

Sabbath School Lesson #7 – Foundations for Prophecy – 10-16 May 2025

Christ would have us, like Isaiah, be willing to be sent of God. “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” (Isaiah 6:8). Isaiah accepted the call. Today the call is sounding, “Whom shall I send, and who will go for us?” Who is willing to have his sins purged and his iniquity taken away by a live coal from the altar of the Lord, in order that he may say, “Here am I; send me”? The Lord’s altar represents sacrifice; only those who possess the spirit of sacrifice, “a broken and a contrite heart” (Psalm 51:17) for their undone condition in sin, can become the messengers of God. It is ours to repent and believe, and His to do the sending.

Sunday: Here I Am, Send Me – Read Isaiah 6:6-8; what lesson do you draw from this? The experience of Isaiah is similar to that of Peter. When Peter, in his boat on the Sea of Galilee, saw the power of Jesus of Nazareth over the sea and its inhabitants, he fell down before the Lord, saying, “Depart from me, for I am a sinful man, O Lord” (Luke 5:8). It was the same feeling that prompted Isaiah, when he saw the same Lord sitting upon a throne high and lifted up, to exclaim, “Woe is me! 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). Both these men who thus confessed their sinfulness, were at once accepted as workers. But Peter had to be converted before he could strengthen the brethren; and likewise the coal from off the altar had to touch the lips of Isaiah, and purge his sin, before he could say, “Here am I, send me,” to the call, “Whom shall I send, and who will go for us?” and could be told, “Go.” Herein is a hope and a wondrous calling for every sinner.

Monday: The Two Cherubim – Read Genesis 3:21-24; what lessons do we draw from this? In Genesis, after man sinned, lest he eat of the tree of life and live forever, as a sinner, God gave angels to guard the tree of life. God did not intend that a sinner should live for ever. That was what the devil wanted, but it was the very thing that the Lord especially guarded against. The devil wished to perpetuate sin, and thus put an eternal stain upon God’s universe. But God, while allowing them free access to the tree of life before his fall, immediately took special precautions to shut him away from it as soon as he transgressed, lest, as a sinner, he should put forth his hand to the tree, and eat, and live for ever.

Tuesday: Like Burning Coals of Fire – Read Ezekiel 1:4-14; what similarities do you see between this passage and Isaiah 6:1-6 and Revelation 4:1-11? The similarities are that in all these passages we see the heavenly beings, angels, cherubim, who are ministering. What do we need to understand most in the passages? “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, and angels that 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” – Ellen White {AA 154.2}.

Wednesday: God Among His People – In Exodus 25:8, God said, “Let them make Me a sanctuary, that I may dwell among them.” But “The Most High dwelleth not in temples made with hands” (Acts 7:48). “Thus saith the Lord, The heaven is my throne, and the earth is my footstool; where is the house that ye build unto me? and where is the place of my rest? for all these things hath my hand made” (Isaiah 66:1-2). “Will God indeed dwell on the earth? behold the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded” (1 Kings 8:27). “Where is the place that ye build unto Me? and where is the place of My rest?” “But to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My word” (Isaiah 66:1-2). “Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are” (1 Corinthians 3:16-17). The human body is the temple of God’s Spirit (1 Cor 6:19). This is the true dwelling of God.

Thursday: The Fall of Lucifer – Read Ezekiel 28:11-17 and Isaiah 14:12-14; Compare these with Revelation 14:1-12; Who will take the place made vacant by the rebellion of Satan and his angels? Satan was an angel of light, the covering cherub, one of the exalted angels which stood by the Lord, but he rebelled against God, he and his sympathisers were cast out

of heaven. In Revelation 14 we are told that the 144,000 have the Father's name in their foreheads. It will be God's name of love. The 144,000 sing a song that no one else can sing. No other of the redeemed hosts can sing the song that they sing. They are in the temple of God and serve Him day and night. "They follow the lamb whithersoever He goeth." They are the special companions of their glorified Lord in the kingdom. Of all, only the 144,000 follow Christ wherever He goes, they take the place made vacant by Satan and the fallen angels.

If you are to not only follow the Lamb and take the place made vacant by Satan and the fallen angels, but be saved at all, you must be of the literal number 144,000! Daniel 12:2 refers to the special resurrection hope, which is the only resurrection hope for the righteous who die between when the third angel's message begun to be proclaimed just after 1844 and when the probation shall close at the commencement of the last seven plagues.

After John saw the work of the third angel, he exclaimed: "Here is the patience of the saints" (Revelation 14:12). And then, John heard a voice from heaven command him: "Write, Blessed are the dead which die in the Lord from henceforth;" and the response of the Spirit was, "Yea, that they may rest from their labours, and their works do follow them" (Revelation 14:13). "From henceforth" must signify from some particular point of time. This time is marked by the commencement of the third angel's message, which third angel's message begun after 1844. "From henceforth," those who die in that message are blessed to be among the 144,000 (Revelation 7 and 14). If you die before close of probation by commencement of the last seven plagues, then you form part of the 144,000 literal number (Revelation 14:1-4). Those who die after having become identified with the third angel's message (Revelation 14), are evidently numbered as a part of the 144,000; for this message is the same as the sealing message of Revelation 7, and by that message only 144,000 were sealed. If you have had a religious experience under the third angel's message, but die before close of probation, you die in the Lord, and hence are counted as sealed, and will be saved. But the third angel's message results in the sealing of only 144,000; hence very important that we heed this counsel: "Let us strive with all the power that God has given us to be among the hundred and forty-four thousand" – Ellen White {RH March 9, 1905 Par 5}.

There are only two resurrections for those who die in Christ – the great multitude (from Abel to just after 1844), and the 144,000 (from just after 1844 to the close of probation). Those who die since after 1844, being raised in the special resurrection (Daniel 12:2; Revelation 1:7) which occurs when the voice of God is uttered from the temple, at the beginning of the seventh and last plague (Revelation 16:17; Joel 3:16; Hebrews 12:26), they pass through the period of that plague, and hence may be said to come "out of great tribulation" (Revelation 7:14), and being raised from the grave only to mortal life, they take their stand with believers who have not died, and with them receive immortality at the last trump (1 Corinthians 15:52), being then, with the others, changed in a moment, in the twinkling of an eye. Thus, though they have passed through the grave, it can be said of them at last, that they are "redeemed from among men" (Revelation 14:4), that is, from among the living; for the coming of Christ finds them among the living, waiting for the change to immortality, like those who have not died, and as if they themselves had never died.

Ellen White was told, "if you are faithful, you, with the 144,000, shall have the privilege of visiting all the worlds and viewing the handiwork of God" {EW 40}. She wrote in 1907: "I may live until the coming of the Lord; but if I should not, I trust it may be said of me: 'Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them'." {1SM 55, 56}. Ellen White will be among the 144,000, for she in vision was shown to enter the Temple where only 144,000 do enter: "Mount Zion was just before us, and on the mount was a glorious temple.... And as we were about to enter the holy temple, Jesus raised His lovely voice and said, 'Only the 144,000 enter this place,' and we shouted 'Alleluia'.... The wonderful things I there saw I cannot describe.... I saw there tables of stone in which the names of the 144,000 were engraved in letters of gold. After we beheld the glory of the temple, we went out" {EW 16-19}. In this vision of the future, Ellen White was assured to be with (among) the 144,000, as part of them, for she entered the temple where no one besides the 144,000 was permitted to enter. That means she will be with (or among) the 144,000, as we read in EW 40, quoted before.