

## Sabbath School Lesson #9 – Heirs of Promises, Prisoners of Hope – 22-28 Nov 2025

**C**hrist is given for the people to set prisoners free. “Turn you to the strong hold, ye prisoners of hope: even to day do I declare that I will render double unto thee” (Zachariah 9:12). Note the similarity between verses 8 and 22 in Galatians the third chapter: “The Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe” and “The Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed.” We see that the Gospel is preached by the same thing – the Scripture – that shuts men up under sin. The word “conclude” means literally “shut up,” just as is given in verse 23. Of course, a person who is shut up by the law is in prison. In human governments a criminal is shut up as soon as the law can get hold of him; God’s law is everywhere present, and always active, and, therefore, the instant a man sins he is shut up. This is the condition of all the world, “for all have sinned,” and “there is none righteous, no, not one.” Those disobedient ones to whom Christ preached in the days of Noah were “in prison” (1 Peter 3:19-20). But they, like all other sinners, were “prisoners of hope.” God “hath looked down from the height of His sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoner; to loose those that are appointed to death” (Psalm 102:19-20). Christ is given “for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house” (Isaiah 42:6-7). When you are sharply convicted of sin by the Spirit of God, you will know it and have no further defensive arguments. You may have been full of doubts and quibbles, of ready answers and self-defence, but then you will have nothing to say. You will then have no doubt about the reality of God and Christ, and will need no argument to assure you of it; for you will know the voice of God speaking to your soul, and will feel, as did ancient Israel, “Let not God speak with us, lest we die.” Then you will know what it is to be shut up in prison, – in a prison whose walls seem to close on you, not only barring all escape, but seeming to suffocate you. The tales of people condemned to be buried alive will seem very vivid and real to you, as you feel the tables of the law crushing out your life, and a hand of marble seems to be breaking your very heart. Then it will give you joy to remember that you are shut up for the sole purpose that “the promise by faith of Jesus Christ” might be accepted by you. As soon as you lay hold of that promise – the key that unlocks any door in Doubting Castle – the prison doors will fly open, and you can say, “Our soul is escaped as a bird out of the snare of the fowlers; the snare is broken, and we are escaped” (Psalm 124:7).

**Sunday: Eden and Canaan** – How did the patriarchs perceive the promise of the land? (See Gen. 13:14, 15; Gen. 26:3, 24; Gen. 28:13.) What do you think it means to us, as Adventists, to live as heirs of the promises (Heb. 6:11–15)? The Lord promised to give rest to the patriarchs; the rest is the inheritance; the inheritance is the land of Canaan; but the possession of the land of Canaan means the possession of the whole earth, not in its state back then nor in its present state, but restored as in the days of Eden. Therefore the rest which God gives is inseparable from the new earth: it is rest which the new earth state alone can give, rest found only in God; and when all things are restored, then God in Christ will absolutely and without hindrance fill all things, so that everywhere will there be complete rest. Since rest is found only in God, it is most evident that the children of Israel did not enjoy the rest and the inheritance, even while in Palestine, for although “He cast out the heathen also before them, and divided them an inheritance by line, and made the tribes of Israel to dwell in their tents, yet they tempted and provoked the Most High God, and kept not His testimonies; but turned back, and dealt unfaithfully like their fathers; they were turned aside like a deceitful bow. For they provoked Him to anger with their high places, and moved Him to jealousy with their graven images” so that “God greatly abhorred Israel” (Psalm 78:55-59).

The promise of land, which the covenant with Abraham contained, was nothing less than the promise of the whole earth. The promise of the land of Canaan included the possession of the whole earth. Abraham was in the land of Canaan when God said to him, “Unto thy seed will I give this land” (Genesis 12:7). The martyr Stephen said to his persecutors: “And He gave him none inheritance in it, no, not so much as to set his foot on; yet He promised

that He would give it to him for a possession, and to his seed after him, when as yet he had no child" (Acts 7:5). We also learn that Abraham and his seed were promised to receive "all the land of Canaan, for an everlasting possession; and I will be their God" (Genesis 17:7-8). But a land can be held for an everlasting possession only by those who have everlasting life. Therefore, in this covenant we find the promise of everlasting life. It could not be otherwise, because when the covenant was first made, Abraham was told that he should die before the land should be given for a possession; and Stephen said that God did not give him so much as to set his foot on. Therefore, it could be his only through the resurrection; and when the resurrection takes place, then there will be no more death forever (1 Corinthians 15:51-53).

**Monday: The Land as a Gift** – Canaan was a gift as our salvation is a gift. "Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land: but for the wickedness of these nations the Lord thy God doth drive them out from before thee, and that he may perform the word which the Lord sware unto thy fathers, Abraham, Isaac, and Jacob" (Deuteronomy 9:4-5). It was not by merits but by grace that the Israelites were given land. The same apply to our salvation. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Titus 3:5). "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast" (Ephesians 2:8-9).

**Tuesday: The Challenge of the Land** – Read Joshua 13:1-7; what lesson is there for us in the aging of Joshua before the whole land is possessed? Even if you are not aged as was Joshua, you may die young for other reasons. It therefore behoves us all to be on the alert; up and doing for our Master's cause; "there remaineth yet very much land to be possessed" – much in our own heart; much in our families; much in our neighbourhood; much in the world at large. Who will be Christians in deeds and truth? who will be decidedly for the Lord – eminently holy and devoted servants of the Most High? There is much to do; much for us to accomplish: and our time is short. O for more of Enoch's spirit, that I may walk with God continually; for more of the meekness and the candour of our Saviour. In a word, let us live for God, for heaven, for eternity. Then shall we rejoice evermore, pray without ceasing, and in every thing give thanks. The world will sink into nothing before us – souls will be valued according to their worth – the divine glory will be our chief aim, and heaven our final home.

**Wednesday: The Jubilee** – Read Leviticus 25:1-5, 8-13; what was the purpose of the sabbatical year and year of Jubilee? In ancient times the value of acquired property varied according to the nearness of the year of jubilee. At the year of jubilee all land that had been sold returned to its original possessor. If that year were very far off, so that a man might reasonably expect to spend a life-time on land that he should buy, he would have to pay nearly its full value; but if the year of jubilee were near at hand, the land would bring but a small sum, since the buyer would have possession for only a short time. Our year of jubilee is at hand. The redemption of God's people draws nigh, and He will soon "proclaim liberty throughout all the land, unto all the inhabitants thereof." The earth will then be given to Him whose right it is (Ezekiel 21:27). Those who are now putting their money into houses and lands, are being deceived. They are paying full price for the depreciating in value every day, and which will be worth nothing to them when the jubilee is proclaimed. In that day those who have still clung to their possessions, will cast their idols of silver and gold to the moles and to the bats, as worthless trash. May God grant, reader, that both you and I, ere that day dawn, shall have laid off all our treasure in Heaven, so that we may hail are expected Lord with joy, and receive an inheritance incorruptible, undefiled, and that fadeth not a way.

**Thursday: The Land Restored** – Read Jeremiah 24:6; 31:16; Ezekiel 11:17; 28:25; and 37:14, 25. All the promises of land are ultimately fulfilled in Christ. The restoration of land to Israel prefigured restoration of dominion to Christ. Micah says of Christ, "And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem" (Micah 4:8). In these words we have the promise of the restoration of the first dominion (see Genesis 1:28), and not to Adam, who lost it, but to Christ the second Adam, who redeemed it. Those who through faith recover themselves out of the snare of the devil; who learn of Jesus to be meek and lowly in heart, will inherit the earth with Christ, when He shall take possession of it as His kingdom.