

The Visions of Bible Prophecy – Part 3

The Looking Glass:

Exo 38:8 And he made the laver *of* brass, and the foot of it *of* brass, of the lookingglasses [**marah**] of *the women* assembling, which assembled *at* the door of the tabernacle of the congregation.

- The word “lookingglass” is marah in the Hebrew.
- The priests washed in the laver before officiating in the temple.

Exo 30:17 And the LORD spake unto Moses, saying,

Exo 30:18 **Thou shalt also make a laver *of* brass, and his foot *also of* brass, to wash *withal*:** and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein.

Exo 30:19 For Aaron and his sons shall wash their hands and their feet thereat:

Exo 30:20 **When they go into the tabernacle of the congregation, they shall wash with water, that they die not;** or when they come near to the altar to minister, to burn offering made by fire unto the LORD:

Exo 30:21 So they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, *even* to him and to his seed throughout their generations.

- The marah experience represents a final preparation for the priests to give the MC.

1Co 13:9 For we know in part, and we prophesy in part.

1Co 13:10 But when that which is perfect is come, then that which is in part shall be done away.

1Co 13:11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

1Co 13:12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

1Co 13:13 And now abideth faith, hope, charity, these three; but the greatest of these *is* charity.

The disciples still failed to understand Christ's words in their spiritual sense, and again He explained His meaning. By the Spirit, He said, He would manifest Himself to them. "The Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things." **No more will you say, I cannot comprehend. No longer will you see through a glass, darkly.** You shall "be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge." Ephesians 3:18, 19. {DA 670.1}

Self-righteousness is the danger of this age; it separates the soul from Christ. Those who trust to their own righteousness cannot understand how salvation comes through Christ. They call sin righteousness and righteousness sin. They have no appreciation of the evil of transgression, no understanding of the terror of the law; for they do not respect God's moral standard. **The reason there are so many spurious conversions in these days is that there is so low an appreciation of the law of God.** Instead of God's standard of righteousness, men have erected a standard of their own by which to measure character. **They see through a glass darkly and present false ideas of sanctification to the people**, thus

encouraging egotism, pride and self-righteousness. The doctrine of sanctification advocated by many is full of deception, because it is flattering to the natural heart; but the kindest thing that can be preached to the sinner is the truth of the binding claims of the law of God. Faith and works must go hand in hand; for faith without works is dead, being alone. {FW 96.3}

- Now, before the Marah vision we see through a glass darkly. We have a dim understanding of the truth we are handling and what it means to keep God's law.
- But then (at the MC) there will be developments represented as God's people coming "face-to-face" with Him as did Isaiah and Daniel.

The Marah Experience:

- The prophets behold God's glory (marah vision) and this leads to an experience likened to death and a three-step process of preparation.

"True holiness and humility are inseparable. The nearer the soul comes to God, the more completely is it humbled and subdued. When Job heard the voice of the Lord out of the whirlwind, he exclaimed, 'I abhor myself, and repent in dust and ashes.' It was when Isaiah saw the glory of the Lord and heard the cherubim crying, 'Holy, holy, holy is the Lord of hosts,' that he cried out, 'Woe is me, for I am undone!' Daniel, when visited by the holy messenger, says, 'My comeliness was turned in me to corruption.' Paul, after he was caught up into the third Heaven and heard things that it was not lawful for a man to utter, speaks of himself as 'less than the least of all saints.' It was the beloved John, that leaned on Jesus' breast, and beheld his glory, who fell as one dead before the angel. The more closely and continuously we behold our Savior, the less shall we see to approve in ourselves." - Review and Herald, December 20, 1881.

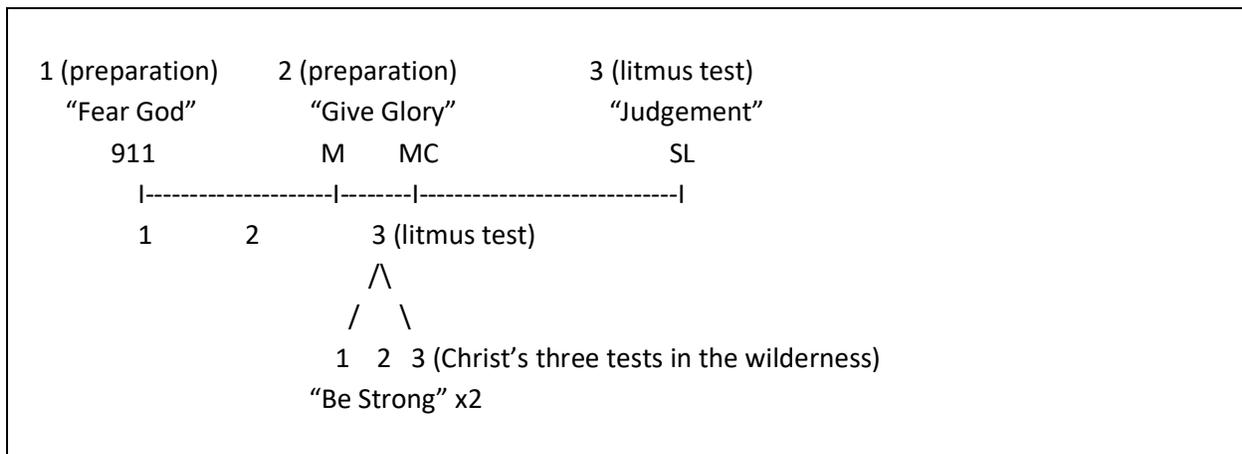
- These prophets all had the same experience when they saw the vision of Christ.

*"You know, just as soon as the heavenly Messenger came from heaven and revealed Himself to Daniel he said, 'My comeliness was turned in me into corruption' [Daniel 10:8]. **He had such a view of the glory of God that he fell as one dead.** He could not talk; he could not see; but the angel took him and set him upon his knees, and yet he could not look at Him." - Sermons and Talks, volume 1, 104.*

The Midnight Cry:

*"When the angel was about to unfold to Daniel the intensely interesting prophecies to be recorded for us who are to witness their fulfillment, the angel said, '**Be strong, yea, be strong**' (Daniel 10:19). **We are to receive the very same glory that was revealed to Daniel**, because it is for God's people in these last days, that they may give the trumpet a certain sound." Selected Messages, book 3, 390.*

- The marah vision takes place at the Midnight Cry (M-MC).
- It is located at the MC by the doubling – “be strong, yea, be strong.”



Isaiah and Ezekiel:

“Let God’s workmen study **the sixth chapter of Isaiah, and the first and second chapters of Ezekiel.** “To the prophet the wheel within a wheel, the appearances of living creatures connected with them, all seemed intricate and unexplainable. But the hand of Infinite Wisdom is seen among the wheels, and perfect order is the result of its work. Every wheel works in perfect harmony with every other. . . . “Please read carefully the third chapter of Ezekiel.” - Testimonies to Ministers, 213, 214.

“**The sixth chapter of Isaiah** has a deep and important lesson for every one of God’s workmen. Study it with humility and earnest prayer. **The first and second chapters of Ezekiel** should also be carefully studied. The wheels within wheels represented in this symbol was confusion to the finite eye. But a hand of infinite wisdom was revealed amid the wheels. Perfect order is brought out of the confusion. Every wheel works in its right place, in perfect harmony with every other part of the machinery.” - Christian Leadership, 213.

- EGW connects Eze 1-2 with Isa 6. They present the same experience.

Never before had Isaiah realized so fully the greatness of Jehovah or His perfect holiness; and he felt that in his human frailty and unworthiness he must perish in that divine presence. “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.” **But a seraph came to him 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.” And when the voice of God was heard saying, “Whom shall I send, and who will go for us?” Isaiah with holy confidence responded, “Here am I; send me.” {5T 750.2}

What though earthly powers should be arrayed against Judah? What though Isaiah should meet with opposition and resistance in his mission? He had seen the King, the Lord of hosts; he had heard the song of the seraphim, "The whole earth is full of His glory;" and **the prophet was nerved for the work before him. The memory of this vision was carried with him throughout his long and arduous mission.** {5T 751.1}

Ezekiel, the mourning exile prophet, in the land of the Chaldeans, was given a vision teaching the same lesson of faith in the mighty God of Israel. As he was upon the banks of the river Chebar, a whirlwind seemed 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 of strange appearance, intersecting one another, were moved by four living creatures. 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." "As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning." "And there appeared in the cherubims the form of a man's hand under their wings." {5T 751.2}

There were wheels within wheels in an arrangement so complicated that at first sight they appeared to Ezekiel to be all in confusion. But when they moved, it was with beautiful exactness and in perfect harmony. Heavenly beings were impelling these wheels, and, above all, upon the glorious sapphire throne, was the Eternal One; while round about the throne was the encircling rainbow, emblem of grace and love. **Overpowered by the terrible glory of the scene, Ezekiel fell upon his face, when a voice bade him arise and hear the word of the Lord. Then there was given him a message of warning for Israel.** {5T 751.3}

- Isa 6 is the mareh vision. Eze 1 and 2 illustrate the chazown vision.

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; but they moved in perfect harmony.** Heavenly beings, sustained and guided by the hand beneath the wings of the cherubim, were impelling these wheels; above them, upon the sapphire throne, was the Eternal One; and round about the throne a rainbow, the emblem of divine mercy. {Ed 177.3}

As the wheellike 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 the earth. {Ed 178.1}

The history of nations that one after another have occupied their allotted time and place, unconsciously witnessing to the truth of which they themselves knew not the meaning, speaks to us. **To every nation and to every individual** of today God has assigned a place in His great plan. Today men and nations are being measured by the plummet in the hand of Him who makes no mistake. All are by

their own choice deciding their destiny, and God is overruling all for the accomplishment of His purposes. {Ed 178.2}

- Thus all three visions are to be brought into the experience of those represented by the prophets.

Peter:

*But Peter was unmindful now of boats or lading. **This miracle, above any other he had ever witnessed, was to him a manifestation of divine power.** In Jesus he saw One who held all nature under His control. **The presence of divinity revealed his own unholiness.** Love for his Master, shame for his own unbelief, gratitude for the condescension of Christ, above all, the sense of his uncleanness in the presence of infinite purity, overwhelmed him. While his companions were securing the contents of the net, **Peter fell at the Saviour's feet, exclaiming, "Depart from me; for I am a sinful man, O Lord."** {DA 246.2}*

*It was the same presence of divine holiness that had caused the prophet **Daniel** to fall as one dead before the angel of God. He said, "**My comeliness was turned in me into corruption, and I retained no strength.**" So when **Isaiah** beheld the glory of the Lord, he exclaimed, "**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.**" Daniel 10:8; Isaiah 6:5. Humanity, with its weakness and sin, was brought in contrast with the perfection of divinity, and he felt altogether deficient and unholy. **Thus it has been with all who have been granted a view of God's greatness and majesty.** {DA 246.3}*

*Peter exclaimed, "Depart from me; for I am a sinful man;" yet he clung to the feet of Jesus, feeling that he could not be parted from Him. The Saviour answered, "**Fear not; from henceforth thou shalt catch men.**" **It was after Isaiah had beheld the holiness of God and his own unworthiness that he was entrusted with the divine message.** It was after Peter had been led to self-renunciation and dependence upon divine power that he received the call to his work for Christ. {DA 246.4}*

Luk 5:1 And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret,

Luk 5:2 And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing *their* nets.

Luk 5:3 And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.

Luk 5:4 Now when he had left speaking, he said unto Simon, **Launch out into the deep, and let down your nets for a draught.**

Luk 5:5 And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.

Luk 5:6 And when they had this done, they inclosed a great multitude of fishes: and their net brake.

Luk 5:7 And they beckoned unto *their* partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

Luk 5:8 When Simon Peter saw *it*, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.

Luk 5:9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken:

Luk 5:10 And so *was* also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, **Fear not; from henceforth thou shalt catch men.**

First Mention:

Gen 46:2 And God spake unto Israel in the visions [**marah**] of the night, and said, **Jacob, Jacob.** And he said, Here *am* I.

Gen 46:3 And he said, I *am* God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation:

Gen 46:4 I will go down with thee into Egypt; and I will also surely bring thee up *again*: and Joseph shall put his hand upon thine eyes.

Gen 46:5 And Jacob rose up from Beersheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him.

Gen 46:6 And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him:

Gen 46:26 All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls *were* threescore and six;

Gen 46:27 And the sons of Joseph, which were born him in Egypt, *were* two souls: **all the souls of the house of Jacob, which came into Egypt, *were* threescore and ten.**

- This is the first mention of marah. It is located at the MC on account of the doubling ("Jacob, Jacob").
- Covenant brought to view by the number 46.
- Jacob went with 70 souls when he was reunited with Joseph. The number 70 represents the history from MC-SL.
- The reunification of Jacob with Joseph also illustrates the joining of the two sticks which takes place from MC-SL.

Samuel:

1Sa 3:10 And the LORD came, and stood, and called as at other times, **Samuel, Samuel.** Then Samuel answered, Speak; for thy servant heareth.

1Sa 3:15 And Samuel lay until the morning, and opened the doors of the house of the LORD. And Samuel feared to shew Eli the vision [**marah**].

1Sa 3:16 Then Eli called Samuel, and said, Samuel, my son. And he answered, Here *am* I.

1Sa 3:17 And he said, What *is* the thing that *the LORD* hath said unto thee? I pray thee hide *it* not from me: God do so to thee, and more also, if thou hide *any* thing from me of all the things that he said unto thee.

1Sa 3:18 And Samuel told him every whit, and hid nothing from him. And he said, It *is* the LORD: let him do what seemeth him good.

1Sa 3:19 And Samuel grew, and the LORD was with him, and did let none of his words fall to the ground.

1Sa 3:20 And all Israel from Dan even to Beersheba knew that Samuel *was* established *to be* a prophet of the LORD.

1Sa 3:21 And the LORD appeared again in Shiloh: for the LORD revealed himself to Samuel in Shiloh by the word of the LORD.

Since the days of Joshua the government had never been conducted with so great wisdom and success as under Samuel's administration. **Divinely invested with the threefold office of judge, prophet, and priest**, he had labored with untiring and disinterested zeal for the welfare of his people, and the nation had prospered under his wise control. Order had been restored, and godliness promoted, and the spirit of discontent was checked for the time. But with advancing years the prophet was forced to share with others the cares of government, and he appointed his two sons to act as his assistants. While Samuel continued the duties of his office at Ramah, the young men were stationed at Beersheba, to administer justice among the people near the southern border of the land. {PP 603.4}

- Samuel x 2 is placing him at the MC.
- The line of Samuel is emphasizing the restoration of the priesthood.
- Samuel was a priest (Aarons Rod), a judge (two tables of the law) and prophet (manna).
 - In line with what we have been understanding that God is now opening the Most Holy Place (MHP).
 - Justification is followed by sanctification and glorification in the MHP at MC.
- Judgement upon the house of Eli for his unfaithfulness is the Sunday Law - ichabod.