

# Pine Knoll Sabbath School Study Notes

## Second Quarter 2024: *The Great Controversy*

### Lesson 1 “The War Behind All Wars”

#### Read for this week’s study

Revelation 12:7–9; Ezekiel 28:12–15; Isaiah 14:12–14; Genesis 3:15; John 17:24–26.

#### Memory Text

“And war broke out in heaven: Michael and his angels fought with the dragon; and the dragon and his angels fought, but they did not prevail, nor was a place found for them in heaven any longer” (Revelation 12:7, 8, NKJV).

#### Lesson Outline from Adult Sabbath School Study Guide

- I. Introduction
- II. War in Heaven
- III. Lucifer Deceives: Christ Prevails
- IV. Planet Earth Becomes Involved
- V. Love Finds a Way
- VI. Our High Priest
- VII. Further Study

#### Questions and Notes for Consideration

##### Facilitator: Jon Paulien

1. According to the lesson author, this quarter’s lessons trace world history from God’s viewpoint, as prophecy reveals it, from the time of Christ through the centuries to our day and beyond. The lessons follow the outline of the book *The Great Controversy*, by Ellen G. White, as a thematic outline of the topic for the quarter. (Introduction to the Quarter)
2. Many youth who grew up in Christian homes today are turning to atheism. There are two main reasons: 1) the kind of God they experienced growing up in church, and 2) the way they have been treated in church communities. In other words, they have come to not like God and not like those who claim to follow Him. So, questions like the following have never been more relevant than they are today: If God is good, why is the world so bad? How can a God of love allow so much evil to exist? Why do bad things happen to good people? This lesson’s discussion of these issues is

grounded in *The Great Controversy*, chapters 29 and 30. (Sabbath Afternoon's Lesson)

3. Read Revelation 12:7-8. What does this passage tell us is going on in the universe as a whole? Was the casting down an act of force by God or did Satan and his angels leave on their own? What kind of war is the cosmic conflict? See Revelation 12:9-11. (Sunday's Lesson)
4. Did a loving God create a demonic angel, or was there some fatal flaw in this angel that caused him to rebel against the government of God? Read Ezekiel 28:12-15 and Isaiah 14:12-14. What lessons do you draw from these two texts about God's character in dealing with evil? (Sunday's Lesson)
5. Read Revelation 12:4. What does this passage reveal about Satan and the issues in the conflict? What image in this text reveals the nature of the war? How many of the angels fell for Satan's deceptions? (Monday's Lesson)
6. How did planet earth become involved in the cosmic conflict? What method did Satan/the serpent use? Read Genesis 1:31, 2:16-17, and 3:1-6. How do we know that the serpent in the Garden was actually Satan/Lucifer (Rev 12:9; John 8:44)? What was the result in the human race of the original sin in Genesis 3? Read Romans 3:23. What did God promise Adam and Eve after sin (Gen 3:14-15)? (Tuesday's Lesson)
7. How did Christ answer Satan's charges on the cross? In the light of the great controversy between good and evil, what did His death accomplish? (Wednesday's Lesson)
8. If we are all part of the cosmic conflict, how shall we respond to that reality? Read Hebrews 4:15-16. What does the author of Hebrews mean by "boldness"? What is it about the character of God that encourages "boldness"? What in our experience makes this boldness possible (John 8:11)? (Thursday's Lesson)
9. If God knew that Lucifer was going to rebel, why did He give him the power of choice in the first place? Why is an understanding of the universal nature of the cosmic conflict important for us? (Friday's Lesson)

### Thoughts from Graham Maxwell

Now when we read this passage about the war in heaven, it's good to reflect that before there was war, there was peace. And there was peace throughout the whole universe. There was peace because all the members of God's vast family trusted each other, and all of them trusted their heavenly Father. And He in turn could safely trust in them. Where there is such mutual trust and trustworthiness, there is perfect freedom, perfect peace, perfect security. And that's the way it's going to be in the hereafter. You notice the Bible never talks about prisons in the Promised Land. There will be no police on every corner. And our wives and daughters will safely walk the streets alone at any hour. {Graham Maxwell. Excerpt from the audio series,

Conversations About God, #1, "The Conflict in God's Family" recorded January 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/1MMCAG>*

So I believe there were three questions answered by Gethsemane and the cross. One: who is right, God or the devil? Is God a liar when He says sin results in death? The devil says, "Yes, God has lied to you." "You will not die" is the teaching of the devil. God says, "You will die. But it is not torture and execution at my hands." The devil developed the whole doctrine of hell to turn the universe against God. And God says that is not true. And I say, "Well, how do I know how the wicked are going to die?" He says, "Only one person has ever died the death as a result of sin. It's only happened once in all eternity. I died that death. I wouldn't ask any of you to prove the truthfulness of my word. This is the meaning of substitutionary death." Yes, He died in our place, but not for legal reasons. He died because He wouldn't think of asking anybody else to go through that painful experience to demonstrate the truth. Besides, our death wouldn't have answered it anyway. Because if our dying would have answered the question, then He might as well have let Lucifer die in the beginning.

But you remember the explanation. Had He left Lucifer to die, the universe would have misunderstood and assumed God had put him to death. So only by God coming; He said, "No one takes my life from me. Nobody can kill me. I'm going through this myself. I have arranged this with my Father." And the universe looking on said the Father isn't killing the Son; God isn't killing God. And it was clear enough to them that they could say, "Our questions are answered.

One: sin does result in death. Two: it is not torture and execution at the hands of our gracious God. Only one thing left. "God, why were you so concerned that we understand this?" God says, "Because if you serve me from fear, it will turn you into rebels—holy rebels." He says, "Come to Calvary." On Calvary, Jesus was tortured to death. By whom? The most devout, blueprinting Adventists the world has ever known. Absolutely dedicated to God, the scriptures, creation, Sabbath, the Ten Commandments, you name it. Jesus said, "You even strain gnats out of your goat's milk." Real health reformers. You couldn't fault them for a thing. You couldn't have disfellowshipped one of the people who crucified Christ. Their lives were apparently without blemish.

But they hated Him; they hated His picture of God. They killed Him to silence His unbiblical heresy. And the angels looking on said, "We thought, by sending your Son to Palestine, you did that to get a good running start with people who already agreed with you. We didn't realize you sent Him there to prove this costly point, that if we obey you for the wrong reason, because we don't really know you, we could turn into your worst enemies in the middle of our Sabbath keeping and our tithe-paying and our health-reforming." And that's why I think the biggest

mistake the Adventist church could make in these last days is to have one tremendous revival in reformation, get out the blueprint, straighten out our lives, without spending much more time on the picture of God. Because if we do the right things for the wrong reason, we'll do what some of the Jews did, and become His enemies.

So I believe the cross was the only way to answer the questions. Without answers to the questions, there would be no peace, no freedom, no security throughout the universe. So it was for these specific reasons. {Graham Maxwell. Excerpt from the audio presentation, Questions People are Asking About the Plan of Salvation, recorded April 1983, Redlands, California} *To listen to the entire audio of the above reference, click on the following direct links:*

[http://pkp.cc/1MMQUESTP \(Part 1\)](http://pkp.cc/1MMQUESTP) [http://pkp.cc/2MMQUESTP \(Part 2\)](http://pkp.cc/2MMQUESTP)

Now, on the intercession, what about all the pictures of the priests interceding? Isn't this in the Bible? And Jesus says there is no need for it. And since there are hundreds more texts that have intercession going on, and just this one that says there is no need, and we're inclined to go by mathematics. If it's a hundred to one in favor of intercession, we go by that, and ignore this verse. Or read it without the "not" in it, which I've had happen in public places. And it's very interesting! Where folk will say, "That verse is my key text for intercession." "And I say to you that I will pray the Father for you." No, that's a verse that says He won't intercede, because there is no need.

Now, when Jesus says something that strongly, and plainly, might that qualify as the "Testimony of Jesus"? That's His testimony about the Father. Do you accept the testimony of Jesus? When we say that we accept Jesus Christ as our personal savior, that means to accept as true what Jesus came to reveal and to say. Do you accept what He said about this? "There is no need for Me to intercede with the Father for you, for the Father Himself loves you." Does that scare you? If Jesus is not interceding, is not all lost? Why? Because the Father doesn't love us as much as the Son? That's what's implied. But Jesus said the Father does love you as much as I do, and that's why there is no need.

Then why did He give us all the pictures of intercession? Who asked for intercession, at the foot of Sinai? Did Jesus offer it, or did they beg for it? God came to reveal Himself to His children. And He'd already explained how He loves to speak to people face to face, as He speaks to friends. He did it to Moses. And He came to speak to the people, but they were terrified, and they said to Moses, "Don't let God speak to us, lest we die." Remember? "You speak to God. Let Him speak to you. You be the mediator, and the go-between, and the intercessor, and then you speak to us; but don't let God speak to us lest we die."

Because they were so scared, God spoke through Moses to the people. And a whole system was set up. Why? Because God is not loving? Or because we don't trust Him? Because we're scared.

And who writes the most about "there is no fear in love," "the man who's afraid of God doesn't know love, and doesn't know God," but John? John writes, "Perfect love casts out all fear." We can face the judgment with confidence if we really know what God is like, in 1 John. {Graham Maxwell. Excerpt from the audio series, The Picture of God in all 66 – John, recorded April 1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links: <http://pkp.cc/57MMPOGIA66> (Part 1) <http://pkp.cc/58MMPOGIA66> (Part 2)*

### Further Study with Ellen White

Opposition to the law of God had its beginning in the courts of heaven, with Lucifer, the covering cherub. Satan determined to be first in the councils of heaven, and equal with God. He began his work of rebellion with the angels under his command, seeking to diffuse among them the spirit of discontent. And he worked in so deceptive a way that many of the angels were won to his allegiance before his purposes were fully known. Even the loyal angels could not fully discern his character, nor see to what his work was leading. When Satan had succeeded in winning many angels to his side, he took his cause to God, representing that it was the desire of the angels that he occupy the position that Christ held. {7BC 972.6}

The evil continued to work until the spirit of disaffection ripened into active revolt. Then there was war in heaven, and Satan, with all who sympathized with him, was cast out. Satan had warred for the mastery in heaven, and had lost the battle. God could no longer trust him with honor and supremacy, and these, with the part he had taken in the government of heaven, were taken from him. {7BC 973.1}

Since that time Satan and his army of confederates have been the avowed enemies of God in our world, continually warring against the cause of truth and righteousness. Satan has continued to present to men, as he presented to the angels, his false representations of Christ and of God, and he has won the world to his side. Even the professedly Christian churches have taken sides with the great apostate (RH Jan. 28, 1909). {7BC 973.2}

So long as all created beings acknowledged the allegiance of love, there was perfect harmony throughout the universe of God. It was the joy of the heavenly host to fulfill the purpose of their Creator. They delighted in reflecting His glory and showing forth His praise. And while love to God was supreme, love for one another was confiding and unselfish. There was no note of discord to mar the celestial harmonies. But a change came over this happy state. There was one

who perverted the freedom that God had granted to His creatures. Sin originated with him who, next to Christ, had been most honored of God and was highest in power and glory among the inhabitants of heaven. Lucifer, “son of the morning,” was first of the covering cherubs, holy and undefiled. He stood in the presence of the great Creator, and the ceaseless beams of glory enshrouding the eternal God rested upon him. . . . {CTr 9.2}

Little by little Lucifer came to indulge the desire for self-exaltation. . . . Though all his glory was from God, this mighty angel came to regard it as pertaining to himself. Not content with his position, though honored above the heavenly host, he ventured to covet homage due alone to the Creator. Instead of seeking to make God supreme in the affections and allegiance of all created beings, it was his endeavor to secure their service and loyalty to himself. And coveting the glory with which the infinite Father had invested His Son, this prince of angels aspired to power that was the prerogative of Christ alone. . . {CTr 9.3}

To dispute the supremacy of the Son of God, thus impeaching the wisdom and love of the Creator, had become the purpose of this prince of angels. To this object he was about to bend the energies of that master mind, which, next to Christ’s, was first among the hosts of God. But He who would have the will of all His creatures free left none unguarded to the bewildering sophistry by which rebellion would seek to justify itself. Before the great contest should open, all were to have a clear presentation of His will, whose wisdom and goodness were the spring of all their joy.—*Patriarchs and Prophets*, pp. 35-37. {CTr 9.4}

The entrance of sin into heaven cannot be explained. If it were explainable, it would show that there was some reason for sin. But as there was not the least excuse for it, its origin will ever remain shrouded in mystery.—RH March 9, 1886. {TA 31.1}

Through long ages God has borne the anguish of beholding the work of evil. He has given the infinite Gift of Calvary, rather than let any be deceived by the misrepresentations of the wicked one, for the tares could not be plucked up without danger of uprooting the precious grain. {UL 77.6}

There was no possible hope for the redemption of those who had witnessed and enjoyed the inexpressible glory of heaven, and had seen the terrible majesty of God, and, in presence of all this glory, had rebelled against Him. There were no new and wonderful exhibitions of God’s exalted power that could impress them so deeply as those they had already experienced. If they could rebel in the very presence of glory inexpressible, they could not be placed in a more favorable condition to be proved. There was no reserve force of power, nor were there any greater heights and depths of infinite glory to overpower their jealous doubts and rebellious murmuring (*Redemption: The Temptation of Christ*, pp. 18, 19). {4BC 1163.3}

Not until the death of Christ was the character of Satan clearly revealed to the angels or to the unfallen worlds. The archapostate had so clothed himself with deception that even holy beings

had not understood his principles. They had not clearly seen the nature of his rebellion.  
{DA 758.3}

It was a being of wonderful power and glory that had set himself against God. Of Lucifer the Lord says, “Thou sealest up the sum, full of wisdom, and perfect in beauty.” Ezekiel 28:12. Lucifer had been the covering cherub. He had stood in the light of God’s presence. He had been the highest of all created beings, and had been foremost in revealing God’s purposes to the universe. After he had sinned, his power to deceive was the more deceptive, and the unveiling of his character was the more difficult, because of the exalted position he had held with the Father. {DA 758.4}

God could have destroyed Satan and his sympathizers as easily as one can cast a pebble to the earth; but He did not do this. Rebellion was not to be overcome by force. Compelling power is found only under Satan’s government. The Lord’s principles are not of this order. His authority rests upon goodness, mercy, and love; and the presentation of these principles is the means to be used. God’s government is moral, and truth and love are to be the prevailing power.  
{DA 759.1}

This condition of things had existed a long period of time before Satan was unmasked and the evil ones expelled (Letter 162, 1906). {4BC 1143.3}

Before the entrance of evil there was peace and joy throughout the universe. All was in perfect harmony with the Creator’s will. Love for God was supreme, love for one another impartial. Christ the Word, the Only Begotten of God, was one with the eternal Father,—one in nature, in character, and in purpose,—the only being in all the universe that could enter into all the counsels and purposes of God. By Christ the Father wrought in the creation of all heavenly beings. “By Him were all things created, that are in heaven, . . . whether they be thrones, or dominions, or principalities, or powers” (Colossians 1:16); and to Christ, equally with the Father, all heaven gave allegiance. {GC 493.1}

The law of love being the foundation of the government of God, the happiness of all created beings depended upon their perfect accord with its great principles of righteousness. God desires from all His creatures the service of love—homage that springs from an intelligent appreciation of His character. He takes no pleasure in a forced allegiance, and to all He grants freedom of will, that they may render Him voluntary service. {GC 493.2}

God in His wisdom permitted Satan to carry forward his work, until the spirit of disaffection ripened into active revolt. It was necessary for his plans to be fully developed, that their true nature and tendency might be seen by all. Lucifer, as the anointed cherub, had been highly exalted; he was greatly loved by the heavenly beings, and his influence over them was strong. God’s government included not only the inhabitants of heaven, but of all the worlds that He had created; and Satan thought that if he could carry the angels of heaven with him in

rebellion, he could carry also the other worlds. He had artfully presented his side of the question, employing sophistry and fraud to secure his objects. His power to deceive was very great, and by disguising himself in a cloak of falsehood he had gained an advantage. Even the loyal angels could not fully discern his character or see to what his work was leading. {GC 497.1}

In His dealing with sin, God could employ only righteousness and truth. Satan could use what God could not—flattery and deceit. He had sought to falsify the word of God and had misrepresented His plan of government before the angels, claiming that God was not just in laying laws and rules upon the inhabitants of heaven; that in requiring submission and obedience from His creatures, He was seeking merely the exaltation of Himself. Therefore it must be demonstrated before the inhabitants of heaven, as well as of all the worlds, that God's government was just, His law perfect. Satan had made it appear that he himself was seeking to promote the good of the universe. The true character of the usurper, and his real object, must be understood by all. He must have time to manifest himself by his wicked works. {GC 498.1}

Heavenly beings woo the hearts of men; they bring to this dark world light from the courts above; by gentle and patient ministry they move upon the human spirit, to bring the lost into a fellowship with Christ which is even closer than they themselves can know. {DA 21.1}

God in His great mercy bore long with Lucifer. He was not immediately degraded from his exalted station when he first indulged the spirit of discontent, nor even when he began to present his false claims before the loyal angels. Long was he retained in heaven. Again and again he was offered pardon on condition of repentance and submission. Such efforts as only infinite love and wisdom could devise were made to convince him of his error. The spirit of discontent had never before been known in heaven. Lucifer himself did not at first see whither he was drifting; he did not understand the real nature of his feelings. But as his dissatisfaction was proved to be without cause, Lucifer was convinced that he was in the wrong, that the divine claims were just, and that he ought to acknowledge them as such before all heaven. Had he done this, he might have saved himself and many angels. He had not at this time fully cast off his allegiance to God. Though he had forsaken his position as covering cherub, yet if he had been willing to return to God, acknowledging the Creator's wisdom, and satisfied to fill the place appointed him in God's great plan, he would have been reinstated in his office. But pride forbade him to submit. He persistently defended his own course, maintained that he had no need of repentance, and fully committed himself, in the great controversy, against his Maker. {GC 495.3}

Even when it was decided that he could no longer remain in heaven, Infinite Wisdom did not destroy Satan. Since the service of love can alone be acceptable to God, the allegiance of His creatures must rest upon a conviction of His justice and benevolence. The inhabitants of heaven and of other worlds, being unprepared to comprehend the nature or consequences of



sin, could not then have seen the justice and mercy of God in the destruction of Satan. Had he been immediately blotted from existence, they would have served God from fear rather than from love. The influence of the deceiver would not have been fully destroyed, nor would the spirit of rebellion have been utterly eradicated. Evil must be permitted to come to maturity. For the good of the entire universe through ceaseless ages Satan must more fully develop his principles, that his charges against the divine government might be seen in their true light by all created beings, that the justice and mercy of God and the immutability of His law might forever be placed beyond all question. {GC 498.3}

Satan's rebellion was to be a lesson to the universe through all coming ages, a perpetual testimony to the nature and terrible results of sin. The working out of Satan's rule, its effects upon both men and angels, would show what must be the fruit of setting aside the divine authority. It would testify that with the existence of God's government and His law is bound up the well-being of all the creatures He has made. Thus the history of this terrible experiment of rebellion was to be a perpetual safeguard to all holy intelligences, to prevent them from being deceived as to the nature of transgression, to save them from committing sin and suffering its punishments. {GC 499.1}

Every human being, created in the image of God, is endowed with a power akin to that of the Creator—individuality, power to think and to do. The men in whom this power is developed are the men who bear responsibilities, who are leaders in enterprise, and who influence character. It is the work of true education to develop this power, to train the youth to be thinkers, and not mere reflectors of other men's thought. Instead of confining their study to that which men have said or written, let students be directed to the sources of truth, to the vast fields opened for research in nature and revelation. Let them contemplate the great facts of duty and destiny, and the mind will expand and strengthen. Instead of educated weaklings, institutions of learning may send forth men strong to think and to act, men who are masters and not slaves of circumstances, men who possess breadth of mind, clearness of thought, and the courage of their convictions. {Ed 17.2}

The Lord's angels are appointed to keep strict watch over those who put their faith in the Lord, and these angels are to be our special help in every time of need. Every day we are to come to the Lord with full assurance of faith, and to look to Him for wisdom. . . . Those who are guided by the Word of the Lord will discern with certainty between falsehood and truth, between sin and righteousness. {AG 201.4}

The Holy Spirit never leaves unassisted the soul who is looking unto Jesus. He takes of the things of Christ and shows them unto him. If the eye is kept fixed on Christ, the work of the Spirit ceases not until the soul is conformed to His image. The pure element of love will expand the soul, giving it a capacity for higher attainments, for increased knowledge of heavenly things,

so that it will not rest short of the fullness. “Blessed are they which do hunger and thirst after righteousness; for they shall be filled.” {DA 302.1}

God never leaves the world without men who can discern between good and evil, righteousness and unrighteousness. He has men whom He has appointed to stand in the forefront of the battle in times of emergency. {GW 263.3}

From the opening of the great controversy in heaven, Satan has maintained his cause through deception; and Christ has been working to unveil his schemes and to break his power. {DA 210.2}

In the truths of His word, God has given to men a revelation of Himself; and to all who accept them they are a shield against the deceptions of Satan. {GC 465.1}

The manifestation of God’s love, His mercy and His goodness, and the work of the Holy Spirit upon the heart to enlighten and renew it, place us, through faith, in so close connection with Christ that, having a clear conception of His character, we are able to discern the masterly deceptions of Satan. {5T 744.2}

The Holy Spirit will not compel men to take a certain course of action. We are free moral agents; and when sufficient evidence has been given us as to our duty it is left with us to decide our course. {RH, July 17, 1888 par. 4}

Through the ministry of the angels the Holy Spirit is enabled to work upon the mind and heart of the human agent and draw him to Christ. . . . But the Spirit of God does not interfere with the freedom of the human agent. The Holy Spirit is given to be a helper, so that man may cooperate with the Divine, and it is given to Him to draw the soul but never to force obedience. {TMK 57.2}

In the very fact that men are free moral agents, God teaches us not to be forced or compelled into any course of action, also that as responsible beings in copartnership with God we are to represent God in character. We are to have an interest in our brother, in our neighbor, in all around (Letter 65, 1895). {5BC 1098.1}

Our will is not to be forced into co-operation with divine agencies, but it must be voluntarily submitted. Were it possible to force upon you with a hundredfold greater intensity the influence of the Spirit of God, it would not make you a Christian, a fit subject for heaven. {MB 142.1}

Eve really believed the words of Satan, but her belief did not save her from the penalty of sin. She disbelieved the words of God, and this was what led to her fall. In the judgment men will not be condemned because they conscientiously believed a lie, but because they did not believe the truth, because they neglected the opportunity of learning what is truth. {CC 15.7}

Love, the basis of creation and of redemption, is the basis of true education. This is made plain in the law that God has given as the guide of life. The first and great commandment is, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.” Mark 12:30. To love Him, the Infinite, the Omniscient One, with the whole strength and mind and heart, means the highest development of every power. It means that in the whole being—the body, the mind, as well as the soul—the image of God is to be restored. {CT 32.1}

Like the first is the second commandment, “Thou shalt love thy neighbor as thyself.” Mark 12:31. The law of love calls for the devotion of body, mind, and soul to the service of God and our fellow men. And this service, while making us a blessing to others, brings the greatest blessing to ourselves. Unselfishness underlies all true development. Through unselfish service we receive the highest culture of every faculty. {CT 32.2}

The earth was dark through misapprehension of God. That the gloomy shadows might be lightened, that the world might be brought back to God, Satan’s deceptive power was to be broken. This could not be done by force. The exercise of force is contrary to the principles of God’s government; He desires only the service of love; and love cannot be commanded; it cannot be won by force or authority. Only by love is love awakened. To know God is to love Him; His character must be manifested in contrast to the character of Satan. This work only one Being in all the universe could do. Only He who knew the height and depth of the love of God could make it known. Upon the world’s dark night the Sun of Righteousness must rise, “with healing in His wings.” Malachi 4:2. {DA 22.1}

The plan for our redemption was not an afterthought, a plan formulated after the fall of Adam. It was a revelation of “the mystery which hath been kept in silence through times eternal.” Romans 16:25, R. V. It was an unfolding of the principles that from eternal ages have been the foundation of God’s throne. From the beginning, God and Christ knew of the apostasy of Satan, and of the fall of man through the deceptive power of the apostate. God did not ordain that sin should exist, but He foresaw its existence, and made provision to meet the terrible emergency. So great was His love for the world, that He covenanted to give His only-begotten Son, “that whosoever believeth in Him should not perish, but have everlasting life.” John 3:16. {DA 22.2}

Had Christ come in His divine form, humanity could not have endured the sight. The contrast would have been too painful, the glory too overwhelming. Humanity could not have endured the presence of one of the pure, bright angels from glory; therefore Christ took not on Him the nature of angels; He came in the likeness of men. {5BC 1131.1}

What speech is to thought, so is Christ to the invisible Father. He is the manifestation of the Father, and is called the Word of God. God sent His Son into the world, His divinity clothed with humanity, that man might bear the image of the invisible God. He made known in His words,

His character, His power and majesty, the nature and attributes of God. Divinity flashed through humanity in softening, subduing light. He was the embodiment of the law of God, which is the transcript of His character (MS 77, 1899). {5BC 1131.6}

The atonement of Christ is not a mere skillful way to have our sins pardoned; it is a divine remedy for the cure of transgression and the restoration of spiritual health. It is the Heaven-ordained means by which the righteousness of Christ may be not only upon us but in our hearts and characters (Letter 406, 1906). {6BC 1074.2}

In the whole Satanic force there is not power to overcome one soul who in simple trust casts himself on Christ. {COL 157.3}

The life of Christ was a life charged with a divine message of the love of God, and He longed intensely to impart this love to others in rich measure. Compassion beamed from His countenance, and His conduct was characterized by grace, humility, truth, and love. {FE 179.3}

## Pine Knoll Sabbath School Study Notes

### Second Quarter 2024: *The Great Controversy*

### Lesson 2 “The Central Issue: Love or Selfishness?”

#### Read for this week’s study

Luke 19:41–44; Matthew 23:37, 38; Hebrews 11:35–38; Revelation 2:10; Acts 2:44–47; John 13:35.

#### Memory Text

“ ‘ “Fear not, for I am with you; be not dismayed, for I am your God. I will strengthen you, yes, I will help you, I will uphold you with My righteous right hand” ’ ” (Isaiah 41:10, NKJV).

#### Lesson Outline from Adult Sabbath School Study Guide

- I. Introduction
- II. A Broken-Hearted Savior
- III. Christians Providentially Preserved
- IV. Faithful Amid Persecution
- V. Caring for the Community
- VI. A Legacy of Love
- VII. Further Study

#### Questions and Notes for Consideration

##### Facilitator: Jon Paulien

1. The Bible study for this week is loosely based on *The Great Controversy*, chapters 1 and 2. Read Matthew 24:1-3. Why do you think the disciples of Jesus connected the stones of the temple with the end of the world? Jesus does not disabuse them of their perspective, instead He treats the two events as if they were one. What does that tell us about God? (Sabbath Afternoon’s Lesson)
2. How did Jews at that time respond to the Roman occupation? Do an internet search on “Jewish sects at the time of Jesus” to learn about some of the different ways that Jews responded. Which of the four main options would you have chosen had you been an adult just before Jesus arrived on the scene? (Sunday’s Lesson)
3. Jesus’ end-time story begins with the destruction of Jerusalem. What does Jesus’ prediction of the destruction of the temple tell us about both Jesus’ mission and that of Israel? Read John 1:11; Luke 19:41-44 and Matthew 23:37-38. How could God stand by when His Jewish people suffered so much in AD 70? (Sunday’s Lesson)

4. Read Matthew 24:15-20. What instructions did Jesus give to preserve His people from the coming destruction of Jerusalem? What implications do you see in this passage and its fulfillment that can help us process unfulfilled prophecies in our own day? Read Psalm 91:1-7 and Hebrews 11:35-38. Is there a contradiction in the idea of God's protection on the one hand, and God's allowing some to face painful, undeserved suffering for the cause of Christ on the other? How do you reconcile these biblical passages? (Monday's Lesson)
5. Read Acts 4:1-4, 5:12-18, 6:8-15, and 7:57 – 8:3. What do these verses tell us about the challenges the New Testament church faced and also why it grew so rapidly? What incentives did the early Christians have to remain faithful in the midst of so much suffering (Matt 19:28-30)? In the first generation, Christianity was often protected and preserved by Roman authority. Why do you think the attitude of the Empire changed to hostility so quickly? (Tuesday's Lesson)
6. Read Acts 2:44-47, 3:6-9, and 6:1-7. What principles can we learn from these passages about authentic Christianity? Read John 10:10. What contrast does this text draw between the principles of authentic Christianity and the goals of Satan for humanity? (Wednesday's Lesson)
7. Read John 13:35. What does this text reveal in light of Satan's challenge against the government of God in the Great Controversy? What role is the church destined to play? We are well aware of the early church's failings in regard to compromise with paganism and abandonment of the Sabbath command. But what did the early church get right? (Thursday's Lesson)
8. Why does Satan cause people to behave so cruelly to people of faith? What value can God bring out of persecution? (Friday's Lesson)
9. What can local churches do today to be more like the early church in its impacts on the community? (Friday's Lesson)

### Thoughts from Graham Maxwell

How successful has God been in restoring peace on this earth? Because so many have perversely chosen to twist or even reject the truth, instead of producing peace, it has produced argument, debate—even to the point of violence and persecution. Jesus warned of this. Look at His words in Matthew 10:34-36. He foresaw what His demonstration of the truth would cause:

I did not come to bring peace, but a sword. I came to set sons against their fathers, daughters against their mothers, daughters-in-law against their mothers-in-law; a man's worst enemies will be the members of his own family. (GNT)

Look at what the members of Jesus's own family did to Him. Look at John 1:11: "He came to His home, and His own family did not welcome Him." (*Goodspeed*). In fact, they told Him He had a

devil to be so describing his Father. And they killed Him to silence Him. We need to remember as we have mentioned several times in these conversations, that the ones who rejected Christ and preferred Satan's picture of God, were the most pious group of seventh-day Sabbath-keeping, tithe-paying, health-reforming, Bible-studying "adventists" the world has ever known. Peter warns that those who accept the true picture of God may expect similar treatment and even suffer somewhat as Christ did. Look at 1 Peter 4:12-14:

. . . do not be surprised at the painful test you are suffering. . . . Rather be glad that you are sharing Christ's sufferings. . . . Happy are you if you are insulted because you are Christ's followers; this means that the glorious Spirit, the Spirit of God, is resting on you. (GNT)

Where will such trouble come from for those who hold the true picture of God? Could such trouble come again from the same sort of pious, Sabbath-keeping, tithe-paying, health-reforming, Bible-quoting "adventists" as before? Could one entertain such a thought? It happened once before.

But now if the Holy Spirit is with these people He will bring peace. Paul says in Galatians 5:22: "The Spirit, on the other hand, brings a harvest of love, joy, peace. . . ." (*Weymouth*). And you know the rest of the list. But how does the Holy Spirit bring peace? Does He bring peace by working on our feelings, like a divine tranquilizer? Or does the Holy Spirit bring peace by reminding us of the truth? Look at Jesus's explanation in John 14:25, 26. And who would know better than He?

. . . the Counselor, the Holy Spirit . . . will remind you of everything I have said to you. Peace I leave with you; my peace I give you. . . . Do not let your hearts be troubled and do not be afraid. (NIV).

Then He went on giving the reasons why, until He came to what He said that is recorded in John 16:33, and 17:1, 3, 4. It was hard to choose just a few lines from these great chapters:

I have told you all this so that you may find peace in me. In the world you will have trouble, but be brave; I have conquered the world [that is, We have won Our case in the Great Controversy. Then He turned and said to His Father,]. Father . . . eternal life is this: to know You, the only true God . . . I have glorified You on earth and finished the work which You gave Me to do. (*Jerusalem*)

{Graham Maxwell. Excerpt from the audio series, *Conversations About God*, #20, "At Peace with our Heavenly Father" recorded June 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/20MMCAG>*

## Further Study with Ellen White

Jesus did not suppress one word of truth, but He uttered it always in love. He exercised the greatest tact and thoughtful, kind attention in His intercourse with the people. He was never rude, never needlessly spoke a severe word, never gave needless pain to a sensitive soul. He did not censure human weakness. He spoke the truth, but always in love. He denounced hypocrisy, unbelief, and iniquity; but tears were in His voice as He uttered His scathing rebukes. He wept over Jerusalem, the city He loved, which refused to receive Him, the way, the truth, and the life. They had rejected Him, the Saviour, but He regarded them with pitying tenderness. His life was one of self-denial and thoughtful care for others. Every soul was precious in His eyes. While He ever bore Himself with divine dignity, He bowed with the tenderest regard to every member of the family of God. In all men He saw fallen souls whom it was His mission to save. {SC 12.1}

Such is the character of Christ as revealed in His life. This is the character of God. It is from the Father's heart that the streams of divine compassion, manifest in Christ, flow out to the children of men. Jesus, the tender, pitying Saviour, was God "manifest in the flesh." 1 Timothy 3:16. {SC 12.2}

The disciples knew nothing of the purpose of Judas. Jesus alone could read his secret. Yet He did not expose him. Jesus hungered for his soul. He felt for him such a burden as for Jerusalem when He wept over the doomed city. His heart was crying, How can I give thee up? {DA 645.1}

The woes of a fallen race, pressing upon His soul, forced from His lips that exceeding bitter cry. He saw the record of sin traced in human misery, tears, and blood; His heart was moved with infinite pity for the afflicted and suffering ones of earth; He yearned to relieve them all. {GC 22.1}

But the work of human redemption is not all that is accomplished by the cross. The love of God is manifested to the universe. The prince of this world is cast out. The accusations which Satan has brought against God are refuted. The reproach which he has cast upon heaven is forever removed. Angels as well as men are drawn to the Redeemer. "I, if I be lifted up from the earth," He said, "will draw all unto Me." {DA 626.1}

Whenever He comes to us, His reward is with Him. He does not leave it in heaven, but gives it to us every day. Daily He gives us confidence and light and blessing. Daily our hearts beat in unison with His great heart of infinite love (MS 116, 1902). {4BC 1145.2}

Christ came to this world as the expression of the very heart and mind and nature and character of God. He was the brightness of the Father's glory, the express image of His person. But He laid aside His royal robe and kingly crown, and stepped down from His high command to take the place of a servant. He was rich, but for our sake, that we might have eternal riches, He became poor. He made the world, but so completely did He empty Himself that during His



ministry He declared, “Foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head.” {MM 19.1}

The parables of the lost sheep, the lost coin, and the prodigal son, bring out in distinct lines God’s pitying love for those who are straying from Him. Although they have turned away from God, He does not leave them in their misery. He is full of kindness and tender pity toward all who are exposed to the temptations of the artful foe. {COL 198.1}

If you ask the help of God, you will not ask in vain. The Lord is at work in many ways to win your hearty confidence. In nothing does He take more delight than to have you unburden, come to Him for light and strength, and He has promised that you shall find rest to your soul. If you will find heart and voice to pray, He will be sure to hear, and an arm will be reached down to save you. There is a God that hears prayer, and when all other resources fail, He is your refuge, a very present help in time of trouble. . . . {TDG 184.4}

In the future life we shall understand things that here greatly perplex us. We shall realize how strong a helper we had and how angels of God were commissioned to guard us as we followed the counsel of the Word of God. {HP 257.3}

Our God is a very present help in time of need. He is acquainted with the most secret thoughts of our hearts, with all the intents and purposes of our souls. When we are in perplexity, even before we open to Him our distresses, He is making arrangements for our deliverance.—Letter 73, Feb. 1, 1905, to Drs. D. H. and Laretta Kress. {UL 46.6}

Often your mind may be clouded because of pain. Then do not try to think. You know that Jesus loves you. He understands your weakness. You may do His will by simply resting in His arms. {MH 251.3}

The plan of redemption had a yet broader and deeper purpose than the salvation of man. It was not for this alone that Christ came to the earth; it was not merely that the inhabitants of this little world might regard the law of God as it should be regarded; but it was to vindicate the character of God before the universe. To this result of His great sacrifice—its influence upon the intelligences of other worlds, as well as upon man—the Saviour looked forward when just before His crucifixion He said: “Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all unto Me.” John 12:31, 32. The act of Christ in dying for the salvation of man would not only make heaven accessible to men, but before all the universe it would justify God and His Son in their dealing with the rebellion of Satan. {PP 68.2}

By coming to dwell with us, Jesus was to reveal God both to men and to angels. . . . Not alone for His earthborn children was this revelation given. Our little world is the lesson book of the universe. {DA 19.2}

From the beginning it has been Satan's studied plan to cause men to forget God, that he might secure them to himself. Hence he has sought to misrepresent the character of God, to lead men to cherish a false conception of Him. The Creator has been presented to their minds as clothed with the attributes of the prince of evil himself,—as arbitrary, severe, and unforgiving,—that He might be feared, shunned, and even hated by men. Satan hoped to so confuse the minds of those whom he had deceived that they would put God out of their knowledge. Then he would obliterate the divine image in man and impress his own likeness upon the soul; he would imbue men with his own spirit and make them captives according to his will. {5T 738.1}

Through the plan of salvation, a larger purpose is to be wrought out even than the salvation of man and the redemption of the earth. Through the revelation of the character of God in Christ, the beneficence of the divine government would be manifested before the universe, the charge of Satan refuted, the nature and result of sin made plain, and the perpetuity of the law fully demonstrated. {ST, December 22, 1914 par. 4}

The plan of redemption will not be fully understood, even when the ransomed see as they are seen and know as they are known; but through the eternal ages new truth will continually unfold to the wondering and delighted mind. Though the griefs and pains and temptations of earth are ended and the cause removed, the people of God will ever have a distinct, intelligent knowledge of what their salvation has cost. {GC 651.1}

The Lord did not lock the reservoir of heaven after pouring His Spirit upon the early disciples. We also may receive of the fullness of His blessing. Heaven is full of the treasures of His grace, and those who come to God in faith may claim all that He has promised. {6BC 1055.4}

An angel guided Philip to the one who was seeking for light and who was ready to receive the gospel, and today angels will guide the footsteps of those workers who will allow the Holy Spirit to sanctify their tongues and refine and ennoble their hearts. The angel sent to Philip could himself have done the work for the Ethiopian, but this is not God's way of working. It is His plan that men are to work for their fellow men. {AA 109.2}

Faith is the medium through which truth or error finds a lodging place in the mind. It is by the same act of mind that truth or error is received, but it makes a decided difference whether we believe the Word of God or the sayings of men. When Christ revealed Himself to Paul, and he was convinced that he was persecuting Jesus in the person of His saints, he accepted the truth as it is in Jesus. A transforming power was manifested on mind and character, and he became a new man in Christ Jesus. He received the truth so fully that neither earth nor hell could shake his faith. {1SM 346.3}

As the Lord co-operated with Daniel and his fellows, so He will co-operate with all who strive to do His will. And by the impartation of His Spirit He will strengthen every true purpose, every noble resolution. Those who walk in the path of obedience will encounter many hindrances.

Strong, subtle influences may bind them to the world; but the Lord is able to render futile every agency that works for the defeat of His chosen ones; in His strength they may overcome every temptation, conquer every difficulty. {PK 487.1}

His tender compassion fell with a touch of healing upon weary and troubled hearts. Even amid the turbulence of angry enemies He was surrounded with an atmosphere of peace. The beauty of His countenance, the loveliness of His character, above all, the love expressed in look and tone, drew to Him all who were not hardened in unbelief. Had it not been for the sweet, sympathetic spirit that shone out in every look and word, He would not have attracted the large congregations that He did. The afflicted ones who came to Him felt that He linked His interest with theirs as a faithful and tender friend, and they desired to know more of the truths He taught. Heaven was brought near. They longed to abide in His presence, that the comfort of His love might be with them continually. {DA 254.4}

Jesus assumed humanity that He might meet humanity. He brings men under the transforming power of truth by meeting them where they are. He gains access to the heart by securing sympathy and confidence, making all feel that His identification with their nature and interest is complete. The truth came from His lips beautiful in its simplicity, yet clothed with dignity and power. What a teacher was our Lord Jesus Christ! How tenderly did He treat every honest inquirer after truth, that He might gain admission to his sympathies and find a home in his heart. {TM 190.1}

Tender, compassionate, sympathetic, ever considerate of others, He represented the character of God, and was constantly engaged in service for God and man. {8T 286.4}

From the hillside He looked upon the moving multitude, and His heart was stirred with sympathy. Interrupted as He was, and robbed of His rest, He was not impatient. He saw a greater necessity demanding His attention as He watched the people coming and still coming. He “was moved with compassion toward them, because they were as sheep not having a shepherd.” Leaving His retreat, He found a convenient place where He could minister to them. They received no help from the priests and rulers; but the healing waters of life flowed from Christ as He taught the multitude the way of salvation. {DA 364.2}

Jesus came to restore in man the image of his Maker. None but Christ can fashion anew the character that has been ruined by sin. He came to expel the demons that had controlled the will. {FLB 142.2}

When men are bound together, not by force or self-interest, but by love, they show the working of an influence that is above every human influence. Where this oneness exists, it is evidence that the image of God is being restored in humanity, that a new principle of life has been implanted. It shows that there is power in the divine nature to withstand the supernatural

agencies of evil, and that the grace of God subdues the selfishness inherent in the natural heart. {DA 678.1}

Every human being is the object of loving interest to Him who gave His life that He might bring men back to God. Souls guilty and helpless, liable to be destroyed by the arts and snares of Satan, are cared for as a shepherd cares for the sheep of his flock. {MH 162.1}

Rich and poor, high and low, free and bond, are God's heritage. He who gave His life to redeem man sees in every human being a value that exceeds finite computation. By the mystery and glory of the cross we are to discern His estimate of the value of the soul. {MH 162.3}

Love was the element in which Christ moved and walked and worked. He came to embrace the world in the arms of His love. . . . {SD 147.2}

Love is the basis of godliness. Whatever the profession, no man has pure love to God unless he has unselfish love for his brother. But we can never come into possession of this spirit by *trying* to love others. What is needed is the love of Christ in the heart. When self is merged in Christ, love springs forth spontaneously. The completeness of Christian character is attained when the impulse to help and bless others springs constantly from within—when the sunshine of heaven fills the heart and is revealed in the countenance. {COL 384.2}

Holiness is wholeness to God. The soul is surrendered to God. The will, and even the thoughts, are brought into subjection to the will of Christ. The love of Jesus fills the soul, and is constantly going out in a clear, refreshing stream, to make glad the hearts of others (MS 33, 1911). {6BC 1076.2}

The most powerful evidence a man can give that he has been born again and is a new man in Christ Jesus, is the manifestation of love for his brethren, the doing of Christlike deeds. This is the most wonderful witness that can be borne in favor of Christianity, and will win souls to the truth. . . . {SD 293.4}

Christ brings all true believers into complete oneness with Himself, even the oneness which exists between Him and His Father. The true children of God are bound up with one another and with their Saviour. They are one with Christ in God. {SD 293.5}

## Pine Knoll Sabbath School Study Notes

### Second Quarter 2024: *The Great Controversy*

### Lesson 3 “Light Shines *in the Darkness*”

#### Read for this week’s study

John 8:44; Proverbs 23:23; Acts 20:27–32; 2 Thessalonians 2:7–12; Psalm 119:105, 116, 130, 133, 160; Proverbs 16:25; 2 Corinthians 4:3–6.

#### Memory Text

“Then Jesus said to them, ‘A little while longer the light is with you. Walk while you have the light, lest darkness overtake you; he who walks in darkness does not know where he is going’ ” (John 12:35, NKJV).

#### Lesson Outline from Adult Sabbath School Study Guide

- I. Introduction
- II. Compromise: Satan’s Subtle Strategy
- III. Savage Wolves
- IV. Safeguarded by the Word
- V. Human Reasoning Apart from Scripture
- VI. Battle for the Mind
- VII. Further Study

#### Questions and Notes for Consideration

##### Facilitator: Jon Paulien

1. This lesson is based on the book *The Great Controversy*, chapter 3. Chapter 2 describes the experience of the church in the centuries following New Testament times (roughly AD 100-313). Chapter 3 focuses on the period after Christianity became the dominant religion of the Roman Empire (AD 313-538). What impact do you think worldly favor, wealth and power had on the church? Read Revelation 12:9. What are the five titles of the adversary in the cosmic conflict? How does Satan seek to establish his authority over the universe? What implications does that have for the two eras of Christian history outlined in the lessons for last week and this week? (Sabbath Afternoon’s Lesson)

2. Read John 14:6 and 8:44. What is at the core of the contrast between the character of Jesus and the character of Satan? How is this contrast illustrated in the Garden of Eden (Genesis 2:17; 3:4)? What do Proverbs 23:23, John 17:17 and John 8:32 imply about the truth of God's Word? (Sunday's Lesson)
3. There were many eras of church history when the Bible was ignored, suppressed or its possession was prohibited. Where did people turn in those days in order to get a Word from the Lord? Today the Bible is freely available. What strategies does Satan use today to minimize the impact of God's Word on the human race? (Sunday's Lesson)
4. What are the four main ways that Christians determine what is truth (sometimes called the Wesleyan Quadrilateral)? Both Catholics and Protestants practice the quadrilateral, whether they realize it or not. What is the decisive difference between the two? In the fourth, fifth, and sixth centuries, mission advance was one of the motivations for subtle shifts in doctrine. What's the danger in meeting people where they are (a biblical principle)?
5. Read Acts 20:27-32. What warnings did Paul, under inspiration, offer regarding the future of the church? When faced with questions you can't answer, how do you learn discernment—ability to detect truth from error? What influences in today's world can result in the kinds of compromise that have happened before? (Monday's Lesson)
6. Read John 17:15-17 and Acts 20:32. What role does the Word of God play in safeguarding people against the deceptions of Satan? (Tuesday's Lesson)
7. Are there parts of the Bible that are more inspired than others? How shall we handle parts of the Bible that don't make sense to us or that seem irrelevant to everyday life today? How do we deal with the fact that the Bible is both a divine product and a human product? (Tuesday's Lesson)
8. Read Proverbs 16:25, Judges 21:25, and Isaiah 53:6. What do these texts reveal about Satan's strategy of deception? (Wednesday's Lesson)
9. Why is the human mind without the aid of the Holy Spirit incapable of discovering divine truth? On the other hand, how does reason help us understand divine revelation? (Wednesday's Lesson)
10. Read 2 Corinthians 4:3-6. How do eyes get "blinded" spiritually? How do they get opened? (Thursday's Lesson)

## Thoughts from Graham Maxwell

Satan who deceived even brilliant angels should find it easy to deceive us, and he's even more experienced now than he was then. If it ever was essential to be demanding of evidence, to be transformed by the renewing of our minds that we may test and prove what is the truth, what is good as distinguished from what is not, isn't this the time? This is the time when we will witness Satan's last attempt to deceive and confuse, and with all the experience of the past he will focus all his endeavors on the few who persist in believing the truth and trusting God. We will see something worse than has ever been seen in the whole history of the universe. And somehow one group will survive, they will not be deceived. They will succeed in doing what a third of the brilliant angels failed to do. They will have their minds renewed. For religion to make light of mind, reason, intellect—it's true they've been abused of course—but to make light of these is to play into the devil's hands in these last days, and to set us up vulnerable and gullible when he comes as Christ. And when he makes all his claims and performs miracles to prove that he is Christ, we'd better be in this state of mind. {Graham Maxwell. Excerpt from the audio series Romans, chapter 12, recorded January 1978, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct links:*

<http://pkp.cc/23MMROMANS66> (Part 1) <http://pkp.cc/24MMROMANS66> (Part 2)

### Recommended Listening:

Conversations About God #5 "The Record of the Evidence" is available at:

<http://pkp.cc/5MMCAG>

## Further Study with Ellen White

If we surrender our lives to His service, we can never be placed in a position for which God has not made provision. Whatever may be our situation, we have a Guide to direct our way; whatever our perplexities, we have a sure Counselor; whatever our sorrow, bereavement, or loneliness, we have a sympathizing Friend. {COL 173.1}

The Son of God came to the world as a restorer. He was the Way, the Truth, and the Life. Every word He uttered was spirit and life. He spoke with authority, conscious of His power to bless humanity, and deliver the captives bound by Satan; conscious also that by His presence He could bring to the world fullness of joy. He longed to help every oppressed and suffering member of the human family, and show that it was His prerogative to bless, not to condemn. {LHU 37.2}

Satan saw that his disguise was torn away. His administration was laid open before the unfallen angels and before the heavenly universe. He had revealed himself as a murderer. By shedding the blood of the Son of God, he had uprooted himself from the sympathies of the heavenly beings. Henceforth his work was restricted. Whatever attitude he might assume, he could no longer await the angels as they came from the heavenly courts, and before them accuse Christ's brethren of being clothed with the garments of blackness and the defilement of sin. The last link of sympathy between Satan and the heavenly world was broken. {DA 761.2}

Yet Satan was not then destroyed. The angels did not even then understand all that was involved in the great controversy. The principles at stake were to be more fully revealed. And for the sake of man, Satan's existence must be continued. Man as well as angels must see the contrast between the Prince of light and the prince of darkness. He must choose whom he will serve. {DA 761.3}

Christ came to this earth in human form that He might stand as the Captain of our salvation, so that we should not be overcome by Satan's power. And when the enemy has seemed to be gaining a signal victory over righteousness, God has been working in mercy and power to counteract his designs. {TDG 308.4}

Sanctification is not the work of a moment, an hour, or a day. It is a continual growth in grace. We know not one day how strong will be our conflict the next. Satan lives, and is active, and every day we need to cry earnestly to God for help and strength to resist him. As long as Satan reigns we shall have self to subdue, besetments to overcome, and there is no stopping place, there is no point to which we can come and say we have fully attained. {1T 340.2}

Every man is free to choose what power he will have to rule over him. None have fallen so low, none are so vile, but that they can find deliverance in Christ. The demoniac, in place of prayer, could utter only the words of Satan; yet the heart's unspoken appeal was heard. No cry from a soul in need, though it fail of utterance in words, will be unheeded. Those who will consent to enter into covenant relation with the God of heaven are not left to the power of Satan or to the infirmity of their own nature. {DA 258.6}

That prayer of Christ embraces all His followers to the close of time. Our Saviour foresaw the trials and dangers of His people; He is not unmindful of the dissensions and divisions that distract and weaken His church. He is looking upon us with deeper interest and more tender compassion than moves an earthly parent's heart toward a wayward, afflicted child. He bids us learn of Him. He invites our confidence. He bids us open our hearts to receive His love. He has pledged Himself to be our helper. {5T 237.2}

By prayer, by the study of His word, by faith in His abiding presence, the weakest of human beings may live in contact with the living Christ, and He will hold them by a hand that will never let go. {MH 182.1}



If you will ask help of God you need not ask in vain. In order to encourage us to have confidence and trust He comes near us by His holy Word and Spirit, and seeks in a thousand ways to win our confidence. But in nothing does He take more delight than in receiving the weak who come to Him for strength. If we will find heart and voice to pray, He will be sure to find an ear to hear and an arm to save. {TDG 194.5}

It is God's glory to encircle sinful, repentant human beings in the arms of His love, to bind up their wounds, to cleanse them from sin, and to clothe them with the garments of salvation. {PK 668.3}

The truth as it is in Jesus will not degrade but elevate the receiver, purify his life, refine his taste, sanctify his judgment. {OHC 230.6}

The Lord's angels are appointed to keep strict watch over those who put their faith in the Lord, and these angels are to be our special help in every time of need. Every day we are to come to the Lord with full assurance of faith, and to look to Him for wisdom. . . . Those who are guided by the Word of the Lord will discern with certainty between falsehood and truth, between sin and righteousness (MS 43, 1907). {7BC 907.1}

In the last days he [Satan] will appear in such a manner as to make men believe him to be Christ come the second time into the world. He will indeed transform himself into an angel of light. But while he will bear the appearance of Christ in every particular, so far as mere appearance goes, it will deceive none but those who . . . are seeking to resist the truth.—5T 698. {TA 270.4}

God never forces the will or the conscience; but Satan's constant resort—to gain control of those whom he cannot otherwise seduce—is compulsion by cruelty. Through fear or force he endeavors to rule the conscience and to secure homage to himself. To accomplish this, he works through both religious and secular authorities, moving them to the enforcement of human laws in defiance of the law of God. {GC 591.2}

This world is a theater. The actors, the inhabitants of the world, are preparing to act their part in the last great drama. God is lost sight of. There is no unity of purpose, except as parties of men confederate to gain their ends. God is looking on. His purposes in regard to His rebellious subjects will be fulfilled. The world has not been given into the hands of men, though God is permitting the elements of confusion and disorder to bear sway for a season. (Letter 141, 1902). {6BC 1106.2}

[T]hose who follow Christ are ever safe under His watchcare. Angels that excel in strength are sent from heaven to protect them. The wicked one cannot break through the guard which God has stationed about His people. {GC 517.2}

Through the Holy Spirit, God's word is a light as it becomes a transforming power in the life of the receiver. By implanting in their hearts the principles of His word, the Holy Spirit develops in men the attributes of God. {COL 414.2}

If God, the divine Artist, gives to the simple flowers that perish in a day their delicate and varied colors, how much greater care will He have for those who are created in His own image? This lesson of Christ's is a rebuke to the anxious thought, the perplexity and doubt, of the faithless heart. {SC 123.2}

The Bible contains a simple and complete system of theology and philosophy. It is the book that makes us wise unto salvation. It tells us of the love of God as shown in the plan of redemption, imparting the knowledge essential for all students—the knowledge of Christ. . . . {CT 422.1}

The Bible was not written for the scholar alone; on the contrary, it was designed for the common people. The great truths necessary for our salvation are made as clear as noonday, and none will mistake and lose their way except those who follow their own judgment instead of the plainly revealed will of God. {LHU 130.6}

Divine wisdom will order the steps of those who put their trust in the Lord. Divine love will encircle them, and they will realize the presence of the Comforter, the Holy Spirit. {OHC 324.6}

The Bible is its own expositor. Scripture is to be compared with scripture. The student should learn to view the word as a whole, and to see the relation of its parts. He should gain a knowledge of its grand central theme, of God's original purpose for the world, of the rise of the great controversy, and of the work of redemption. He should understand the nature of the two principles that are contending for supremacy, and should learn to trace their working through the records of history and prophecy, to the great consummation. He should see how this controversy enters into every phase of human experience; how in every act of life he himself reveals the one or the other of the two antagonistic motives; and how, whether he will or not, he is even now deciding upon which side of the controversy he will be found. {Ed 190.2}

The word of God, like the character of its Author, presents mysteries that can never be fully comprehended by finite beings. But God has given in the Scriptures sufficient evidence of their divine authority. His own existence, His character, the truthfulness of His word, are established by testimony that appeals to our reason; and this testimony is abundant. True, He has not removed the possibility of doubt; faith must rest upon evidence, not demonstration; those who wish to doubt have opportunity; but those who desire to know the truth find ample ground for faith. {Ed 169.2}

The creative energy that called the worlds into existence is in the word of God. This word imparts power; it begets life. Every command is a promise; accepted by the will, received into the soul, it brings with it the life of the Infinite One. It transforms the nature and re-creates the soul in the image of God. {Ed 126.4}

And while Christ opens heaven to man, the life which He imparts opens the heart of man to heaven. Sin not only shuts us away from God, but destroys in the human soul both the desire and the capacity for knowing Him. All this work of evil it is Christ's mission to undo. The faculties of the soul, paralyzed by sin, the darkened mind, the perverted will, He has power to invigorate and to restore. He opens to us the riches of the universe, and by Him the power to discern and to appropriate these treasures is imparted. {Ed 28.3}

Jesus took the nature of humanity, in order to reveal to man a pure, unselfish love, to teach us how to love one another. {5BC 1126.1}

Christ could not have come to this earth with the glory that He had in the heavenly courts. Sinful human beings could not have borne the sight. He veiled His divinity with the garb of humanity, but He did not part with His divinity. A divine-human Saviour, He came to stand at the head of the fallen race, to share in their experience from childhood to manhood (RH June 15, 1905). {5BC 1128.2}

## Pine Knoll Sabbath School Study Notes

### Second Quarter 2024: *The Great Controversy*

### Lesson 4 “Standing for the Truth”

#### Read for this week’s study

Daniel 7:23–25; Revelation 12:6, 14; Jude 3, 4; Revelation 2:10; Acts 5:28–32; Psalm 19:7–11;  
1 John 5:11–13.

#### Memory Text

“And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whoever believes in Him should not perish but have eternal life” (John 3:14, 15, NKJV).

#### Lesson Outline from Adult Sabbath School Study Guide

- I. Introduction
- II. Persecuted Yet Triumphant
- III. Light Vanquishes the Darkness
- IV. Courage to Stand
- V. The Morning Star of the Reformation
- VI. Cheered by Hope
- VII. Further Study

#### Questions and Notes for Consideration

##### Facilitator: Jon Paulien

1. The ancient city of Smyrna (modern-day Izmir) housed a church which suffered a great deal for the gospel. About 60 years after the book of Revelation was written, the leader of the church at Smyrna, Polycarp, was martyred for his faith. This lesson, based on *The Great Controversy*, chapters 4-6, covers the church in the Middle Ages (AD 538-1517). It explores the theme of staying faithful, in spite of threats from both inside and outside the church. **The Bible contains principles that enabled Polycarp and others to remain faithful unto death.** (Sabbath Afternoon’s Lesson)
2. Read Daniel 7:23-25 and Revelation 12:6, 14. A common element in these texts is a period of time listed as “time, times, and half a time” and “1260 days”. Adventists read these texts on the basis of the Year-Day Principle, which goes something like this: “Whenever in Bible prophecy a period of time is given in days, the fulfillment will be in an equivalent number of years.” Proof for the principle is found in

- Numbers 14:34 and Ezekiel 4:6. How would you defend the principle on the basis of those texts? (Sunday's Lesson)
3. With the help of the Year-Day Principle early Adventists understood all lines of prophecy to terminate in the years 1798 and 1844. If all lines of prophecy ended 150-200 years ago, what value do they have for us today? (Sunday's Lesson)
  4. Read Jude 3 and 4. What is the warning here and how does it apply to the church today? What encourages you in challenging times? What frightens you? How do you deal with challenges to the church or your faith? (Monday's Lesson)
  5. Read Acts 5:28-32 and Ephesians 6:10-12. What basic principles are found in these texts? The Waldenses were distinguished by three things: absolute allegiance to God, the authority of Scripture, and the supremacy of Christ. Which of these three is the most important for maintaining faithfulness to God in today's world? (Tuesday's Lesson)
  6. What drove the Waldenses was the contrast between the church of their day and the Bible they had newly discovered. This became a threat to the dominant church. Why then is the wide distribution of the Bible today not seen as a threat by the Roman Catholic Church? Why would anyone consider the Bible to be a better safeguard for the faith than a carefully vetted and chosen church leadership? (Tuesday's Lesson)
  7. Read Proverbs 4:18. Why is truth like the sun, rising gradually in intensity rather than coming all at once? (Tuesday's Lesson)
  8. Read Psalms 19:7-11; 119:140 and 119:162. What attitude did David have toward the Bible, which was the cornerstone of the Reformation? When the psalmist says, "The law of the Lord is perfect" (Psalm 19:7), what is it perfect for? John Wycliffe (born around 1330, died 1384—sometimes called "The Morning Star of the Reformation") spent most of his life translating the Bible into the English language. He seems to have done so for two reasons: The Word had changed his life, and he wanted to share what he had found with others. (Wednesday's Lesson)
  9. How were the martyrs able to overcome their fear of death (Hebrews 2:14-15; John 14:19)? Read John 11:25-26. What message does this verse share that can help us in the trials of life? (Thursday's Lesson)
  10. Here is a question for the legal experts among us, or those who don't mind a little research online. What is the difference between case law and code law? How might that apply to our understanding of the Bible? (Friday's Lesson)
  11. What is "progressive light"? Why does God reveal truth gradually? How should that fact affect the way we read the Bible? (Friday's Lesson)

## Thoughts from Graham Maxwell

As we study the prophecies here, what do they say about God? Do the prophecies even leave room for delay, by the way? Well, the book of Revelation certainly does. It even speaks of it. “Hold! Do not let these events occur until my servants are sealed in their foreheads.” It’s hard not to get into Revelation when we’re reading Daniel.

It’s significant to me how Jesus commented on the purpose of prophecy. Not just Daniel, of course, but others; but there are so many in Daniel that are so specific. Look at Matthew 24. Jesus himself made some prophecies, and he commented on the purpose of them. Matthew 24:25. You remember they asked how soon he would come. “Well,” he said, “several things will occur before I come.” In fact, verse 23:

Then if anyone says to you, “Lo, here is the Christ!” or “There he is!” do not believe it. For false Christs and false prophets will arise and show great signs and wonders, so as to lead astray, if possible, even the elect. Lo, I have told you beforehand [suggesting that he had warned them in advance, so they’d be prepared].

But he gave an additional reason in John 13:19. And I think prophecies have these dual purposes, suggesting it does pay to work them out, indeed. There is warning, unless, of course, we misinterpret them and are looking for the wrong thing. So it pays to study carefully. But an additional reason is given in 13:19: “I tell you this now, before it takes place, that when it does take place you may believe that I am he.” {Graham Maxwell. Excerpt from the audio series, The Picture of God in All 66 – Daniel, recorded February 1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

\*Audio links to the West Covina series recorded in 1984:

<http://pkp.cc/39MMPOGIA66> (Part 1) <http://pkp.cc/40MMPOGIA66> (Part 2)

But is it possible to be convinced and accept this truth, and be willing to give up anything to have this peace, and yet still experience some very un-peaceful struggling within ourselves? This troubles many. It troubled Paul and he confesses it in Romans 7, the whole chapter. Look particularly at Romans 7:23, 24. After he said, “All the good that I would do, I don’t do.” You remember the struggle in that whole chapter:

I see a different law at work in my body—a law that fights against the law which my mind approves of. . . it makes me a prisoner. . . . What an unhappy man I am! Who will rescue me? (GNT)

And as you know, all of chapter 8 describes the rescue. The chapter begins by Paul saying that God does not condemn His struggling children. He is not only our Father, but our Divine

Physician, and He knows that the habits of a lifetime are not cured overnight. And so, as we struggle, Father, Son, and Holy Spirit are all on our side to help us and to heal us. Look at the marvelous summary at the end of Romans 8, verses 31, 38 and 39:

If God is for us [the subject of the whole chapter, in fact the first eight chapters of Romans], who can be against us? . . . I am certain that . . . neither angels nor other heavenly rulers or powers . . . will ever be able to separate us from the love of God.  
(GNT)

In fact, if we need discipline to overcome bad habits and learn new ones, God will give it to us. But when the discipline comes, we will understand. He's not angry with us. He is disciplining us because He loves us. We will not allow the discipline to disturb our peace with God. Look at Hebrews 12:11. Just a line out of that whole section on God disciplines whom He loves as a father disciplines his son: "Now, no discipline seems pleasant at the time. . . . Later on, however, it produces a harvest of righteousness and peace. . . ." In fact, if we've been set right with our God and we've been won back to love and trust, God can even turn our trials and troubles to our advantage. Going back to Romans 5, look at verses 3 and 4, next on our list: "We can be full of joy here and now even in our trials and troubles. These very things will give us patient endurance; this in turn will develop a mature character." (*Phillips*). And you know how that passage goes on. And a mature character produces a hope that will never let us down. And that makes for great peace between us and our God. {Graham Maxwell. Excerpt from the audio series, *Conversations About God*, #20, "At Peace with our Heavenly Father" recorded June 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/20MMCAG>*

Almost two thousand years have passed since God won His case on Calvary. Satan's lies and accusations have long ago been met. The freedom of the universe has been eternally secured. Why, then, does God still tolerate this one rebellious spot in His loyal universe? He longs to recreate our world and give it to His trusting saints. Why does He still wait?

When Jesus returns, He will come to a generation of believers who have experienced Satan's last supreme attempt to deceive and destroy God's loyal children on this planet. They will have accomplished what one-third of the angels failed to do. They will have refused to be turned against God by Satan's lies. They will have been able to say with Paul, "If anyone, even an angel from heaven, should bring a different version of the everlasting Good News, he is wrong, and we will not believe it!" (Galatians 1) These are not babes in the truth. They are grown-up believers. They meet the biblical description of Christian perfection and maturity: they have "Their faculties trained by practice to distinguish good from evil." (Hebrews 5:14) They have not

only the teachable faith of a little child, which still needs much protection, but—like Job—they can stand alone. Though their faith be severely tested, they will never let God down.

God is waiting for such firm believers. The last book in the Bible pictures the angels as mercifully holding back the final winds of strife until the minds of God’s children have been unshakably sealed and settled into the truth.

But what is this truth? Remember the pious beliefs of those who nailed Jesus to the cross—then hurried home to keep the Sabbath holy! Do we accept Jesus’ testimony about His Father? Are we convinced that God is just as gracious as the Son? Or are we still “easily swayed by every wind of doctrine”? (Ephesians 4) Do we still need emergency measures to be reverent and do what is right? Are we the reason why God still waits? {Graham Maxwell. Excerpt from the audio series, Conversations About God, #18, “God Waits For His Children To Grow Up”, Bible Reference Sheet, recorded June 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/18MMCAG>*

Now, they were known as the experts in the scriptures, were they not? These were the theologians—the Pharisees—which gave them great influence. In fact, they derived their authority from the general recognition that if you want to know what the Bible teaches, you go to the Pharisees. And Jesus came along and said, “You have misread the Bible.” And that’s extremely offensive. You tell a theologian, “You know, you’re really wrong.” That surely was involved, and their pride. Supposing the Lord were to come into a group of Adventists and say, “By the way, I know you’ve been using such and such a verse all along. You know, it’s really wrong.” Could we accept that with grace? Of course, we don’t expect him to correct us on anything, do we? We know we’re right on everything, don’t we? So, what could I pick that would do?

Well, supposing Jesus came to a group of Seventh-day Adventists, and said, “By the way, you have not been keeping the Sabbath correctly. You have been too strict.” How would we react? You know, we’d say, “Well, we’ve been warned that false prophets would come. ‘To the Law and to the Testimony’ and you’re not speaking in harmony.” I think we shouldn’t underestimate the devotion, the dedication of these Pharisees. And they were highly respected by the people.

And he said, “I read the Old Testament differently.” You remember, in the Sermon on the Mount, “Blessed are the poor,” and they said, “That’s ridiculous! The poor aren’t blessed. They’re poor because they’re **not** blessed. If they were blessed, they would be rich.” And then he says, “It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God.” If you’re rich, you’re blessed. Otherwise you wouldn’t be rich. And you wouldn’t be blessed if you weren’t good, so if you were rich, you were good. So Jesus was



saying to those Bible students, “It is easier for a camel to go through the eye of a needle than for a good person to be saved.” That’s ridiculous! It’s just their basic understanding was wrong. And Jesus said, “I say, blessed are you poor, because you’re more willing to accept what I have to offer than these rich people. Because the rich people know they’re okay.” You see, they had key texts for this. They’d go back to Deuteronomy. “If you obey me, I’ll bless you and prosper you. If you disobey me, I’ll curse you and there’ll be punishments, and plague, and all the rest. And your crops will not flourish.” The three friends of Job argued with him over that very point. And they were wrong. So Jesus was taking the same point of view against the Pharisees as Job was taking against the three theologians who came to him. Don’t oversimplify on this. {Graham Maxwell. Excerpt from the audio series, The Picture of God in all 66 – Mark, recorded April 1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

<http://pkp.cc/53MMPOGIA66> (Part 1) <http://pkp.cc/54MMPOGIA66> (Part 2)

### **Further Study with Ellen White**

In His plan of government there is no employment of brute force to compel the conscience. The Jews looked for the kingdom of God to be established in the same way as the kingdoms of the world. To promote righteousness they resorted to external measures. They devised methods and plans. But Christ implants a principle. By implanting truth and righteousness, He counterworks error and sin. {COL 77.1}

If we were left to ourselves to plan, we should make mistakes. Our prejudices, our weaknesses, our self-deceptions, and our ignorances would be manifest in many ways. But the work is the Lord’s, the cause is His; He never leaves His workmen without divine directions. . . . {ML 10.5}

You must learn the simple art of taking God at His word; then you have solid ground beneath your feet. {ML 10.8}

The Lord is our helper, our defense. God has provided that no soul that trusts in Him shall be overcome by the enemy. {CTr 47.4}

We know that in sadness and grief we feel very frail, but we know that Jesus is right by our side to sympathize with us, and He will help us. We can commune with our best Friend; He is right by our side. We need not go into the heavens to bring Him down, for He is right by us to help us. {CTr 42.4}

In the closing scenes of this earth’s history, when intensity is taking possession of every earthly element, the Lord requires of us a vigilance that knows no relaxation. But we are not left to struggle alone. Amid the dangers increasing on every hand, those who walk humbly before

God, distrustful of their own wisdom, will have angels as their helpers and protectors. In times of special peril they will know the power of God's keeping care.—RH April 25, 1907. {TA 272.3}

Christ is the source of every right impulse. He is the only one that can implant in the heart enmity against sin. Every desire for truth and purity, every conviction of our own sinfulness, is an evidence that His Spirit is moving upon our hearts. {SC 26.3}

God has a deep and earnest love for every member of the human family; not one is forgotten, not one is left helpless and deceived to be overcome by the enemy. {FE 299.2}

Christ will give strength to all who seek it. No man without his own consent can be overcome by Satan. The tempter has no power to control the will or to force the soul to sin. He may distress, but he cannot contaminate. He can cause agony, but not defilement. The fact that Christ has conquered should inspire His followers with courage to fight manfully the battle against sin and Satan. {GC 510.3}

He finds His faithful ones, and holds communion with them, encouraging and strengthening them. And angels of God, that excel in strength, are sent forth by God to minister to His human workers who are speaking the truth to those who know it not. {8T 17.3}

We are witnesses for God as we reveal in ourselves the working of a power that is divine. Every individual has a life distinct from all others, and an experience differing essentially from theirs. God desires that our praise shall ascend to Him, marked by our own individuality. These precious acknowledgments to the praise of the glory of His grace, when supported by a Christ-like life, have an irresistible power that works for the salvation of souls. {DA 347.3}

By imparting to others the love and tenderness which God has so abundantly bestowed on us, we are to let our light shine. {RC 198.5}

As God called Daniel to witness for Him in Babylon, so He calls us to be His witnesses in the world today. In the smallest as well as the largest affairs of life He desires us to reveal to men the principles of His kingdom. {COL 357.1}

It is the love of God continually transferred to man that enables him to impart light. Into the hearts of all who are united to God by faith the golden oil of love flows freely, to shine out again in good works, in real, heartfelt service for God. {COL 418.5}

God could employ only such means as were consistent with truth and righteousness. Satan could use what God could not—flattery and deceit. He had sought to falsify the word of God and had misrepresented His plan of government, claiming that God was not just in imposing laws upon the angels; that in requiring submission and obedience from His creatures, He was seeking merely the exaltation of Himself. It was therefore necessary to demonstrate before the inhabitants of heaven, and of all the worlds, that God's government is just, His law perfect. Satan had made it appear that he himself was seeking to promote the good of the universe. The

true character of the usurper and his real object must be understood by all. He must have time to manifest himself by his wicked works. {PP 42.1}

That law of ten precepts of the greatest love that can be presented to man is the voice of God from heaven speaking to the soul in promise, “This do, and you will not come under the dominion and control of Satan.” There is not a negative in that law, although it may appear thus. It is DO, and Live (Letter 89, 1898). {1BC 1105.2}

God’s law is the law of love. He has surrounded you with beauty to teach you that you are not placed on earth merely to delve for self, to dig and build, to toil and spin, but to make life bright and joyous and beautiful with the love of Christ—like the flowers, to gladden other lives by the ministry of love. {MB 97.3}

To those who in humility of heart seek for divine guidance, angels of God draw near. The Holy Spirit is given to open to them the rich treasures of the truth. {COL 59.3}

The death of Christ upon the cross made sure the destruction of him who has the power of death, who was the originator of sin. When Satan is destroyed, there will be none to tempt to evil; the atonement will never need to be repeated; and there will be no danger of another rebellion in the universe of God. That which alone can effectually restrain from sin in this world of darkness, will prevent sin in heaven. The significance of the death of Christ will be seen by saints and angels. . . The angels ascribe honor and glory to Christ, for even they are not secure except by looking to the sufferings of the Son of God. It is through the efficacy of the cross that the angels of heaven are guarded from apostasy. Without the cross they would be no more secure against evil than were the angels before the fall of Satan. Angelic perfection failed in heaven. Human perfection failed in Eden, the paradise of bliss. All who wish for security in earth or heaven must look to the Lamb of God. {5BC 1132.8}

In every command and in every promise of the word of God is the power, the very life of God, by which the command may be fulfilled and the promise realized. He who by faith receives the word is receiving the very life and character of God. {COL 38.1}

There, there is no disappointment, no sorrow, no sin, no one who shall say, “I am sick.” There, there is no burial train, no mourning, no death, no parting, no broken hearts; and Jesus is there, peace is there.... In His presence is fullness of joy, at His right hand there are pleasures forevermore! {ML 349.4}

The resurrection of Jesus was a sample of the final resurrection of all who sleep in Him. {Mar 302.2}

To the believer, death is but a small matter. Christ speaks of it as if it were of little moment. “If a man keep my saying, he shall never see death,” “he shall never taste of death.” John 8:51, 52. To the Christian, death is but a sleep, a moment of silence and darkness. The life is hid with

Christ in God, and “when Christ, who is our life, shall appear, then shall ye also appear with him in glory.” Colossians 3:4. {FLB 187.3}

Christ knows our weakness, and to Him we can go daily for help. It is not necessary for us to gain strength a month ahead. We are to conquer from day to day (MS 28, 1886). {7BC 974.3}

The promise is not that we will have strength today for a future emergency, that anticipated future trouble will be provided for beforehand, before it comes to us. We may, if we walk by faith, expect strength and provision for us as fast as our circumstances demand it. We live by faith, not by sight. The Lord’s arrangement is for us to ask Him for the very things that we need. The grace of tomorrow will not be given today. Men’s necessity is God’s opportunity. . . . {OHC 125.2}

God’s everlasting arm encircles the soul that turns to Him for aid, however feeble that soul may be. {4T 328.1}

God has the world in His hand. We have God on our side. All heaven is waiting and longing for our cooperation. The Lord is supreme. Why then should we fear? The Lord is almighty; why should we tremble? In the past God has delivered His people, and He will be our helper if we will arise in His strength and go forward. {TMK 342.3}

# Pine Knoll Sabbath School Study Notes

## Second Quarter 2024: *The Great Controversy*

### Lesson 5 “Faith Against All Odds”

#### Read for this week’s study

Psalm 119:162; John 16:13–15; 2 Peter 1:20, 21; Ephesians 2:8, 9; Romans 3:23, 24; Romans 6:15–18.

#### Memory Text

“Your word I have hidden in my heart, that I might not sin against You” (Psalm 119:11, NKJV).

#### Lesson Outline from Adult Sabbath School Study Guide

- I. Introduction
- II. God’s Word Alone
- III. Passing on God’s Word
- IV. Enlightened by the Spirit
- V. Christ Alone . . . Grace Alone
- VI. Obedience: The Fruit of Faith
- VII. Further Study

#### Questions and Notes for Consideration

##### Facilitator: Jon Paulien

1. The historical focus of this lesson is on the great Reformers Luther and Zwingli up to the famous protest of the princes (AD 1517-1530). (*The Great Controversy*, chapters 7-11). The lesson notes that since the Reformers had a message they felt was worth dying for, it would also be a message worth living for. The lesson explores biblical passages related to the Scriptures, which were at the heart of the developments described in these chapters of GC. (Sabbath Afternoon’s Lesson)
2. Read Psalm 119:103-104, 147, 162. What was David’s attitude toward God’s Word? How did this impact the Reformers and what impact might it have on us today? What is the difference between devotional reading of the Bible and exegesis? What are some of the benefits and limitations of both approaches? (Sunday’s Lesson)
3. Read 2 Corinthians 4:1-6. What does this passage tell us about Paul’s confidence in the Word of God? Why were early reformers like Luther and Tyndale so anxious to translate the Bible into the common languages of their communities? Does the work

we do for God matter if we never see any results (Daniel 12:3; Revelation 14:13)? (Monday's Lesson)

4. Early in his university education, Martin Luther discovered a Latin copy of the Bible. Up to that point he didn't even know the Bible existed. It transformed his life almost immediately. What do the following texts teach us about the impact of the Bible (John 14:25-26; 16:13-15; 2 Peter 1:20-21)? How do you balance the need for the Holy Spirit's illumination of the biblical text with the need for careful and detailed study? The Reformers believed in the "clarity" of Scripture. Do you believe that the Bible is clear? (Tuesday's Lesson)
5. The very heart of the Reformation was centered in the biblical concept of righteousness by faith. Read Romans 3:23-28. What do these verses teach about salvation? Why do you think a book like *Steps to Christ* makes no mention at all of righteousness by faith? (Wednesday's Lesson)
6. If salvation is the work of God, what role do human works play in the Christian life? How can we affirm the importance of good works in our experience but without making them the foundation of our hope? (Wednesday's Lesson)
7. Read Romans 6:15-18. What does this passage teach about salvation through Christ's righteousness alone? (Thursday's Lesson)
8. Many or most historical accounts of the Medieval Church are extremely negative, criticizing unbiblical doctrines, persecution of those who disagreed, and withholding access to the Bible for most believers. But if God is at work in every religion, where was God working in the Middle Ages? If the history of the papacy is so negative, why did God let the papacy win the battle for control of the church? (Friday's Lesson)
9. Why is it so easy to slip into legalism? What do some people mean when they talk about "cheap grace"? Is grace ever cheap? (Friday's Lesson)

### Thoughts from Graham Maxwell

Lou: The "substitutionary," that comes in, say more about that. The "vicarious."

Graham: Ah. He died in our stead. He died as the substitution. In a way, it's very true. I mean, either He dies or we die. However, that's where the comparison ends, because if God has let you and me and all other sinners die, all it would have done is prove the truthfulness of His warning, "If you sin, you will die." And God could say to the universe, "Was I right? I said sinners would die, and look, they're dead." But the universe would not have had answers to questions two and three that I just mentioned. When Jesus died, there was no doubt in the minds of the universe that God was not killing His Son. They were clear about that. And the death of Christ answers all those three questions. So it's not either us or Him. His death was infinitely more

significant than ours. But had He not died, then what else could God do but leave us to reap the consequences and we all would have died. So in a sense, yes. He died in our stead, but beyond that there's no comparison.

Lou: But not as a payoff. It's not one or the other.

Graham: It's not His death is equal to all of ours. His death is infinitely more significant than the death of every sinful man or angel who has ever lived. The death of angels and men would not have answered the questions.

Lou: What you're saying then, is that just a simple "satisfaction" idea doesn't encompass what's involved at all, does it?

Graham: Oh, it makes it much too small. I think it puts God in a very bad light, and it doesn't answer the questions of the Great Controversy. Many folk who prefer those understandings of the plan of salvation do not understand there has been a universe-wide great controversy over the character and government of God. And do you remember at our first meeting, I brought along the evidence that even Luther, hero of the Christian world that he is, could not conceive of these larger issues because he couldn't include the book of Revelation—let alone Hebrews, James and Jude. And this has been the pattern through the years. Not many have seen the sixty-sixth book picture of a universe-wide controversy over the character and government of God. And so they have seen the death of Christ as primarily a plan just to save you and me, for which we are very grateful. It's just that the larger view makes the cross much more significant. {Graham Maxwell. Excerpt from the audio series, *Conversations About God*, #8 with Lou Venden, "The Most Costly and Convincing Evidence" recorded March 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link:*

<http://pkp.cc/8MMCAG>

In the introduction to his letter to the believers in Rome, Paul states his conviction that he had been specially commissioned to bring about a new kind of obedience. It was to be different from the kind of obedience he himself had offered before he met Jesus on the Damascus road. It was to be what he calls literally "obedience of faith," "obedience of trust."

"Law-obedience" is what Paul used to practice with such zeal, and he was not at all pleased with the results. It had made him intolerant toward other people, even cruel. "Law-obedience" had actually led him to violate the whole spirit of God's law, the law of love.

By now urging "faith-obedience" or "trust-obedience," is Paul doing away with the law? "By no means!" Paul exclaims. "On the contrary, we uphold the law." (Romans 3:31, NSRV) Phillips interprets, "We put the Law in its proper place."

One proper place for the law has been to serve as “our attendant on the way to Christ.” But the ultimate place is the one Jeremiah described. Paul agrees with the prophet. What the law requires may be written on the heart—the place, Paul explains to the Romans, where the conscience is active and people do their thinking. (See Romans 2:15)

“Trust-obedience” is the kind that results from “knowing” God, in the full meaning of that word. It comes from learning the truth about him and his use of law. It is the result of being won back to trust him as a Friend, to admire him for his wise and gracious ways.

This means that the Spirit of Truth has succeeded in writing the law “on our hearts.” Now we freely do what the law requires, not because we’ve been ordered to, but because we’re convinced in our own minds that what the law requires is right. {Maxwell, Graham. *Servants or Friends? Another Look at God*, 103-104. Redlands, California: Pine Knoll Publications, 1992.}

<http://www.pineknoll.org/graham/sof/chapter8.html>

My conviction is that Paul could read James and say, “Well said!” and vice versa. I see no conflict at all between the two. So what do you suppose led to this feeling? Is it possible that there had been so much legalism, in Luther’s day, that he just went too far in the other direction for a while? Ellen White has an interesting comment. “We’ve heard a great deal about faith, it’s time now we heard a little more about works.” A matter of balance. Isn’t it true that faith without works is a dead faith? Is anyone saved by a dead faith? So you don’t really trust. I don’t see any disagreement between the two at all.

Now, if a man tries to be saved by works without any faith; I mean, can God save those who do not trust Him? No matter how hard they work? No. There must be trust. But the man who says, “I trust You, but I don’t have time to listen, and I don’t intend to follow Your instructions, because if I were to follow Your instructions, that would be works.” That makes nonsense out of faith. “I trust You, but I’m not going to do what You say.” Try that on your doctor.

You say, “I’m very sick, and I trust you.”

And the doctor says, “Do the following.”

“Oh no! It would only be faith if I can go to bed tonight and wake up well in the morning.”

Well, it doesn’t come that easily, does it? It’s a faith that works. Faith is a willingness to listen and to carry through with the instructions as best one can. Now it’s true, our efforts may not be at all perfect—quite fumbling. But the trust must be complete. {Graham Maxwell. Excerpt from the audio series, *The Picture of God in all 66 – Acts*, recorded July 1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

<http://pkp.cc/75MMPOGIA66> (Part 1) <http://pkp.cc/76MMPOGIA66> (Part 2)



Lou: In your presentation this evening it seems clear that you are convinced that we need to be attentive to all ten of the commandments. But isn't a person, you've mentioned the word "legalist" here, isn't a person who is concerned about the law, who is even thinking about the Ten Commandments, isn't such a person a legalist? Isn't that the meaning of legalism? A person who thinks about the law? Shouldn't we be thinking about Jesus rather than about the law?

Graham: It's interesting when you think of the fact that to obey the law is to love. This suggests that the loving person is the legalist. And that doesn't seem to make sense. But I think on a broader basis one needs to consider the real meaning of legalism. Currently, my best understanding of the meaning of legalism is this: I believe that the essence of legalism is preoccupation with our legal standing with a legal, legalistic God. And so many Christians are preoccupied with their legal standing, because they don't really know God. They don't realize that He is a gracious God who is not preoccupied with our legal standing. Like the father of the prodigal son, He's very preoccupied with our welfare and whether or not we will come home. That's what God is preoccupied with. So unfortunately, the word "legalism" is often misused, so I will repeat it. ***The essence of legalism is preoccupation with one's legal standing with God.***

Lou: Well now, Graham, if you are saying that a person might not be just concerned about the Ten Commandments, let me ask you this: Could a person believe and accept, for instance, Christ's sacrifice in his or her place in such a way—could he or she think of that in such a way that they would in effect be a legalist?

Graham: Yes, this something to say very carefully. But I really believe that's true. If you believe Jesus died primarily to adjust our legal standing with a God who is preoccupied with our legal standing, you are a legalist. And this means that you no longer take the blood of bulls and goats to God to adjust your legal standing—and I'd want to say this very reverently—you now take Him the blood of His Son and say, "Will this adjust my legal standing?" He would say, "That's good; now, you've brought Me the right blood." This is legalism.

Lou: So you're saying that if the purpose of our idea or our experience of salvation is meeting a legal requirement or it satisfies a legal requirement, it becomes a matter of legalism.

Graham: That's the Devil's sad perversion. He has actually taken the death of Christ, which is a monument to freedom, and suggests that God is not preoccupied with our legal standing; he has turned that into just another ceremony to adjust legal standing. In other words, those who misunderstood the ceremonies in Old Testament times but then became Christians, applied the same misunderstanding to the cross and to the blood of Christ. It's just that now they have better blood and more persuasiveness with the Father to adjust their legal standing. It sounds terrible to say that.

Lou: It seems to me that you have opened the idea of the meaning and the problem of legalism to a much broader perspective, a very important perspective. You give us something to think about.

Graham: It supports the devil's charges that God is arbitrary, exacting, vengeful, unforgiving, and severe. See, all legalism is based on the conception that God has to execute those who disobey Him. Therefore, it follows that forgiveness will take care of it. That's what produces legalism. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #12 with Lou Venden, "God's Law Is No Threat to Our Freedom" recorded April 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link:*

<http://pkp.cc/12MMCAG>

### Further Study with Ellen White

It is a law of the mind that it gradually adapts itself to the subjects upon which it is trained to dwell. If occupied with commonplace matters only, it will become dwarfed and enfeebled. If never required to grapple with difficult problems, it will after a time almost lose the power of growth. As an educating power the Bible is without a rival. In the word of God the mind finds subject for the deepest thought, the loftiest aspiration. The Bible is the most instructive history that men possess. It came fresh from the fountain of eternal truth, and a divine hand has preserved its purity through all the ages. {PP 596.2}

The Bible unfolds truth with a simplicity and a perfect adaptation to the needs and longings of the human heart, that has astonished and charmed the most highly cultivated minds, while it enables the humblest and uncultured to discern the way of salvation. {SC 107.2}

When the grace of God reigns within, the soul will be surrounded with an atmosphere of faith and courage and Christlike love, an atmosphere invigorating to the spiritual life of all who inhale it. . . . Those who are humble in heart the Lord will use to reach souls whom the ordained ministers cannot approach. They will be moved to speak words which reveal the saving grace of Christ. {AG 238.5}

And in blessing others they will themselves be blessed. God gives us the opportunity to impart grace, that He may refill us with increased grace. Hope and faith will strengthen as the agent for God works with the talents and facilities that God has provided. He will have a divine agency to work with him. {AG 238.6}

God has given in His word sufficient evidence of its divine character. The great truths which concern our redemption are clearly presented. By the aid of the Holy Spirit, which is promised

to all who seek it in sincerity, every man may understand these truths for himself. God has granted to men a strong foundation upon which to rest their faith. {GC 526.2}

God does not ask us to do in our own strength the work before us. He has provided divine assistance for all the emergencies to which our human resources are unequal. He gives the Holy Spirit to help in every strait, to strengthen our hope and assurance, to illuminate our minds and purify our hearts. {8T 19.1}

Jesus will see us also in the secret places of prayer if we will seek Him for light that we may know what is truth. Angels from the world of light will be with those who in humility of heart seek for divine guidance. {SC 91.1}

Through the Scriptures the Holy Spirit speaks to the mind, and impresses truth upon the heart. Thus He exposes error, and expels it from the soul. It is by the Spirit of truth, working through the word of God, that Christ subdues His chosen people to Himself. {DA 671.1}

I saw that the angels of God are never to control the will. God sets before man life and death. He can have his choice. {EW 221.1}

Christ has made every provision for us to be strong. He has given us His Holy Spirit, whose office is to bring to our remembrance all the promises that Christ has made, that we may have peace and a sweet sense of forgiveness. If we will but keep our eyes fixed on the Saviour and trust in His power, we shall be filled with a sense of security; for the righteousness of Christ will become our righteousness. {ML 45.5}

God has provided divine assistance for all the emergencies to which our human resources are unequal. He gives the Holy Spirit to help in every strait, to strengthen our hope and assurance, to illuminate our minds and purify our hearts. He provides opportunities and opens channels of working. If His people are watching the indications of His providence, and are ready to cooperate with Him, they will see mighty results. {PK 660.3}

Abundant grace has been provided that the believing soul may be kept free from sin; for all heaven, with its limitless resources, has been placed at our command. We are to draw from the well of salvation. {1SM 394.1}

The whole universe will have become witnesses to the nature and results of sin. And its utter extermination, which in the beginning would have brought fear to angels and dishonor to God, will now vindicate His love and establish His honor before the universe of beings who delight to do His will, and in whose heart is His law. Never will evil again be manifest. Says the word of God: "Affliction shall not rise up the second time." Nahum 1:9. The law of God, which Satan has reproached as the yoke of bondage, will be honored as the law of liberty. A tested and proved creation will never again be turned from allegiance to Him whose character has been fully manifested before them as fathomless love and infinite wisdom. {GC 504.1}

God does not force the will or judgment of any. He takes no pleasure in a slavish obedience. He desires that the creatures of His hands shall love Him because He is worthy of love. He would have them obey Him because they have an intelligent appreciation of His wisdom, justice, and benevolence. And all who have a just conception of these qualities will love Him because they are drawn toward Him in admiration of His attributes. {GC 541.3}

The destiny of the wicked is fixed by their own choice. Their exclusion from heaven is voluntary with themselves, and just and merciful on the part of God. {GC 542.2}

God does not force the will of His creatures. He cannot accept an homage that is not willingly and intelligently given. A mere forced submission would prevent all real development of mind or character; it would make man a mere automaton. Such is not the purpose of the Creator. He desires that man, the crowning work of His creative power, shall reach the highest possible development. He sets before us the height of blessing to which He desires to bring us through His grace. He invites us to give ourselves to Him, that He may work His will in us. It remains for us to choose whether we will be set free from the bondage of sin, to share the glorious liberty of the sons of God. {AG 313.5}

The fall of man, with all its consequences, was not hidden from the Omnipotent. Redemption was not an afterthought, a plan formulated after the fall of Adam, but an eternal purpose, suffered to be wrought out for the blessing not only of this atom of a world, but for the good of all the worlds that God had created. . . . {TMK 18.2}

It is no part of Christ's mission to compel men to receive Him. It is Satan, and men actuated by his spirit, who seek to compel the conscience. Under a pretense of zeal for righteousness, men who are confederated with evil angels sometimes bring suffering upon their fellow men in order to convert them to their ideas of religion; but Christ is ever showing mercy, ever seeking to win by the revealing of His love. {AA 541.1}

Jesus presented the Father as one to whom we could give our confidence and present our wants. When we are in terror of God, and overwhelmed with the thought of His glory and majesty, the Father points us to Christ as His representative. What you see revealed in Jesus, of tenderness, compassion, and love, is the reflection of the attributes of the Father. The cross of Calvary reveals to man the love of God. Christ represents the Sovereign of the universe as a God of love. By the mouth of the prophet He said, "I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee" (Jeremiah 31:3). {HP 18.3}

In the work of redemption there is no compulsion. No external force is employed. Under the influence of the Spirit of God, man is left free to choose whom he will serve. In the change that takes place when the soul surrenders to Christ, there is the highest sense of freedom. The expulsion of sin is the act of the soul itself. True, we have no power to free ourselves from Satan's control; but when we desire to be set free from sin, and in our great need cry out for a

power out of and above ourselves, the powers of the soul are imbued with the divine energy of the Holy Spirit, and they obey the dictates of the will in fulfilling the will of God. {DA 466.4}

The only condition upon which the freedom of man is possible is that of becoming one with Christ. “The truth shall make you free;” and Christ is the truth. Sin can triumph only by enfeebling the mind, and destroying the liberty of the soul. Subjection to God is restoration to one’s self,—to the true glory and dignity of man. The divine law, to which we are brought into subjection, is “the law of liberty.” James 2:12. {DA 466.5}

One of the divine plans for growth is impartation. The Christian is to gain strength by strengthening others. “He that watereth shall be watered also himself.” This is not merely a promise; it is a divine law, a law by which God designs that the streams of benevolence, like the waters of the great deep, shall be kept in constant circulation, continually flowing back to their source. In the fulfilling of this law is the secret of spiritual growth (ST June 12, 1901). {7BC 947.3}

Sanctification is not the work of a moment, an hour, or a day. It is a continual growth in grace. We know not one day how strong will be our conflict the next. Satan lives, and is active, and every day we need to earnestly cry to God for help and strength to resist him. As long as Satan reigns we shall have self to subdue, besetments to overcome, and there is no stopping place. There is no point to which we can come and say we have fully attained (RH May 6, 1862). {7BC 947.5}

Sanctification is not a happy flight of feeling, not the work of an instant, but the work of a lifetime. {NL 55.1}

The mighty power of the Holy Spirit works an entire transformation in the character of the human agent, making him a new creature in Christ Jesus. {6BC 1117.17}

In every human being He discerned infinite possibilities. He saw men as they might be, transfigured by His grace—in “the beauty of the Lord our God” (Psalm 90:17). {AG 223.3}

In the matchless gift of His Son, God has encircled the whole world with an atmosphere of grace as real as the air which circulates around the globe. All who choose to breathe this life-giving atmosphere will live and grow up to the stature of men and women in Christ Jesus. {SC 68.1}

When Christ took human nature upon Him, He bound humanity to Himself by a tie of love that can never be broken by any power save the choice of man himself. Satan will constantly present allurements to induce us to break this tie—to choose to separate ourselves from Christ. Here is where we need to watch, to strive, to pray, that nothing may entice us to *choose* another master; for we are always free to do this. But let us keep our eyes fixed upon Christ, and He will preserve us. Looking unto Jesus, we are safe. Nothing can pluck us out of His hand.

In constantly beholding Him, we “are changed into the same image from glory to glory, even as by the Spirit of the Lord.” 2 Corinthians 3:18. {SC 72.1}

In the divine arrangement God does nothing without the cooperation of man. He compels no man’s will. That must be given to the Lord completely, else the Lord is not able to accomplish His divine work that He would do through the human agency. Jesus declared that in a certain place He could not do many mighty works among the people because of their unbelief. He wanted to do for them in that place just what He knew that they needed to have done, but He could not because unbelief barred the way. The potter cannot mold and fashion unto honor that which has never been placed in his hands. The Christian life is one of daily surrender, submission, and continual overcoming, gaining fresh victories every day. This is the growing up into Christ, fashioning the life into the divine Model. . . . {TMK 55.4}

## Pine Knoll Sabbath School Study Notes

### Second Quarter 2024: *The Great Controversy*

### Lesson 6 “The Two Witnesses”

#### Read for this week’s study

Revelation 11:3–6; Zechariah 4:14; Revelation 12:5, 6, 14, 15; Daniel 7:25; Isaiah 54:17; Psalm 119:89; Revelation 11:15–18.

#### Memory Text

“The grass withers, the flower fades, but the word of our God stands forever” (Isaiah 40:8, NKJV).

#### Lesson Outline from Adult Sabbath School Study Guide

- I. Introduction
- II. Two Witnesses
- III. Prophetic Time Periods
- IV. The Two Witnesses are Killed
- V. The Two Witnesses Resurrected
- VI. Truth Triumphant
- VII. Further Study

#### Questions and Notes for Consideration

##### Facilitator: Jon Paulien

1. This lesson is based on chapters 12 through 17 in the book *The Great Controversy*. These chapters include The French Reformation (12), The Netherlands and Scandinavia (13), Later English Reformers (14), The Bible and the French Revolution (15), The Pilgrim Fathers (16), and Heralds of the Morning (17). These chapters cover the later Reformation in France, Netherlands, Scandinavia and Great Britain and address the transition of Protestant vitality into the New World, particularly the fledgling United States. The author of the lesson chose to focus primarily on the French Revolution and its impact on the study of the Bible. Since Revelation 11 is highlighted in the chapter of GC on the French Revolution, that is the primary Bible text addressed in this lesson. (Sabbath Afternoon’s Lesson)

2. The French Revolution was significant to *Great Controversy* because it was the first time in human history that atheism was a state religion. Ellen White tied the French Revolution to Revelation, chapter 11. Read Revelation 11:1-6. This passage seeks to identify the two witnesses. Scholars suggest three main options regarding the two witnesses: 1) They represent the people of God (the church), 2) They represent the Old and New Testaments of the Bible, and 3) They represent two individuals who will play a role in the last events of earth's history. What evidence is there in the passage that would help us understand which of the three John most likely had in mind? (Sunday's Lesson)
3. Many Christians today tend to downplay the Old Testament, labeling it as irrelevant for Christians since we have the New Testament. How do you feel about that attitude and what would you say to counter it if someone expressed such a view? If you were forced to choose one Testament or the other, which one would it be? (Sunday's Lesson)
4. The biblical period of 1260 days or three and a half years is found in seven different places in the Bible (Dan 7:25; 12:7; Rev 11:2-3; 12:6, 14; 13:5). What similarities do you see in these prophetic periods? (Monday's Lesson)
5. Read Revelation 11:7-9. What do these verses suggest would happen to the two witnesses after the 1260 "days"? *Great Controversy* interprets the death of the two witnesses in terms of the French Revolution's attempts to demolish the authority of the Bible and the awareness of God among the French people. If you interpret the two witnesses as the church, what would this represent? The three and a half days of Revelation 11:9 are understood to refer to the "Reign of Terror" (1793-1797). Which do you think is a greater danger to God's cause, a church that has deviated from God's truth or an atheistic nation? What is the context in which atheism flourishes? (Tuesday's Lesson)
6. Read Revelation 11:11-13. What prediction does this passage make about the Word/People of God? (Wednesday's Lesson)
7. Read Psalm 119:89 and 111:1-10. What does it mean that God's Word is "fixed" in heaven? What do these passages tell us about the trustworthiness of the Bible? (Wednesday's Lesson)
8. Read Revelation 11:15-18. According to these verses what events take place when the seventh angel sounds his trumpet? Read Revelation 11:19. What did John see when he looked up into heaven? (Thursday's Lesson)
9. In *The Great Controversy* (page 286), Ellen White saw the French Revolution as a preview of the end of time. "When France publicly rejected God and set aside the Bible, wicked men and spirits of darkness exulted in their attainment of the object so long desired—a kingdom free from the restraints of the law of God. . . . The restraining Spirit of God, which imposes a check upon the cruel power of Satan, was in a great measure removed, and he whose only delight is the wretchedness of men was permitted to work his will. Those who had chosen the service of rebellion were



left to reap its fruits until the land was filled with crimes too horrible for pen to trace.” Do you see any signs of that in today’s world? (Friday’s Lesson)

10. When arguing that there is no God, one person wrote that “we are free to establish our own goals and to venture across any intellectual boundaries without looking for no-trespassing signs.” Why would an atheist talk about living “without looking for no-trespassing signs”? What does that tell us about the motives behind rejecting the very concept of God? How did that work out in the time of the French Revolution? (Friday’s Lesson)

### Thoughts from Graham Maxwell

Well, if we have the Son, why should we spend so much time in the Old Testament? Why not read the Gospels? And there how clear the picture is! The Sermon on the Mount: “Blessed are the poor.” “Pray for your enemies.” How gracious that whole message. Then you see the way Jesus treated sinners. How forgiving! Anything arbitrary in the record? Anything exacting? Anything severe? Look how Jesus treated Judas. He washed the feet of His betrayer the night before He died. And the way He seemed to cover people’s sins as much as He possibly could. Even the men who brought that woman taken in adultery—and had arranged the whole thing. He didn’t expose them to the crowds. And then when Jairus’ daughter was raised and the crowd rushed out of the room to celebrate, who called after them, “This little girl is hungry. Get her something to eat.” The Bible even says that the Son of God attended the funeral of one of His friends and He cried.

This doesn’t sound like the Devil’s picture of God. Obviously, in the Gospels, Jesus is not the kind of person Satan has made God out to be. Then why don’t we just settle for the magnificent record in the Gospels? However, as one reads on through the Gospels, one cannot help noticing Jesus’ own use of the Old Testament. For example, John 5:39, 40, on the list: “You diligently study the Scriptures because you think that by them you possess eternal life.” That’s almost a form of bibliolatry, worshiping the Bible as if there were some power in the book. “No,” He said, “these are the Scriptures that testify about me, yet you refuse to come to me to have life.” (NIV) But note how He speaks of the Old Testament Scriptures as bearing witness to the truth about Him. Would we want to waste them? And note again in Luke 24:27 how He used the Old Testament: “And beginning with Moses and all the Prophets,” that’s really covering the whole Old Testament, “he explained to them what was said in all the Scriptures concerning himself.” (NIV)

Then to really follow Christ’s example, is to use the Old Testament. Where do you think He found His picture of God? How did he know God so well? He grew up with the thirty-nine books

of the Old Testament. We would be very wasteful not to use them, too. So back again we go to the Old Testament, meanwhile remembering that 2 Timothy 3:16 does say “all scripture inspired of God is profitable.” Let us see how profitable it can be this next time. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #6, “Evaluating the Evidence” recorded February 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/6MMCAG>*

### Further Study with Ellen White

The whole world is embraced in the contract of the great plan of redemption (MS 65, 1912). {4BC 1180.5}

As we search the word of God in humility of heart, the grand theme of redemption will open to our research. It will increase in brightness as we behold it, and as we aspire to grasp it, its height and depth will ever increase. {COL 129.2}

The Bible was not written for the scholar alone; on the contrary, it was designed for the common people. The great truths necessary for salvation are made as clear as noonday; and none will mistake and lose their way except those who follow their own judgment instead of the plainly revealed will of God. {SC 89.2}

The mind will enlarge if it is employed in tracing out the relation of the subjects of the Bible, comparing scripture with scripture and spiritual things with spiritual. {SC 89.3}

When you search the Scriptures with an earnest desire to learn the truth, God will breathe His Spirit into your heart and impress your mind with the light of His word. The Bible is its own interpreter, one passage explaining another. By comparing scriptures referring to the same subjects, you will see beauty and harmony of which you have never dreamed. There is no other book whose perusal strengthens and enlarges, elevates and ennoble the mind, as does the perusal of this Book of books. Its study imparts new vigor to the mind, which is thus brought in contact with subjects requiring earnest thought, and is drawn out in prayer to God for power to comprehend the truths revealed. {4T 499.1}

The truths of the Bible, treasured in the heart and mind and obeyed in the life, convince and convert the soul, transform the character, and comfort and uplift the heart. . . . {TMK 199.2}

In the great closing work we shall meet with perplexities that we know not how to deal with; but let us not forget that the three great powers of heaven are working, that a divine hand is on the wheel, and that God will bring His promises to pass. He will gather from the world a people who will serve Him in righteousness. {8T 254.1}

The appreciation of the Bible grows with its study. Whichever way the student may turn, he will find displayed the infinite wisdom and love of God. {COL 132.5}

The Bible with its precious gems of truth was not written for the scholar alone. On the contrary, it was designed for the common people; and the interpretation given by the common people, when aided by the Holy Spirit, accords best with the truth as it is in Jesus. The great truths necessary for salvation are made clear as the noonday, and none will mistake and lose their way except those who follow their own judgment instead of the plainly revealed will of God. {5T 331.2}

All whom God has blessed with reasoning powers are to become intellectual Christians. They are not requested to believe without evidence; therefore Jesus has enjoined upon all to search the Scriptures. Let the ingenious inquirer, and the one who would know for himself what is truth, exert his mental powers to search out the truth as it is in Jesus. Any neglect here is at the peril of the soul. We must know individually the prescribed conditions of entering into eternal life. . . . We cannot allow these questions to be settled for us by another's mind, or another's judgment. . . . We cannot trust the salvation of our souls to ministers, to idle traditions, to human authorities, or to pretensions. . . . The Lord positively demands of every Christian an intelligent knowledge of the Scriptures. {RH, March 8, 1887 par. 1}

When one surrenders to Christ, the mind is brought under the control of the law; but it is the royal law, which proclaims liberty to every captive. By becoming one with Christ, man is made free. Subjection to the will of Christ means restoration to perfect manhood. {MH 131.1}

The man who attempts to keep the commandments of God from a sense of obligation merely—because he is required to do so—will never enter into the joy of obedience. He does not obey. When the requirements of God are accounted a burden because they cut across human inclination, we may know that the life is not a Christian life. True obedience is the outworking of a principle within. It springs from the love of righteousness, the love of the law of God. The essence of all righteousness is loyalty to our Redeemer. This will lead us to do right because it is right—because right doing is pleasing to God. {COL 97.3}

Even when he was cast out of heaven, Infinite Wisdom did not destroy Satan. Since only the service of love can be acceptable to God, the allegiance of His creatures must rest upon a conviction of His justice and benevolence. The inhabitants of heaven and of the worlds, being unprepared to comprehend the nature or consequences of sin, could not then have seen the justice of God in the destruction of Satan. Had he been immediately blotted out of existence, some would have served God from fear rather than from love. The influence of the deceiver would not have been fully destroyed, nor would the spirit of rebellion have been utterly eradicated. For the good of the entire universe through ceaseless ages, he must more fully develop his principles, that his charges against the divine government might be seen in their

true light by all created beings, and that the justice and mercy of God and the immutability of His law might be forever placed beyond all question. {PP 42.3}

If the human agent consents, God can and will so identify His will with all our thoughts and aims, so blend our hearts and minds into conformity to His Word, that when obeying His will, we are only carrying out the impulses of our minds. {UL 187.5}

But notice here that obedience is not a mere outward compliance, but the service of love. The law of God is an expression of His very nature; it is an embodiment of the great principle of love, and hence is the foundation of His government in heaven and earth. {SC 60.2}

The law of love being the foundation of the government of God, the happiness of all intelligent beings depends upon their perfect accord with its great principles of righteousness. God desires from all His creatures the service of love—service that springs from an appreciation of His character. He takes no pleasure in a forced obedience; and to all He grants freedom of will, that they may render Him voluntary service. {PP 34.3}

# Pine Knoll Sabbath School Study Notes

## Second Quarter 2024: *The Great Controversy*

### Lesson 7 “Motivated by Hope”

#### Read for this week’s study

1 Thessalonians 4:13–18; Matthew 24:27, 30, 31; 2 Peter 1:19–21; Daniel 8:14; Daniel; 9:20–27; Ezra 7:7–13.

#### Memory Text

“And it will be said in that day: ‘Behold, this is our God; we have waited for Him, and He will save us. This is the LORD; we have waited for Him; we will be glad and rejoice in His salvation’ ” (Isaiah 25:9, NKJV).

#### Lesson Outline from Adult Sabbath School Study Guide

- I. Introduction
- II. The Promise of His Return
- III. Anticipating the Time
- IV. William Miller and the Bible
- V. The 2,300 Days of Daniel 8:14
- VI. The Longest Prophetic Timeline
- VII. Further Study

#### Questions and Notes for Consideration

##### Facilitator: Jon Paulien

1. This lesson is based on chapters 18-21 in the book *The Great Controversy*. In the second generation, the Reformation foundered a bit in Europe, but Protestantism achieved new vigor in the New World, North America. The Millerite movement was an outgrowth of the unique way Protestantism developed in the United States of America. Just as God used the Protestant Reformers to rediscover the truth about justification by faith in Christ alone, He used William Miller to rediscover the truth about the manner of Christ’s second coming. This lesson explores the biblical basis of some of those developments. (Sabbath Afternoon’s Lesson)
2. Read Titus 2:11-14, 1 Thessalonians 4:13-18, Revelation 1:7, and John 14:1-3 in that order. What do each of these contribute to our understanding of Jesus’ Second Coming? What does the Second Coming mean to you personally? (Sunday’s Lesson)

3. Fundamental belief number 25 gives the Seventh-day Adventist perspective on the second coming of Jesus. It will be literal, personal, visible, worldwide, near, and unexpected. Several of those can be discerned in the text related to the previous day's lesson. What do the following texts contribute to that perspective (Acts 1:9-11; Rev 1:7; Matt 24:27; 1 Thess 5:2-5). (Monday's Lesson)?
4. William Miller and others used a "proof-text" method to develop a deeper understanding of the Bible. The proof-text method is a theological method that seeks to bring all the key texts of the Bible on a particular subject together to determine the biblical approach to that topic. What are some of the strengths and weaknesses of the proof-text method? Are there ways to use the method while avoiding some of its weaknesses? Why is a correct understanding of prophetic symbolism so important for our faith? (Tuesday's Lesson)
5. William Miller came to observe that biblical predictions tended to be fulfilled fairly precisely. Examples in the Old Testament were the 400 years of sojourn in Egypt (Genesis 15:13), the 40 years of wandering in the wilderness (Numbers 14:34), and the seventy years of Israel's captivity in Babylon (Jeremiah 25:11 and Daniel 9:24). What support for this idea did he find in the New Testament (Mark 1:15; Galatians 4:4; Romans 5:6)? (Wednesday's Lesson)
6. Read Daniel 8:14. What event was to occur at the end of the 2300 days? What would restoration of the sanctuary mean in New Testament terms? (Wednesday's Lesson)
7. Read Daniel 9:24-27. When does the 2300 day prophecy begin and what major events are predicted here? What are some principles of prophetic interpretation that should be kept in mind when dealing with biblical predictions? (Thursday's Lesson)
8. Early Adventists determined that the 2300 day prophecy ended in the year AD 1844. What is the significance of that date today? Why did God allow the early Adventist pioneers to get the event wrong? (Friday's Lesson)
9. What role does prophecy play within the larger picture of the plan of salvation? (Friday's Lesson)

### Thoughts from Graham Maxwell

Lou: Our question tonight, "How Soon Will the Conflict Be Over?" From what you have said, seems to be tied in very closely with the Second Coming of Christ. And what I'm wondering is, is that really the end of the conflict? Is that what you're saying this evening? Or aren't there some other very important events such as the Millennium, the destruction of the wicked, that are part of what we might call "the conflict"?

Graham: That's true. There are major events yet to come after. But the Second Coming really does mark the end of the essential conflict, because the conflict is not so much a great war in which the powers of heaven are arrayed against the powers of earth and God will eventually move in and bring it to an end. The essential conflict is in the minds of His children, of angels and of men. And the Second Coming means it's all over. The loyal are committed forever to loyalty and the disloyal are committed forever to their rebellious rejection. So this is the conflict that really counts.

And that has many significant implications. This is the important conflict that takes place in our minds. We've talked about how the most essential thing is for God to demonstrate the truth about Himself. And some will object, "Well, that doesn't make *us* very important." No, if His demonstration does not lead some of us to conviction in our minds, He's failed. So we are not just pawns. He is trying to win us. We are very much involved in this conflict. This conflict is being fought in the minds of His own children.

Lou: This takes us back to the very beginning, to our first conversation about the nature of the conflict, doesn't it?

Graham: Yes.

Lou: Really then, it's not a struggle of power and armies and D-Day.

Graham: He could have had all that in one minute.

Lou: But it is a struggle for trust, decisions and that kind of thing.

Graham: So you see again, we are not just spectators of the conflict. We are very much involved, with the most important questions about Him. {Graham Maxwell. Excerpt from the audio series, *Conversations About God*, #19 with Lou Venden, "How Soon Will the Conflict Be Over?" recorded June 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/19MMCAG>*

The suggestion is, here, not that "I tell you these things before so you can work out your schedule of future events, but I tell you these things beforehand so that when they happen you may remember, and say, 'The Lord predicted that.'" Think what that says about Him. There's an additional verse in 14:29, where He's talking about His having to leave them. He says, "I have told you this before it takes place, so that when it does take place, you may believe." That's the simplest statement. Now, belief is always trust, have faith. I think this is one of the most important reasons for prophecy. It's not so that we can work out the schedule, only, or necessarily. We might even be wrong in some detail. Isn't it true, with most of the major prophecies, that we figured them out afterwards? Didn't we figure out 1844 afterwards? When

all the evidence began coming together? We made some mistakes at first. “I tell you these things beforehand, so that when they happen [when you see it happening], you look back and say, ‘Look how the Lord predicted that!’”

By the way, this is the way I feel about 1844. You see, it isn’t just that verse that gives us the date. It’s what happened in 1844. All kinds of things happened at that time. And then you look back and say, “Look at that time prophecy. It fits, doesn’t it?” The events occurred, whether there was a prophecy or not. They have occurred. The great Second Advent Movement, the study of the prophecies, all the signs, all the rest. We’re not dependent on that one verse, 2300 days, then 1844. Some seem to pin it too much on just that. Look at all that happened around that period. You can’t change that. That’s history. That’s where we came from. It really happened. Then you look back and read about the 2300 days, and 1844, and you say, “Say, that fits, doesn’t it?” I think we’re encouraged to use these prophecies that way. {Graham Maxwell. Excerpt from the audio series, *The Picture of God in All 66 – Daniel*, recorded February 1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

\*Audio links to the West Covina series recorded in 1984:

<http://pkp.cc/39MMPOGIA66> (Part 1) <http://pkp.cc/40MMPOGIA66> (Part 2)

### **Further Study with Ellen White**

The years of eternity, as they roll, will bring richer and still more glorious revelations of God and of Christ. As knowledge is progressive, so will love, reverence, and happiness increase. The more men learn of God, the greater will be their admiration of His character.—GC 678 (1911). {1MCP 252.1}

When Christ comes to gather to Himself those who have been faithful, the last trump will sound, and the whole earth, from the summits of the loftiest mountains to the lowest recesses of the deepest mines, will hear. The righteous dead will hear the sound of the last trump, and will come forth from their graves, to be clothed with immortality, and to meet their Lord (SpT Series B, No. 2, p. 24). {7BC 909.2}

It is not the will of God that His people should be weighed down with care. But our Lord does not deceive us. He does not say to us, “Do not fear; there are no dangers in your path.” He knows there are trials and dangers, and He deals with us plainly. He does not propose to take His people out of a world of sin and evil, but He points them to a never-failing refuge. . . . {TMK 225.2}



All heaven has been looking on with interest, and ready to do whatever God might appoint, to help fallen men and women to become what God would have them. God will work for His children, but not without their cooperation. They must have indomitable energy, and a constant desire to become all that it is possible for them to be. {RC 296.3}

Satan is not permitted to counterfeit the manner of Christ's advent. The Saviour has warned His people against deception upon this point, and has clearly foretold the manner of His second coming. . . . This coming there is no possibility of counterfeiting. It will be universally known—witnessed by the whole world. {GC 625.2}

It was by deception that Satan seduced angels; thus he has in all ages carried forward his work among men, and he will continue this policy to the last. Should he openly profess to be warring against God and His law, men would beware; but he disguises himself, and mixes truth with error. The most dangerous falsehoods are those that are mingled with truth. It is thus that errors are received that captivate and ruin the soul. By this means Satan carries the world with him. But a day is coming when his triumph will be forever ended. {PP 338.3}

God's dealings with rebellion will result in fully unmasking the work that has so long been carried on under cover. The results of Satan's rule, the fruits of setting aside the divine statutes, will be laid open to the view of all created intelligences. The law of God will stand fully vindicated. It will be seen that all the dealings of God have been conducted with reference to the eternal good of His people, and the good of all the worlds that He has created. Satan himself, in the presence of the witnessing universe, will confess the justice of God's government and the righteousness of His law. {PP 338.4}

This Holy Book has withstood the assaults of Satan, who has united with evil men to make everything of divine character shrouded in clouds and darkness. But the Lord has preserved this Holy Book by His own miraculous power in its present shape—a chart or guidebook to the human family to show them the way to heaven. {1SM 15.3}

The Bible is not given to us in grand superhuman language. Jesus, in order to reach man where he is, took humanity. The Bible must be given in the language of men. Everything that is human is imperfect. Different meanings are expressed by the same word; there is not one word for each distinct idea. The Bible was given for practical purposes. {1SM 20.2}

The Creator of all ideas may impress different minds with the same thought, but each may express it in a different way, yet without contradiction. The fact that this difference exists should not perplex or confuse us. It is seldom that two persons will view and express truth in the very same way. Each dwells on particular points which his constitution and education have fitted him to appreciate. The sunlight falling upon the different objects gives those objects a different hue. {1SM 22.1}

Through the inspiration of His Spirit the Lord gave His apostles truth, to be expressed according to the development of their minds by the Holy Spirit. But the mind is not cramped, as if forced into a certain mold.— Letter 53, 1900. {1SM 22.2}

It is the glory of the gospel that it is founded upon the principle of restoring in the fallen race the divine image by a constant manifestation of benevolence. This work began in the heavenly courts. . . . The Godhead was stirred with pity for the race, and the Father, the Son, and the Holy Spirit gave themselves to the working out of the plan of redemption. {AG 190.2}

Sin had become a science, and vice was consecrated as a part of religion. Rebellion had struck its roots deep into the heart, and the hostility of man was most violent against heaven. It was demonstrated before the universe that, apart from God, humanity could not be uplifted. A new element of life and power must be imparted by Him who made the world. {DA 37.1}

With intense interest the unfallen worlds had watched to see Jehovah arise, and sweep away the inhabitants of the earth. And if God should do this, Satan was ready to carry out his plan for securing to himself the allegiance of heavenly beings. He had declared that the principles of God's government make forgiveness impossible. Had the world been destroyed, he would have claimed that his accusations were proved true. He was ready to cast blame upon God, and to spread his rebellion to the worlds above. But instead of destroying the world, God sent His Son to save it. Though corruption and defiance might be seen in every part of the alien province, a way for its recovery was provided. At the very crisis, when Satan seemed about to triumph, the Son of God came with the embassy of divine grace. Through every age, through every hour, the love of God had been exercised toward the fallen race. Notwithstanding the perversity of men, the signals of mercy had been continually exhibited. And when the fullness of the time had come, the Deity was glorified by pouring upon the world a flood of healing grace that was never to be obstructed or withdrawn till the plan of salvation should be fulfilled. {DA 37.2}

Satan was exulting that he had succeeded in debasing the image of God in humanity. Then Jesus came to restore in man the image of his Maker. None but Christ can fashion anew the character that has been ruined by sin. He came to expel the demons that had controlled the will. He came to lift us up from the dust, to reshape the marred character after the pattern of His divine character, and to make it beautiful with His own glory. {DA 37.3}

# Pine Knoll Sabbath School Study Notes

## Second Quarter 2024: *The Great Controversy*

### Lesson 8 “Light From *the Sanctuary*”

#### Read for this week’s study

Exodus 25:8, 9, 40; Hebrews 8:1–6; Leviticus 16:21, 29–34; Leviticus 23:26–32; Hebrews 9:23–28; Daniel 7:9, 10; Matthew 25:1–13; Revelation 11:19.

#### Memory Text

“Now this is the main point of the things we are saying: We have such a High Priest, who is seated at the right hand of the throne of the Majesty in the heavens, a Minister of the sanctuary and of the true tabernacle which the Lord erected, and not man” (Hebrews 8:1, 2, NKJV).

#### Lesson Outline from Adult Sabbath School Study Guide

- I. Introduction
- II. The Heavenly Sanctuary
- III. In the Holy of Holies
- IV. The Judgment Has Come
- V. The Good News of the Most Holy Place
- VI. Jesus, Our Advocate in the Judgment
- VII. Further Study

#### Questions and Notes for Consideration

##### Facilitator: Daniel Duda

1. “In this week’s lesson, we will explore the vital biblical truth of Christ’s ministry in the heavenly sanctuary.” (Sabbath afternoon)
2. What is the relationship between the two sanctuaries from Exodus 25:8, 9, 40 and Hebrews 8:1–6? “In the Bible, the term ‘sanctuary,’ as used in the Bible, refers, first, to the tabernacle built by Moses, as a pattern or ‘type’ of heavenly things; and, secondly, to the ‘true tabernacle’ in heaven, to which the earthly sanctuary pointed. (Sunday’s lesson) Which one is the “type” and which one is the “antitype”?
3. Why was the Day of Atonement so important in ancient Israel (Leviticus 16:21, 29-34; Leviticus 23:26–32; and Hebrews 9:23–28)? (Monday’s lesson) In the New

Testament dispensation, we do not keep the Jewish feasts. So what is the significance of the Day of Atonement in our lives today?

4. What is the significance of judgment in Daniel 7:9, 10 along with Revelation 14:6, 7? (Tuesday's lesson). Does Jesus relate differently to the two different groups of believers in Matthew 25:1–13?
5. What is the good news of the Most Holy Place in Hebrews 4:14–16 and 10:19–22? (Wednesday's lesson)
6. What is the difference between the priest's ministry in the earthly sanctuary and Jesus' ministry in the heavenly sanctuary (Hebrews 10:9–14)? (Thursday's lesson)
7. How does Christ's death on the cross relate to His intercession in the heavenly sanctuary, and why is the judgment so necessary to the plan of salvation?
8. *"...A glorious throne, exalted from the beginning, is the place of our sanctuary."* (Jeremiah 17:12) What is the significance of the fact that the sanctuary plays a doxological function (from Gr. *doxa* = glory) before it plays a soteriological function? Sanctuary is a place where one worships God, learns about Him and His character. If we narrow the purpose of the sanctuary primarily to salvation, we can become preoccupied with the outcome for me/us. This distorts our understanding of the real issue in the universe. That's why the Bible provides a "larger view".
9. The New Testament provides a shift in understanding: the sanctuary is where Jesus is. Thus, the sanctuary in the NT is: 1) us, individually (1 Corinthians 6:19), 2) us, as a community (1 Corinthians 3:16), and 3) the heavenly sanctuary (Hebrews 8:1-2).
10. What then is the eschatological "cleansing of the sanctuary"? How will all three be put right? What is it about God's way of running the universe that appeals to a contemporary person? What does it say to you about God that He's willing to wait until all the evidence comes together and does not use force to win His case?

### Thoughts from Graham Maxwell

Lou: Now, there are questions that arise in regard to the second part of your presentation on intercession. You've talked about intercession, a mediator, as part of an emergency measure. Does that mean that we don't need an advocate? First John, second chapter talks about, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." Are you saying that we don't need an advocate?

Graham: As I mentioned, if one is still afraid of God, the Bible says we have an advocate with the Father. However, knowing that we really don't need someone to intercede with the Father, do we still need an advocate? Well, if we only determined who it is that's really against us, then we would see why we need an advocate standing beside the Father, the Paraclete, called to His side to help. Satan is against us, the accuser of the brethren who accuses us day and night

before God. Look in Zechariah 3, who is accusing Joshua the High Priest? Who is defending? In Job, who is accusing? Who is defending? So since we have an enemy, God's enemy is our enemy too. We need an Advocate. We need someone to represent us. To God? No. He's our Friend as much as the Son and the Holy Spirit.

But our future neighbors and friends, the inhabitants of the universe, might not be too sure about us. And God doesn't ask them to accept His list of candidates. He doesn't run His universe that way. So He allows Satan to accuse, and has Jesus explain. If He can defend, He does. If He can't, He won't. And so it's very real to me that Jesus is in this role of advocate and intercessor defending His loyal children who may even be just babes in the truth. If they trust Him like the thief on the cross, Jesus can say, "Yes, he has a terrible record as the Devil has pointed out, but he has a new heart and a right spirit. I commend him as safe to save, even to live next door to." And his guardian angel heaves a big sigh of relief.

Lou: Not from God's wrath or anything like that, that He's protecting us.

Graham: No. So often, we've got the wrong enemy.

Lou: He made God the enemy.

Graham: Yes.

Lou: Exactly what the devil would like to have us think.

Graham: Exactly. The Father's not our foe. No. "If God can be for us, who can be against us?" Romans 8. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #11 with Lou Venden, "God's Emergency Measures" recorded April 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link:*  
<http://pkp.cc/11MMCAG>

Obviously, Jesus did not die to win his Father. And how clear Paul is on this. Look quickly at the remaining verses. Second Corinthians 5:19: "God was in Christ reconciling the world to himself. . . ." (RSV) Nowhere ever does the Bible suggest that God had to be reconciled to us. Never once! But God paid the price to reconcile us to Himself! Nor did Jesus die to pay some mere legal penalty. He died to reveal the truth about God and the falsity of Satan's charges. And even the angels had to learn this. Look at Colossians 1:20: ". . . and through him to reconcile to himself **all things, whether on earth or in heaven**, [emphasis supplied] making peace" [not war, but, making peace] by the blood of his cross." (RSV)

As Jesus said in the next verse, John 12:32: "When I am lifted up from the earth I will draw everyone to me" (GNT). Not all men, everyone in the whole family of the universe, you see, viewed in the larger setting of the Great Controversy. The way in which Jesus suffered and died is the greatest revelation of the truth about God and His government that the universe will ever

see or ever need. Correctly understood, the message of the cross is final defeat for the adversary. No wonder Satan has worked so hard to obscure and misrepresent and even pervert the meaning of the cross.

But to some of us, the cross is great good news. Yes, it is true that sinners will die, but we have no need to be afraid of God, and He died to prove it. And this message has great power to win to repentance and to trust. Paul was so proud of this good news. Look at his understanding of it in the last verses. 1 Corinthians 1:17, 18:

For Christ did not send me to baptize but to preach the gospel [what is the gospel, the good news, about?], and not with eloquent wisdom, lest the cross of Christ [that's the gospel] be emptied of its power [His good news has great power]. For the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God. (RSV)

Now compare with that Romans 1:16, that very famous righteousness by faith verse:

For I am not ashamed of the gospel [this good news]: it is the power of God for salvation to everyone who has faith . . . [wherein lies the power?]. For in it [something is revealed] the righteousness of God is revealed. (RSV)

The good news is that God is not the unrighteous kind of person His enemies have made Him out to be. And it's so wonderful to see all through the Bible that even before the cross God had good friends who trusted Him always to do the right thing, the merciful thing, and they were proud to know Him and proud to speak about Him to others. Look at Jeremiah 9:24:

Let him who boasts boast about this: that he understands and knows me, that I am the Lord, who exercises kindness, justice and righteousness on earth, for in these I delight, declares the Lord. (NIV)

{Graham Maxwell. Excerpt from the audio series, Conversations About God, #8, "The Most Costly and Convincing Evidence" recorded March 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/8MMCAG>*

The point is that we are being considered by our future neighbors and friends, and they're worried. Wouldn't you be if you were an angel? They're going to let some of us in. They had a war once before, and Satan capitalizes on this. Ellen White says he has an exact knowledge of every sin he's ever tempted us to commit. We sometimes think our sins are rather private, and when they're forgiven nobody knows them anymore. No, they know them. They're headlines throughout the universe. They're not forgotten. It wouldn't be fair to forget our sins and then put David's in the Bible. We preach about David's sins. Nobody's sins are hidden; they're all well-known up there.

And the devil arises and says, "Let me show you that God once more has made a mistake. He says Jones is safe to save." And he lists all the things he's tempted us to do. And Ellen White has a tremendous speech in his mouth. "Look at all the sins that have marked their disloyalty to God. Look at their selfishness", et cetera, et cetera. How he dares make such a speech is almost unbelievable! And then he points to all the records and says, "Look at all the sins they have committed." If you had just heard your life described, and it was put to the vote, would you vote for yourself? I mean would you hang your head and wonder what's going to happen?

But then Christ arises, as she describes it, and He does not excuse our sins. He says, "The devil has told the truth. Jones did everything he's mentioned. In fact, due to the shortness of time, he left out a lot he could have mentioned." And there comes a murmur in the crowd and it's Jones' guardian angel, and he says, "Look, I was there, do you want me to fill in?" And the Lord says, "No, we've heard quite enough. Jones on the record looks simply frightful. But let Me tell you; that record is irrelevant, and it's out of date. It describes the kind of person Jones used to be. But Jones has a new heart and a right spirit within him. He was born as I told Nicodemus had to be, of the Spirit. This doesn't describe Jones."

You see, God is not concerned about our sinful past, He's only concerned about the kind of people we are now. And if I were an angel, I wouldn't be concerned with whether or not God had forgiven Idi Amin; I'd want to know if it was safe to live next door to Idi Amin. When the prophet Isaiah meets King Manasseh in the hereafter, and he's innocently carrying a pruning hook or something to prune his vines; the last time he held one in his hands he was sawing poor Isaiah in half in a hollow log. And will God say, "Well, don't worry about him carrying that saw, I forgave him." That wouldn't reassure me at all. I'd want to know if he could be trusted with a sharp saw. And that's why Jesus said to Nicodemus, "Not unless ye be forgiven." No, he said "Not unless you be born again." It's a healing ministry; new hearts, right spirits. David finally got the message and said, "Sacrifices won't do it, I need a new heart, I need a right spirit, I need truth in the inner man." Now he didn't say, "I'll stop offering sacrifices" because Christ hadn't yet come. But he says, "I'm going to start offering them for a different reason now." As Hebrews says, all the sacrifices were a constant reminder of sin, and that sin leads to death. He says, "I'll go on doing that." But no more were they sacrifices "to propitiate the wrath of God", and things like that.

Well, I see this discussion going on in heaven. What chance do we have? Has God proved His ability to judge the human heart? Job showed that. And many other places. The last generation may show that. No angel can read our hearts; no angel can read our thoughts. If they could, they could have read Lucifer's thoughts and known, they would have known he was a deceiver. They couldn't read what his plan was. Only God can read our innermost thoughts. And so they have to look to God to say, "Is Jones really changed; is he safe to save?" And when Jesus says, "Yes he is", then they say, "Then we'll welcome him at the gates." And so, I think they have very

legitimate questions. I mean, they should be afraid that we're coming in. They have to hear Jesus say, "Don't judge the man by the record. Let me tell you, he's not that kind of person anymore; he's been changed." {Graham Maxwell. Excerpt from the audio series, Atonement and Your Picture of God, recorded May 1993, San Diego, California} *To listen to the entire audio of the above reference, click on the following direct links:*

<http://pkp.cc/1MMAANDP> (Part 1) <http://pkp.cc/2MMAANDP> (Part 2)

But if we really want to know about God, what God is really like, then it would mean everything in the world to believe and understand that the One who came to this earth and walked among us was that God. And so, when Jesus was here, and we realize it's God, and you watch Him treat sinners so graciously, did anybody intercede with Jesus to forgive somebody? No. Nobody had to plead with Him to forgive, ever. It was in His heart to forgive. No one had to plead with Him. But somebody has to plead with the Father, right? If Jesus is fully God, as emphasized in all these passages, and nobody had to intercede with Him, then we know no one has to intercede with God. "In that day you will ask in my name; and I do not say to you that I shall pray the Father for you." (RSV). "You know, if you've seen Me you've seen the Father. And you realize the implications to this? There's no need for Me to intercede with the Father when I get up there, for the Father's just like Me. In fact, I am God." And Jesus said in John 12:45 and 14:9, both, "If you have seen Me, you have seen the Father. If you trust Me, you trust the Father." And the incredible thing is that that gentle person who walked around Palestine the way He did, and was so incredibly gracious, even to the one who would betray Him in the end; He was fully God. And that's the way God treats people. And don't wonder if the One up there is still learning how to behave as graciously as the Son. That's a terrible thing to think about! {Graham Maxwell. Excerpt from the audio series, The Picture of God in all 66 – Ephesians and Colossians, recorded May 1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

<http://pkp.cc/67MMPOGIA66> (Part 1) <http://pkp.cc/68MMPOGIA66> (Part 2)

Can you imagine a scene of several of us admitted into heaven over the Father's protest? And we're declaring, "But He just doesn't understand!" Well, we're destroying the whole structure of our happiness and security for eternity, if this is true. Jesus said I will not intercede with the Father for you. Why? He gives the reason. For the Father Himself loves you, just as much as I do. That is, there's no need. And Goodspeed, in 1923, way back then, has a very venturesome rendering, which doesn't go beyond the Greek. There is no need for Me to intercede with the Father for you, for the Father loves you Himself. Stunning. But think of the implications here. In



the Bible we have intercession, priestly intercession, all the way along, don't we? Just as we have judgment pictures all the way along, and then Jesus says, "You know, I won't be your judge. The Father won't be your judge. The word will be your judge." Then why did you give us these other pictures? "It's what you needed, until I could tell you. There's nothing arbitrary in this. You'll be judged by whether or not you've responded to the truth and have been won back to faith." That's the judgment! {Graham Maxwell. Excerpt from the audio series, The Picture of God in all 66 – John, recorded April 1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

<http://pkp.cc/57MMPOGIA66> (Part 1) <http://pkp.cc/58MMPOGIA66> (Part 2)

### Further Study with Ellen White

Accustomed as they had been in Egypt to material representations of the Deity, and these of the most degrading nature, it was difficult for them to conceive of the existence or the character of the Unseen One. In pity for their weakness, God gave them a symbol of His presence. "Let them make Me a sanctuary," He said; "that I may dwell among them." Exodus 25:8. {Ed 35.1}

Prayer is heaven's ordained means of success in the conflict with sin and the development of Christian character. The divine influences that come in answer to the prayer of faith will accomplish in the soul of the suppliant all for which he pleads. For the pardon of sin, for the Holy Spirit, for a Christlike temper, for wisdom and strength to do His work, for any gift He has promised, we may ask; and the promise is, "Ye shall receive." {AA 564.1}

Where there is not only a belief in God's Word, but a submission of the will to Him; where the heart is yielded to Him, the affections fixed upon Him, there is faith—faith that works by love, and purifies the soul. Through this faith the heart is renewed in the image of God. {AG 137.5}

The scapegoat was sent away into a land not inhabited, never to come again into the congregation of Israel. So will Satan be forever banished from the presence of God and His people, and he will be blotted from existence in the final destruction of sin and sinners. {GC 422.2}

The work of Christ is to redeem, to restore, to seek and to save that which was lost. {HP 291.2}

God saw that a clearer revelation than nature was needed to portray both His personality and His character. He sent His Son into the world to manifest, so far as could be endured by human sight, the nature and the attributes of the invisible God. {MH 419.4}

Through Christ's redeeming work the government of God stands justified. The Omnipotent One is made known as the God of love. Satan's charges are refuted, and his character unveiled.

Rebellion can never again arise. Sin can never again enter the universe. Through eternal ages all are secure from apostasy. By love's self-sacrifice, the inhabitants of earth and heaven are bound to their Creator in bonds of indissoluble union. {DA 26.2}

Christ came to reveal God to the world as a God of love, a God of mercy, tenderness, and compassion. By the world's Redeemer the thick darkness with which Satan had enshrouded the throne of the Deity was swept away, and the Father was again manifest to men as the Light of life. {RH, February 15, 1912 par. 4}

Up to the time of Christ's first advent, men worshiped cruel, despotic gods. Even the Jewish mind was reached through fear, and not love. Christ's mission on the earth was to reveal to men that God was not a despot, but a heavenly Father, full of love and mercy for His children. {18MR 112.4}

By His life and His death, Christ has achieved even more than recovery from the ruin wrought through sin. It was Satan's purpose to bring about an eternal separation between God and man; but in Christ we become more closely united to God than if we had never fallen. In taking our nature, the Saviour has bound Himself to humanity by a tie that is never to be broken. Through the eternal ages He is linked with us. "God so loved the world, that He gave His only-begotten Son." John 3:16. He gave Him not only to bear our sins, and to die as our sacrifice; He gave Him to the fallen race. To assure us of His immutable counsel of peace, God gave His only-begotten Son to become one of the human family, forever to retain His human nature. This is the pledge that God will fulfill His word. "Unto us a child is born, unto us a son is given: and the government shall be upon His shoulder." God has adopted human nature in the person of His Son, and has carried the same into the highest heaven. It is the "Son of man" who shares the throne of the universe. It is the "Son of man" whose name shall be called, "Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." Isaiah 9:6. The I AM is the Daysman between God and humanity, laying His hand upon both. He who is "holy, harmless, undefiled, separate from sinners," is not ashamed to call us brethren. Hebrews 7:26; 2:11. In Christ the family of earth and the family of heaven are bound together. Christ glorified is our brother. Heaven is enshrined in humanity, and humanity is enfolded in the bosom of Infinite Love. {DA 25.3}

*Christ's atonement includes the whole human family. No one, high or low, rich or poor, free or bond, has been left out of the plan of redemption.*—Letter 106, 1900. {7ABC 464.7}

All heaven is interested in our salvation. The angels of God, thousands upon thousands, and ten thousand times ten thousand, are commissioned to minister to those who shall be heirs of salvation. They guard us against evil and press back the powers of darkness that are seeking our destruction. {6T 63.3}

Angels do not come to the earth to denounce and to destroy, to rule and to exact homage, but are messengers of mercy to cooperate with the Captain of the Lord's host, to cooperate with the human agents who shall go forth to seek and save the lost sheep. Angels are commanded to encamp round about those who fear and love God. {LHU 207.3}

The truth is all powerful and far reaching. It will unite nationalities in one great brotherhood. . . . Christ in men unites them on one grand platform, preparing for the uniting in one family in heaven. It is the truth that makes men one and removes national prejudice. . . . {OHC 171.4}

To give glory to God is to reveal His character in our own, and thus make Him known. And in whatever way we make known the Father or the Son, we glorify God (MS 16, 1890). {7BC 979.4}

I saw that the angels of God are not to force or bend the will of the individual they watch over. They are to gently chide, warn and guard. Satan can never force back these holy angels from their charge. None can do this but the individuals that they are watching over. If these individuals continue to grieve these tender, holy angels; if they go astray from their counsel and warnings, and choose an independent course of their own, they will drive these angels from them. If the will is submitted to them, they will bend it in the heavenly channel, and they will ever be on the watch for their interests, leading them from a thousand dangers, preventing their lives being taken by Satan, and, if they are inclined to go a wrong course, stand in the path before them to prevent their ruin. {2SG 277.3}

The Lord does not judge us according to the elevation of our various spheres, but according to the faithfulness with which we fill them. {6T 439.4}

Satan led men to conceive of God as a being whose chief attribute is stern justice—one who is a severe judge, a harsh, exacting creditor. He pictured the Creator as a being who is watching with jealous eye to discern the errors and mistakes of men that He may visit judgments upon them. It was to remove this dark shadow, by revealing to the world the infinite love of God, that Jesus came to live among men.—SC 11 (1892). {1MCP 250.1}

In the day of affliction, when the enemy presses us, we shall walk among the angels. They will be like a wall of fire about us; and we shall one day walk with them in the city of God. . . . {LHU 341.4}

But the life of Jesus was a life of constant trust, sustained by continual communion; and His service for heaven and earth was without failure or faltering. As a man He supplicated the throne of God, until His humanity was charged with a heavenly current that connected humanity with divinity. Receiving life from God, He imparted life to men. —*Signs of the Times*, June 7, 1905. {RC 228.5}

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. {DA 758.2}

A crisis had arrived in the government of God. . . . All heaven was prepared at the word of God to move to the help of his elect. One word from him, and the bolts of heaven would have fallen upon the earth, filling it with fire and flame. God had but to speak, and there would have been thunderings and lightnings and earthquakes and destruction. {RH, July 17, 1900 par. 5}

The heavenly intelligences were prepared for a fearful manifestation of Almighty power. Every move was watched with intense anxiety. The exercise of justice was expected. The angels looked for God to punish the inhabitants of the earth. . . . {RH, July 17, 1900 par. 6}

The heavenly universe was amazed at God’s patience and love. To save fallen humanity the Son of God took humanity upon himself, . . . {RH, July 17, 1900 par. 7}

Through the plan of salvation a larger purpose is to be wrought out even than the salvation of man and the redemption of the earth. Through the revelation of the character of God in Christ, the beneficence of the divine government would be manifested before the universe, the charge of Satan refuted, the nature and result of sin made plain, and the perpetuity of the law fully demonstrated. {TMK 366.4}

# Pine Knoll Sabbath School Study Notes

## Second Quarter 2024: *The Great Controversy*

### Lesson 9 “The Foundation of God’s Government”

#### Read for this week’s study

Revelation 14:6–12; Ecclesiastes 12:13, 14; Proverbs 28:9; Daniel 7:25.

#### Memory Text

“And the dragon was enraged with the woman, and he went to make war with the rest of her offspring, who keep the commandments of God and have the testimony of Jesus Christ” (Revelation 12:17, NKJV).

#### Lesson Outline from Adult Sabbath School Study Guide

- I. Introduction
- II. The Sanctuary and the Law
- III. The Immutability of God’s Law
- IV. The Sabbath and the Law
- V. The Mark of the Beast
- VI. The Three Angels’ Messages
- VII. Further Study

#### Questions and Notes for Consideration

##### Facilitator: Daniel Duda

1. “The aim of this lesson is to show the link between the sanctuary, God’s law, the Sabbath, and the coming crisis over the mark of the beast. We will also explore the relevance of the Sabbath to an end-time generation.” (Sabbath afternoon)
2. What is the significance of the fact that God’s law was kept in the Ark of the Covenant in the Most Holy Place of the sanctuary (Revelation 11:19; 12:17; Exodus 25:16; 31:18)? (Sunday’s lesson) What role does giving the law at Sinai play in the Biblical storyline? What happened before and afterwards?
3. Monday’s lesson connects the immutability of God’s law (Matthew 5:17, 18; Psalm 111:7, 8; Ecclesiastes 12:13, 14; 1 John 5:3; and Proverbs 28:9) with the close connection between God’s law and God’s character (Exodus 34:5–7; Romans 7:11, 12; Psalm 19:7–11; 89:14; 119:142, 172). Why is this important to emphasize? What

are the similarities and differences in how God's law is perceived, comparing the general attitudes of the 19<sup>th</sup> century society and today?

4. Tuesday's lesson connects the Sabbath and the law, noting: "the Sabbath is a symbol of rest, not of works; of grace, not of legalism; of assurance, not of condemnation; of depending upon God for salvation, and not on ourselves." If this is the case, why has it taken so long for many Adventists to realize this, even to the extent of bitter opposition to the message of righteousness by faith in Minneapolis in 1888? Why have so many in each generation been damaged by fruitless efforts to be saved by their works, seeking assurance of salvation yet feeling burdened by a condemnation of not being good (sanctified) enough? Added to the confusion are the repeated accusations of legalism by many fellow Christians.
5. One of the most thought-provoking books published by an Adventist in the last 50 years is Sigve Tonstad's "*The Lost Meaning of the Seventh Day*" (2009). Why is it important, as with all of God's commands, that the Sabbath is not viewed simply as some kind of rule that must be kept? Where can we see evidence of what that attitude creates? Jesus taught us that the importance is in the spirit of the law. How can we show the character of God in His Sabbath? Is it possible to preach the Sabbath in such a way that the character of Satan shines through?
6. Wednesday's lesson deals with the mark of the beast and Thursday's lesson with the three angels' messages. Why is the "mark of the beast" placed either in the forehead or the hand, while the "seal of God" is placed only on the forehead? (3:12; 7:2-3; 22:4)
7. Seen through the prism of God's character, the Sabbath is a sign of God's *commitment* more than it is a divine *commandment*. God's commitment is the primary Biblical meaning in the creation story.
8. When preaching the third angel's message, how can we express it in a positive and motivating context, rather than denouncing people?
9. Because the divine command was *misrepresented* before it was *violated* (Genesis 2:17-3:4; Romans 7:7-13), God's way of making things right must address the misrepresentation and not only the violation.
10. In our time and culture, how can we model to the world in a positive way what Sabbath, God's law, His character, and putting things right represent?

## Thoughts from Graham Maxwell

For example, in the narrow view, now lest that sound disrespectful and unrealistic, by the narrow view I mean the view that is preoccupied with what God has done for you and me. And that might be perfectly understandable in the lives of some of us. We still even have our tents pitched at the foot of Sinai. We have no right to tell anybody where he should have his tent pitched. But in the narrower view that is preoccupied with our own salvation, consistently the seventh-day Sabbath is presented as a mere test of obedience. I've read it again several times of late. But in the larger view, in the setting of the great controversy over the character of God, the Sabbath is God's gift to us, to remind us of the answers in the Great Controversy. To remind us of all the things He revealed about Himself, and about freedom, and about His unselfishness in the Garden of Eden. How He even shared His creative power with us, and enabled us to create little people in our own image.

Magnificent was the revelation given during creation week, and the Sabbath was given to remind us of those truths. But then when we lost our freedom, and God gave it back to us again, He says in the other version of the Ten Commandments, which has just as much authority as the Exodus one, the Sabbath was given to remind us of how God rescued us from Egyptian bondage. Sabbath is a monument to freedom. And then at the end of crucifixion week, when the ultimate questions about God were answered by the way Jesus suffered and died, the next day was seventh-day Sabbath, and the whole universe paused, earth time, to think and to remember and to celebrate the answer that God gave. The Sabbath is even described in the Bible as a type and a foretaste of the final rest to come. Instead of the Sabbath being a mere test of obedience, it becomes a great aid to us, and a time of celebration of the truth that is the basis of our trust, and the basis of our freedom. {Graham Maxwell. Excerpt from the audio series, *The Larger View*, #1, recorded October 1982, Monterey, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/1MMLVIEW>*

Once again they saw him dying. And he died so quickly! He didn't die of crucifixion. The soldiers were surprised to find He was already dead. They thrust the spear in for confirmation. He was dead!

You usually don't die that quickly. That's why they come and break legs. They didn't need to break His. He was already dead. And the universe watched Him go through it twice. Once again He was given up by the Father. And He knew He was. What did He cry as He died? "Why are You torturing Me to death?" No, "Why have You given Me up?" "Why have You forsaken Me?" And He died of a broken heart, apparently separated from His Father.

But He also was tortured. Who tortured Him to death? The most devout group of seventh-day Sabbath-keeping, tithe-paying, health-reforming, Bible-quoting Adventists the world has ever known. They did not know God. Remember Amos, and Hosea, and Micah, and Isaiah, and Jeremiah? They all talked about this, obeying God without knowing Him can actually turn us into His enemies. And it had to be underscored that they were absolutely dedicated to obedience. Jesus kept commenting on it. “You tithe mint, anise, and cumin. You strain out gnats from your goat’s milk. You search the scriptures,” He kept telling them.

And then, after they had tortured Him to death, what was their next concern? To get home in time for sundown worship! For you see, it was the Sabbath, and we are God’s true people! And what’s the mark that we are God’s true people? The keeping of the seventh-day Sabbath. But they kept it as an arbitrary requirement. And I would warn us, that if we keep the Sabbath just because we’re told to, just as a sign, instead of protecting us in the time of trouble, it could leave us vulnerable because it says the wrong thing about God. And our very Sabbath-keeping, if it’s for the wrong reason, could leave us open to the deceptions of the adversary, and we prefer the wrong Christ when he comes. Merely to keep the seventh day does not mean we’ll accept Christ when He comes, because the folk who rejected Him were the most devout Sabbath-keepers you ever saw. {Graham Maxwell. Excerpt from the audio series, *The Picture of God in all 66 – Luke*, recorded April 1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

<http://pkp.cc/55MMPOGIA66> (Part 1) <http://pkp.cc/56MMPOGIA66> (Part 2)

Isn’t it significant that after all the answers during creation week, the next day was a rest day, for reflection and celebration? And after all the answers given during crucifixion week, the next day was a rest day, a day for reflection, for remembering, for celebration. **To me, that’s the whole purpose of the Sabbath. The Sabbath is designed to remind us of the truth about God that is the basis of our trust.** It’s not a test of obedience. It’s not a burden; it’s been made one. It was given to man. Remember Mark 2:27? “And he said to them, ‘The Sabbath was made for man, not man for the Sabbath; so the Son of man is lord even of the Sabbath.’” The Sabbath was made for us, to help us, because more than at any other time we need to be reminded of the truth that was not claimed, but revealed and demonstrated during creation week, and during crucifixion week.

Incidentally, was that first Sabbath our seventh day? It was our second day. Sometimes we say we should worship every seventh day because it’s built into our system that we need to rest every seventh day. If that’s a good argument, then on which day should we rest? Which is our seventh day? Thursday! I don’t know anybody who chooses Thursday. Friday yes, Saturday yes,



Sunday yes. But this would start a whole new movement. If we're supposed to rest on the seventh day, our seventh day is Thursday. God's seventh day, with the universe watching, their seventh day, earth time, is the one that follows all those revealing events of creation week. That's when God and the universe celebrated. And then God says, "I want you to do the same from here on, not to be a burden and a test of obedience; you need this. The controversy is on; you need to be reminded once a week of the evidence I have presented, and there will be much more coming." {Graham Maxwell. Excerpt from the audio series, The Picture of God in All 66 – Genesis, recorded October 1981, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

\*Audio links to the West Covina series recorded in 1983:

<http://pkp.cc/1MMPOGIA66> (Part 1) <http://pkp.cc/2MMPOGIA66> (part 1)

### Further Study with Ellen White

If man had kept the law of God, as given to Adam after his fall, preserved in the ark by Noah, and observed by Abraham, there would have been no necessity of the ordinance of circumcision. And if the descendants of Abraham had kept the covenant, which circumcision was a token or pledge of, they would never have gone into idolatry, and been suffered to go down into Egypt, and there would have been no necessity of God's proclaiming his law from Sinai, and engraving it upon tables of stone, and guarding it by definite directions in the judgments and statutes given to Moses. {3SG 299.2}

I saw a covering that God was drawing over His people to protect them in the time of trouble; and every soul that was decided on the truth and was pure in heart was to be covered with the covering of the Almighty. {EW 43.2}

Satan is ever at work endeavoring to pervert what God has spoken, to blind the mind and darken the understanding, and thus lead men into sin. This is why the Lord is so explicit, making His requirements so very plain that none need err. God is constantly seeking to draw men close under His protection, that Satan may not practice his cruel, deceptive power upon them. {PP 503.3}

Determined to efface the image of God in man, Satan works with an intensity of effort to hide God from view. Not openly does he work, but secretly, mingling the human and the divine, the spurious and the genuine, so seeking to bring confusion and distress. But in proportionate power divine mercy is revealed to counteract this wicked working, and bring to light the enemy's hidden purposes. {TDG 308.5}

God's forgiveness is not merely a judicial act by which He sets us free from condemnation. It is not only forgiveness *for* sin but reclaiming *from* sin. It is the outflow of redeeming love that transforms the heart. David had the true conception of forgiveness when he prayed, "Create in me a clean heart, O God; and renew a right spirit within me." Psalm 51:10. {FLB 129.2}

There was but one hope for the human race—that into this mass of discordant and corrupting elements might be cast a new leaven; that there might be brought to mankind the power of a new life; that the knowledge of God might be restored to the world. {Ed 76.1}

Christ came to restore this knowledge. He came to set aside the false teaching by which those who claimed to know God had misrepresented Him. He came to manifest the nature of His law, to reveal in His own character the beauty of holiness. {Ed 76.2}

Christ came to the world with the accumulated love of eternity. Sweeping away the exactions which had encumbered the law of God, He showed that the law is a law of love, an expression of the Divine Goodness. He showed that in obedience to its principles is involved the happiness of mankind, and with it the stability, the very foundation and framework, of human society. {Ed 76.3}

But in heaven, service is not rendered in the spirit of legality. When Satan rebelled against the law of Jehovah, the thought that there was a law came to the angels almost as an awakening to something unthought of. In their ministry the angels are not as servants, but as sons. There is perfect unity between them and their Creator. Obedience is to them no drudgery. Love for God makes their service a joy. So in every soul wherein Christ, the hope of glory, dwells, His words are re-echoed, "I delight to do Thy will, O My God: yea, Thy law is within My heart." Psalm 40:8. {MB 109.2}

Christ came as One able to expound the law of God, so long misunderstood and misinterpreted by priests and leaders. He tore away the gloomy framework of error and doubt, tradition and superstition, with which men had surrounded truth and obscured its brightness. Resetting the jewels of truth in the framework of God's law, He caused them to shine in their original, heavenly luster. He taught a religion entirely different from the religion taught by the Pharisees. He showed that true happiness springs from purity of heart. True religion is not a mere theory; it affects the heart, and is expressed in the life by good works. {ST, May 7, 1902 par. 8}

Heaven's law is always merciful, kind, tender, helpful, uplifting to others. {FLB 84.4}

The Sabbath is a sign of creative and redeeming power; it points to God as the source of life and knowledge; it recalls man's primeval glory, and thus witnesses to God's purpose to re-create us in His own image. {Ed 250.1}

The Sabbath and the family were alike instituted in Eden, and in God's purpose they are indissolubly linked together. On this day more than on any other, it is possible for us to live the life of Eden. . . . {Ed 250.2}

The Sabbath is a pledge given by God to man—a sign of the relation existing between the Creator and His created beings. {3SM 256.1}

When temptations and trials rush in upon us, let us go to God and agonize with Him in prayer. He will not turn us away empty, but will give us grace and strength to overcome, and to break the power of the enemy. {EW 46.2}

God knows how Satan is working, and sends his angels to watch over his children, to protect them from the Devil's power. {2SG 277.2}

The teaching of this parable [the sower] is illustrated in God's own dealing with men and angels. Satan is a deceiver. When he sinned in heaven, even the loyal angels did not fully discern his character. This was why God did not at once destroy him. Had He done so, the holy angels would not have perceived the justice and love of God. A doubt of God's goodness would have been as evil seed that would yield the bitter fruit of sin and woe. Therefore the author of evil was spared, fully to develop his character. {UL 77.5}

The government of God is not, as Satan would make it appear, founded upon a blind submission, an unreasoning control. It appeals to the intellect and the conscience. "Come now, and let us reason together" is the Creator's invitation to the beings He has made. Isaiah 1:18. God does not force the will of His creatures. He cannot accept an homage that is not willingly and intelligently given. A mere forced submission would prevent all real development of mind or character; it would make man a mere automaton. Such is not the purpose of the Creator. He desires that man, the crowning work of His creative power, shall reach the highest possible development. He sets before us the height of blessing to which He desires to bring us through His grace. He invites us to give ourselves to Him, that He may work His will in us. It remains for us to choose whether we will be set free from the bondage of sin, to share the glorious liberty of the sons of God. {SC 43.4}

God's ideal for His children is higher than the highest human thought can reach. "Be ye therefore perfect, even as your Father which is in heaven is perfect." This command is a promise. The plan of redemption contemplates our complete recovery from the power of Satan. . . . {DA 311.2}

The seal of the living God will be placed upon those only who bear a likeness to Christ in character. {FLB 287.2}

It is obedience to the principles of the commandments of God, that molds the character after the divine similitude. {FLB 287.4}

# Pine Knoll Sabbath School Study Notes

## Second Quarter 2024: *The Great Controversy*

### Lesson 10 “Spiritualism Exposed”

#### Read for this week’s study

Matthew 10:28; Ecclesiastes 9:5; Isaiah 8:19, 20; John 11:11–14, 21–25; 1 Thessalonians 4:16, 17; Revelation 16:13, 14; Matthew 24:23–27; 2 Thessalonians 2:9–12.

#### Memory Text

“For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord” (1 Thessalonians 4:16, 17, NKJV).

#### Lesson Outline from Adult Sabbath School Study Guide

- I. Introduction
- II. The Deadly Consequences of Spiritualism
- III. Death in the Old Testament
- IV. Death in the New Testament
- V. Spiritualism in the Last Days: Part 1
- VI. Spiritualism in the Last Days: Part 2
- VII. Further Study

#### Questions and Notes for Consideration

##### Facilitator: Daniel Duda

1. “The aim of this lesson is to show that our only safeguard against Satan’s last-day delusions is a personal relationship with Christ and a solid grounding in the teachings of the Bible. This includes its teaching about death, regardless of what our eyes and ears and hearts might try to tell us.” (Sabbath afternoon)
2. Sunday’s lesson discusses the deadly consequences of spiritualism – belief that the alleged spirits of the dead can communicate with the living in order to convey some unavailable knowledge, often about future events. What makes these practices so dangerous? Why do people seem to have an insatiable desire for “insider’s knowledge”? How do we test the knowledge we get from various sources? How do we decide which sources and interpretations can be trusted?

3. Monday's lesson focuses on the OT understanding of death. What does it mean when the Bible compares death to sleep? Where does the analogy break down?
4. Tuesday's lesson addresses the NT understanding of death. What is the new development in the storyline? "The New Testament adds an additional dimension, one already hinted at in the Old: the glorious resurrection at Christ's return." Why is resurrection such an important part of our faith?
5. Wednesday's and Thursday's lesson focus on the role of spiritualism in the last days (which according to the NT started with the Pentecost!). What kinds of deceptions will people face in the last days (Matthew 24:5, 11, 24; 2 Thessalonians 2:7-9; Revelation 13:13, 14; 16:13, 14)? In what ways do "signs and wonders" appeal to the affective side of human beings rather than to their discretionary and rational abilities? Why is this dangerous (2 Thessalonians 2:9-12)?
6. How would you share your faith with a friend who just lost a loved one and believes that the person is in heaven? What is appropriate to say, and what is not appropriate? How would you share your empathy in a pastorally sensitive yet meaningful way?
7. How would you express the Biblical worldview about human nature in positive terms? How does that help address the escapism that we often see in Christianity? How does an accurate Biblical worldview protect people from hedonism and the worship of the body?
8. Elements of spiritualist beliefs have been absorbed into broader New Age and modern spiritual practices. Many people who don't identify as "spiritualists" still believe in or are curious about mediums, past-life regressions, and communications with the spirit realm. What do you find most helpful in sharing the biblical picture of the wholistic understanding of human nature?
9. What other threats do you see in our world: 1) for the survival of humanity; 2) to balanced spirituality? Which of them have become prominent in the last 30-50 years?
10. Many surveys, especially in the West, show an increase in individuals who identify as "spiritual but not religious" (SBNR). These individuals may not adhere to traditional religious beliefs or practices but still have a sense of a higher power, purpose, or interconnectedness. How can we reach this group of people with an attractive picture of God's character?

## Thoughts from Graham Maxwell

“ ‘Today . . . with Me in Paradise’ ” You could see how honest translators recognize the different choices, there’s no prejudice in this. It’s just there is no punctuation in the original and the Greek can be taken several ways.

You know the inclination if a favorite key text seems to be changed, you wonder about the committee or the individual, sometimes pictures are painted of infidel scholars in dark attics manipulating the scriptures to their own advantage. The greatest security against that is the existence of the original Hebrew, Aramaic and Greek. See, no scholar would dare twist the Bible unscrupulously. His scholarly neck would be quickly severed in the scholarly journals forthwith. So the greatest protection against the twisting of the scriptures is the existence of the original. So when you find variations in these main line versions, it’s because there really are choices, and there isn’t malicious manipulation or prejudice. It’s just an invitation to consider the choices and it’s very useful.

Anyway, you can see the opportunities here. And we’re used to moving the punctuation around, aren’t we? Remember in Luke 23:43: “Verily I say unto thee, today thou shalt be with me in paradise.” And we Adventists have never hesitated to move that comma a little way, “Verily I say unto thee today” at this critical moment when all seems lost, comma, “you will be with me in paradise.”

We recognize that in the original Greek there was no punctuation, there wasn’t even any separation between the words, just solid capital letters one after the other, and it’s difficult to divide. {Graham Maxwell. Excerpt from the audio series Romans, chapter 9, recorded December 1977, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct links:*

<http://pkp.cc/17MMROMANS66> (Part 1) <http://pkp.cc/18MMROMANS66> (Part 2)

On the other hand, the Second Coming is as near as our last moment of breath. And that’s why I think of it at funerals. When a loved one dies, especially if he or she has been ill and in pain, the next moment of consciousness that person is face to face with the Lord at the Second Coming. And I love that Thessalonians passage which says, “If someone dies before the Lord comes” and they feel maybe they have missed something? No. Thessalonians says, “They will arise first. Then we who are alive and remain will be caught up together with them to meet the Lord.”

So the main thing is, more important than knowing when the end comes, is to trust God. And if I should die tonight, I want to die His trusting child, because then I will arise His trusting child. I’ll have no complaints. We’ll all have lots of questions. We might even say, “I kind of wanted to live through that.” I think Paul did. Remember there, Paul said, “I’m torn between staying with

you to help you and my desire to depart and be with the Lord.” He didn’t believe in the immortality of the soul. He knew that as a Roman citizen, when his head was cut off with that sharp sword, the next instant of consciousness he’d be face to face with the One he’d been preaching about with such pride. So he had no complaints.

So the end is really very, very near. Especially in a Medical Center like this when we see folk come to the end of their lives all the time, sometimes very sad. We have good news for them, “You fall asleep tonight; you will wake up the next moment from a dreamless sleep face to face with the Lord.” That’s how near it is. But I believe the big event is also near. {Graham Maxwell. Excerpt from the audio series, *Conversations About God*, #19, “How Soon Will the Conflict Be Over?” recorded June 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/19MMCAG>*

Now, what about the Fox Sisters and spiritism? See, these were the rivals to Seventh-day Adventism, weren’t they? The devil who counterfeited the first coming of Christ in the mystery religions, and the similarity is incredible. If you’ve not read about them, they had dying, rising saviors, and lord’s suppers with bread and wine, and they were washed in the blood, baptized in the blood, ate the flesh and drank the blood of their god that his nature might be within them. They were filled with the spirit, had the fruits of the spirit, though they got the spirit out of a goat skin. They were precious near and dear to those saviors, often by the services of the cult prostitutes and so on. I mean the devil really worked hard to counterfeit the first coming.

We know how he will counterfeit the Second Coming and it will be very winsome. I think we’re seeing a lot of it in the religious revivals of this time—just setting the world up to receive him.

Well in 1844 he knew what was due. He’s a diligent student of scripture, and so he came up with many options, didn’t he? The spiritism teachings have had great attraction for people. After the wars of England many people in England turned to spiritism to communicate with the dead.

Alright, what has spiritism done with the Bible? I’ll show you. Have you ever seen the *New Testament Revised by the Spirits*? This is the most incredible version that I have—1861—*The New Testament of our Lord and Savior Jesus Christ as Revised and Corrected by the Spirits*. Now it says absolutely that Jesus and the apostles came back to correct the errors in the Bible, you see. And then it says: “Dear reader, do trust in God. This is absolutely dependable. Just have faith.” That’s why it isn’t safe to have faith without evidence just because somebody says so. {Graham Maxwell. Excerpt from the audio series, *Understanding SDA Doctrine*, #1 & 2, recorded April 1986, Glendora, California} *To listen to the entire audio of the above reference, click on the following direct links: <http://pkp.cc/1MMUSDAD> <http://pkp.cc/2MMUSDAD>*

## Further Study with Ellen White

It is Satan's work to fill men's hearts with doubt. He leads them to look upon God as a stern judge. He tempts them to sin, and then to regard themselves as too vile to approach their heavenly Father or to excite His pity. The Lord understands all this. Jesus assures His disciples of God's sympathy for them in their needs and weaknesses. Not a sigh is breathed, not a pain felt, not a grief pierces the soul, but the throb vibrates to the Father's heart. {DA 356.2}

The Bible shows us God in His high and holy place, not in a state of inactivity, not in silence and solitude, but surrounded by ten thousand times ten thousand and thousands of thousands of holy intelligences, all waiting to do His will. Through channels which we cannot discern He is in active communication with every part of His dominion. But it is in this speck of a world, in the souls that He gave His only-begotten Son to save, that His interest and the interest of all heaven is centered. God is bending from His throne to hear the cry of the oppressed. To every sincere prayer He answers, "Here am I." He uplifts the distressed and downtrodden. In all our afflictions He is afflicted. In every temptation and every trial the angel of His presence is near to deliver. {DA 356.3}

Christ represents death as a sleep to His believing children. Their life is hid with Christ in God, and until the last trump shall sound those who die will sleep in Him. {FLB 175.5}

To the believer, death is but a small matter. Christ speaks of it as if it were of little moment. "If a man keep My saying, he shall never see death," "he shall never taste of death." To the Christian, death is but a sleep, a moment of silence and darkness. The life is hid with Christ in God, and "when Christ, who is our life, shall appear, then shall ye also appear with Him in glory." John 8:51, 52; Colossians 3:4. {DA 787.1}

It is beyond the power of the human mind to estimate the evil which has been wrought by the heresy of eternal torment. The religion of the Bible, full of love and goodness, and abounding in compassion, is darkened by superstition and clothed with terror. When we consider in what false colors Satan has painted the character of God, can we wonder that our merciful Creator is feared, dreaded, and even hated? The appalling views of God which have spread over the world from the teachings of the pulpit have made thousands, yes, millions, of skeptics and infidels. {GC 536.2}

After the fall, Satan bade his angels make special effort to foster the belief in man's natural immortality; and when they had induced the people to receive this error, they led them to conclude that the sinner would live in eternal misery.—4SP 354. {TA 62.5}

God never asks us to believe, without giving sufficient evidence upon which to base our faith. His existence, His character, the truthfulness of His word, are all established by testimony that appeals to our reason; and this testimony is abundant. Yet God has never removed the possibility of doubt. Our faith must rest upon evidence, not demonstration. Those who wish to



doubt will have opportunity; while those who really desire to know the truth will find plenty of evidence on which to rest their faith. {SC 105.2}

Faith in a lie will not have a sanctifying influence upon the life or character. No error is truth, or can be made truth by repetition, or by faith in it. Sincerity will never save a soul from the consequences of believing an error. Without sincerity there is no true religion, but sincerity in a false religion will never save a man. I may be perfectly sincere in following a wrong road, but that will not make it the right road, or bring me to the place I wished to reach. The Lord does not want us to have a blind credulity, and call that the faith that sanctifies. The truth is the principle that sanctifies, and therefore it becomes us to know what is truth. We must compare spiritual things with spiritual. We must prove all things, but hold fast only that which is good, that which bears the divine credentials, which lays before us the true motives and principles which should prompt us to action.—Letter 12, 1890. {2SM 56.1}

I am afraid of anything that would have a tendency to turn the mind away from the solid evidences of the truth as revealed in God's Word. I am afraid of it; I am afraid of it. We must bring our minds within the bounds of reason, lest the enemy so come in as to set everything in a disorderly way. {2SM 43.2}

The last great delusion is soon to open before us. Antichrist is to perform his marvelous works in our sight. So closely will the counterfeit resemble the true, that it will be impossible to distinguish between them except by the Holy Scriptures. By their testimony every statement and every miracle must be tested. {4SP 411.1}

Impressions alone are not a safe guide to duty. The enemy often persuades men to believe that it is God who is guiding them, when in reality they are following only human impulse. {AA 279.2}

As we near the time when principalities and powers and spiritual wickedness in high places will be fully brought into the warfare against the truth, when Satan's deceptive power will be so great that, if it were possible, he would deceive the very elect, our discernment must be sharpened by divine enlightenment, that we may not be ignorant of Satan's devices. . . . {Mar 110.3}

Soon our eyes were drawn to the east, for a small black cloud had appeared, about half as large as a man's hand, which we all knew was the sign of the Son of man. We all in solemn silence gazed on the cloud as it drew nearer and became lighter, glorious, and still more glorious, till it was a great white cloud. The bottom appeared like fire; a rainbow was over the cloud, while around it were ten thousand angels, singing a most lovely song; and upon it sat the Son of man. {EW 15.2}

## Pine Knoll Sabbath School Study Notes

### Second Quarter 2024: *The Great Controversy*

### Lesson 11 “The Impending Conflict”

#### Read for this week’s study

Revelation 14:7, 9, 12; Revelation 4:11; Revelation 13:1, 2; Revelation 12:3–5, 17; Revelation 13:11–18.

#### Memory Text

“ ‘Sanctify them by Your truth. Your word is truth’ ” (John 17:17, NKJV).

#### Lesson Outline from Adult Sabbath School Study Guide

- I. Introduction
- II. Revelation’s Final Conflict
- III. The Coming Crisis
- IV. Identifying the Beast: Part 1
- V. Identifying the Beast: Part 2
- VI. The Beast From the Earth
- VII. Further Study

#### Questions and Notes for Consideration

##### Facilitator: Daniel Duda

1. “The aim of this week’s lesson is to reveal the coming conflict over worship. Satan will challenge God’s authority by attempting to undermine God’s law. Specifically, the Sabbath will become the center of a global conflict over worship. (...) There will be a collision of beliefs over the true and false day of worship. God’s final appeal is an appeal to faithfulness to Christ despite persecution, an economic boycott, imprisonment, and a death decree. This week’s study emphasizes Jesus’ strength to take us through earth’s final conflict.” (Sabbath Afternoon)
2. What is the significance of the memory text (John 17:17) in the context of this lesson? How is “making the disciples holy in the truth” going to make a difference in the impending conflict?
3. What is the primary purpose of a prophecy according to Jesus (John 13:19; 14:29)? What was the meaning for the first readers (listeners) of John’s Revelation in their own political and religious context?
4. Sunday’s lesson discusses the final conflict in Revelation. The verb “to worship” is used 24 times in the book of Revelation. The issue in the final crisis of earth's history

is clearly worship (Revelation 13:4.8.12.15; 14:9.11). Seven times between Revelation 13 and 14 there is a call to worship the beast and/or his image. Only once in these chapters is there a call to worship God (14:7).

5. Everybody will end up worshiping somebody or something. Does our worship lift us up or bring us down? If we persecute or marginalize those who have a different opinion, or use power to uphold our understanding of truth, we manifest the characteristics of the Dragon and become like the beast of Revelation 13.
6. Monday's lesson focuses on the coming crisis. Satan, through the beast, uses deception and, when that fails, force and coercion. Why is the use of power a telltale sign of demonic activity? Why do we have a tendency to use power to achieve our goals?
7. Tuesday's, Wednesday's and Thursday's lessons identify the two beasts of Revelation 13 along the traditional lines of Adventist interpretation. Why is combining political, economic, and religious power such a deadly combination? In every age, God's people have had to battle some "beasts". What would be the beasts in your personal, family or local church life? How can these be related to the end-time deception?
8. Where in the Bible would you go to discover that humanity will be divided into two groups and the outcome determines their eternal destiny? How can a better understanding of Biblical Theology help us create some balance between the theology of Revelation and the theology of Matthew?
9. The church does not exist for its own sake, or to impose something on others, but to create a worshiping community of connected people. Worship is the intentional turning to God and seeing all the greatness, goodness and glory that belongs to Him. Worship is giving God the place that rightfully belongs to Him. Worshiping God brings us into His presence and transforms us into His image. "Worship is responding to all that God is with all that we are."
10. Worship prepares us to hear God's voice – in our hearts, in the family, in the church and in the world where we live. How ready are we to recognize God's voice and see God's work all around us? The outcome of any true worship is a joyful participation in what God does today. How can a message about the future empower people and bring them hope?

### Thoughts from Graham Maxwell

In fact, to be so dedicated to the truth, to be so concerned that we may discern the truth is an act of worship, it suggests here. Isn't that true? What would please God more than to see people on this planet absolutely dedicated to evidence and truth? That we're most eager to discern the truth from the false and we do not wish to be deceived. We wish to see God as He is that we may worship Him aright and do the things that please Him. I mean, this is an act of worship. {Graham Maxwell. Excerpt from the audio series Romans, chapter 12, recorded

January 1978, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct links:*

<http://pkp.cc/23MMROMANS66> (Part 1) <http://pkp.cc/24MMROMANS66> (Part 2)

That's all! All they argued about was God and His government, and what He wanted of His children. I believe the Great Controversy will end just as it began. The good news is the truth in the Great Controversy. The truth is the truth that needed to be known in the Great Controversy, and that is the truth about God. The errors, the opposition, they are all about God. And all the details are just reflections about this basic position that we take. Are we on God's side, or not, in the Great Controversy? Are we so settled into the truth about God "both intellectually and spiritually" that we could not be moved? Could you name anybody in the Bible other than the Lord Himself, who was so settled into the truth about God, both intellectually he could talk about it, and spiritually he would stake his life on it, that he could not be moved? Could you name anybody? That's Job? That's what the whole book is about. And the three theologians came and said, "God is like this." He said, "He is not. He is like this. I can't make sense out of what is happening to me, but He could slay me and I'd still trust Him." I believe Job was fully sealed and settled. If we were as settled as Job was, we'd be ready to pass through the time of trouble and the Lord could come.

But, you see, so often we are trying to settle people on all the other matters. If you settle people on the Sabbath, the sanctuary, the state of the dead, tithe, and health, without settling them on the truth about God they might keep the Sabbath as Jesus' enemies did. They might pay tithe as His enemies did. They might read the Bible as His enemies did. We could be developing in this campaign to win a million Adventists, we could, forbid the thought, we could develop a million enemies who faithfully keep the Sabbath, practice health reform, pay tithe, and read their Bibles. Now that is a horrible thought. But if we are not clear on the picture of God we might do well not to be in such a hurry. Have you read Ellen White's comment?

"The Lord is not now working to bring many into the truth, because there are so many unconverted in the church." {Graham Maxwell. Excerpt from the audio series, The Picture of God in all 66 – Acts, recorded August 1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

<http://pkp.cc/79MMPOGIA66> (Part 1) <http://pkp.cc/80MMPOGIA66> (Part 2)

What I like about this is, the kind of worship God desires is described as rational, intelligent, spiritual worship; not mechanical, not ritualistic, not ceremonial. We worship an intelligent God. He wants us to worship Him in spirit and in truth, Jesus said. So to do something mechanical, learned by rote, is a terrible misrepresentation of the truth about God. Remember

Isaiah? “Your worship of Me is but the commandments of men learned by rote.” You come into the temple, but your hearts aren’t in it. Remember the Sabbath keepers in Amos? All that kind of unthinking obedience suggests an unthinking God. {Graham Maxwell. Excerpt from the audio series, The Picture of God in all 66 – Romans, recorded May 1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

<http://pkp.cc/61MMPOGIA66> (Part 1) <http://pkp.cc/62MMPOGIA66> (Part 2)

A most significant verse about God is in Isaiah 29:13. What was wrong with their worship? They were busy with their worship. Just as when Jesus came, they were never more religious. They tithed, they health-reformed, they kept their Sabbaths, they memorized the scriptures. But it wasn’t doing them any good! Jesus quotes this later on in Isaiah 29:13. “The Lord said: ‘Because this people draw near with their mouth.’” Remember He also says, “Who requires you to trample My courts?” They came, and Amos says they sang a lot. “They honor me with their lips, while their hearts are far from me.” The heart is where a man does his thinking, his best thinking! Amos continues, “And their fear of me”, and that is their reverence, their worship of Me, “is but a commandment of men learned by rote.” Unthinking, mechanical worship is an utter insult to our intelligent, gracious God. And it doesn’t do us any good! It destroys us to simply do these things because we’re supposed to. And if we Adventists, when we’re asked why we do something or don’t do it—if all we can say is, “Well, because God said so, and I believe it, and that’s all there is to it,” that’s something learned by rote. {Graham Maxwell. Excerpt from the audio series, The Picture of God in all 66 – Isaiah, recorded 1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

\*Audio links to the West Covina series recorded in 1984:

<http://pkp.cc/33MMPOGIA66> (Part 1) <http://pkp.cc/34MMPOGIA66> (Part 2)

Lou: When you talk about the seal of God, that leads to another phrase that you commented on, and promised us more a little later. What really is the “mark of the beast”?

Graham: The sealing is mentioned first in Revelation, then the mark of the beast. I think the mark of the beast, really a symbol of loyalty to the opposition, should be compared with the symbol of loyalty to God. I believe that to receive the seal of God is to be so settled into the truth, both intellectually and spiritually, that one cannot be moved. I believe that to receive the mark of the beast is to be so settled into the lie, and there are Scriptures that talk about the lie, preferring Satan’s lies to the truth, you’ve substituted his lies for the truth. I believe to receive the mark of the beast is to be so settled into Satan’s false picture of God that not even the Spirit

of God could move us. We cannot be moved. So in essence, the seal or the mark represents an inner decision and commitment for eternity with respect to God.

Lou: Well, are you suggesting then that the seal of God—and for those of us who have roots in Seventh-day Adventism, for example, the seal of God has been tied very closely to the Sabbath.

Graham: All my life.

Lou: In fact, I probably have referred to the Sabbath as the seal of God in itself. But I hear you making a distinction there.

Graham: One has to stop and realize that the people who crucified Christ kept the seventh-day Sabbath scrupulously, very, very carefully. Did they have the seal of God? They certainly were not settled into the truth about God. When Jesus brought the truth about God, they said He had a devil, and they killed Him to silence His witness. On the other hand, though, you remember the evening we talked about how the Sabbath sums up the good news about our God. I believe that knowing, meaningful, intelligent, thoughtful observers of the seventh day as a reminder of all these great demonstrations of the truth about our God, could be an outward expression of an inward conviction and a settling into this truth about our God. The seventh-day Sabbath beautifully fits this mark of identification of those who are committed to the truth about God.

Lou: So it has something to do with very deep understanding and experience.

Graham: Yes. That's why you can see, when the chips are down, I mean, when the issues in the Great Controversy are clearly seen, it's conceivable that the preference for a substitute Sabbath could suggest preference for, even faith in, the substitute for the Son of God; the one who said, "I will be like the Most High." The one who said to Christ, "Worship me." But not until then.

{Graham Maxwell. Excerpt from the audio series, Conversations About God, #18 with Lou Venden, "God Waits for His Children to Grow Up" recorded June 1984, Loma Linda, California}

*To listen to the entire audio of the above reference, click on the following direct link:*

<http://pkp.cc/18MMCAG>

In the end, it's Satan, isn't it? Now, he may have had many representatives, but I think we leave ourselves vulnerable if we pick out one of his representatives, instead of recognizing the one behind them all. Do you remember that beast in Revelation 13 that seemed to represent all the false religious systems of the past? Who's the one to worry about? Was it not the dragon that gave his power to that beast? Who is the adversary in the Great Controversy, who seeks to deceive all, but the dragon, the devil, the serpent. Who says, "I will be like the Most High. I will sit in the sides of the north." By the way, do you remember in Philippians, Jesus did just the opposite. But Satan says, "I proclaim myself to be God."

“Do you not remember that when I was still with you I told you this? I warned you that these things were yet to happen.” Doesn’t this mean, then, that Paul had quite a view of the Great Controversy, and how it was going to end? Even though he couldn’t look up the book of Revelation. Now, how could Paul work this all out, if he didn’t have Revelation? It’s as if he’d read Revelation 12, 13, and 14. Well, it’s in Daniel, too, isn’t it, and a few other places. But, maybe these are some of the things Paul heard, you remember, when he was caught up to the third heaven, “Whether in the body or not, I really don’t know, and I heard things I can’t tell you.” But somehow, he did get a larger and still larger view of things. And he said, “I told you there are very important things to happen before the end can come.” “And you know what is restraining him now, so that he may be revealed in his time.” Now, in Revelation 7:1-3, that’s the four angels holding the four winds. It’s the same idea. Isn’t it interesting that Paul wrote about these things forty years before John did? {Graham Maxwell. Excerpt from the audio series, The Picture of God in all 66 – Philippians, 1 & 2 Thessalonians, recorded May 1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

<http://pkp.cc/69MMPOGIA66> (Part 1) <http://pkp.cc/70MMPOGIA66> (Part 2)

Lou: Now, last week when we were talking about the Three Angels’ Messages, I think you spent about ninety per cent of the time just talking about the “good news” part. And I was wondering, shouldn’t we have divided the time equally between all three? Why such an overemphasis upon that first one?

Graham: I think there’s a great message there. I think we need to know the everlasting good news before we even look at the other two. You’ve got to know the truth about our God before you can understand the opposition, before you can understand the awful consequence. The truth is our protection there. And I believe we should go to the world, always, with the three angels’ messages and always start with number one. Never start with number three.

Lou: And understand the other two in the light of number one.

Graham: In the light of number one. So ninety per cent—number one. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #17 with Lou Venden, “Satan’s Final Effort to Deceive” recorded May 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link:* <http://pkp.cc/17MMCAG>

My understanding of Revelation is that its primary function at the present time is the function that it had when the early Christians read it. Not to get us too involved in working out the schedule which we have to revise from time to time. I believe the purpose of the book of Revelation is to encourage Christians who care enough to be concerned about the fact that the church isn’t doing as well as it should, Christians who are concerned about the long delay since

those old, old signs. And they wonder why. The answer is, look a little higher, realize we are all caught up in this Great Controversy that has involved the whole vast universe, and realize that as far as heaven and the rest of the universe are concerned, they are celebrating the fact that God has won His case. That He won it all 2000 years ago. Therefore, for those of us who claim to be His representatives on this earth to be dragging our weary way along as if God might lose; we've really missed the good news—that He won it 2000 years ago.

Even if all Seventh-day Adventists should let God down, He will not lose His case. He's won it already. And the majority of beings in the universe agree. Therefore I understand our assignment to be, once we're convinced of this, convinced of what the war is about, what the issue is, how it was settled, and whether or not we like the answers, that we have the privilege of joining with the loyal members of the universe in celebrating even now that God has won His case and then spreading the word around. The good news is, not only that He is like this, but He has proven it to the universe and they agree. Read Revelation. Notice in heaven they are always celebrating. For us to be on the defensive is a real denial of all that God has done. He has won His case and we should sound more like members of the winning team. We are really going out to invite people to join in the final celebration which has been going on in heaven for 2000 years. We are privileged to join in this if we wish. {Graham Maxwell. Excerpt from the audio series, *The Picture of God in all 66 – Revelation*, recorded August 1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

<http://pkp.cc/79MMPOGIA66> (Part 1) <http://pkp.cc/80MMPOGIA66> (Part 2)

### **Further Study with Ellen White**

Through Jesus Christ, God—not a perfume, not something intangible, but a personal God—created man, and endowed him with intelligence and power. . . . {TDG 273.5}

Amid the perplexities that will press upon the soul, there is only One who can help us out of all our difficulties, and relieve all our disquietude. We are to cast all our care upon Jesus, and bear in mind that He is present, and is directing us to commune with Him. We are to keep our minds stayed upon God; and in our weakness, He will be our strength; in our ignorance, He will be our wisdom; in our frailty, He will be our enduring might. {SD 27.2}

These things were not written merely that we might read and wonder, but that the same faith which wrought in God's servants of old might work in us. In no less marked a manner than He wrought then will He work now wherever there are hearts of faith to be channels of His power. {CG 43.1}

Many hold faith as an opinion. But saving faith is a transaction, by which those who receive Christ join themselves in covenant relation with God. Genuine faith is life. A living faith means



an increase of vigor, a confiding trust, by which the soul becomes a conquering power. {GW 261.1}

In the experience of the apostle John under persecution, there is a lesson of wonderful strength and comfort for the Christian. God does not prevent the plottings of wicked men, but He causes their devices to work for good to those who in trial and conflict maintain their faith and loyalty.... {CC 360.2}

Not without a purpose does God send trial to His children. He never leads them otherwise than they would choose to be led if they could see the end from the beginning, and discern the glory of the purpose which they are fulfilling as workers together with Him. He subjects them to discipline to humble them, to lead them, through trial and affliction, to see their weakness and draw near to Him. . . . {HP 267.2}

Christ does not drive but draws men unto Him. The only compulsion which He employs is the constraint of love. {MB 127.1}

The Lord will not compel men to deal justly, to love mercy, and to walk humbly with their God; He sets before the human agent good and evil, and makes plain what will be the sure result of following one course or the other. Christ invites us, saying, "Follow Me." But we are never forced to walk in His footsteps. If we do walk in His footsteps, it is the result of deliberate choice. As we see the life and character of Christ, strong desire is awakened to be like Him in character; and we follow on to know the Lord, and to know His goings forth are prepared as the morning. We then begin to realize that "the path of the just is as the shining light, that shineth more and more unto the perfect day."—R. & H., March 31, 1896. {CS 138.1}

God never compels the obedience of man. He leaves all free to choose whom they will serve. {PK 510.4}

In matters of conscience the soul must be left untrammelled. No one is to control another's mind, to judge for another, or to prescribe his duty. God gives to every soul freedom to think, and to follow his own convictions. "Every one of us shall give account of himself to God." No one has a right to merge his own individuality in that of another. In all matters where principle is involved, "let every man be fully persuaded in his own mind." Romans 14:12, 5. In Christ's kingdom there is no lordly oppression, no compulsion of manner. The angels of heaven do not come to the earth to rule, and to exact homage, but as messengers of mercy, to co-operate with men in uplifting humanity. {DA 550.6}

# Pine Knoll Sabbath School Study Notes

## Second Quarter 2024: *The Great Controversy*

### Lesson 12 “Earth’s Closing Events”

#### Read for this week’s study

John 8:32; Ezekiel 20:12, 20; Revelation 7:1, 2; Revelation 14:1; Joel 2:21–24; Hosea 6:3; James 5:7, 8; Revelation 18:1–4.

#### Memory Text

“Buy the truth, and do not sell it, also wisdom and instruction and understanding” (Proverbs 23:23, NKJV).

#### Lesson Outline from Adult Sabbath School Study Guide

- I. Introduction
- II. Loyalty to God and His Word
- III. Sealed for Heaven
- IV. Whom Do We Worship?
- V. The Early and Latter Rain
- VI. The Loud Cry
- VII. Further Study

#### Questions and Notes for Consideration

##### Facilitator: Daniel Duda

1. “The aim of this week’s lesson is to reveal what the prophetic Word says about the closing events and discover anew Christ’s strength to take us through earth’s final conflict and get us home.” (Sabbath afternoon)
2. Why are truth, wisdom, instruction and understanding so important for our lives (see the memory text)?
3. Sunday’s lesson is about loyalty to God and his Word (cf. 2 Peter 1:16-21). Which personal experience is Peter talking about? What is the role of personal experience and what is the role of prophecy?
4. No personal experience is foolproof. Peter denied Jesus in spite of his marvelous personal experience and Jesus’ “sure word of prophecy” of what Peter would do! Having a fixed understanding of who Jesus was, contributed to the disciples abandoning Jesus in his difficult life situation. What can we learn from that?
5. Peter says that his readers knew more than the prophets of old (1 Peter 1:10-12). Why would the OT prophets themselves have to search and enquire regarding the very things the Spirit was revealing to them? Were they not the authoritative interpreters of those

prophecies? Why did they have to study their own messages—aren't the prophets the source of all answers? What is the implication of the developing truth for us?

6. The rest of the lesson follows the traditional SDA understanding of sealing (Monday), God's seal (Tuesday), the early and latter rain (Wednesday), and the loud cry (Thursday). Ellen White said: "We have many lessons to learn, and many, many to unlearn. God and heaven alone are infallible. Those who think that they will never have to give up a cherished view, never have occasion to change an opinion, will be disappointed. As long as we hold to our own ideas and opinions with determined persistency, we cannot have the unity for which Christ prayed." (*The Review and Herald*, July 26, 1892; 1SM 37.3)
7. How can we keep an open mind so that we can experience nowadays what God wants us to learn and unlearn? How do you speak about something that will happen in the future, if all you have is just the basic framework? The future is open-ended; exactly how it will work out depends on many circumstances. We like to spell out the details and to have charts of last day events. But what is the purpose of prophecy (John 13:19; 14:29)? The Pharisees had detailed charts and yet they rejected Jesus precisely because he did not fit their charts. If the future is worked out in too much detail, isn't it a "clever story"?
8. What is significant about the prophecy of Joel 2:28-29? How was this fulfilled in the events of Pentecost? How did the Holy Spirit create a new community of oneness? How is an agricultural metaphor of the early and latter rain helping us to understand the role of community in the last days?
9. Jesus was born once to save his people from their sins. Bethlehem will not be repeated! Jesus died once for all to give redemption to all believers. Golgotha will not be repeated! In the same manner, Jesus poured out the Spirit once for all to give Spirit baptism to all believers. Pentecost will not be repeated!
10. How can God's truths be preached with a new and convincing perspective in the last days? How can God's last warning message become the "loud cry"? There is always a tension between established tradition and the present truth. The reason that the Word of God is effective is because it comes from God, not because it comes from smart people. The community of Jesus grows best through mutual education and listening to each other with humility! We need one another. Each one has something to contribute.
11. At Pentecost, the Holy Spirit created a new community—a community where differences of *race* became irrelevant since the Spirit was being poured out on all people; a community where differences of *gender* became irrelevant since both men and women now had full access to ministry (even to prophecy!). In this new community the differences of *rank* became irrelevant since both young men and elderly patriarchs received God's revelation. In this community the differences of *class* became irrelevant since even male and female servants were receiving the Holy Spirit.
12. How can we be part of what the Holy Spirit longs to do on a large scale in these last days? What kind of community would that replicate?

## Thoughts from Graham Maxwell

They saw in the darkening of the sun on May 19, 1780, and in the remarkable falling of the stars on November 13, 1833, combined with their study of certain other lines of prophecy in Daniel and Revelation, lines that pointed to the dates 1798 and 1844 as being the dates of certain important events. They saw in all these things an accumulation of evidence, signs, and indications that the long-looked-for advent was very near. We do know that it is a historical fact that the great second-advent movement began at that time. Though some are now puzzled about the signs and the dates, it is an incontrovertible fact of history that that was when the great second-advent movement did begin. The time when it began is the time when all those remarkable signs and prophetic periods seemed to come together. It is not just one date, one event, one piece of evidence. It's all that evidence combined. That's the way God has always sought to convince us throughout the history of the conflict. Not to have a little here and a little there, but an accumulation of evidence.

Some of those eager "adventists" were led by their study of the times and the evidences to begin giving special attention to the messages of the three angels in Revelation 14. They came to the conclusion that the time had arrived for these three messages of warning and invitation to be given to the whole world. A very bold venture they undertook, and the excitement and the disappointment of those days is all part of religious history. There are still thousands, even millions of Christians the world around who agree that those early adventists had indeed seen God's signal that the Second Coming was near. They didn't read it correctly at first. It was not a signal to pack for the trip up to heaven. It was rather a call from God to prepare the whole world for His coming. That's why we are still here, because we haven't done it yet.

Now it is true that time has continued much longer than early adventists expected. The signs that so stirred them are now well over a hundred years old. In fact, the first of the signs, the darkening of the sun and the turning of the moon to blood on May 19, 1780—that sign is now 204 years old. But are we surprised? Are we even ashamed, that our God would be willing to wait this long? Are we concerned about our reputation or His? The good news, the gospel; it's not about us.

Sometimes I think we make that mistake. The good news is not about us. The good news is about our God. Now if by our failure to complete our task we may have contributed to the long delay, then we deserve to be ashamed. But the longer God waits, the more gracious He looks. His delay only confirms the good news. I think the delay should lead us to speak with pride of our God and not to make the awful mistake that Jonah made.

You see, God needs better spokesmen than Jonah proved to be. Reluctant teachers of the truth, moved only by fear or obligation, are themselves a very sad denial of the good news. God is waiting for people who look eagerly for the coming of the Day of God, and work to hasten it on. But I've quoted Peter. Look at 2 Peter 3:12, on the Bible Reference Sheet. He advised, way back in the first century: "Look eagerly for the coming of the Day of God and work to hasten it on." (NEB).

So now the question, how much longer do you think God will have to wait? Well, we can trust God to wait just as long as there is hope for anyone. You know He will do that. We can also trust God not to wait forever. He will not wait a moment longer than it makes sense to do so. Who longs more to bring everything to an end, and recreate this world and give it to His trusting saints? When, then, will it end? Only God, the One Who reads our every thought, will know when all final decisions have been made. That's why Jesus gave the serious advice in Matthew 24:44: "So then [disciples], you also must always be ready, because the Son of Man will come at an hour when you are not expecting him." (GNT) {Graham Maxwell. Excerpt from the audio series, Conversations About God, #19, "How Soon Will the Conflict Be Over?" recorded June 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link:* <http://pkp.cc/19MMCAG>

I believe that our special work in the world, and one of high privilege, is to warn the world about the dangers of trusting might and power. And to teach the world, rather, that the only safe basis for trust and faith is truth and evidence of which we have so much. But that, of course, is the work of the Holy Spirit. And when what we call the latter rain of the Holy Spirit comes it won't be that there'll be so much more wonder and miracle except the greatest wonder and miracle of all—the ability to bear witness plainly and clearly and simply and very winsomely to the truth. And God won't give us that influence until we know the truth. Could that be the reason for the delay? We still don't really know our God.

We know about His might and power, so does the devil. We know He's coming soon, so does the devil. We sometimes list as one of our major beliefs that God exists and is very powerful, so does the devil. That's not the main one! We have something greater than that to say. Our privilege is to explain to the world the truth about God's use of power. And that's great good news to those who live in fear, for many devout people are scared of God. And they obey Him because of His might and power. God is indeed an infinitely powerful person, but He is equally gracious. And He values nothing higher than the freedom and the dignity and the individuality of His intelligent creatures that their love, their faith, their willingness to listen and obey may be freely given. Such things as that are not produced by force or might or power but only by the persuasiveness of the truth. And so God says, "Not by might, nor by power, I have an infinite amount of both, but I cannot get what I want the most, something I've given my life to keep and preserve. I cannot get it those ways, only by the methods identified with the Holy Spirit of love and of truth and of freedom." {Graham Maxwell. Excerpt from the audio series, God's Use of Power, #1, "Not by Might Nor by Power" recorded March 1985, Kettering, Ohio} *To listen to the entire audio of the above reference, click on the following direct link:* <http://pkp.cc/1MMOHIO>

## Further Study with Ellen White

Satan is working with great diligence to compass the ruin of the souls of men. He has come down with great power, knowing that he has but a short time to work. Our only safety lies in following closely after Christ, walking in His wisdom, and practicing His truth. We cannot always readily detect the working of Satan; we do not know where he lays his traps. But Jesus understands the subtle arts of the enemy, and He can keep our feet in safe paths. . . . “I am the way, the truth, and the life” (John 14:6) Christ declares. {OHC 16.3}

In every command and in every promise of the Word of God is the power, the very life of God, by which the command may be fulfilled and the promise realized. He who by faith receives the Word is receiving the very life and character of God. {FLB 21.2}

The truths of God’s word are not mere sentiments, but the utterances of the Most High. He who makes these truths a part of his life becomes in every sense a new creature. He is not given new mental powers, but the darkness that through ignorance and sin has clouded the understanding is removed. {CT 452.2}

God is the author of truth. He enlightens the darkened understanding and gives to the human mind power to grasp and comprehend the truths which He has revealed. {SL 49.1}

The evidence of the truth of God’s word is in the word itself. Scripture is the key that unlocks scripture. The deep meaning of the truths of God’s word is unfolded to our minds by His Spirit. {8T 157.1}

Christ seldom attempted to prove that truth is truth. He illustrated truth in all its bearings, and then left His hearers free to accept or reject it, as they might choose. He did not force anyone to believe. In the sermon on the mount He instructed the people in practical godliness, distinctly outlining their duty. He spoke in such a manner as to commend truth to the conscience. The power manifested by the disciples was revealed in the clearness and earnestness with which they expressed the truth. {Ev 171.1}

The Sabbath points them to the works of creation as an evidence of His mighty power in redemption. While it calls to mind the lost peace of Eden, it tells of peace restored through the Saviour. And every object in nature repeats His invitation, “Come unto me, all ye that labour and are heavy laden, and I will give you rest.” Matthew 11:28. {FLB 33.5}

The seal of the living God will be placed upon those only who bear a likeness to Christ in character (RH May 21, 1895). {7BC 970.3}

Just as soon as the people of God are sealed in their foreheads—it is not any seal or mark that can be seen, but a settling into the truth, both intellectually and spiritually, so they cannot be moved—just as soon as God’s people are sealed and prepared for the shaking, it will come. Indeed, it has begun already. The judgments of God are now upon the land, to give us warning, that we may know

what is coming.—Ms. 173, 1902, pp. 1-6. (“Medical Missionary Work in Southern California,” Interview held in Los Angeles, California, September 15, 1902.) {10MR 252.1}

Then will be the time for us to trust wholly in God, and He will sustain us. I saw that our bread and water will be sure at that time, and that we shall not lack or suffer hunger; for God is able to spread a table for us in the wilderness. If necessary He would send ravens to feed us, as He did to feed Elijah, or rain manna from heaven, as He did for the Israelites. {EW 56.2}

Soon I saw the saints suffering great mental anguish. They seemed to be surrounded by the wicked inhabitants of the earth. Every appearance was against them. Some began to fear that God had at last left them to perish by the hand of the wicked. But if their eyes could have been opened, they would have seen themselves surrounded by angels of God. Next came the multitude of the angry wicked, and next a mass of evil angels, hurrying on the wicked to slay the saints. But before they could approach God’s people, the wicked must first pass this company of mighty, holy angels. This was impossible. The angels of God were causing them to recede and also causing the evil angels who were pressing around them to fall back. {EW 283.1}

The eye of God, looking down the ages, was fixed upon the crisis which His people are to meet, when earthly powers shall be arrayed against them. Like the captive exile, they will be in fear of death by starvation or by violence. But the Holy One who divided the Red Sea before Israel, will manifest His mighty power and turn their captivity. {GC 634.1}

As in the days of Shadrach, Meshach, and Abednego, so in the closing period of earth’s history the Lord will work mightily in behalf of those who stand steadfastly for the right. He who walked with the Hebrew worthies in the fiery furnace will be with His followers wherever they are. His abiding presence will comfort and sustain. In the midst of the time of trouble—trouble such as has not been since there was a nation—His chosen ones will stand unmoved. Satan with all the hosts of evil cannot destroy the weakest of God’s saints. Angels that excel in strength will protect them, and in their behalf Jehovah will reveal Himself as a “God of gods,” able to save to the uttermost those who have put their trust in Him. {PK 513.1}

Fearful tests and trials await the people of God. The spirit of war is stirring the nations from one end of the earth to the other. But in the midst of the time of trouble that is coming—a time of trouble such as has not been since there was a nation—God’s chosen people will stand unmoved. Satan and his angels cannot destroy them, for angels that excel in strength will protect them.— Letter 119, 1904. {2SM 55.2}

All who consecrate soul, body, and spirit to God will be constantly receiving a new endowment of physical and mental power. The inexhaustible supplies of heaven are at their command. Christ gives them the breath of His own spirit, the life of His own life. The Holy Spirit puts forth its highest energies to work in heart and mind. The grace of God enlarges and multiplies their faculties, and every perfection of the divine nature comes to their assistance in the work of saving souls. Through

co-operation with Christ they are complete in Him, and in their human weakness they are enabled to do the deeds of Omnipotence. {DA 827.3}

The promise of the Holy Spirit is not limited to any age or to any race. Christ declared that the divine influence of His Spirit was to be with His followers unto the end. From the day of Pentecost to the present time, the Comforter has been sent to all who have yielded themselves fully to the Lord and to His service.—*The Acts of the Apostles*, p. 40. {ChS 250.2}

The Lord is more willing to give the Holy Spirit to those who serve Him than parents are to give good gifts to their children.—*The Acts of the Apostles*, p. 50. {ChS 251.2}

In the great and measureless gift of the Holy Spirit are contained all of heaven's resources. It is not because of any restriction on the part of God that the riches of His grace do not flow earthward to men. If all were willing to receive, all would become filled with His Spirit. {COL 419.1}

Jesus gives the Holy Spirit in large measure for great emergencies, to help our infirmities, to give us strong consolation, to illuminate our minds, and purify and ennoble our hearts. Christ becomes unto us wisdom, righteousness, sanctification, and redemption. {RC 103.5}

The law of ten commandments is not to be looked upon as much from the prohibitory side, as from the mercy side. Its prohibitions are the sure guarantee of happiness in obedience. As received in Christ, it works in us the purity of character that will bring joy to us through eternal ages. To the obedient it is a wall of protection. We behold in it the goodness of God, who by revealing to men the immutable principles of righteousness, seeks to shield them from the evils that result from transgression. {1SM 235.1}

We are not to regard God as waiting to punish the sinner for his sin. The sinner brings the punishment upon himself. His own actions start a train of circumstances that bring the sure result. Every act of transgression reacts upon the sinner, works in him a change of character, and makes it more easy for him to transgress again. By choosing to sin, men separate themselves from God, cut themselves off from the channel of blessing, and the sure result is ruin and death. {1SM 235.2}

As a Satanic power is stirring up the elements from beneath, God will send light and power to His people, that the message of truth may be proclaimed to all the world. {Mar 189.5}

Christ is waiting with longing desire for the manifestation of Himself in His church. When the character of the Saviour shall be perfectly reproduced in His people, then He will come to claim His own. It is the privilege of every Christian, not only to look for, but to hasten, the coming of our Lord. Were all who profess His name bearing fruit to His glory, how quickly the whole world would be sown with the seed of the gospel! Quickly the last great harvest would be ripened, and Christ would come. {CT 324.3}



## **Pine Knoll Sabbath School Study Notes**

### **Second Quarter 2024: *The Great Controversy***

### **Lesson 13 “The Triumph of God’s Love”**

#### **Read for this week’s study**

Revelation 22:11, 12; Jeremiah 30:5-7; Psalm 91:1-11; Jeremiah 25:33; Revelation 21:2; Revelation 20:11-15.

#### **Memory Text**

“And I heard a loud voice from heaven saying, ‘Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people. God Himself will be with them and be their God. And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away’” (Revelation 21:3, 4, NKJV).

#### **Lesson Outline from Adult Sabbath School Study Guide**

- I. Introduction
- II. Hope in the Time of Trouble
- III. Hope in Jesus’ Soon Return
- IV. The Millennium on Earth
- V. Judgment in the Millennium
- VI. Two Eternities
- VII. Further Study

#### **Questions and Notes for Consideration**

##### **Facilitator: Daniel Duda**

1. “In this quarter’s final lesson, we will see Christ’s steadfast love during the most exciting time in the history of the universe and His complete and total triumph in the great controversy between good and evil. The Bible’s last book, Revelation, gives us hope for today, tomorrow, and forever.” (Sabbath afternoon)
2. What makes our memory text such a hopeful Scripture? Why is the unification of the heavenly and earthly family a fitting climax of the whole story of redemption?
3. Sunday’s lesson shows that there is hope in the “time of trouble”. Why did it become such a scary topic with an unfortunate impact on many people? How do you understand the concept of living through the time of trouble without a mediator? How can the texts like Luke 11:13; Hebrews 13:5-6 help us come up with a balanced approach?

4. What is the “blessed hope” that has inspired the faithful people of God in every generation? How is that different from classical Christianity proclaiming that “this world is not our home”? (Monday’s lesson) Why should not “our hearts be troubled” (John 14:1-3)?
5. Tuesday’s lesson focuses on what happens during the millennium on earth: “The “bottomless pit” is not some subterranean cavern or some yawning chasm somewhere out there in the universe. Satan’s work of sin and destruction, along with the tremendous chaos preceding the Second Coming, has brought the earth back to a dark, disorganized mass like its condition at the beginning of creation.” What might be the purpose that Satan and his angels are forced to ponder the results of their work?
6. What happens during the millennium in heaven? Why is this reflection important? How does that contribute to the resolution of the sin problem and safety of the universe for all eternity? (Wednesday’s lesson) What kind of judgment is this? As emotional matters cannot be sped up, what is the significance of the fact that the tears are wiped away at the end of millennium?
7. Thursday’s lesson focuses on judgment and events after the millennium. Why is it necessary that the two groups are both present at this? What is the role of evidence in all this (20:12, 13)? Why is it important?
8. The story of our world started in a garden but ends in a city. What does it tell us about the fact that even God cannot go back and rewrite history? Why does going back often look like an appealing option to us? How can the story of the Day of the Lord and the new creation help inspire hope in people?
9. How can we get beyond narrow fights about matters that cannot be proved or resolved? Instead, we can lift our eyes and hearts to the times when heavenly and earthly family will finally be reunited again, and we will all enjoy the eternal community with God, angels and those who have been redeemed!
10. What is the most significant contribution for you after 13 weeks of studying the “great controversy” motif of the Bible? How is your life going to be different because of these studies?

### Thoughts from Graham Maxwell

Lou: Speaking of the millennium now, this thousand-year period, what are the saints, the redeemed, those who are saved, what are they doing? That’s a long period of time.

Graham: Yes, I like to remember what Peter said: “With the Lord a thousand years is like a day.” You could have translated that “a millennium is like a day, and a day is like a millennium.” I don’t think we need to worry about the time. I think that a thousand years with the Lord will seem like a day. But I think there are important things that have to happen during that time. The

angels have had a chance during what we call the Investigative Judgment, though that's not a biblical term—this time when the family meets to consider candidates for the Kingdom, so that our future neighbors and friends may be satisfied that it's safe to admit rebels like us. What about us? We've not seen that. I think during the Millennium those who have been adjudged safe to save will have their opportunity to ask questions, see the evidence, to find out why Mother isn't there. I would find that very sad. Well, I know He would be fair about it, that He would show me the evidence so I would be satisfied.

More than that, there's another very gripping thing that may need to happen during the Millennium. We will be preparing ourselves to face that awful scene when the wicked are resurrected and die in a fiery moment of destruction. We have to see that someday. Are we ready to see it and not become afraid of God? I think those of us who "grow up," who may be alive to see Christ come, we will have been so settled into the truth that we can see the seven last plagues and not become afraid of God. We might be ready to see this. But think of all the babes in the truth who have been saved from the foot of Mt. Sinai. Think of the thief on the cross. Think of all the others who have not had time and evidence to become confirmed in this.

Everyone must be ready for that awesome day when God may call to us, to everybody who will be inside the New Jerusalem that day, when God says, "Children, you know what's coming next. Do you want to come out to the wall and watch? Or do you want to hide in the basement somewhere? You know I'm about to give My rebellious children up, and untold numbers of them are going to die. And you know why I've waited so long." And so we stand, perhaps, and watch our God, as fire comes down from heaven and the glory of Him who is love will consume all that is out of harmony. And we know, because we are convinced about this, that as the wicked die, God will be crying: "Why will you die? How can I give you up? How can I let you go?" He's no more angry with them than He was with His Son as He gave Him up in Gethsemane and on Calvary.

And then when it's all over, God would turn to us and say, "How awful that was. But children, I have one last question to ask you all. Have I made you afraid? Because if I have, I've let it happen too soon, and I would have waited longer." But hopefully we will be so settled into the truth that we will be able to say to God, and maybe get a little closer and say, "It's all right, God. There was no other way." And then there is peace forever, in spite of that awful end. Are we ready to see that and not be made afraid? Because if it makes us afraid, then we'll serve Him from fear, and the obedience of fear produces the character of a rebel, and God still has the seeds of sin in His universe, and He has not won the war.

Lou: We are back where it began.

Graham: We are back at the very beginning. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #20 with Lou Venden, "At Peace with our Heavenly Father" recorded

June 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/20MMCAG>*

In those awesome words of Revelation 22:11, as He looks at His people in the end, some who have rejoiced in the truth and some who have turned it down. He says, “Let him who does wrong continue to do wrong; let him who is vile continue to be vile; let him who does right continue to do right; and let him who is holy continue to be holy.” (NIV) Just go on doing what you are doing. Go on being what you are. You see, there is nothing arbitrary. There is no need to fear God in this. We have made our choice and we are reaping the results both good and bad.

But doesn't the Bible warn also that the sinner will experience God's wrath and be burned forever? How about Revelation 14:10? “Yes, he also shall drink of the wine of God's wrath . . . and he shall be tormented with fire and brimstone . . . for ever and ever.” (RSV) We are back to Nebuchadnezzar, it would seem. No, the preceding sixty-five books of Scripture have prepared us to understand these awesome terms. God's wrath, remember in Romans and Hosea last time, God's wrath is simply His turning away in loving disappointment from those who do not want Him anyway, thus leaving them to the inevitable and awful consequence of their own rebellious choice. And as He lets them go, He cries, “How can I give you up? How can I let you go?”

And then the word “forever”. How long is forever? You notice in Jude 7: “Sodom and Gomorrah . . . serve as an example by undergoing a punishment of forever fire or eternal fire.” (RSV) That fire went out millennia ago. We understand that term. Also in Exodus 21:6, in reference to the servant who would serve his master forever, that might mean only a very brief period, until the next jubilee. Until, at most, as long as life shall last. So we understand the meaning of that term. No support for the eternally burning fires of hell. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #9, “There Is No Need to Be Afraid of God” recorded March 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/9MMCAG>*

### **Recommended Listening:**

Conversations About God #18 “God Waits for His Children to Grow Up” is available at: <http://pkp.cc/18MMCAG>

Conversations About God #19 “How Soon Will the Conflict Be over?” is available at: <http://pkp.cc/19MMCAG>

## Further Study with Ellen White

Before the Son of man appears in the clouds of heaven, everything in nature will be convulsed. Lightning from heaven uniting with the fire in the earth, will cause the mountains to burn like a furnace, and pour out their floods of lava over villages and cities. Molten masses of rock, thrown into the water by the upheaval of things hidden in the earth, will cause the water to boil and send forth rocks and earth. There will be mighty earthquakes and great destruction of human life. But as in the days of the great Deluge Noah was preserved in the ark that God had prepared for him, so in these days of destruction and calamity, God will be the refuge of His believing ones . . . [Psalm 91:9, 10; 27:5 quoted] (Letter 258, 1907). {7BC 946.7}

Precious treasure will be secured by those who study God's Word with earnestness, for heavenly angels will direct the search.—*Undated Manuscript* 111. {Ev 214.4}

The precious graces of the Holy Spirit are not developed in a moment. Courage, fortitude, meekness, faith, unwavering trust in God's power to save, are acquired by the experience of years. By a life of holy endeavor and firm adherence to the right the children of God are to seal their destiny. {MH 454.1}

In the time of trouble, just previous to the coming of Christ, the lives of the righteous will be preserved through the ministrations of holy angels. {3SG 196.1}

He who walked with the Hebrew worthies in the fiery furnace will be with His followers wherever they are. His abiding presence will comfort and sustain. In the midst of the time of trouble—trouble such as has not been since there was a nation—His chosen ones will stand unmoved. Satan with all the hosts of evil cannot destroy the weakest of God's saints. Angels that excel in strength will protect them, and in their behalf Jehovah will reveal Himself as a "God of gods," able to save to the uttermost those who have put their trust in Him. {CC 252.5}

In the midst of the time of trouble—trouble such as has not been since there was a nation—His [God's] chosen ones will stand unmoved. Satan with all the hosts of evil cannot destroy the weakest of God's saints. {Mar 275.4}

Could our eyes be opened, as were those of the servant of Elisha at Dothan, we should see evil angels all around us, urging their presence upon us, and watching for an opportunity to tempt and overthrow us; we should also see holy angels guarding us, and with their light and power pressing back the evil angels (*Historical Sketches*, pp. 155, 156). {LHU 347.6}

The knowledge of God as revealed in Christ is the knowledge that all who are saved must have. It is the knowledge that works transformation of character. This knowledge, received, will recreate the soul in the image of God. It will impart to the whole being a spiritual power that is divine. {MH 425.2}

The plan of redemption is not merely a way of escape from the penalty of transgression, but through it the sinner is forgiven his sins, and will be finally received into heaven—not as a forgiven culprit pardoned and released from captivity, yet looked upon with suspicion and not admitted to friendship and trust; but welcomed as a child, and taken back into fullest confidence. {7BC 950.6}

God calls upon His creatures to turn their attention from the confusion and perplexity around them and admire His handiwork. As we study His works, angels from heaven will be by our side to enlighten our minds and guard them from Satan’s deceptions. {CT 457.1}

A guardian angel is appointed to every follower of Christ. These heavenly watchers shield the righteous from the power of the wicked one. This Satan himself recognized when he said, “Doth Job fear God for nought? Hast not Thou made a hedge about him, and about his house, and about all that he hath on every side?” The agency by which God protects His people is presented in the words of the psalmist, “The angel of the Lord encampeth round about them that fear Him, and delivereth them.” {ML 302.2}

His angels are appointed to watch over us, and if we put ourselves under their guardianship, then in every time of danger they will be at our right hand. {ML 302.4}

All come forth from their graves the same in stature as when they entered the tomb. Adam, who stands among the risen throng, is of lofty height and majestic form, in stature but little below the Son of God. He presents a marked contrast to the people of later generations; in this one respect is shown the great degeneracy of the race. But all arise with the freshness and vigor of eternal youth. In the beginning, man was created in the likeness of God, not only in character, but in form and feature. Sin defaced and almost obliterated the divine image; but Christ came to restore that which had been lost. He will change our vile bodies and fashion them like unto His glorious body. The mortal, corruptible form, devoid of comeliness, once polluted with sin, becomes perfect, beautiful, and immortal. All blemishes and deformities are left in the grave. Restored to the tree of life in the long-lost Eden, the redeemed will “grow up” (Malachi 4:2) to the full stature of the race in its primeval glory. The last lingering traces of the curse of sin will be removed, and Christ’s faithful ones will appear in “the beauty of the Lord our God,” in mind and soul and body reflecting the perfect image of their Lord. Oh, wonderful redemption! long talked of, long hoped for, contemplated with eager anticipation, but never fully understood. {GC 644.3}

The wheellike complications that appeared to the prophet to be involved in such confusion were under the guidance of an infinite hand. The Spirit of God, revealed to him as moving and directing these wheels, brought harmony out of confusion; so the whole world was under His control. Myriads of glorified beings were ready at His word to overrule the power and policy of evil men, and bring good to His faithful ones. {5T 752.2}

From the opening of the great controversy it has been Satan's purpose to misrepresent God's character and to excite rebellion against His law, and this work appears to be crowned with success. The multitudes give ear to Satan's deceptions and set themselves against God. But amid the working of evil, God's purposes move steadily forward to their accomplishment; to all created intelligences He is making manifest His justice and benevolence. . . Thus in every age, from the midst of apostasy and rebellion, God gathers out a people that are true to Him—a people "in whose heart is His law." Isaiah 51:7. {PP 338.2}

Every question of truth and error in the long-standing controversy has now been made plain. The results of rebellion, the fruits of setting aside the divine statutes, have been laid open to the view of all created intelligences. The working out of Satan's rule in contrast with the government of God has been presented to the whole universe. Satan's own works have condemned him. God's wisdom, His justice, and His goodness stand fully vindicated. It is seen that all His dealings in the great controversy have been conducted with respect to the eternal good of His people and the good of all the worlds that He has created. . . . With all the facts of the great controversy in view, the whole universe, both loyal and rebellious, with one accord declare: "Just and true are thy ways, thou King of saints" (Revelation 15:3). {AG 373.4}

Satan has ascribed to God all the evils to which the flesh is heir. He has represented him as a God who delights in the sufferings of his creatures, who is revengeful and implacable. It was Satan who originated the doctrine of eternal torment as a punishment for sin, because in this way he could lead men into infidelity and rebellion, distract souls, and dethrone the human reason. {RH, November 17, 1891 par. 5}

Men have the power to quench the Spirit of God; the power of choosing is left with them. They are allowed freedom of action. They may be obedient through the name and grace of our Redeemer, or they may be disobedient, and realize the consequences. {FLB 58.3}

No one need look upon the sin against the Holy Ghost as something mysterious and indefinable. The sin against the Holy Ghost is the sin of persistent refusal to respond to the invitation to repent. {FLB 58.8}

All should be intelligent in regard to the agency by which the soul is destroyed. It is not because of any decree that God has sent out against men or women. He does not make them spiritually blind. God gives sufficient light and evidence to enable them to distinguish truth from error. But He does not force them to receive truth. He leaves them free to choose the good or to choose the evil. If people resist evidence that is sufficient to guide their judgment in the right direction and choose evil once, they will do this more readily the second time. The third time they will still more eagerly withdraw from God and choose to stand on the side of Satan. And in this course they will continue until they are confirmed in evil and believe the lie they have cherished as truth.—*Manuscript 126, 1901 (Sermons and Talks, vol. 2, pp. 183, 184).* {CTr 103.4}

It is no arbitrary decree on the part of God that excludes the wicked from heaven; they are shut out by their own unfitness for its companionship. The glory of God would be to them a consuming fire. They would welcome destruction, that they might be hidden from the face of Him who died to redeem them. {SC 17.2}

God destroys no man. Everyone who is destroyed will have destroyed himself. Everyone who stifles the admonitions of conscience is sowing the seeds of unbelief, and these will produce a sure harvest. By rejecting the first warning from God, Pharaoh of old sowed the seeds of obstinacy, and he reaped obstinacy. {FLB 155.4}

God destroys no man; but after a time the wicked are given up to the destruction they have wrought for themselves. {YI, November 30, 1893 par. 6}

No soul is ever finally deserted of God, given up to his own ways, so long as there is any hope of his salvation. “Man turns from God, not God from him.” Our heavenly Father follows us with appeals and warnings and assurances of compassion, until further opportunities and privileges would be wholly in vain. The responsibility rests with the sinner. By resisting the Spirit of God today, he prepares the way for a second resistance of light when it comes with mightier power. Thus he passes on from one stage of resistance to another, until at last the light will fail to impress, and he will cease to respond in any measure to the Spirit of God. Then even “the light that is in thee” has become darkness. The very truth we do know has become so perverted as to increase the blindness of the soul. {MB 93.1}

Satan’s rebellion was to be a lesson to the universe through all coming ages—a perpetual testimony to the nature of sin and its terrible results. The working out of Satan’s rule, its effects upon both men and angels, would show what must be the fruit of setting aside the divine authority. It would testify that with the existence of God’s government is bound up the well-being of all the creatures He has made. Thus the history of this terrible experiment of rebellion was to be a perpetual safeguard to all holy beings, to prevent them from being deceived as to the nature of transgression, to save them from committing sin, and suffering its penalty. {FLB 70.4}

For what was the great controversy permitted to continue throughout the ages? Why was it that Satan’s existence was not cut short at the outset of his rebellion? It was that the universe might be convinced of God’s justice in His dealing with evil; that sin might receive eternal condemnation. In the plan of redemption there are heights and depths that eternity itself can never exhaust, marvels into which the angels desire to look. The redeemed only, of all created beings, have in their own experience known the actual conflict with sin; they have wrought with Christ, and, as even the angels could not do, have entered into the fellowship of His sufferings; will they have no testimony as to the science of redemption—nothing that will be of worth to unfallen beings? {Ed 308.3}



God, the One infinite and all-wise, sees the end from the beginning, and in dealing with evil His plans were far-reaching and comprehensive. It was His purpose, not merely to put down the rebellion, but to demonstrate to all the universe the nature of the rebellion. God's plan was unfolding, showing both His justice and His mercy, and fully vindicating His wisdom and righteousness in His dealings with evil. {PP 78.3}

The whole universe had been witness to the scenes at Sinai. In the working out of the two administrations was seen the contrast between the government of God and that of Satan. Again the sinless inhabitants of other worlds beheld the results of Satan's apostasy, and the kind of government he would have established in heaven had he been permitted to bear sway. {PP 335.3}

In the councils of heaven it was decided that principles must be acted upon that would not at once destroy Satan's power; for it was God's purpose to place things upon an eternal basis of security. Time must be given for Satan to develop the principles which were the foundation of his government. The heavenly universe must see worked out the principles which Satan declared to be superior to God's principles. God's order must be contrasted with Satan's order. The corrupting principles of Satan's rule must be revealed. The principles of righteousness expressed in God's law must be demonstrated as unchangeable, perfect, eternal.—RH Sept. 7, 1897. {TA 41.1}

God could employ only such means as were consistent with truth and righteousness. Satan could use what God could not—flattery and deceit. . . . God permitted him to demonstrate the nature of his claims, to show the working out of his proposed changes in the divine law. His own work must condemn him. Satan had claimed from the first that he was not in rebellion. The whole universe must see the deceiver unmasked. {CTr 12.6}

Even when he was cast out of heaven, Infinite Wisdom did not destroy Satan. Since only the service of love can be acceptable to God, the allegiance of His creatures must rest upon a conviction of His justice and benevolence.—*Patriarchs and Prophets*, pp. 40-42. {CTr 12.7}