

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 wellbeing 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!

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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.

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.

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 faint-hearted.... 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 over-spread the land of Judah." —*Prophets and Kings*, p. 305.