

Isaiah 32 and liberal democrats?

Isa. 32:1 Behold, ***a king shall reign*** in righteousness, and princes shall rule in judgment. 2 And ***a man shall be as an hiding place*** from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land. 3 And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken. 4 The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly.

Note: Isaiah 32:1 and 2 refers to WHO? Christ and His work of conversion on who? the unconverted wether Jew, or gentile or protestant. Now we are prepared to see in Isa. 32:5 the word liberal is used in the ***POSITIVE*** (Pro. 11:25; 1Cor. 10:29; 16:2 and 3; 2Cor. 8:2; Gal. 2:4; 5:1; etc.) exposing those who are cloaked falsely with Christianity. 2Peter 2:19; 1Cor. 8:9;

5 The vile person ***shall be no more called*** liberal, nor the churl said to be bountiful. *Matt. 7:21-23; Gal. 5:13; 1Peter 2:16 . . . not using your liberty for a cloke of maliciousness, but as the servants of God.*

6 For the vile person will speak villany, and his heart will work iniquity, to practise hypocrisy, and to utter error against the Lord, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail. 7 The instruments also of the churl are evil: he deviseth wicked devices to destroy the poor with lying words, even when the needy speaketh right.

8 But ***the liberal deviseth liberal things***; and by liberal things ***shall he stand***. Ps. 20:8. Eph. 6:13; 2Cor. 9:9. 3:17 Now the Lord is that Spirit: and where the Spirit of the Lord is, ***there is liberty***.

Liberal used to be a negative and Democrats changed the Meaning?

Webster. 1956. page 982.

Lib'er-al, ***a.*** [ME. *liberal*; OFr. *liberal*; L. *liberalis*. of or pertaining to a freeman, befitting a freeman, noble, liberal.]

1. Of a free heart: free to give or bestow; munificent; bountiful; generous; giving largely; as, a *liberal* donor.
2. Generous; ample; large; as, a *liberal* donation.
3. Not selfish, narrow, bigoted, or contracted; catholic; enlarged; embracing other

interests than one's own; as, *liberal* sentiments.

4. Genral; extensive; embracing literature and the science generally; as, a liberal education.

Note: Those who weaponize Isaiah 32 ought to see Jesus's life. Did He only heal Conservative republicans? How many lepers of the ten were conservatives? The Children were certainly republicans? The woman at the well was also? Mary was? The woman from Canaan was certainly? Was Jesus a republican, or was He in Matt. 24: 45-49 referring to Republicans and Democrats, Not hardly, for He is speaking of the conditions in Christians exclusively, not democrat or republican. We have truly reached the time of Paul's warning when "they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; 4 And they shall turn away their ears from the truth, and shall be turned unto fables." 2Tim. 4: 3,4.

The government under which Jesus lived was corrupt and oppressive; on every hand were crying abuses,—extortion, intolerance, and grinding cruelty. *Yet the Saviour attempted no civil reforms. He attacked no national abuses,* nor condemned the national enemies. *He did not interfere with the authority or administration of those in power. He who was our example kept aloof from earthly governments.* Not because He was indifferent to the woes of men, but *because the remedy did not lie in merely human and external measures. To be efficient, the cure must reach men individually, and must regenerate the heart.* {DA 509.3}

Isaiah 32: 8 explained.

The first disciples expressed their gratitude for the benefits of the Christian age in works of charity and benevolence. The outpouring of the Spirit of God, after Christ left his disciples and ascended to Heaven, led to self-denial and self-sacrifice for the salvation of others. When the poor saints at Jerusalem were in need, *Paul, appealing to the Gentile Christians* in their behalf, urged them to prove the sincerity of their love by their liberality. "Therefore," he says, "as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also." Here benevolence is placed by the side of faith, love, and Christian diligence. { ST March 18, 1886, par. 14 }

The gospel, as it extends and widens, requires *greater provisions to sustain it than were called for anciently,* and this makes the law of tithes and offerings a more urgent necessity now than under the Hebrew economy. The cause of God requires, not less, but greater gifts than at any other period of the world's history.

The principle laid down by Christ is, that the offerings should be in proportion to the light and blessings enjoyed. “Unto whomsoever much is given, of him shall much be required.” But those who give in accordance with this rule will reap a proportionate blessing. “The liberal soul shall be made fat.” ***“The liberal deviseth liberal things; and by liberal things shall he stand.”*** { ST March 18, 1886, par. 15 } { ST March 18, 1886, par. 15 }

The Lord will not only reveal himself as a God of long-suffering mercy, but by terrible things in righteousness he will make it manifest that he is not a man that he should lie. ***He will have no fellowship with false dealing. He will sanction no pretense. The time is near when the inner life will be fully revealed. All will behold, as if reflected in a mirror, the working of the hidden springs of motive. The Lord would have you now examine your own life, and see how stands your record with him.*** { RH November 10, 1896, par. 14 }

The period of our probation is fast closing. The year 1896 will soon be as a tale that is told. Soon our opportunity to give the last message of mercy to the lost will be forever past. The help of every one that loves Jesus is needed now in the Lord’s work. Let there be no idlers in the Master’s vineyard. Let there be no robbery of God in tithes and offerings needed to sustain his cause. { RH November 10, 1896, par. 15 }

“The liberal deviseth liberal things; and by liberal things shall he stand.” “There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.” The promise to those who honor God with their substance still stands upon record upon the sacred page. If the Lord’s people had faithfully obeyed his directions, the promise would have been fulfilled to them. ***But when men disregard the claims of God plainly set before them, the Lord permits them to follow their own way, and reap the fruit of their doings.*** Whoever appropriates to his own use the portion that God has reserved, is proving himself an unfaithful steward. He will lose not only that which he has withheld from God, but also that which was committed to him as his own. { RH November 10, 1896, par. 16 }

The Lord is still testing us to see whether we will prove faithful servants. He is calling upon his people to consider his goodness, to respond to his mercy, and to give proof of their loyalty by bringing all the tithes into his storehouse. “Prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.” { RH November 10, 1896, par. 17 }

Those who are laborers in word and in doctrine will have all that they can possibly do in improving their God-given charge: “Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine.” The minister’s wife may be a great help to her husband in seeking to

lighten his burden if she keeps her own soul in the love of God. She can teach the word to her children. She can manage her own household with economy and discretion. United with her husband, she can educate her children in habits of economy, teaching them to restrict their wants. Those who have large families will have burdens in the home life. Those who have but one or two children to engage their time and attention may educate themselves to do service for the Lord in helping their husbands in more general work. { RH February 4, 1902, par. 21 }

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Let all study with special care the third chapter of Malachi. That chapter contains warning and instruction in righteousness for every soul. The Lord is still testing us to see whether we will prove faithful servants. He is calling upon His people to consider His goodness, to respond to His mercy, and to give proof of their loyalty by bringing all the tithes into His storehouse. “Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.” { RH February 4, 1902, par. 23 } { SW October 9, 1906, par. 8-12 }

“Honor the Lord ***with thy substance***, and with the first fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine.” Proverbs 3:9, 10. { 9T 253.1 }

“There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself.” Proverbs 11:24, 25. { 9T 253.2 }

“The liberal deviseth liberal things; and by liberal things shall he stand.” Isaiah 32:8. { 9T 253.3 }

Divine wisdom has appointed, in the plan of salvation, the law of action and reaction, ***making the work of beneficence, in all its branches, twice blessed. He who gives to the needy blesses others and is blessed himself in a still greater degree.*** { 9T 253.4 } { PUR November 14, 1907, par. 8-12 } { RH October 31, 1878, par. 1-4 }