

Scriptures for God's People to Study and Memorize

With Comments by Ellen G. White as Compiled by Jerry A. Stevens

2004

[The whole of the fifty-first chapter of Isaiah is worthy of close, earnest study, and we would do well to commit it to memory. It has a special application to those who are living in the last days (RH Dec. 1, 1896, Art. B).]

Hearken to Me, ye that follow after righteousness, ye that seek the LORD: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him.

For the LORD shall comfort Zion: He will comfort all her waste places; and He will make her wilderness like Eden, and her desert like the garden of the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of melody.

Hearken unto Me, My people; and give ear unto Me, O My nation: for a law shall proceed from Me, and I will make My judgment to rest for a light of the people. My righteousness is near; My salvation is gone forth, and Mine arms shall judge the people; the isles shall wait upon Me, and on Mine arm shall they trust. Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but My salvation shall be forever, and My righteousness [which is His holy Law, the transcript of His character—*ibid.*] shall not be abolished.

Hearken unto Me, ye that know righteousness, *the people in whose heart is My [His—PP 338] law*; fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool: but My righteousness shall be forever, and My salvation from generation to generation.

Awake, awake, put on strength, O arm of the LORD; awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab, and wounded the dragon?

Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over? Therefore the redeemed of the LORD shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away.

I, even I, am He That comforteth you: Who art thou, that thou art afraid of man that shall die, And of the son of man that shall be made as grass; And hast forgotten JEHOVAH thy MAKER, That stretched forth the heavens, And laid the foundations of the earth; And fearest continually all the day Because of the fury of the oppressor, When he maketh ready to destroy? And where is the fury of the oppressor? The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail. But I am the LORD thy GOD, That divided the sea, whose waves roared: The LORD of Hosts is His name. And I have put My words in thy mouth,

and I have covered thee in the shadow of Mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art My people.

Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the LORD the cup of His fury; thou hast drunken the dregs of the cup of trembling, and wrung them out. There is none to guide her among all the sons whom she hath brought forth; neither is there any that taketh her by the hand of all the sons that she hath brought up. These two things [the one, famine and the sword, has brought the other, desolation and destruction—4BC 285–6] are come unto thee; who shall be sorry for thee? desolation, and destruction, and the famine, and the sword: by whom shall I comfort thee? Thy sons have fainted, they lie at the head of all the streets, as a wild bull in a net: they are full of the fury of the LORD, the rebuke of thy GOD.

Therefore now hear this, thou afflicted, and drunken, but not with wine: Thus saith thy LORD the LORD, and thy GOD That pleadeth the cause of His people, Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of My fury; thou shalt no more drink it again: But I will put it into the hand of them that afflict thee; which have said to thy soul, Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over. (*Isaiah 51, KJV, ARV*)

§

[This chapter should be studied. It presents CHRIST as the LAMB of GOD. Those who are lifted up with pride, whose souls are filled with vanity, should look upon this picture of their Redeemer, and humble themselves in the dust. The entire chapter should be committed to memory. Its influence will subdue and humble the soul defiled by sin and uplifted by self-exaltation (YI Dec. 20, 1900, in 4BC 1147).]

Who hath believed our report? And to whom is the arm of the LORD revealed? For He shall grow up before Him as a tender plant, And as a root out of a dry ground: He hath no form nor comeliness; And when we shall see Him, There is no beauty that we should desire Him. He is despised and rejected of men; A MAN of *Sorrows*, and acquainted with grief: And we hid as it were our faces from Him; He was despised, and we esteemed Him not.

Surely He hath borne our griefs, And carried our sorrows: Yet we did esteem Him stricken, Smitten of GOD, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities: The chastisement of our peace was upon Him; And with His stripes we are healed [—healed of our sins—MS 80, Aug. 1, 1903, in 2SAT 232]. All we like sheep have gone astray; We have turned everyone to his own way; And the LORD hath laid on Him the iniquity of us all.

He was oppressed, and He was afflicted, Yet He opened not His mouth: He is brought as a lamb to the slaughter, And as a sheep before her shearers is dumb, so He openeth not His mouth. He was taken from prison and from judgment: And who shall declare His generation? For He was cut off out of the land of the living: For the transgression of My people was He stricken. And He made His grave with the wicked, And with the rich in His death; Because He had done no violence, Neither was any deceit in His mouth.

Yet it pleased the LORD to bruise Him; He hath put Him to grief: when Thou shalt make His soul an offering for sin, He shall see His seed, He shall prolong His days, And the pleasure of the LORD shall prosper in His hand. He shall see of the travail of His soul, and shall be satisfied: By His knowledge [the knowledge of Him—Lt 138, June 10, 1897, in 20MR 217] shall My righteous Servant justify many; For He shall bear their iniquities. Therefore will I divide Him a portion with the great, And He shall divide the

spoil with the strong; Because He hath poured out His soul unto death: And He was numbered with the transgressors; And He bare the sin of many, And made intercession for the transgressors. (*Isaiah 53, KJV*)

§

[The mind must be restrained and not allowed to wander. It should be trained to dwell upon the Scriptures and upon noble, elevating themes. Portions of Scripture, even whole chapters, may be committed to memory to be repeated when Satan comes in with his temptations. The fifty-eighth chapter of Isaiah is a profitable one for this purpose. Wall the soul in with the restrictions given by inspiration of the SPIRIT OF GOD (RH April 8, 1884, in 1MCP 95).]

Cry aloud, spare not, lift up thy voice like a trumpet, and *show My people their transgression, and the house of Jacob their sins*. Yet they seek Me daily, and delight to know My ways, as a nation that did righteousness, and forsook not the ordinance of their GOD: they ask of Me the ordinances of justice; they take delight in approaching to GOD. Wherefore have we fasted, say they, and Thou seest not? Wherefore have we afflicted our soul, and Thou takest no knowledge?

Behold, in the day of your fast ye find pleasure, and exact all your labors. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high. Is it such a fast that I have chosen? A day for a man to afflict his soul? Is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? Wilt thou call this a fast, and an acceptable day to the LORD?

Is not this the fast that *I* have chosen? To loose the bands of wickedness, to undo the heavy burdens [instead of binding them on—MS 8, Jan. 23, 1904, in 2SAT 250], and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, And that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him; And that thou hide not thyself from thine own flesh? Then [after they do these works of mercy and necessity—*ibid.*] shall thy light break forth as the morning, And THINE HEALTH shall spring forth speedily; And thy righteousness shall go before thee [CHRIST our righteousness—RH Aug. 20, 1895]; The glory of the LORD shall be thy rearward [—the righteousness of JESUS CHRIST—MS 11, Feb. 17, 1894, in 5MR 43]. Then shalt thou call, and the LORD shall answer; Thou shalt cry [(now what?)—MS 26, May 13, 1894, in 2SAT 108], and He shall say, Here I am [What will you have? What shall I do for you?—HM July 1891].

If thou take away from the midst of thee the yoke, The putting forth of the finger [as an accuser, as a fault-finder, as a judge of others—RH Feb. 20, 1894], and speaking vanity [lifting up the soul in self-esteem, in self-righteousness as though your own life was above fault—*ibid.*]; And if thou draw out thy soul to the hungry, And satisfy the afflicted soul; Then shall thy light rise in obscurity, And thy darkness be as the noonday: And the LORD shall guide thee continually, And satisfy thy soul in drought [famine—2T 35], And make fat thy bones: And thou shalt be like a watered garden, And like a spring of water, Whose waters fail not. *And they that shall be of Thee shall build the old waste places: Thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.*

If thou turn away thy foot from the Sabbath [that is, from treading it down, or breaking it,—YI Feb. 1853; cf. from trampling upon it, setting it at nought—2T 702; no longer trample it under your feet—MS 32, Nov. 8, 1896, in 2SM 106], from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the LORD, honorable; and shalt honor Him, not doing *thine own ways, nor finding thine own pleasure, nor speaking thine own words*. Then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken it. (*Isaiah 58, KJV, RV*)

§

[The most valuable treatise on etiquette ever penned is the precious instruction given by the SAVIOUR (John 13:34b), with the utterance of the HOLY SPIRIT through the apostle Paul (1 Corinthians 13:1–8)—words that should be ineffaceably written in the memory of every human being, young or old (Ed 242).]

. . . *as I have loved you*, that ye also love one another. (*John 13:34b, KJV*)

§

[The twelfth and thirteenth chapters of 1 Corinthians should be committed to memory, written in the mind and heart. Through His servant Paul, the LORD has placed before us these subjects for our consideration, and those who have the privilege of being brought together in church capacity will be united, understandingly and intelligently. The figure of the members which compose the body represents the church of GOD and the relation its members should sustain to one another (MS 82, June 26c, 1898, in 6BC 1090–1).]

Now concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the SPIRIT of GOD calleth JESUS accursed: and that no man can say that JESUS is the LORD, but by the HOLY GHOST. Now there is a variety of gifts, but the same SPIRIT. And there are differences of administrations, but the same LORD. And there are diversities of operations, but it is the same GOD Which worketh all in all. But the manifestation of the SPIRIT is given to every man to profit withal. For to one is given by the SPIRIT the word of wisdom; to another the word of knowledge by the same SPIRIT; To another faith by the same SPIRIT; to another the gifts of healing by the same SPIRIT; To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: But all these worketh that one and the selfsame SPIRIT, dividing to every man severally as He will.

For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is CHRIST. For by one SPIRIT are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one SPIRIT. For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath GOD set the members every one of them in the body, as it hath pleased Him. And if they were all one member, where were the body? But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary: And those members of the body, which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely parts have more abundant comeliness. For our comely parts have no need: but GOD hath tempered the body together, having given more abundant honor to that part which lacked: That there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it. Now ye are the body of CHRIST, and members in particular. And GOD hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret? But covet earnestly the best gifts: and yet show I unto you a more excellent way. (*1 Corinthians 12, KJV, var.*)

§

[The LORD desires me to call the attention of His people to the thirteenth chapter of First Corinthians. Read this chapter every day, and from it obtain comfort and strength. Learn from it the value that GOD places on sanctified, Heaven-born love, and let the lesson that it teaches come home to your hearts. Learn that Christlike love is of heavenly birth, and that without it all other qualifications are worthless (RH July 21, 1904).]

If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing. Love suffereth long, and is kind; Love envieth not; Love vaunteth not itself, Is not puffed up, Doth not behave itself unseemly, *Seeketh not its own*, Is not easily provoked, *Taketh not account of evil*; Rejoiceth not in unrighteousness, But rejoiceth with the truth; Beareth all things, Believeth all things, Hopeth all things, Endureth all things. Love never faileth: but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. But now abideth faith, hope, and love, these three [—faith, which takes hold of OMNIPOTENCE and refuses to be baffled; hope, which turns the future triumphs of the good and the true into present encouragement and joy; and love, which consecrates all to GOD and for GOD—Lt 42, 6/12/1901, in SD 193]; and the greatest of these is love. (*1 Corinthians 13, ARV, RV, KJV, var.*)

Ω