

# ***Allusions, Images, and Symbols: How to Study Bible Prophecy Foundations for Prophecy***

Lesson #7 for May 17, 2025

Scriptures: Isaiah 6:6-8; 14:12-14; Genesis 3:21-24; Ezekiel 1:4-14; Revelation 4:1-11; Numbers 2:3-25.

1. Prophecy has been the topic for several lessons. What are the foundations for prophecy?

[From the Bible study guide=BSG:] **God's right to rule the universe is founded upon His position as the Creator of all things (Rev. 4:11) and also upon His character. It is in discovering God's righteous character that we begin to understand how and why sinful human beings fall short of the glory of God (Rom. 3:23).**—*Adult Sabbath School Bible Study Guide\** for Sabbath Afternoon, May 10.<sup>†‡§</sup>

2. We will discuss God's throne in heaven and then investigate various aspects of His throne on earth including: (1) In the Garden of Eden and after the fall, (2) The covenant box (the ark or the ark of the covenant), (3) On Mount Zion, and (4) God's people as the temple of God.

[BSG:] God is the foundation of every good thing, simply because He is the Creator of all good things, animate and inanimate. We hear this important truth in the first words of the Bible: "In the beginning God created the heavens and the earth" (*Gen. 1:1, NKJV*). In the Hebrew phrase, the verb "create" precedes its subject "God," a way of affirming that, because God is the Creator, He is God. In this ... [study], we will reflect on the significance of this foundational truth, which is the basis for three biblical revelations of God.

Our attention will **first** center on **God's throne in heaven**. Because God is the cause of everything, and all depends on Him, God is the King who rules over everything. God is thus presented as the King of kings, sitting on His throne in heaven (*Isa. 6:1, 6–8; Rev. 4:9–11*). Our attention, **then**, will move to **God's throne on the earth**. Because God rules the universe, His throne also has jurisdiction over the earth. In this second section, we will learn about God's kingship on the earth, in the Garden of Eden, and later, in Israel, in connection with the ark of the covenant, and in Zion, which are described as places of God's throne.—*Adult Teachers Sabbath School Bible Study Guide\** 93.<sup>†‡§</sup>

## **God's Throne in Heaven**

3. We are going to dive deeply into the symbolism found in the "throne room" prophecy found in Revelation 4&5.

[BSG:] **We [now] move further into the vision of the throne room and consider how the human race relates to a holy God and how the sacrifice of Christ restores us and brings us close to the throne. God plans to restore us, not just as individuals but also as a race, so that we once again reveal His glory to the rest of creation.** By searching through the rest of the Bible, we can find important clues that help us understand and begin to appreciate the high calling that God has extended to us, a race of forgiven and redeemed sinners. [Did both God and Satan have "thrones" in the garden?]

**Human rebellion, ultimately and forever, will be ended. And, more than that, God's loving character, His self-denying and self-sacrificing**

**character, will shine even brighter than it did in His original design for humanity. Though God never intended for humanity to fall, through the Cross, God’s loving character has been put on display in a remarkable way.—*Adult Sabbath School Bible Study Guide\** for Sabbath Afternoon.†‡**

[BSG:] The first idea expressed by the image of the throne represents, by symbolism, **royalty**. As the King of all creation, God rules and controls all the universe. For us, this idea implies obedience to His laws and trust in His power and His leadership. Furthermore, because royalty is often associated with the function of a judge (*Ps. 122:5*), all creatures, including humans, should see God as their **judge**, which means that God is the One who sees, and can evaluate, all our actions, good and bad (*Eccles. 12:14*). Not only that, we see that God is the One who will save us from evil. In the Bible, the judge is also the “**savior**” (*Judg. 3:9, 15; Judg. 6:36; Judg. 12:3*). By locating the throne of God in heaven, the Bible shows that judgment and salvation are not in our hands. Only God judges, and only He will save us.—*Adult Teachers Sabbath School Bible Study Guide\** 94.†‡§

4. Read **Revelation 4&5**. There are many images, symbols, and allusions in these two chapters of Revelation! Let us see what we can learn about them. See how they fit.

**Revelation 4:2-5:12:** <sup>4:2</sup> At once the Spirit took control of me. There in heaven was a throne with someone sitting on it.... <sup>4</sup>In a circle round the throne were 24 other thrones, on which were seated 24 elders dressed in white and wearing crowns of gold.... [Note that in the Bible the term *elder* is only used for human beings.] <sup>6b</sup>Surrounding the throne on each of its sides, were four living creatures covered with eyes in front and behind. <sup>7</sup>The first one looked like a lion; the second looked like a bull; the third had a face like a human face; and the fourth looked like an eagle in flight....

#### **[The Scroll and the Lamb]**

<sup>5:1</sup> I saw a scroll in the right-hand of the one who sits on the throne; it was covered with writing on both sides and was sealed with seven seals. <sup>2</sup>And I saw a mighty angel, who announced in a loud voice, “Who is worthy to break the seals and open the scroll?” <sup>3</sup>But there was no one in heaven or on earth or in the world below who could open the scroll and look inside it. <sup>4</sup>I cried bitterly because no one could be found who was worthy to open the scroll or look inside it. <sup>5</sup>Then one of the elders said to me, “Don’t cry. Look! The Lion from Judah’s tribe, the great descendant of David, has won the victory, and he can break the seven seals and open the scroll.” [How could this Lion also be a Lamb?]

<sup>6</sup> Then I saw a Lamb standing in the centre [*sic-Br*] of the throne, surrounded by the four living creatures and the elders....

<sup>11</sup> Again I looked, and I heard angels, thousands and millions of them! They stood round the throne, the four living creatures, and the elders, <sup>12</sup>and sang in a loud voice:

“The Lamb who was killed is worthy to receive power, wealth, wisdom, and strength, honour [*sic-Br*], glory, and praise!”—American Bible Society. (1992). *The Holy Bible: The Good News Translation\** (2nd ed., Revelation 4:2-5:12). New York:

American Bible Society [abbreviated as *Good News Bible*].<sup>‡</sup>

5. In the Bible, the term *elders* is only used to describe human beings. Does that mean that these beings, surrounding the throne of God and sitting on thrones are/were human beings?
6. Revelation suggests that the creatures and their wheels are covered with eyes in front and behind. The expression in Hebrew translated *eyes* can also mean *brilliance* or *shining*.

**Isaiah 6:1-5:** <sup>1</sup> In the year that King Uzziah died, I saw the Lord [*sic*]. He was sitting on his throne, high and exalted, and his robe filled the whole Temple. <sup>2</sup>Round him flaming creatures were standing, each of which had six wings. Each creature covered its face with two wings, and its body with two, and used the other two for flying. <sup>3</sup>They were calling out to each other:

“Holy, holy, holy!

The LORD Almighty is holy!

His glory fills the world.”

<sup>4</sup> The sound of their voices made the foundation of the Temple shake, and the Temple itself was filled with smoke. [What temple was he talking about?]

<sup>5</sup> I said, “There is no hope for me! I am doomed because every word that passes my lips is sinful, and I live among a people whose every word is sinful. And yet, with my own eyes, I have seen the King, the LORD Almighty!”—*Good News Bible*.<sup>\*‡</sup>

7. What do you think Isaiah saw or heard that caused this response? How would we see ourselves if we were given a view of the throne room of God as Isaiah was? Does our speech and do our words make us fit for heaven?
8. Isaiah wrote Isaiah 6:6-8, suggesting that we need help!

**Isaiah 6:6-8:** <sup>6</sup> Then one of the creatures flew down to me, carrying a burning coal that he had taken from the altar with a pair of tongs. <sup>7</sup>He touched my lips with the burning coal and said, “This has touched your lips, and now your guilt is gone, and your sins are forgiven.” [How does God remove our guilt?]

<sup>8</sup> Then I heard the Lord [*sic*] say, “Whom shall I send? Who will be our messenger?”

I answered, “**I will go! Send me!**”—*Good News Bible*.<sup>\*‡‡</sup>

9. Isaiah was somehow purged of his sin when a seraph took a coal from the altar and touched his mouth with it. It is interesting to note that it was only after Isaiah felt that his sins were purged that he was able to say: “Here *am* I! Send me!” (Isaiah 6:8, *NKJV*<sup>\*§</sup>)
10. ***How can we know that our sins are purged? What would God like us to do? Where would He like us to go? Does forgiveness—which God extends to every human (Jeremiah 31:31-34)—make us fit to enter the throne room of God? Or, do we need to make some changes in our lives? How many human beings are forgiven by God?***
11. The emphasis of the Bible is clear that God is far removed from us physically. We cannot claim to be able to go and see Them or check Them out. In the Garden of Eden, He was not the tree of life nor in the tree.

[BSG:] Any theology, any human description of God, is inadequate because God is beyond our understanding (*Job 11:7–12; Job 36:26; Isa. 55:8, 9*). When we pray to God, our words, and even our silence, should reflect reverence. The

profound mystery of God is evoked by the complexity of the throne, which has the appearance of a supernatural chariot animated by powerful cherubim, other living creatures with wings, and powerful hands beneath (*Ezek. 1:8*). The **glorious and sublime beauty of God's throne** conveys an impression of unreachable transcendence. Ezekiel describes the throne as being made of precious stones, in particular "lapis lazuli," the material associated with divinity in the ancient Near East (*Ezek. 1:26*). Daniel sees the throne composed of flames (*Dan. 7:9*); while in Revelation, it is surrounded by an emerald rainbow, and seven torches or lamps of fire in front of a crystal sea (*Rev. 4:3–6*). **Only one human response to this display of magnificent and perfect beauty is appropriate: awe, mingled with humility, and an acute consciousness of our misery and sinful condition apart from God.**—*Adult Teachers Sabbath School Bible Study Guide*\* 94.†‡§

12. There is at least one puzzling thing about the creatures surrounding God's throne. In some places, it suggests that there are four creatures each of which has one face: One a human face, one a lion's face, one an ox's face, and one an eagle's face. Elsewhere, it suggests that each of the four creatures had four faces. So, why that discrepancy? What was the purpose of these creatures having those four different faces?

**Ezekiel 1:4-14:** <sup>4</sup> I looked up and saw a storm **coming from the north** [believed by many to be the place of the "gods"]. **Lightning** was flashing from a huge cloud, and the sky round it was glowing. Where the lightning was flashing, something shone like bronze. <sup>5</sup>At the centre [*sic*-Br] of the storm, I saw what looked like **four living creatures in human form**, <sup>6</sup>but each of them had four faces and four wings. <sup>7</sup>Their legs were straight, and they had hoofs like those of a bull. They shone like polished bronze. <sup>8</sup>In addition to their **four faces and four wings**, they each **had four human hands, one under each wing**....

<sup>10</sup> Each living creature had **four different faces: a human face in front, a lion's face at the right, a bull's face at the left, and an eagle's face at the back**. <sup>11</sup>Two wings of each creature were raised so that they touched the tips of the wings of the creatures next to it, and their other two wings were folded against their bodies. <sup>12</sup>Each creature faced all four directions, and so the group could go wherever they wished, without having to turn.

<sup>13</sup> Among the creatures there was something that looked like a blazing torch, constantly moving. The fire would blaze up and shoot out flashes of lightning. <sup>14</sup>The creatures themselves darted to and fro with the speed of lightning.—*Good News Bible*.\*†‡ [Does that sound very friendly? See John 15:15.]‡

[BSG:] Ezekiel is presented with an impressive **display of God's power**. It is a confusing scene to begin with, matching the predicament that God's people found themselves living with at the moment: the chosen people not in the land of promise but in Babylonian captivity. As Ezekiel studies the scene placed before him, he looks up and sees God's throne above it all.

Notice the important similarities with other "throne" visions. **The living creatures that Ezekiel witnesses have the same faces as the living creatures in John's vision: a lion, an eagle, an ox, and a man.**

The mysterious creatures with four faces are not specifically named in Ezekiel's

initial description; later, in another throne room scene (see *Ezek. 10:1–21*), they are called “**cherubim**,” and we also find the burning coals from Isaiah’s vision of the seraphs. They share the faces of the living creatures mentioned in John’s vision.—*Adult Sabbath School Bible Study Guide\** for Tuesday, May 13.<sup>†‡§</sup>

13. One way to think about the four faces described in several different passages in the Bible is to compare it with the four tribes that were leaders in the exodus among the children of Israel.
14. It is clear from many passages such as 1 Chronicles 13:6; Psalm 80:1; Isaiah 37:16; and elsewhere that cherubim are associated with the very presence of God. So, **when we see cherubim mentioned, we should understand God’s throne or His presence is nearby.**

[BSG:] Cherubim, either as living beings (*Ezek. 10:8*) or the gold symbols of them (*Exod. 25:18*), appear all through the Old Testament. They are often depicted as standing immediately next to God’s throne, radiating His glory to the universe. Cherubim also are embroidered into the curtain before the Holy of Holies (*Exod. 26:1*). In the book of Psalms, God’s supreme power over creation is poetically pictured as God being borne through the air by cherubim (*Ps. 18:10*). God commanded that the ark of the covenant be topped by two solid gold cherubim with their wings extended toward one another (*Exod. 25:18–20*)....

**Whenever we see God’s throne**—whether in the typical ark of the covenant, which served as God’s meeting place with Moses (*Exod. 25:22*), or the breathtaking visions of the prophets—the **cherubim are always there**. They are intimately tied to the throne of God. **All of God’s creatures were designed to reflect His glory**—whether we are talking about the human race made in His image or the angelic beings who are posted immediately next to His glorious throne.—*Adult Sabbath School Bible Study Guide\** for Tuesday.<sup>†‡§</sup>

### **God’s Throne on Earth: The Garden of Eden, the Covenant Box (Ark or Ark of the Covenant), Mount Zion, and God’s People as His Temple**

15. How many places in the Bible do we find scenes suggesting God’s throne and things associated with that throne? The first of those was in the Garden of Eden.

**Genesis 3:22-24:** <sup>22</sup> Then the LORD God said, “Now the man has become like one of us and has knowledge of what is good and what is bad. He must not be allowed to take fruit from the tree that gives life, eat it, and live for ever [*sic*-Br].” <sup>23</sup> So the LORD God sent him out of the Garden of Eden and made him cultivate the soil from which he had been formed. <sup>24</sup> Then at the east side of the garden he put **living creatures and a flaming sword which turned in all directions**. This was to keep anyone from coming near the tree that gives life.—*Good News Bible*.<sup>\*†‡</sup>

16. As soon as Eve and then Adam sinned, Satan tried to claim this earth and the Garden of Eden including the tree of life as his headquarters. Satan tried to move from the tree of knowledge of good and evil to the tree of life; but, it was already guarded by cherubim. He did not get access to the tree of life. Later, the cherubim were placed at the entrance to the Garden of Eden to prevent not only humans but also Satan and his angels from entering the garden and approaching the tree of life.

[From the writings of Ellen G. White=EGW:] Satan was determined to succeed

in his temptation with the sinless Adam and Eve. And he could reach even the holy pair more successfully through the medium of appetite than in any other way. The fruit of the forbidden tree seemed pleasant to the eye and desirable to the taste. They ate and fell. They transgressed God's just command and became sinners. Satan's triumph was complete. He then had the vantage-ground over the race. He flattered himself that he had through his subtlety thwarted the purpose of God in the creation of man.

**Satan made his exulting boasts to Christ and to loyal angels that he had succeeded in gaining a portion of the angels in Heaven to unite with him in his daring rebellion. And now that he had succeeded in overcoming Adam and Eve, he claimed that their Eden home was his . . . .** [Satan said] he should now possess Eden, and make that his head-quarters [*sic*] And he would there establish his throne, and be monarch of the world.

**But measures were immediately taken in Heaven to defeat Satan in his plans. Strong angels, with beams of light representing flaming swords turning in every direction, were placed as sentinels to guard the way of the tree of life from the approach of Satan and the guilty pair.** Adam and Eve had forfeited all right to their beautiful Eden home, and were now expelled from it.—Ellen G. White, *The Review and Herald*,\* February 24, 1874, par. 18-20; *Redemption; or the Temptation of Christ in the Wilderness*,\*€ Book 2, 12.3-13.1; *Confrontation*\*€ 15.4-16.2.†‡

[<https://egwwritings.org/read?panels=p821.1713&index=0> = *R&H*]‡

[<https://egwwritings.org/read?panels=p334.42&index=0> = *2Red*]‡

[<https://egwwritings.org/read?panels=p18.56&index=0> = *Con*]‡

17. What happened to the Garden of Eden after Adam and Eve sinned?

[EGW:] The Garden of Eden remained upon the earth long after man had become an outcast from its pleasant paths. . . . Hither came Adam and his sons to worship God. Here they renewed their vows of obedience to that law the transgression of which had banished them from Eden. **When the tide of iniquity overspread the world, and the wickedness of men determined their destruction by a flood of waters, the hand that had planted Eden withdrew it from the earth. But in the final restitution, when there shall be “a new heaven and a new earth” (Revelation 21:1), it is to be restored more gloriously adorned than at the beginning.**—Ellen G. White, *Patriarchs and Prophets*\* 62.2.†‡ [How large was the Garden of Eden?]‡

[<https://egwwritings.org/read?panels=p84.212&index=0>]‡

18. A careful study of the children of Israel after they left Egypt reveals the fact that **God always wanted His tabernacle/tent to be in the very middle of the congregation.** God always seems to want to draw us closer to Himself. We do not live in the camp of Israel anymore. What has God done to draw us closer to His living presence in our day?

[BSG:] Notice that each dominant tribe flew its own “standard,” or special flag, to designate who they were. While the Scriptures are not explicit in describing what was on each flag, there is an interesting tradition—loosely based on the tribal characteristics described in Genesis 49 and Deuteronomy 33—that assigns one of the four faces to each of the four compass points. “According to

rabbinical tradition, the standard of Judah bore the figure of a lion, that of Reuben the likeness of a man or of a man's head, that of Ephraim the figure of an ox, and that of Dan the figure of an eagle; so that the four living creatures united in the cherubic forms described by Ezekiel were represented upon these four standards."—Carl Friedrich Keil and Franz Delitzsch, *Commentary on the Old Testament*, (Peabody, MA: Hendrickson, 2011), vol. 1, p. 660.—*Adult Sabbath School Bible Study Guide\** for Wednesday, May 14.†§

19. The covenant box or ark of the covenant or **ark** was also described as God's throne on earth.

[BSG:] **Another important location of the throne of God was the ark of the covenant [covenant box], which also shares a significant number of features with God's heavenly throne (such as the presence of cherubim) and is considered to be God's throne or His footstool....** It was the place, as with the other thrones, where judgment would take place. **The "footstool" is also mentioned later in 2 Chronicles 9:18, where it is situated below the throne of Solomon, according to the ancient Near Eastern custom in which the footstools were placed at the feet of the god in the temple (see Ps. 99:5, Ps. 132:7, Lam. 2:1), implying that God stood above it.**—*Adult Teachers Sabbath School Bible Study Guide\** 95.†§

20. Another location widely recognized as God's throne was **Mount Zion in Jerusalem.**

[BSG:] **Mount Zion. When the Israelites settled in their country, they put the ark of the covenant in the temple of Jerusalem on Mount Zion. The name of Zion was then used as a synonym for the place of God's throne, the seat of judgment (Ps. 9:4, Isa. 16:5).... Zion will designate the New Jerusalem in heaven where the biblical hope of peace, love, and eternal life will ultimately be fulfilled (Rev. 21:1–4).**—*Adult Teachers Sabbath School Bible Study Guide\** 95.†§

21. **The ultimate throne of God is within His children.**

[BSG:] **We Are the Temple of God. Ultimately, God dwells among His people.** The Hebrew verb *shakan*, "dwell," is used to describe God's dwelling among His people in the sanctuary (*Exod. 25:8, 9*). This idea of God's dwelling was so powerful that it produced the word *mishkan*, "tabernacle," the very place where God would dwell. The verb also refers to the cloud that dwelt, "rested" (*shakan*), on the tabernacle (*Exod. 40:35*). In the New Testament, this notion is extended to the Christian person, including the body: "Do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own?" (*1 Cor. 6:19, NKJV*). "Therefore," concludes Paul, "glorify God in your body and in your spirit, which are God's" (*1 Cor. 6:20, NKJV*).—*Adult Teachers Sabbath School Bible Study Guide\** 96.†§

22. There is at least one puzzling aspect about the new heavens and the new earth.

**Revelation 21:22: I did not see a temple in the city, because its temple is the Lord God Almighty and the Lamb.**—*Good News Bible*.\*†

[EGW:] .... Then we began to look at the glorious things outside of the city.... Mount Zion was just before us, and **on the Mount sat a glorious temple**, and about it were seven other mountains, on which grew roses and lilies, and I saw the little ones climb, or if they chose use their little wings and fly to the top of

the mountains, and pluck the never fading flowers.... 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 Hallelujah....** Ellen G. Harmon [White] N.B. This was not written for publication; but for the encouragement of all who may see it, and be encouraged by it. E. G. H.—Ellen G. Harmon [White], *The Day-Star*,\* January 24, 1846, par. 1; *Review and Herald*,\*<sup>€</sup> July 21, 1851, par. 5-6.<sup>††</sup> [<https://egwwritings.org/read?panels=p501.7&index=0>]<sup>‡</sup>

23. ***What have we learned about the throne of God and all that is involved there? How is it even possible that Lucifer, having had the position which he had as one of the cherubs attending the throne of God could have rebelled against God and tried to take the place of God?***

[BSG:] It seems incomprehensible that Lucifer once held the position of covering cherub, occupying an exalted position next to the throne of God. Surely his existence would have helped reveal the glory of God to the universe. Instead, he began to consider his own glory, not the glory of his Creator; or, to be more precise, he started to imagine that he was not being given the deference due to *him*.—*Adult Sabbath School Bible Study Guide*\* for Thursday, May 15.<sup>§</sup>

24. ***It is interesting to note that Satan’s heavenly name was Lucifer from the Latin for “Light-Bearer” which is/was one of the names of Christ.***

25. Clues about what happened in that “battle” between God and Satan in the great controversy over the character and government of God are seen in **Ezekiel 28:11-17 & Isaiah 14:12-14.**

26. What is also interesting is that the position from which Lucifer and his angels fell will be taken by or replaced by the “144,000” humans who will be redeemed.

**Revelation 14:1-5:** <sup>1</sup> Then I looked, and there was the Lamb standing on Mount Zion; with him were 144,000 people who have his name and his Father’s name written on their foreheads. <sup>2</sup>And I heard a voice from heaven that sounded like a roaring waterfall, like a loud peal of thunder. It sounded like the music made by musicians playing their harps. <sup>3</sup>**The 144,000 people stood before the throne, the four living creatures, and the elders; they were singing a new song, which only they could learn. They are the only ones who have been redeemed....** <sup>4b</sup>**They have been redeemed from the rest of the human race and are the first ones to be offered to God and to the Lamb.** <sup>5</sup>**They have never been known to tell lies; they are faultless.**—*Good News Bible*.<sup>\*†</sup>

[EGW:] .... **Only those who are partakers of the divine nature can understand this.** Those who walk even as Christ walked, who are patient, gentle, kind, meek, and lowly in heart, those who yoke up with Christ and lift his burdens, who yearn for souls as he yearned for them—these will enter into the joy of their Lord. They will see with Christ the travail of his soul, and be satisfied. **Heaven will triumph, for the vacancies made in heaven by the fall of Satan and his angels will be filled by the redeemed of the Lord.**—

Ellen G. White, *The Review and Herald*,\* May 29, 1900, par. 12.<sup>††</sup>

[<https://egwwritings.org/read?panels=p821.19318&index=0>]<sup>‡</sup>

27. Why has God allowed the rebellion of Satan to continue so long?



[BSG:] **Satan, once a covering cherub, sought to destroy confidence in God's throne. God has allowed fallen angels to continue in their rebellion to show the universe the depths of wickedness that come from self-exaltation—and while Satan managed to deceive the human race into joining his war against God, Christ utterly defeated him at the cross, securing a place for humanity where fallen angels once stood....** The goodness and love of God will be revealed in ways they otherwise never would have been.—*Adult Sabbath School Bible Study Guide\** for Friday, May 16.†‡

[See [https://www.theox.org/images/uploads/bbk/KHart\\_BTGG\\_PDF\\_Gnrl\\_Satan\\_Before\\_and\\_Soon\\_After\\_His\\_Fall.pdf](https://www.theox.org/images/uploads/bbk/KHart_BTGG_PDF_Gnrl_Satan_Before_and_Soon_After_His_Fall.pdf)]†

28. Review once again what happens in the judgment of God.

**Zechariah 3:1-5:** <sup>1</sup> In another vision the LORD showed me the High Priest Joshua standing before the angel of the LORD. And there beside Joshua stood Satan, ready to bring an accusation against him. <sup>2</sup>The angel of the LORD said to Satan, “May the LORD condemn you, Satan! May the LORD, who loves Jerusalem, condemn you. This man is like a stick snatched from the fire.”

<sup>3</sup> Joshua was standing there, wearing filthy clothes. <sup>4</sup>The angel said to his heavenly attendants, “Take away the filthy clothes this man is wearing.” Then he said to Joshua, “I have taken away your sin and will give you new clothes to wear.”

<sup>5</sup> He commanded the attendants to put a clean turban on Joshua's head. They did so, and then they put the new clothes on him while the angel of the LORD stood there.—*Good News Bible*.\*

29. **Try to imagine yourself standing before God, with every detail of your life, every flaw, every character defect, every wrong act, every wrong thought, every wrong motive clear to God the Father, and to Christ, and to Satan as your case is reviewed in the final judgment!** Would Jesus be able to defend you and me? On what basis?

[EGW:] The tempter stands by to accuse them, as he stood by to resist Joshua. He points to their filthy garments, **their defective characters**. He presents their weakness and folly, their sins of ingratitude, their unlikeness to Christ, which has dishonored their Redeemer....

**Satan has an accurate knowledge of the sins that he has tempted God's people to commit, and he urges his accusations against them, declaring, that by their sins they have forfeited divine protection, and claiming that he has the right to destroy them.** He pronounces them just as deserving as himself of exclusion from the favor of God. “Are these,” he says, “the people who are to take my place in heaven, and the place of the angels who united with me? They profess to obey the law of God; but have they kept its precepts? Have they not been lovers of self more than lovers of God? Have they not placed their own interests above His service? Have they not loved the things of the world? **Look at the sins that have marked their lives.** Behold their selfishness, their malice, their hatred of one another. Will God banish me and my angels from His presence, and yet reward those who have been guilty of the same sins? Thou canst not do this, O Lord, in justice. **Justice demands that sentence be pronounced against them.**”—Ellen G. White, *Prophets and Kings*\* 588.2-589.0.†‡ [Satan accuses the redeemed of the same sins as his!]‡

[<https://egwwritings.org/read?panels=p88.2624&index=0>]†

30. When sin and sinners are no more:

[EGW:] Before the universe has been clearly presented the great sacrifice made by the Father and the Son in man's behalf. The hour has come when Christ occupies His rightful position and is glorified above principalities and powers and every name that is named. It was for the joy that was set before Him—that He might bring many sons unto glory—that He endured the cross and despised the shame. And inconceivably great as was the sorrow and the shame, yet greater is the joy and the glory. **He looks upon the redeemed, renewed in His own image, every heart bearing the perfect impress of the divine, every face reflecting the likeness of their King. He beholds in them the result of the travail of His soul, and He is satisfied. Then, in a voice that reaches the assembled multitudes of the righteous and the wicked, He declares: “Behold the purchase of My blood! For these I suffered, for these I died, that they might dwell in My presence throughout eternal ages.”**—Ellen G. White, *The Great Controversy*\* 671.1.†‡  
[\[https://egwwritings.org/read?panels=p132.3029&index=0\]](https://egwwritings.org/read?panels=p132.3029&index=0)‡

31. We are going to conclude by looking at several major themes of this study.

32. Remember that it was right there beside God's throne in heaven that Lucifer felt that he could safely rebel against God! Clearly, the only final solution to the sin problem is for God on His throne to be reestablished as the King of the universe.

33. God's beauty and ministry are also an appeal to us, each one to repent and to allow Him to rehabilitate our sinful characters. Do we believe that God is the truth? That God has the truth? And that God runs the only kind of government that can survive forever?

34. In our day, it may not be comfortable for some of us to think of a king ruling over us. What are the implications of the throne and the throne room, etc.?

35. However, if we remember that God is present with us when we attend worship services, how should it affect our behavior at those times? Would we dare to boast about anything that our church has done?

36. Recognizing that God is King over all of us should inspire us to treat everyone around us—relatives, neighbors, parents, children, and spouses—as if they are the children of God.

37. Matthew 24:14 and Revelation 14:6 clearly suggest that we need to carry the gospel especially the three angels' messages to all people in the world. How well are we doing at that? Do people understand what God has actually done for them?

38. So, clearly, we have seen several aspects of God's throne and also that God wants us to draw as close as possible to Him. What would that involve?

39. And, of course, the final questions: Is God's throne clearly in your life? How does that affect the way you treat your body? How you treat others? The way you live?

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