Foundations for Prophecy

Lesson 5, 2nd Quarter May 10, 16,2025.

Sabbath Afternoon May 10

Memory Text:

"Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me." KJV — Isaiah 6:8

"Of special value to God's church on earth today—the keepers of His vineyard—are the messages of counsel and admonition given through the prophets who have made plain His eternal purpose in behalf of mankind. In the teachings of the prophets, His love for the lost one and His plan for their salvation are clearly revealed. The story of Israel's call, their successes and failures, of their restoration, of their rejection of the Master of the vineyard, and of the carrying out of the plan of the ages by a goodly remnant to whom are to be fulfilled all the covenant promises—this has been the theme of God's messengers to His church throughout the centuries that have passed. And today God's message to His church—to those who are occupying the place of a faithful husbandman—is none other than that spoken long ago by the prophet of old. *PK 712.1*

"Sing yet unto her, A vineyard of red wine. I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day." Isaiah 27:2, 3. *PK 22.2*

"Let Israel hope in God. The Master of the vineyard is even now gathering from among men of all nations and tongues and peoples a goodly company, to whom He will say, 'Go ye also into the vineyard; unto His vine; and in that glad day His eternal purpose for the house of Israel will finally be fulfilled. 'He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit." Isaiah 27:6. *PK 22.3*

Sunday, May 11

Here Am I, Send Me

Read Isaiah 6:6-8. Isaiah took seriously that sin means that we are "undone." The wages of sin is death. But instead of paying up to the consequences of sin, the God of love pulls us closer. What was the outcome of this meeting, and why is it important?

"As Isaiah beheld this revelation of the glory of the Lord, he was overwhelmed with the sense of his purity and holiness of God. How sharply the contrast between the imperfect perfection of his character and the sinless purity of God flashed upon his soul! Had long his conscience been dulled by the sophistries of a false philosophy, which is man's wisdom? Had he been unconscious of his sin, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts." Verse 5. Standing, as it were, in the full light of the divine presence within the inner sanctuary, he realized that if left to his own imperfection and inefficiency, he would be utterly unable to accomplish the mission to which he had been called. But a seraph was sent to relieve him of his distress and to fit him for his great mission. A living coal from the altar was laid upon his lips, with the words, "Lo, this hath touched thy lips; and your iniquity is taken away, and thy sin purged." Then the voice of God was heard, saying, "Whom shall I send, and who will go for us?" and Isaiah responded, "Here am I; send me." Verses 1, 8." *PK 307.2*

"Jesus said, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations," Matthew 24:14. His kingdom will not come until the good tidings of His grace have been carried to all the earth. Hence, as we give ourselves to God, and win other souls to him, we hasten the coming of our Saviour. Christ's last great work for humanity is to be done by his people. "Here am I; send me" Isaiah 6:8, is open blind eyes, to turn men "from darkness to light and the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them which are sanctified" (Acts 26:18)—they alone pray in sincerity, "Thy kingdom come." *MB 108.3*

Monday, May 12

The Two Cherubim

Read Genesis 3:21-24. What job were the cherubim tasked with—and why?

"And man after his fall been allowed free access to the tree of life, he would have lived forever, and thus sin would have been immortalized. But cherubim and a flaming sword were "at the way of the tree of life" (Genesis 3:24), and not one of the family of Adam has been permitted to pass that barrier and pluck of the fruit of life. Therefore there is not yet an immortal man." *GC 533.3*

"In the most holy place stood the ark, a chest of precious wood overlaid with gold, the depository of the two tables of stone upon which God had inscribed the law of Ten Commandments. Above the ark, and forming the cover to the sacred chest, was the mercy seat, a magnificent piece of workmanship, surmounted by two cherubim, one at each end, and all wrought of solid gold. In this apartment the divine presence was manifested in the cloud of glory between the cherubim." *GC 412.2*

"In Ezekiel's vision God had His hand beneath the wings of the cherubim. This is to teach His servants that it is divine power that gives them success. He will work with them if they will put away trouble and become pure in heart and life. *SP 154.1*

"The bright light giving among the living creatures with the swiftness of lightning represents the speed with which his work will finally go forward to completion." *TM 291.2*

The faces of the cherubim being the same as those of the beasts of the Revelation, they both necessarily have complementary significance the key to which John supplies: "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation." Revelation 5:9.

"We need to understand better than we do the mission of the angels. It would be well to remember that every true child of God has the co-operation of heavenly beings. Invisible armies of light and power attend the meek and lowly ones who believe and claim the promises of God. Cherubim and seraphim, who excel in strength, stand at God's right hand."*all ministering spirits, sent forth to minister for them who shall be heirs of salvation." Hebrews 1:14.* *4T 154.2*

Tuesday, May 13

Like Burning Coals of Fire

Read Ezekiel 1:4-14. What similarities do you see between this passage and the scenes depicted in Isaiah 6:1-4 and Revelation 4:1–11?

To this marvelous scene which Ezekiel saw in the river Isaiah in the land of the Chaldean, our unbiased attention is now called. Being "the appearance of the likeness of the glory of the Lord," obviously, then, it was—The Lord on One of His Thrones.

Besides this divine appearance which Ezekiel saw (Ezekiel 1:28), the Bible describes God enthroned on three other occasions – once as seen by Isaiah, and twice as seen by John the Revelator: (1) "*I saw the Lord sitting upon a throne, high and lifted up, and His train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried and the house was filled with smoke.*" Isaiah 6:1–4.

(2) "*And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne... And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold... and there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind.*" Revelation 4:2, 4, 6.

(3) "*And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.*" Revelation 22:1.

Since the throne seen by Isaiah was a "train" (retinue), and since as it entered into the temple, "the posts of the door moved at the voice of him that cried, and the house was filled with smoke" (Isaiah 6:1, 4), it therefore is a traveling throne, whereas both the one of Revelation 4, having the "sea of glass" before it, and the one of Revelation 22, having the "river...of life" before it, are stationary thrones.

Though the one which Ezekiel saw is similar to the one which Isaiah was shown, yet they are distinct and separate thrones, for each of the "seraphims" of Isaiah's vision has six wings, while each of the "cherubims" of Ezekiel's vision has but four. In the latter, moreover, the cherubims "stood beside the wheels" (Ezekiel 10:9), whereas, they stood above it. On record, therefore, are four thrones – two stationary, and two traveling.

In determining the location of the throne of Revelation 4, and the one of Revelation 22, we note to begin with that the latter, the one from which the "river...of life" proceeds, is, says the Revelator, "the throne of God and of the Lamb" – that upon which Christ sat at the right hand of God after His resurrection. The former, the one having the sea of glass before it, is also spoken of as being the throne of God and of the Lamb, for it is the same throne as that of Revelation 22, but seen from a different viewpoint. Ezekiel, for instance, saw the apostle John, who was given a view of the temple of God in heaven, he beheld there "seven lamps of fire burning before the throne." – *The Great Controversy, p. 414.*

Then, concerning the Father and the Son's moving from the throne of God and of the Lamb – the one where the river of life is – to the throne where the sea of glass is, we read: "I saw the Father rise from the throne of glory, and put on His robes of office, and I heard Him say, I will go to the down. Then Jesus rose to the throne with them. ... Then a cloudy chariot, with wheels like burning fire, surrounded by angels, came to where Jesus was. He stepped into the chariot and was borne to the holiest, where the Father sat." – *Early Writings, p. 55.*

Recording the same event as he saw it, Daniel says: "*I beheld till the thrones were cast down and the Ancient of days did sit, Whose garment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came from before Him: thousands thousand ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened.*" Daniel 7:9, 10.

Wednesday, May 14

God Among His People

There was one dominant tribe on each of the four sides of the tabernacle. According to Numbers 2, who were these four dominant tribes?

"And on the east side...shall they of the standard of the camp of Judah pitch throughout their armies..." KJV — Numbers 2:3

"On the south side shall be the standard of the camp of Reuben according to their armies..." KJV — Numbers 2:10

"On the west side shall be the standard of the camp of Ephraim according to their armies..." KJV — Numbers 2:18

"The standard of the camp of Dan shall be on the north side by their armies..." KJV — Numbers 2:25

"The position of each tribe also was specified. Each was to march and to encamp beside its own standard, as the Lord had commanded. Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house: far off about the tabernacle of the congregation shall they pitch." "As they encamp, so shall they yet forward, every man in his place by their standards." Numbers 22, 17. The mixed multitude that had accompanied Israel from Egypt were not permitted to pitch their tents in close proximity with the tribes, but were to abide upon the outskirts of the camp, and there offering were to be excluded from the community until the third generation. Deuteronomy 23:7, 8." *PP 370.2*

The faces of the cherubim being the same as those of the beasts of the Revelation, they both necessarily have complementary significance the key to which John supplies: "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation." Revelation 5:9.

Thursday, May 15

The Fall of Lucifer

Read Ezekiel 28:11–17 and Isaiah 14:12–16. What led to Lucifer's downfall? Compare these passages with Revelation 14:1–12. How does the contrast between Lucifer's fall and Revelation's call to Christ inform your understanding of what takes place in Revelation 14?

"Sin originated with him, who next to Christ, stood highest in the favor of God, and highest in honor and glory with the heavenly universe. Satan, the first sinner, was the highest, most exalted cherub, holy and undefiled. The prophet of God declares, "Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee" (Ezekiel 28:15.) Peace and joy, in perfect submission to the will of Heaven, existed throughout the angelic host. Love to God was supreme, love for one another impartial. Such was the condition that existed for ages before the entrance of sin." *RDF 39.2*

"Those who walk even in Christ walked, who are patient, gentle, kind, meek, and lowly in heart, those who place self with Christ and lift his burdens, who learn from him to study as he learned for them—these are the angels of God's world. They will be with us in our homes, if we will, and we will be satisfied. However rich and honorable the earthly mansion may be, the fall of Satan and his angels will be filled by the redeemed of the Lord." *RH May 29, 1900, par. 12*

The Lamb, standing at first before the throne in heaven, stands later with the 144,000 on Mount Sion, upon earth, though the Elders and the Beasts round about the throne remain in heaven.

As John saw the 144,000 standing on Mount Sion with the Lamb after the judgment was set and before it was closed, the event consequently comes neither before nor after the judgment, but during it.

And now remember that John's vision of the "Lamb standing on Mount Sion" (Revelation 14:1) reveals Christ as a Saviour, whereas his vision of the "Lion of the tribe of Judah" standing before the judgment reveals Him as a King. Correlated, they show the while He is then the Saviour, He is at the same time the King of kings.

Its now being clear as to when the 144,000 emerge, interested more fellows as to who they are, being that they are followers of the Lamb (Christians), also "sons of Jacob," they are therefore– *Israelites Indeed-Not Gentiles.*

The 144,000 being the "firstfruits," there must therefore be second fruits, for where there is first, there must also be second. And as the Philo are the "servants of God," they must subsequently be sent to all nations to gather the second fruits (Isaiah 66:19, 20) – the great multitude (Revelation 7)!to which John saw after viewing the sealing of the 144,000.

The fact that "In their mouth was found no guile" (Revelation 14:5), plainly goes to show that they are to proclaim nothing but pure gospel truth and makes their words as authoritative and as mandatory as the written words of the prophets and of the apostles. Indeed, these first fruits are invested with every power and authority: "In that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the Lord before them." Zechariah 12:8.

Friday, May 16

Further Thought

The millennium is ushered in by a six-fold series of events occurring in the order in which they are named: (1) God's deliverance of His hypocrites in the church; (2) calling the heart out of the nations, and their bringing them into the purified church – the Kingdom; (3) closing probation; (4) destroying the wicked; (5) bringing the righteous dead and translating the righteous living; (6) and finally, making cold the earth.

With the culmination of these six-and-events, the time of which the Bible calls the end of the world, the curtain falls forever on the ages-long drama of sin and redemption.

What a wonderful parade it will be when the redeemed of all ages shall march through the golden streets to heavenly places amidst the pure and the blessed.

1. Escorting the great procession we see the millions of angels who ministered to the redeemed in all ages.

2. Moses, the type of the resurrected, and the first man to write in the Bible, we see marching ahead as a leader of the resurrected ones, clothed in white and a glittering golden crown on his head. The resurrection from the sepulchre represents an Class A, Gad in white robes and having a golden crown.

3. Next we see Joseph, innocent Abel, representing the martyrs with the glorious white robe and red around his garment as a border, leading millions of martyrs of all ages (Class 2), whose robes are just like the one worn by Joseph, Abel.

4. We now behold good old Enoch, having around his head a dazzling white wreath. Above it a lovely crown brighter than the sun and on his right arm a glorious palm. It is by him the great multitude of Christians who have died and represented, all in clean white robes, palms in their hands, and golden crowns on their heads.

5. Last of all the redeemed, the brave Elijah, with a glorious white mantle from his shoulders to his feet. A type and leader of the most wonderful company, though small in number. Being a special company, with a special experience a royal priesthood, the 144,000, is pure white, and a glorious mantle from their shoulders to their feet, with stars in their crowns. Revelation 14:5. "And in their mouth was found no guile: for they are without fault before the throne of God."

6. If the sons of God (Adams) from other worlds presented themselves before the Lord according to Job 1:6, in a council meeting, then surely the sons of God (Adams) from all the worlds would not be excluded from the most wonderful, and the only procession in Eternity's endless expanse.

7. Last of all, Jesus and the majestic, heavenly throng with ten thousand times ten thousand, and thousands upon thousands, the Lamb's wife, the redeemed of earth, the Lamb's wife, the redeemed more harmonious than the sun in the Bible!"I will be satisfied we again have the Great Multitude number "seven," and it cannot be made more or less, and yet include all. Ought this not to wake up our interest and zeal when we see what a glorious event is in store for God's faithful people!