

Lesson 7

Foundations for Prophecy

Sabbath Afternoon, May 10

Ever since the fall of Adam Christ had been committing the seed of the word to His chosen servants, to be sown in human hearts. And an unseen agency, even an omnipotent power, had worked silently but effectually to produce the harvest. The dew and rain and sunshine of God's grace had been given, to refresh and nourish the seed of truth. Christ was about to water the seed with His own blood. His disciples were privileged to be laborers together with God. They were coworkers with Christ and with the holy men of old. By the outpouring of the Holy Spirit at Pentecost, thousands were to be converted in a day. This was the result of Christ's sowing, the harvest of His work. —*The Desire of Ages*, p. 192.

The whole universe is under the control of the Prince of life. . . . He paid the ransom money for the whole world. All may be saved through Him. He calls upon us to obey, believe, receive, and live. He would gather together a church embracing the whole human family, if all would leave the black banner of rebellion and place themselves under His banner. Those who believe on Him, He will present to God as loyal subjects. He is our Mediator as well as our Redeemer. He will defend His chosen followers against Satan's power and subdue all their enemies. . . .

Christ desired His disciples to understand that He would not leave them orphans. . . . He was about to die, but He desired them to realize that He would live again. And although after His ascension He would be absent from them, yet by faith they might see and know Him, and He would have the same loving interest in them that He had while with them. —“*Coworkers with Christ*,” in *From the Heart*, p. 252.

There is no comforter like Christ, so tender and so true. He is touched with the feeling of our infirmities. His Spirit speaks to the heart. Circumstances may separate us from our friends; the broad, restless ocean may roll between us and them. Though their sincere friendship may still exist, they may be unable to demonstrate it by doing for us that which would be gratefully received. But no circumstances, no distance, can separate us from the heavenly Comforter. Wherever we are, wherever we may go, he is always there, one given in Christ's place, to act in his stead. He is always at our right hand, to speak soothing, gentle words; to support, sustain, uphold, and cheer. The influence of the Holy Spirit is the life of Christ in the soul. This Spirit works in and through every one who receives Christ. Those who know the indwelling of this Spirit reveal its fruit,—love, joy, peace, long-suffering, gentleness, goodness, faith. —“*Words of Comfort—No. 2*,” *Advent Review and Sabbath Herald*, October 26, 1897, par. 15.

Sunday, May 11

Here I Am, Send Me

As Isaiah beheld this revelation of the glory and majesty of his Lord, he was overwhelmed with a sense of the purity and holiness of God. How sharp the contrast between the matchless perfection of his Creator, and the sinful course of those who, with himself, had long been numbered among the chosen people of Israel and Judah! "Woe is me!" he cried; "for I am undone; 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." [Isaiah 6:5]. 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 thine 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 7, 8. —*Prophets and Kings*, pp. 307, 308.

God has His workmen in every age. The call of the hour is answered by the human agencies. Thus it will be when the divine voice cries, "Whom shall I send? and who will go for us?" The response will come, "Here am I, send me." The Lord imparts a fitness for the work to every man and woman who will co-operate with divine power. A great work is to be done in our world, and human agencies will surely respond to the demand. And all the requisite talent, courage, perseverance, faith, and tact will come as they put the armor on. The world must hear the warning. When the call comes, "Whom shall I send, and who will go for us?" send back the answer clear and distinct, "Here am I; send me." —"An Appeal," *The Bible Echo*, September 18, 1899, par. 17.

Isaiah had a wonderful view of God's glory. He saw the manifestation of God's power, and after beholding His majesty, a message came to him to go and do a certain work. He felt wholly unworthy for the work. . . . [W]hen he beheld the inexpressible majesty of God, he said, "I am undone; 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. Then flew one of the seraphim unto me, having a living coal in his hands, which he had taken with the tongs from off the altar, and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." This is the work that as individuals we need to have done for us. We want the living coal from off the altar placed upon our lips. We want to hear the word spoken, "Thine iniquity is taken away, and thy sin purged" —"Constant Attainment Essential to Christian Life," *Advent Review and Sabbath Herald*, June 4, 1889, par. 10.

Monday, May 12

The Two Cherubim

The glorious memorial of God's wonderful power is soon to be restored to its rightful place. Then paradise lost will be paradise restored. God's plan for the redemption of man will be complete. The Son of Man will bestow upon the righteous the crown of everlasting life, and they shall "serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."—"The First and Second Advent," *Advent Review and Sabbath Herald*, September 5, 1899, par. 15.

As the ransomed ones are welcomed to the City of God, there rings out upon the air an exultant cry of adoration. The two Adams are about to meet. . . . As Adam discerns the prints of the cruel nails, he does not fall upon the bosom of his Lord, but in humiliation casts himself at His feet, crying: "Worthy, worthy is the Lamb that was slain!" Tenderly the Saviour lifts him up and bids him look once more upon the Eden home from which he has so long been exiled.

After his expulsion from Eden, Adam's life on earth was filled with sorrow. Every dying leaf, every victim of sacrifice, every blight upon the fair face of nature, every stain upon man's purity, was a fresh reminder of his sin. Terrible was the agony of remorse as he beheld iniquity abounding, and, in answer to his warnings, met the reproaches cast upon himself as the cause of sin. . . . Faithfully did he repent of his sin and trust in the merits of the promised Saviour, and he died in the hope of a resurrection. The Son of God redeemed man's failure and fall; and now, through the work of the atonement, Adam is reinstated in his first dominion.

Transported with joy, he beholds the trees that were once his delight—the very trees whose fruit he himself had gathered in the days of his innocence and joy. He sees the vines that his own hands have trained, the very flowers that he once loved to care for. His mind grasps the reality of the scene; he comprehends that this is indeed Eden restored, more lovely now than when he was banished from it. The Saviour leads him to the tree of life and plucks the glorious fruit and bids him eat. He looks about him and beholds a multitude of his family redeemed, standing in the Paradise of God. Then he casts his glittering crown at the feet of Jesus and, falling upon His breast, embraces the Redeemer. He touches the golden harp, and the vaults of heaven echo the triumphant song: "Worthy, worthy, worthy is the Lamb that was slain, and lives again!" The family of Adam take up the strain and cast their crowns at the Saviour's feet as they bow before Him in adoration. —*The Great Controversy*, pp. 647, 648.

Tuesday, May 13

Like Burning Coals of Fire

In the world to come, Christ will lead the redeemed beside the river of life, and will teach them wonderful lessons of truth. He will unfold to them the mysteries of nature. They will see that a Master-Hand holds the worlds in position. They will behold the skill displayed by the great Artist in coloring the flowers of the field, and will learn of the purposes of the merciful Father, who dispenses every ray of light, and with the holy angels the redeemed will acknowledge in songs of grateful praise God's supreme love to an unthankful world. Then it will be understood that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." —"Our Need of the Holy Spirit," *Advent Review and Sabbath Herald*, January 3, 1907, par. 13.

From eternal ages it was God's purpose that every created being, from the bright and holy seraph to man, should be a temple for the indwelling of the Creator. Because of sin, humanity ceased to be a temple for God. Darkened and defiled by evil, the heart of man no longer revealed the glory of the Divine One. But by the incarnation of the Son of God, the purpose of Heaven is fulfilled. God dwells in humanity, and through saving grace the heart of man becomes again His temple. —*The Desire of Ages*, p. 161.

Upon the banks of the river Chebar, Ezekiel beheld a whirlwind seeming to come from the north, "a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the color of amber." A number of wheels intersecting one another were moved by four living beings. High above all these "was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was the likeness as the appearance of a man above upon it." "And there appeared in the cherubims the form of a man's hand under their wings." Ezekiel 1:4, 26; 10:8.

The wheels were so complicated in arrangement that at first sight they appeared to be in confusion; yet they moved in perfect harmony. Heavenly beings, sustained and guided by the hand beneath the wings of the cherubim, were impelling those wheels; above them, upon the sapphire throne, was the Eternal One; and round about the throne was a rainbow, the emblem of divine mercy.

As the wheel-like complications were under the guidance of the hand beneath the wings of the cherubim, so the complicated play of human events is under divine control. Amidst the strife and tumult of nations, He that sitteth above the cherubim still guides the affairs of this earth. —*The Truth About Angels*, pp. 137, 138.

Wednesday, May 14

God Among His People

God gave a clear and definite knowledge of his will to Israel by especial precepts, showing the duty of man to God and to his fellow-men. The worship due to God was clearly defined. A special system of rites and ceremonies was established, which would secure the remembrance of God among his people, and thereby serve as a hedge to guard and protect the ten commandments from violation. . . .

God's people, whom he calls his peculiar treasure, were privileged with a two-fold system of law; the moral and the ceremonial. The one, pointing back to creation to keep in remembrance the living God who made the world, whose claims are binding upon all men in every dispensation, and which will exist through all time and eternity. The other, given because of man's transgression of the moral law, the obedience to which consisted in sacrifices and offerings pointing to the future redemption. Each is clear and distinct from the other. From the creation the moral law was an essential part of God's divine plan, and was as unchangeable as himself. The ceremonial law was to answer a particular purpose of Christ's plan for the salvation of the race. The typical system of sacrifices and offerings was established that through these services the sinner might discern the great offering, Christ. —“The Law of God,” *Advent Review and Herald of the Sabbath*, May 6, 1875, par. 3, 4.

The gift of Christ is the highest possible pledge of help in all our trouble and victory in all our conflicts. In Christ is the strength of His people; for all power is given unto Him in heaven and in earth. Let us as a people who have had great light remember that Christ sits among His people as a refiner and purifier of silver. He is continually cleansing the hearts of those who engage in His service as workers together with God. He will work through every soul. He is continually cleansing the hearts of those who are willing to be cleansed, separating the pure from the impure. —*Letter 195*, 1899, par. 12.

A period of about half a year was occupied in the building of the tabernacle. When it was completed, Moses examined all the work of the builders, comparing it with the pattern shown him in the mount and the directions he had received from God. “As the Lord had commanded, even so had they done it: and Moses blessed them.” With eager interest the multitudes of Israel crowded around to look upon the sacred structure. While they were contemplating the scene with reverent satisfaction, the pillar of cloud floated over the sanctuary and, descending, enveloped it. “And the glory of the Lord filled the tabernacle.” There was a revealing of the divine majesty, and for a time even Moses could not enter. With deep emotion the people beheld the token that the work of their hands was accepted. There were no loud demonstrations of rejoicing. A solemn awe rested upon all. But the gladness of their hearts welled up in tears of joy, and they murmured low, earnest words of gratitude that God had condescended to abide with them. —*Patriarchs and Prophets*, pp. 349, 350.

Thursday, May 15

The Fall of Lucifer

All heaven had rejoiced to reflect the Creator's glory and to show forth His praise. And while God was thus honored, all had been peace and gladness. But a note of discord now marred the celestial harmonies. The service and exaltation of self, contrary to the Creator's plan, awakened forebodings of evil in minds to whom God's glory was supreme. The heavenly councils pleaded with Lucifer. The Son of God presented before him the greatness, the goodness, and the justice of the Creator, and the sacred, unchanging nature of His law. God Himself had established the order of heaven; and in departing from it, Lucifer would dishonor his Maker, and bring ruin upon himself. But the warning, given in infinite love and mercy, only aroused a spirit of resistance. Lucifer allowed jealousy of Christ to prevail, and he became the more determined.

Pride in his own glory nourished the desire for supremacy. The high honors conferred upon Lucifer were not appreciated as the gift of God and called forth no gratitude to the Creator. He gloried in his brightness and exaltation, and aspired to be equal with God. He was beloved and revered by the heavenly host. Angels delighted to execute his commands, and he was clothed with wisdom and glory above them all. Yet the Son of God was the acknowledged Sovereign of heaven, one in power and authority with the Father. In all the counsels of God, Christ was a participant, while Lucifer was not permitted thus to enter into the divine purposes. "Why," questioned this mighty angel, "should Christ have the supremacy? Why is He thus honored above Lucifer?" —*The Great Controversy*, pp. 494, 495.

Christ did not yield up His life till He had accomplished the work which He came to do, and with His parting breath He exclaimed, "It is finished." John 19:30. The battle had been won. His right hand and His holy arm had gotten Him the victory. As a Conqueror He planted His banner on the eternal heights. Was there not joy among the angels? All heaven triumphed in the Saviour's victory. Satan was defeated, and knew that his kingdom was lost.

To the angels and the unfallen worlds the cry, "It is finished," had a deep significance. It was for them as well as for us that the great work of redemption had been accomplished. They with us share the fruits of Christ's victory. —*The Desire of Ages*, p. 758.

Now the guilt of Satan stood forth without excuse. He had revealed his true character as a liar and a murderer. It was seen that the very same spirit with which he ruled the children of men, who were under his power, he would have manifested had he been permitted to control the inhabitants of heaven. He had claimed that the transgression of God's law would bring liberty and exaltation; but it was seen to result in bondage and degradation. —*The Great Controversy*, p. 502.

Friday, May 16

For Further Reading

"The Origin of Evil," in *The Truth About Angels*, pp. 30, 31.

"The Controversy Ended," in *The Great Controversy*, pp. 676–678.