



2020 1Q Daniel: Lesson 8

From the Stormy Sea to the Clouds of Heaven

by Tim Jennings (announcements last page)

SABBATH

Read first paragraph, “The vision of Daniel 7...” Adam was given dominion—how was Adam to govern earth before sin? What method was he to use?

How do the kingdoms of this sinful world govern? Do they use methods different than God uses?

When Jesus said His kingdom was not of this world, was He speaking primarily of geography or of function—how the kingdoms work, what methods and laws they use?

What is the primary difference?

What of the idea that what Adam lost the Son of man recovers in the heavenly judgment?

I just don't like this language because it seems imprecise. When did Jesus win the victory over Satan? When was Satan cast out?

Now is the time for judgment on this world; **now the prince of this world will be driven out.** But I, when I am lifted up from the earth, will draw all men to myself.” John 12:31-32 NIV84

So, Jesus wins the victory at the cross and yet there is an application of what He achieved to mop up or completely eradicate all the damage Satan and sin have caused.

When you hear the term judgment, what law lens do you hear it through—human imposed law, or God's design law?

Judgment under human law means a legal examination of broken rules and determination of guilt or innocence, followed by the imposition of a punishment or reward.

Judgment under design law is diagnosis of what is actually the condition of the person and judgment of what is the best therapeutic action to take. In Wednesday's lesson we will unpack the judgments more fully.

SUNDAY

The overview of Daniel 7 is a vision in which four beasts are seen followed by a little horn with eyes that uproots 3 horns and speaks great words and seeks to change times and laws.



The general interpretation of this is that the beasts represent successive kingdoms as follows:

- Lion with wings represents Babylon
- Bear with ribs in mouth represents Medo-Persia
- Leopard with four wings and four heads represents Greece
- Dreadful beast with iron teeth and claws represents Rome
- 10 horns the 10 kingdoms Rome devolved into
- Little horn with eyes represents Papal Rome

MONDAY

The lesson focuses on the Little Horn and the war it is waging against the saints until the Ancient of days comes and does something—what?

Daniel 7:21,22 reads:

Until the Ancient of days came, and **judgment was given** to the saints of the most High; and the time came that the saints possessed the kingdom. Daniel 7:22 KJV

What law lens do you read this through? If imposed human law, then it is read as God having a judicial review of events and giving a legal pronouncement in the favor of the saints. If design law, then it is understood as God imparting judgment to the minds of the saints—in other words the ability for the saints to make a right judgment.

The Hebrew word translated “pronounced” in the NIV version actually means “to give” or “to impart” and thus the KJV would be more accurate in this context.

Why do the saints of God need **judgment** (another word for discernment) given or imparted to them? The Daniel text tells us the horn warred against the saints and was defeating them. What kind of warfare was going on?

For though we live in the world, we do not **wage war** as the world does. The weapons we fight with are not the weapons of the world. On the contrary, they have divine power to demolish strongholds. We demolish **arguments** and every **pretension** that sets itself up against the **knowledge of God**, and we take captive every **thought** to make it obedient to Christ. 2 Cor 10:3-5

What kind of war? Where is it being fought? This is a war between truth and lies, centering on God’s character, and being fought in our minds!

The lesson rightly connects the little horn of Daniel 7 with the man of sin in 2Thessalonians, and notice what is described:



Concerning the coming of our Lord Jesus Christ and our being gathered to him, we ask you, brothers, not to become easily unsettled or alarmed by some prophecy, report or letter supposed to have come from us, saying that the day of the Lord has already come. Don't let anyone deceive you in any way, for that day will not come until the rebellion occurs and the **man of lawlessness** is revealed, the man doomed to destruction. He will oppose and will exalt himself over everything that is called God or is worshiped, so that he sets **himself up in God's temple**, proclaiming himself to be God. 2Thes 2:1-4

What do you hear?

What does the "man of lawlessness" mean? An intelligence who goes outside of law, who denies God's law, who seeks to overthrow, invalidate, disregard, deny God's law—what does the little horn do? Seeks to change times and laws.

Further, this little horn power sets itself up in God's temple proclaiming itself to be God—what does this mean?

In the aftermath of Christ's death, resurrection, and ascension into heaven, did this man of lawlessness ride into heaven overthrow God, set himself up in God's temple in heaven, and proclaim himself to be God? No, where did this happen? In the Spirit Temple! In our minds—when Rome changed the way we understand God's law from design law to imposed law. Once this idea was accepted then it could go about implementing all kinds of irrational rules, regulations, rituals, doctrines, creeds, all based in imposed law and all of which intoxicate the world.

If the Spirit Temple is contaminated with lies about God, would those lies need to be cleansed?

Malachi 3:1-3 describes the same event as Daniel 8:14, the cleansing of the sanctuary, but notice the additional details of what is being cleansed:

Then suddenly the Lord you are seeking will come to his temple; the messenger of the covenant, whom you desire, will come," says the Lord Almighty. But who can endure the day of his coming? Who can stand when he appears? For he will be like a refiner's fire or a launderer's soap. **He will sit as a refiner and purifier of silver; he will purify the Levites and refine them like gold and silver.**

What is getting cleansed during the **investigative judgment**? The Levites. And who are the Levites? The Priesthood of believers (1Pet 2:5,9).

God is cleansing His people from what?

- 1) the lies about Him which keep us from trusting Him and
- 2) when we are won back to trust, He cleanses us from sin. God writes His law of love into our hearts. He restores His character of righteousness in us.

This is what is happening during the **investigative judgment**.



There are several elements involved simultaneously during the investigative judgment so focusing on one action doesn't invalidate other simultaneous actions, and we will explore these as the lesson unfolds.

TUESDAY

Some struggle with the idea of cleansing the temple in Daniel 8:14 being the same temple referred to by Paul in 2Thessalonians, even though, as the lesson has recognized, the little horn and the man of lawlessness are the same.

They struggle because they still try to understand all these things through the lie that God's law functions like human law and the process of judgment functions like human law courts.

Thus, they interpret the seating of the court in Daniel 7 as a legal court.

If we take a more straightforward approach and ask what is being described in the context of Daniel 7 another idea emerges

“As I looked, “thrones were set in place, and the Ancient of Days took his seat. His clothing was as white as snow; the hair of his head was white like wool. His throne was flaming with fire, and its wheels were all ablaze. A river of fire was flowing, coming out from before him. Thousands upon thousands attended him; ten thousand times ten thousand stood before him. The court was seated, and the books were opened....“In my vision at night I looked, and there before me was one like a son of man, coming with the clouds of heaven. He approached the Ancient of Days and was led into his presence. He was given authority, glory and sovereign power; all peoples, nations and men of every language worshiped him. His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed. Daniel 7:9,10,13,14

What is actually being described here?

Those who accept the lie that God's law functions like human law falsely believe we are in legal trouble with God and interpret the passage to mean a legal court. They see the word “court” as a place of judicial rulings, a courtroom.

But what is being described is not a judicial proceeding. Instead what is described is a Royal Court! It is the Royal Court of the universe which is holding the Coronation of Christ! Some are uncomfortable with this conclusion and rest their entire position on the Hebrew word "diyn," which is translated “court,” claiming this Hebrew word refers to a judicial proceeding. I refer them to The Theological Wordbook of the Old Testament published in 1980 by Moody Press, which says:



This word, with its derived noun *diyn* is nearly identical in meaning with *šhaphat* {shaw-fat} (q.v.) and its derived noun *mišhpat* {mish-pawt} (q.v.). It appears only twenty-three times, a fraction of the times *šhaphat* and *mišhpat* appear. Of the twenty-three appearances, five are in parallel with *šhaphat* (Jer 5:28; 22:16; Prov 31:8; Ps 7:8 [H 9]); 9:8 [H 9]) and twice more it is associated in the text with *mišhpat* (Ps 72:2; Jer 21:12). Thus nearly a third of its occurrences show how closely the idea of *diyn* was identified or associated with the root *šhaphat*. The verb also occurs in Ugaritic and in parallel with *tp* (the cognate of *šhaphat*) (Fisher, RSP, vol. I, p. 166). Likewise a similar—nearly identical as far as it goes—list of terms is associated with *diyn*, demonstrating the near identity of meaning: with *mêyšhar* {may-shawr} “uprightness,” “equity” (Ps 96:10; cf. Ps 75:2); and with *gaša* (Ps 54:1 [H 3]; cf. Ps 72:4). As with *šhaphat* it represents God’s government as both among his people (Israel) and among all peoples (Ps 135:14 “people”; Ps 7:8 [H 9] “peoples” cf. Ps 72:2; Ps 9:8 [H 9]). As far as the small number of occurrences allows a test, the range of meanings is exactly the same: **to govern, in the whole range of activities of government: legislative, executive, judicial, or otherwise.** See the discussion of *šhaphat* and *mišhpat*. The difference between the terms is simply that *diyn* is poetic, probably also an archaic and more elegant term. Of the twenty-three occurrences, only one is outside the Protestant grouping of poetical and poetical-prophetic literature. The exception is the single passive form—a Niphal participle (II Sam 19:9 [H 10]). The chief theological significance of this word is that apparently like *šhaphat* it embodies the idea of government, in whatever realm, in all its aspects.[1]

Once we recognize that the court seated is the Royal Court of the universe convening for the governmental action of coronating Christ then we realize something more is going on than a judicial process.

Why is Christ being coronated? Wasn’t He always God? Wasn’t He always the rightful ruler? Then what is going on that a coronation of Christ is happening at this time in history?

Satan had alleged Christ was not worthy to rule or it wasn’t right for Christ to rule and thus the coronation represents the recognition in the minds of God’s intelligent beings of the truth that was always true—the everlasting gospel—the eternal good news of who God and Jesus are.

Let’s read Revelation Chapter 5 and I want you to consider—is this a description of the same event occurring in Daniel 7?

Then I saw in the right hand of him who sat on the throne a scroll with writing on both sides and sealed with seven seals. [what is another name for a scroll? Would it be book? And is what described next about someone coming who is able to open the scroll or book? Is that is what is described in Daniel 7?] ² And I saw a mighty angel proclaiming in a loud voice, “Who is worthy to break the seals and open the scroll?” ³ But no one in heaven or on earth or under the earth could open the scroll or even look inside it. ⁴ I wept and wept because no one was found who was worthy to open the scroll or look inside. ⁵ Then one of the elders said to me, “Do not weep! See, the Lion of the tribe of Judah, the Root of David, has triumphed. He is able to open the scroll and its seven seals.”



⁶ Then I saw a Lamb, looking as if it had been slain, standing in the center of the throne, encircled by the four living creatures and the elders. He had seven horns and seven eyes, which are the seven spirits^a of God sent out into all the earth. ⁷ He came and took the scroll from the right hand of him who sat on the throne. ⁸ And when he had taken it, the four living creatures and the twenty-four elders fell down before the Lamb. Each one had a harp and they were holding golden bowls full of incense, which are the prayers of the saints. ⁹ And they sang a new song:

“You are worthy to take the scroll
and to open its seals,
because you were slain,
and with your blood you purchased men for God
from every tribe and language and people and nation.

¹⁰ You have made them to be a kingdom and priests to serve our God,
and they will reign on the earth.”

¹¹ Then I looked and heard the voice of many angels, numbering thousands upon thousands, and ten thousand times ten thousand. They encircled the throne and the living creatures and the elders. ¹² In a loud voice they sang:

“Worthy is the Lamb, who was slain,
to receive power and wealth and wisdom and strength
and honor and glory and praise!”

¹³ Then I heard every creature in heaven and on earth and under the earth and on the sea, and all that is in them, singing:

“To him who sits on the throne and to the Lamb
be praise and honor and glory and power,
for ever and ever!”

¹⁴ The four living creatures said, “Amen,” and the elders fell down and worshiped. NIV84

What is being described? The intelligences in the universe recognize Jesus as worthy and Jesus receives all power and authority and reigns sovereign. He was always sovereign, but now the lies of Satan are refuted in the minds of the intelligences in heaven and all heavenly beings acknowledge the truth about God, and it is NOW time in **human** history for a message to go forward on earth with that same truth:

Then I saw another angel flying in midair, and he had the **eternal gospel** to proclaim to those who live on the earth—to every nation, tribe, language and people. ⁷ He said in a loud voice,

^a Or the sevenfold Spirit



“Fear God and give him glory, because the **hour of his judgment** has come. **Worship him who made the heavens, the earth, the sea and the springs of water.**” Rev 14:6-7 NIV84

This is the message, the truth about God which is eternal good news, make a judgment and worship Him who made...

WEDNESDAY

The lesson acknowledges this is not a human legal court in the second paragraph where it reads, “The Son of man also is a royal figure. He receives “dominion and glory and a kingdom” and “all peoples, nations, and languages should serve him.”

It further says that, “The judgment portrayed here shows that true worship is eventually restored.”

What is required for true worship to be restored?

Where are changes required to be made for true worship to be restored?

Can true worship be restored by God examining record books and rendering legal judgments?

Or, does restoring true worship require that those who are deceived by the little horn and are worshipping a false conception of God have those false conceptions removed from their minds so they can worship God in truth and love?

- Would the removal of lies from their minds result in their gaining insight, wisdom, discernment or judgment?
- And would they reject the false views of God and judge God to be trustworthy?
- And in trust would they open their hearts to God and invite Him in?
- And would God come into their hearts and minds with His transforming Spirit to cleanse them of fear, selfishness, lusts, and sinfulness—thus recreating them with new hearts and right spirits?

Would this be the cleansing of the temple, the temple of which Paul said the man of lawlessness had set himself up in?

So, what do we understand is happening during the investigative judgment?

Who doesn't know the truth—God or sinful people on earth?

Who needs to investigate to discover truth God or people on earth?



What does the Bible mean when it says:

Let God be proven true, and every human being shown up as a liar, just as it is written: *“so that you will be justified in your words and will prevail when you are judged.”* Romans 3:4 NET

Who was lied about in heaven? Who believed the lies? —angels and humans, and who needs to decide what to believe now?

When Elijah at Carmel said to the people: ““How long will you waver between two opinions? If the LORD is God, follow him; but if Baal is God, follow him.” (1Kings 18:21 NIV84), what was he asking the people to do?

Were the people to make a judgment? About who?

When we read Revelation 14:7: “Fear God and give him glory, because the hour of **his** judgment has come. Worship him who made the heavens, the earth, the sea and the springs of water.” (NIV84), do we hear the Elijah message calling for people at the end of time to decide: Is God like Baal an imperial dictator whose laws are like human laws and makes up rules and then punishes rule breakers, or is God the Creator whose laws are design laws?

When we read about the judgment, do we differentiate the different judgments in Scripture or do we mix them together?

There are four judgments:

1. Our judgment of God (Romans 2:4; Elijah at Carmel; Rev 14)
2. God’s judgments of our condition, what therapeutic actions are needed to heal and save and eliminate sin, who trusts Him and what to fix in each heart and mind (this includes the investigative judgment in heaven)
 - a. So during the Investigative Judgment we are investigating the truth about God and deciding whether we can trust Him or not. God is imparting truth into our minds and giving us discernment or judgment in order to make the right judgment about God.
 - b. When we trust God we invite Him in and He enters and transforms us cleansing our hearts and minds from lies and selfishness preparing us to live in His presence
 - c. Simultaneously, Jesus in heaven opens the records of each person who has died. What is recorded in the books of heaven, according to Scripture? The name, and the name is Bible symbol-speak for character. He examines each person’s character, individuality and makes a judgment—who has trusted me and given me permission to heal them and who has refused me. And then, for those who have trusted Him He makes a second judgment: What needs to be healed to restore them to my perfect ideal. And Jesus cleanses them so that when they rise at the first resurrection they rise in perfect sinlessness. NOTHING judicial is going on it is all actual, real, restorative, healing!
3. Our judgment of angels during the 1000 years
4. The Great White throne judgment at the end of the 1000 years



What is the truth about Jesus being our Mediator?

What law lens do you see it through? If we use the human imposed law view then mediation is legal advocacy in which Jesus is our heavenly attorney to represent us legally before the heavenly tribunal and plead our case to God to get God not to execute us.

But if we use design law understanding we understand that God has been lied about and Jesus is the Father's envoy, representative, and agency to interface with His creation to achieve the purpose of refuting the lies and healing the damage caused by Satan's rebellion. Thus, Jesus is mediating God's remedy to sin to us and the unfallen beings.

One of the founders of the SDA church wrote:

“While we rejoice that there are worlds which have never fallen, these worlds render praise, and honor, and glory to Jesus Christ for the plan of redemption to save the fallen sons of Adam, as well as to confirm themselves in their position and character of purity. The arm that raised the human family from the ruin which Satan had brought upon the race through his temptations, is the arm which has preserved the inhabitants of other worlds from sin. Every world throughout immensity engages the care and support of the Father and the Son; and this care is constantly exercised for fallen humanity. Christ is **mediating** in behalf of man, and the order of unseen worlds also is preserved by his **mediatorial** work. Are not these themes of sufficient magnitude and importance to engage our thoughts, and call forth our gratitude and adoration to God?” {RH, January 11, 1881 par. 4}

In the purity of his life **he [Jesus] had revealed the Father**, and the glory of God had beamed forth from his character. The perfection of the Father had been displayed before unfallen worlds, before heavenly intelligences, and to sinful men. **In the mediatorial work of Christ, the love of God was revealed in its perfection to men and angels.** [What is mediation here? What is Christ doing? Is He pleading to God not to kill us, or is He actually doing something to negate Satan's lies and cleanse the minds of God's intelligent children in order to confirm angels in their loyalty and reconcile sinners to God? But do sinners need something more than the angels in heaven? Notice what else Christ does as mediator.] Having overcome the temptation and borne the test in the wilderness, having overcome in our behalf, he bends his steps toward Calvary, and **in the perfection of humanity he grasps the world, and in the fullness of his divinity he lays hold upon the throne of God,** [What is being described? Do you understand this as mediatorial work?] and proclaims the result of his terrible conflict with the enemy, exclaiming, "**Now is the prince of this world cast out,**" now is the last enemy destroyed. [from where is the enemy cast out?] The usurper to the throne and kingdoms of the world is put to flight; his confederacy of evil is broken and scattered. With his human arm he encircles the race of Adam, and with his divine arm he grasps the throne of God, and unites finite man with the infinite God, and earth with heaven. **He sees as a result of his victory a new heaven and a new earth, from which every trace of evil is removed,** and where God is all in all to its righteous inhabitants. {ST, June 27, 1895 par. 7}



Jump to **FRIDAY**'s lesson and read the second paragraph:

In his own strength, man cannot meet the **charges of the enemy**. In sin-stained garments, confessing his guilt, he stands before God. But Jesus, our **Advocate, presents an effectual plea in behalf of all who by repentance and faith have committed the keeping of their souls to Him**. He **pleads** their cause, and by the mighty arguments of Calvary, **vanquishes their accuser**. His perfect obedience to God's law has given Him all power in heaven and in earth, and He claims from His Father mercy and reconciliation for guilty man. **To the accuser of His people He declares: "The Lord rebuke thee, O Satan**. These are the purchase of My blood, brands plucked from the burning." And to those who rely on Him in faith, He gives the assurance, "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." Zechariah 3:4. PK 586.2

What do you hear? What law lens do you hear it through? To whom is Jesus pleading?

Is God confused by the arguments of Satan? Does God need Jesus to educate Him and present evidence to God to get God to understand reality and make the right decision?

Who are the beings that have been confused by Satan? When Satan points out our sins who is impacted by that history? Who gets discouraged, guilt ridden, ashamed and fearful?

The same author wrote the following:

Through the plan of salvation, **Jesus is breaking Satan's hold upon the human family and rescuing souls from his power**. [What is Satan's power? Heb 2:14 Jesus destroys him who holds the power of death that is the devil. Life eternal is knowing God, what is eternal death? Not knowing God, then what is Satan's power? The lies he tells about God that we believe that keep us from knowing God. Jesus is breaking Satan's hold and rescuing us from his power—how?] All the hatred and malignity of the archrebel is stirred as he beholds the evidence of Christ's supremacy, and with fiendish power and cunning he works to wrest from Him the remnant of the children of men who have accepted His salvation. {LHU 234.2}

He leads men into skepticism, causing them to lose confidence in God and to separate from His love; [Again, who is being impacted by Satan's lies, and accusations?] he tempts them to break His law, and then he claims them as his captives and contests the right of Christ to take them from him. He knows that those who seek God earnestly for pardon and grace will obtain it; therefore he presents their sins *before them to discourage them*. [to whom is Satan' presenting their sins?] He is constantly seeking occasion against those who are trying to obey God. Even their best and most acceptable services he seeks to make appear corrupt. **By countless devices, the most subtle and the most cruel, he endeavors to secure their condemnation. [by whom? Whom does Satan seek to get us condemned? Is it not in our own minds, that we conclude we are beyond salvation, too sinful to be loved?] Man cannot meet these charges himself. In his sin-stained garments, confessing his guilt, he stands before God. **But Jesus our Advocate presents an effectual plea in behalf of all who by repentance and****



faith have committed the keeping of their souls to Him. He pleads their cause and vanquishes their accuser by the mighty arguments of Calvary. [To whom is Jesus pleading? Who needs to have the allegations of Satan refuted? Who needs to believe that God loves them and Jesus' righteousness is sufficient for them? Does God need to be persuaded that Jesus righteousness is sufficient to save a sinner? Who doubts? It is you and me that need to hear Jesus' plea!] His perfect obedience to God's law, even unto the death of the cross, has given Him all power in heaven and in earth, and He claims of His Father mercy and reconciliation for guilty man. **[notice now to whom Jesus speaks] To the accuser of His people He declares: "'The Lord rebuke thee, O Satan.' These are the purchase of My blood, brands plucked from the burning." Those who rely upon Him in faith receive the comforting assurance: "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." [to whom is Jesus pleading? He rebukes the accuser and pleads for us not to listen to his lies and to trust in Him!]** All that have put on the robe of Christ's righteousness will stand before Him as chosen and faithful and true. Satan has no power to pluck them out of the hand of Christ. . . . **We cannot answer the charges of Satan against us. Christ alone can make an effectual plea in our behalf. He is able to silence the accuser with arguments founded not upon our merits, but on His own** (Testimonies, vol. 5, pp. 470-472). **[To whom does Christ's plea need to effect? you and me!]**

Jesus pleads before the Father, carrying out the Father's purpose to save sinners, the Holy Spirit listens to Christ and works in you and me communicating the love, grace and pleas of Christ to you and me to win us back to trust, so we will open the door to our hearts and let Him save us from fear and selfishness!

THURSDAY

Speaks of those who are saved by Christ as being the holy ones of God.

What do you think of this historic quote:

When He leaves the sanctuary, darkness covers the inhabitants of the earth. **In that fearful time the righteous must live in the sight of a holy God without an intercessor.** The restraint which has been upon the wicked is removed, and Satan has entire control of the finally impenitent. God's long-suffering has ended. The world has rejected His mercy, despised His love, and trampled upon His law. The wicked have passed the boundary of their probation; the Spirit of God, persistently resisted, has been at last withdrawn. Unsheltered by divine grace, they have no protection from the wicked one. Satan will then plunge the inhabitants of the earth into one great, final trouble. As the angels of God cease to hold in check the fierce winds of human passion, all the elements of strife will be let loose. The whole world will be involved in ruin more terrible than that which came upon Jerusalem of old. GC 614.1



When we have been healed by Jesus, restored to His perfection by His work in us, then He can step out from between us and the Father because we are restored to unity with the Father. Jesus intercessory work has been completed! Praise God!

ANNOUNCEMENTS

March 27,28, 2020: Dr. Jennings will be speaking at an AACC River Conference at Plano, TX. More info at <http://theriverconference.com/>

April 17,18, 2020: Dr. Jennings will be speaking at the Lakewood SDA church in Lakewood OH.

September 17-19 2020: Dr. Jennings will be speaking at the AACC National Conference in Dallas, TX

October 3, 2020: Come and Reason will have a one day seminar in Chattanooga TN on Healing the Mind, Recovering from Sexual Abuse, the Impact of Digital Media on Kids and more. Details coming soon.