



Lessons from the Old Testament

First Quarter 1892—Isaiah, Jeremiah, Ezekiel

Lesson 2—A Song of Salvation

Isaiah 26:1-10



Isaiah 26:1–10

The twenty-fifth chapter of Isaiah is a hymn of praise to Jehovah by the remnant church, which has just escaped the events mentioned in chapter 24. The twenty-sixth chapter is a **song** of the experience of God's people in connection with the events just preceding the coming of the Lord. This makes these chapters "present truth" in a very real sense. As this lesson is studied, these experiences will become more real to us, especially as we know that the events portrayed are just before us. (M. L. Andreasen, lesson quarterly on Isaiah, 1928)

And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty *and* four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: And they sung as it were **a new song** before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred *and* forty *and* four thousand, which were redeemed from the earth. (Revelation 14:1–3)

Upon the crystal sea before the throne, that sea of glass as it were mingled with fire,—so resplendent is it with the glory of God,—are gathered the company that have “gotten the victory over the beast, and over his image, and over his mark, and over the number of his name.” [Revelation 15:2.] With the Lamb upon Mount Zion, “having the harps of God,” they stand, the hundred and forty and four thousand that were redeemed from among men; and there is heard, as the sound of many waters, and as the sound of a great thunder, “the voice of harpers harping with their harps.” [Revelation 14:1–5; 15:3; 7:14–17] And they sing “a new song” before the throne, a song which no man can learn save the hundred and forty and four thousand. It is the song of Moses and the Lamb, —a song of deliverance. (GC88 648.3)

None but the hundred and forty-four thousand can learn that song; for it is the song of their experience,—an experience such as no other company have ever had. “These are they which follow the Lamb whithersoever he goeth.” These, having been translated from the earth, from among the living, are counted as “the first-fruits unto God and to the Lamb.” “These are they which came out of great tribulation;” [Revelation 14:1–5; 15:3; Revelation 7:14–17.] they have passed through the time of trouble such as never was since there was a nation; they have endured the anguish of the time of Jacob’s trouble; they have stood without an intercessor through the final outpouring of God’s judgments. (GC88 648.3)

But they have been delivered, for they have “washed their robes, and made them white in the blood of the Lamb.” “In their mouth was found no guile; for they are without fault” before God. “Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them.” [Revelation 14:1–5; 15:3; Revelation 7:14–17.] They have seen the earth wasted with famine and pestilence, the sun having power to scorch men with great heat, and they themselves have endured suffering, hunger, and thirst. But “they shall hunger no more; neither thirst any more; neither shall the sun light on them, nor any heat; for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes.” [Revelation 14:1–5; 15:3; 7:14–17.] (GC88 648.3)

While I was praying at the family altar, the Holy Ghost fell upon me, and I seemed to be rising higher and higher, far above the dark world. I turned to look for the Advent people in the world, but could not find them, when a voice said to me, "Look again, and look a little higher." At this I raised my eyes, and saw **a straight and narrow path**, cast up high above the world. On this path the Advent people were traveling to the city, which was at the farther end of the path. They had a bright light set up behind them at the beginning of the path, which an angel told me was the midnight cry. (*EW 14.1*)

This light shone all along the path and gave light for their feet so that they might not stumble. If they kept their eyes fixed on Jesus, who was just before them, leading them to the city, they were safe. But soon some grew weary, and said the city was a great way off, and they expected to have entered it before. Then Jesus would encourage them by raising His glorious right arm, and from His arm came a light which waved over the Advent band, and they shouted, "Alleluia!" Others rashly denied the light behind them and said that it was not God that had led them out so far. (*EW 14.1*)

The light behind them went out, leaving their feet in perfect darkness, and they stumbled and lost sight of the mark and of Jesus, and fell off the path down into the dark and wicked world below. Soon we heard the voice of God like many waters, which gave us the day and hour of Jesus' coming. The living saints, 144,000 in number, knew and understood the voice, while the wicked thought it was thunder and an earthquake. When God spoke the time, He poured upon us the Holy Ghost, and our faces began to light up and shine with the glory of God, as Moses' did when he came down from Mount Sinai. (EW 14.1)

The 144,000 were all sealed and perfectly united. On their foreheads was written, God, New Jerusalem, and a glorious star containing Jesus' new name. At our happy, holy state the wicked were enraged, and would rush violently up to lay hands on us to thrust us into prison, when we would stretch forth the hand in the name of the Lord, and they would fall helpless to the ground. Then it was that the synagogue of Satan knew that God had loved us who could wash one another's feet and salute the brethren with a holy kiss, and they worshiped at our feet. (*EW 15.1*)

Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is new Jerusalem*, which cometh down out of heaven from my God: and *I will write upon him my new name*. (Revelation 3:11–12)

Soon our eyes were drawn to the east, for a small black cloud had appeared, about half as large as a man's hand, which we all knew was the sign of the Son of man. We all in solemn silence gazed on the cloud as it drew nearer and became lighter, glorious, and still more glorious, till it was a great white cloud. The bottom appeared like fire; a rainbow was over the cloud, while around it were ten thousand angels, **singing** a most lovely song; and upon it sat the Son of man. His hair was white and curly and lay on His shoulders; and upon His head were many crowns. (*EW 15.2*)

His feet had the appearance of fire; in His right hand was a sharp sickle; in His left, a silver trumpet. His eyes were as a flame of fire, which searched His children through and through. Then all faces gathered paleness, and those that God had rejected gathered blackness. Then we all cried out, "Who shall be able to stand? Is my robe spotless?" Then the angels ceased to sing, and there was some time of awful silence, when Jesus spoke: "Those who have clean hands and pure hearts shall be able to stand; My grace is sufficient for you." At this our faces lighted up, and joy filled every heart. And the angels struck a note higher and sang again, while the cloud drew still nearer the earth. (*EW 15.2*)

We all entered the cloud together, and were seven days ascending to the sea of glass, when Jesus brought the crowns, and with His own right hand placed them on our heads. He gave us harps of gold and palms of victory. Here on the sea of glass the 144,000 stood in a perfect square. Some of them had very bright crowns, others not so bright. Some crowns appeared heavy with stars, while others had but few. All were perfectly satisfied with their crowns. And they were all clothed with a glorious white mantle from their shoulders to their feet. Angels were all about us as we marched over the sea of glass to the gate of the city. Jesus raised His mighty, glorious arm, laid hold of the pearly gate, swung it back on its glittering hinges, and said to us, "You have washed your robes in My blood, stood stiffly for My truth, enter in." (EW 16.2)

Psalm 98

Hymn 33

Isaiah 30:29–30

Zephaniah 3:17

Isaiah 33:14–17



Isaiah 26:1–10

- ◆ In that day—That is, the great day of the Lord, a day of distress and destruction for the wicked but of salvation and rejoicing for the people of God
- ◆ Strong city—At the time this was literal Jerusalem. Sennacherib led the Assyrian army against Jerusalem but lost.
- ◆ Trust in the LORD forever—Isaiah 12:2; perfect peace (shalom, shalom)
- ◆ Everlasting strength—everlasting rock
- ◆ Lofty city—Isaiah 14:4—king of Babylon; 14:12—Lucifer
- ◆ The way of the just; uprightness—a level path, evenness, smooth
- ◆ Isaiah 40:3—straight—be smooth, straight, right
- ◆ Let favour be shewed—compassion



Isaiah 22–25

Howl, ye ships of Tarshish; For it is laid waste, so that there is no house, no entering in: From the land of Chittim it is revealed to them. (Isaiah 23:1)



And every
shipmaster,
and all the
company in
ships, and
sailors, and
as many as
trade by sea,
stood afar
off, And
cried...
(Revelation
18:17, 18)



Alexander's Greek Empire











The Ishtar Gate was the eighth gate to the inner city wall of Babylon. It was constructed c. 569 BC by order of King Nebuchadnezzar II on the north side of the city. It was part of a grand walled processional way leading into the city. (53 miles south Baghdad)



In that day—

- ◆ A song will be sung
- ◆ The gates will be opened
- ◆ We have been kept in perfect peace
- ◆ We have an everlasting rock
- ◆ The LORD JEHOVAH destroys the lofty city
- ◆ And we waited for him, we desired his character and the remembrance (or memorial) of him

From garrets, front hovels, from dungeons, from scaffolds, from mountains and deserts, from the caves of the earth and the caverns of the sea, Christ will gather His children to Himself. On earth they have been destitute, afflicted, and tormented. Millions have gone down to the grave loaded with infamy because they refused to yield to the deceptive claims of Satan. By human tribunals the children of God have been adjudged the vilest of criminals. But the day is near when "God is judge Himself." When the decisions of earth shall be reversed. "The rebuke of His people shall He take away." White robes will be given to every one of them. And "they shall, call them the holy people, the redeemed of the Lord." (COL 179, 180)

Salvation will God appoint for walls and bulwarks (Isaiah 26:1)

- ◆ A song of the vineyard—Isaiah 5:1, 2, 7
- ◆ Vineyard is fenced in, a hedge is built
- ◆ “The law is the hedge God has placed about His vineyard. By it those who obey are protected from evil.” (14LtMs, Ms 153, 1899, par. 34)

A song will be sung. Isaiah 26:1

The gates will be opened for the righteous nation (people)
who keep the truth.

And they will have peace.

Through all the turmoil of the last days, we may have
peace because our minds are stayed on God, and we trust
in him.

Those who take Christ at His word, and surrender their souls to His keeping, their lives to His ordering, will find peace and quietude. Nothing of the world can make them sad when

Jesus makes them glad by His presence. In perfect acquiescence there is perfect rest. The Lord says, “Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee.” Isaiah 26:3. Our lives may seem a tangle; but as we commit ourselves to the wise Master Worker, He will bring out the pattern of life and character that will be to His own glory. And that character which expresses the glory—character—of Christ will be received into the Paradise of God. A renovated race shall walk with Him in white, for they are worthy. (*DA* 331.2)

The people of God have been waiting for the Lord in the way of his judgments—when his judgments were in the earth, they waited. Their desire was to the name of God and to his remembrance (v. 8). The name of God is symbolic of his character. The remnant people will have the name of God in their foreheads (Revelation 14:1), and what God has told us to remember is the Sabbath day.

It [the Sabbath] is to be **remembered** and observed as the **memorial** of the Creator's work. Pointing to God as the Maker of the heavens and the earth, it distinguishes the true God from all false gods. All who keep the seventh day, signify by this act that they are worshipers of Jehovah. Thus the Sabbath is the sign of man's allegiance to God as long as there are any upon the earth to serve Him. The fourth commandment is the only one of all the ten in which are found both the name and the title of the Lawgiver. It is the only one that shows by whose authority the law is given. Thus it contains the seal of God, affixed to His law as evidence of its authenticity and binding force. (*PP* 307)

Isaiah 26:20–21

Psalm 27:5

If the blood of Christ's faithful witnesses were shed at this time, it would not, like the blood of the martyrs, be as seed sown to yield a harvest for God. Their fidelity would not be a testimony to convince others of the truth; for the obdurate heart has beaten back the waves of mercy until they return no more. If the righteous were now left to fall a prey to their enemies, it would be a triumph for the prince of darkness. Says the psalmist, "In the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me." Christ has spoken: "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. For, behold, the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity." Glorious will be the deliverance of those who have patiently waited for His coming, and whose names are written in the book of life. (GC 634)