

Second Quarter 2023

EGW Notes - Lesson 6, 29 April – 5 May

The Hour Of His Judgement



Sabbath Afternoon, April 29

We form a part of the great web of humanity, and a mutual influence passes from one to another, not only in the church but the family in heaven and the family on earth blend, in order that Christ may become a power in the world. All the jewels of truth given to patriarchs and prophets, which have been accumulating from age to age, and from generation to generation, are to be gathered up, as hereditary trusts. . . .

God's people of today have all the privileges and opportunities of former generations and increased light to make them more powerful in the work of God than the people of preceding generations have been. These advantages demand corresponding returns. In harmony with our heavenly treasures are to be our efforts to open the way before others.

The Lord is at hand. Heavenly intelligences united with sanctified influences of earth are to proclaim the third angel's message and sound the warning, The end of all things is at hand. "For yet a little while, and he that shall come will come, and will not tarry" (Hebrews 10:37). A people are to be prepared to stand in the day of the Lord, and having done all, to stand.

— *This Day With God*, p. 170.

The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Romans 13:12. . . .

The coming of the Lord draweth nigh. We have but a little time in which to make ready. If precious opportunities are slighted, it will result in eternal loss. We need a close connection with God. We are not safe a moment unless guided and controlled by the Holy Spirit. . . .

Life is short. The things of the world must perish with the using. Let us be wise, and build for eternity. We cannot afford to idle away our precious moments, or engage in busy activities that will bring forth no fruit for eternity. Let the time . . . be spent in gaining a knowledge of the Scriptures, in beautifying our life, and blessing and ennobling the life and character of others. This work will meet the approval of God, and win for us the heavenly benediction of “Well done.”

—*Our High Calling, p. 187.*

The omnipotent power of the Holy Spirit is the defense of every contrite soul. No one who in penitence and faith has claimed His protection will Christ permit to pass under the enemy’s power. It is true that Satan is a powerful being; but, thank God, we have a mighty Saviour, who cast out the evil one from heaven. Satan is pleased when we magnify his power. Why not talk of Jesus? Why not magnify His power and His love?

—*The Ministry of Healing, p. 94.*

Sunday, April 30 The Cleansing of the Sanctuary

Satan has led many to believe that the prophetic portions of the writings of Daniel and of John the revelator cannot be understood. But the promise is plain that special blessing will accompany the study of these prophecies. “The wise shall understand” (verse 10), was spoken of the visions of Daniel that were to be unsealed in the latter days; and of the revelation that Christ gave to

His servant John for the guidance of God's people all through the centuries, the promise is, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein."

Revelation 1:3.

—*Prophets and Kings, p. 547.*

After bidding Daniel "understand the matter, and consider the vision," the very first words of the angel are: "Seventy weeks are determined upon thy people and upon thy Holy City." The word here translated "determined" literally signifies "cut off." Seventy weeks, representing 490 years, are declared by the angel to be cut off, as specially pertaining to the Jews. But from what were they cut off? As the 2300 days was the only period of time mentioned in chapter 8, it must be the period from which the seventy weeks were cut off; the seventy weeks must therefore be a part of the 2300 days, and the two periods must begin together. The seventy weeks were declared by the angel to date from the going forth of the commandment to restore and build Jerusalem. If the date of this commandment could be found, then the starting point for the great period of the 2300 days would be ascertained.

—*The Great Controversy, p. 326.*

Important truths concerning the atonement were taught the people by this yearly service. In the sin offerings presented during the year, a substitute had been accepted in the sinner's stead; but the blood of the victim had not made full atonement for the sin. It had only provided a means by which the sin was transferred to the sanctuary. . . . On the Day of Atonement the high priest . . . went into the most holy place with the blood and sprinkled it upon the mercy seat, above the tables of the law. Thus the claims of the law, which demanded the life of the sinner, were satisfied. Then in his character of mediator the priest took the sins upon himself, and, leaving the sanctuary, he bore with him the burden of Israel's guilt. At the door of the tabernacle he laid his hands

upon the head of the scapegoat and confessed over him “all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat.” And as the goat bearing these sins was sent away, they were, with him, regarded as forever separated from the people. Such was the service performed “unto the example and shadow of heavenly things.” Hebrews 8:5.

—*Patriarchs and Prophets, p. 355.*

Monday, May 1 The 2,300 Days and the End Time

God had bidden His messenger: “Make this man to understand the vision.” That commission must be fulfilled. In obedience to it, the angel, sometime afterward, returned to Daniel, saying: “I am now come forth to give thee skill and understanding;” “therefore understand the matter, and consider the vision.” Daniel 8:27, 16; 9:22, 23, 25-27. There was one important point in the vision of chapter 8 which had been left unexplained, namely, that relating to time—the period of the 2300 days; therefore the angel, in resuming his explanation, dwells chiefly upon the subject of time. . . .

The angel had been sent to Daniel for the express purpose of explaining to him the point which he had failed to understand in the vision of the eighth chapter, the statement relative to time—“unto two thousand and three hundred days; then shall the sanctuary be cleansed.”

—*The Great Controversy, pp. 325, 326.*

As the sins of the people were anciently transferred, in figure, to the earthly sanctuary by the blood of the sin offering, so our sins are, in fact, transferred to the heavenly sanctuary by the blood of Christ. And as the typical cleansing of the earthly was accomplished by the removal of the sins by which it had been polluted, so the actual cleansing of the heavenly is to be accomplished by the removal, or blotting out, of the sins which are there recorded. This

necessitates an examination of the books of record to determine who, through repentance of sin and faith in Christ, are entitled to the benefits of His atonement. The cleansing of the sanctuary therefore involves a work of investigative judgment. This work must be performed prior to the coming of Christ to redeem His people, for when He comes, His reward is with Him to give to every man according to his works. (Revelation 22:12.)

Thus those who followed in the advancing light of the prophetic word saw that instead of coming to the earth at the termination of the 2300 days in 1844, Christ then entered the most holy place of the heavenly sanctuary, into the presence of God, to perform the closing work of atonement, preparatory to His coming.

—*The Story of Redemption, p. 378.*

We must work while the day lasts, for when the dark night of trouble and anguish comes, it will be too late to work for God. Jesus is in His holy temple and will now accept our sacrifices, our prayers, and our confessions of faults and sins and will pardon all the transgressions of Israel, that they may be blotted out before He leaves the sanctuary. When Jesus leaves the sanctuary, then they who are holy and righteous will be holy and righteous still; for all their sins will then be blotted out, and they will be sealed with the seal of the living God. But those that are unjust and filthy will be unjust and filthy still; for then there will be no Priest in the sanctuary to offer their sacrifices, their confessions, and their prayers before the Father's throne.

—*Early Writings, p. 48.*

Tuesday, May 2 The Angel's Instruction to Daniel

Heaven was bending low to hear the earnest supplication of the prophet [Daniel]. Even before he had finished his plea for pardon and restoration, the mighty Gabriel again appeared to him, and called his attention to the vision he

had seen prior to the fall of Babylon and the death of Belshazzar. And then the angel outlined before him in detail the period of the seventy weeks, which was to begin at the time of “the going forth of the commandment to restore and to build Jerusalem.” [Daniel 9:25].

Daniel’s prayer had been offered “in the first year of Darius” (verse 1), the Median monarch whose general, Cyrus, had wrested from Babylonia the scepter of universal rule. The reign of Darius was honored of God. To him was sent the angel Gabriel, “to confirm and to strengthen him.” Daniel 11:1. Upon his death, within about two years of the fall of Babylon, Cyrus succeeded to the throne, and the beginning of his reign marked the completion of the seventy years since the first company of Hebrews had been taken by Nebuchadnezzar from their Judean home to Babylon.

—*Prophets and Kings, p. 556.*

At the expiration of “the time”—the sixty-nine weeks of Daniel 9, which were to extend to the Messiah, “the Anointed One”—Christ had received the anointing of the Spirit after His baptism by John in Jordan. And the “kingdom of God” which they had declared to be at hand was established by the death of Christ. This kingdom was not, as they had been taught to believe, an earthly empire. Nor was it that future, immortal kingdom which shall be set up when “the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High;” that everlasting kingdom, in which “all dominions shall serve and obey Him.” Daniel 7:27.

—*The Great Controversy, p. 347.*

In our day as in Christ’s day, there may be a misreading and misinterpreting of the Scriptures. If the Jews had studied the Scriptures with earnest, prayerful hearts, their searching would have been rewarded with a true knowledge of the time, and not only the time, but also the manner of Christ’s appearing.

They would not have ascribed the glorious second appearing of Christ to His first advent. They had the testimony of Daniel; they had the testimony of Isaiah and the other prophets; they had the teachings of Moses; and here was Christ in their very midst, and still they were searching the Scriptures for evidence in regard to His coming. . . .

And many are doing the same thing today, in 1897, because they have not had experience in the testing messages comprehended in the first, second, and third angel's messages. There are those who are searching the Scriptures for proof that these messages are still in the future. They gather together the truthfulness of the messages, but they fail to give them their proper place in prophetic history. . . . They know not the signs of Christ's coming, or of the end of the world.

—*Evangelism, pp. 612, 613.*

Wednesday, May 3 The Messiah “Cut Off”

The time of the first advent and of some of the chief events clustering about the Saviour's lifework was made known by the angel Gabriel to Daniel.

“Seventy weeks,” said the angel, “are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy.” Daniel 9:24. .

The seventy weeks, or four hundred and ninety days, represent four hundred and ninety years. A starting point for this period is given: “Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks” (Daniel 9:25), sixty-nine weeks, or four hundred and eighty-three years. The commandment to restore and build Jerusalem . . . went into effect in the autumn of 457 b.c. See Ezra 6:14; 7:1, 9. From this time four hundred and eighty-three years extend to the autumn of

a.d. 27. According to the prophecy, this period was to reach to the Messiah, the Anointed One. In a.d. 27, Jesus at His baptism received the anointing of the Holy Spirit and soon afterward began His ministry. Then the message was proclaimed, “The time is fulfilled.” Mark 1:15.

—*Prophets and Kings, p. 698.*

For seven years after the Saviour entered on His ministry, the gospel was to be preached especially to the Jews; for three and a half years by Christ Himself, and afterward by the apostles. “In the midst of the week He shall cause the sacrifice and the oblation to cease.” Daniel 9:27. In the spring of a.d. 31, Christ, the true Sacrifice, was offered on Calvary. Then the veil of the temple was rent in twain, showing that the sacredness and significance of the sacrificial service had departed. The time had come for the earthly sacrifice and oblation to cease.

The one week—seven years—ended in a.d. 34. Then by the stoning of Stephen the Jews finally sealed their rejection of the gospel.

—*Prophets and Kings, p. 699.*

Beyond the cross of Calvary, with its agony and shame, Jesus looked forward to the great final day, when the prince of the power of the air will meet his destruction in the earth so long marred by his rebellion. . . .

Henceforward Christ’s followers were to look upon Satan as a conquered foe. Upon the cross, Jesus was to gain the victory for them; that victory He desired them to accept as their own. “Behold,” He said, “I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.” . . .

The Saviour is by the side of His tempted and tried ones. With Him there can be no such thing as failure, loss, impossibility, or defeat; we can do all things through Him who strengthens us.

– ***The Desire of Ages, p. 490.***

Thursday, May 4 The Year 1844

At the termination of the 2300 days, in 1844, no sanctuary had existed on earth for many centuries; therefore the sanctuary in heaven must be the one brought to view in the declaration, “Unto two thousand and three hundred days; then shall the sanctuary be cleansed.” But how could the sanctuary in heaven need cleansing? Turning again to the Scriptures, the students of prophecy learned that the cleansing was not a removal of physical impurities, for it was to be accomplished with blood, and therefore must be a cleansing from sin. Thus says the apostle: “It was therefore necessary that the patterns of things in the heavens should be purified with these [the blood of animals]; but the heavenly things themselves with better sacrifices than these [even the precious blood of Christ].” Hebrews 9:23.

To obtain a further knowledge of the cleansing to which the prophecy points, it was necessary to understand the ministration of the heavenly sanctuary. This could be learned only from the ministration of the earthly sanctuary; for Paul declares that the priests who officiated there served “unto the example and shadow of heavenly things.” Hebrews 8:5.

– ***The Story of Redemption, pp. 377, 378.***

Our position is like that of the Israelites on the Day of Atonement. When the high priest entered the Most Holy Place, representing the place where our High Priest is now pleading, and sprinkled the atoning blood upon the mercy seat, no propitiatory sacrifices were offered without. While the priest was interceding with God, every heart was to be bowed in contrition, pleading for the pardon of transgression.

Type met antitype in the death of Christ, the Lamb slain for the sins of the world. Our great High Priest has made the only sacrifice that is of any value in

our salvation. When He offered Himself on the cross, a perfect atonement was made for the sins of the people. We are now standing in the outer court, waiting and looking for that blessed hope, the glorious appearing of our Lord and Saviour Jesus Christ. . . . Prayer and confession are to be offered only to Him who has entered once for all into the Most Holy Place. He will save to the uttermost all who come to Him in faith.

—*Lift Him Up, p. 319.*

All who would have their names retained in the book of life, should now, in the few remaining days of their probation, afflict their souls before God by sorrow for sin, and true repentance. There must be deep, faithful searching of heart. The light, frivolous spirit indulged in by so many professed Christians must be put away. There is earnest warfare before all who would subdue the evil tendencies that strive for the mastery. The work of preparation is an individual work. We are not saved in groups. The purity and devotion of one will not offset the want of these qualities in another. Everyone must be tested, and found without spot or wrinkle or any such thing.

Solemn are the scenes connected with the closing work of the atonement. Momentous are the interests involved therein. The judgment is now passing in the sanctuary above. In the awful presence of God our lives are to come up in review.

—*Sons and Daughters of God, p. 355.*

Friday, May 5 For Further Reading

In Heavenly Places, “With All Your Heart,” p. 87;

Selected Messages, “The Claim to Sinlessness,” book 3, p. 353.

“With All Your Heart,” March 21

And ye shall seek me, and find me, when ye shall search for me with all your heart. Jeremiah 29:13. {HP 87.1}

Many have not had that religious experience that is essential for them, that they may stand without fault before the throne of God. The furnace fires of affliction He permits to be kindled upon them to consume the dross, to refine, to purify and cleanse them from the defilement of sin, of self love, and to bring them to know God and to become acquainted with Jesus Christ by walking with Him as did Enoch.... {HP 87.2}

That which is called praying morning and evening, according to custom, is not always fervent and effectual. It is with many a sleepy, dull, and heartless repetition of words, and does not reach the ear of the Lord. God does not need or require your ceremonial compliments, but He will respect the broken heart, the confession of sins, the contrition of the soul. The cry of the humble, broken heart He will not despise.... {HP 87.3}

We must have such love for Jesus that we will consider it a privilege to suffer and even die for His sake. We may tell the Lord all our trials, tell Him all our weaknesses, tell Him all our dependence upon His might and His power. This is true prayer. If ever there was a time when the Spirit of grace and supplication was needed to be poured out upon us, God Himself inditing our prayers, it is now. And the promise is to be brought before every church, and the simplicity of truth dwelt upon. “Ask, and ye shall receive” (John 16:24). It is faith, living faith that we need.... {HP 87.4}

The Lord will lead His people and guide them. The commandment will go forth from God as to Daniel, to help those making earnest intercession to the throne of His grace in their time of need.³⁸ {HP 87.5}

We need to open the heart to Christ. We need much firmer faith and more fervent devotion. We need to die to self, and in mind and heart to cherish an

adoring love for our Saviour. When we will seek the Lord with all the heart we shall find Him, and our hearts will be all aglow with His love. Self will sink into insignificance, and Jesus will be all and in all to the soul.³⁹ {HP 87.6}

The Claim to Sinlessness

[Excerpt from a sermon preached by Ellen G. White at Santa Rosa, California, March 7, 1885.]

Says John, in speaking of the deceiver that doeth great wonders: He shall make an image to the beast, and shall cause all to receive his mark. Will you please to consider this matter? Search the scriptures, and see. There is a wonder-working power to appear: and it will be when men are claiming sanctification, and holiness, lifting themselves up higher and higher and boasting of themselves. {3SM 353.1}

Look at Moses and the prophets; look at Daniel and Joseph and Elijah. Look at these men, and find me one sentence where they ever claimed to be sinless. The very soul that is in close relation to Christ, beholding His purity and excellency, will fall before Him with shamefacedness. {3SM 353.2}

Daniel was a man to whom God had given great skill and learning, and when he fasted the angel came to him and said, “Thou art greatly beloved.” And he fell prostrate before the angel. He did not say, “Lord, I have been very faithful to You and I have done everything to honor You and defend Your word and name. Lord, You know how faithful I was at the king’s table, and how I maintained my integrity when they cast me into the den of lions.” Was that the way Daniel prayed to God? {3SM 353.3}

No; he prayed and confessed his sins, and said, Hear O Lord, and deliver; we have departed from Thy Word and have sinned. And when he saw the angel, he said, My comeliness was turned into corruption. He could not look

upon the angel's face, and he had no strength; it was all gone. So the angel came to him and set him upon his knees. He could not behold him then. And then the angel came to him with the appearance of a man. Then he could bear the sight. {3SM 354.1}

Only Those Far From Christ Claim Sinlessness—Why is it that so many claim to be holy and sinless? It is because they are so far from Christ. I have never dared to claim any such a thing. From the time that I was 14 years old, if I knew what the will of God was, I was willing to do it. You never have heard me say I am sinless. Those that get sight of the loveliness and exalted character of Jesus Christ, who was holy and lifted up and His train fills the temple, will never say it. Yet we are to meet with those that will say such things more and more.—Manuscript 5, 1885. {3SM 354.2}