

The Sprouting of The Kingdom

Description

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by Trent Wilde

Though the enemy has succeeded in temporarily delaying the publication of this issue of *The Silver Trumpet*, he has not succeeded in gaining victory over our Heavenly Family's plan. In fact, as is usually the case, our Heavenly Family has been able to turn the attack of the devil on its head and use his attempts for Their own purpose — which is the bringing about of Their kingdom. One of the results of this delay is that we again have a combined issue of *The Silver Trumpet*, comprehending not only the topic from the third new moon, but also the topic for the Feast of Weeks (Pentecost) and the new moon of the fourth month. Since all these topics are really one, it is a blessing to have them written together in one publication.

Moreover, this issue is in many ways a continuation of the last issue, which had, as its main subject, an exposition of Isaiah 40:1-42:9. Since the passage covered in the previous issue forms the context and the basis for the passage we will here be considering, we highly recommend for you to read the last issue before reading this one.

Even after studying the previous issue though, it may be helpful for us to summarize some of the main lessons as found therein. First, we found that Isaiah's prophecy is concerning the last days. Isaiah 40 finds God's people at a time when they have broken the covenant and have been under its curses as a result of their sins. A message of comfort is given to them to let them know that the covenant is now being re-established and that they are now commissioned to bear the message of the kingdom. The key figures involved are Elohim (Isa. 40:1); a heavenly voice (40:3); another voice (40:6); an individual who is endowed with the Spirit of Prophecy (40:13-14) in order that he might bear a message (40:6-8); the heart of Jerusalem, who is Zion (40:2, 9); the cities of Judah (40:9); the nations (40:15); the coastlands (40:15); the wicked gods (40:23; 41:21-29); and Jacob/Israel (40:27). For reasons spelled out in the previous issue, we find the identity of these figures to be (in order), (1) the Heavenly Father and Mother, (2) the Son, (3) the Daughter, (4) the latter-day Cyrus, who is antitypical David, (5) the Branch Movement, (6) the various Davidian groups, (7) the nations of today, (8) the religious bodies of today, (9) the wicked gods, who are fallen beings sometimes referred to as demons (Dt. 32:17), and (10) the 144,000 latter-day descendants of Jacob.

In short, what Isaiah 40:1-42:9 describes is the beginnings of the establishment of the premillennial kingdom, prior to the return of the lost tribes to the land of Israel. The way it happens is that justification by faith becomes a real experience, first with one individual, then with others, and then it grows from a small, seemingly insignificant group to encompass more and more people. Our Heavenly Family calls a servant to bear a message and through him, Zion is commissioned to bear a message to the cities of Judah declaring the establishment of the kingdom as a present reality. In doing so, Zion is also to declare the character of the kingdom and the Gods who are establishing it. The common misconception that the kingdom of the last days is to be domineering and forceful is cleared up and Yahweh is presented as a loving shepherd guiding his sheep home.

As the kingdom is being established, our Heavenly Family attempts to show those of the various churches and nations what is happening. One of Their main obstacles is that the people who They are trying to convince of the truth have a misconception of who They are. Our Heavenly Family must then correct Their professed people of idolatry, and in particular, false views of Themselves. As They do so, the 144,000 cast aside their idols and become a new creation to be used by Heaven for their appointed task. At this time, there is a trial

between the true Gods and the wicked gods. Yahweh challenges the wicked gods to prove themselves by showing that they are in control of history and that they can prophecy by means of types and symbols and bring about what they predict. After the wicked gods are unable to do so, our Heavenly Family declares that They have done so and They bring forth as Their evidence Their servant (Isa. 42:1-7). They show that They have brought forth this servant in fulfillment of prophecy and that since They were able to take him out of the dominion of the wicked gods, They have control over those gods, as well as over history. The bringing forth of this servant is the evidence They put forward of Themselves and it is the assurance that They will bring to pass the rest of what They declared, which includes the mission They have given to Their servant to establish a just order, to set free the captives, and to be Their simple means of setting up Their kingdom.

The methods and resources used in the translation of this next section of Isaiah are the same as those used for Isa. 40:1-42:9 and can be read about on the first page of the previous issue of *The Silver Trumpet*.

Isaiah 42:9-44:5

42 ⁹ The former things have come to pass, and new things I now declare. Before they spring up I proclaim them to you. ¹⁰ Sing to Yahweh a new song and his praise from the ends of the earth, you who go down to the sea and what fills it — the islands and their inhabitants. ¹¹ Let the wilderness and its cities raise up their voice, and the villages that Kedar inhabits. And let the inhabitants of Sela sing, from the tops of the mountains let them shout. ¹² Let them assign glory to Yahweh and let them declare his praise in the islands.

¹³ Yahweh goes forth as a hero; as a man of wars he stirs up zeal. He shouts and roars over his enemies, revealing himself as a hero. ¹⁴ Surely, I have been silent for a long time. I have been quiet and restrained myself. But now I will cry out like a woman giving birth; I will gasp and pant together. ¹⁵ I will dry up mountains and hills, and I will make all of their grass wither. And I will turn their rivers into islands and I will dry up their pools. ¹⁶ And I will make the blind walk in a path they do not know. In paths they do not know I will make them walk. I will turn darkness to light before them and rough places to level ground. These are the words that I will do for them and I will not abandon them. ¹⁷ Those who trust in images (those who say to molten images, —“You are our gods”—) shall turn back and be utterly ashamed.

¹⁸ You who are deaf, hear. You who are blind, look and see. ¹⁹ Who is blind but my ser-vants and deaf as my messengers whom I sent? Who is blind as my covenanted ones, and blind as the servants of Yahweh? ²⁰ You see much and do not observe; your ears are open and do not hear. ²¹ Yahweh desires, for the sake of his righteousness, to make his law great and exalted, ²² but this is a robbed and plundered people. They are all trapped in holes and hidden in prison houses. They were plundered with none to deliver and robbed with none to say, —“Restore.” ²³ And who among you will listen to this, and incline his ear and hear for the time to come? ²⁴ Who gave Jacob over to robbers and Israel over to plunderers? Was it not Yahweh, against whom we have sinned? They were not willing to walk in his ways and they did not listen to his law, ²⁵ so he poured upon them wrath — his anger, the fury of war. And it scorched them from all around and they did not know. It burned in them and they did not take it to heart.

43 But now, this is what Yahweh says, who created Jacob and formed Israel. Do not be afraid, for I will redeem you. I call you by name, for you are mine. ² When you pass through the waters, I am with you; and when you pass through the rivers, they will not overwhelm you. When you walk through fire, you will not be burned and the flame will not scorch you. ³ For I am Yahweh your God-dess, the Holy One of Israel, who redeems you. I have hand-ed over Egypt as a ransom; Cush and Seba in place of you. ⁴ Since you are precious and honored in my eyes, and I love you, I hand over people in place of you, and nations in place of your life. ⁵ Do not be afraid, for I am with you. I will bring your seed from the east, and from the west I will gather you. ⁶ I will say to the north, —“Give!”— and to the south, —“You must not withhold.”— Bring my sons from far away, and my daughters from the ends of the earth, ⁷ all who belong to me, whom I created for my glory, whom I formed — yes, whom I made.

⁸ Bring out the people who are blind even though they have eyes, those who are deaf even though they have ears! ⁹ Let all the nations gather together, and let the peoples assemble. Who among them declared this or announced former things? Let them give their witnesses that they may be in the right. Let them hear and let them say, "It is true." ¹⁰ You are my witnesses, declares Yahweh, my servant whom I have chosen so that you may know me and trust me, and that you may understand that it is I. No god was formed before me, and none will outlive me. ¹¹ I, I am Yahweh and besides me, there is no savior. ¹² I, I declare and I saved, I proclaimed and this is no stranger among you. And you are my witnesses, declares Yahweh and I am God. ¹³ Also, from this day, it is I, and there is none that can deliver from my hand. I act and who can undo it? ¹⁴ This is what Yahweh, your Redeemer, the Holy One of Israel, says: For your sakes I have sent to Babylon and will break down all bars. And the Chaldeans' their jubilation will become lamentation. ¹⁵ I am Yahweh, your Holy One, the Creator of Israel, your King. ¹⁶ Thus says Yahweh, who makes a way in the sea and a path in the mighty waters, ¹⁷ Who brings out the horse and the chariot together with a mighty army. They lie down, they cannot rise, they are extinguished, quenched like a wick. ¹⁸ Do not bring the former things to mind and do not consider the things of old. ¹⁹ Look, I am making a new thing. It sprouts up now! Do you not perceive it? Yes, I will make a way in the desert, and paths in the wilderness. ²⁰ The animals of the field will honor me, the jackals and the daughters of the ostrich, because I am putting water in the desert and streams in the wilderness, to quench the thirst of my people, my chosen, ²¹ the people whom I formed for myself so that they might make known my praise.

²² But it is not me on whom you called, Jacob; for you grew weary of me, Israel. ²³ You have not brought me the kid of your burnt offerings, you have not honored me with your sacrifices. I have not made you serve with offerings or wearied you with frankincense. ²⁴ You have not bought spicy cane for me with silver, and you did not lavish me with the fat of your sacrifices. Indeed you enslaved me with your sins; you have made me weary with your iniquities. ²⁵ I, I am the one who wipes away your transgressions for my sake, and I will not remember your sins. ²⁶ Call me to trial! Let us enter into judgment together. State your case so that you may be in the right. ²⁷ Your forefather sinned. Your interpreters transgressed against me. ²⁸ And I profaned the princes of the sanctuary, and I gave Jacob to destruction and Israel to reviling.

44 ¹ But now, hear, Jacob my servant, and Israel, whom I have chosen. ² Thus says Yahweh, who made you, who formed you from the womb, and will help you: Do not be afraid, my servant, Jacob, and Jeshurun, whom I have chosen. ³ For I will pour out water on the thirsty ground and streams on the dry ground. I will pour out my Spirit on your seed and my blessings on your offspring. ⁴ And they will sprout up between the grass like poplars upon the streams of water. ⁵ This one will say, "I (belong) to Yahweh," and another will be called by the name Jacob, and yet another will write on his hand, "to Yahweh" and will be designated by the name Israel.

New Things Now

⁹ The former things have come to pass, and new things I now declare. Before they spring up I proclaim them to you. ¹⁰ Sing to Yahweh a new song and his praise from the ends of the earth, you who go down to the sea and what fills it "the islands and their inhabitants." Isaiah 42:9-10

Our Heavenly Family has now shown, both in scripture (Isa. 42:1-8) and in reality, that They have fulfilled prophecy "that They have control over history and are indeed more powerful than any of the wicked gods. They have done so by freeing one from the bondage of sin and selecting him to be Their servant to establish a just order for the nations (Isa. 42:1). Now, They declare that just as what was prophesied *has* come to pass, just so what *is* prophesied *will* come to pass. Cyrus will open the eyes of the blind and bring out of the dungeon those who are bound, etc. (Isa. 42:7).

The plural "you" at the end of verse nine indicates that "the God of the gods" (Isa. 42:5) is no longer speaking to Cyrus, but is speaking to a group of people yet to be identified. This group is told to sing a new song, and they are to do so "from the ends of the earth." We also learn that they are the ones who are to go down to the sea as well as to the islands. The identification of this group is found already in Isa. 41:8-9

where we read that Jacob/Israel is being brought from "the ends of the earth." Evidently then, the latter-day Jacobites, the 144,000, are to learn this "new song" (Rev. 14:3) and to proclaim the praise of Yahweh down at the sea (the wicked world "Isa. 57:20) as well as in the churches (Isa. 40:12, 15).² The fact that the islands (the churches) are portrayed as in the sea shows that the churches are in the world and thus in a condition of worldliness. The work which the 144,000 are to do is vividly described in many passages, of which the following is only a sample:

¹⁵ For Behold, Yahweh comes with fire and with his chariots like a whirlwind, to reveal his raging anger, his battle cry, and his flaming arrows. ¹⁶ For with fire and with his sword, Yahweh judges all flesh, and the slain of Yahweh shall be many! ¹⁹ And I will set a sign among them and I will send those that escape of them to the nations "to Tarshish, Pul, Lud (the drawers of the bow), Tubal, Javan, and to the distant coastlands that have not heard about me or seen my glory. They will tell the nations of my splendor. ²⁰ They will bring all your brethren for an offering to Yahweh out of all nations. They will bring them on horses, in chariots, in wagons, on mules, and on camels to my holy mountain Jerusalem, says Yahweh, just as the children of Israel bring offerings to the house of Yahweh in clean vessels. ²¹ And I will choose some of them as priests and levites, says Yahweh. "Isaiah 66:15-16, 19-21

Since the command is given to sing the new song, there must be an already available means of learning the new song. If this is the case, we must be able to discern (with Spirit-led eyes) what the new song is. In order to do so, we must look at some of the passages which speak of a new song. Below are a number of Psalms which speak of the new song. We will quote each Psalm and then highlight certain aspects in order to gain a fuller understanding of the new song itself.

¹ You righteous ones, shout for joy because of Yahweh! It is appropriate for the upright to offer him praise. ² Give thanks to Yahweh with *the harp!* Sing to him with the accompaniment of a *ten-stringed instrument!* ³ Sing to him a *new song!* Play skillfully with a loud shout! ⁴ For Yahweh's word is upright, and all his works are done in truth. ⁵ Yahweh loves righteousness and judgment; Yahweh's faithfulness fills the earth. ⁶ By the Word of Yahweh were the heavens made; and all their host by the Spirit of his mouth. ⁷ He gathers like a pile the waters of the sea; he puts the watery depths in store-houses. ⁸ Let the whole earth fear Yahweh! Let all who live in the world stand in awe of him! ⁹ For he spoke and it was done; he commanded and it stood firm. ¹⁰ Yahweh destroys the decisions of the nations; he nullifies the thoughts of the peoples. ¹¹ Yahweh's decisions stand forever; the thoughts of his heart from generation to generation. ¹² How blessed is the nation whose God is Yahweh, the people whom he has chosen to be his inheritance. ¹³ Yahweh watches from heaven; he sees all the sons of men. ¹⁴ From the place where he lives he looks carefully at all the earth's inhabitants. ¹⁵ He is the one who forms together their heart, and takes note of all their actions. ¹⁶ No king is delivered by his vast army; a warrior is not saved by his great might. ¹⁷ A horse disappoints those who trust in it for victory; despite its great strength, it cannot deliver. ¹⁸ Behold, the eye of Yahweh is toward those who fear him, those who wait for his faithfulness ¹⁹ to save their lives from death and to keep them alive in famine. ²⁰ We wait for Yahweh; he is our deliverer and shield. ²¹ For our hearts rejoice in him, for we trust in his holy name. ²² Let your faithfulness, Yahweh, be on us, for we wait for you. "Psalm 33

We see here that the new song has something to do with Yahweh reigning again over his inheritance (the tribes of Israel), the overthrow of the other nations, Yahweh as Creator, and it all being done "not by might, nor by power, but by my Spirit" (Zech. 4:6).

For the end, a Psalm of David. ¹ I relied completely on Yahweh and he turned toward me and heard my cry for help. ² He lifted me out of the roaring cistern, from the mud of mud. He placed my feet on a rock and established my footsteps. ³ And He placed in my mouth a *new song* "praise to our Gods. May many see and fear and trust in Yahweh. ⁴ How blessed is the one who makes Yahweh his trust and does not turn toward the proud or to those falling away toward a lie. ⁵ You have done many things, Yahweh, my Goddess "you have done amazing things and carried out your thoughts concerning us. No one can thwart you! I want to declare them and talk about them, but they are too numerous to recount! ⁶ Sacrifice and offering you do not desire. You have made that quite clear to me! You do not ask for burnt sacrifices and sin offerings. ⁷ Then I said, "Behold! I come! In the roll of the scroll it is written concerning me: ⁸ I delight to do your will, my

Goddess. Your law is in the midst of my inner parts. ⁹ I proclaim righteousness in the great assembly. Behold! My lips do not restrain! Yahweh, you know this is true. ¹⁰ I have not failed to tell about your righteousness. I have declared your faithfulness and your salvation. I have not concealed your lovingkindness and your truth from the great congregation. ¹¹ Yahweh, you do not withhold your compassion from me. May your lovingkindness and your truth continually preserve me. ³ Psalm 40:1-11

From this psalm we learn that the "new song" is related to the end times, as indicated by the phrase, "for the end" at the beginning of the psalm. We also find out that it has to do with the reestablishment of the Davidic kingdom, since the psalm concerns the anti-typical David, his deliverance from sin (justification by faith), and the fact that he comes on the scene in fulfillment of prophecy (vs. 7). David has the law in his heart, he exalts the Goddess of Israel, and he proclaims the truth before the divine council. All of these elements are part of the new song, and they are, as we have already seen, the subject of the Isaian passage we have been considering.

¹ Sing to Yahweh a *new song*! Sing to Yahweh, all the earth! ² Sing to Yahweh! Praise his name! Announce his salvation from day to day! ³ Tell the nations about his glory! Tell all the nations about his amazing deeds! ⁴ For Yahweh is great and certainly worthy of praise: he is feared by all gods! ⁵ For all the gods of the nations are worthless, but Yahweh made the sky. ⁶ Majesty and splendor are before him; strength and beauty are in his sanctuary. ⁷ Ascribe to Yahweh, O families of the nations, ascribe to Yahweh splendor and strength! ⁸ Ascribe to Yahweh the splendor of his name! Bring an offering and enter his courts! ⁹ Worship Yahweh in holy attire! Tremble before him, all the earth! ¹⁰ Say among the nations, "Yahweh reigns! The world is established, it cannot be moved. He judges the nations fairly." ¹¹ Let the sky rejoice, and the earth be happy! Let the sea and everything in it shout! ¹² Let the fields and everything in them celebrate! Then let the trees of the forest shout with joy ¹³ before Yahweh, for he comes! For he comes to judge the earth! He judges the world with righteousness, and the nations with his truth. ³ Psalm 96

Once again we find some of the same themes brought together in the context of the "new song." Yahweh is here contrasted with the gods of the nations, who are said to be powerless and worthless. Yahweh is pictured as judging the nations and establishing His rule on the earth. Salvation is proclaimed and glory is ascribed to the Creator. Truth and holiness are exalted, and we are all invited to come before Yahweh clothed in righteousness.

¹ Sing to Yahweh a *new song*, for he performs amazing deeds! His right hand and his mighty arm accomplish salvation. ² Yahweh demonstrates his power to save; in the sight of the nations he reveals his righteousness. ³ He remains loyal and faithful to the house of Israel. All the ends of the earth see the deliverance of our Gods. ⁴ Shout out praises to Yahweh, all the earth! Break out in a joyful shout and sing! ⁵ Sing to Yahweh accompanied by a *harp*, accompanied by a *harp* and the sound of music! ⁶ With trumpets and the blaring of the ram's horn, shout out praises before the king, Yahweh! ⁷ Let the sea and everything in it shout, along with the world and those who live in it! ⁸ Let the rivers clap their hands! Let the mountains sing together ⁹ before Yahweh! For he comes to judge the earth! He judges the world with righteousness, and the nations in a just manner. ³ Psalm 98

Delivering Israel in the sight of the nations as a witness to them, is certainly worthy of a new song. Praise our Heavenly Family! Yes, Yahweh comes to judge the earth. All this is part of what the new song is about.

By David. ¹ Blessed be Yahweh, my rocky summit as the one who trains my hands for battle, and my fingers for war, ² who loves me and is my stronghold, my refuge and my deliverer, my shield and the one in whom I take shelter, the one who subdues nations beneath me. ³ Yahweh, what is humankind that you should notice them, and the children of humankind that you should take account of them? ⁴ Humanity is like vapor; their days are like a shadow that passes away. ⁵ Yahweh, make the sky sink and come down! Touch the mountains so they might smolder! ⁶ Hurl lightning bolts and scatter them! Shoot your arrows and rout them! ⁷ Stretch your hands from above! Grab me and rescue me from the surging water, from the hand of the children of foreignness, ⁸ who with their mouth speak falsehood, and their right hand is a right hand of falsehood. ⁹ Elohim, I will sing a *new song* to you! Accompanied by a *ten-stringed instrument*, I will sing praises to you, ¹⁰

the one who grants deliverance to kings, and rescued David his servant from a deadly sword.¹¹ Grab me and rescue me from the hand of the children of foreignness, who with their mouth speak falsehood, and their right hand is a right hand of falsehood.¹² Then our sons will be like plants, grown up in their youth. Our daughters will be like corner pillars, carved in the pattern of a palace.¹³ Our storehouses will be full, providing all kinds of food. Our sheep will multiply by the thousands, being innumerable in outside places.¹⁴ Our cattle will be weighted down. No one will break through our walls, no one will be taken captive, and there will be no crying out in our broad places.¹⁵ How blessed are the people who experience these things! How blessed are the people whose Goddess is Yahweh! â?? Psalm 144

The above quoted psalm informs us of the fact, once again, that the new song is indeed a Davidic song. It concerns the subduing of all nations by Yahweh under the antitypical David, the powerlessness of humanity, the setting up of the kingdom, and the great salvation given by our Heavenly Family. We are unable to get into all the details of this psalm here, but we invite you all to study it side by side with Psalm 8, Psalm 18,⁴ and the section of Isaiah often referred to as Deutero-Isaiah (40-55).

¹ Praise Yahweh! Sing to Yahweh a *new song!* Praise him in the assembly of the holy ones! ² Let Israel rejoice in their Creator! Let the children of Zion delight in their king! ³ Let them praise his name with dancing! Let them sing praises to him to the accompaniment of the tambourine and the harp! ⁴ For Yahweh takes delight in his people: he exalts the oppressed by delivering them. ⁵ Let the holy ones rejoice in glory! Let them shout for joy upon their beds! ⁶ May praises of God be in their throat, and a two-edged sword in their hand, ⁷ in order to take revenge on the nations, and punish foreigners, ⁸ to bind their kings in chains, and their nobles in iron shackles, ⁹ and to do against them judgment that is written. It is honor for all his holy ones. Praise Yahweh! â?? Psalm 149

All of these â??new songâ?• psalms necessarily â??meet and endâ?• in the Revelation (AA 585).

¹ I looked, and behold, the Lamb standing on Mount Zion, and with him one hundred forty-four thousand who had his name and the name of his Father written on their foreheads. ² I heard a sound from heaven like the sound of many waters and like the sound of loud thunder, and I heard the sound of harpists playing on their harps. ³ And they were singing a new song before the throne and before the four living creatures and the elders, and no one was able to learn the song except the one hundred forty-four thousand who had been redeemed from the earth. â?? Revelation 14:1-3

² Then I saw something like a sea of glass mixed with fire, and those who had conquered the beast and his image and the number of his name. They were standing on the sea of glass, holding harps of God. ³ They sang the song of Moses the servant of God and the song of the Lamb saying, â??Great and astounding are your deeds, Lord God Almighty, Just and true are your ways, King over the nations! ⁴ Who will not fear you, O Lord, and glorify your name, because you alone are holy? All nations will come and worship before you, for your righteous acts have been revealed.â?• â?? Revelation 15:2-4

Anyone can see that the subject of the song in Revelation 15 is the same as that found in the â??new songâ?• psalms, and, upon closer examination, one can see that it directly alludes back to some of those psalms. The fourteenth chapter of Revelation is perhaps the most explicit reference to the new song in the whole of Revelation. The chapter not only describes the setting up of the kingdom, but also the messages which are sent which bring it about. The idea of the new song and the kingdomâ??s first fruits is described in the first five verses and then the rest of the chapter is devoted to a revelation of the secret of the song itself. As we have seen in previous studies, a song itself represents a prophecy.⁵ The new song must then be a new prophecy.

As we have seen, both Psalm 33:2 and 144:9 reveal that the new song is played on a ten-stringed instrument. With the ancient harps, each string produced a single note, in contrast with, say, a modern guitar. The ten strings must then indicate ten distinct notes that, when rightly combined together, comprise the new song. Again, since a song is a prophecy, the scriptures definitely indicate that this prophecy will be composed of ten distinct sounds, or voices. These sounds (or voices) must represent various truths which are separate enough from one another that they can be easily distinguished, but at the same time, they must be such that combine

with each other in such a way as to make a pleasant sound. These ten truths are the truths of the ten messages as delineated in Revelation 14. They are as follows: (1) vs. 6-7, (2) vs. 8, (3) vs. 9-12, (4) vs. 13, (5) vs. 14, (6), vs. 15, (7) vs. 16, (8) vs. 17, (9) vs. 18, and (10) vs. 19-20.⁶

Of all the Scriptures in the Bible that Seventh-day Adventists should have a thorough understanding, it is Revelation, the 14th chapter of 20 verses: for in this chapter is found the very center of the Advent movement, beginning with William Miller in 1831 to this very present day. A true working knowledge of this entire chapter marks the true remnant "which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17. "for the testimony of Jesus is the spirit of prophecy." Rev. 19:10.⁷

You see, it is only the messages of Revelation 14, rightly combined into a masterpiece of music, that can form the new song which the 144,000 must learn from the "harpers." This is the song which we are now commanded to learn, for if we do not, and if we can not play it well enough to teach others, how will the others learn? Well, by the grace of Heaven they may, but what a sad end for those who could have learned and sung, but failed to do so.

¹¹ Let the wilderness and its cities raise up their voice, and the villages that Kedar inhabits. And let the inhabitants of Sela sing, from the tops of the mountains let them shout. ¹² Let them assign glory to Yahweh and let them declare his praise in the islands. "Isaiah 42:11-12

It is not only Jacob/Israel who is to declare the glory of our Heavenly Family, it is also those of Kedar and Sela. Kedar was one of the sons of Ishmael (Gen. 25:13; 1 Chron. 1:29) and later became a name for an Ishmaelite tribe (Eze. 27:21). Sela was the capitol of Edom (2 Ki. 14:7) and was also known as Petra, or, the rose-red city. The common thread tying these two names together is that both indicate a people who are so very close to the covenant and who nearly received the covenant, but who did not. Kedar means "black" and Sela, by virtue of the redness of the clay there, was known as "the rose-red city." Redness is also associated with Sela by its being the capitol of Edom, which means "red" by the fact that its father was Esau who was born red and sold his birthright for a bowl of red lentils. Red being a symbol of sin (Isa. 1:18) and black being a symbol of spiritual darkness and wickedness (Amos 5:20; Sir. 25:17), it shows that those indicated are carnally minded, and thus strangers of the covenant.

Moreover, it was unto the children of Israel that the oracles of God were committed (Rom. 3:1-2), not unto the children of Ishmael or Esau. Yet, these verses declare that the latter-day descendants of these non-Israelite Hebrews shall declare the glory of Yahweh. It is true that they have been strangers of the covenant, but Israel has broken the covenant and has thus been out of it as well. As we have seen while studying Isaiah 40, Zion's acceptance back into the covenant was signaled by the fact that she was commissioned to bear a message, and she was told to do so from a mountain-top. Here, Kedar and Sela are also given the privilege of proclaiming the good news from the tops of mountains, thus indicating their acceptance into the covenant. They declare the truth to the islands/coastlands, who, as we have already seen, represent the churches. It is a sad situation that those from outside the churches must teach those within rather than the other way around, but such is the reality which we face. And while we sigh for those in the churches, we can praise our Heavenly Family for those coming into the truth from outside who will declare the truth to those in the churches.

While the full outplaying of these verses is still to come, we can already see the glimmerings of its fulfillment. There are those in the scholarly circles, some of whom do not profess faith in Christ, but who are coming to realize some very important truths and are proclaiming them from high up in the religious structures with whom they have contact. Some have come to understand divine plurality, the femininity of the Holy Spirit, the corporeality of the godhead, the Nazarene/Jewish identity of the early followers of Christ, or other truths. Though these realities are unpopular among those in the churches, they are becoming (and some have become) historical fact among scholars. We must study diligently that we may bring individuals of all backgrounds to justification by faith that they may receive it and proclaim the truth, ascribing glory to Yahweh. Amen!

The Unexpected and The Reversal

¹³ Yahweh goes forth as a hero; as a man⁸ of wars he stirs up zeal. He shouts and roars over his enemies, revealing himself as a hero. ¹⁴ Surely, I have been silent for a long time. I have been quiet and restrained myself. But now I will cry out like a woman giving birth; I will gasp and pant together. â?? Isaiah 42:13-14

The portrayal of Yahweh described here seems, at first glance, to be entirely contrary to the character described in all the preceding verses. On one hand, pains are taken to show the gentle loving spirit with which Yahweh sets up Their kingdom, but then we meet this. This is not the only passage where we find this portrayal; there are others which describe such a divine theophany in language of a god of war arriving on the scene in a dramatic way.⁹ When Yahweh goes to war, we can know it is not merely a human battle which takes place, but the earthly battle finds a simultaneous parallel in the sky (Judges 5:19-20).

What is all this battle about though? Why does Yahweh cry out? Are these battle cries threats to kill and destroy? No! Our Heavenly Family does not fight for the sake of death, but for the sake of life. What first appears to be threatening battle cries is revealed in this passage to be the cries of a woman in labor. This unexpected turn shows forth the same principle as that shown in Isaiah 40:10-11. There, Yahweh is shown as a King reigning, going forth to rule in strength, but then we find that as He goes forth, he does so as a tender shepherd, even carrying nursing lambs in his bosom. There, the ruler turns out to be a shepherd; here, the warrior turns out to be a mother.

As a Mother comforts a child, so I will comfort youâ?; â?? Isaiah 66:13

Our Heavenly Family seeks to birth a nation (Isa. 66:8). In order to have a reborn nation, however, it must be made of reborn people. This is described in a specific way in Isaiah 49 where Cyrus is described as being born as a child of Yahweh (49:1-2), and then being a covenant for the people (49:8), he is called Israel (49:3) and then given the commission to gather and restore the lost tribes and to be a light to the gentiles (49:5-6). This brings attention to the fact that the new birth of a nation is simply a collective way of expressing the new birth of each member of that nation as individuals (Read John 3 and 1 John 3).

¹⁵ I will dry up mountains and hills, and I will make all of their grass wither. And I will turn their rivers into islands and I will dry up their pools. â?? Isaiah 42:15

It is the Spirit that withers up the grass by breathing upon it (Isa. 40:7). Since the breath of the Spirit is also what brings the dry bones to life (Eze. 37), it is evident that the dry bones that raised are those who allowed the word to abide in them (Isa. 40:8). That which is wet becomes dry and that which is dry becomes wet. In the days when the kingdom is established in the land of Israel, there will be nations beating their swords into plowshares and their spears into pruninghooks (Isa. 2:3-4), but at the same time, other nations will be beating their plowshares into swords and their pruninghooks into spears (Joel 3:10).¹⁰ This experience of simultaneous opposites though, begins prior to the establishment of the kingdom in the land, for we find in this verse that at the time when streams are breaking forth in the wilderness (Isa. 35; 41:17-20), the mountains, hills, rivers, and pools are to be dried up.

When we remember that â??inspired truth either saves or destroys,â?¹¹ it is easy to see how this scenario could come about. Those who reject truth reject the water of life and are thus dried up (Amos. 1:2; Nah. 1:3-6; Isa. 50:2), while those who are thirsting for life receive drink (Isa. 55:1).

This lets us know that while those who are in the wilderness are receiving the waters of truth â?? while the kingdom is sprouting in the lands of the gentiles, the churches and sects will be getting dried up. The Spirit breathes on them yes, but it only works destruction because of their response. All who would drink of the waters of life, must then come into the wilderness, onto gentile ground, in order to receive it.¹²

¹⁶ And I will make the blind walk in a path they do not know. In paths they do not know I will make them walk. I will turn darkness to light before them and rough places to level ground. These are the words that I will do for

them and I will not abandon them. ¹⁷ Those who trust in images (those who say to molten images, "You are our gods") shall turn back and be utterly ashamed. Isaiah 42:16-17

The blind here are the same as those mentioned in verse 7, whose eyes Cyrus is to open. Since, as we have seen, the latter-day Cyrus is the antitypical David, and since the Psalms contain the message of the antitypical David, then it is in them (along with the other prophecies which relate to them) that we can find the truths which comprise the light in which they are to walk. They will experience a sort of day-time in the night-time as did David (Ps. 139:11).

In this verse the blind have much hope, in fact they will be redeemed for Yahweh will not abandon them, but those who trust in images have a different end.

³⁹ Jesus said, "For judgment I have come into this world, so that those who do not see may see, and those who see may be made blind." ⁴⁰ Some of the Pharisees who were with him heard this and asked him, "We are not blind too, are we?" ⁴¹ Jesus replied, "If you were blind, you would not have sin, but now because you say, 'We see,' your sin remains." John 9:39-41

¹⁸ You who are deaf, hear. You who are blind, look and see. ¹⁹ Who is blind but my servants ¹³ and deaf as my messengers whom I sent? Who is blind as my covenanted ones, and blind as the servants of Yahweh? ²⁰ You see much and do not observe; your ears are open and do not hear. Isaiah 42:18-20

Evidently, the blindness spoken of here is not an inability to see, for they see much, and the deafness is not an inability to hear, for they hear much. Rather, they are blind and deaf because "They were not willing to walk in his ways and they did not listen to his law" (Isa. 42:24).

²¹ Yahweh desires, for the sake of his righteousness, to make his law great and exalted, ²² but this is a robbed and plundered people. They are all trapped in holes and hidden in prison houses. They were plundered with none to deliver and robbed with none to say, "Restore!" ²³ And who among you will listen to this, and incline his ear and hear for the time to come? ²⁴ Who gave Jacob over to robbers and Israel over to plunderers? Was it not Yahweh, against whom we have sinned? They were not willing to walk in his ways and they did not listen to his law, ²⁵ "so he poured upon them wrath" his anger, the fury of war. And it scorched them from all around and they did not know. It burned in them and they did not take it to heart. Isaiah 42:21-25

Yahweh has always intended to exalt Their law through Their people. But since Israel is in spiritual darkness and bondage to sin, They are unable to accomplish this task. They did not heed the light they had and it was therefore taken from them. Not only this, but they themselves became a plunder for the other nations. They were taken into exile and none stood as an intercessor, no one said, "Restore!"

It must be remembered that Israel did not go into captivity because the other gods gained victory of Yahweh, but rather because Yahweh allowed them to be taken as punishment for their sins. Our Heavenly Family pleads with us to listen and to understand that today we must say, "Restore!" If we do not, nothing will change. We must learn to intercede for the children of Israel, else they will ever remain in their robbed and plundered condition. If we are to do this, we absolutely must enter into the priesthood into which we have been called. Only in that way can we minister righteousness and intercede in cooperation with our Two Messiahs "Branch He and She."

The wrath of Yahweh scorching from all around and burning within is a description of what has taken place as a chastisement upon God's people. According to the passage, the wrath of Yahweh was manifested in giving Jacob over to plunderers. Evidently then, it is the influence of the other nations upon Israel which is brought to view, both from within and without. The scorching from all around is seen in the attacks against the Jews by the other nations which brought them into captivity. This includes the Babylonian captivity and the scattering after the destruction of the temple in 70 C.E. The work within is further described in Daniel 8, 11, and Hosea 2. The Nazarene movement was infiltrated by those of other religions, and by this the truth was trodden

underfoot, the true antitypical priesthood and ceremonial law and the true Sabbath were replaced by a pagan priesthood, pagan ceremonies, and a pagan sabbath. All of these things burned Godsâ?? people from within.¹⁴ But our Heavenly Family would never leave it at that.

Redemption

¹ But now, this is what Yahweh says, who created Jacob and formed Israel. Do not be afraid, for I will redeem you. I call you by name, for you are mine. ² When you pass through the waters, I am with you; and when you pass through the rivers, they will not overwhelm you. When you walk through fire, you will not be burned and the flame will not scorch you. â?? Isaiah 43:1-2

Regardless of Israelâ??s past failure, and regardless of their present condition, Yahweh says that *now* they will be redeemed! Israel had been appointed as Yahwehâ??s servant in the past, but had been given over to robbers because of their sins. Now, our Heavenly Family says that they will buy back Israel, and therefore, there is no reason to be afraid. Yes, the wrath of Yahweh has come upon us, and yes, we are even now under the curses, but if we turn from sin we may have victory and blessing even though in exile, for Yahweh is with us.

Perhaps the best way to tell of our Heavenly Familyâ??s love, care, and protection for Their children (even while they are in exile) is to give an example of just such a case. The story which most prominently comes to mind in light of the last phrase of verse two is that of the three Hebrew boys who were thrown into Nebuchadnezzarâ??s fiery furnace. We would like to share with you the part of the story which is seldom told. It is preserved for us in a text which is sometimes known as *The Prayer of Azariah and The Song of the Three Children*. It is found in the Syriac, Arabic, Greek, and Latin versions of Daniel, and has also been discovered in some Aramaic fragments. In all these versions, this story is found right after Hananiah, Azariah, and Mishael were thrown into the fire in Daniel 3:23. The text naturally continues on into Daniel 3:24 after this story. Please consider it prayerfully, taking note of the commonalities between this text and our passage in Isaiah:

²⁴ They were walking in the midst of the flames singing to God and praising the Lord. ²⁵ Then presenting himself, Azariah prayed in this way, and opening his mouth in the midst of the fire, he said, ²⁶ â??Blessed are you, Lord God of our ancestors, praise and glory to your name forever. ²⁷ For you are righteous in all that you have done to us and all your works are true, and your ways are right, and just are all your judgments. ²⁸ You have done just judgments according to all that you have brought upon us and upon Jerusalem, the holy city of our ancestors; for in truth and judgment you have brought all these things on account of our sins. ²⁹ For we have failed and we have acted lawlessly by rebelling against you and we have sinned in everything. ³⁰ And we did not hear your commands. Neither have we observed them nor have we done as you commanded us so that it might be well for us. ³¹ All things, therefore, which you have brought on us and everything that you have done to us, you did by a true judgment,³² even in delivering us into the hands of lawless enemies, the worst and most unjust and faithless of men, and to a king that is corrupt and unrighteous beyond all that are upon the earth. ³³ And now, behold! We are dumb with confusion, and are become a reproach to your servants and to those who worship you. ³⁴ Give us not up, we beseech you for your nameâ??s sake, for ever. Do not abolish your covenant. ³⁵ Do not remove your mercy from us on account of Abraham, who was loved by you, and on account of Isaac, your servant, and Israel, your holy one, ³⁶ to whom you spoke, promising to multiply their children as the stars of the sky and as the sand on the sea shore. ³⁷ For, O Lord, we have become smaller than all the nations and we are humble in all the land today on account of our sins. ³⁸ We do not have, at this time, a ruler or prophet or leader or burnt offering or an offering or a gift or incense, or a place to offer up our first fruits before you and find mercy. ³⁹ However, with a shattered life and a spirit of humility we may be accepted ⁴⁰ as with the burnt offering of rams and bulls and with myriads of fat lambs. Thus, let our offerings be before you today and accomplish behind you because no disgrace shall be to those who trust upon you. ⁴¹ Now, we follow with the whole heart and we fear you and seek your face. ⁴² Do not disgrace us, but act with us according to your goodness and according to the bounty of your compassion. ⁴³ Rescue us according to your marvels and give glory to your name, O Lord. ⁴⁴ May all the ones who exhibit to your evil slaves feel shame and may they be disgraced by all the sovereignty and their strength be shattered. ⁴⁵ Let them learn that you

are God, the glorious Lord of the whole earth.â?•

⁴⁶ Now, those servants of the king, who had thrown them in, did not cease to supply the furnace with naphtha and pitch and flax and brush wood. ⁴⁷ The flame spread out above the furnace to forty-nine cubits in height ⁴⁸ and shot out and burned those of the Chaldeans who were within the reach of the fire. ⁴⁹ But the messenger of the Lord went down together with Azariah and his companions into the furnace and smote out the flame from the furnace ⁵⁰ and made in the midst of the furnace as it were a cool moist wind so that the fire did not touch them, nor injure them in any way or put them to inconvenience. ⁵¹ Then, the three, as from one mouth began to sing and glorify and praise God in the furnace, saying:

⁵² Blessed are you, O Lord God of our ancestors, who are praised and glorified over all forever.

Blessed is your glorious, holy name, which is to be praised and exalted over all through all ages.

⁵³ Blessed are you in the temple of your holy glory and highly extolled and glorified above all forever.

⁵⁴ Blessed are you on the throne of your kingdom, to be praised and exalted over all forever.

⁵⁵ Blessed are you who look upon the abyss, sitting upon cherubim who are praised and glorified over all forever.

⁵⁶ Blessed are you in the firmament of heaven and praised and glorified forever.

⁵⁷ Bless the Lord all the works of the Lord; sing and highly exalt him forever.

⁵⁸ Bless the Lord, O heavens; sing and highly exalt him forever.

⁵⁹ Bless the Lord, O messengers of the Lord; sing and highly exalt him forever.

⁶⁰ Bless the Lord, O waters, even all those above the heaven; sing and highly exalt him forever.

⁶¹ Praise the Lord, all powers; sing and highly exalt him forever.

⁶² Bless the Lord, O sun and moon; sing and highly exalt him forever.

⁶³ Bless the Lord, O stars of the sky; sing and highly exalt him forever.

⁶⁴ Praise the Lord, every thunderstorm and dew; sing and highly exalt him forever.

⁶⁵ Bless the Lord, all spirits; sing and highly exalt him forever.

⁶⁶ Bless the Lord, fire and burning heat; sing and highly exalt him forever.

⁶⁷ Bless the Lord, nights and days; sing and highly exalt him forever.

⁶⁸ Bless the Lord, light and darkness; sing and highly exalt him forever.

⁶⁹ Bless the Lord, cold weather and heat; sing and highly exalt him forever.

⁷⁰ Bless the Lord, hoar-frost and snow; sing and highly exalt him forever.

⁷¹ Bless the Lord, lightning and clouds; sing and highly exalt him forever.

⁷² Let the earth praise the Lord; let it sing and highly exalt him forever.

73 Bless the Lord, mountains and hills; sing and highly exalt him forever.

74 Bless the Lord, all the things produced in the earth; sing and highly exalt him forever.

75 Bless the Lord, seas and rivers; sing and highly exalt him forever.

76 Bless the Lord, springtime; sing and highly exalt him forever.

77 Bless the Lord, huge fish and everything that moves in the water; sing and highly exalt him forever.

78 Bless the Lord, everything that flies in the sky; sing and highly exalt him forever.

79 Bless the Lord, all wild beasts and herds; sing and highly exalt him forever.

80 Bless the Lord, O sons of humanity; sing and highly exalt him forever.

81 Bless the Lord, O Israel; sing and highly exalt him forever.

82 Bless the Lord, O priests; sing and highly exalt him forever.

83 Bless the Lord, O slaves; sing and highly exalt him forever.

84 Bless the Lord, O spirits and righteous souls; sing and highly exalt him forever.

85 Bless the Lord, O hallowed and humble in heart; sing and highly exalt him forever.

86 And let us, Hananiah, Azariah, and Mishael, sing praise and highly exalt him forever. For he has plucked us out from death, and saved us from the hand of death, and he rescued us from the midst of the furnace of burning flame, and he rescued us from the midst of fire.

87 Say unto the Lord, You are good, your mercy endures forever.

88 Bless the God of gods, all you who worship the Lord; sing and acknowledge him, for his mercy endures forever. [Daniel 3:24-88](#)¹⁵

All who share in the attitude of Azariah will doubtless also share in his deliverance. It is only thorough self-examination and a humble spirit that will enable one to pray his prayer in sincerity. We have the word of our Heavenly Family that They are with us [that They will deliver us as surely today as They did the three Hebrews who were cast into the furnace. Let us take that word then, and rejoice with them, singing praise and glory and blessing to \[the God of gods.\]\(#\)](#)[•]

³ For I am Yahweh your Goddess, the Holy One of Israel, who redeems you. I have handed over Egypt as a ransom; Cush and Seba in place of you. ⁴ Since you are precious and honored in my eyes, and I love you, I hand over people in place of you, and nations in place of your life. [Isaiah 43:3-4](#)

Evidently, in order to redeem Israel back from the rulers to which they have been handed, other peoples must be handed over in their place (Isa. 19:4). Thus,

²² Yahweh will strike Egypt, striking and then healing them. They will turn to Yahweh and he will hear their prayers and heal them. [Isaiah 19:22](#)

Our Heavenly Family does not take the salvation of souls lightly; They always have a plan of redemption, even when They have to hand over a people to wicked gods. Thus it was with Israel, and so it is with these other nations. The Davidic psalms foretell the redemption of these peoples (Ps. 68:31; 72:10) as does a latter section of our passage in Isaiah (Isa. 45:14). Read the whole of Isaiah 19.

⁵ Do not be afraid, for I am with you. I will bring your seed from the east, and from the west I will gather you. ⁶ I will say to the north, "Give!" and to the south, "You must not withhold." Bring my sons from far away, and my daughters from the ends of the earth, ⁷ all who belong to me, whom I created for my glory, whom I formed yes, whom I made. Isaiah 43:5-7

These verses are virtually self-explanatory, especially in the light of the kingdom truth which we have been learning for many years. For those who are less familiar with this truth however, we would point out that this prophecy has simply never been fulfilled – never has there been a time when our Heavenly Family gathered Their people from all directions of the compass. Naturally then, the fulfillment of this verse *and its surrounding context* must be in the latter days, the days in which we now live.

⁸ Bring out the people who are blind even though they have eyes, those who are deaf even though they have ears! ⁹ Let all the nations gather together, and let the peoples assemble. Who among them declared this or announced former things? Let them give their witnesses that they may be in the right. Let them hear and let them say, "It is true." ¹⁰ You are my witnesses, declares Yahweh, my servant whom I have chosen so that you may know me and trust me, and that you may understand that it is I. No god was formed before me, and none will outlive me. Isaiah 43:8-10

As we have already seen, those who are blind and deaf even though they have the ability to see and hear are the children of Israel. Not only are they to be gathered from among the nations by the work of the Spirit through Cyrus (Isa. 42:7), but they are also to be established as Yahweh's witnesses. In fact, Cyrus was sent to open their eyes (Isa. 42:7) for the very reason that they may become witnesses.

Not only are Yahweh and his witnesses gathering together, but the nations and their gods are also to gather together. The question, "Who among them declared this or announced former things?" is a direct reference to the challenge issued against the gods of the nations as found in 41:21-29. Here, they are again being indirectly spoken to – they are again given the same challenge, only this time, they must have witnesses. Our Heavenly Family's witnesses are those whom They have formed and made to be their images, likewise the witnesses of the other gods are those formed and made by them as their images. The witnesses for the wicked gods are idols (Isa. 44:9), which are in reality only lies (Isa. 44:20). If we are full of lies, we will likewise only be able to witness for wicked gods, but if we are recreated in the image of our Heavenly Family, then we can be Their witnesses in truth.¹⁶

While it is true that our Heavenly Family has chosen Israel to be Their witnesses, we are also told that the purpose is broader than that. Yahweh tells Israel that they are chosen "so that you may know me and trust me, and that you may understand that it is I." What this tells us is that the Israel of the near future will be able to witness to the truth and glory of our Heavenly Family because they have gained an experimental knowledge of Their love. They are brought to know Yahweh, and trust Them. They will have no mistake as to Who it is because it is our Heavenly Family who will open their eyes and ears and give them an experience in heavenly things.

¹¹ I, I am Yahweh and besides me, there is no savior. ¹² I, I declare and I saved, I proclaimed and this is no stranger among you. And you are my witnesses, declares Yahweh and I am God. ¹³ Also, from this day, it is I, and there is none that can deliver from my hand. I act and who can undo it? Isaiah 43:11-13

HalleluYah! Here we have the divine assurance that our Heavenly Family's purposes are moving steadily forward to completion (PK 705).

¹⁴ This is what Yahweh, your Redeemer, the Holy One of Israel, says: For your sakes I have sent to Babylon and will break down all bars. And the Chaldeans – their jubilation will become lamentation. ¹⁵ I am Yahweh, your Holy One, the Creator of Israel, your King. Isaiah 43:14-15

The word of Yahweh declares that They have sent one to Babylon to set the captives free (Isa. 61:1). This, of course, pictures the freedom from the inward and outward foe (sin on the one hand, and the wicked gods with

their earthly under-lords on the other). Concerning this, Isaiah further declares:

¹⁴ Yahweh's ally [Cyrus] will carry out his desire against Babylon, and his arm [the one who rules for him] against the Babylonians. ¹⁷ Isaiah 48:14

¹ This is what Yahweh says to his anointed one, to Cyrus, whose right hand I hold in order to subdue nations before him, and disarm kings, to open doors before him, so gates remain unclosed: ² I will go before you and level mountains. Bronze doors I will shatter and *I will break iron bars*. ¹⁸ Isaiah 45:1-2

Notice that our Heavenly Family tells us that Their instrumentality to establish Their kingdom is on the scene *now*. In the words of one scholar, "It meant above all: Cyrus is on the move!" ¹⁸

¹⁶ Thus says Yahweh, who makes a way in the sea and a path in the mighty waters, ¹⁷ Who brings out the horse and the chariot together with a mighty army. They lie down, they cannot rise, they are extinguished, quenched like a wick. ¹⁸ Do not bring the former things to mind and do not consider the things of old. ¹⁹ Look, I am making a new thing. It sprouts up now! Do you not perceive it? Yes, I will make a way in the desert, and paths in the wilderness. ¹⁸ Isaiah 43:16-19

A path in the sea where a mighty army of horses and chariots becomes extinguished? Sounds like the exodus does it not? Yet, we are told, "Do not bring the former things to mind and do not consider the things of old."
• In other words, the exodus of Israel out of Egypt is not what is being spoken of here. Jeremiah explained this same truth in another way:

⁷ Oracle of Yahweh: "Behold, the days are coming! People now affirm their oaths with 'I swear as surely as Yahweh lives who delivered the people of Israel out of Egypt.' ⁸ But at that time they will affirm them with 'I swear as surely as Yahweh lives who delivered the children of the house of Israel from the land of the north and from all the other lands where he had driven them.' At that time they will live in their own land." ¹⁸ Jeremiah 23:7-8

Is this not referring to the same thing as Isaiah? It is the Second Exodus, the time when the children of Israel are brought back from the land of the north (Babylon) and from all other lands. This is the kingdom, and scripture declares, "It sprouts up now! Do you not perceive it?"

We have already learned that Cyrus will not quench a dimly lit wick (42:3), nor will he himself be quenched (42:4), but here we find those who will be quenched. They are evidently the nations who were sent, burning as the wrath of God, against Israel (42:24-25). The downfall of these nations, then, is already at hand, and the Kingdom has already begun. Carefully mark this in your minds: The Kingdom sprouts in the wilderness, and it sprouts up *now*!

²⁰ The animals of the field will honor me, the jackals and the daughters of the ostrich, because I am putting water in the desert and streams in the wilderness, to quench the thirst of my people, my chosen, ²¹ the people whom I formed for myself so that they might make known my praise. ¹⁸ Isaiah 43:20-21

Yes, even the despised of the world will honor Yahweh. All who are willing will be blessed by the Kingdom as it sprouts and water breaks forth in the wilderness, for they will see that Heaven is redeeming Their chosen people as a nation of priests, making known the truth to all.

The Persistent Failure of Jacob/Israel

²² But it is not me on whom you called, Jacob; for you grew weary of me, Israel. ¹⁸ Isaiah 43:22

After Yahweh has been shown to be merciful and full of love, willing to endure long with Their disobedient people, even suffering with them, and declaring that in spite of that They will save them, deliver them from bondage, establish them as Their witnesses, restore them as Their people, and bring them back to the land of

their fathers by means of a Second Exodus; after all that, Yahweh says, *“but it is not me on whom you called, Jacob; for you grew weary of me, Israel.”* It is startling to realize that Jacob/Israel has grown weary of such an incredibly loving and merciful Family. How could this even happen, except Jacob/Israel be under a terrible deception?

The phrase *“it is not on me whom you called”* indicates that they called on someone, and by virtue of the fact that they are here described as being in a condition of sin, we can know that they called upon the gods of this world. We are all guilty of the same, for we have yielded ourselves unto sin, and thus unto the devil (Rom. 6:16). Therefore we need to recognize that if we are in sin, we are weary of our Heavenly Family *“that we are pushing Them away, not drawing Them closer. And since one does not grow weary of what he loves, this should be a revelation that if you are in sin, you do not love our Heavenly Family.”*

³ Now by this we know that we know God: if we keep his commandments. ⁴ The one who says *“I know God”* and yet does not keep his commandments is a liar, and the truth is not in such a person. ⁵ But *“whoever obeys his word, truly in this person the love of God is perfected.”* 1 John 2:5

¹⁵ Do not love the world or the things in the world. *“If anyone loves the world, the love of the Father is not in him”*, ¹⁶ because all that is in the world (the desire of the flesh and the desire of the eyes and the pride of life) is not of the Father, but is of the world. *“1 John 2:15-16”*

¹⁶ We have come to know love *“by this: that one laid down his life for us; thus we ought to lay down our lives for our brothers and sisters.”* ¹⁷ But whoever has the world’s possessions and sees his brother or sister in need and shuts off his compassion against him, *“how can the love of God reside in such a person?”* ¹⁸ Little children, *“let us not love with word or with tongue but in deed and truth.”* 1 John 3:16-18

²⁰ If anyone says, *“I love God”* and yet hates his brother and sister, he is a liar, because the one who does not love his brother and sister who he has seen cannot love God whom he has not seen. *“1 John 4:20”*

² By this we know that we love the children of God: when we love God and obey his commandments. ³ For this is the love of God: that we keep his commandments. And his commandments do not weigh us down, ⁴ because everyone who is born of God conquers the world. *“1 John 5:2-4”*

All you must do to love God and love your brothers and sisters is to receive the love of God as it is in truth. Amen! Read 1 John 4:19.

²³ You have not brought me the kid of your burnt offerings, you have not honored me with your sacrifices. I have not made you serve with offerings or wearied you with frankincense. ²⁴ You have not bought spicy cane for me with silver, and you did not lavish me with the fat of your sacrifices. Indeed you enslaved me with your sins; you have made me weary with your iniquities. *“Isaiah 43:23-24”*

As we have discovered in previous studies,¹⁹ the sacrificial law contains much vitally important truth for us today. In these verses we have several elements brought to view. For sake of simplicity we will divide them into two categories: (1) that which was supposed to have been done, and (2) that which was not required. In the first category we have the offering of burnt offerings, sacrifices,²⁰ the buying of spicy cane, and the lavishing of the fat of the sacrifices. And in the second category we have the giving of offerings and the offering of frankincense.

Three of the four elements of the first category require the shedding of blood and are thus symbols of wiping away sin. The only type of sacrifice which is specified by name is the burnt offering. Beyond that, the first use of the word *“sacrifice”* most likely refers to peace offerings, but may be broader.²¹ The lavishing with the fat of the sacrifices is a reference to the offering up of the fat upon the altar of burnt offering. This was done with the peace offerings, purification offerings, and guilt offerings, as can be found by studying Leviticus 1-7. With this in mind, and since the text does not specify other types of sacrifices besides the burnt offering, we can know that it is ambiguous on purpose. In other words, the words are broad enough to include all these

various types of sacrifices. The message is that we should have brought sacrifices that we might receive atonement. We have violated the laws of our Heavenly Family and are in need of forgiveness of sins, but unfortunately, we have not brought the sacrifices required. Please carefully reread *The Silver Trumpet*, Vol. 1, No. 3.

The last thing which should have been done was the buying of spicy cane. This spicy cane was used as one of the ingredients of the oil of the sanctuary (Ex. 30:23), which was used to anoint every item of the sanctuary as well as the priesthood. Without it, there could be no priesthood and no sanctuary work. Clearly then, this heaven-sent rebuke is calling our attention to the fact that neither our forefathers, nor we, have yet fulfilled our part in becoming priests. The call has been made, but it seems to be that the Jacob/Israel of today is yet fixed on holding on to their sins rather than sacrificing all for the sake of truth.

Without making the necessary choice to forsake all for the sake of Christ, offering ourselves as living sacrifices, our offerings and prayers amount to nothing.

² Let my prayer be set before you as incense, and the lifting up of my hands as the evening offering. â?? Psalm 141:2

Yet,

⁹ The one who turns away his ear from hearing the law, even his prayer is an abomination. â?? Proverbs 28:9

Thus, by our failure to avail ourselves of the remedy our Heavenly Family has given us, we have only polluted the sanctuary more and have enslaved Yahweh with our sins.

²⁵ I, I am the one who wipes away your transgressions for my sake, and I will not remember your sins. â?? Isaiah 43:25

Yahweh forgives sins, but there are conditions upon which one may receive that forgiveness. The situation as described in these verses is that Jacob/Israel greatly misunderstands the character of Yahweh and how forgiveness takes place. Yahweh does forgive and this requires sacrifice â?? a putting away of sin. Our Heavenly Family is willing to bear our sins, as indicated by the placing of the blood upon the four horns of the altars, and when They do so, it is in keeping with taking away our sins from us. This is the truth which Their professed people have failed to understand. Rather than sacrificing self (giving up sin) and trusting in our Heavenly Family, they have sought to please Yahweh in other ways while continuing on in sin, thus polluting the sanctuary and burdening Yahweh with a continual increase of sin. Yahweh is our sin bearer, yes, but not in the way people most conceive. They make Yahweh their slave by their sins, rather than becoming servants of Yahweh through righteousness. This sad state of things requires purification, and this is what Yahweh declares He will do.

²⁶ Call me to trial! Let us enter into judgment together. State your case so that you may be in the right. â?? Isaiah 43:26

Israel does not here call Yahweh to trial, but Yahweh tells Israel to call Him to trial. The thought is that Yahweh is telling Israel, â??By how you load your sins upon me and expect me to bear them when you do not repent, you make me out to be guilty, for you make me to justify sin. If I am truly the way you think I am, I am guilty and you should take me to trial.â?• Jacob/Israel must learn the truth that if they are right, Yahweh is wrong, and if Yahweh is right, they are wrong.

²⁷ Your forefather sinned. Your interpreters transgressed against me. ²⁸ And I profaned the princes of the sanctuary, and I gave Jacob to destruction and Israel to reviling. â?? Isaiah 43:27-28

Due to the sinful state of the people, they have been handed over to destruction. They have been under the curses of the covenant as they have all sinned, even the very ones who should have been teaching

righteousness and guiding the people to give up sin â?? their interpreters and their priests. This has been true from ancient times, even from the times of Jacob, our forefather, and so long as it remains true, we will remain under the curse.

Crooked Made Straight

¹ But now, hear, Jacob my servant, and Israel, whom I have chosen. â?? Isaiah 44:1

Continually, we are brought to *now*. There is a message for us *now* â?? we are to hear (obey) it *now*. Though Jacob/Israel has enslaved Yahweh with their sins, Yahweh now reverses things back to their proper order and accepts Jacob/Israel as His chosen servant. It is not some act on Jacobâ??s part which redeems them, but it is the act of the Divine reaching out in mercy to redeem.

² Thus says Yahweh, who made you, who formed you from the womb, and will help you: Do not be afraid, my servant, Jacob, and Jeshurun, whom I have chosen. â?? Isaiah 44:2

Jacob has been made and formed by Yahweh and thus, He has rightful ownership over them. The message to the Jacobites is, once again, â??Do not be afraid â?? I will help you!â?• This oft repeating message is absolutely necessary to counter the doubts which are thrown upon the people of God by the accuser. We all have the reassurance from Yahweh that we need not be afraid so long as we donâ??t push Them away.

As we have already seen,²² Jeshurun is a symbol of the new name and the new character â?? the character of uprightness and righteous-ness. Here the purpose of Isaiah 40:4 is already being fulfilled â?? the crooked (Jacob) is being made straight/upright (Jeshurun). It is true that this passage still presents a mixed group â?? some righteous, some unrighteous, but nonetheless, righteousness *is* sprouting:

¹⁹ Look, I am making a *new thing*. It sprouts up *now!* Do you not perceive it? Yes, I will make a way in the desert, and paths in the wilderness. â?? Isaiah 43:19

Praise our Heavenly Family!

³ For I will pour out water on the thirsty ground and streams on the dry ground. I will pour out my Spirit on your seed and my blessings on your offspring. â?? Isaiah 44:3

All branches should now be familiar enough with this language to recognize the time and the event to which it refers. The water being poured out on thirsty ground and the streams breaking forth on the dry ground depict the emergence of truth and righteousness in the wilderness. It is the spouting of the kingdom (Isa. 43:19)! Here though, the truth is given not only in symbols, for it is also stated plainly, â??I will pour out my Spirit on your seed,â?• etc. The language is so very similar to Joel 2:28, and yet different, for there the Spirit is poured out upon all flesh whereas here the Spirit is poured out only on some. Moreover, the prophecy of Joel is to be fulfilled in the land of Israel, whereas this prophecy meets fulfillment in the wilderness. Unmistakably then, this describes a sort of Pentecostal outpouring prior to the great antitypical Pentecost in the land. Ben Roden distinguished between the wilderness Pentecost and the Pentecost in the land by their types â?? the Mosaic and the Apostolic. Read *The Pentecost* by Ben Roden.

⁴ And they will sprout up between the grass like poplars upon the streams of water. â?? Isaiah 44:4

The truth of this verse is seen to be quite simple in light of the following passages:

¹ Blessed is the one who does not walk in the counsel of the wicked, nor stand in the path of sinners, nor sit in the assembly of scoffers. ² Surely, his delight is in the law of Yahweh; he meditates on his law day and night. ³ He is like a tree planted by channels of water, who yields fruit in due season, and whose leaves never fall off, and all that he does prospers. â?? Psalm 1:1-3

¹ The Spirit of the lord Yahweh is upon me; because Yahweh has anointed me to preach good tidings to the meek: He has sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; ² to proclaim the acceptable year of Yahweh, and the day of vengeance of our Gods; to comfort all that mourn; ³ to appoint unto them that mourn in Zion to give unto them a turban instead of ashes, the oil of joy instead of mourning, the garment of praise instead of the spirit of heaviness; that they might be called trees of righteousness, the planting of Yahweh, that he might be glorified. ²³ Isaiah 61:1-3

In this time the gold will be separated from the dross in the church. True godliness will be clearly distinguished from the appearance and tinsel of it. Many a star that we have admired for its brilliancy will then go out in darkness. Chaff like a cloud will be borne away on the wind, even from places where we see only floors of rich wheat. All who assume the ornaments of the sanctuary, but are not clothed with Christ's righteousness, will appear in the shame of their own nakedness.

When trees without fruit are cut down as cumberers of the ground, when multitudes of false brethren are distinguished from the true, then the hidden ones will be revealed to view, and with hosannas range under the banner of Christ. Those who have been timid and self-distrustful will declare themselves openly for Christ and His truth. The most weak and hesitating in the church will be as David's willing to do and dare. The deeper the night for God's people, the more brilliant the stars. Satan will sorely harass the faithful; but, in the name of Jesus, they will come off more than conquerors. Then will the church of Christ appear as fair as the moon, clear as the sun, and terrible as an army with banners. ²³

⁵ This one will say, I (belong) ²⁴ to Yahweh, and another will be called by the name Jacob, and yet another will write on his hand, to Yahweh and will be designated ²⁵ by the name Israel. ²⁶ Isaiah 44:5

At the time of the fulfillment of the previous verses, three groups of people emerge as here described. Let us consider each group in order.

First, there are those who say, I belong to Yahweh. This class can be better understood in the light of an earlier Isaiah passage:

¹ In that day seven women will take hold of one man and say, We will eat our own food, and wear our own clothes, *only let your name be called over us* take away our shame. ²⁷ Isaiah 4:1

Anciently, to have the name of one called over another is for the former to have ownership over the latter ²⁶ Here, these women had just received judgment for their promiscuity and were thus utterly shamed (Isa. 3:16-23). As part of their judgment, they were given over into bond-service made prisoners (Isa. 3:24). It is in this setting that they cry out for this man (Christ) ²⁷ to call His name over them, but evidently they still misunderstand His forgiving character and so refuse His food (truth) and His clothes (righteousness), wanting His name only. In reality, they do not desire to be servants of Yahweh, rather, they only wanted to be set free from those who had taken them captive and to find a way to rule themselves.

Those who say, I belong to Yahweh have the same spirit as these women. They no longer want to be slaves to sin and to the wicked gods, but they do not really want to serve Yahweh either. They only want to use the freedom offered by Yahweh so that they can do whatever they please. Thus, they make no binding ties with Yahweh, but only make a profession. This is all they can provide as proof for their service to the true Gods. Later in Isaiah we are given a clearer picture of who they are and what their character is:

¹ Listen to this, O house of Jacob, you who are called by the name Israel, and who came out of the womb of Judah, who take oaths in the name of Yahweh, and invoke the Goddess of Israel, but not in truth and not in righteousness. ²⁸ Isaiah 48:1

In these last days, there is a movement who was birthed by Judah (DSDA); namely, the Branch movement²⁸. This movement has been called by the new name (Israel), takes oaths in the name of Yahweh, and invokes the Goddess of Israel, yet, not in truth nor in righteousness. As Lois Roden so earnestly attempted to show the Branch candidates in her day, they were born after the flesh, not of the Spirit. The same condition and the same prophecies still apply today to all who profess the truth, but fail to accept the righteousness of Christ.

Our second group is the class who neither receive the new name, nor call themselves by it, but who are simply called by the name Jacob. Jacob was given his name as a play on words with the word heel *â?? aqev* (×ç×§×?), since he was born holding Esau's heel. Later, when Jacob cheated Esau of his blessing, Esau declared:

³⁶ *â?! â??*Is not he rightly named Jacob? *He has tripped me up two times!* He took away my birthright, and now, look, he has taken away my blessing!*â?•â?! â??* Genesis 27:36

Jacob is a supplanter and a deceiver *â??* fleshly *â??* not yet an over-comer. This is the character of the second class. Thus, being not yet born of the Spirit and become sons and daughters of God through the new birth, those of this class cannot rightly be called by the new name *â??* Branch (a child in the family tree), but will remain candidates until such a time as they choose, once and for all, to either remain in darkness forever and thus close their probation, or to stop fighting with the angel (message) and receive the new name (Gen. 32:28).

Lastly, we have those who write *â??*to Yahweh*â?•* on their hand and who are honored by being given the name Israel. The writing of a name on the hand in the form as we have it here *â??*to Yahweh*â?•* or *â??*to [whoever]*â?•* is an ancient formula for slave²⁹ marks. The slave would have *â??*to [the name of their master]*â?•* either branded or tattooed on their hand or arm to indicate that they belonged to them. This was practiced by the peoples of the Ancient Near East, including the Jews, as described in the following passages preserved for us in the writings of the Jewish community in Elephantine, Egypt from the fifth century BCE:

(1)On the 20th of Sivan, that is day 7 of Phamenoth, year 38 of Artaxerxes the king, then (2)said Meshullam son of Zaccur, a Jew of Elephantine the fortress of the detachment of Iddinabu, to lady Tapmet by name (3)his handmaiden, *who is branded on her right hand like this: â??(Belonging)³⁰ to Meshullam,â?•* saying*â?! â??* Testamentary Manu-mission (3.74) (12 June 427 BCE)³¹

(1)On the 24th of Shebat, year 13, that is day 9 of Hathyr, year 14 of Darius the king, in Elephantine the fortress, (2)said Mahseiah son of Nathan, 1, Jedaniah son of Nathan, 1, all (told) two, Arameans of Syene of the detachment of Var[yaza]ta, saying:

We have acted as equals (3)as one and divided (between) us the slaves of Mibtahiah our mother.

And behold, this is the share which came to you as a share, you, Jedaniah:

(4)Peá'osiri by name, his mother (being) Tabi, a slave, ywd/r, 1, *branded on his right hand (with) a brand reading (in) Aramaic like this: (5)â??(Belonging)³² to Mibtahiah.â?•*

And behold, this is the share which came to me as a share, I, Mahseiah:

Bela by name, his mother (being) Tabi, a slave, ywd/r, 1, (6)*branded on his right hand (with) a brand reading (in) Aramaic like this: â??(Belonging) to Mibtahiah.â?• â??* Apportionment of Slaves (3.68) (10 February, 410 BCE)³³

There can now be no doubt but that those of our third category are giving themselves over to Yahweh as slaves/servants. The fact that they write *â??*to Yahweh*â?•* on their own hands shows that it is a decision that they make with their own free will. They have more than a profession of service (which could be revoked any moment) they have a permanent mark which sets them in sole service to Yahweh as their Master.

¹⁶ Do you not know that if you present yourselves as *slaves* for obedience, you are *slaves* of the one you obey, either of sin unto death or of obedience unto righteousness? ¹⁷ But thanks be to God that though you were *slaves* to sin, you obeyed from the heart that form of doctrine given unto you, ¹⁸ and having been freed from sin, you became *enslaved to righteousness*. ¹⁹ (I am speaking in human terms because of the weakness of your flesh.) For just as you once presented your members as *slaves* to impurity and lawlessness unto lawlessness, so now present your members as *slaves to righteousness* unto sanctification. Rom. 6:16-19

To be a slave of Yahweh is to have Them as your only Master.³⁴ Indeed, when one was a former slave of another master, their old mark was to be covered in order that only the name of their new master identified them. This is seen in another fifth century (ca. 475 BCE) Jewish inscription from Egypt:

Moreover, regard (4)our (3)Teá¹osiri. (4)Let them mark her on her arm above the mark (5)which is on her arm. Lo, thus he (i.e. Uriah) sent, saying that (6)they might not find his lass (7)marked according to (8)his name. Letter Regarding Gift, Handmaiden, Allotment, and Pots (TAD D7.9) (3.871)³⁵

The idea here is that the mark was to be placed above (on top of) the old mark, so that the name of the old master could not be found. Thus, "no one can serve two masters" (Matt. 6:24). While we are servants of sin, we are free from righteousness (Rom. 6:20), but when we become servants of Christ and of righteousness, we are free from sin (Rom. 6:22).

Those who give up their former service and become slaves of Yahweh will be honored by being given the name Israel. As we have already seen, the new name here is symbolized both by the name Jeshurun and Israel. Isaiah 40:4 parabolically tells us that Jacob is to be made Jeshurun by use of the play on words found in the phrase, "the crooked must be made straight." In other words, Isa. 40:4 in connection with Isa. 44:1-5 is using Jeshurun as the new name. In Gen. 32:28 and 35:10 though, the new name is Israel. Isaiah 44:1-5 brings both names together as a symbol of the new name. In fact, The name Israel and Jeshurun may be viewed as near synonyms depending on how one assigns the vowel points.

The word Jeshurun in Hebrew is *Yeshurun* (יֵשׁוּרֻן), which is from *yshr* (יָשַׁר), meaning "upright" or "upright one" with the diminutive ending *un* (וֶן), indicating that it means "little upright one" or "small upright one." Israel in Hebrew is *Yisrael* (יִשְׂרָאֵל), which is typically (and rightly) viewed as deriving from the root *srh* (סָרַח), meaning "to strive" or "to contend," and *el* (אֵל), meaning "god" or "mighty one." Together, the name Israel, in its typical etymology, means "strove with God" or the like. Here though, there is a very deliberate connection between Jeshurun and Israel, which has caused some³⁷ to rightly understand the word Israel here as being a combination of *yshr* (יָשַׁר) and *el* (אֵל), meaning "upright of God." Together, the two names point to a small group of people, indicated by the diminutive *un* (וֶן), who have become slaves to Yahweh and are thus the "upright of El" or "upright of God." Bearing the name of Yahweh on their hands, and being given the new name, they are Branches indeed.

In light of the fact that the kingdom is now sprouting in the wilderness (Isa. 43:19) and that the plentiful rain (Ps. 68:9) is now pouring more freely than ever before, we call on all Branch candidates and all who are investigating the message to cast off anything and everything which is keeping you from paying full attention to the Heavenly Song now being played. The things of this life will never satisfy your hunger or quench your thirst. Every sin is an idol, and to hold on to it will keep you in bondage to sin and the wicked gods rendering you incapable of helping others and serving our Heavenly Family. Thus, if you hold on to sin, you only prove that you love your vice more than you love God, your family, your friends, or even yourself. It is vanity or insanity. There is *no reason* to continue with the life of spiritual death. Hear the words of Christ, and do not hesitate to obey:

²⁴ Then Jesus said to his disciples, "If anyone wants to come after me, he must deny himself, take up his cross, and follow me. ²⁵ For whoever wants to save his life will lose it, but whoever loses his life for my sake will find it. ²⁶ For what does it benefit a person if he gains the whole world but forfeits his life? Or what can a person give in exchange for his life?" Matthew 16:24-26

1The MT of this verse has two words which differ from our translation only in vowel points. The first is **â??barsâ?•**

(**×?Ö°Ö¼×?Ö'×?Ö'×?×**), which the MT reads as **â??refugeesâ?•** (**×?Ö°Ö¼×?Ö'×?Ö'×?×**), and the second is **â??lamentationsâ?•** (**×?Ö°Ö¼×?Ö²× Ö'×?×?Ö¹×**), which the MT reads as **â??on shipsâ?•** (**×?Ö°×Ö³× Ö'×?×?Ö¹×**).

2The word translated **â??islandsâ?•** in Isa. 42:10 is the same as the word translated coastlands earlier in Isaiah. We chose the word **â??islandsâ?•** here because this passage is speaking of what fills the sea. It must be kept in mind that the word simply indicates a land which is either partially or entirely surrounded by the sea.

3The rest of the psalm (verses 12-17) is preserved (almost identically) as Psalm 70. It may be that it was originally an independent work which was later attached to Psalm 40. Because of this and in order to save space, we have not included it here.

4See our youtube studies on Psalm 18 [â?? Part 1](#) and [Part 2](#).

5See Ex. 15:20; 1 Sam. 10:5; 2 Ki. 3:15; 1 Chron. 25:1; Ez. 33:32; Ps. 49:1-4; 78:2.

6To understand these messages in the light of present truth we recommend for you all to study the audio messages we have in our youtube playlist [The Messages of Revelation 14](#) and also our video [Revelation 14 Overview](#).

7*The Loud Cry*, p. 2, by Ben Roden.

8The Hebrew word **ish** (**×Ö'×?×©×**) underlying the word **â??manâ?•** is a gender inclusive term simply meaning **â??person.â?•** We take note of this here because the context reveals that Yahweh is being spoken of here in feminine terms as indicated by the term **â??womanâ?•** in the following verse.

9See Judges 5:4; Mic. 1:3; Hab. 3:13; Ps. 68:8.

10See also *The Shepherdâ??s Rod*, Vol. 1, p. 176.

11See *Merkabah 4*, p. 21 by Lois Roden.

12This idea of going **â??onto gentile groundâ?•** in order to be saved is expounded upon by A.T. Jones in *The Advent Review and Sabbath Herald*, Oct. 3, 1899 in his series called *Studies in Galatians*. The idea is that all, including Jews, must be justified in the same way, and that is as the Gentiles are **â?? without law as a means of justification**. See Acts 15:11.

13The MT of this passage gives the singular form for the servant, but other manuscripts, such as the LXX, give plural. Whatever the case may be, the context makes it clear that it is the blindness of Israel that is under discussion. Because of this, we have followed the LXX, but if the original reading turns out to be the singular,

we understand the usage to be the same as in 41:8-9; 43:10; 44:1-2, 21.

[14](#) See *Latest News For Mother* by Victor Houteff.

[15](#) So far as we are aware, there is no standard verse numbering for this section of Daniel. Because of this, the verse numbering may be different in this edition as compared to other editions you may come across.

[16](#) For more on the idea of idols as the images of the wicked gods and people as the images of the true Gods, please consider Isa. 46:1-3.

[17](#) It is important to notice the poetic parallelism between Yahweh's ally and His arm in this verse, for the two are clearly equated.

[18](#) *Deutero-Isaiah: A Commentary on Isaiah 40-55* (Hermeneia), p. 171 by Baltzer (commenting on Isaiah 43:14). Note: We do not quote this scholar here as proof of anything; rather, it is to show that the reference to Cyrus in these verses has long been recognized by scholars. Also, the idea was well captured in these words which are so similar to a saying which has become so common among Branches.

[19](#) See *The Silver Trumpet*, Vol. 1, No. 3.

[20](#) The word translated "sacrifices" in verses 23 and 24 is zebah (זֶבַח) and is used throughout scripture to refer to communal sacrifices. It is most often used of peace offerings, but is also sometimes used of other sacrifices, as indicated by the literal meaning of the word which is the noun form of the verb "to slaughter."

[21](#) See previous footnote.

[22](#) See *The Silver Trumpet*, Vol. 1, Nos. 10-11, p. 12.

[23](#) *Testimonies for the Church*, Vol. 5, p. 81

[24](#) The word "belong" does not occur in the text but has been supplied for clarity seeing as the Hebrew does not translate well into English syntax.

[25](#) The Hebrew word underlying "designated" is *canah* (כָּנָה). It is a rare word which can be somewhat difficult to translate. It is sometimes used to refer to the giving of flattering titles in a sense which is considered negative (Job 32:21-22), but is also used of the giving of honorable names in a positive sense (Isa. 44:5; 45:4). It means "to call some person or thing by a figurative name or cognomen, especially by an honorable appellation" (*Gesenius' Hebrew-Chaldee Lexicon to the Old Testament*). Considering the meaning of the word in its various uses along with the context of this particular passage, the passage should be understood to carry the following thought: "and will be honored by being given the name Israel." *Canah* (כָּנָה) does not simply mean to be called by a name in a casual sense, but is describing a *giving* of a name which in one specific manner or another then adheres to the recipient.

[26](#)See Dt. 28:10; 2 Sam. 12:28; 1 Ki. 8:43; Isa. 63:19; Jer. 7: 10-11, 14, 30; 14:9; 15:16 32:34; 34:15; Dan. 9:18-19; Amos 9:12. Note: Keep in mind that the ancient Hebrew concept of “ownership” was not that of *absolute command* as later found in Roman thought.

[27](#)See *Timely Greetings*, Vol. 1, No. 6, p. 33.

[28](#)See *Signs and Wonders in Modern Israel*, Part 1, pp. 2-3 by Ben Roden.

[29](#)Keep in mind that the concepts of “slave” and “slavery” in Ancient Israel (and in the other cultures of the Ancient Near East), while they did include limitations upon freedom, were far from the idea of slavery in Ancient Greece and Rome and the idea of slavery in the Americas. The former is perhaps more fittingly described as bond-service, since it did not include absolute dominance by the master and total loss of will for the slave, as did the latter forms of slavery.

[30](#)The word “Belonging” does not appear in the text but has been supplied in for clarity in COS3 (See next fn.) and so we have retained it here.

[31](#)*The Context of Scripture, Volume Three: Archival Documents from the Biblical World*, p. 179

[32](#)See fn. 30. (Note: Also applicable to the second occurrence of “(Belonging)” in this quotation.)

[33](#)*The Context of Scripture, Volume Three: Archival Documents from the Biblical World*, p. 166

[34](#)For more on this idea of being slaves to God, to Christ, and to righteousness, see Rom. 1:1; 1 Cor. 7:22; Gal. 1:10; Php 1:1; Col. 4:12; Tit. 1:1; James 1:1; 2 Pet. 1:1; Jud. 1:1; Rev. 1:1; 7:3; and 19:5.

[35](#)*The Context of Scripture, Volume Three: Archival Documents from the Biblical World*, p. 216

[36](#)See *The Silver Trumpet*, Vol. 1, Nos. 10-11, p. 12.

[37](#)See *Deutero-Isaiah: A Commentary on Isaiah 40-55* (Hermeneia), p. 185-186.