

The Gospel, 1844, and Judgment Lesson 10 3Q 2006

Rome and Antiochus

Why is this an issue?

Where does it come from?

What is the real hidden agenda of the argument that this is Antiochus? To attack God's foreknowledge. They date the book at being written in 160 BC after Antiochus. Where does the book of Daniel date itself? At the time of Babylon and Medo Persia.

What would it mean if the book was written in AD 160? That it is a fabrication and a lie and nothing in the book is worth trusting and by association the Bible itself is suspect.

What about God's ability to know the future? Can God know the future? Can God know what choices people are going to make before they make them and still preserve freedom? If God knows the choice a person will make and doesn't act to stop him before he makes the choice is God responsible?

What evidence is there to support the two views? What evidence is more credible?

GE 6:5 The LORD saw how great man's wickedness on the earth had become, and that every inclination of the thoughts of his heart was only evil all the time. <sup>6</sup> The LORD was grieved that he had made man on the earth, and his heart was filled with pain. <sup>7</sup> So the LORD said, "I will wipe mankind, whom I have created, from the face of the earth--men and animals, and creatures that move along the ground, and birds of the air--for I am grieved that I have made them."

But then why did He have them preach for 120 years, inviting people to repent and join the crew of the HMS Noah's Ark, and then have only one ark built? Was it a false hope and a grand deception to dupe people into help them build the ark and then leave those who accepted and wanted to get on to drown OR did God know they wouldn't accept?

What difference does it make if we conclude one way or the other?

What does it say about God if He doesn't know? What does it say about God if He does?

Other examples of God's ability to know our choices before we make them? Did Jesus know Judas was going to betray Him? Did Jesus force Judas or was Judas free to make his own choice?

The law of love is the foundation of God's government, and the service of love the only service acceptable to heaven. God has granted freedom of will to all, endowed men with capacity to appreciate His character, and therefore with ability to love Him, and to choose His service. So long as created beings worshiped God, they were in harmony throughout the universe. While love to God was supreme, love to others abounded. As there was no transgression of the law, which is the transcript of God's character, no note of discord jarred the celestial harmonies. {ST, December 15, 1914 par. 1}

"Kept in Silence from  
Times Eternal"

But known unto God are all His works, and from eternal ages the covenant of grace (unmerited favor) existed in the mind of God. It is called the everlasting covenant; for the plan of salvation was not conceived after the fall of man, but it was that which was "kept in silence through times eternal, but now is manifested, and by the Scriptures of the prophets, according to the commandment of the eternal God, is made known unto all the nations unto obedience of faith." Rom. 16: 25, 26, A. R. V. {ST, December 15, 1914 par. 2}

#### Redemption Not an Afterthought

The purpose and plan of grace existed from all eternity. Before the foundation of the world it was according to the determinate counsel of God that man should be created and endowed with power to do the divine will. 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. {ST, December 15, 1914 par. 3}

Before Him who rules in the heavens, the mysteries of the past and the future are alike outspread; and God sees, beyond the woe and darkness and ruin that sin has wrought, the outworking of His purpose of love and blessing. Though clouds and darkness are round about Him, yet righteousness and judgment are the foundation of His throne. {ST, December 15, 1914 par. 4}

## Made Known in His Love

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, that whosoever believeth in Him should not perish, but have everlasting life," the character of God is revealed to the intelligences of the universe. Through Christ our heavenly Father is made known as the God of love. {ST, December 15, 1914 par. 5}

## Heaven in Sadness--the Angels Perplexed

When man sinned, all heaven was filled with sorrow; for through yielding to temptation, man became the enemy of God, a partaker of the satanic nature. The image of God in which he had been created was marred and distorted. The character of man was out of harmony with the character of God; for through sin man became carnal, and the carnal heart is enmity against God, is not subject to the law of God, neither indeed can be. {ST, December 15, 1914 par. 6}

To the angels there seemed to be no way of escape for the transgressor. They ceased their songs of praise, and throughout the heavenly courts there was mourning for the ruin sin had wrought. Out of harmony with the nature of God, unyielding to the claims of His law, naught but destruction was before the human race. Since the divine law is as changeless as the character of God, there could be no hope for man unless some way could be devised whereby his transgression might be pardoned, his nature renewed, and his spirit restored to reflect the image of God. {ST, December 15, 1914 par. 7}

Divine love had conceived such a plan. It was through Satan's misrepresentation of God's character that man was led to doubt the reality of His love, and came to look upon God as his enemy. As Satan had done in heaven, so he did on earth,--declared God's government unjust, the restrictions of His law unnecessary, and bade men, as he had angels, to throw aside the yoke and let the dictates of their own nature be their only guide and law. He promised liberty; but as he himself is the servant of corruption, he brought the race into bondage to sin, misery, and death. He represented God as claiming all, and giving nothing, as requiring men's service for His own glory, but denying Himself nothing for man's good. {ST, December 15, 1914 par. 8}

## He Alone Could Save

In the work of creation, Christ was with God. He was one with God, equal with Him, the brightness of His glory, the express image of His person, the representative of the Father. He alone, the Creator of man, could be his Saviour. No angel of heaven could reveal the Father to the sinner, and win him back to allegiance to God. But Christ could manifest the Father's love; for God was in Christ, reconciling the world to Himself. Christ could be the "day's man" between a holy God and lost humanity, one who could "lay His hand upon us both." {ST, December 15, 1914 par. 9}

None but Christ could redeem man from the curse of the law. He proposed to take upon Himself the guilt and shame of sin,--sin so offensive in the sight of God that it would necessitate separation from His Father. Christ proposed to reach to the depths of man's degradation and woe, and restore the repenting, believing soul to harmony with God. Christ, the Lamb slain from the foundation of the world, offered Himself as a sacrifice and substitute for the fallen sons of Adam, though in this offering all heaven was involved in infinite sacrifice. {ST, December 15, 1914 par. 10}

#### He So Loved that He Gave

But the Father so loved the world that He gave His only-begotten Son, that through His smitten heart a channel might be found for the outflowing of infinite love for fallen man. Man had become so degraded by sin, his nature so perverted by evil, that it was impossible for him of himself to come into harmony with God, whose nature is purity and love. But Christ redeemed him from the condemnation of the law, and imparted divine power, and through man's cooperation, the sinner could be restored to his lost estate. {ST, December 15, 1914 par. 11}

The grace of Christ alone could change the heart of stone to a heart of flesh, make it alive to God, and transform the character, so that a degraded child of sin might become a child of God and heir of heaven. Man had no power to justify the soul, to sanctify the heart. Moral disease could be healed only through the power of the great Physician. The highest gift of heaven, even the only-begotten of the Father, full of grace and truth, was able to redeem the lost. {ST, December 15, 1914 par. 12}

The only hope for the fallen race was found in becoming reconciled to God. Satan had so misrepresented God that man had no true conception of the divine character. Christ came to the world, and in carrying out the plan of salvation, revealed the fact that "God is love." {ST, December 15, 1914 par. 13}

If ones primary approach to evangelism is through getting people to believe your interpretation of prophecies then would this be a critical

issue? But is this really the most critical issue? What is? The truth about God as revealed in Jesus, His methods, His character, His abilities and that we cooperate with God to be like Him.

## SABBATH

Read second paragraph – thoughts? What is the message of 1844 that is to be proclaimed and that makes us special? What was the purpose of the movement that arose out of 1844?

To proclaim a message, which has the effect of preparing the world to meet Jesus. What message could do this?

What about Jesus died and paid the penalty of our sin and if we accept that payment then forgiveness is stamped by our names in the books of heaven?

What about Jesus is in the heavenly sanctuary reviewing the record books and removing the record of sin from the books for those who have asked the blood be applied?

Christ had come, not to the earth, as they expected, but, as foreshadowed in the type, to the most holy place of the temple of God in heaven. He is represented by the prophet Daniel as coming at this time to the Ancient of Days: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came"--not to the earth, but--"to the Ancient of Days, and they brought Him near before Him." Daniel 7:13. {GC 424.2}

This coming is foretold also by the prophet Malachi: "The Lord, whom ye seek, shall suddenly come to His temple, even the Messenger of the covenant, whom ye delight in: behold, He shall come, saith the Lord of hosts." Malachi 3:1. The coming of the Lord to His temple was sudden, unexpected, to His people. They were not looking for Him there. They expected Him to come to earth, "in flaming fire taking vengeance on them that know not God, and that obey not the gospel." 2 Thessalonians 1:8. {GC 424.3}

But the people were not yet ready to meet their Lord. There was still a work of preparation to be accomplished for them. Light was to be given, directing their minds to the temple of God in heaven; and as they should by faith follow their High Priest in His ministrations there, new duties would be revealed. Another message of warning and instruction was to be given to the church. {GC 424.4}

Says the prophet: "Who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire,

and like fullers' soap: and He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." Malachi 3:2, 3. Those who are living upon the earth when the intercession of Christ shall cease in the sanctuary above are to stand in the sight of a holy God without a mediator. Their robes must be spotless, their characters must be purified from sin by the blood of sprinkling. Through the grace of God and their own diligent effort they must be conquerors in the battle with evil. While the investigative judgment is going forward in heaven, while the sins of penitent believers are being removed from the sanctuary, there is to be a special work of purification, of putting away of sin, among God's people upon earth. This work is more clearly presented in the messages of Revelation 14. {GC 425.1}

When this work shall have been accomplished, the followers of Christ will be ready for His appearing. The coming of Christ as our high priest to the most holy place, for the cleansing of the sanctuary, brought to view in Daniel 8:14; the coming of the Son of man to the Ancient of Days, as presented in Daniel 7:13; and the coming of the Lord to His temple, foretold by Malachi, are descriptions of the same event; and this is also represented by the coming of the bridegroom to the marriage, described by Christ in the parable of the ten virgins, of Matthew 25. {GC 426.1}

Can we expect, through the working of Christ via the HS, to be actually healed in character BEFORE Christ comes?

"Dear friends, now we are children of God, and what we will be has not yet been made known. But we know that when he appears, we shall be like him, for we shall see him as he is. Everyone who has this hope in him purifies himself, just as he is pure. 1 John 3:2,3

Then I heard what sounded like a great multitude, like the roar of rushing waters and like loud peals of thunder, shouting:

"Hallelujah!

For our Lord God Almighty reigns.

Let us rejoice and be glad  
and give him glory!

For the wedding of the Lamb has come,  
and his bride has made herself ready.

Fine linen, bright and clean,  
was given her to wear."

(Fine linen stands for the righteous acts of the saints.)

Then the angel said to me, "Write: `Blessed are those who are invited to the wedding supper of the Lamb!' " And he added, "These are the true words of God." Rev 19:6-10

After this I saw four angels standing at the four corners of the earth, holding back the four winds of the earth to prevent any wind from blowing on the land or on the sea or on any tree. Then I saw another angel coming up from the east, having the seal of the living God. He called out in a loud voice to the four angels who had been given power to harm the land and the sea: "Do not harm the land or the sea or the trees until we put a seal on the foreheads of the servants of our God." Rev 7:1-3

“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.” {FLB 287.7}

In the summer and autumn of 1844 the proclamation, "Behold, the Bridegroom cometh," was given. The two classes represented by the wise and foolish virgins were then developed--one class who looked with joy to the Lord's appearing, and who had been diligently preparing to meet Him; another class that, influenced by fear and acting from impulse, had been satisfied with a theory of the truth, but were destitute of the grace of God. In the parable, when the bridegroom came, "they that were ready went in with him to the marriage." The coming of the bridegroom, here brought to view, takes place before the marriage. The marriage represents the reception by Christ of His kingdom. The Holy City, the New Jerusalem, which is the capital and representative of the kingdom, is called "the bride, the Lamb's wife." Said the angel to John: "Come hither, I will show thee the bride, the Lamb's wife." "He carried me away in the spirit," says the prophet, "and showed me that great city, the holy Jerusalem, descending out of heaven from God." Revelation 21:9, 10. Clearly, then, the bride represents the Holy City, and the virgins that go out to meet the bridegroom are a symbol of the church. In the Revelation the people of God are said to be the guests at the marriage supper. Revelation 19:9. If guests, they cannot be represented also as the bride. Christ, as stated by the prophet Daniel, will receive from the Ancient of Days in heaven, "dominion, and glory, and a kingdom;" He will receive the New Jerusalem, the capital of His kingdom, "prepared as a bride adorned for her husband." Daniel 7:14; Revelation 21:2. Having received the kingdom, He will come in His glory, as King of kings and Lord of lords, for the redemption of His people, who are to "sit

down with Abraham, and Isaac, and Jacob," at His table in His kingdom (Matthew 8:11; Luke 22:30), to partake of the marriage supper of the Lamb. {GC 426.2}

The above Jesus receives the power, the kingdom, the authority – and

John 13:3 Jesus knew that the Father had put all things under his power, and that he had come from God and was returning to God; <sup>4</sup> so he got up from the meal, took off his outer clothing, and wrapped a towel around his waist. <sup>5</sup> After that, he poured water into a basin and began to wash his disciples' feet, drying them with the towel that was wrapped around him.

Is it possible that when Jesus receives all power He then does the same thing, He cleanses the remnant defects from the remnant to prepare them to meet Him when He comes?

## TUESDAY

Bottom section suggests that Rome is never named directly because in God's foreknowledge He knew the scriptures would be held in the hands of the Roman power for a 1000 years and if it was named directly then Rome might have altered or destroyed the scriptures. Thoughts?

Bottom question – thoughts?

Teacher's comments states there are many questions about the Bible for which we do not have answers. If you had the opportunity to ask God one question about the Bible what would it be?

## WEDNESDAY

First paragraph "As we've..." how do people today try to undermine confidence in the Bible? By superficial readings which some use to allege contradictions. By misunderstanding God's use of emergency measures. By accepting erroneous science and trying to conform God's word to it.

## FRIDAY

Question 2 read and discuss