

Pine Knoll Sabbath School Study Notes

Second Quarter 2023: *Three Cosmic Messages*

Lesson 6 “The Hour of His Judgment”

Read for this week’s study

Daniel 8; Daniel 9; Ezra 7; Matthew 3:13–17; Romans 5:6–9; Mark 15:38; Leviticus 16:16.

Memory Text

“And do this, knowing the time, that now it is high time to awake out of sleep; for now our salvation is nearer than when we first believed. The night is far spent, the day is at hand”
(Romans 13:11, 12, NKJV).

Lesson Outline from Adult Sabbath School Study Guide

- I. Introduction
- II. The Cleansing of the Sanctuary
- III. The 2,300 Days and the End Time
- IV. The Angel’s Instruction to Daniel
- V. The Messiah “Cut Off”
- VI. The Year 1844
- VII. Further Study

Questions and Notes for Consideration

Facilitator: Jon Paulien

1. According to the lesson, the angel of Revelation 14:7 announces that “the hour of His judgment has come.” And the book of Daniel gives us the time when this judgment begins. What implications for judgment do you find in Daniel 8:14? We are familiar with the literal sanctuaries of the Old Testament. But what does the “sanctuary” mean in New Testament terms? Read Daniel 8:27 and 9:21-22. What was Daniel’s response to the vision of the 2300 days, and what was God’s response to him? How is the death of Jesus (Dan 9:24-27) related to the judgment of Daniel 8:14? (Sunday’s Lesson)
2. Read Daniel 8:17, 19, and 26. What period of time does the 2300 days lead up to? Why does Daniel find that information so hard to take? How does the answer to that question help interpreters in their understanding of the 2300 days? (Monday’s Lesson)

3. Read Daniel 9:23. What instruction does the angel give to Daniel that helps us understand the timing of the cleansing of the sanctuary in Daniel 8:14? Read Daniel 9:24-27. What parts of this passage suggest to you events in the life and ministry of Jesus? (Tuesday's Lesson)
4. Read Daniel 9:24 again. What does it mean that the seventy weeks are "decreed" or "determined" upon Daniel's people? What does this have to do with the 2300 days of Daniel 8? How would you understand the series of six goals (each introduced by an infinitive) that would be accomplished during the seventy weeks? What are the possible meanings of "most holy"? Depending on your answer, what would "anointing the Most Holy" mean? How would these be fulfilled by the end of the seventy weeks? (Wednesday's Lesson)
5. Read Daniel 9:25 along with Ezra 7:13, 27. When do the seventy weeks begin? What implications does this have for the beginning of the 2300 days of Daniel 8:14? When does that period end, and how does that fit in with the goals stated in Daniel 9:24? At what point in this prophecy is Messiah supposed to come? What does the word "Messiah" mean and what implications might that have for the fulfillment of this prophecy? How was this anointing understood in New Testament times (Matt 3:15-16; Mark 15:38)? (Wednesday's Lesson)
6. Read Daniel 9:26-27. According to Daniel 9:26, what will happen to "the anointed one"? Is the "prince" of verse 26 the same as the "prince" of verse 25 (note: the Hebrew word for "prince" [*nagid*] is the same in both verses)? What historical event does the latter part of verse 26 seem to be referring to? Which prince is the "he" in verse 27 referring to? How does the first half of verse 27 apply to Jesus' ministry on earth? Is the "he" of the second half of verse 27 the same as the one in the first half? How is this prophecy understood in the context of the end of the seventy weeks? (Wednesday's Lesson)
7. Read Daniel 8:3-13. What language is there in these verses that set the stage for a reference to the sanctuary in verse 14? What is going on with the sanctuary that requires a cleansing or restoration? What ritual in the context of the Hebrew sanctuary and temple would come closest to such a cleansing or restoration (see Lev 16:16)? What is it in Leviticus 16 that requires a cleansing of the sanctuary? If the restoration of the sanctuary is a New Testament reality (AD 1844), what would that mean in New Testament terms? (Thursday's Lesson)
8. Read Leviticus 13:26-29. What did God command people to do on the Day of Atonement and what should that mean for us today? What might Revelation 3:16-17 add to our understanding of this? (Thursday's Lesson)

Thoughts from Graham Maxwell

Lou: A question came in last week that really touched my heart. This person wrote, “How are we who have been raised as Seventh-day Adventist Christians, and have been taught to fear God and His judgments, to change to a love relationship? When you asked last Friday night, ‘Would you be comfortable if the Father walked in?’ I hesitated to answer, and then I said ‘I hope so.’ I am afraid! How do I dispel this fear?”

Graham: Oh, I know the One who would love to hear that question, would be God Himself. If you would look at God and say, “God, I hesitate to tell You this, but I’m scared.”

And I wonder what He would do. Would He say, “I appreciate that?”

Or would He say, “I think maybe I’d better not talk to you any longer, you’re so scared. I’ll send for My Son.”

Well, in practicality I think the solution is to become convinced in Scripture that the One who came is fully God. We’re not afraid of Jesus. But to realize the One who was with us is no less than God! And that’s what the Sabbath reminds us of, that gentle Jesus—who was afraid of Him? He is the Almighty Creator. And then if we could just come to the place where we would truly accept what we call the “testimony of Jesus.” The ultimate testimony of Jesus is, “Do you want to know what My Father is like? If you’ve seen Me, you’ve seen the Father.” We find it hard to believe that. So I think we need to read it over and over and come to the place where we really are convinced. You want to know what God is like? Look at Christ, for Christ is God. And as we think of it, number one, it seems incredible, for it takes a little time. And number two, the enemy is opposed to our knowing this, so he will throw up every roadblock he can to keep us from believing this incredible truth. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #10 with Lou Venden, “The Reminder of the 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/10MMCAG>*

“I saw another angel flying in mid-heaven, with an everlasting gospel to proclaim ...”

Hopefully we Adventists have not come up with a new version of the gospel or we’re out. It had better be the everlasting good news. If the gospel is the good news about God, the kind of person he is, he has always been that kind of person, he still is, and he always will be. If the good news is the truth about God then that truly qualifies as the everlasting good news. And the fact that God is this kind of a God will be the basis of our faith and freedom for eternity.

“... to proclaim to everyone on this earth. and he said with a loud voice, “Fear God...”,

Now we know what fear means, when the context calls for it, it means terror, when the context does not call for it, it means reverence. What does God want of his loyal children? When John

fell at his feet to worship him in chapter 1 he said, “Fear not”, didn’t he? So let’s not make this mean be terrified of God. It is reverence. “Happy is the man who fears the Lord”, the Bible says. “Happy is the man who is scared stiff of God”? Hardly. So this is “revere God.” What do you have in your version for that? I think a lot of insight has been shown in some of the modern versions. Yes?

COMMENT: “Honor and praise.”

“Honor and praise” is excellent. That is to fear God and give glory. “Honor God and praise.” I think the *Good News* version of the Bible, the American Bible Society version, sometimes known as *Today’s English* has done a superb job with the Three Angel’s Messages and in many other respects, I greatly admire that version. Anything else in the versions?

COMMENT: *Phillips* has ‘reverence’.

Reverence, now that is very specifically right. Reverence God and give him glory. Praise him, honor him. Well, if you know what the everlasting good news is that is what you feel like doing. We worship God for being the kind of person he has revealed himself to be, at such great cost. But, “the hour of his judgment has come. “Now that could be terrifying but are we prepared to explain the judgment? Who wrote down the words of Jesus to his disciples? “Actually, neither my Father or I will judge anyone. The word, the truth, will be your judge in the last days.” Wasn’t it John? John 3; John 12. We ought to be able to explain the judgment, and what is God looking for in the judgment. “And worship the Creator.” And one way in which we worship him is through the keeping of the seventh-day Sabbath. Not as an arbitrary thing but because of all of its meanings. {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)

Recommended Listening: The entire series by Graham Maxwell on the Three Angel’s Messages is available at: <http://pkp.cc/MM3ANGELSM>

Conversations About God #16 “God’s Last Pleading with His Children” is available at: <http://pkp.cc/16MMCAG>

Recommended Reading:

Conversations about God Chapter 16—“God’s Last Pleading with His Children”

Further Study with Ellen White

God has bound our hearts to Him by unnumbered tokens in heaven and in earth. Through the things of nature, and the deepest and tenderest earthly ties that human hearts can know, He has sought to reveal Himself to us. Yet these but imperfectly represent His love. Though all these evidences have been given, the enemy of good blinded the minds of men, so that they looked upon God with fear; they thought of Him as severe and unforgiving. 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 10.3}

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}

But . . . when the great controversy shall be ended, then, the plan of redemption having been completed, the character of God is revealed to all created intelligences. The precepts of His law are seen to be perfect and immutable. Then sin has made manifest its nature, Satan his character. Then the extermination of sin will vindicate God's love and establish His honor before a universe of beings who delight to do His will, and in whose heart is His law. {DA 764.3}

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}

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}

Looking upon man, God saw his desperate rebellion, and He devised a remedy. Christ was His gift to the world for man's reconciliation. The Son of God was appointed to come to this earth to take humanity and by His own example to be a great educating power among men. His experience in man's behalf was to enable men to resist Satan's power. He came to mold

character and to give mental power, to shed abroad the beams of true education, that the true aim of life might not be lost sight of. The sons of men had had a practical knowledge of evil; Christ came to the world to show them that He had planted for them the tree of life, the leaves of which are for the healing of the nations. {CT 33.3}

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}

The heart of God yearns over His earthly children with a love stronger than death. In giving up His Son, He has poured out to us all heaven in one gift. The Saviour's life and death and intercession, the ministry of angels, the pleading of the Spirit, the Father working above and through all, the unceasing interest of heavenly beings,—all are enlisted in behalf of man's redemption. {SC 21.2}

Could your eyes be opened, you would see your heavenly Father bending over you in love; and could you hear His voice it would be in tones of compassion to you who are prostrate with suffering and affliction. Stand fast in His strength; there is rest *for you*. {HP 272.5}

God is to us a tender, compassionate, heavenly Father. {ML 289.6}

The love of God to man is incomprehensible, broad as the world, high as heaven, and as enduring as eternity. {HP 115.5}

In word and in deed the Messiah, during His earthly ministry, was to reveal to mankind the glory of God the Father. Every act of His life, every word spoken, every miracle wrought, was to make known to fallen humanity the infinite love of God. {PK 696.3}

Infinite love—how great it is! God made the world to enlarge heaven. He desires a larger family of created intelligences (MS 78, 1901). {1BC 1081.2}

When we consider that Christ died for the ungodly while they were yet sinners, we are led to realize how willing and even anxious He is to bless us, that we may be a blessing to others (*Review and Herald*, Apr. 21, 1896). {LHU 353.5}

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}

Through creation and redemption, through nature and through Christ, the glories of the divine character are revealed. By the marvelous display of His love in giving "his only begotten Son," . . . the character of God is revealed to the intelligences of the universe. {TMK 18.5}

Jesus says, “My sheep hear my voice, . . . and they follow me” (John 10:27). The Shepherd of Israel does not drive His flock, but He leads them. His attitude is wholly one of invitation. {TMK 52.4}

The salvation of the human race has ever been the object of the councils of heaven. The covenant of mercy was made before the foundation of the world. It has existed from all eternity, and is called the everlasting covenant. So surely as there never was a time when God was not, so surely there never was a moment when it was not the delight of the eternal mind to manifest His grace to humanity. . . . {AG 130.2}

God’s work is the same in all time, although there are different degrees of development and different manifestations of His power, to meet the wants of men in the different ages. Beginning with the first gospel promise, and coming down through the patriarchal and Jewish ages, and even to the present time, there has been a gradual unfolding of the purposes of God in the plan of redemption. . . . He who proclaimed the law from Sinai, and delivered to Moses the precepts of the ritual law, is the same that spoke the sermon on the mount. . . . The Teacher is the same in both dispensations. God’s claims are the same. The principles of His government are the same. {AG 130.4}

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}