery which it commemorates, made an impression never to be effaced from the memory of the Hebrew people. From age to age it was echoed by the prophets and singers of Israel, testifying that Jehovah is the strength and deliverance of those who trust in Him. That song does not belong to the Jewish people alone. It points forward to the destruction of all the foes of righteousness and the final victory of the Israel of God. The prophet of Patmos beholds the white-robed multitude that have 'gotten the victory,' standing on the 'sea of glass mingled with fire,' having 'the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb.' Revelation 15:2, 3." —*Prophets and Prophets*, p. 289.

SUNDAY

HYMN OF VICTORY

1. How did the prophet Isaiah express praise and gratitude for Judah's deliverance from its enemies?

ISAIAH 25:1-3 *O Lord, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsels of old are faithfulness and truth. ²For thou hast made of a city an heap; of a defenced city a ruin: a palace of strangers to be no city; it shall never be built. ³Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee.*

"Now the temple courts resounded with songs of solemn praise. 'In Judah is God known: His name is great in Israel. In Salem also is His tabernacle, And His dwelling place in Zion. There brake He the arrows of the bow, The shield, and the sword, and the battle.'" —*Prophets and Kings*, p. 362.

MONDAY

2. What image was presented in the victory hymn to illustrate God's protection and security over His people?

ISAIAH 25:4, 5 *For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall. ⁵Thou shalt bring down the noise of strangers, as the heat in a dry place; even the heat with the shadow of a cloud: the branch of the terrible ones shall be brought low.*

"The praise and thanksgiving from grateful hearts will ascend to God as a sweet oblation. 'Give thanks unto the Lord, for He is good: For His mercy endureth forever.'... 'For He satisfieth the longing soul, And filleth the hungry soul with goodness.'" —*Prophets and Kings*, p. 566.

TUESDAY

3. How did the prophets describe His promise to destroy death and the grave forever and ultimately to deliver His people at the second coming of Jesus? What hope does this promise offer believers today?

ISAIAH 25:8, 9 *He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it. ⁹And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation.*

HOSEA 13:14 *I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes.*

"And as the prophet beholds the Lord of glory descending from heaven with all the holy angels, to gather the remnant church from among the nations of earth, he hears the waiting ones unite in the exultant cry: 'Lo, this is our God; we have waited for Him, and He will save us:...'

"The voice of the Son of God is heard calling forth the sleeping saints, and as the prophet beholds them coming from the prison house of death, he exclaims, 'Thy dead men shall live, together with my dead body shall

they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.” —*Prophets and Kings*, p. 728.

WEDNESDAY

HYMN OF TRUST

4. How was the people’s trust in God expressed? What divine promise underpinned that trust?

ISAIAH 26:1, 2 *In that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks. ²Open ye the gates, that the righteous nation which keepeth the truth may enter in.*

“Amidst the deepening shadows of earth’s last great crisis, God’s light will shine brightest, and the song of hope and trust will be heard in clearest and loftiest strains.” —*Education*, p. 166.

THURSDAY

5. What is the guarantee of peace and stability for those who trust in God?

ISAIAH 26:3, 4 *Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. ⁴Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength.*

“Let us put away everything like distrust and want of faith in Jesus forever. Let us commence a life of simple childlike trust, not relying upon feeling but upon faith.

“Do not dishonor Jesus by doubting His precious promises. He wants us to believe in Him with unwavering faith. There is a class who say, ‘I believe, I believe,’ and claim all the promises which are given on condition of obedience. While they claim everything in the promises of God, they do not the works of Christ. God is not honored by any such faith, it is a spurious faith. Then we see a people trying to keep all of God’s commandments, but there are many of these who do not come up to their exalted privileges and claim nothing. God’s promises are to those who keep His commandments and do those things that are pleasing in His sight....” —*This Day with God*, p. 9.

FRIDAY

CALL TO THE REMNANT

6. How did the prophets exhort the remnant of God’s people to prepare for impending destruction before their probation closed?

ISAIAH 26:20, 21 *Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. ²¹For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth shall also disclose her blood, and shall no more cover her slain.*

REVELATION 22:11, 12 *He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be*

righteous still: and he that is holy, let him be holy still. ¹²And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

"In visions of the great judgment day the inspired messengers of Jehovah were given glimpses of the consternation of those unprepared to meet their Lord in peace." —*Prophets and Kings*, pp. 725, 726.

SABBATH

HYMN OF THE VINEYARD AND HOPE OF THE RESURRECTION

7. How was God's protection over His vineyard described? What hope is there for those who died while being faithful in His vineyard?

ISAIAH 27:2-6 *In that day sing ye unto her, A vineyard of red wine. ³I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day. ⁴Fury is not in me: who would set the briers and thorns against me in battle? I would go through them, I would burn them together. ⁵Or let him take hold of my strength, that he may make peace with me; and he shall make peace with me. ⁶He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit....*

"Let Israel hope in God. The Master of the vineyard is even now gathering from among men of all nations and peoples the precious fruits for which He has long been waiting. Soon He will come unto His own; and in that glad day His eternal purpose for the house of Israel will finally be fulfilled. 'He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit.' Verse 6....

"The voice of the Son of God is heard calling forth the sleeping saints, and as the prophet beholds them coming from the prison house of death, he exclaims, 'Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.' Isaiah 26:19." —*Prophets and Kings*, pp. 22, 728.

FOR ADDITIONAL STUDY

"In Jerusalem the hearts of the people were filled with holy joy. Their earnest entreaties for deliverance had been mingled with confession of sin and with many tears. In their great need they had trusted wholly in the power of God to save, and He had not failed them. Now the temple courts resounded with songs of solemn praise." —*Prophets and Kings*, p. 361.

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Solemn Warnings

"In these last days God's people will be exposed to the very same dangers as were ancient Israel. Those who will not receive the warnings that God gives will fall into the same perils as did ancient Israel and come short of entering into rest through unbelief. Ancient Israel suffered calamities on account of their unsanctified hearts and unsubmitted wills. Their final rejection as a nation was a result of their own unbelief, self-confidence, impenitence, blindness of mind, and hardness of heart. In their history we have a danger signal lifted before us." —*Last Day Events*, p. 60.

SUNDAY

ADMONITION TO THE PEOPLE

1. How did God admonish His people for their pride, superficial worship, and confidence in their own strength?

ISAIAH 29:13-16 *Wherefore the Lord said, Forasmuch as this people drew near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: ¹⁴Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. ¹⁵Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us? and who knoweth us? ¹⁶Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?*

"The Lord has shown us His way; shall we walk in it? or shall we, finite and erring as we are, walk in our own counsel, and practice the principles which He has warned us against?" —*Testimonies to Ministers and Gospel Workers*, p. 382.

MONDAY

2. How did God confront His people's unbelief and rebellion?

ISAIAH 28:13-17 *But the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go; and fall backward, and be broken, and snared, and taken. ¹⁴Wherefore hear the word of the Lord, ye scornful*

men that rule this people which is in Jerusalem. ¹⁵Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood we have hid ourselves: ¹⁶Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious cornerstone, a sure foundation: he that believeth shall not make haste. ¹⁷Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.

TUESDAY

ADMONITION TO LEADERSHIP

3. How did God admonish the leadership of His people for their negligence, corruption, and seeking human alliances, instead of depending on Him as their Guide and Protector?

ISAIAH 28:7-9; 5:20 *But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment. ⁸For all tables are full of vomit and filthiness, so that there is no place clean. ⁹Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts.... ^{5:20}Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!*

“Whom shall He teach knowledge? and whom shall He make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little: for with stammering lips and another tongue will He speak to this people. To whom He said, This is the rest wherewith ye may cause the weariness to rest; and this is the refreshing: yet they would not hear.” —*Testimonies to Ministers and Gospel Workers*, p. 383.

“To the Israelites were committed the sacred oracles. But God’s revealed word was misinterpreted and misapplied. The people despised the word of the Holy One of Israel.” —*Testimonies for the Church*, vol. 8, p. 114.

WEDNESDAY

SEEKING HUMAN SUPPORT

4. How did God admonish His people when they insisted on seeking help from human alliances rather than seeking His guidance and protection?

ISAIAH 30:1-3, 7 *Woe to the rebellious children, saith the Lord, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin: ²That walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of*

Pharaoh, and to trust in the shadow of Egypt! ³Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion.... ⁷For the Egyptians shall help in vain, and to no purpose: therefore have I cried concerning this, Their strength is to sit still.

"The warnings given in the word of God to the children of Israel were meant, not merely for them, but for all who should live upon the earth."
—*Testimonies to Ministers and Gospel Workers*, p. 380.

THURSDAY

5. In Isaiah 31:1-3, the people were warned against looking to Egypt for help instead of trusting in God. What lesson for today do we draw from this passage?

ISAIAH 31:1-3 *Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, nor seek the Lord! ²Yet he also is wise, and will bring evil, and will not call back his words: but will arise against the house of the evildoers, and against the help of them that work iniquity. ³Now the Egyptians are men, and not God; and their horses flesh, and not spirit. When the Lord shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together.*

"If the Lord reproved His people anciently because they neglected to seek counsel from Him when in difficulty, He will not be displeased today if His people, instead of depending on the bright beams of the Sun of Righteousness to lighten their way, turn from Him in their test and trial for the aid of human beings who are as erring and inefficient as themselves? Where is our strength? Is it in men who are as helpless and dependent as ourselves, who need guidance from God even as we do?" —*Testimonies to Ministers and Gospel Workers*, p. 380.

FRIDAY

GOD'S MERCY TO THE FAITHFUL

6. Amid the warnings and judgments against the people's unbelief, what promises did God give to those who remained faithful?

ISAIAH 30:18, 19 *And therefore will the Lord wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the Lord is a God of judgment: blessed are all they that wait for him. ¹⁹For the people shall dwell in Zion at Jerusalem: thou shalt weep no more: he will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee.*

"The gospel is designed for all, and it will bring together in church capacity men and women who are different in training, in character, and in disposition. Among these will be some who are naturally slack, who feel that order is pride, and that it is not necessary to be so particular. God will not come down to their low standard; He has given them probation, and the necessary directions in His word, and He requires them to be trans-

formed, to perfect holy characters. Every one who is converted from sin to righteousness, from error to truth, will exemplify in words and acts the sanctifying power of the truth." –*Review and Herald*, May 6, 1884.

"Thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us a place of broad rivers and streams.... For the Lord is our judge, the Lord is our lawgiver, the Lord is our King; He will save us.... And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity.' Isaiah 33:20-24." –*In Heavenly Places*, p. 372.

SABBATH

7. How would those who trusted in God's mercy find rest and salvation?

ISAIAH 30:15; 28:12 *For thus saith the Lord God, the Holy One of Israel; In returning and rest shall ye be saved; in stillness and in confidence shall be your strength: and ye would not....* ^{28:12}*To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear.*

MATTHEW 11:28 *Come unto me, all ye that labour and are heavy laden, and I will give you rest.*

"God says to His servants, 'Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins.' But when the plain, straight testimony comes from lips under the moving of the Spirit of God, there are many who treat it with disdain. There are among us those who, in actions if not in words, 'say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophecy deceits: get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us. Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in oppression and perverseness, and stay thereon: therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant.'" –*Testimonies to Ministers and Gospel Workers*, p. 89.

FOR ADDITIONAL STUDY

"Had Israel as a nation preserved her allegiance to Heaven, Jerusalem would have stood forever, the elect of God. Jeremiah 17:21-25. But the history of that favored people was a record of backsliding and rebellion. They had resisted Heaven's grace, abused their privileges, and slighted their opportunities.

"Although Israel had 'mocked the messengers of God, and despised His words, and misused His prophets' (2 Chronicles 36:16), He had still manifested Himself to them, as 'the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth' (Exodus 34:6)...." –*The Great Controversy*, p. 18.

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MISSIONARY REPORT FROM THE PARAGUAYAN FIELD

To be read on Sabbath, August 23, 2025

*The Special Sabbath School Offering
will be gathered on Sabbath, August 30, 2025*

My dear brothers and sisters all over the world, greetings from Paraguay with the peace of our Lord and with the verses from the Holy Bible in Philippians 2:4, 5. "Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus."

Paraguay officially gained its independence on May 14-15, 1811. It currently has 17 states and is divided into two regions, the Eastern Region and the Western Region. Asunción is the capital city. In the last national census, the population was 6,854,536. The country covers an area of 406,752 square kilometers (252,744 square miles) on the continent of South America, bordering Brazil, Argentina, and Bolivia. Paraguay is a bilingual country, the predominant native language being Guaraní; Spanish is also spoken. Constitutionally, freedom of worship is guaranteed. The predominant religion is Roman Catholic, which includes approximately 90 percent of the population. Evangelicals compose 7.2 percent, while 1.4 percent profess other religions, and 1.4 percent claim no religious affiliation.

The truth of the Reform Movement came to Paraguay in 1974 in the city of Encarnación. A tent campaign was conducted by Pastors Gerhard Hunger, Adolfo González, Enrique Anzoátegui, Ángel Cravotto, and Dagoberto Molina. In 1975, the first seven souls were baptized in the city of Encarnación by Pastor Molina, and the organization was registered in 1977 in the city of Asunción.

The church has been shaken from time to time, most recently in 2018, when a rebellion arose and several brothers and interested souls left the faith; but we praise God that through His mercy some have returned and become active in the church.

There are places where the work has been opened and there are baptized members, but we do not have sufficient resources to build houses of worship. The buildings in several places, including the headquarters of the field in the capital city, are in an advanced state of deterioration and urgently need maintenance and repair to avoid worse damage; but we do not have the financial resources to accomplish this.

Most of the believers have limited resources, so we are unable to gather adequate means to supply the need. Therefore, this report is a

request to all of the brethren around the world to support the work in Paraguay with your generous offerings. Your donations will be for the house of God. Brothers and sisters in Christ, allow the Lord to move your hearts to contribute generously to this great work. "The spirit of liberality is the spirit of heaven." –*Counsels on Stewardship*, p. 19.

The Lord has done great things and will do many more as we trust in Him and do His will. May He bless and multiply your generosity. We thank the brethren of the General Conference for the opportunity to make this request and express our gratitude in advance for the benevolent gifts. May God help us to continue with the mission that He has given us and be lights in this world. All honor and glory be to our Lord and Saviour Jesus Christ.

–*Pastor Ruben Analicio Gaona Arguello*
President of the Paraguayan Field

SPECIAL SABBATH SCHOOL OFFERING FOR the PARAGUAYAN FIELD

God multiply your generous donations!

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Sabbath, August 30, 2025

Hezekiah's Experience

"The story of Hezekiah's failure to prove true to his trust at the time of the visit of the ambassadors is fraught with an important lesson for all. Far more than we do, we need to speak of the precious chapters in our experience, of the mercy and loving-kindness of God, of the matchless depths of the Saviour's love." —*Prophets and Kings*, p. 347.

SUNDAY

ENEMY SIEGE

1. What happened in the fourteenth year of King Hezekiah's reign?

ISAIAH 36:1, 2, 13-20 Now it came to pass in the fourteenth year of king Hezekiah, that Sennacherib king of Assyria came up against all the defenced cities of Judah, and took them. ²And the king of Assyria sent Rabshakeh from Lachish to Jerusalem unto king Hezekiah with a great army. And he stood by the conduit of the upper pool in the highway of the fuller's field.... ¹³Then Rabshakeh stood, and cried with a loud voice in the Jews' language, and said, Hear ye the words of the great king, the king of Assyria. ¹⁴Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you. ¹⁵Neither let Hezekiah make you trust in the Lord, saying, The Lord will surely deliver us: this city shall not be delivered into the hand of the king of Assyria. ¹⁶Hearken not to Hezekiah: for thus saith the king of Assyria, Make an agreement with me by a present, and come out to me: and eat ye every one of his vine, and every one of his fig tree, and drink ye every one the waters of his own cistern; ¹⁷Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards. ¹⁸Beware lest Hezekiah persuade you, saying, The Lord will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria? ¹⁹Where are the gods of Hamath and Arphad? where are the gods of Sepharvaim? and have they delivered Samaria out of my hand? ²⁰Who are they among all the gods of these lands, that have delivered their land out of my hand, that the Lord should deliver Jerusalem out of my hand?

"The Assyrian officers, sure of the strength of their disciplined forces, arranged for a conference with the chief men of Judah, during which

they insolently demanded the surrender of the city. This demand was accompanied by blasphemous revilings against the God of the Hebrews. Because of the weakness and apostasy of Israel and Judah, the name of God was no longer feared among the nations, but had become a subject for continual reproach. See Isaiah 52:5.

“‘Speak ye now to Hezekiah,’ said Rabshakeh, one of Sennacherib’s chief officers, ‘Thus saith the great king, the king of Assyria, What confidence is this wherein thou trustest? Thou sayest, (but they are but vain words,) I have counsel and strength for the war. Now on whom dost thou trust, that thou rebellest against me?’ 2 Kings 18:19, 20.” —*Prophets and Kings*, p. 352.

MONDAY

2. How did King Hezekiah respond to this great danger? What can we learn from him?

ISAIAH 36:21; 37:15-20 *But they held their peace, and answered him not a word: for the king’s commandment was, saying, Answer him not....*^{37:15} *And Hezekiah prayed unto the Lord, saying, ¹⁶O Lord of hosts, God of Israel, that dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth: thou hast made heaven and earth. ¹⁷Incline thine ear, O Lord, and hear; open thine eyes, O Lord, and see: and hear all the words of Sennacherib, which hath sent to reproach the living God. ¹⁸Of a truth, Lord, the kings of Assyria have laid waste all the nations, and their countries, ¹⁹And have cast their gods into the fire: for they were no gods, but the work of men’s hands, wood and stone: therefore they have destroyed them. ²⁰Now therefore, O Lord our God, save us from his hand, that all the kingdoms of the earth may know that thou art the Lord, even thou alone.*

“To these taunts the children of Judah ‘answered him not a word.’ The conference was at an end. The Jewish representatives returned to Hezekiah ‘with their clothes rent, and told him the words of Rabshakeh.’ Verses 21, 22. The king, upon learning of the blasphemous challenge, ‘rent his clothes, and covered himself with sackcloth, and went into the house of the Lord.’ 2 Kings 19:1.

“A messenger was dispatched to Isaiah to inform him of the outcome of the conference. ‘This day is a day of trouble, and of rebuke, and blasphemy,’ was the word the king sent. ‘It may be the Lord thy God will hear all the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God; and will reprove the words which the Lord thy God hath heard: wherefore lift up thy prayer for the remnant that are left.’ Verses 3, 4.

“‘For this cause Hezekiah the king, and the prophet Isaiah the son of Amoz, prayed and cried to Heaven.’ 2 Chronicles 32:20.” —*Prophets and Kings*, p. 354.

TUESDAY

PROMISE OF DELIVERANCE

3. What answer to his prayer did Hezekiah receive from the Lord in face of the siege of Sennacherib?

ISAIAH 37:21-23, 33-35 *Then Isaiah the son of Amoz sent unto Hezekiah, saying, Thus saith the Lord God of Israel, Whereas thou hast prayed to me against Sennacherib king of Assyria: ²²This is the word which the Lord hath spoken concerning him; The virgin, the daughter of Zion, hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee. ²³Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Israel.... ³³Therefore thus saith the Lord concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it. ³⁴By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord. ³⁵For I will defend this city to save it for mine own sake, and for my servant David's sake.*

"Hezekiah was not left without hope. Isaiah sent to him, saying, 'Thus saith the Lord God of Israel, That which thou hast prayed to Me against Sennacherib king of Assyria I have heard. This is the word that the Lord hath spoken concerning him:

"The virgin the daughter of Zion hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.

"Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Israel. By thy messengers thou hast reproached the Lord, and hast said, With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down the tall cedar trees thereof, and the choice fir trees thereof: and I will enter into the lodgings of his borders, and into the forest of his Carmel. I have digged and drunk strange waters, and with the sole of my feet I have dried up all the rivers of besieged places.

"Hast thou not heard long ago how I have done it, and of ancient times that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste fenced cities into ruinous heaps. Therefore their inhabitants were of small power, they were dismayed and confounded; they were as the grass of the field, and as the green herb, as the grass on the house-tops, and as corn blasted before it be grown up.

"But I know thy abode, and thy going out, and thy coming in, and thy rage against Me. Because thy rage against Me and thy tumult is come up into Mine ears, therefore I will put My hook in thy nose, and My bridle in thy lips, and I will turn thee back by the way by which thou camest.' 2 Kings 19:20-28." —*Prophets and Kings*, pp. 359, 360.

WEDNESDAY

4. What was the result of divine intervention in the siege of Jerusalem? How can the message of divine trust and protection apply to our challenges and adversities today?

ISAIAH 37:36-38 *Then the angel of the Lord went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they rose early in the morning, behold, they were all dead corpses. ³⁷So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh. ³⁸And it came to pass, as he was worshipping in the*

house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of Armenia: and Esarhaddon his son reigned in his stead.

"That very night delivery came. 'The angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand.' Verse 35. 'All the mighty men of valor, and the leaders and captains in the camp of the king of Assyria,' were slain. 2 Chronicles 32:21.

"Tidings of this terrible judgment upon the army that had been sent to take Jerusalem, soon reached Sennacherib, who was still guarding the approach to Judea from Egypt. Stricken with fear, the Assyrian king hastened to depart and 'returned with shame of face to his own land.' Verse 21. But he had not long to reign. In harmony with the prophecy that had been uttered concerning his sudden end, he was assassinated by those of his own home, 'and Esarhaddon his son reigned in his stead.' Isaiah 37:38.

"The God of the Hebrews had prevailed over the proud Assyrian. The honor of Jehovah was vindicated in the eyes of the surrounding nations. In Jerusalem the hearts of the people were filled with holy joy. Their earnest entreaties for deliverance had been mingled with confession of sin and with many tears. In their great need they had trusted wholly in the power of God to save, and He had not failed them. Now the temple courts resounded with songs of solemn praise." —*Prophets and Kings*, p. 361.

THURSDAY

KING HEZEKIAH'S ILLNESS AND RECOVERY

5. When King Hezekiah became deathly ill, what message did Isaiah the prophet deliver to him from God? In his great distress, what did the king request of the Lord?

ISAIAH 38:1-3 *In those days Hezekiah was sick unto death. And Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the Lord, Set thine house in order: for thou shalt die, and not live. 2Then Hezekiah turned his face toward the wall, and prayed unto the Lord, 3And said, Remember now, O Lord, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore.*

"In the midst of his prosperous reign King Hezekiah was suddenly stricken with a fatal malady. 'Sick unto death,' his case was beyond the power of man to help. And the last vestige of hope seemed removed when the prophet Isaiah appeared before him with the message, 'Thus saith the Lord, Set thine house in order: for thou shalt die, and not live.' Isaiah 38:1.

"The outlook seemed utterly dark; yet the king could still pray to the One who had hitherto been his 'refuge and strength, a very present help in trouble.' Psalm 46:1. And so 'he turned his face to the wall, and prayed unto the Lord, saying, I beseech Thee, O Lord, remember now how I have walked before Thee in truth and with a perfect heart, and have done that which is good in Thy sight. And Hezekiah wept sore.' 2 Kings 20:2, 3." —*Prophets and Kings*, p. 340.

6. How mercifully did God answer Hezekiah's plea? What miraculous sign was given to him in confirmation of his healing?

ISAIAH 38:4-8 *Then came the word of the Lord to Isaiah, saying, ⁵Go, and say to Hezekiah, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years. ⁶And I will deliver thee and this city out of the hand of the king of Assyria: and I will defend this city. ⁷And this shall be a sign unto thee from the Lord, that the Lord will do this thing that he hath spoken; ⁸Behold, I will bring again the shadow of the degrees, which is gone down in the sun dial of Ahaz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down.*

"He whose 'compassions fail not,' heard the prayer of His servant. Lamentations 3:22. 'It came to pass, before Isaiah was gone out into the middle court, that the word of the Lord came to him, saying, Turn again, and tell Hezekiah the captain of My people, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee: on the third day thou shalt go up unto the house of the Lord. And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city for Mine own sake, and for My servant David's sake.' 2 Kings 20:4-6....

"'This sign shalt thou have of the Lord,' the prophet answered, 'that the Lord will do the thing that He hath spoken: shall the shadow go forward ten degrees, or go back ten degrees?' 'It is a light thing,' Hezekiah replied, 'for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees.'

"Only by the direct interposition of God could the shadow on the sundial be made to turn back ten degrees; and this was to be the sign to Hezekiah that the Lord had heard his prayer. Accordingly, 'the prophet cried unto the Lord: and He brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz.' Verses 8-11." —*Prophets and Kings*, pp. 341, 342.

SABBATH

CONSEQUENCES

7. Even though King Hezekiah made a grave mistake in showing the royal treasures to the Babylonian envoy—which led to Judah's captivity—what mercy did God show to him and the people?

ISAIAH 39:1-8 *At that time Merodach-baladan, the son of Baladan, king of Babylon, sent letters and a present to Hezekiah: for he had heard that he had been sick, and was recovered. ²And Hezekiah was glad of them, and shewed them the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not. ³Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are*

come from a far country unto me, even from Babylon. ⁴Then said he, What have they seen in thine house? And Hezekiah answered, All that is in mine house have they seen: there is nothing among my treasures that I have not shewed them. ⁵Then said Isaiah to Hezekiah, Hear the word of the Lord of hosts: ⁶Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the Lord. ⁷And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon. ⁸Then Hezekiah said to Isaiah, Good is the word of the Lord which thou hast spoken. He said moreover, For there shall be peace and truth in my days.

"In the fertile valleys of the Tigris and the Euphrates there dwelt an ancient race which, though at that time subject to Assyria, was destined to rule the world. Among his people were wise men who gave much attention to the study of astronomy; and when they noticed that the shadow on the sundial had been turned back ten degrees, they marveled greatly. Their king, Merodach-baladan, upon learning that this miracle had been wrought as a sign to the king of Judah that the God of heaven had granted him a new lease of life, sent ambassadors to Hezekiah to congratulate him on his recovery and to learn, if possible, more of the God who was able to perform so great a wonder.

"The visit of these messengers from the ruler of a far-away land gave Hezekiah an opportunity to extol the living God. How easy it would have been for him to tell them of God, the upholder of all created things, through whose favor his own life had been spared when all other hope had fled! What momentous transformations might have taken place had these seekers after truth from the plains of Chaldea been led to acknowledge the supreme sovereignty of the living God!

"But pride and vanity took possession of Hezekiah's heart, and in self-exaltation he laid open to covetous eyes the treasures with which God had enriched His people.... Not to glorify God did he do this, but to exalt himself in the eyes of the foreign princes. He did not stop to consider that these men were representatives of a powerful nation that had not the fear nor the love of God in their hearts, and that it was imprudent to make them his confidants concerning the temporal riches of the nation." —*Prophets and Kings*, p. 344.

FOR ADDITIONAL STUDY

"Filled with remorse, 'Hezekiah humbled himself for the pride of his heart, both he and the inhabitants of Jerusalem, so that the wrath of the Lord came not upon them in the days of Hezekiah.' 2 Chronicles 32:26. But the evil seed had been sown and in time was to spring up and yield a harvest of desolation and woe. During his remaining years the king of Judah was to have much prosperity because of his steadfast purpose to redeem the past and to bring honor to the name of the God whom he served; yet his faith was to be severely tried, and he was to learn that only by putting his trust fully in Jehovah could he hope to triumph over the powers of darkness that were plotting his ruin and the utter destruction of his people." —*Prophets and Kings*, p. 347.

Trust in God

"Despondency may shake the most heroic faith and weaken the most steadfast will. But God understands, and He still pities and loves. He reads the motives and the purposes of the heart. To wait patiently, to trust when everything looks dark, is the lesson that the leaders in God's work need to learn. Heaven will not fail them in their day of adversity. Nothing is apparently more helpless, yet really more invincible, than the soul that feels its nothingness and relies wholly on God." —*Prophets and Kings*, p. 174.

SUNDAY

CHRIST AS GOD'S SERVANT

1. What did Isaiah declare concerning God's comforting His people through His Servant? How would this happen, and what would characterize this Servant?

ISAIAH 40:1-5, 9-11 *Comfort ye, comfort ye my people, saith your God. ²Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins. ³The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. ⁴Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: ⁵And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.... ⁹O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! ¹⁰Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. ¹¹He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.*

"I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias."

"The scripture to which John referred is that beautiful prophecy of Isaiah: 'Comfort ye, comfort ye My people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her appointed time is accomplished, that her iniquity is pardoned. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and

the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together.' Isaiah 40:1-5, margin.

"Anciently, when a king journeyed through the less frequented parts of his dominion, a company of men was sent ahead of the royal chariot to level the steep places and to fill up the hollows, that the king might travel in safety and without hindrance. This custom is employed by the prophet to illustrate the work of the gospel. 'Every valley shall be exalted, and every mountain and hill shall be made low.'" —*The Desire of Ages*, pp. 134, 135.

"Through His servant Isaiah, God is calling His church to appreciate her exalted privilege in having the wisdom of the Infinite at her command: 'O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and His arm shall rule for Him: behold, His reward is with Him, and His work before Him. He shall feed His flock like a shepherd: He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young.'" —*Testimonies to Ministers and Gospel Workers*, p. 478.

MONDAY

2. Isaiah prophesied about a Servant who was chosen by God. How was His mission described?

ISAIAH 42:1-4 *Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. ²He shall not cry, nor lift up, nor cause his voice to be heard in the street. ³A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. ⁴He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.*

"In marked contrast to the teachers of His day was the Saviour to conduct Himself among men. In His life no noisy disputation, no ostentatious worship, no act to gain applause, was ever to be witnessed. The Messiah was to be hid in God, and God was to be revealed in the character of His Son. Without a knowledge of God, humanity would be eternally lost. Without divine help, men and women would sink lower and lower. Life and power must be imparted by Him who made the world. Man's necessities could be met in no other way.

"It was further prophesied of the Messiah: 'He shall not fail nor be discouraged, till He have set judgment in the earth: and the isles shall wait for His law.' The Son of God was to 'magnify the law, and make it honorable.' Verses 4, 21." —*Prophets and Kings*, p. 693.

TUESDAY

ISRAEL AS A SERVANT

3. How did Isaiah describe Israel's role as God's servant?

ISAIAH 43:10-12 *Ye are my witnesses, saith the Lord, and my servant whom I have chosen: that ye may know and believe me, and understand that I*

am he: before me there was no God formed, neither shall there be after me. ¹¹I, even I, am the Lord; and beside me there is no saviour. ¹²I have declared, and have saved, and I have shewed, when there was no strange god among you: therefore ye are my witnesses, saith the Lord, that I am God.

"The work outlined in these scriptures is the work before us. The terms 'My servant,' 'Israel,' 'the Lord's servant,' mean anyone that the Lord may select and appoint to do a certain work. He makes them ministers of His will, though some who are selected may be as ignorant of His will as was Nebuchadnezzar.

"God will work for those of His people who will submit themselves to the working of the Holy Spirit. He pledges His glory for the success of the Messiah and His kingdom. 'Thus saith God the Lord, He that created the heavens, and stretched them out; He that spread forth the earth, and that which cometh out of it; He that giveth breath unto the people upon it, and spirit to them that walk therein: I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles;...' –*Testimonies for the Church*, vol. 9, p. 138.

WEDNESDAY

4. What specific promise did God make to Israel as His servant?

ISAIAH 44:21-23 *Remember these, O Jacob and Israel; for thou art my servant: I have formed thee; thou art my servant: O Israel, thou shalt not be forgotten of me. ²²I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee. ²³Sing, O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified himself in Israel.*

"The messages borne by Isaiah to those who chose to turn from their evil ways were full of comfort and encouragement." –*Prophets and Kings*, p. 321.

THURSDAY

CYRUS AS A SERVANT

5. How did Isaiah describe Cyrus' role as God's servant?

ISAIAH 44:28 *That saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.*

"... The Jews had abundant evidence of the literal fulfillment of Isaiah's prophecy concerning the sudden overthrow of their oppressors. And this should have been to them an unmistakable sign that God was shaping the affairs of nations in their behalf; for inseparably linked with the prophecy outlining the manner of Babylon's capture and fall were the words:

"'Cyrus, he is My shepherd, and shall perform all My pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.' 'I have raised him up in righteousness, and I will direct

all his ways: he shall build My city, and he shall let go My captives, not for price nor reward, saith the Lord of hosts.' Isaiah 44:28; 45:13." —*Prophets and Kings*, p. 552.

FRIDAY

6. How did He use Cyrus to symbolize Jesus? What powerful statement depicted his role as a divine instrument to execute God's will?

ISAIAH 45:1-7 *Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut; ²I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: ³And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel. ⁴For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me. ⁵I am the Lord, and there is none else, there is no God beside me: I girded thee, though thou hast not known me: ⁶That they may know from the rising of the sun, and from the west, that there is none beside me. I am the Lord, and there is none else. ⁷I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things.*

"As the king saw the words foretelling, more than a hundred years before his birth, the manner in which Babylon should be taken; as he read the message addressed to him by the Ruler of the universe, 'I girded thee, though thou hast not known Me: that they may know from the rising of the sun, and from the west, that there is none beside Me;' as he saw before his eyes the declaration of the eternal God, 'For Jacob My servant's sake, and Israel Mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known Me;' as he traced the inspired record, 'I have raised him up in righteousness, and I will direct all his ways: he shall build My city, and he shall let go My captives, not for price nor reward,' his heart was profoundly moved, and he determined to fulfill his divinely appointed mission. Isaiah 45:5, 6, 4, 13. He would let the Judean captives go free; he would help them restore the temple of Jehovah." —*Prophets and Kings*, p. 557.

SABBATH

BABYLON'S FALL

7. How did the prophet Isaiah's message convey comfort and hope to the faithful when he prophesied the fall of Babylon, highlighting God's sovereignty and judgment over the nations?

ISAIAH 47:1-9; 41:10-14 *Come down, and sit in the dust, O virgin daughter of Babylon, sit on the ground: there is no throne, O daughter of the Chaldeans: for thou shalt no more be called tender and delicate. ²Take the millstones, and grind meal: uncover thy locks, make bare the leg, uncover the thigh, pass over the rivers. ³Thy nakedness shall be uncovered, yea, thy shame shall be seen: I will take vengeance, and I will not meet thee as*

a man. ⁴As for our redeemer, the Lord of hosts is his name, the Holy One of Israel. ⁵Sit thou silent, and get thee into darkness, O daughter of the Chaldeans: for thou shalt no more be called, The lady of kingdoms. ⁶I was wroth with my people, I have polluted my inheritance, and given them into thine hand: thou didst shew them no mercy; upon the ancient hast thou very heavily laid thy yoke. ⁷And thou saidst, I shall be a lady for ever: so that thou didst not lay these things to thy heart, neither didst remember the latter end of it. ⁸Therefore hear now this, thou that art given to pleasures, that dwellest carelessly, that sayest in thine heart, I am, and none else beside me; I shall not sit as a widow, neither shall I know the loss of children: ⁹But these two things shall come to thee in a moment in one day, the loss of children, and widowhood: they shall come upon thee in their perfection for the multitude of thy sorceries, and for the great abundance of thine enchantments.... ^{41:10}Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. ¹¹Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish. ¹²Thou shalt seek them, and shalt not find them, even them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought. ¹³For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee. ¹⁴Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy redeemer, the Holy One of Israel.

"To the last ruler of Babylon, as in type to its first, had come the sentence of the divine Watcher: 'O king,... to thee it is spoken; The kingdom is departed from thee,' Daniel 4:31. 'Come down, and sit in the dust, O virgin daughter of Babylon, sit on the ground: there is no throne.... Sit thou silent, and get thee into darkness, O daughter of the Chaldeans: For thou shalt no more be called, The lady of kingdoms.' Isaiah 47:1, 5....

"The heart of Infinite Love yearns after those who feel powerless to free themselves from the snares of Satan; and He graciously offers to strengthen them to live for Him." —*Prophets and Kings*, pp. 533, 316.

FOR ADDITIONAL STUDY

"In the forty-first to the forty-fifth chapters of Isaiah, God very fully reveals His purpose for His people, and these chapters should be prayerfully studied. God does not here instruct His people to turn away from His wisdom and look to finite man for wisdom. 'Remember these, O Jacob and Israel,' He declares, 'for thou art My servant:... O Israel, thou shalt not be forgotten of Me. I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto Me; for I have redeemed thee. Sing, O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified Himself in Israel.' Isaiah 44:21-23." —*Testimonies to Ministers and Gospel Workers*, p. 480.

Exhortation to Duty

"There are special duties to be done, special reproofs to be given in this period of the earth's history. The Lord will not leave His church without reproofs and warnings. Sins have become fashionable; but they are none the less aggravating in the sight of God. They are glossed over, palliated, and excused; the right hand of fellowship is given to the very men who are bringing in false theories and false sentiments, confusing the minds of the people of God, deadening their sensibilities as to what constitutes right principles. Conscience has thus become insensible to the advice and the reproofs which have been given. The light given, calling to repentance, has been extinguished in the clouds of unbelief and opposition brought in by human plans and human inventions." —*Selected Messages*, book 2, p. 151.

SUNDAY

LEARNING FROM THE PAST

1. What specific message did God give to Israel as an exhortation, based on the mistakes of the past?

ISAIAH 48:17, 18 *Thus saith the Lord, thy Redeemer, the Holy One of Israel; I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go. ¹⁸O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea.*

"The Lord makes every difference between the obedient and the disobedient.... 'But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord.' 1 Corinthians 1:30." —*Counsels to Writers and Editors*, p. 120.

MONDAY

2. What lesson from Israel's history is a crucial warning to all of God's people to learn from past mistakes?

ISAIAH 48:9-11 *For my name's sake will I defer mine anger, and for my praise I will refrain for thee, that I cut thee not off. ¹⁰Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction. ¹¹For mine own sake, even for mine own sake, will I do it: for how should my name be polluted? and I will not give my glory unto another.*

"The inhabitants of Judah were all undeserving, yet God would not give them up. By them His name was to be exalted among the heathen. Many who were wholly unacquainted with His attributes were yet to

behold the glory of the divine character. It was for the purpose of making plain His merciful designs that He kept sending His servants the prophets with the message, 'Turn ye again now every one from his evil way.' Jeremiah 25:5." —*Prophets and Kings*, p. 319.

TUESDAY

REPRESENTING GOD TO THE WORLD

3. According to Isaiah, what was the role of God's servant before the world? What is the mission of His servants still today?

ISAIAH 49:6 *And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.*

"God has poured out richly of His Holy Spirit upon the believers in Battle Creek. What use have you made of these blessings? Have you done as did the men upon whom the Holy Spirit came on the Day of Pentecost? Then 'they that were scattered abroad went everywhere preaching the word.' Acts 8:4. Has this fruit been seen in Battle Creek? Have the church been taught of God to know their duty, and to reflect the light which they have received?" —*Testimonies for the Church*, vol. 8, p. 57.

WEDNESDAY

4. What is the promise regarding the mission of representing God to the world?

ISAIAH 49:8 *Thus saith the Lord: In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages.*

"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." —*Prophets and Kings*, p. 374.

THURSDAY

RESPONDING TO THE DIVINE CALL

5. What was God's exhortation to Israel? How was it connected to their divine calling?

ISAIAH 51:1-5 *Hearken to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. ²Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him. ³For 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. ⁴Hearken unto me, my people; and give ear unto me, O my nation: for a law shall proceed from me, and I will make my judgment to rest for a light of the people. ⁵My righteousness is near; my salvation is*

gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust.

"Ask Him to enlighten your understanding, that you may know how to give light to others. Put your mind to the task.

"Never rest satisfied with a partial knowledge of the truth, pieced out with some weak suppositions." —Manuscript 174, 1899.

FRIDAY

6. What did God say to all who know His righteousness and have His law in their hearts?

ISAIAH 51:7, 12 *Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings.... ¹²I, even I, am he that comforteth you: who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass.*

"Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not.' Malachi 3:18. 'Hearken unto Me, ye that know righteousness, the people in whose heart is My law.' 'Behold, I have taken out of thine hand the cup of trembling,... thou shalt no more drink it again.' 'I, even I, am He that comforteth you.' Isaiah 51:7, 22, 12. 'For the mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord that hath mercy on thee.' Isaiah 54:10." —*Patriarchs and Prophets*, p. 341.

"Why did ancient Israel so easily forget God's dealings? The people did not retain in their memory His works of greatness and power or His words of warning. Had they remembered His wondrous dealings with them they would not have received the reproof: 'Who art thou, that thou art afraid of man that shall die, and of the son of man that shall be made as grass?' Isaiah 51:12, 13, ARV." —*Testimonies for the Church*, vol. 8, p. 113.

SABBATH

7. What instructions did God give to His people to leave Babylon? In what sense are these instructions still valid?

ISAIAH 52:11, 12 *Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord. ¹²For ye shall not go out with haste, nor go by flight: for the Lord will go before you; and the God of Israel will be your rearward [rearward, rear guard].*

"We cannot be half the Lord's and half the world's. We are not God's people unless we are such entirely. Every weight, every besetting sin, must be laid aside. God's watchmen will not cry, 'Peace, peace,' when God has not spoken peace. The voice of the faithful watchmen will be heard: 'Go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean that bear the vessels of the Lord.'" —*Testimonies for the Church*, vol. 5, p. 83.

FOR ADDITIONAL STUDY

"How sad, how filled with significance, the words, 'and all Israel with him'! The people whom God had chosen to stand as a light to the surrounding nations were turning from their Source of strength and seeking to become like the nations about them. As with Solomon, so with Rehoboam—the influence of wrong example led many astray. And as with them, so to a greater or less degree is it today with everyone who gives himself up to work evil—the influence of wrongdoing is not confined to the doer. No man liveth unto himself. None perish alone in their iniquity. Every life is a light that brightens and cheers the pathway of others, or a dark and desolating influence that tends toward despair and ruin. We lead others either upward to happiness and immortal life, or downward to sorrow and eternal death. And if by our deeds we strengthen or force into activity the evil powers of those around us, we share their sin." —*Prophets and Kings*, p. 94.

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12

Sabbath, September 20, 2025

The Suffering Servant

"Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men." Philippians 2:5-7.

SUNDAY

ATTRIBUTES AND PROPHECIES

1. What characteristics were and are associated with the Servant of God?

ISAIAH 52:13 *Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.*

"In proportion to Christ's humiliation and suffering is His exaltation. He could have become the Saviour, the Redeemer, only by first being the Sacrifice. What a mystery there is in the godliness of Christ. Having magnified the law and made it honorable by accepting its conditions in saving a world from ruin, Christ hastened to heaven to perfect His work, and to accomplish His mission by sending the Holy Spirit to His disciples. Thus He would assure His believing ones that He had not forgotten them, though now in the presence of God, where there is fullness of joy forevermore." —*This Day with God*, p. 341.

2. How did the prophet Isaiah describe the appearance of God's Servant?

ISAIAH 52:14; 53:2 *As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men....^{53:2}For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.*

"The divine Son of God was fainting, dying. The Father sent a messenger from His presence to strengthen the divine Sufferer and brace Him to tread His bloodstained path.... 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.' Isaiah 52:14." —*Testimonies for the Church*, vol. 2, p. 206.

"How unmistakably plain were Isaiah's prophecies of Christ's sufferings and death! 'Who hath believed our report?' the prophet inquires, 'and to whom is the arm of the Lord revealed? For He shall grow up before Him as a tender plant, and as a root out of a dry ground: He hath no form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from Him. He was despised, and we esteemed Him not.' Isaiah 53:1-3." —*The Acts of the Apostles*, p. 225.

TUESDAY

3. What did prophecy say about humanity's rejection and affliction of God's Servant?

ISAIAH 53:3, 4 *He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. ⁴Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.*

"Of the suffering Saviour Jehovah Himself declared through Zechariah, 'Awake, O sword, against My Shepherd, and against the Man that is My Fellow.' Zechariah 13:7. As the substitute and surety for sinful man, Christ was to suffer under divine justice. He was to understand what justice meant. He was to know what it means for sinners to stand before God without an intercessor." —*Prophets and Kings*, p. 691.

WEDNESDAY

COMPLIANCE

4. What was the purpose of God's Servant in carrying out His mission?

ISAIAH 52:15 *So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider.*

JOHN 3:16, 17 *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. ¹⁷For God sent not his Son into the world to condemn the world; but that the world through him might be saved.*

"We should contemplate the love of Jesus, His mission and His work in reference to us as individuals. We are to say, Jesus so loved me that He gave His own life to save me. The Father loves me, 'For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.' It becomes us to ascertain upon what terms Christ promises the gift of eternal life. I answer, It is upon our faith." —*Our High Calling*, p. 18.

THURSDAY

5. What was the fundamental reason for Christ's suffering and sacrifice?

ISAIAH 53:5, 6 *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. ⁶All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.*

"What a theme for meditation is the sacrifice that Jesus made for lost sinners.... How shall we estimate the blessings thus brought within our reach? Could Jesus have suffered more? Could He have purchased for us richer blessings? Should it not melt the hardest heart when we remember that for our sakes He left the happiness and glory of heaven and suffered poverty and shame, cruel affliction and a terrible death? Had He not by His death and resurrection opened for us the door of hope, we should have known nothing but the horrors of darkness and the miseries of despair. In our present state, favored and blessed as we are, we cannot realize from what depths we have been rescued. We cannot measure how much deeper our afflictions would have been, how much greater our woes, had not Jesus encircled us with His human arm of sympathy and love, and lifted us up." —*Testimonies for the Church*, vol. 5, p. 316.

FRIDAY

PURPOSE

6. How did the prophet Isaiah describe the attitude of God's Servant in the face of adversity and injustice? What lesson can we learn from His willingness to go through such suffering?

ISAIAH 53:7-9 *He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before his shearers is dumb, so he openeth not his mouth. ⁸He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. ⁹And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.*

JOHN 16:32, 33 *Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. ³³These things I have spoken unto you, that in me might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.*

"These portrayals of the bitter suffering and cruel death of the Promised One, sad though they were, were rich in promise; for of Him whom 'it pleased the Lord to bruise' and to put to grief, in order that He might become 'an offering for sin,' Jehovah declared: 'He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand. He shall see of the travail of His soul, and shall be satisfied.' 'By His knowledge shall My righteous Servant justify many; for He shall bear their iniquities.'" —*Prophets and Kings*, p. 692.

SABBATH

7. What was the redemptive purpose of God's servant passing through suffering? How did His sacrifice satisfy God's justice and secure salvation for those who believe in Him?

ISAIAH 53:10-12 *Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. ¹¹He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. ¹²Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.*

LUKE 19:10 *For the Son of man is come to seek and to save that which was lost.*

"The Messiah was to give His life as 'an offering for sin.' Looking down through the centuries to the scenes of the Saviour's atonement, the prophet Isaiah had testified that the Lamb of God 'poured out His soul unto death: and He was numbered with the transgressors; and He bare the sin of many, and made intercession for the transgressors.' Isaiah 53:7, 10, 12." —*The Acts of the Apostles*, p. 227.

FOR ADDITIONAL STUDY

"We may rejoice in hope. Our Advocate is in the heavenly sanctuary, pleading in our behalf. Through His merits we have pardon and peace. He died that He might wash away our sins, clothe us with His righteousness, and fit us for the society of heaven, where we may dwell in light forever. Dear brother, dear sister, when Satan would fill your mind with dispondency, gloom, and doubt, resist his suggestions. Tell him of the blood of Jesus, that cleanses from all sin. You cannot save yourself from the tempter's power, but he trembles and flees when the merits of that precious blood are urged. Then will you not gratefully accept the blessings Jesus bestows?" —*Testimonies for the Church*, vol. 5, p. 316.

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Called to Reform

"God calls for men, for those who in His sight will be true. Reforms must be brought about in the churches. There is now great need of reinstating in the hearts of men and women an old-time reverence for the ten commandments. Through obedience to these commandments, humanity is to be sanctified, that the results of skepticism shall not be strengthened, but that the foundation of our faith shall be made manifest, and all the precepts of God's holy law enforced." —*Sons and Daughters of God*, p. 194.

SUNDAY

FORSAKING SIN

1. What connection did the prophet show between sin and separation from God?

ISAIAH 59:1, 2 *Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: ²But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.*

"Inspiration declares, 'The sacrifice of the wicked is abomination: how much more, when he bringeth it with a wicked mind?' Proverbs 21:27. The God of heaven is 'of purer eyes than to behold evil,' and cannot 'look on iniquity.' Habakkuk 1:13. It is not because He is unwilling to forgive that He turns from the transgressor; it is because the sinner refuses to make use of the abundant provisions of grace, that God is unable to deliver from sin. 'The Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear.' Isaiah 59:1, 2." —*Prophets and Kings*, p. 323.

MONDAY

2. How did he describe Israel's spiritual condition as the result of sin?

ISAIAH 59:9, 10, 13, 14 *Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, but we walk in darkness. ¹⁰We grope for the wall like the blind, and we grope as if we had no eyes: we stumble at noonday as in the night; we are in desolate places as dead men.... ¹³In transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. ¹⁴And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter.*

"In consequence of long-continued and progressive rebellion against the higher constitution and laws, a gloomy pall of darkness and death is spread over the earth. The earth groans under the burden of accumulated guilt, and everywhere dying mortals are compelled to experience the wretchedness included in the wages of unrighteousness. I was shown that men have carried out the purposes of Satan by craft and deceit, and a dreadful blow has recently been given. It can be truly said: 'Justice standeth afar off: for truth is fallen in the street, and equity cannot enter;...'"
—*Testimonies for the Church*, vol. 1, p. 362.

TUESDAY

RETURN TO GOD

3. What promise did the Lord give to those who returned to Him with humility and contrition?

ISAIAH 57:14, 15 *And shall say, Cast ye up, cast ye up, prepare the way, take up the stumblingblock out of the way of my people. ¹⁵For 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.*

"There is need of contrition of soul every day, and the Lord declares the great advantage of everyone who will humble his heart and hide in Jesus.... 'To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My word.' 'The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit.' 'This poor man cried, and the Lord heard him, and saved him out of all his troubles. The angel of the Lord encampeth round about them that fear Him, and delivereth them.' Isaiah 66:2; Psalm 34:6, 7." —*Testimonies to Ministers and Gospel Workers*, p. 249.

WEDNESDAY

4. What did He guarantee to those who returned and sought His face again?

ISAIAH 57:18-20 *I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners. ¹⁹I create the fruit of the lips; Peace, peace to him that is far off, and to him that is near, saith the Lord; and I will heal him. ²⁰But the wicked are like the troubled sea, when it cannot rest, whose waters cast up look and dirt.*

"'The spirit of My people should fail before Me,' said the Lord, 'if I were to deal with them in accordance with their perversity. They could not endure My displeasure and My wrath. I have seen the perverse ways of every sinner. He who repents and does the works of righteousness, I will convert and heal, and restore unto My favor.'" —*Testimonies for the Church*, vol. 8, p. 219.

THURSDAY

LIGHT TO THE NATIONS

5. What was God's exhortation to Jerusalem? What message did it contain for all nations in every age?

ISAIAH 60:1-3 *Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. ²For, 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. ³And the Gentiles shall come to thy light, and kings to the brightness of thy rising.*

"The Lord in compassion is seeking to enlighten the understanding of those who are now groping in the darkness of error. He is delaying His judgments upon an impenitent world, in order that His light bearers may seek and save that which is lost. He is now calling upon His church on the earth to awake from the lethargy that Satan has sought to bring upon them, and fulfill their heaven-appointed work of enlightening the world. His message to His church at this time is, 'Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.' To meet the conditions existing at the time when darkness covers the earth, and gross darkness the people, the church of God has been commissioned to cooperate with God in shedding abroad the light of Bible truth. To those who seek to do their part faithfully as bearers of precious light, is given the assurance: 'The Lord shall rise upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising.'" —*Testimonies to Ministers and Gospel Workers*, p. 458.

FRIDAY

GOOD NEWS OF SALVATION

6. What is the mission of God's Servant?

ISAIAH 61:1-4 *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; ²To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; ³To appoint them that mourn in Zion, to give them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified. ⁴And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.*

"If ever there was a time in the history of Seventh-day Adventists when they should arise and shine, it is now. No voice should be restrained from proclaiming the third angel's message. Let none, for fear of losing prestige with the world, obscure one ray of light coming from the Source of all light." —*Christ Triumphant*, p. 358.

SABBATH

7. How was the future condition of Jerusalem described, and what would be its reward?

ISAIAH 62:11, 12 *Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him. ¹²And they shall call them, The holy people, The redeemed of the Lord: and thou shalt be called, Sought out, A city not forsaken.*

"Long have we waited for our Saviour's return. But nonetheless sure is the promise. Soon we shall be in our promised home. There Jesus will lead us beside the living stream flowing from the throne of God and will explain to us the dark providences through which on this earth He brought us in order to perfect our characters. There we shall behold with undimmed vision the beauties of Eden restored. Casting at the feet of the Redeemer the crowns that He has placed on our heads, and touching our golden harps, we shall fill all heaven with praise to Him that sitteth on the throne." —*Testimonies for the Church*, vol. 8, p. 254.

FOR ADDITIONAL STUDY

"It is safe for us not to build up self, but to let the Lord work His will in and by and through us. Let us preserve a contrite, humble spirit, which the Lord will revive." —*Testimonies to Ministers and Gospel Workers*, p. 250.

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14

Sabbath, October 4, 2025

The Great Day of God

"It was at midnight that God chose to deliver His people. As the wicked were mocking around them, suddenly the sun appeared, shining in his strength, and the moon stood still. The wicked looked upon the scene with amazement, while the saints beheld with solemn joy the tokens of their deliverance. Signs and wonders followed in quick succession. Everything seemed turned out of its natural course. The streams ceased to flow. Dark, heavy clouds came up and clashed against each other. But there was one clear place of settled glory, whence came the voice of God like many waters, shaking the heavens and the earth. There was a mighty earthquake. The graves were opened, and those who had died in faith under the third angel's message, keeping the Sabbath, came forth from their dusty beds, glorified, to hear the covenant of peace that God was to make with those who had kept His law." —*Early Writings*, p. 285.

SUNDAY

RETRIBUTION AND LIBERATION

1. What assurance of retribution did God give regarding His people's enemies?

ISAIAH 63:4 *For the day of vengeance is in mine heart, and the year of my redeemed is come.*

"That time will soon come, and we shall have to keep hold of the strong arm of Jehovah; for all these great signs and mighty wonders of the devil are designed to deceive God's people and overthrow them. Our minds must be stayed upon God, and we must not fear the fear of the wicked,

that is, fear what they fear, and reverence what they reverence, but be bold and brave for the truth. Could our eyes be opened, we should see forms of evil angels around us, trying to invent some new way to annoy and destroy us. And we should also see angels of God guarding us from their power; for God's watchful eye is ever over Israel for good, and He will protect and save His people, if they put their trust in Him. When the enemy shall come in like a flood, the Spirit of the Lord will lift up a standard against him." —*Early Writings*, p. 60.

MONDAY

2. What freedom did God offer to those who did not initially seek Him but then found Him? How does this relate to us as HIS PEOPLE TODAY?

ISAIAH 65:1, 2 *I am sought of them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name. ²I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts.*

2 CORINTHIANS 13:5 *Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?*

"A theoretical knowledge of the truth is essential, but the knowledge of the greatest truth will not save us; our knowledge must be practical. God's people must not only know His will, but they must practice it. Many will be purged out from the numbers of those who know the truth, because they are not sanctified by it. The truth must be brought into their hearts, sanctifying and cleansing them from all earthliness and sensuality in the most private life. The soul temple must be cleansed. Every secret act is as if we were in the presence of God and holy angels, as all things are open before God, and from Him nothing can be hid." —*Testimonies on Sexual Behavior, Adultery, and Divorce*, p. 86.

"Those whom Christ commends in judgment may have known little of theology, but they have cherished His principles. Through the influence of the divine Spirit they have been a blessing to those about them. Even among the heathen are those who have cherished the spirit of kindness; before the words of life had fallen upon their ears, they have befriended the missionaries, even ministering to them at the peril of their own lives. Among the heathen are those who worship God ignorantly, those to whom the light is never brought by human instrumentality, yet they will not perish. Though ignorant of the written law of God, they have heard His voice speaking to them in nature, and have done the things that the law required. Their works are evidence that the Holy Spirit has touched their hearts, and they are recognized as the children of God." —*The Desire of Ages*, p. 638.

TUESDAY

RESTORATION

3. What wonderful promise from God did the prophet Isaiah relate concerning the earth's restoration?

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

"The earth promised to the meek will not be like this, darkened with the shadow of death and the curse. 'We, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness.' There shall be no more curse: but the throne of God and of the Lamb shall be in it; and His servants shall serve Him.' 2 Peter 3:13; Revelation 22:3." —*Thoughts from the Mount of Blessing*, p. 17.

"The same fire from God that consumed the wicked purified the whole earth. The broken, ragged mountains melted with fervent heat, the atmosphere also, and all the stubble was consumed. Then our inheritance opened before us, glorious and beautiful, and we inherited the whole earth made new.

"I saw a new heaven and a new earth: for the first heaven and the first earth were passed away.' Revelation 21:1. The fire that consumes the wicked purifies the earth. Every trace of the curse is swept away. No eternally burning hell will keep before the ransomed the fearful consequences of sin." —*Maranatha*, p. 351.

WEDNESDAY

4. How did the prophet describe that restoration?

ISAIAH 65:20-25 *There shall be no more thence an infant of days, nor an old man that has not filled his days: for the child shall die an hundred years old; but the sinner being a hundred years old shall be accursed. ²¹And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. ²²They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. ²³They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. ²⁴And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. ²⁵The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord.*

"I saw another field full of all kinds of flowers, and as I plucked them, I cried out, 'They will never fade.' Next I saw a field of tall grass, most glorious to behold; it was living green and had a reflection of silver and gold, as it waved proudly to the glory of King Jesus. Then we entered a field full of all kinds of beasts—the lion, the lamb, the leopard, and the wolf, all together in perfect union. We passed through the midst of them, and they followed on peacefully after." —*Last Day Events*, p. 288.

"My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places.' 'Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise.' Isaiah 32:18; 60:18...." —*The Story of Jesus*, p. 185.

"There I saw most glorious houses, that had the appearance of silver, supported by four pillars set with pearls most glorious to behold. These were to be inhabited by the saints. In each was a golden shelf. I saw many

of the saints go into the houses, take off their glittering crowns and lay them on the shelf, then go out into the field by the houses to do something with the earth; not as we have to do with the earth here; no, no. A glorious light shone all about their heads, and they were continually shouting and offering praises to God." —*Early Writings*, p. 17.

THURSDAY

5. What will be the joy of the redeemed when they see the restoration of all that sin hurt?

ISAIAH 65:18, 19 *But be glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. ¹⁹And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying.*

"There is no disappointment, no sorrow, no sin, no one who shall say, I am sick; there are no burial trains, no mourning, no death, no partings, no broken hearts; but Jesus is there, peace is there. There 'they shall not hunger nor thirst; neither shall the heat nor sun smite them: for He that hath mercy on them shall lead them, even by the springs of water shall He guide them.' Isaiah 49:10." —*Thoughts from the Mount of Blessing*, p. 17.

"'In His temple doth everyone speak of His glory' (Psalm 29:9), and the song which the ransomed ones will sing—the song of their experience—will declare the glory of God: 'Great and marvelous are Thy works, O Lord God, the Almighty; righteous and true are Thy ways, Thou King of the ages. Who shall not fear, O Lord, and glorify Thy name? for Thou only art holy.' Revelation 15:3, 4." —*Education*, p. 308.

FRIDAY

THE NEW EARTH

6. What did God promise concerning the creation of new heavens and earth?

ISAIAH 66:22 *For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain.*

"In the Bible the inheritance of the saved is called 'a country.' Hebrews 11:14-16. There the heavenly Shepherd leads His flock to fountains of living waters. The tree of life yields its fruit every month, and the leaves of the tree are for the service of the nations. There are ever-flowing streams, clear as crystal, and beside them waving trees cast their shadows upon the paths prepared for the ransomed of the Lord. There the wide-spreading plains swell into hills of beauty, and the mountains of God rear their lofty summits. On those peaceful plains, beside those living streams, God's people, so long pilgrims and wanderers, shall find a home...." —*Maranatha*, p. 353.

SABBATH

7. How did the prophet describe the gatherings of the redeemed on the new earth to worship God?

ISAIAH 66:23 *And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord.*

"The Sabbath was hallowed at the creation. As ordained for man, it had its origin when 'the morning stars sang together, and all the sons of God shouted for joy.' Job 38:7." —*The Faith I Live by*, p. 37.

"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.' Matthew 5:18; Isaiah 66:23." —*The Desire of Ages*, p. 283.

FOR ADDITIONAL STUDY

"The great controversy is ended. Sin and sinners are no more. The entire universe is clean. One pulse of harmony and gladness beats through the vast creation. From Him who created all, flow life and light and gladness, throughout the realms of illimitable space. From the minutest atom to the greatest world, all things, animate and inanimate, in their unshadowed beauty and perfect joy, declare that God is love." —*The Great Controversy*, p. 678.

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15

Sabbath, October 11, 2025

Jeremiah

"For forty years Jeremiah was to stand before the nation as a witness for truth and righteousness. In a time of unparalleled apostasy he was to exemplify in life and character the worship of the only true God. During the terrible sieges of Jerusalem he was to be the mouthpiece of Jehovah. He was to predict the downfall of the house of David and the destruction of the beautiful temple built by Solomon. And when imprisoned because of his fearless utterances, he was still to speak plainly against sin in high places." —*Prophets and Kings*, p. 408.

SUNDAY

ANCESTRY

1. What was Jeremiah's ancestry and heritage?

JEREMIAH 1:1 *The words of Jeremiah the son of Hilkiah, of the priests that were in Anathoth in the land of Benjamin.*

"A member of the Levitical priesthood, Jeremiah had been trained from childhood for holy service." —*Prophets and Kings*, p. 407.

MONDAY

2. What was the first message that God communicated to Jeremiah? What did the Lord say about the young man's birth and life as a prophet?

JEREMIAH 1:4, 5 *Then the word of the Lord came unto me, saying, ⁵Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.*

"In those happy years of preparation he little realized that he had been ordained from birth to be 'a prophet unto the nations;'. . .

"Among those who had hoped for a permanent spiritual revival as the result of the reformation under Josiah was Jeremiah, called of God to the prophetic office while still a youth, in the thirteenth year of Josiah's reign." —*Prophets and Kings*, p. 407.

TUESDAY

3. What was Jeremiah's initial response to God's call, and how did the Lord address his concerns?

JEREMIAH 1:6-8 *Then said I, Ah, Lord God! behold, I cannot speak: for I am a child. ⁷But the Lord said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. ⁸Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord.*

"... When the divine call came, he was overwhelmed with a sense of his unworthiness. 'Ah, Lord God!' he exclaimed, 'behold, I cannot speak: for I am a child.' Jeremiah 1:5, 6.

"In the youthful Jeremiah, God saw one who would be true to his trust and who would stand for the right against great opposition. In childhood he had proved faithful; and now he was to endure hardness, as a good soldier of the cross. 'Say not, I am a child,' the Lord bade His chosen messenger; 'for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces: for I am with thee to deliver thee.'" —*Prophets and Kings*, p. 407.

WEDNESDAY

4. What visual signs and prophetic message were included in God's call?

JEREMIAH 1:11-16 *Moreover the word of the Lord came unto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an almond tree. ¹²Then said the Lord unto me, Thou hast well seen: for I will hasten my word to perform it. ¹³And the word of the Lord came unto me the second time, saying, What seest thou? And I said, I see a seething pot; and the face thereof is toward the north. ¹⁴Then the Lord said unto me, Out of the*

north an evil shall break forth upon all the inhabitants of the land. ¹⁵For, lo, I will call all the families of the kingdoms of the north, saith the Lord; and they shall come, and they shall set every one his throne at the entrance of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah. ¹⁶And I will utter my judgments against them touching all their wickedness, who have forsaken me, and have burned incense unto other gods, and worshipped the works of their own hands.

"Thank God for the words, 'to build, and to plant.' By these words Jeremiah was assured of the Lord's purpose to restore and to heal. Stern were the messages to be borne in the years that were to follow. Prophecies of swift-coming judgments were to be fearlessly delivered." —*Prophets and Kings*, p. 409.

THURSDAY

INVESTMENT

5. What did God do to equip Jeremiah to be a prophet?

JEREMIAH 1:9 *Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth.*

"Of his call to the prophetic mission, Jeremiah himself wrote: 'The Lord put forth His hand, and touched my mouth. And the Lord said unto me, Behold, I have put My words in thy mouth. See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.' Jeremiah 1:9, 10." —*Prophets and Kings*, p. 409.

FRIDAY

MISSION

6. What task did God entrust to him?

JEREMIAH 1:10, 17, 18 *See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.... ¹⁷Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces, lest I confound thee before them. ¹⁸For, behold, I have made thee this day a defenced city, and an iron pillar, and brasen walls against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land.*

"The Lord gave Jeremiah a message of reproof to bear to his people, charging them with the continuous rejection of God's counsel: 'I have spoken unto you, rising early and speaking; but ye hearkened not unto Me. I have sent also unto you all My servants the prophets, rising up early and sending them, saying, Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers.'" —*Testimonies for the Church*, vol. 4, p. 164.

7. What encouragement and assurance did God give Jeremiah to arm him for his mission?

JEREMIAH 1:8, 19 *Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord.... ¹⁹And they shall fight against thee; but they shall not prevail against thee; for I am with thee, saith the Lord, to deliver thee.*

"From the plains of Shinar 'an evil' was to 'break forth upon all the inhabitants of the land.' 'I will utter My judgments against them,' the Lord declared, 'touching all their wickedness, who have forsaken Me.' Verses 14, 16. Yet the prophet was to accompany these messages with assurances of forgiveness to all who should turn from their evil-doing." —*Prophets and Kings*, p. 409.

FOR ADDITIONAL STUDY

"As a wise master builder, Jeremiah at the very beginning of his lifework sought to encourage the men of Judah to lay the foundations of their spiritual life broad and deep, by doing thorough work of repentance. Long had they been building with material likened by the apostle Paul to wood, hay, and stubble, and by Jeremiah himself to dross. 'Refuse silver shall men call them,' he declared of the impenitent nation, 'because the Lord hath rejected them.' Jeremiah 6:30, margin. Now they were urged to begin building wisely and for eternity, casting aside the rubbish of apostasy and unbelief, and using as foundation material the pure gold, the refined silver, the precious stones—faith and obedience and good works—which alone are acceptable in the sight of a holy God." —*Prophets and Kings*, p. 409.

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16

Sabbath, October 18, 2025

Judah and Jerusalem

"There is a limit beyond which the judgments of Jehovah can no longer be delayed. The desolation of Jerusalem in the days of Jeremiah is a solemn warning to modern Israel, that the counsels and admonitions given them through chosen instrumentalities cannot be disregarded with impunity." —*Prophets and Kings*, p. 416.

SUNDAY

INGRATITUDE AND DISOBEDIENCE

1. How did God describe Judah's ingratitude toward Him? What was the consequence of their attitude?

JEREMIAH 2:4-7, 9, 19 *Hear ye the word of the Lord, O house of Jacob, and all the families of the house of Israel: ⁵Thus saith the Lord, What iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain? ⁶Neither said they, Where is the Lord that brought us up out of the land of Egypt, that led us through the wilderness, through a land of deserts and of pits, through a land of drought, and of the shadow of death, through a land that no man passed through, and where no man dwelt? ⁷And I brought you into a plentiful country, to eat the fruit thereof and the goodness thereof; but when ye entered, ye defiled my land, and made mine heritage an abomination.... ⁹Wherefore I will yet plead with you, saith the Lord, and with your children's children I will plead.... ¹⁹Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that it is an evil thing and bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of hosts.*

"A refusal to heed the invitation of mercy that God was now offering would bring upon the impenitent nation the judgments that had befallen the northern kingdom of Israel over a century before. The message to them now was: 'If ye will not hearken to Me, to walk in My law, which I have set before you, to hearken to the words of My servants the prophets, whom I sent unto you, both rising up early, and sending them, but ye have not hearkened; then will I make this house like Shiloh, and will make this city a curse to all the nations of the earth.' Jeremiah 26:4-6." —*Prophets and Kings*, p. 415.

MONDAY

2. What two evils did the people of Judah commit against God?

JEREMIAH 2:13 *For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.*

"'Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God.... Turn, O backsliding children, saith the Lord; for I am married unto you.' 'Thou shalt call Me, my Father; and shalt not turn away from Me.' 'Return, ye backsliding children, and I will heal your backslidings.' Jeremiah 3:12-14, 19, 22." —*Prophets and Kings*, p. 410.

TUESDAY

3. What did the Lord command Judah and Jerusalem to do, and how did they respond to this?

JEREMIAH 6:16, 17 *Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein. ¹⁷Also I set watchmen over you, saying, Hearken to the sound of the trumpet. But they said, We will not hearken.*

"Jeremiah called their attention repeatedly to the counsels given in Deuteronomy. More than any other of the prophets, he emphasized the teachings of the Mosaic law and showed how these might bring the highest spiritual blessing to the nation and to every individual heart." —*Prophets and Kings*, p. 411.

LOST PRIVILEGES**4. What did Jeremiah explain about why God had removed His blessings from Judah?**

JEREMIAH 5:23-25 *But this people hath a revolting and a rebellious heart; they are revolted and gone. ²⁴Neither say they in their heart, Let us now fear the Lord our God, that giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest. ²⁵Your iniquities have turned away these things, and your sins have withholden good things from you.*

"The crisis demanded a public and far-reaching effort. Jeremiah was commanded by the Lord to stand in the court of the temple and speak to all the people of Judah who might pass in and out. From the messages given him he must diminish not a word, that sinners in Zion might have the fullest possible opportunity to hearken and to turn from their evil ways." —*Prophets and Kings*, p. 412.

THURSDAY

5. What privilege did Judah lose because of its sin and rebellion against God, as described by the prophets?

JEREMIAH 4:9, 10 *And it shall come to pass at that day, saith the Lord, that the heart of the king shall perish, and the heart of the princes; and the priests shall be astonished, and the prophets shall wonder. ¹⁰Then said I, Ah, Lord God! surely thou hast greatly deceived this people and Jerusalem, saying, Ye shall have peace; whereas the sword reacheth unto the soul.*

ISAIAH 48:17, 18 *Thus saith the Lord, thy Redeemer, the Holy One of Israel; I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go. ¹⁸O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea.*

"A sin-hating God calls upon those who claim to keep His law to depart from all iniquity. A neglect to repent and to render willing obedience will bring upon men and women today as serious consequences as came upon ancient Israel." —*Prophets and Kings*, p. 416.

FRIDAY

INVASION**6. What did the Lord proclaim about the invasion of Judah and Jerusalem? Who were the people of the north whom He was going to send as an instrument of judgment?**

JEREMIAH 6:22-26 *Thus saith the Lord, Behold, a people cometh from the north country, and a great nation shall be raised from the sides of the earth. ²³They shall lay hold on bow and spear; they are cruel, and have no mercy; their voice roareth like the sea; and they ride upon horses, set in array as men for war against thee, O daughter of Zion. ²⁴We have heard the*

fame thereof: our hands wax feeble: anguish hath taken hold of us, and pain, as of a woman in travail. ²⁵Go not forth into the field, nor walk by the way; for the sword of the enemy and fear is on every side. ²⁶O daughter of my people, gird thee with sackcloth, and wallow thyself in ashes: make thee mourning, as for an only son, most bitter lamentation: for the spoiler shall suddenly come upon us.

"All unexpectedly a new world power, the Babylonian Empire, was rising to the eastward and swiftly overshadowing all other nations.

"Within a few short years the king of Babylon was to be used as the instrument of God's wrath upon impenitent Judah. Again and again Jerusalem was to be invested and entered by the besieging armies of Nebuchadnezzar. Company after company—at first a few only, but later on thousands and tens of thousands—were to be taken captive to the land of Shinar, there to dwell in enforced exile." —*Prophets and Kings*, p. 422.

SABBATH

7. What promise of hope was offered to those who remained faithful to God, even in the midst of invasion and exile?

JEREMIAH 4:13, 14; 31:7, 8 Behold, he shall come up as clouds, and his chariots shall be as a whirlwind: his horses are swifter than eagles. Woe unto us! for we are spoiled. ¹⁴O Jerusalem, wash thine heart from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee?... ^{31:7}For thus saith the Lord; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel. ⁸Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither.

"Through Jeremiah the word of the Lord to His people was: 'Return, thou backsliding Israel,... and I will not cause Mine anger to fall upon you: for I am merciful, saith the Lord, and I will not keep anger forever.' —*Prophets and Kings*, p. 410.

FOR ADDITIONAL STUDY

"What a lesson is this to men holding positions of responsibility today in the church of God! What a solemn warning to deal faithfully with wrongs that bring dishonor to the cause of truth! Let none who claim to be the depositaries of God's law flatter themselves that the regard they may outwardly show toward the commandments will preserve them from the exercise of divine justice. Let none refuse to be reproved for evil, nor charge the servants of God with being too zealous in endeavoring to cleanse the camp from evildoing." —*Prophets and Kings*, p. 416.

Sabbath, October 25, 2025

Conflict in the Temple

"Jeremiah's message to priests and people aroused the antagonism of many. With boisterous denunciation they cried out, 'Why hast thou prophesied in the name of the Lord, saying, This house shall be like Shiloh, and this city shall be desolate without an inhabitant? And all the people were gathered against Jeremiah in the house of the Lord.' Jeremiah 26:9. Priests, false prophets, and people turned in wrath upon him who would not speak to them smooth things or prophetic deceit. Thus was the message of God despised, and His servant threatened with death." —*Prophets and Kings*, p. 417.

SUNDAY

COMING DISASTERS

1. What did the Lord proclaim would soon come upon Judah and Israel as a result of their sin and disobedience?

JEREMIAH 7:32-34 *Therefore, behold, the days come, saith the Lord, that it shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter: for they shall bury in Tophet, till there be no place.³³ And the carcasses of these people shall be meat for the fowls of the heaven, and for the beasts of the earth; and none shall fray them away.³⁴ Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride: for the land shall be desolate.*

"Severer and yet more severe chastisements were to be inflicted upon the rebellious nation, until at last the entire land was to become a desolation, Jerusalem was to be laid waste and burned with fire, the temple that Solomon had built was to be destroyed, and the kingdom of Judah was to fall, never again to occupy its former position among the nations of earth." —*Prophets and Kings*, p. 422.

MONDAY

2. According to the Lord, what disasters would soon strike Judah and Israel?

JEREMIAH 9:10, 11 *For the mountains will I take up a weeping and wailing, and for the habitations of the wilderness a lamentation, because they are burned up, so that no one can pass through them; neither can men hear the voice of the cattle; both the fowl of the heavens and the beast are fled; they are gone.¹¹ And I will make Jerusalem heaps, and a den of dragons; and I will make the cities of Judah desolate, without an inhabitant.*

"The Lord sent me to prophesy against this house and against this city all the words that ye have heard. Therefore now amend your ways and your doings, and obey the voice of the Lord your God; and the Lord will repent Him of the evil that He hath pronounced against you.'...

"God's plan is not to send messengers who will please and flatter sinners; He delivers no messages of peace to lull the unsanctified into carnal security. Instead, He lays heavy burdens upon the conscience of the wrongdoer and pierces his soul with sharp arrows of conviction."
—*Prophets and Kings*, pp. 417, 435.

TUESDAY

THE FOOLISHNESS OF IDOLATRY

3. What contrast did the Lord make between Himself and the false gods that Judah and Israel were worshiping?

JEREMIAH 10:1-11 *Hear ye the word which the Lord speaketh unto you, O house of Israel: ²Thus saith the Lord, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them. ³For the customs of the people are vain: for one cutteth a tree out of the forest, the work of the hands of the workman, with the axe. ⁴They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not. ⁵They are upright as the palm tree, but speak not: they must needs be borne, because they cannot go. Be not afraid of them; for they cannot do evil, neither also is it in them to do good. ⁶Forasmuch as there is none like unto thee, O Lord; thou art great, and thy name is great in might. ⁷Who would not fear thee, O King of nations? for to thee doth it appertain: forasmuch as among all the wise men of the nations, and in all their kingdoms, there is none like unto thee. ⁸But they are altogether brutish and foolish: the stock is a doctrine of vanities. ⁹Silver spread into plates is brought from Tarshish, and gold from Uphaz, the work of the workman, and of the hands of the founder: blue and purple is their clothing: they are all the work of cunning men. ¹⁰But the Lord is the true God, he is the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation. ¹¹Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens.*

"The Lord is a jealous God; He will not be trifled with. He has spoken concerning the manner in which He should be worshiped. He has a hatred of idolatry, for its influence is corrupting. It debases the mind, and leads to sensuality and all kinds of sin.

"To make an image of God dishonors Him. No one should bring into service the power of imagination to worship that which belittles God in the mind and associates Him with common things. Those who worship God must worship Him in spirit and in truth.

"They must exercise living faith. Their worship will then be controlled not by imagination, but by genuine faith." —Manuscript 126, 1901.

WEDNESDAY

4. How did the prophet Jeremiah contrast God's superiority with manmade idols? What does this teach us about true worship?

Jeremiah 10:12-15 *He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion. ¹³When he uttereth his voice, there is a multitude of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasures. ¹⁴Every man is brutish in his knowledge: every founder is confounded by the graven image: for his molten image is falsehood, and there is no breath in them. ¹⁵They are vanity, and the work of errors: in the time of their visitation they shall perish.*

"Though in a different form, idolatry exists in the Christian world today as verily as it existed among ancient Israel in the days of Elijah. The God of many professedly wise men, of philosophers, poets, politicians, journalists—the God of polished fashionable circles, of many colleges and universities, even of some theological institutions—is little better than Baal, the sun-god of Phoenicia." —*Conflict and Courage*, p. 210.

"The time demands greater efficiency and deeper consecration. O, I am so full of this subject that I cry to God, 'Raise up and send forth messengers filled with a sense of their responsibility, messengers in whose hearts self-idolatry, which lies at the foundation of all sin, has been crucified.'" —*Christian Service*, p. 223.

THURSDAY

INVASION AND EXILE

5. How did the Lord warn those who gloried in their wisdom, wealth, or power as the invasion and exile of Judah approached? What did the prophet urge His people to do?

JEREMIAH 9:23-25 *Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: ²⁴But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord. ²⁵Behold, the days come, saith the Lord, that I will punish all them which are circumcised with the uncircumcised.*

"By the mouth of His servants He predicts the dangers of disobedience; He sounds the note of warning and faithfully reproves sin. His people are kept in prosperity only by His mercy, through the vigilant watchcare of chosen instrumentalities. He cannot uphold and guard a people who reject His counsel and despise His reproofs. For a time He may withhold His retributive judgments; yet He cannot always stay His hand." —*Prophets and Kings*, p. 425.

FRIDAY

APPEAL

6. How did Jeremiah show his great grief for the people's suffering? What concern did he have because of their actions?

JEREMIAH 9:1-3 *Oh that my head were waters, and my eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people! ²Oh that I had in the wilderness a lodging place of wayfaring men;*

that I might leave my people, and go from them! for they be all adulterers, an assembly of treacherous men. ³And they bend their tongues like their bow for lies: but they are not valiant for the truth upon the earth; for they proceed from evil to evil, and they know not me, saith the Lord.

"When men's hearts are softened and subdued by the constraining influence of the Holy Spirit, they will give heed to counsel; but when they turn from admonition until their hearts become hardened, the Lord permits them to be led by other influences. Refusing the truth, they accept falsehood, which becomes a snare to their own destruction." —Prophets and Kings, p. 425.

SABBATH

7. What did Jeremiah ask God to do?

JEREMIAH 9:12-16 *Who is the wise man, that may understand this? and who is he to whom the mouth of the Lord hath spoken, that he may declare it, for what the land perisheth and is burned up like a wilderness, that none passeth through? ¹³And the Lord saith, Because they have forsaken my law which I set before them, and have not obeyed my voice, neither walked therein; ¹⁴But have walked after the imagination of their own heart, and after Baalim, which their fathers taught them: ¹⁵Therefore thus saith the Lord of hosts, the God of Israel; Behold, I will feed them, even this people, with wormwood, and give them water of gall to drink. ¹⁶I will scatter them also among the heathen, whom neither they nor their fathers have known: and I will send a sword after them, until I have consumed them.*

"Obedience to God's Word is our life, our happiness. We look upon the world and see it groaning under the wickedness and violence of men who have degraded the law of God. He has withdrawn His blessing from orchard and vineyard. Were it not for His commandment-keeping people who live upon the earth, He would not stay His judgments. He extends His mercy because of the righteous, who love and fear Him." —Child Guidance, p. 80.

FOR ADDITIONAL STUDY

"Temporal and spiritual prosperity are made conditional upon obedience to the law of God. But we do not read God's Word, and thus become familiar with the terms of the blessing that is to be given to all who hearken diligently to God's law and teach it diligently in their families. Obedience to God's Word is our life, our happiness." —Child Guidance, p. 80.

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MISSIONARY REPORT FROM THE EL SALVADORAN FIELD

To be read on Sabbath, October 25, 2025

*The Special Sabbath School Offering
will be gathered on Sabbath, November, 2025*

Dear brothers, sisters, and friends of the church worldwide:
We send a warm, cordial greeting to everyone in different parts of the world, praying that the peace of God and the joy of salvation may fill your hearts. "Grace be to you and peace from God our Father, and from the Lord Jesus Christ." 2 Corinthians 1:2.

El Salvador is a small country located in Central America. Its capital city is San Salvador. The country is located on the Pacific coast, with an area of 21,040 square kilometers (13,074 square miles), the smallest country in Central America and sharing its borders with Guatemala and Honduras. It gained its independence from Spain on September 15, 1821, and the predominant language is Spanish.

The population of El Salvador, according to recent reports, is 6,402,417 inhabitants, equivalent to 0.079 percent of the world population. According to a survey conducted on June 1, 2024, by the IUDOP (University Institute of Public Opinion), 40.5 percent of the country's population is Roman Catholic; 39.5 percent, Christian; 3 percent belong to another religion; and 17 percent claim to have no religious affiliation.

The Adventist message arrived in San Salvador in October 1915, and the message of the Reform Movement was introduced for the first time in 1957. One of the pioneers who brought the message to the Central American countries was Pastor Raul Escobar. He was visiting in Guatemala, where he shared the message of the Reform Movement with two people in Puerto Barrios, Izabal—Brother Jose Meza and his son, Brother Ruben Meza. These two brothers in turn transmitted the message of the Reform Movement to Brother Jose Andres Lopez Mendoza in that same year. This brother, who was a Salvadoran born in Santa Tecla, Nueva San Salvador, had belonged to the Seventh-day Adventist Church since 1942 and was an ordained deacon. Brother Lopez traveled to El Salvador to share the message of the Reform Movement with his brother, Jorge Alberto Lopez Mendoza, who owned an inn in the California passage of the Harrison neighborhood, in San Jacinto, San Salvador.

After receiving the message of the Reform Movement from his brother, Jorge Lopez received a visit from Pastor Juan Oyarce, from Peru, who helped him to establish his understanding of the Reform

Movement. Brother Jorge Lopez became a Christian of prayer. He was very active in and supportive of the church, making his inn available for services. This was the first meeting place in El Salvador, and it remained so for many years. In 1959, the message spread to the west and east of the country. This is how it began to be preached throughout El Salvador. In 1963, the church was organized and officially registered.

According to the report of September 2024, the church in El Salvador has 411 members. However, since its founding, it has not had a proper place for the headquarters. For many years, it was located in the building of the church's naturopathic clinic, Elim Health Source. However, having both institutions in the same building is no longer appropriate, for they operated in the same space, which over time became insufficient for the proper functioning of the headquarters.

Due to the lack of funds to acquire a property, it was decided to rent a house and establish the headquarters offices there. However, rental prices rose higher and higher, so it was not convenient to remain in that situation. In 2014, the Salvadoran Field Committee made the decision to acquire a property near the Central Church and the Elim Health Source, located on the main street of the Santa Maria neighborhood in San Marcos, San Salvador. The Field did not have enough resources for the purchase; but in view of the urgent need, it was decided to acquire it using the existing funds in the treasury. When the property was acquired, it was in very poor condition, so we needed to remodel the building to make it operable as the headquarters. More resources were needed for this.

Currently, the project of remodeling and reconditioning the facilities is on hold, because resources are still insufficient. Meanwhile, due to changes being made in the laws of the country, there is increasing scrutiny of registered and organized churches; and we find ourselves urgently needing to complete the headquarters remodeling. With God's help, it is our purpose to develop the building with bedrooms for the administrative and ministerial staff and guests; offices and efficient equipment; a meeting room; and also a parking lot.

Dear brothers and sisters all over the world, having explained our current need and providing a brief review of the conditions under which the church in El Salvador is operating, we earnestly request your generous assistance in carrying out this project. It will help the church to comply with the requirements of the government authorities and also to have a well-functioning headquarters.

"God is the source of life and light and joy to the universe. Like rays of light from the sun, blessings flow out from Him to all the creatures He has made. In His infinite love He has granted men the privilege of becoming partakers of the divine nature, and, in their turn, of

diffusing blessings to their fellow men. This is the highest honor, the greatest joy, that it is possible for God to bestow upon men. Those are brought closer to their Creator who thus become participants in labors of love." –*Counsels on Stewardship*, pp. 23.

May the Lord bless you abundantly, and may His Spirit inspire your hearts to make your offering a sacrifice for its intended purpose. The word of God says, "Cast thy bread upon the waters: for thou shalt find it after many days." Ecclesiastes 11:1. We hope and trust in God that this project will soon be completed through your generous donations.

–*Dr. David Eduardo Garcia Salazar*
President of the El Salvadoran Field

SPECIAL SABBATH SCHOOL OFFERING FOR the EL SALVADORAN FIELD

*Let your offerings reflect the heavenly
blessings that you have received!*

18

Sabbath, November 1, 2025

Exposition of the Covenant

"In the time of the end every divine institution is to be restored. The breach made in the law at the time the Sabbath was changed by man, is to be repaired. God's remnant people, standing before the world as reformers, are to show that the law of God is the foundation of all enduring reform and that the Sabbath of the fourth commandment is to stand as a memorial of creation, a constant reminder of the power of God. In clear, distinct lines they are to present the necessity of obedience to all the precepts of the Decalogue. Constrained by the love of Christ, they are to cooperate with Him in building up the waste places. They are to be repairers of the breach, restorers of paths to dwell in. See verse 12." —*Prophets and Kings*, p. 678.

SUNDAY

A VIOLATED COVENANT

1. What covenant did God make with the forefathers of Judah and Israel? What did they say after they heard the words of the covenant?

EXODUS 19:4-7 *Ye have seen what I did to the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. ⁵Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: ⁶And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel. ⁷And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him.*

DEUTERONOMY 4:12, 13 *And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice. ¹³And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone.*

JEREMIAH 11:1-4 *The word that came to Jeremiah from the Lord, saying, ²Hear ye the words of this covenant, and speak unto the men of Judah, and to the inhabitants of Jerusalem; ³And say thou unto them, Thus saith*

the Lord God of Israel; Cursed be the man that obeyeth not the words of this covenant, ⁴Which I commanded your fathers in the day that I brought them forth out of the land of Egypt, from the iron furnace, saying, Obey my voice, and do them, according to all which I command you: so shall ye be my people, and I will be your God.

"God will not break His covenant, nor alter the thing that has gone out of His lips. His word will stand fast forever as unalterable as His throne. At the judgment this covenant will be brought forth, plainly written with the finger of God, and the world will be arraigned before the bar of Infinite Justice to receive sentence." —*Prophets and Kings*, p. 187.

MONDAY

2. According to the prophet Jeremiah, how did Judah and Israel violate this sacred covenant?

JEREMIAH 11:8-10 Yet they obeyed not, nor inclined their ear, but walked every one in the imagination of their evil heart: therefore I will bring upon them all the words of this covenant, which I commanded them to do; but they did them not. ⁹And the Lord said unto me, A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem. ¹⁰They are turned back to the iniquities of their forefathers, which refused to hear my words; and they went after other gods to serve them: the house of Israel and the house of Judah have broken my covenant which I made with their fathers.

"God's covenant with them had been, 'Obey My voice, and I will be your God, and ye shall be My people: and walk ye in all the ways that I have commanded you, that it may be well together unto you.' Shamelessly and repeatedly had this covenant been broken. The chosen nation had 'walked in the counsels and in the imagination of their evil heart, and went backward, and not forward.' Jeremiah 7:23, 24." —*Prophets and Kings*, p. 414.

TUESDAY

3. What happened to Judah and Israel as a result of violating the covenant?

JEREMIAH 11:11-13, 22, 23 Therefore thus saith the Lord, Behold, I will bring evil upon them, which they shall not be able to escape; and though they shall cry unto me, I will not hearken unto them. ¹²Then shall the cities of Judah and the inhabitants of Jerusalem go, and cry unto the gods unto whom they offer incense: but they shall not save them at all in the time of their trouble. ¹³For according to the number of thy cities were thy gods, O Judah; and according to the number of the streets of Jerusalem have ye set up altars to that shameful thing, even altars to burn incense unto Baal.... ²²Therefore saith the Lord of hosts, Behold, I will punish them: the young men shall die by the sword; their sons and their daughters shall die by famine: ²³And there shall be no remnant of them: for I will bring evil upon the men of Anathoth, even the year of their visitation.

"Those who should have been spiritual leaders among the people, 'the ancients of the house of Israel,' to the number of seventy, were seen offering

incense before the idolatrous representations that had been introduced into hidden chambers within the sacred precincts of the temple court. 'The Lord seeth us not,' the men of Judah flattered themselves as they engaged in their heathenish practices; 'the Lord hath forsaken the earth,' they blasphemously declared. Ezekiel 8:12." —*Prophets and Kings*, p. 448.

WEDNESDAY

LINEN BELT

4. Whom did the linen girdle, or belt, symbolize? What message did this symbol convey about the relationship between God and His people?

JEREMIAH 13:1-11 *Thus said the Lord unto me, Go and get thee a linen girdle, and put it upon thy loins, and put it not in water. ²So I got a girdle according to the word of the Lord, and put it on my loins. ³And the word of the Lord came unto me the second time, saying, ⁴Take the girdle that thou hast got, which is upon thy loins, and arise, go to Euphrates, and hide it there in a hole of the rock. ⁵So I went, and hid it by Euphrates, as the Lord commanded me. ⁶And it came to pass after many days, that the Lord said unto me, Arise, go to Euphrates, and take the girdle from thence, which I commanded thee to hide there. ⁷Then I went to Euphrates, and digged, and took the girdle from the place where I had hid it: and, behold, the girdle was marred, it was profitable for nothing. ⁸Then the word of the Lord came unto me, saying, ⁹Thus saith the Lord, After this manner will I mar the pride of Judah, and the great pride of Jerusalem. ¹⁰These evil people, who refuse to hear my words, which walk in the imagination of their heart, and walk after other gods, to serve them, and to worship them, shall even be as this girdle, which is good for nothing: ¹¹For as the girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel and the whole house of Judah, saith the Lord; that they might be unto me for a people, and for a name, and for a praise, and for a glory: but they would not hear.*

"Those times of change, so fraught with peril to the Israelitish nation, were marked with many messages from Heaven through Jeremiah. Thus the Lord gave the children of Judah ample opportunity of freeing themselves from entangling alliances with Egypt, and of avoiding controversy with the rulers of Babylon. As the threatened danger came closer, he taught the people by means of a series of acted parables, thus hoping to arouse them to a sense of their obligation to God, and also to encourage them to maintain friendly relations with the Babylonian government." —*Prophets and Kings*, p. 423.

THURSDAY

WINESKINS

5. Whom did the wineskins represent? What message was conveyed by the illustration of wine containers that were filled to the brim?

JEREMIAH 13:12-14 *Therefore thou shalt speak unto them this word; Thus saith the Lord God of Israel, Every bottle shall be filled with wine: and*

they shall say unto thee, Do we not certainly know that every bottle shall be filled with wine? ¹³Then shalt thou say unto them, Thus saith the Lord, Behold, I will fill all the inhabitants of this land, even the kings that sit upon David's throne, and the priests, and the prophets, and all the inhabitants of Jerusalem, with drunkenness. ¹⁴And I will dash them one against another, even the fathers and the sons together, saith the Lord: I will not pity, nor spare, nor have mercy, but destroy them.

"Although the sentence of doom had been clearly pronounced, its awful import could scarcely be understood by the multitudes who heard. That deeper impressions might be made, the Lord sought to illustrate the meaning of the words spoken. He bade Jeremiah liken the fate of the nation to the draining of a cup filled with the wine of divine wrath. Among the first to drink of this cup of woe was to be 'Jerusalem, and the cities of Judah, and the kings thereof.' Others were to partake of the same cup—'Pharaoh king of Egypt, and his servants, and his princes, and all his people,' and many other nations of earth—until God's purpose should have been fulfilled. See Jeremiah 25." —*Prophets and Kings*, p. 431.

FRIDAY

GREAT SORROW

6. What was Jeremiah's lamentation about the conspiracies of his enemies?

JEREMIAH 11:18-20 *And the Lord hath given me knowledge of it, and I know it: then thou shewedst me their doings. ¹⁹But I was like a lamb or an ox that is brought to the slaughter; and I knew not that they had devised devices against me, saying, Let us destroy the tree with the fruit thereof, and let us cut him off from the land of the living, that his name may be no more remembered. ²⁰But, O Lord of hosts, that judgest righteously, that triest the reins and the heart, let me see thy vengeance on them: for unto thee have I revealed my cause.*

"The spirit of opposition to reproof, that led to the persecution and imprisonment of Jeremiah, exists today. Many refuse to heed repeated warnings, preferring rather to listen to false teachers who flatter their vanity and overlook their evil-doing. In the day of trouble such will have no sure refuge, no help from heaven. God's chosen servants should meet with courage and patience the trials and sufferings that befall them through reproach, neglect, and misrepresentation. They should continue to discharge faithfully the work God has given them to do, ever remembering that the prophets of old and the Saviour of mankind and His apostles also endured abuse and persecution for the Word's sake." —*Prophets and Kings*, p. 437.

SABBATH

7. What warning message did God give to the people of Judah? Still today, what promise of restoration does He make to those who repent and return to Him?

JEREMIAH 12:14-17 *Thus saith the Lord against all mine evil neighbours, that touch the inheritance which I have caused my people Israel to inherit;*

Behold, I will pluck them out of their land, and pluck out the house of Judah from among them. ¹⁵And it shall come to pass, after that I have plucked them out I will return, and have compassion on them, and will bring them again, every man to his heritage, and every man to his land. ¹⁶And it shall come to pass, if they will diligently learn the ways of my people, to swear by my name, The Lord liveth; as they taught my people to swear by Baal; then they shall be built in the midst of my people. ¹⁷But if they will not obey, I will completely pluck up and destroy that nation, saith the Lord.

"The prophet made plain the fact that our heavenly Father allows His judgments to fall, 'that the nations may know themselves to be but men.' Psalm 9:20. 'If ye walk contrary unto Me, and will not hearken unto Me,' the Lord had forewarned His people, 'I, even I,... will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste.' Leviticus 26:21, 28, 33." —*Prophets and Kings*, p. 429.

FOR ADDITIONAL STUDY

"The covenant of 'life and peace' God had made with the sons of Levi—the covenant which, if kept, would have brought untold blessing—the Lord now offered to renew with those who once had been spiritual leaders, but who through transgression had become 'contemptible and base before all the people.' Malachi 2:5, 9." —*Prophets and Kings*, p. 706.

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19

Sabbath, November 8, 2025

Calamities and Consolation

"Those times of change, so fraught with peril to the Israelitish nation, were marked with many messages from Heaven through Jeremiah. Thus the Lord gave the children of Judah ample opportunity of freeing themselves from entangling alliances with Egypt, and of avoiding controversy with the rulers of Babylon." —*Prophets and Kings*, p. 423.

SUNDAY

THE PROPHET'S INNER CONFLICT

1. How did Jeremiah describe his emotional conflict and anguish in the face of the persecution and rejection that he met as God's prophet?

JEREMIAH 15:15-18 *O Lord, thou knowest: remember me, and visit me, and revenge me of my persecutors; take me not away in thy longsuffering: know that for thy sake I have suffered rebuke. ¹⁶Thy 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. ¹⁷I sat not in the*

assembly of the mockers, nor rejoiced; I sat alone because of thy hand: for thou hast filled me with indignation. ¹⁸Why is my pain perpetual, and my wound incurable, which refuseth to be healed? wilt thou be altogether unto me as a liar, and as waters that fail?

"Naturally of a timid and shrinking disposition, Jeremiah longed for the peace and quiet of a life of retirement, where he need not witness the continued impenitence of his beloved nation. His heart was wrung with anguish over the ruin wrought by sin." —*Prophets and Kings*, p. 419.

MONDAY

2. What cruel treatment did he receive from a priest named Pashur? Nevertheless, what message did the prophet proclaim?

JEREMIAH 20:1-6 Now Pashur the son of Immer the priest, who was also chief governor in the house of the Lord, heard that Jeremiah prophesied these things. ²Then Pashur smote Jeremiah the prophet, and put him in the stocks that were in the high gate of Benjamin, which was by the house of the Lord. ³And it came to pass on the morrow, that Pashur brought forth Jeremiah out of the stocks. Then said Jeremiah unto him, The Lord hath not called thy name Pashur, but Magormissabib. ⁴For thus saith the Lord, Behold, I will make thee a terror to thyself, and to all thy friends: and they shall fall by the sword of their enemies, and thine eyes shall behold it: and I will give all Judah into the hand of the king of Babylon, and he shall carry them captive into Babylon, and shall slay them with the sword. ⁵Moreover I will deliver all the strength of this city, and all the labours thereof, and all the precious things thereof, and all the treasures of the kings of Judah will I give into the hand of their enemies, which shall spoil them, and take them, and carry them to Babylon. ⁶And thou, Pashur, and all that dwell in thine house shall go into captivity: and thou shalt come to Babylon, and there thou shalt die, and shalt be buried there, thou, and all thy friends, to whom thou hast prophesied lies.

"But the faithful prophet was daily strengthened to endure. 'The Lord is with me as a mighty terrible One,' he declared in faith; 'therefore my persecutors shall stumble, and they shall not prevail: they shall be greatly ashamed; for they shall not prosper: their everlasting confusion shall never be forgotten.' 'Sing unto the Lord, praise ye the Lord: for He hath delivered the soul of the poor from the hand of evildoers.' Jeremiah 20:11, 13." —*Prophets and Kings*, p. 420.

TUESDAY

3. How did his experience compare to the assurance in Scripture about those who trust in the Lord? What lesson can we learn from this comparison about the importance of trusting God in times of trial?

JEREMIAH 17:7, 8 Blessed is the man who trusteth in the Lord, and whose hope the Lord is. ⁸For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat comes, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.

"The experiences through which Jeremiah passed in the days of his youth and also in the later years of his ministry, taught him the lesson that 'the way of man is not in himself: it is not in man that walketh to direct his steps.' He learned to pray, 'O Lord, correct me, but with judgment; not in Thine anger, lest Thou bring me to nothing.' Jeremiah 10:23, 24." —*Prophets and Kings*, p. 420.

WEDNESDAY

EXHORTATION ABOUT THE SABBATH

4. What exhortation did God give through Jeremiah concerning Sabbath observance?

JEREMIAH 17:19-21 *Thus said the Lord unto me; Go and stand in the gate of the children of the people, whereby the kings of Judah come in, and by which they go out, and in all the gates of Jerusalem; ²⁰And say unto them, Hear ye the word of the Lord, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates: ²¹Thus saith the Lord; Take heed to yourselves, and bear no burden on the sabbath day, nor bring it in by the gates of Jerusalem.*

"The inhabitants of Jerusalem were in danger of losing sight of the sanctity of the Sabbath, and they were solemnly warned against following their secular pursuits on that day." —*Prophets and Kings*, p. 411.

THURSDAY

5. Of what were God's people assured if they would honor His commandment by keeping the Sabbath day holy?

JEREMIAH 17:22-25 *Neither carry forth a burden out of your houses on the sabbath day, neither do ye any work, but hallow ye the sabbath day, as I commanded your fathers. ²³But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction. ²⁴And it shall come to pass, if ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of this city on the sabbath day, but hallow the sabbath day, to do no work therein; ²⁵Then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain for ever.*

"A blessing was promised on condition of obedience." —*Prophets and Kings*, p. 411.

"On Friday let the preparation for the Sabbath be completed. See that all the clothing is in readiness and that all the cooking is done. Let the boots be blacked and the baths be taken. It is possible to do this. If you make it a rule you can do it. The Sabbath is not to be given to the repairing of garments, to the cooking of food, to pleasure seeking, or to any other worldly employment. Before the setting of the sun let all secular work be laid aside and all secular papers be put out of sight. Parents, explain your work and its purpose to your children, and let them share in your preparation to keep the Sabbath according to the commandment." —*Testimonies for the Church*, vol. 6, p. 355.

6. What would happen if they did not obey the Sabbath commandment?

JEREMIAH 17:27 *But if ye will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.*

"If the admonitions to obey the Lord God of their fathers and to hallow His Sabbath day were not heeded, the city and its palaces would be utterly destroyed by fire." —*Prophets and Kings*, p. 411.

"Before the Sabbath begins, the mind as well as the body should be withdrawn from worldly business. God has set His Sabbath at the end of the six working days, that men may stop and consider what they have gained during the week in preparation for the pure kingdom which admits no transgressor. We should each Sabbath reckon with our souls to see whether the week that has ended has brought spiritual gain or loss.

"It means eternal salvation to keep the Sabbath holy unto the Lord. God says: 'Them that honor Me I will honor.' 1 Samuel 2:30." —*Testimonies for the Church*, vol. 6, p. 356.

SABBATH

PICTURE OF RUIN

7. How did Jeremiah use the illustration of the potter and the broken vessel to describe the ruin and destruction that would come upon Judah because they turned their backs on God?

JEREMIAH 18:1-6; 19:1-3, 10, 11 *The word which came to Jeremiah from the Lord, saying, ²Arise, and go down to the potter's house, and there I will cause thee to hear my words. ³Then I went down to the potter's house, and, behold, he wrought a work on the wheels. ⁴And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it. ⁵Then the word of the Lord came to me, saying, ⁶O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel.... ^{19:1}Thus saith the Lord, Go and get a potter's earthen bottle, and take of the ancients of the people, and of the ancients of the priests; ²And go forth unto the valley of the son of Hinnom, which is by the entry of the east gate, and proclaim there the words that I shall tell thee, ³And say, Hear ye the word of the Lord, O kings of Judah, and inhabitants of Jerusalem; Thus saith the Lord of hosts, the God of Israel; Behold, I will bring evil upon this place, the which whosoever heareth, his ears shall tingle.... ¹⁰Then shalt thou break the bottle in the sight of the men that go with thee, ¹¹And shalt say unto them, Thus saith the Lord of hosts; Even so will I break these people and this city, as one breaketh a potter's vessel, that cannot be made whole again: and they shall bury them in Tophet, till there be no place to bury.*

"To illustrate further the nature of the swift-coming judgments, the prophet was bidden to 'take of the ancients of the people, and of the ancients of the priests; and go forth unto the valley of the son of Hinnom,'

and there, after reviewing the apostasy of Judah, he was to dash to pieces 'a potter's earthen bottle,' and declare in behalf of Jehovah, whose servant he was, 'Even so will I break these people and this city, as one breaketh a potter's vessel, that cannot be made whole again.'" —*Prophets and Kings*, p. 431.

FOR ADDITIONAL STUDY

"But the faithful prophet was daily strengthened to endure. 'The Lord is with me as a mighty terrible One,' he declared in faith; 'therefore my persecutors shall stumble, and they shall not prevail: they shall be greatly ashamed; for they shall not prosper: their everlasting confusion shall never be forgotten.' 'Sing unto the Lord, praise ye the Lord: for He hath delivered the soul of the poor from the hand of evildoers.' Jeremiah 20:11, 13." —*Prophets and Kings*, p. 420.

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20

Sabbath, November 15, 2025

Civil and Spiritual Leadership

"When men's hearts are softened and subdued by the constraining influence of the Holy Spirit, they will give heed to counsel; but when they turn from admonition until their hearts become hardened, the Lord permits them to be led by other influences. Refusing the truth, they accept falsehood, which becomes a snare to their own destruction." —*Prophets and Kings*, p. 425.

SUNDAY

THE ROYAL HOUSE

1. What main message from God did the prophet deliver to the king of Judah?

JEREMIAH 22:1-4 *Thus saith the Lord; Go down to the house of the king of Judah, and speak there this word, ²And say, Hear the word of the Lord, O king of Judah, that sittest upon the throne of David, thou, and thy servants, and thy people that enter in by these gates: ³Thus saith the Lord; Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor: and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place. ⁴For if ye do this thing indeed, then shall there enter in by the gates of this house kings sitting upon the throne of David, riding in chariots and on horses, he, and his servants, and his people.*

"God had pleaded with Judah not to provoke Him to anger, but they had hearkened not. Finally sentence was pronounced against them. They were to be led away captive to Babylon." —*Prophets and Kings*, p. 425.

2. What was Jeremiah's warning to the kings of Judah about the consequences of obeying versus not obeying God's commandments?

JEREMIAH 22:5-9 *But if ye will not hear these words, I swear by myself, saith the Lord, that this house shall become a desolation. ⁶For thus said the Lord unto the king's house of Judah; Thou art Gilead unto me, and the head of Lebanon: yet surely I will make thee a wilderness, and cities which are not inhabited. ⁷And I will prepare destroyers against them, every one with his weapons: and they shall cut down thy choice cedars, and cast them into the fire. ⁸And many nations shall pass by this city, and they shall say every man to his neighbour, Wherefore hath the Lord done thus unto this great city? ⁹Then they shall answer, Because they have forsaken the covenant of the Lord their God, and worshipped other gods, and served them.*

"Within a few short years the king of Babylon was to be used as the instrument of God's wrath upon impenitent Judah. Again and again Jerusalem was to be invested and entered by the besieging armies of Nebuchadnezzar. Company after company—at first a few only, but later on thousands and tens of thousands—were to be taken captive to the land of Shinar, there to dwell in enforced exile. Jehoiakim, Jehoiachin, Zedekiah—all these Jewish kings were in turn to become vassals of the Babylonian ruler, and all in turn were to rebel. Severer and yet more severe chastisements were to be inflicted upon the rebellious nation, until at last the entire land was to become a desolation, Jerusalem was to be laid waste and burned with fire, the temple that Solomon had built was to be destroyed, and the kingdom of Judah was to fall, never again to occupy its former position among the nations of earth." —*Prophets and Kings*, p. 422.

FALSE PROPHETS

3. How was the conduct of the false prophets and priests described?

JEREMIAH 23:11-15 *For both prophet and priest are profane; yea, in my house have I found their wickedness, saith the Lord. ¹²Wherefore their way shall be unto them as slippery ways in the darkness: they shall be driven on, and fall therein: for I will bring evil upon them, even the year of their visitation, saith the Lord. ¹³And I have seen folly in the prophets of Samaria; they prophesied in Baal, and caused my people Israel to err. ¹⁴I have seen also in the prophets of Jerusalem an horrible thing: they commit adultery, and walk in lies: they strengthen also the hands of evildoers, that none doth return from his wickedness; they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah. ¹⁵Therefore thus saith the Lord of hosts concerning the prophets; Behold, I will feed them with wormwood, and make them drink the water of gall: for from the prophets of Jerusalem is profaneness gone forth into all the land.*

"What a lesson is this to men holding positions of responsibility today in the church of God! What a solemn warning to deal faithfully with

wrongs that bring dishonor to the cause of truth! Let none who claim to be the depositaries of God's law flatter themselves that the regard they may outwardly show toward the commandments will preserve them from the exercise of divine justice. Let none refuse to be reproved for evil, nor charge the servants of God with being too zealous in endeavoring to cleanse the camp from evildoing. A sin-hating God calls upon those who claim to keep His law to depart from all iniquity. A neglect to repent and to render willing obedience will bring upon men and women today as serious consequences as came upon ancient Israel." —*Prophets and Kings*, p. 416.

"They profess to be standing upon the elevated platform of eternal truth, keeping all of God's commandments; therefore, if they indulge in sin, if they commit fornication and adultery, their crime is of tenfold greater magnitude than is that of the classes I have named [First-day Adventists], who do not acknowledge the law of God as binding upon them. In a peculiar sense do those who profess to keep God's law dishonor Him and reproach the truth by transgressing its precepts." —*Testimonies on Sexual Behavior, Adultery, and Divorce*, p. 102.

WEDNESDAY

4. What was God's message to the people concerning the influence of false prophets?

JEREMIAH 23:16, 17, 22 *Thus saith the Lord of hosts, Hearken not unto the words of the prophets that prophesy unto you: they make you vain: they speak a vision of their own heart, and not out of the mouth of the Lord. ¹⁷They say still unto them that despise me, The Lord hath said, Ye shall have peace; and they say unto every one that walketh after the imagination of his own heart, No evil shall come upon you.... ²²But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings.*

"Princes in Israel were proving untrue to their trust; false prophets were arising with messages to lead astray; even some of the priests were teaching for hire....

"The Lord testified through Jeremiah that these false prophets should be delivered into the hands of Nebuchadnezzar and slain before his eyes. Not long afterward, this prediction was literally fulfilled." —*Prophets and Kings*, pp. 322, 442.

THURSDAY

5. How do the scriptures warn against false prophets who lead people astray with lies and false doctrines? What does God's word provide so that one can discern truth from falsehood?

JEREMIAH 23:31, 32 *Behold, I am against the prophets, saith the Lord, that use their tongues, and say, He saith. ³²Behold, I am against them that prophesy false dreams, saith the Lord, and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the Lord.*

MATTHEW 7:15-20 *Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. ¹⁶Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? ¹⁷Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. ¹⁸A good tree cannot bring forth evil fruit, nor can a corrupt tree bring forth good fruit. ¹⁹Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. ²⁰Wherefore by their fruits ye shall know them.*

2 PETER 2:1, 2 *But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. ²And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.*

2 JOHN 1:9-11 *Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. ¹⁰If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: ¹¹For he that biddeth him God speed is partaker of his evil deeds.*

"Unsanctified ministers are arraying themselves against God. They are praising Christ and the god of this world in the same breath. While they professedly receive Christ, they embrace Barabbas, and by their actions say, 'Not this Man, but Barabbas.' Let all who read these lines, take heed. Satan has made his boast of what he can do. He thinks to dissolve the unity which Christ prayed might exist in His church. He says, 'I will go forth and be a lying spirit to deceive those that I can, to criticize, and condemn, and falsify.' Let the son of deceit and false witness be entertained by a church that has had great light, great evidence, and that church will discard the message the Lord has sent, and receive the most unreasonable assertions and false suppositions and false theories. Satan laughs at their folly, for he knows what truth is.

"Many will stand in our pulpits with the torch of false prophecy in their hands, kindled from the hellish torch of Satan. If doubts and unbelief are cherished, the faithful ministers will be removed from the people who think they know so much. 'If thou hadst known,' said Christ, 'even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.'" —*Testimonies to Ministers and Gospel Workers*, p. 409.

FRIDAY

EXILE

6. How did the Babylonian invasion and captivity affect God's people in their religious, family, and social lives?

JEREMIAH 29:1-9 *Now these are the words of the letter that Jeremiah the prophet sent from Jerusalem unto the residue of the elders which were carried away captives, and to the priests, and to the prophets, and to all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon; ²(After that Jeconiah the king, and the queen, and the eunuchs, the princes of Judah and Jerusalem, and the carpenters, and the smiths, were departed from Jerusalem;) ³By the hand of Elasah the*

son of Shaphan, and Gemariah the son of Hilkipah, (whom Zedekiah king of Judah sent unto Babylon to Nebuchadnezzar king of Babylon) saying, ⁴Thus saith the Lord of hosts, the God of Israel, unto all that are carried away captives, whom I have caused to be carried away from Jerusalem unto Babylon; ⁵Build ye houses, and dwell in them; and plant gardens, and eat the fruit of them; ⁶Take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; that ye may be increased there, and not diminished. ⁷And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it: for in the peace thereof shall ye have peace. ⁸For thus saith the Lord of hosts, the God of Israel; Let not your prophets and your diviners, that be in the midst of you, deceive you, neither hearken to your dreams which ye cause to be dreamed. ⁹For they prophesy falsely unto you in my name: I have not sent them, saith the Lord.

"The Chaldeans were to be used as the instrument by which God would chastise His disobedient people. The sufferings of the men of Judah were to be in proportion to the light they had had and to the warnings they had despised and rejected. Long had God delayed His judgments, but now He would visit His displeasure upon them as a last effort to check them in their evil course....

"There is a limit beyond which the judgments of Jehovah can no longer be delayed. The desolation of Jerusalem in the days of Jeremiah is a solemn warning to modern Israel, that the counsels and admonitions given them through chosen instrumentalities cannot be disregarded with impunity." —*Prophets and Kings*, pp. 425, 416.

SABBATH

7. What does the following promise mean: "Jehovah is our righteousness in our exile"?

JEREMIAH 23:5, 6 Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. ⁶In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.

"We look to self, as though we had power to save ourselves; but Jesus died for us because we are helpless to do this. In Him is our hope, our justification, our righteousness. We should not despond, and fear that we have no Saviour, or that He has no thoughts of mercy toward us. At this very time He is carrying on His work in our behalf, inviting us to come to Him in our helplessness and be saved. We dishonor Him by our unbelief. It is astonishing how we treat our very best Friend, how little confidence we repose in Him who is able to save to the uttermost, and who has given us every evidence of His great love." —*Selected Messages*, book 1, p. 351.

FOR ADDITIONAL STUDY

"God had pleaded with Judah not to provoke Him to anger, but they had hearkened not. Finally sentence was pronounced against them. They were to be led away captive to Babylon. The Chaldeans were to be used as the instru-

ment by which God would chastise His disobedient people. The sufferings of the men of Judah were to be in proportion to the light they had had and to the warnings they had despised and rejected. Long had God delayed His judgments, but now He would visit His displeasure upon them as a last effort to check them in their evil course.” —*Prophets and Kings*, p. 425.

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21

Sabbath, November 22, 2025

Prophecies of Restoration

“Yet amid the general ruin into which the nation was rapidly passing, Jeremiah was often permitted to look beyond the distressing scenes of the present to the glorious prospects of the future, when God’s people should be ransomed from the land of the enemy and planted again in Zion. He foresaw the time when the Lord would renew His covenant relationship with them. ‘Their soul shall be as a watered garden; and they shall not sorrow any more at all.’ Jeremiah 31:12.” —*Prophets and Kings*, p. 408.

SUNDAY

LIBERATION AND RESTORATION

1. What did the prophet Jeremiah tell the people about how God would deliver and restore the Jewish nation?

JEREMIAH 30:3, 10, 11 *For, lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord: and I will cause them to return to the land that I gave to their fathers, and they shall possess it.... ¹⁰Therefore fear thou not, O my servant Jacob, saith the Lord; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid. ¹¹For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet I will not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished.*

“For thus saith the Lord, the God of Israel, concerning the houses of this city, and concerning the houses of the kings of Judah, which are thrown down by the mounts, and by the sword;... ‘Behold, I will bring it health and cure, and I will cure them, and will reveal to them the abundance of peace and truth. And I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first. And I will cleanse them from all their iniquity, whereby they have sinned against Me; and I will pardon all their iniquities.’” —*Prophets and Kings*, p. 473.

2. What were some of the signs and promises that God gave of the return from exile and the restoration of the promised land?

JEREMIAH 30:16-18; 32:37-41 *Therefore all they that devour thee shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey. ¹⁷For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord; for they called thee an Outcast, saying, This is Zion, whom no man seeketh after. ¹⁸Thus saith the Lord; Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling-places; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof.... ^{32:37}Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely: ³⁸And they shall be my people, and I will be their God: ³⁹And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them: ⁴⁰And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me. ⁴¹Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul.*

"Thus was the church of God comforted in one of the darkest hours of her long conflict with the forces of evil. Satan had seemingly triumphed in his efforts to destroy Israel; but the Lord was overruling the events of the present, and during the years that were to follow, His people were to have opportunity to redeem the past. His message to the church was: 'Fear thou not, O My servant Jacob;... neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid. For I am with thee, saith the Lord, to save thee.' 'I will restore health unto thee, and I will heal thee of thy wounds.' Jeremiah 30:10, 11, 17." —*Prophets and Kings*, p. 474.

TUESDAY

REPEATED PROMISES

3. In what distressing situation was the prophet Jeremiah when God spoke to him the second time?

JEREMIAH 33:1-3 *Moreover the word of the Lord came unto Jeremiah the second time, while he was yet shut up in the court of the prison, saying, ²Thus saith the Lord the maker thereof, the Lord that formed it, to establish it; the Lord is his name; ³Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not.*

"When called to drink of the cup of tribulation and sorrow, and when tempted in his misery to say, 'My strength and my hope is perished from the Lord,' he recalled the providences of God in his behalf and triumphantly exclaimed, 'It is of the Lord's mercies that we are not consumed,

because His compassions fail not. They are new every morning: great is Thy faithfulness. The Lord is my portion, saith my soul; therefore will I hope in Him. The Lord is good unto them that wait for Him, to the soul that seeketh Him. It is good that a man should both hope and quietly wait for the salvation of the Lord.' –Lamentations 3:18, 22-26." –*Prophets and Kings*, p. 421.

WEDNESDAY

4. How did God confirm the renewed promise of the coming Messiah to restore all that sin had ruined, after bringing about the return of Judah and Israel to their own land?

JEREMIAH 33:14-16 *Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. ¹⁵In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. ¹⁶In those days Judah shall be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The Lord our righteousness.*

"Through the promised Seed, the God of Israel was to bring deliverance to Zion. 'There shall come forth a Rod out of the stem of Jesse, and a Branch shall grow out of his roots.' 'Behold, a virgin shall conceive, and bear a Son, and shall call His name Immanuel.'..."

"Like sweetest music these promises of deliverance fell upon the ears of those who were steadfast in their worship of Jehovah. In the homes of the high and the lowly, where the counsels of a covenant-keeping God were still held in reverence, the words of the prophet were repeated again and again. Even the children were mightily stirred, and upon their young and receptive minds lasting impressions were made." –*Prophets and Kings*, pp. 695, 427.

THURSDAY

A LESSON IN FIDELITY

5. How did the family of the Rechabites demonstrate faithfulness in their obedience to the command of their father Jonadab?

JEREMIAH 35:1, 2, 6-10 *The word which came unto Jeremiah from the Lord in the days of Jehoiakim the son of Josiah king of Judah, saying, ²Go unto the house of the Rechabites, and speak unto them, and bring them into the house of the Lord, into one of the chambers, and give them wine to drink.... ⁶But they said, We will drink no wine: for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, neither ye, nor your sons for ever: ⁷Neither shall ye build house, nor sow seed, nor plant vineyard, nor have any: but all your days ye shall dwell in tents; that ye may live many days in the land where ye be strangers. ⁸Thus have we obeyed the voice of Jonadab the son of Rechab our father in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters; ⁹Nor to build houses for us to dwell in: neither have we vineyard, nor field, nor seed: ¹⁰But we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us.*

"God sought thus to bring into sharp contrast the obedience of the Rechabites with the disobedience and rebellion of His people. The Rechabites had obeyed the command of their father and now refused to be enticed into transgression. But the men of Judah had hearkened not to the words of the Lord, and were in consequence about to suffer His severest judgments." —*Prophets and Kings*, p. 424.

FRIDAY

6. What did God promise the Rechabites for their faithfulness and obedience?

JEREMIAH 35:18, 19 *And Jeremiah said unto the house of the Rechabites, Thus saith the Lord of hosts, the God of Israel; Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you: ¹⁹Therefore thus saith the Lord of hosts, the God of Israel; Jonadab the son of Rechab shall not want a man to stand before me forever.*

"Upon the house of the Rechabites was pronounced a continued blessing. The prophet declared, 'Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you: therefore thus saith the Lord of hosts, the God of Israel; Jonadab the son of Rechab shall not want a man to stand before Me forever.' Verses 18, 19. Thus God taught His people that faithfulness and obedience would be reflected back upon Judah in blessing, even as the Rechabites were blessed for obedience to their father's command." —*Prophets and Kings*, p. 425.

SABBATH

7. What lesson about faithfulness did God teach the people of Judah in the example of the Rechabites?

JEREMIAH 35:12-17 *Then came the word of the Lord unto Jeremiah, saying, ¹³Thus saith the Lord of hosts, the God of Israel; Go and tell the men of Judah and the inhabitants of Jerusalem, Will ye not receive instruction to hearken to my words? saith the Lord. ¹⁴The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment: notwithstanding I have spoken unto you, rising early and speaking; but ye hearkened not unto me. ¹⁵I have sent also unto you all my servants the prophets, rising up early and sending them, saying, Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers: but ye have not inclined your ear, nor hearkened unto me. ¹⁶Because the sons of Jonadab the son of Rechab have performed the commandment of their father, which he commanded them; but this people hath not hearkened unto me: ¹⁷Therefore thus saith the Lord God of hosts, the God of Israel; Behold, I will bring upon Judah and upon all the inhabitants of Jerusalem all the evil that I have pronounced against them: because I have spoken unto them, but they have not heard; and I have called unto them, but they have not answered.*

"The lesson is for us. If the requirements of a good and wise father, who took the best and most effectual means to secure his posterity against the evils of intemperance, were worthy of strict obedience, surely God's authority should be held in as much greater reverence as He is holier than man." —*Prophets and Kings*, p. 425.

FOR ADDITIONAL STUDY

"Our Creator and our Commander, infinite in power, terrible in judgment, seeks by every means to bring men to see and repent of their sins. By the mouth of His servants He predicts the dangers of disobedience; He sounds the note of warning and faithfully reproves sin. His people are kept in prosperity only by His mercy, through the vigilant watchcare of chosen instrumentalities. He cannot uphold and guard a people who reject His counsel and despise His reproofs. For a time He may withhold His retributive judgments; yet He cannot always stay His hand." —*Prophets and Kings*, p. 425.

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22

Sabbath, November 29, 2025

The Burnt Roll

"It was about this time that the Lord commanded Jeremiah to commit to writing the messages He desired to bear to those for whose salvation His heart of pity was continually yearning. 'Take thee a roll of a book,' the Lord bade His servant, 'and write therein all the words that I have spoken unto thee against Israel, and against Judah, and against all the nations, from the day I spake unto thee, from the days of Josiah, even unto this day. It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way; that I may forgive their iniquity and their sin.' Jeremiah 36:2, 3." —*Prophets and Kings*, p. 432.

SUNDAY

WRITING THE MESSAGE

1. What did God instruct Jeremiah to write? Whom did he call to record the writing and then to read it to the people?

JEREMIAH 36:1-6 *And it came to pass in the fourth year of Jehoiakim the son of Josiah king of Judah, that this word came unto Jeremiah from the Lord, saying, ²Take thee a roll of a book, and write therein all the words that I have spoken unto thee against Israel, and against Judah, and against all the nations, from the day I spake unto thee, from the days of Josiah, even unto this day. ³It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil*

way; that I may forgive their iniquity and their sin. ⁴Then Jeremiah called Baruch the son of Neriah: and Baruch wrote from the mouth of Jeremiah all the words of the Lord, which he had spoken unto him, upon a roll of a book. ⁵And Jeremiah commanded Baruch, saying, I am shut up; I cannot go into the house of the Lord: ⁶Therefore go thou, and read in the roll, which thou hast written from my mouth, the words of the Lord in the ears of the people in the Lord's house upon the fasting day: and also thou shalt read them in the ears of all Judah that come out of their cities.

"In obedience to this command, Jeremiah called to his aid a faithful friend, Baruch the scribe, and dictated 'all the words of the Lord, which He had spoken unto him.' Verse 4. These were carefully written out on a roll of parchment and constituted a solemn reproof for sin, a warning of the sure result of continual apostasy, and an earnest appeal for the renunciation of all evil." —*Prophets and Kings*, p. 432.

MONDAY

2. What was the response of the people of Judah when Baruch the scribe read the message contained in the scroll?

JEREMIAH 36:14-19 *Therefore all the princes sent Jehudi the sound of Nethaniah, the son of Shelemiah, the son of Cushi, unto Baruch, saying, Take in thine hand the roll wherein thou hast read in the ears of the people, and come. So Baruch the son of Neriah took the roll in his hand, and came unto them. ¹⁵And they said unto him, Sit down now, and read it in our ears. So Baruch read it in their ears. ¹⁶Now it came to pass, when they had heard all the words, they were afraid both one and the other, and said unto Baruch, We will surely tell the king of all these words. ¹⁷And they asked Baruch, saying, Tell us now, How didst thou write all these words at his mouth? ¹⁸Then Baruch answered them, He pronounced all these words to me with his mouth, and I wrote them with ink in the book. ¹⁹Then said the princes unto Baruch, Go, hide thee, thou and Jeremiah; and let no man know where ye be.*

"Baruch obeyed, and the scroll was read before all the people of Judah. Afterward the scribe was summoned before the princes to read the words to them. They listened with great interest and promised to inform the king concerning all they had heard, but counseled the scribe to hide himself, for they feared the king would reject the testimony and seek to slay those who had prepared and delivered the message." —*Prophets and Kings*, p. 433.

TUESDAY

3. What was King Jehoiakim's reaction when he heard the prophecies concerning Judah and Israel that were contained in the scroll? What did he do?

JEREMIAH 36:21-26 *So the king sent Jehudi to fetch the roll: and he took it out of Elishama the scribe's chamber. And Jehudi read it in the ears of the king, and in the ears of all the princes which stood beside the king. ²²Now the king sat in the winterhouse in the ninth month: and there was a fire on the hearth burning before him. ²³And it came to pass, that when Jehudi had read three or four leaves, he cut it with the penknife, and cast it into*

the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth. ²⁴Yet they were not afraid, nor rent their garments, neither the king, nor any of his servants that heard all these words. ²⁵Nevertheless Elnathan and Delaiah and Gemariah had made intercession to the king that he would not burn the roll: but he would not hear them. ²⁶But the king commanded Jerahmeel the son of Hammelech, and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to take Baruch the scribe and Jeremiah the prophet: but the Lord hid them.

"When King Jehoiakim was told by the princes what Baruch had read, he immediately ordered the roll brought before him and read in his hearing. One of the royal attendants, Jehudi by name, fetched the roll and began reading the words of reproof and warning. It was the time of winter, and the king and his companions of state, the princes of Judah, were gathered about an open fire. Only a small portion had been read, when the king, far from trembling at the danger hanging over himself and his people, seized the roll and in a frenzy of rage 'cut it with the penknife and cast it into the fire that was on the hearth, until all the roll was consumed.' Verse 23....

"The gracious opportunity offered them at the time of the burning of the sacred roll, was their last. God had declared that if at that time they refused to hear His voice, He would inflict upon them fearful retribution. They did refuse to hear, and He pronounced His final judgments upon Judah, and He would visit with special wrath the man who had proudly lifted himself up against the Almighty." —*Prophets and Kings*, pp. 433, 435.

WEDNESDAY

IMPRISONMENT

4. After King Jehoiakim burned the roll containing the Lord's message, what instruction did Jeremiah receive from the Lord? What did he add when the roll was rewritten?

JEREMIAH 36:27-32 *Then the word of the Lord came to Jeremiah, after that the king had burned the roll, and the words which Baruch wrote at the mouth of Jeremiah, saying, ²⁸Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned. ²⁹And thou shalt say to Jehoiakim king of Judah, Thus saith the Lord; Thou hast burned this roll, saying, Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast? ³⁰Therefore thus saith the Lord of Jehoiakim king of Judah; He shall have none to sit upon the throne of David: and his dead body shall be cast out in the day to the heat, and in the night to the frost. ³¹And I will punish him and his seed and his servants for their iniquity; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them; but they hearkened not. ³²Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire: and there were added besides unto them many like words.*

“‘Take thee again another roll,’ the Lord commanded His servant, ‘and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned.’ The record of the prophecies concerning Judah and Jerusalem had been reduced to ashes; but the words were still living in the heart of Jeremiah, ‘as a burning fire,’ and the prophet was permitted to reproduce that which the wrath of man would have destroyed....

“The spirit of opposition to reproof, that led to the persecution and imprisonment of Jeremiah, exists today. Many refuse to heed repeated warnings, preferring rather to listen to false teachers who flatter their vanity and overlook their evil-doing. In the day of trouble such will have no sure refuge, no help from heaven. God’s chosen servants should meet with courage and patience the trials and sufferings that befall them through reproach, neglect, and misrepresentation. They should continue to discharge faithfully the work God has given them to do, ever remembering that the prophets of old and the Saviour of mankind and His apostles also endured abuse and persecution for the Word’s sake.” —*Prophets and Kings*, pp. 436, 437.

THURSDAY

5. What happened when Jeremiah tried to leave Jerusalem? What reason was given for his detention?

JEREMIAH 37:11-15 *And it came to pass, that when the army of the Chaldeans was broken up from Jerusalem for fear of Pharaoh’s army, ¹²Then Jeremiah went forth out of Jerusalem to go into the land of Benjamin, to separate himself thence in the midst of the people. ¹³And when he was in the gate of Benjamin, a captain of the ward was there, whose name was Irijah, the son of Shelemiah, the son of Hananiah; and he took Jeremiah the prophet, saying, Thou fallest away to the Chaldeans. ¹⁴Then Jeremiah said, It is false; I fall not away to the Chaldeans. But he hearkened not to him: so Irijah took Jeremiah, and brought him to the princes. ¹⁵Wherefore the princes were wroth with Jeremiah, and smote him, and put him in prison in the house of Jonathan the scribe: for they had made that prison.*

“For many years Jeremiah had stood before the people as a faithful witness for God; and now, as the fated city was about to pass into the hands of the heathen, he considered his work done and attempted to leave, but was prevented by a son of one of the false prophets, who reported that Jeremiah was about to join the Babylonians, to whom he had repeatedly urged the men of Judah to submit. The prophet denied the lying charge, but nevertheless ‘the princes were wroth with Jeremiah, and smote him, and put him in prison.’ Verse 15.” —*Prophets and Kings*, p. 453.

FRIDAY

6. After hearing the warnings that God gave through the prophet, how far did the evil actions of the princes and the king of Judah go in punishing Jeremiah?

JEREMIAH 38:1-6 *Then Shephatiah the son of Mattan, and Gedaliah the son of Pashur, and Jucal the son of Shelemiah, and Pashur the son of Malchiah, heard the words that Jeremiah had spoken unto all the people,*

saying, ²Thus saith the Lord, He that remaineth in this city shall die by the sword, by the famine, and by the pestilence: but he that goeth forth to the Chaldeans shall live; for he shall have his life for a prey, and shall live. ³Thus saith the Lord, This city shall surely be given into the hand of the king of Babylon's army, which shall take it. ⁴Therefore the princes said unto the king, We beseech thee, let this man be put to death: for thus he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in speaking such words unto them: for this man seeketh not the welfare of these people, but the hurt. ⁵Then Zedekiah the king said, Behold, he is in your hand: for the king is not he that can do any thing against you. ⁶Then took they Jeremiah, and cast him into the dungeon of Malchiah the son of Hammelech, that was in the court of the prison: and they let down Jeremiah with cords. And in the dungeon there was no water, but mire: so Jeremiah sunk in the mire.

"At last the princes, enraged over the repeated counsels of Jeremiah, which were contrary to their set policy of resistance, made a vigorous protest before the king, urging that the prophet was an enemy to the nation, and that his words had weakened the hands of the people and brought misfortune upon them; therefore he should be put to death.

"The cowardly king knew that the charges were false; but in order to propitiate those who occupied high and influential positions in the nation, he feigned to believe their falsehoods and gave Jeremiah into their hands to do with him as they pleased. The prophet was cast 'into the dungeon of Malchiah the son of Hammelech, that was in the court of the prison: and they let down Jeremiah with cords. And in the dungeon there was no water, but mire: so Jeremiah sunk in the mire.' Verse 6. But God raised up friends for him, who besought the king in his behalf, and had him again removed to the court of the prison." —*Prophets and Kings*, pp. 455, 456.

SABBATH

RELEASE

7. How was Jeremiah removed from the dungeon and again placed in the prison yard? Who interceded for him before the king? During the siege, how was he freed from prison?

JEREMIAH 38:7-13, 28 Now when Ebedmelech the Ethiopian, one of the eunuchs who was in the king's house, heard that they had put Jeremiah in the dungeon; the king then sitting in the gate of Benjamin; ⁸Ebedmelech went forth out of the king's house, and spake to the king, saying, ⁹My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon; and he is like to die for hunger in the place where he is: for there is no more bread in the city. ¹⁰Then the king commanded Ebedmelech the Ethiopian, saying, Take from hence thirty men with thee, and take up Jeremiah the prophet out of the dungeon, before he die. ¹¹So Ebedmelech took the men with him, and went into the house of the king under the treasury, and took thence old cast clouts and old rotten rags, and let them down by cords into the dungeon to Jeremiah. ¹²And Ebedmelech the Ethiopian said unto Jeremiah, Put now these old cast clouts and rotten rags under thine armholes under

the cords. And Jeremiah did so. ¹³So they drew up Jeremiah with cords, and took him up out of the dungeon: and Jeremiah remained in the court of the prison.... ²⁸So Jeremiah abode in the court of the prison until the day that Jerusalem was taken: and he was there when Jerusalem was taken.

"Released from prison by the Babylonian officers, the prophet chose to cast in his lot with the feeble remnant, certain 'poor of the land' left by the Chaldeans to be 'vinedressers and husbandmen.' Over these the Babylonians set Gedaliah as governor....

"Of Jeremiah himself it is recorded: 'Nebuchadnezzar king of Babylon gave charge concerning Jeremiah to Nebuzaradan the captain of the guard, saying, Take him, and look well to him, and do him no harm; but do unto him even as he shall say unto thee.' Jeremiah 39:11, 12." —*Prophets and Kings*, p. 460.

FOR ADDITIONAL STUDY

"God pities men struggling in the blindness of perversity; He seeks to enlighten the darkened understanding by sending reproofs and threatenings designed to cause the most exalted to feel their ignorance and to deplore their errors. He endeavors to help the self-complacent to become dissatisfied with their vain attainments and to seek for spiritual blessing through a close connection with heaven." —*Prophets and Kings*, p. 435.

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23

Sabbath, December 6, 2025

Captivity and Desolation

"Within a few short years the king of Babylon was to be used as the instrument of God's wrath upon impenitent Judah. Again and again Jerusalem was to be invested and entered by the besieging armies of Nebuchadnezzar." —*Prophets and Kings*, p. 422.

SUNDAY

CAPTURE OF JERUSALEM

1. Who conquered the city of Jerusalem? What was the fate of King Zedekiah, his sons, and the nobles of Judah?

JEREMIAH 39:1-8 *In the ninth year of Zedekiah king of Judah, in the tenth month, came Nebuchadrezzar king of Babylon and all his army against Jerusalem, and they besieged it. ²And in the eleventh year of Zedekiah, in the fourth month, the ninth day of the month, the city was broken up. ³And all the princes of the king of Babylon came in, and sat in the middle gate, even Nergalsharezer, Samgarnebo, Sarsechim, Rabsaris, Nergalsharezer,*

Rabmag, with all the residue of the princes of the king of Babylon. ⁴And it came to pass, that when Zedekiah the king of Judah saw them, and all the men of war, then they fled, and went forth out of the city by night, by the way of the king's garden, by the gate betwixt the two walls: and he went out the way of the plain. ⁵But the Chaldeans' army pursued after them, and overtook Zedekiah in the plains of Jericho: and when they had taken him, they brought him up to Nebuchadnezzar king of Babylon to Riblah in the land of Hamath, where he gave judgment upon him. ⁶Then the king of Babylon slew the sons of Zedekiah in Riblah before his eyes: also the king of Babylon slew all the nobles of Judah. ⁷Moreover he put out Zedekiah's eyes, and bound him with chains, to carry him to Babylon. ⁸And the Chaldeans burned the king's house, and the houses of the people, with fire, and brake down the walls of Jerusalem.

"In the ninth year of Zedekiah's reign 'Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem,' to besiege the city. 2 Kings 25:1. The outlook for Judah was hopeless. 'Behold, I am against thee,' the Lord Himself declared through Ezekiel. 'I the Lord have drawn forth My sword out of his sheath; it shall not return any more.... Every heart shall melt, and all hands shall be feeble, and every spirit shall faint, and all knees shall be weak as water.' 'I will pour out Mine indignation upon thee, I will blow against thee in the fire of My wrath, and deliver thee into the hand of brutish men, and skillful to destroy.' Ezekiel 21:3, 5-7, 31." —*Prophets and Kings*, p. 452.

MONDAY

2. What was the fate of the inhabitants of Jerusalem? What privilege was granted to the poor of Judah in this situation?

JEREMIAH 39:9, 10 Then Nebuzaradan the captain of the guard carried away captive into Babylon the remnant of the people that remained in the city, and those that fell away, that fell to him, with the rest of the people that remained. ¹⁰But Nebuzaradan the captain of the guard left of the poor of the people, which had nothing, in the land of Judah, and gave them vineyards and fields at the same time.

"But God left not to hopeless despair the faithful remnant who were still in the city. Even while Jeremiah was kept under close surveillance by those who scorned his messages, there came to him fresh revelations concerning Heaven's willingness to forgive and to save, which have been an unfailing source of comfort to the church of God from that day to this." —*Prophets and Kings*, p. 466.

TUESDAY

3. What did the king of Babylon instruct Nebuzaradan concerning Jeremiah after Jerusalem fell?

JEREMIAH 39:11-14 Now Nebuchadrezzar king of Babylon gave charge concerning Jeremiah to Nebuzaradan the captain of the guard, saying, ¹²Take him, and look well to him, and do him no harm; but do unto him even as he shall say unto thee. ¹³So Nebuzaradan the captain of the guard sent, and Nebushasban, Rabsaris, and Nergalsharezer, Rabmag, and all

the king of Babylon's princes; ¹⁴Even they sat down, and took Jeremiah out of the court of the prison, and committed him unto Gedaliah the son of Ahikam the son of Shaphan, that he should carry him home: so he dwelt among the people.

"Released from prison by the Babylonian officers, the prophet chose to cast in his lot with the feeble remnant, certain 'poor of the land' left by the Chaldeans to be 'vinedressers and husbandmen.'" —*Prophets and Kings*, p. 460.

WEDNESDAY

4. What did the Babylonian captain of the guard say about the prophecies concerning Israel? What did he do for Jeremiah after the city fell?

JEREMIAH 40:2-4 *And the captain of the guard took Jeremiah, and said to him, The Lord thy God hath pronounced this evil upon this place. ³Now the Lord hath brought it, and done according as he hath said: because ye have sinned against the Lord, and have not obeyed his voice, therefore this thing is come upon you. ⁴And now, behold, I loose thee this day from the chains which were upon thine hand. If it seem good unto thee to come with me into Babylon, come; and I will look well unto thee: but if it seem ill unto thee to come with me into Babylon, forbear: behold, all the land is before thee: whither it seemeth good and convenient for thee to go, thither go.*

"There is a limit beyond which the judgments of Jehovah can no longer be delayed. The desolation of Jerusalem in the days of Jeremiah is a solemn warning to modern Israel, that the counsels and admonitions given them through chosen instrumentalities cannot be disregarded with impunity." —*Prophets and Kings*, p. 416.

THURSDAY

CONSPIRACY

5. Whom did the king of Babylon appoint to govern those who remained in Judah?

JEREMIAH 40:7 *Now when all the captains of the forces which were in the fields, even they and their men, heard that the king of Babylon had made Gedaliah the son of Ahikam governor in the land, and had committed unto him men, and women, and children, and of the poor of the land, of them that were not carried away captive to Babylon.*

"Released from prison by the Babylonian officers, the prophet chose to cast in his lot with the feeble remnant, certain 'poor of the land' left by the Chaldeans to be 'vinedressers and husbandmen.' Over these the Babylonians set Gedaliah as governor." —*Prophets and Kings*, p. 460.

FRIDAY

6. What did Ishmael do against Gedaliah, and who was involved in the conspiracy?

JEREMIAH 41:1-3 *Now it came to pass in the seventh month, that Ishmael the son of Nethaniah the son of Elishama, of the seed royal, and the princes*

of the king, even ten men with him, came unto Gedaliah the son of Ahikam to Mizpah; and there they did eat bread together in Mizpah. ²Then arose Ishmael the son of Nethaniah, and the ten men that were with him, and smote Gedaliah the son of Ahikam the son of Shaphan with the sword, and slew him, whom the king of Babylon had made governor over the land. ³Ishmael also slew all the Jews that were with him, even with Gedaliah, at Mizpah, and the Chaldeans that were found there, and the men of war.

“‘Shall he prosper?’ the Lord inquired concerning the one who had thus basely betrayed every sacred trust; ‘shall he escape that doeth such things? or shall he break the covenant, and be delivered? As I live, saith the Lord God, surely in the place where the king dwelleth that made him king, whose oath he despised, and whose covenant he brake, even with him in the midst of Babylon he shall die. Neither shall Pharaoh with his mighty army and great company make for him in the war:... seeing he despised the oath by breaking the covenant, when, lo, he had given his hand, and hath done all these things, he shall not escape.’ Ezekiel 17:15-18.” —*Prophets and Kings*, p. 451.

SABBATH

RETURN TO EGYPT

7. What warning from God did Jeremiah give to the remnant of Judah before they left for Egypt?

JEREMIAH 42:9-11, 15-19 *And said unto them, Thus saith the Lord, the God of Israel, unto whom ye sent me to present your supplication before him; ¹⁰If ye will still abide in this land, then will I build you, and not pull you down, and I will plant you, and not pluck you up: for I repent of the evil that I have done to you. ¹¹Be not afraid of the king of Babylon, of whom ye are afraid; be not afraid of him, saith the Lord: for I am with you to save you, and to deliver you from his hand.... ¹⁵And now therefore hear the word of the Lord, ye remnant of Judah; Thus saith the Lord of hosts, the God of Israel; If ye wholly set your faces to enter into Egypt, and go to sojourn there; ¹⁶Then it shall come to pass, that the sword, which ye feared, shall overtake you there in the land of Egypt, and the famine, whereof ye were afraid, shall follow close after you there in Egypt; and there ye shall die. ¹⁷So shall it be with all the men that set their faces to go into Egypt to sojourn there; they shall die by the sword, by the famine, and by the pestilence: and none of them shall remain or escape from the evil that I will bring upon them. ¹⁸For thus saith the Lord of hosts, the God of Israel; As mine anger and my fury have been poured forth upon the inhabitants of Jerusalem; so shall my fury be poured forth upon you, when ye shall enter into Egypt: and ye shall be an execration, and an astonishment, and a curse, and a reproach; and ye shall see this place no more. ¹⁹The Lord hath said concerning you, O ye remnant of Judah; Go ye not into Egypt: know certainly that I have admonished you this day.*

“The prophecies of doom pronounced by Jeremiah upon the remnant that had rebelled against Nebuchadnezzar by fleeing to Egypt were mingled with promises of pardon to those who should repent of their folly and stand ready to return. While the Lord would not spare those who turned from His counsel to the seductive influences of Egyptian idolatry,

yet He would show mercy to those who should prove loyal and true. 'A small number that escape the sword shall return out of the land of Egypt into the land of Judah,' He declared; 'and all the remnant of Judah, that are gone into the land of Egypt to sojourn there, shall know whose words shall stand, Mine, or theirs.' Jeremiah 44:28." —*Prophets and Kings*, p. 460.

FOR ADDITIONAL STUDY

"Severer and yet more severe chastisements were to be inflicted upon the rebellious nation, until at last the entire land was to become a desolation, Jerusalem was to be laid waste and burned with fire, the temple that Solomon had built was to be destroyed, and the kingdom of Judah was to fall, never again to occupy its former position among the nations of earth....

"The crisis demanded a public and far-reaching effort. Jeremiah was commanded by the Lord to stand in the court of the temple and speak to all the people of Judah who might pass in and out. From the messages given him he must diminish not a word, that sinners in Zion might have the fullest possible opportunity to hearken and to turn from their evil ways." —*Prophets and Kings*, pp. 422, 412.

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24

Sabbath, December 13, 2025

Prophecies of Neighboring Nations

"Through the Jewish nation it was God's purpose to impart rich blessings to all people. Through Israel the way was to be prepared for the diffusion of His light to the whole world. The nations of the world, through following corrupt practices, had lost the knowledge of God. Yet in His mercy God did not blot them out of existence. He purposed to give them opportunity for becoming acquainted with Him through His church. He designed that the principles revealed through His people should be the means of restoring the moral image of God in man." —*Christ's Object Lessons*, p. 286.

SUNDAY

FALL OF THE ENEMIES

- 1. What prophecies did Jeremiah give from the Lord concerning the nations around Judah? Who would be instrumental in carrying out judgments on these pagan nations?**

JEREMIAH 46:1, 26, 28 *The word of the Lord which came to Jeremiah the prophet against the Gentiles;... ²⁶And I will deliver them into the hand of*

those that seek their lives, and into the hand of Nebuchadrezzar king of Babylon, and into the hand of his servants: and afterward it shall be inhabited, as in the days of old, saith the Lord.... ²⁸Fear thou not, O Jacob my servant, saith the Lord: for I am with thee; for I will make a full end of all the nations whither I have driven thee; but I will not make a full end of thee, but correct thee in measure; yet will I not leave thee wholly unpunished.

"The history of nations speaks to us today. To every nation and to every individual God has assigned a place in His great plan. Today men and nations are being tested by the plummet in the hand of Him who makes no mistake. All are by their own choice deciding their destiny, and God is overruling all for the accomplishment of His purposes." —*Prophets and Kings*, p. 536.

MONDAY

2. What prophecies were given regarding Egypt?

JEREMIAH 46:13-19 *The word that the Lord spoke to Jeremiah the prophet, how Nebuchadrezzar king of Babylon should come and smite the land of Egypt. ¹⁴Declare ye in Egypt, and publish in Migdol, and publish in Noph and in Tahpanhes: say ye, Stand fast, and prepare thee; for the sword shall devour round about thee. ¹⁵Why are thy valiant men swept away? they stood not, because the Lord did drive them. ¹⁶He made many to fall, yea, one fell upon another: and they said, Arise, and let us go again to our own people, and to the land of our nativity, from the oppressing sword. ¹⁷They did cry there, Pharaoh king of Egypt is but a noise; he hath passed the time appointed. ¹⁸As I live, saith the King, whose name is the Lord of hosts, Surely as Tabor is among the mountains, and as Carmel by the sea, so shall he come. ¹⁹O thou daughter dwelling in Egypt, furnish thyself to go into captivity: for Noph shall be waste and desolate without an inhabitant.*

"The word of the Lord had been, 'Behold, I am against thee, Pharaoh king of Egypt.' The might of Egypt was but a broken reed. 'All the inhabitants of Egypt,' Inspiration had declared, 'shall know that I am the Lord, because they have been a staff of reed to the house of Israel.' 'I will strengthen the arms of the king of Babylon, and the arms of Pharaoh shall fall down; and they shall know that I am the Lord, when I shall put My sword into the hand of the king of Babylon, and he shall stretch it out upon the land of Egypt.' Ezekiel 29:3, 6; 30:25." —*Prophets and Kings*, p. 454.

TUESDAY

3. How did the prophet Jeremiah describe the coming judgment upon the Philistines? What illustration was used to represent this?

JEREMIAH 47:1-4 *The word of the Lord that came to Jeremiah the prophet against the Philistines, before that Pharaoh smote Gaza. ²Thus saith the Lord; Behold, waters rise up out of the north, and shall be an overflowing flood, and shall overflow the land, and all that is therein; the city, and them that dwell therein: then the men shall cry, and all the inhabitants of the land shall howl. ³At the noise of the stamping of the hoofs of his strong horses, at the rushing of his chariots, and at the rumbling of his wheels, the fathers shall not look back to their children for the feebleness of hands;*

⁴Because of the day that cometh to spoil all the Philistines, and to cut off from Tyrus and Zidon every helper that remaineth: for the Lord will spoil the Philistines, the remnant of the country of Capthor.

WEDNESDAY

4. According to the writings of Jeremiah, what instrument of judgment did God use against Moab? What illustration depicted it?

JEREMIAH 25:8, 9; 48:40-44 *Therefore thus saith the Lord of hosts; Because ye have not heard my words, ⁹Behold, I will send and take all the families of the north, saith the Lord, and Nebuchadrezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations.... ^{48:40}For thus saith the Lord; Behold, he shall fly as an eagle, and shall spread his wings over Moab. ⁴¹Kerioth is taken, and the strong holds are surprised, and the mighty men's hearts in Moab at that day shall be as the heart of a woman in her pangs. ⁴²And Moab shall be destroyed from being a people, because he has magnified himself against the Lord. ⁴³Fear, and the pit, and the snare, shall be upon thee, O inhabitant of Moab, saith the Lord. ⁴⁴He that fleeth from fear shall fall into the pit; and he that getteth up out of the pit shall be taken in the snare: for I will bring upon it, even upon Moab, the year of their visitation, saith the Lord.*

*"All unexpectedly a new world power, the Babylonian Empire, was rising to the eastward and swiftly overshadowing all other nations."
—Prophets and Kings, p. 422.*

THURSDAY

5. What other nations were conquered by Nebuchadnezzar, king of Babylon, according to the events described in Jeremiah 49? What illustrations portrayed the destruction of these ungodly nations?

JEREMIAH 49:2, 17, 18, 26-28, 34-36 *Therefore, behold, the days come, saith the Lord, that I will cause an alarm of war to be heard in Rabbah of the Ammonites; and it shall be a desolate heap, and her daughters shall be burned with fire: then shall Israel be heir unto them that were his heirs, saith the Lord.... ¹⁷Also Edom shall be a desolation: every one that goeth by it shall be astonished, and shall hiss at all the plagues thereof. ¹⁸As in the overthrow of Sodom and Gomorrah and the neighbour cities thereof, saith the Lord, no man shall abide there, nor shall a son of man dwell in it.... ²⁶Therefore her young men shall fall in her streets, and all the men of war shall be cut off in that day, saith the Lord of hosts. ²⁷And I will kindle a fire in the wall of Damascus, and it shall consume the palaces of Benhadad. ²⁸Concerning Kedar, and concerning the kingdoms of Habor, which Nebuchadrezzar king of Babylon shall smite, thus saith the Lord; Arise ye, go up to Kedar, and spoil the men of the east.... ³⁴The word of the Lord that came to Jeremiah the prophet against Elam in the beginning of the reign of Zedekiah king of Judah, saying, ³⁵Thus saith the Lord of hosts; Behold, I will break the bow of Elam, the chief of their might. ³⁶And upon Elam will I*

bring the four winds from the four quarters of heaven, and will scatter them toward all those winds; and there shall be no nation whither the outcasts of Elam shall not come.

"From the first, Jeremiah had followed a consistent course in counseling submission to the Babylonians. This counsel was given not only to Judah, but to many of the surrounding nations. In the earlier portion of Zedekiah's reign, ambassadors from the rulers of Edom, Moab, Tyre, and other nations visited the king of Judah to learn whether in his judgment the time was opportune for a united revolt and whether he would join them in battling against the king of Babylon. While these ambassadors were awaiting a response, the word of the Lord came to Jeremiah, saying, 'Make thee bonds and yokes, and put them upon thy neck, and send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers who come to Jerusalem unto Zedekiah king of Judah.' Jeremiah 27:2, 3." —*Prophets and Kings*, p. 442.

"A spirit of lawlessness pervades every land, and is especially manifest in the great cities of the earth. The sin and crime to be seen in our cities is appalling. God cannot forbear much longer. Already His judgments are beginning to fall on some places, and soon His signal displeasure will be felt in other places." —*Life Sketches of Ellen G. White*, p. 415.

"The end is near, and every city is to be turned upside down every way. There will be confusion in every city. Everything that can be shaken is to be shaken, and we do not know what will come next. The judgments will be according to the wickedness of the people and the light of truth that they have had." —*Last Day Events*, p. 111.

FRIDAY

BABYLON

6. What judgment did the Lord pronounce on Babylon through Jeremiah? What objects were used as illustrations to describe this fall?

JEREMIAH 50:1-3, 23, 46 *The word that the Lord spake against Babylon and against the land of the Chaldeans by Jeremiah the prophet. ²Declare ye among the nations, and publish, and set up a standard; publish, and conceal not: say, Babylon is taken, Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces. ³For out of the north there cometh up a nation against her, which shall make her land desolate, and none shall dwell therein: they shall remove, they shall depart, both man and beast.... ²³How is the hammer of the whole earth cut asunder and broken! how is Babylon become a desolation among the nations!... ⁴⁶At the noise of the taking of Babylon the earth is moved, and the cry is heard among the nations.*

"Every nation that has come upon the stage of action has been permitted to occupy its place on the earth, that the fact might be determined whether it would fulfill the purposes of the Watcher and the Holy One. Prophecy has traced the rise and progress of the world's great empires—Babylon, Medo-Persia, Greece, and Rome. With each of these, as with the

nations of less power, history has repeated itself. Each has had its period of testing; each has failed, its glory faded, its power departed." —*Prophets and Kings*, p. 535.

SABBATH

7. What parallel can be seen between God's call through Jeremiah for His people to leave literal Babylon and His call for the people at the end of time to come out of spiritual Babylon?

JEREMIAH 50:8, FIRST PART *Remove out of the midst of Babylon, and go forth out of the land of the Chaldeans,...*

REVELATION 18:4 *And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.*

"In the last work for the warning of the world, two distinct calls are made to the churches. The second angel's message is, 'Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.' And in the loud cry of the third angel's message a voice is heard from heaven saying, 'Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.' Revelation 14:8; 18:4, 5." —*Maranatha*, p. 171.

"But God still has a people in Babylon; and before the visitation of His judgments these faithful ones must be called out, that they partake not of her sins and 'receive not of her plagues.'" —*The Great Controversy*, p. 604.

FOR ADDITIONAL STUDY

"The sorrow of the prophet over the utter perversity of those who would have been the spiritual light of the world, his sorrow over the fate of Zion and of the people carried captive to Babylon, is revealed in the lamentations he has left on record as a memorial of the folly of turning from the counsels of Jehovah to human wisdom....

"Although the sentence of doom had been clearly pronounced, its awful import could scarcely be understood by the multitudes who heard. That deeper impressions might be made, the Lord sought to illustrate the meaning of the words spoken. He bade Jeremiah liken the fate of the nation to the draining of a cup filled with the wine of divine wrath. Among the first to drink of this cup of woe was to be 'Jerusalem, and the cities of Judah, and the kings thereof.' Others were to partake of the same cup—'Pharaoh king of Egypt, and his servants, and his princes, and all his people,' and many other nations of earth—until God's purpose should have been fulfilled. See Jeremiah 25." —*Prophets and Kings*, pp. 461, 431.

* * *

The Final Blow to Jerusalem

“I the Lord have drawn forth My sword out of his sheath: it shall not return any more.... Every heart shall melt, and all hands shall be feeble, and every spirit shall faint, and all knees shall be weak as water.’ ‘I will pour out Mine indignation upon thee, I will blow against thee in the fire of My wrath, and deliver thee into the hand of brutish men, and skillful to destroy.’ Ezekiel 21:5-7, 31.” —*Prophets and Kings*, p. 452.

SUNDAY

DESOLATION

1. What circumstances led to the fall of Jerusalem? What was recorded in the book of Jeremiah about the siege and fall of the city?

JEREMIAH 52:3-9, 11 *For through the anger of the Lord it came to pass in Jerusalem and Judah, till he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon. ⁴And it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadrezzar king of Babylon came, he and all his army, against Jerusalem, and pitched against it, and built forts against it round about. ⁵So the city was besieged unto the eleventh year of king Zedekiah. ⁶And in the fourth month, in the ninth day of the month, the famine was sore in the city, so that there was no bread for the people of the land. ⁷Then the city was broken up, and all the men of war fled, and went forth out of the city by night by the way of the gate between the two walls, which was by the king’s garden; (now the Chaldeans were by the city round about:) and they went by the way of the plain. ⁸But the army of the Chaldeans pursued after the king, and overtook Zedekiah in the plains of Jericho; and all his army was scattered from him. ⁹Then they took the king, and carried him up unto the king of Babylon to Riblah in the land of Hamath; where he gave judgment upon him.... ¹¹Then he put out the eyes of Zedekiah; and the king of Babylon bound him in chains, and carried him to Babylon, and put him in prison till the day of his death.*

“Jeremiah was commanded to instruct the ambassadors to inform their rulers that God had given them all into the hand of Nebuchadnezzar, the king of Babylon, and that they were to ‘serve him, and his son, and his son’s son, until the very time of his land come.’ Verse 7.” —*Prophets and Kings*, p. 443.

MONDAY

2. What details did the prophet Jeremiah give of the captivity of Judah after the fall of Jerusalem? Who was taken captive by the king of Babylon?

JEREMIAH 52:12-16 *Now in the fifth month, in the tenth day of the month, which was the nineteenth year of Nebuchadrezzar king of Babylon, came Nebuzaradan, captain of the guard, who served the king of Babylon, into Jerusalem, ¹³And burned the house of the Lord, and the king's house; and all the houses of Jerusalem, and all the houses of the great men, burned he with fire: ¹⁴And all the army of the Chaldeans, that were with the captain of the guard, brake down all the walls of Jerusalem round about. ¹⁵Then Nebuzaradan the captain of the guard carried away captive certain of the poor of the people, and the residue of the people that remained in the city, and those that fell away, that fell to the king of Babylon, and the rest of the multitude. ¹⁶But Nebuzaradan the captain of the guard left certain of the poor of the land for vinedressers and for husbandmen.*

"Of those who still remained, some, notably the chief of the priests and officers and the princes of the realm, were taken to Babylon and there executed as traitors. Others were carried captive, to live in servitude to Nebuchadnezzar and to his sons 'until the reign of the kingdom of Persia: to fulfill the word of the Lord by the mouth of Jeremiah.' Verses 20, 21." —*Prophets and Kings*, p. 459.

TUESDAY

PLUNDER

3. What details are provided in the book of Jeremiah about Babylon's ransacking the temple and taking the treasures?

JEREMIAH 52:17-20 *Also the pillars of brass that were in the house of the Lord, and the bases, and the brasen sea that was in the house of the Lord, the Chaldeans brake, and carried all the brass of them to Babylon. ¹⁸The caldrons also, and the shovels, and the snuffers, and the bowls, and the spoons, and all the vessels of brass wherewith they ministered, took they away. ¹⁹And the basons, and the firepans, and the bowls, and the caldrons, and the candlesticks, and the spoons, and the cups; that which was of gold in gold, and that which was of silver in silver, took the captain of the guard away. ²⁰The two pillars, one sea, and twelve brasen bulls that were under the bases, which king Solomon had made in the house of the Lord: the brass of all these vessels was without weight.*

"Nebuchadnezzar's armies were about to take the walls of Zion by storm. Thousands were perishing in a last desperate defense of the city. Many thousands more were dying of hunger and disease. The fate of Jerusalem was already sealed. The besieging towers of the enemy's forces were already overlooking the walls. 'Behold the mounts,' the prophet continued in his prayer to God; 'they are come unto the city to take it; and the city is given into the hand of the Chaldeans, that fight against it, because of the sword, and of the famine, and of the pestilence: and what Thou hast spoken is come to pass; and, behold, Thou seest it. And Thou hast said unto me, O Lord God, Buy the field for money, and take witnesses; for the city is given into the hand of the Chaldeans.' Verses 24, 25." —*Prophets and Kings*, p. 471.

4. What happened to the ark of the covenant when the temple was looted by the Babylonian armies? What prophecy for the end time is about the ark of the covenant?

PSALM 119:126 *It is time for thee, Lord, to work: for they have made void thy law.*

“And He [Christ] gave unto Moses, when He had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God.’ Verse 18. Nothing written on those tables could be blotted out. The precious record of the law was placed in the ark of the testament and is still there, safely hidden from the human family. But in God’s appointed time He will bring forth these tables of stone to be a testimony to all the world against the disregard of His commandments and against the idolatrous worship of a counterfeit Sabbath.” –Manuscript 122, 1901.

“Among the righteous still in Jerusalem, to whom had been made plain the divine purpose, were some who determined to place beyond the reach of ruthless hands the sacred ark containing the tables of stone on which had been traced the precepts of the Decalogue. This they did. With mourning and sadness they secreted the ark in a cave, where it was to be hidden from the people of Israel and Judah because of their sins, and was to be no more restored to them. That sacred ark is yet hidden. It has never been disturbed since it was secreted.” –*Prophets and Kings*, p. 453.

“In the temple will be seen the ark of the testament in which were placed the two tables of stone, on which are written God’s law. These tables of stone will be brought forth from their hiding place, and on them will be seen the Ten Commandments engraved by the finger of God. These tables of stone now lying in the ark of the testament will be a convincing testimony to the truth and binding claims of God’s law.” –*Maranatha*, p. 286.

THURSDAY

SEVERE LOSS OF LIFE

5. What frightening description is given in the book of Jeremiah about King Nebuchadnezzar’s conquest of Jerusalem?

JEREMIAH 52:10, 24-27 *And the king of Babylon slew the sons of Zedekiah before his eyes: he also slew all the princes of Judah in Riblah....²⁴And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the door.²⁵He took also out of the city an eunuch, which had the charge of the men of war; and seven men of them that were near the king’s person, which were found in the city; and the principal scribe of the host, who mustered the people of the land; and threescore men of the people of the land, that were found in the midst of the city.²⁶So Nebuzaradan the captain of the guard took them, and brought them to the king of Babylon to Riblah.²⁷And the king of Babylon smote them, and put them to death in Riblah in the land of Hamath. Thus Judah was carried away captive out of his own land.*

"Thousands were perishing in a last desperate defense of the city. Many thousands more were dying of hunger and disease. The fate of Jerusalem was already sealed. The besieging towers of the enemy's forces were already overlooking the walls. 'Behold the mounts,' the prophet continued in his prayer to God; 'they are come unto the city to take it; and the city is given into the hand of the Chaldeans, that fight against it, because of the sword, and of the famine, and of the pestilence: and what Thou hast spoken is come to pass; and, behold, Thou seest it.'" —*Prophets and Kings*, p. 471.

FRIDAY

RESTORATION

6. What promise of restoration did God make to Judah through the prophet Jeremiah?

JEREMIAH 3:15, 17, 18 *And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding.... ¹⁷At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered together unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart. ¹⁸In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers.*

"For thus saith the Lord; Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them." —*Prophets and Kings*, p. 472.

SABBATH

7. How did God say Judah would be restored? What were the conditions for this restoration to take place?

JEREMIAH 3:14, 19-22 *Turn, O backsliding children, saith the Lord; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion:... ¹⁹But I said, How shall I put thee among the children, and give thee a pleasant land, a good heritage of the hosts of nations? and I said, Thou shalt call me, My father; and shalt not turn away from me. ²⁰Surely as a wife treacherously departeth from her husband, so have ye dealt treacherously with me, O house of Israel, saith the Lord. ²¹A voice was heard upon the high places, weeping and supplications of the children of Israel: for they have perverted their way, and they have forgotten the Lord their God. ²²Return, ye backsliding children, and I will heal your backslidings. Behold, we come unto thee; for thou art the Lord our God.*

"Humbled in the sight of the nations, those who once had been recognized as favored by Heaven above all other peoples of the earth were to learn in exile the lesson of obedience so necessary for their future happiness. Until they had learned this lesson, God could not do for them all that He desired to do." —*Prophets and Kings*, p. 475.

FOR ADDITIONAL STUDY

"While Jeremiah continued to bear his testimony in the land of Judah, the prophet Ezekiel was raised up from among the captives in Babylon, to warn

and to comfort the exiles, and also to confirm the word of the Lord that was being spoken through Jeremiah....

"'I have spoken unto you, rising early and speaking,' the Lord declared, 'but ye hearkened not unto Me. I have sent also unto you all My servants the prophets, rising up early and sending them, saying, Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers: but ye have not inclined your ear, nor hearkened unto Me. Because the sons of Jonadab the son of Rechab have performed the commandment of their father, which he commanded them; but this people hath not hearkened unto Me: therefore thus saith the Lord God of hosts, the God of Israel; Behold, I will bring upon Judah and upon all the inhabitants of Jerusalem all the evil that I have pronounced against them: because I have spoken unto them, but they have not heard; and I have called unto them, but they have not answered.' Verses 14-17." —*Prophets and Kings*, pp. 448, 424.

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***Please read the Missionary Report
from the Ecuadorian Union on page 119***

26

Sabbath, December 27, 2025

The New Covenant

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which My covenant they brake, although I was a husband unto them, saith the Lord: But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know Me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."
Jeremiah 31:31-34.

SUNDAY

RESTORATION

1. What promises of hope did the prophet give regarding the restoration of Israel?

JEREMIAH 31:1, 2 *At the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people. ²Thus saith the Lord, The*

people which were left of the sword found grace in the wilderness; even Israel, when I went to cause him to rest.

"When men's hearts are softened and subdued by the constraining influence of the Holy Spirit, they will give heed to counsel; but when they turn from admonition until their hearts become hardened, the Lord allows them to be led by other influences. Refusing the truth, they accept falsehood, which becomes a snare to their own destruction." —*Prophets and Kings*, p. 425.

MONDAY

2. How did God describe the restoration of Israel and Judah? What central message of hope was given to the people?

JEREMIAH 31:3-6 *The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee. ⁴Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry. ⁵Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall eat them as common things. ⁶For there shall be a day, that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God.*

"'I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee.' Jeremiah 31:3. While the sinner is yet far from the Father's house, wasting his substance in a strange country, the Father's heart is yearning over him; and every longing awakened in the soul to return to God is but the tender pleading of His Spirit, wooing, entreating, drawing the wanderer to his Father's heart of love." —*Steps to Christ*, p. 54.

TUESDAY

3. What new covenant did God promise to make with Israel and Judah?

JEREMIAH 31:31, 32 *Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: ³²Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith the Lord.*

"In the last days of this earth's history, God's covenant with His commandment-keeping people is to be renewed. 'In that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and will make them lie down safely. And I will betroth thee unto Me forever; yea, I will betroth thee unto Me in righteousness, and in judgment, and in lovingkindness, and in mercies. I will even betroth thee unto Me in faithfulness: and thou shalt know the Lord.'" —*Prophets and Kings*, p. 299.

WEDNESDAY

4. What is the difference between the new covenant that God establishes with His people and the old covenant?

JEREMIAH 31:33, 34 *But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. ³⁴And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.*

THURSDAY

RELEASE FROM THE DUNGEON

5. How did God bless Ebedmelech the Ethiopian for his courage when he got Jeremiah out of the dungeon into which he had been unjustly cast?

JEREMIAH 39:15-18 *Now the word of the Lord came unto Jeremiah, while he was shut up in the court of the prison, saying, ¹⁶Go and speak to Ebedmelech the Ethiopian, saying, Thus saith the Lord of hosts, the God of Israel; Behold, I will bring my words upon this city for evil, and not for good; and they shall be accomplished in that day before thee. ¹⁷But I will deliver thee in that day, saith the Lord: and thou shalt not be given into the hand of the men of whom thou art afraid. ¹⁸For I will surely deliver thee, and thou shalt not fall by the sword, but thy life shall be for a prey unto thee: for thou hast put thy trust in me, saith the Lord.*

"When man has sinned against a holy and merciful God, he can pursue no course so noble as to repent sincerely and confess his errors in tears and bitterness of soul. This God requires of him; He accepts nothing less than a broken heart and a contrite spirit." —*Prophets and Kings*, p. 435.

FRIDAY

SALVATION

6. How did Jeremiah describe Baruch the scribe's emotional state?

JEREMIAH 45:1-3 *The word that Jeremiah the prophet spake unto Baruch the son of Neriah, when he had written these words in a book at the mouth of Jeremiah, in the fourth year of Jehoiakim the son of Josiah king of Judah, saying, ²Thus saith the Lord, the God of Israel, unto thee, O Baruch; ³Thou didst say, Woe is me now! for the Lord hath added grief to my sorrow; I fainted in my sighing, and I found no rest.*

"God's plan is not to send messengers who will please and flatter sinners; He delivers no messages of peace to lull the unsanctified into carnal security. Instead, He lays heavy burdens upon the conscience of the wrongdoer and pierces his soul with sharp arrows of conviction. Ministering angels present to him the fearful judgments of God, to deepen the sense of need and to prompt the agonizing cry, 'What must I do to be saved?' Acts 16:30." —*Prophets and Kings*, p. 435.

SABBATH

7. What was God's response to the scribe's distress?

JEREMIAH 45:4, 5 *Thus shalt thou say unto him, The Lord saith thus; Behold, that which I have built will I break down, and that which I have planted I will pluck up, even this whole land. ⁵And seekest thou great things for thyself? seek them not: for, behold, I will bring evil upon all flesh, saith the Lord: but thy life will I give unto thee for a prey in all places whither thou goest.*

"God's chosen servants should meet with courage and patience the trials and sufferings that befall them through reproach, neglect, and misrepresentation. They should continue to discharge faithfully the work God has given them to do, ever remembering that the prophets of old and the Saviour of mankind and His apostles also endured abuse and persecution for the Word's sake....

"Yet amid the general ruin into which the nation was rapidly passing, Jeremiah was often permitted to look beyond the distressing scenes of the present to the glorious prospects of the future, when God's people should be ransomed from the land of the enemy and planted again in Zion. He foresaw the time when the Lord would renew His covenant relationship with them. 'Their soul shall be like a watered garden; and they shall not sorrow any more at all.' Jeremiah 31:12." —*Prophets and Kings*, p. 437, 408.

FOR ADDITIONAL STUDY

"Neither the king nor his princes were afraid 'nor rent their garments.' Certain of the princes, however, 'had made intercession to the king that he would not burn the roll: but he would not hear them.' The writing having been destroyed, the wrath of the wicked king rose against Jeremiah and Baruch, and he forthwith sent for them to be taken; 'but the Lord hid them.' Verses 24-26." —*Prophets and Kings*, p. 434.

MISSIONARY REPORT FROM THE ECUADORIAN FIELD

To be read on Sabbath, December 27, 2025

*The Special Sabbath School Offering
will be gathered on Sabbath, January 3, 2026*

Dear brethren around the world, the Ecuadorian Field greets you with the words of Jesus in Matthew 24:14. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

Ecuador is a country that is unique in having four different ecosystems and is therefore known as the country of four worlds. In addition, it has great biodiversity per square kilometer. Something else that is special is that the equinoctial line, which is roughly the same as the equator, crosses the country, meaning that we are on the imaginary line that runs east and west and divides the world in half from north to south.

By the mercy of God, the message of the Reform Movement reached this country through the efforts and sacrifice of pioneering brethren and spread to various areas in the country. Currently the field has 545 members and about 500 visitors, many of whom are preparing for baptism. We also have a large number of teenagers and young people, which is why we are especially eager to seek help in constructing a building in Gilgal. It is planned to be an oasis for young people and a place for a vacation Bible school. We also desire to develop a training program in which the youth can learn occupations that advance their personal development.

The inspired pen says, "Cultivated intellects are now needed in every part of the work of God; for novices cannot do the work acceptably in unfolding the hidden treasure to enrich souls. God has devised that schools shall be an instrumentality for developing workers for Jesus Christ of whom He will not be ashamed, and this object must ever be kept in view. The height man may reach by proper culture has not yet been realized. We have among us more than an average of men of ability. If their capabilities were brought into use, we should have twenty ministers where we now have one. Physicians, too, would be educated to battle with disease." —*Testimonies to Ministers and Gospel Workers*, p. 195.

"The highest of all work is the ministry in its various lines, and it should be kept before the youth that there is no work more blessed of God than that of the gospel minister." —*Counsels on Health*, p. 558.

In 2016, the Ecuadorian Field began this school/camp construction project on a 5-hectare piece of land that was donated by the Moran brothers. Its purpose is to prepare the young people and the believers as missionaries to spread the precious seed of the gospel to more cities and maintain an active church that is ready to meet Jesus at His soon return.

The word of God tells us in Romans 8:28, "And we know that all things work together for good to them that love God, to them who are the called according to His purpose." With the support of the Latin American Division, the technical counsel of the General Conference, and the voluntary services of the architect, Smith Guerrero and his team, the pastors, workers, and brethren of the town managed to construct the public restrooms and a place to conduct church activities.

The field is committed to completing this project, for there is a great need to have a place where we can hold conferences, seminars, youth camps, and other activities in a quiet, natural setting, away from the hustle and bustle of the world. This project will make it possible to do that. Here is the link on Facebook of the Gilgal School/Camp project: <https://fb.watch/nBpTyJ9F3b/?mibextid=9R9pXO>.

Telling about the generosity of the people of Israel, the Spirit of prophecy wrote: "His people had small possessions and no flattering prospect of adding to them; but an object was before them—to build a tabernacle for God. The Lord had spoken, and they must obey His voice. They withheld nothing. All gave with a willing hand, not a certain amount of their increase, but a large portion of their actual possessions. They devoted it gladly and heartily to the Lord, and pleased Him by so doing." —*Counsels for the Church*, p. 273.

We pray that the spirit of generosity that was manifested in the days of Moses may continue today and that you will help us with a generous offering so that we can conclude this project.

Thank you for your generous offering. God bless you.

—Pastor Francisco Ramirez Cedillo
President of the Ecuadorian Field

American Union Headquarters

Mailing Address: P.O. Box 199 • Norman Park, GA 31771

Phone: 877-467-1914 • Email: info@sda1888.org

American Union Churches/Meeting Places

CA, Huntington Park Church

2877 E. Florence Avenue
Huntington Park, CA 90255
323-583-5444

CA, Riverside Church

7631 Philbin Ave.
Riverside, CA 92503-1971
908-578-4156

CA, Sacramento Church

For information call:
916-690-4847
(Gretchen Schendel)

CA, San Francisco Bay Area Church

For information call:
408-775-1984
(Jeanetta Wolokolie)

CA, Vista Church

For information call:
760-224-1041
(Susan Genter)

CO, Denver Church

9999 E. Mississippi Ave.
Denver, CO 80247-1927
303-361-9999

DC, Washington Church

Belle View Church
7415 Fort Hunt Road
Alexandria, VA 22307
240-805-4619

FL, Miami Church

"First Hungarian United Church"
2230 NW 14th Street
Miami, FL 33125
305-643-1392

FL, Orlando Church

Church of the Nazarene
1670 N. Chickasaw Trail
Orlando, FL 32825
407-488-6202 (English)
786-274-3645 (Spanish)

FL, St. Petersburg Church

For information call:
813-767-5429
(Maggie Troncoso)

FL, Tampa Church

10306 N. Nebraska Ave.
Tampa, FL 33612-6823
207-512-0724 or
207-624-2986

GA, Acworth Church

6880 Rock Ridge Road
Acworth, GA 30102
770-318-6015

GA, Cedartown Church

625 West Avenue
Cedartown, GA 30125
770-748-0077

GA, Livingston Church

1348 Fosters Mill Road
Rome, GA 30161
201-281-7533

GA, Marietta Church

1152 Gann Road
Marietta, GA 30008
678-294-6972

GA, Norman Park Church

Peace Chapel, Admin. Bldg.
4243 US Highway 319 North
Norman Park, GA 31771
229-769-3011

IA, Des Moines Church

For information call:
515-630-9697
(Jorge Leon)

IL, Chicago Church

For information call:
224-310-7713
(Rufo Samano)

MI, Detroit Church

4411 5th Street
Ecorse, MI 48174
734-494-0368

NJ, Cranford Church

43 Johnson Avenue
Cranford, NJ 07016
813-812-9830

NY, Bronx Church

2808 Middletown Road
Bronx, NY 10461-5301
718-931-0592
720-325-0368

NY, Brooklyn Church

For information call:
917-816-2824
(Nidya Sanchez)

OH, Cincinnati Church

6730 Roosevelt Avenue. #404
Middletown, OH 45005
720-998-2446

PA, Pennsylvania Church

For information call:
787-326-7645
(Elvis Feliciano)

PR, Camuy Church

Barrio "Cibao"
Callejón los Ríos, sec. Cuchilla
Carretera 456
Camuy, PR 00627
787-463-2634
(Humberto or Vilma Ajucum)

PR, Fajardo Church

Calle Quiñónez Carb. 209
Barriada Obrera
Fajardo, PR 00738
787-429-4810
(Rafael Feliciano)

PR, Arroyo Church

For information call:
787-382-8032
(Carlos Diaz)

PR, Hormigueros Church

Carretera Nueva 344
Hormigueros, PR 00660
787-486-7450
(Jose Luis Acevedo)

PR, Santurce Church

Ernesto Vigoreaux 502
Barrio Obrero
San Juan, PR 00916
787-463-2658
(Gary Ajucum)

RI, Providence Church

"Iglesia de Dios Peniel"
91 Montgomery Ave.
Pawtucket, RI 02860-5556
401-943-0131

TX, Dallas Church

11014 Shiloh Road
Dallas, TX 75228
321-278-5805

TX, Houston Church

411 Avenue East
Highlands, TX 77562
713-478-7480
832-605-4304