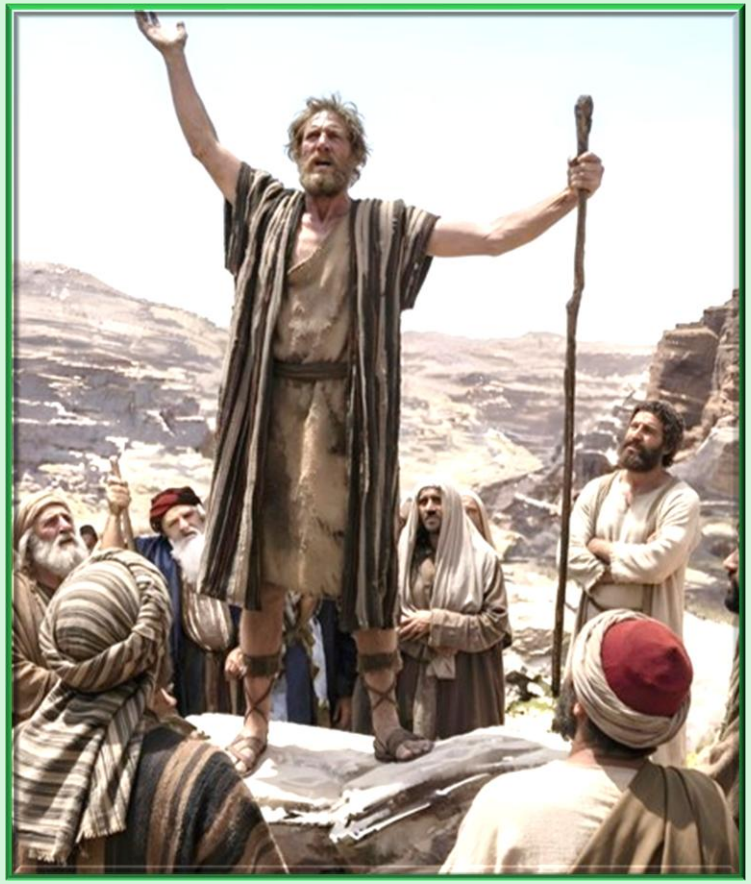
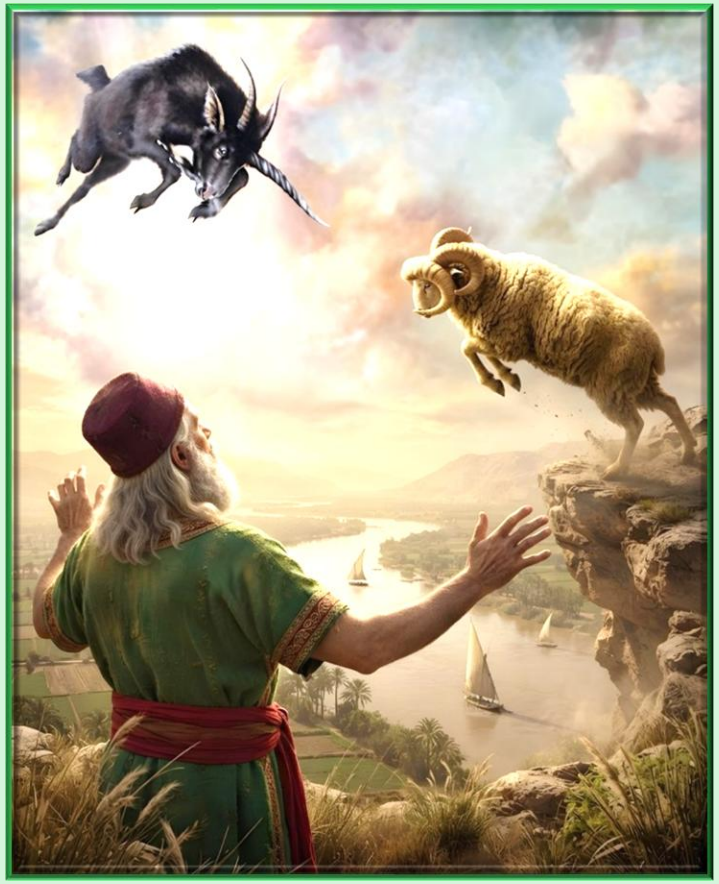
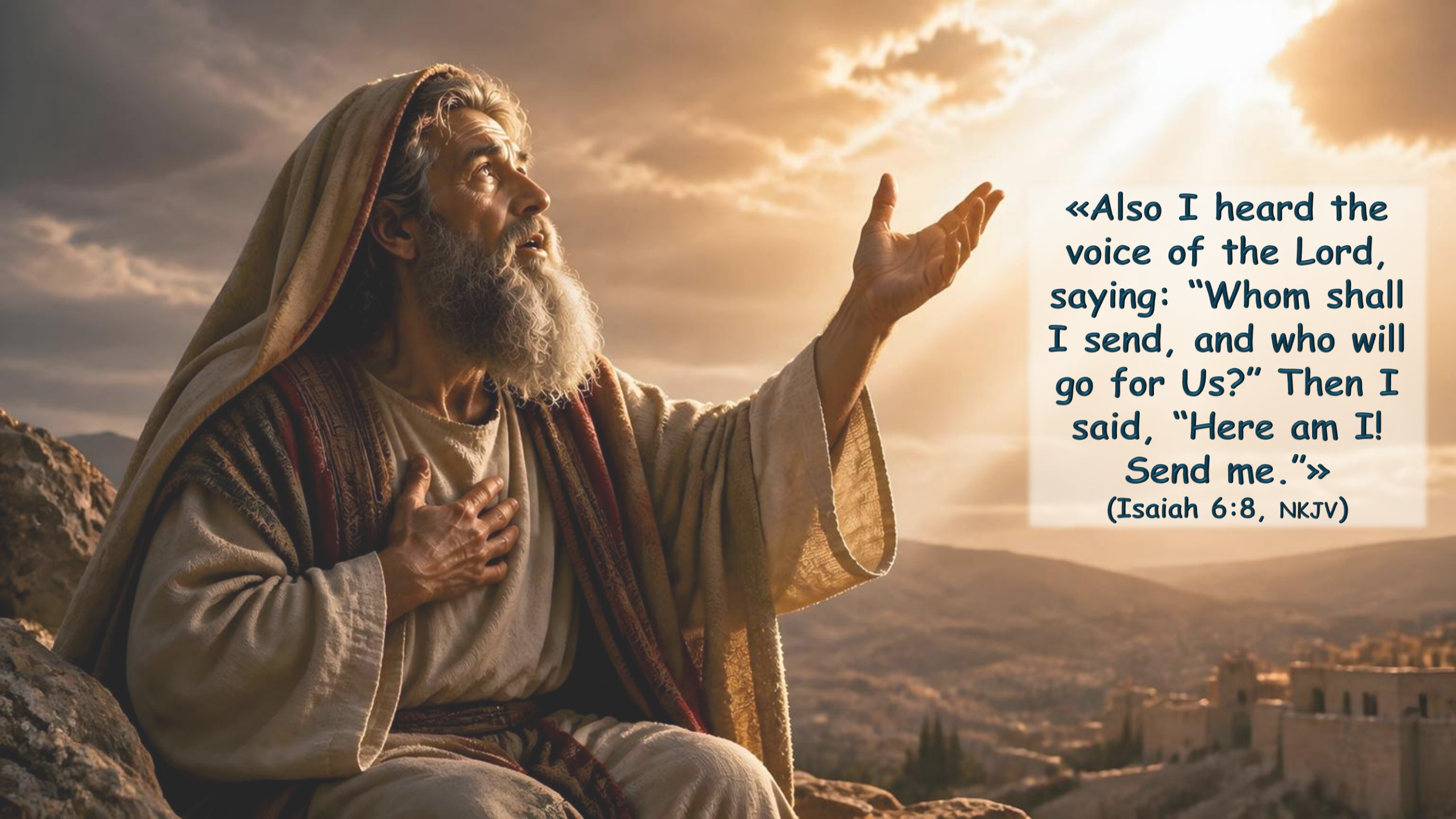




THE CALL OF A PROPHET

Lesson 2 for October 10, 2026

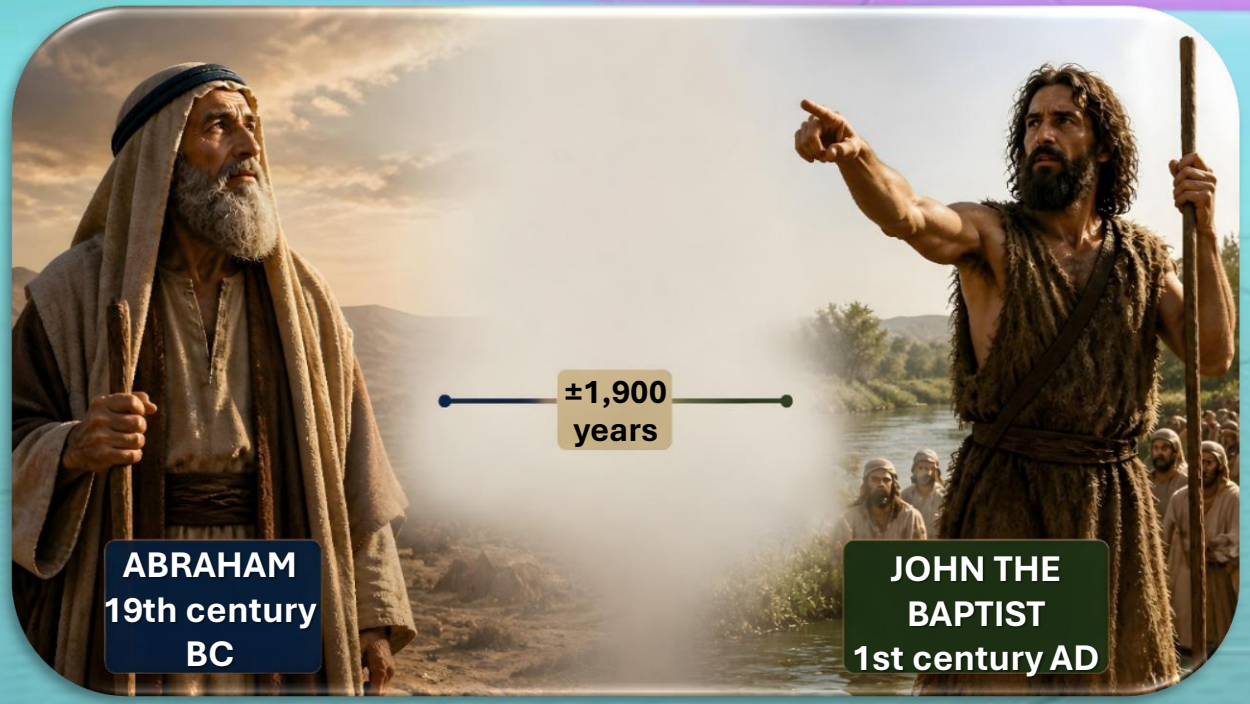

«Also I heard the voice of the Lord, saying: "Whom shall I send, and who will go for Us?" Then I said, "Here am I! Send me."»
(Isaiah 6:8, NKJV)

Approximately 1,900 years separate Abraham (the first prophet of the Old Testament) from John the Baptist (the first prophet of the New Testament).

The first announced the covenant through the “seed.” The second announced the arrival of the “seed” (Jesus), who would fulfill the promised covenant.

In the interim, other prophets were called to restore the people's communion with God and to maintain messianic expectation. Some even announced the exact time of the Messiah's arrival.

How were these prophets chosen? How did they respond to their prophetic calling?



- **Abraham**: The prophet of the covenant
- **Elijah**: The prophet of restoration
- **Isaiah**: The messianic prophet
- **Daniel**: The prophet of the future
- **John the Baptist**: The forerunner prophet

ABRAHAM: THE PROPHET OF THE COVENANT

"The Lord had said to Abram, 'Go from your country, your people and your father's household to the land I will show you' " (Genesis 12:1 NIV)

Abraham is the first person called a "prophet" (Gen. 20:7). He was called directly by God and asked to abandon the idolatry and immorality that surrounded him to go to an unknown place (Gen. 12:1).

Along with the calling came several promises. He would have God's blessing, he would be exalted, and through him, the blessing would reach "all the families of the earth" (Gen. 12:2-3).

How did he respond to the call? "By faith Abraham obeyed when he was called to go out to the place which he would receive as an inheritance. And he went out, not knowing where he was going" (Hebrews 11:8).

As a prophet, Abraham was not called to announce an impending catastrophe, but to make known the true God and to reveal the promise of salvation through the Messiah.

ABRAHAM: THE PROPHET OF THE COVENANT

"The Lord had said to Abram, "Go from your country, your people and your father's household to the land I will show you' " (Genesis 12:1 NIV)

During his stay in Canaan, Abraham (whose original name was Abram) had several encounters with God, in which he received various messages:

In Shechem he was promised that his descendants would inherit the land of Canaan (Gen. 12:6-7)

At Bethel, God renewed his covenant, telling him that his descendants would be like "the dust of the earth" (Gen. 13:14-18)

At Mamre, he was assured that his descendants would be as numerous as the stars. "Abram believed the Lord, and he credited it to him as righteousness" (Gen. 15:1-6 NIV)

At that very moment, God made a covenant with Abram, passing through the midst of the sacrifices (Gen. 15:7-21)

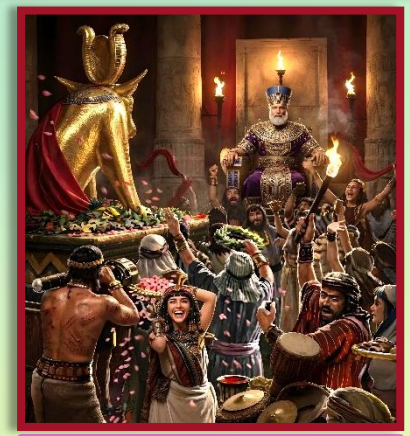
God changed his name and Sarah's, and assured him that his descendant would be Sarah's son (Gen. 17:1-8, 15-16)

Physically, God appeared to Abraham, along with two angels, and announced to him the birth of Isaac (Gen. 18:1-2, 10)

God asked Abraham to sacrifice his son Isaac. By providing a substitute sacrifice, the great plan of redemption was revealed to him (Gen. 22:1-3, 9-13).

ELIJAH: THE PROPHET OF RESTORATION

"And Elijah came to all the people, and said, 'How long will you falter between two opinions? If the Lord is God, follow Him; but if Baal, follow him.' But the people answered him not a word." (1 Kings 18:21)



Ahab and Jezebel had led the nation of Israel into a serious apostasy. Only a few served God; the rest worshipped Baal, Asherah, and other gods. In that context, God called the prophet Elijah to restore his relationship with the chosen people (1 Kings 17:1). After several years of drought, Elijah summoned Israel to Mount Carmel to encourage them to return to God, but they did not respond (1 Kings 18:21). It took a miracle for them to recognize the true God (1 Kings 18:30-39).

The message of the prophet Elijah—to abandon idolatry and turn to God—will be proclaimed again with power before the Second Coming. Its main objective: to restore the family altar (Malachi 4:5-6).

Through the family, worship will be restored to the church, communities, and nations. Who will accomplish this work? You and I are the Elijah that society needs today.

ISAIAH: THE MESSIANIC PROPHET

"We all, like sheep, have gone astray, each of us has turned to our own way; and the Lord has laid on him the iniquity of us all." (Isaiah 53:6)

Isaiah was called to ask the people to acknowledge their sin and accept God's forgiveness (Isaiah 1:18).

When King Uzziah died, Isaiah received an impressive vision that he would remember throughout his ministry: God was in his holy Temple and, while the doorposts shook, the prophet's heart shook because of his own unworthiness (Isaiah 6:1-5).

Having been forgiven, he was able to proclaim without fear God's message: "Here am I, send me" (Isaiah 6:6-8).

His long ministry not only included the call to repentance, but he especially proclaimed the work of Jesus, the Messiah.

Not surprisingly, the book of Isaiah is called "the proto-gospel" (that is, the Gospel before the Gospel).

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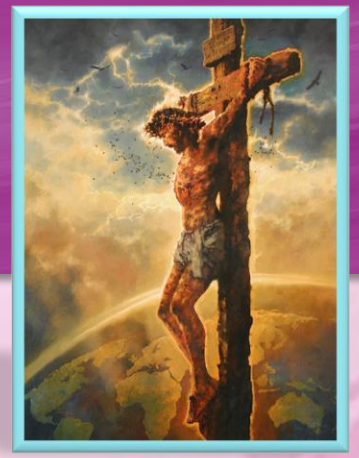


Chapter 53 of Isaiah contains a detailed explanation of the plan of redemption carried out by Jesus:

His appeal was not physical, but spiritual (v. 2)

He was despised, broken, and rejected (v. 3)

Although he healed multitudes, they did not accept him (v. 4)

Through his death on the cross he provides us with salvation (v. 5)

God laid all our sins upon him (v. 6)

He did not defend himself before his accusers (v. 7)

He was tried and condemned to death (v. 8)

He was buried with the rich (v. 9a)

He never sinned (v. 9b)

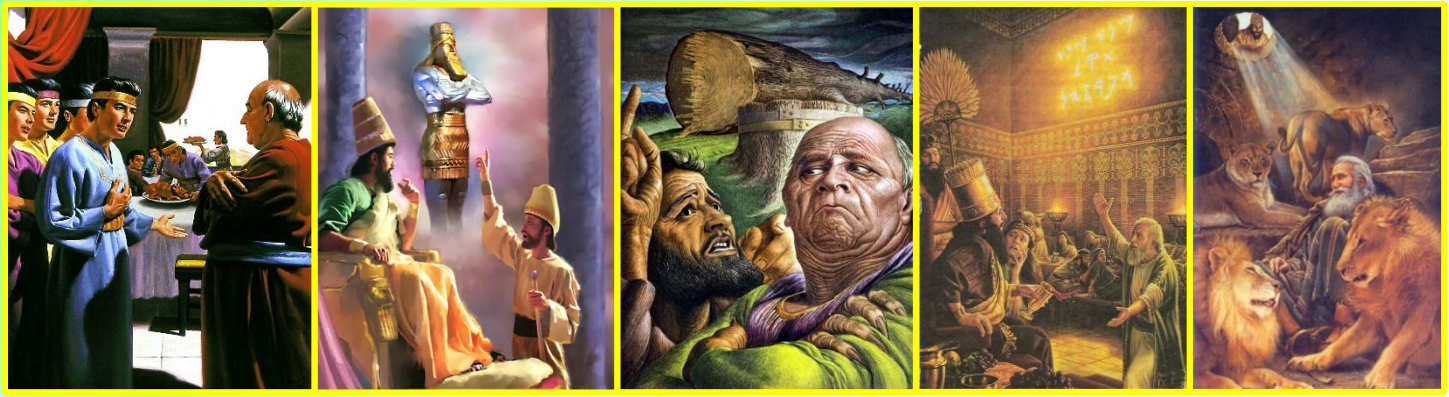
He rose again after his atoning death (v. 10)

One day he will live with those he has redeemed (v. 11)

Meanwhile, intercede for us (v. 12)

DANIEL: THE PROPHET OF THE FUTURE

"But there is a God in heaven who reveals mysteries. He has shown King Nebuchadnezzar what will happen in days to come." (Daniel 2:28a)

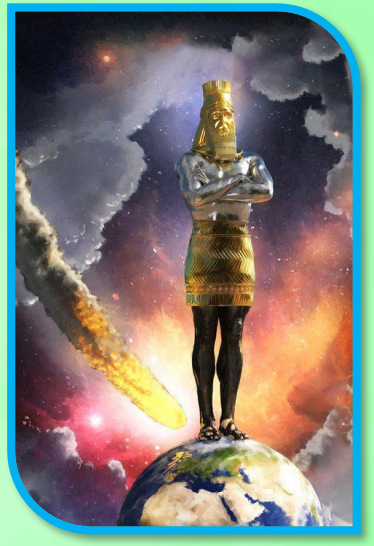


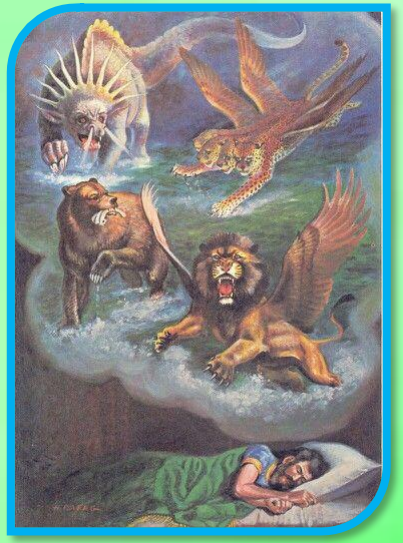
From the beginning, Daniel was known for his faithfulness. He was faithful in his eating (Dan. 1:8); he was faithful in giving glory to God (Dan. 2:27-30); he was faithful in predicting evil for Nebuchadnezzar (Dan. 4:19); he was faithful in denouncing Belshazzar's sin (Dan. 5:22-23); he was faithful in his prayer life (Dan. 6:10).

In addition to the message he gave with his own life, he was called to announce the rise and fall of the great world empires: Babylon, Persia, Greece, Rome and Europe (Dn. 2, 7-12).

Intermingled with the prophecies of the empires, Daniel announced the Judgment (Dan. 7:9-10) and the exact time of the first coming of Jesus (Dan. 9:24-27).

His prophecies help us today to proclaim the fulfillment of the part that is still to be fulfilled: the arrival of the Kingdom of God (Dan. 2:44; 7:27).





JOHN THE BAPTIST: THE FORERUNNER PROPHET

"John replied in the words of Isaiah the prophet, 'I am the voice of one calling in the wilderness, 'Make straight the way for the Lord.' " (John 1:23)

Like other prophets—such as Samuel or Jeremiah—John was set apart before he was born. He was called to do the work of Elijah, as a forerunner of the Messiah (Luke 1:13-17).

His austere life, and his conviction in declaring sin and urgently calling for repentance, led many to be baptized (Mark 1:4-6). His ministry marked a turning point in Israel that the devil could only weakly counteract, causing the prophet's death (Luke 9:9).

The work of John (which is also the work of Elijah) is now our work. We are called to prepare for the coming of Jesus by proclaiming to all the gospel of repentance and salvation through the atoning death of Jesus.

It's not a bed of roses. It demands fidelity, conviction, and dedication. Security isn't guaranteed, but eternal life is (ours, and that of those who accept the message today).

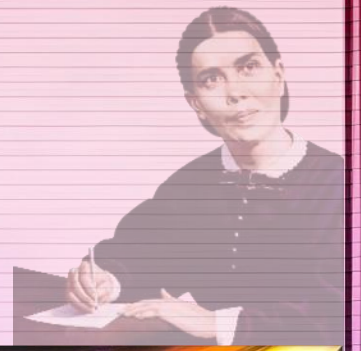
“Of special value to God’s church on earth today—the keepers of His vineyard—are the messages of counsel and admonition given through the prophets who have made plain His eternal purpose in behalf of mankind. In the teachings of the prophets, His love for the lost race and His plan for their salvation are clearly revealed. [...] And today God’s message to His church—to those who are occupying His vineyard as faithful husbandmen—is none other than that spoken through the prophet of old: “Sing ye 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)”

EGW (Prophets and Kings, p. 22)

APPENDIX: THE PROPHETIC CALL OF ELLEN G. WHITE

Ellen Gould Harmon received her first sight in December 1844, when she was 17 years old.

William Miller had interpreted the prophecy of Daniel 8:14 as announcing the return of Jesus in 1843. Later, the date of October 22, 1844, was set. But Jesus did not come.

In that context, Ellen was shown a path leading from this earth to the heavenly Jerusalem, and the Adventist believers were journeying toward the Holy City, guided by Jesus. If their eyes remained fixed on Jesus, they advanced along the path. If they looked away, they fell off it.

With this vision, God assured believers that they were on the right path. Although few believed Ellen at first, she was eventually accepted as a prophet. Her messages encouraged and guided the Adventist people from its beginnings, and they continue to do so today.