

Pine Knoll Sabbath School Study Notes
Second Quarter 2018: *Preparation for the End Time*
Lesson 3 “Jesus and the Book of Revelation”

Read for this week’s study

1 Corinthians 10:1–11; Revelation 12:1–17, 19:11–15; Ephesians 1:20; Revelation 11:19, 1:10–18.

Memory Text

“To the one who is victorious, I will give the right to sit with me on my throne, just as I was victorious and sat down with my Father on his throne” (Revelation 3:21, NIV).

Lesson Outline from Adult Sabbath School Study Guide

- I. Introduction
- II. The Structure of Revelation
- III. Images of Jesus
- IV. The Sanctuary Motif in Revelation
- V. Christ in Revelation: Part One
- VI. Christ in Revelation: Part Two
- VII. Further Study

Questions and Notes for Consideration

Facilitator: Jon Paulien

1. When authors make use of previous writings they can do so in a number of different ways. How many of these can you think of? John also uses words to connect different portions of his book with each other. Read Revelation 3:21 and 5:5-6. What do you learn from the connection between these two passages? (Sabbath afternoon)
2. Read 1 Corinthians 10:1-11. How does this passage link the past of the Corinthian church with its future? Read Revelation 12:1-17. Is this chapter focused more on the past of those to whom it was originally written or on their future? It has been said that one of the lessons we learn from history is that people never learn from history. How can we avoid making the same mistake? (Sunday’s lesson)
3. What do the following texts teach us about Jesus (Revelation 1:5, 18; 5:8; 19:11-15; 21:6)? How have you learned to keep Jesus more and more at the center of your life and moral choices? (Monday’s lesson)
4. Read Revelation 1:12-13. Is this scene located in heaven or on earth? If it is located on earth, what significance would that have for our understanding of Jesus and the

church? Read Revelation 4:1-2. What does the open door represent? Where is the following scene located? Read Revelation 11:19. Where is this scene located? (Tuesday's lesson)

5. According to Revelation 1:1, what is the central purpose of the book of Revelation? Now read Revelation 1:1-8. Where does the message of Revelation come from and how does it come to us? How is God described in verses 4-6? Read Revelation 1:7. How does John use Zechariah 12:10-12 and Daniel 7:9-14 to uplift the role of Jesus? (Wednesday's lesson)
6. Read Revelation 1:10-18. What do we learn about Jesus from this passage? What do the Old Testament tabernacle and temple represent in the New Testament context? In light of that, what further can we learn from this passage? Read Revelation 22:7, 12-13. What do we learn about Jesus from these passages? (Thursday's lesson)
7. Ellen White calls the book of Revelation *The Deep Things of God*. What does that phrase say about the purpose of Revelation? What does the constant use of the Old Testament in the New tell us about God? (Friday's lesson)

Thoughts from Graham Maxwell

Lou: Now that ties into another question that has come up. If God is going to run the universe the way he wants to run it, consistent with his character; why should a God of power, sovereign of the universe, allow a conflict such as we are reading about here in Revelation the twelfth chapter; this picture of war in Heaven. Why should he allow that even to develop, to happen?

Graham: That fits very well with the last point, doesn't it? See, if he has that much authority and power, how could a war even take place? And this is why those who stress the sovereignty of God (and surely it is right that we should stress that) have great difficulty allowing for a war. And that's why many of the reformers really couldn't use that sixty-sixth book. Luther says, "It was fancied that there was a war". Just couldn't wrap his mind around the idea. But to me, it's one of the most wonderful things about God, that though he had the infinite power necessary to nip that war in the bud, to stop it before it ever started, he did not do so. There must be something of more value than our subservience and our submission to his power, because he allowed that thing to grow and to grow. Now, by our assessment of good administration, God was weak. It was bad management. I mean, how long would we tolerate a leader—how long would the pastor last in our church, if there was such chaos in the membership? The committee would meet!

Lou: The person would move on, wouldn't he!

Graham: Yes. Are we going to move our God on, and suggest it was weakness on his part? We know he has infinite power. But in his infinite power, he allowed this war to develop. He

allowed the questions to arise. Now that says that there is something of even greater importance than even our mere submission to his infinite power. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #1 with Lou Venden, "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>*

Lou: If the war was won, and you referred to God's winning the war at Calvary, then why isn't it over? Why is it still going on?

Graham: We want to know why, when he threw them out of Heaven, he hadn't won the war?

Lou: Yes. Why didn't it end there?

Graham: Obviously it was a victory, a physical victory. They had been thrown out. God is not satisfied when that's all that has been accomplished. There were still unresolved questions and wonderings among his family. And so he waited. But then when Jesus said, "It's finished," something was finished. And Revelation says he was recognized as having won the war. So why does he still wait? Is it that the war has been won in the minds of his children throughout the universe, but not here on this planet? We're still trying to make up our minds. And it's essential that we not only make up our minds, but be so settled into it that we cannot be moved during the terrible days that Jesus spoke of, and Daniel, and Paul, and John; these events that will happen before the second coming. In mercy he waits. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #1 with Lou Venden, "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>*

In all fairness, I do go back to the original. I have taught Biblical languages for years: the Hebrew, the Greek, and the Aramaic, and so I check with the original. What I want is a version that will be as neutral as possible. Like last week, "God sent his Son." Some versions add "as a sacrifice for sin," or "to atone for sin." That's very interpretive. The Greek just says, "He sent his Son concerning sin." So I put two versions in, "He sent his Son to deal with sin." That's beautifully neutral. Now I can decide how he dealt with it. Or "He sent his Son to do away with sin." So if I can't find one that is neutral, then I will put in several to show the possible meanings. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #3 with Lou Venden, "All God Asks Is Trust" 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/3MMCAG>*

So in imagination let's go to the cross, and watch Jesus die. Did he really die? The soldiers were surprised to find he was already dead. Crucifixion was a slow way of dying. Evidently something else had happened. Is it true that Jesus was dying the death of a sinner, to show us how the sinner really dies? Look at the next verse on our sheet, 2 Corinthians 5:21: "For our sake he made him to be sin who knew no sin." (RSV)

He did die the death of a sinner. And what caused Jesus to die? As you watch him dying on the cross, is God killing his Son? Is he torturing his Son to death? Is God pouring out his wrath on his Son; something the Bible so often pictures God doing toward sinners for whom there is no further hope?

Well, it all depends on the meaning of wrath. What is God's wrath? One of the clearest explanations in the whole Bible is in Romans 1, the next passage. And I wish we could read at least the whole first chapter. But look at these few verses; Romans 1:18, 24, 26, 28:

For the wrath of God is revealed from heaven against all ungodliness and wickedness of men who by their wickedness suppress the truth . . . [and it is the truth about God in that whole section]. Therefore, God gave them up . . . For this reason God gave them up . . . And since they did not see fit to acknowledge God, God gave them up. (RSV)

Three times it states in Romans 1 that 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. Was Jesus given up? Look at Romans 4:25: "Jesus our Lord, who was put to death [given up] for our trespasses." (RSV)

There is nothing in the Greek that says he was put to death. It says what is in the brackets there. "Jesus our Lord, who was given up for our trespasses . . ." and it is exactly the same word as in Romans 1:24, 26, 28. And versions ought to leave them the same to show the point that Jesus died under the wrath of his Father. But look at the real meaning of God's wrath. And this was not new with Paul. It's all through the Old Testament; most dramatically in Hosea eleven. Again, I wish we could read the whole chapter. Hosea 11 just verses 7 and 8: "My people are bent on turning away from me . . . but How, oh how can I give you up, Ephraim! How, oh how, can I hand you over Israel!" (Phillips)

Did Jesus understand that this is the experience he was passing through? Did Jesus know he was being given up as Hosea describes it? And Paul later in Romans 1 and 4? What did Jesus cry just before he died? "My God, my God, why are you beating me up? Why are you torturing me? Why are you killing me?"

No! "Why have you given me up?" He knew.

We should have come earlier, though—to Gethsemane. For he began this awesome experience of demonstrating the truth about God's gracious but awful warning, that the wages of sin is

death. Jesus fell to the ground dying. The angels were watching. Was God killing his Son in the Garden of Gethsemane, or did Jesus feel his unity with his Father breaking up? He began to feel the awesome loneliness of being given up. Had Jesus been left in the Garden of Gethsemane, and had died there, could you say that the Father had killed the Son? Now had he been a mere creature you wouldn't know; but the angels knew who Jesus was. They knew that he was God. And they knew the meaning of his words. In John 10:18, Jesus said, "No one takes my life from me. No one can. I lay it down of myself. I have the power to lay it down and I have the power to take it up." The angels knew that was the truth. And if Jesus died it was not because his Father had killed him. The Father was giving him up and both of them suffered and the Father was crying, "How can I give you up?" The Son who had assumed humanity was the one who died.

And so two questions were answered in Gethsemane. Is death the result of sin? Indeed it is. Is it because God kills his wayward children? He did not lay a hand on his Son.

But there was a third question that needed to be answered. Why is it so important that we understand that God does not execute his sinful children? This had to be answered, too. And so an angel came to strengthen Jesus to go out to Calvary. And there, once again, he answered the first two questions. But he was also this time tortured and crucified. By whom? By the Father? Or by most devout group of Sabbath-keeping, tithe-paying, health-reforming, Bible-quoting Adventists the world has ever known? They even said he had a devil before they tortured him to death. You see, they obeyed God from fear. Because, as the prophet had said so many times before, they did not really know God.

Look at John 19:31:

Then the Jewish authorities asked Pilate to allow them to break the legs of the men who had been crucified, and to take the bodies down from the crosses. They requested this because it was Friday, and they did not want the bodies to stay on the crosses on the Sabbath, since the coming Sabbath was especially holy. (GNB)

You see, they nailed their Savior to the cross and then rushed home to keep that Sabbath especially holy. To prove they were God's true people. That's the awful result of serving God from fear because you do not know the truth about God. The three questions were answered. Does sin result in death? Indeed, it does! But is it torture and execution at the hands of our gracious God? Indeed, it is not! But what's so dangerous about misunderstanding this and serving God from fear? The service of fear produces the character of a rebel. And it can even turn people who are dedicated to obedience into harsh rebels, and God's worst enemies!

Obviously Jesus did not die to win his Father. And how clear Paul is on this. Look quickly at the remaining verses. 2 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, 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." (GNB) 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. {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>*

Further Study with Ellen White

Christ exalted the character of God, attributing to him the praise, and giving to him the credit, of the whole purpose of his own mission on earth,—to set men right through the revelation of God. In Christ was arrayed before men the paternal grace and the matchless perfections of the Father. In his prayer just before his crucifixion, he declared, "I have manifested thy name." "I have glorified thee on the earth; I have finished the work which thou gavest me to do." When the object of his mission was attained,—the revelation of God to the world,—the Son of God announced that his work was accomplished, and that the character of the Father was made manifest to men. {ST, January 20, 1890 par. 9}

Tender, compassionate, sympathetic, ever considerate of others, He represented the character of God, and was constantly engaged in service for God and man. {MH 422.2}

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. . . . {LHU 26.6}

As we partake of the divine nature, hereditary and cultivated tendencies to wrong are cut away from the character, and we are made a living power for good. Ever learning of the divine Teacher, daily partaking of His nature, we cooperate with God in overcoming Satan's temptations. God works, and man works, that man may be one with Christ as Christ is one with

God. Then we sit together with Christ in heavenly places. The mind rests with peace and assurance in Jesus (RH April 24, 1900). {7BC 943.2}

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}

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}

Jesus loves to have us come to Him just as we are, sinful, helpless, dependent. We may come with all our weakness, our folly, our sinfulness, and fall at His feet in penitence. It is His glory to encircle us in the arms of His love and to bind up our wounds, to cleanse us from all impurity. {SC 52.2}

There will be peace, constant peace, flowing into the soul, for the rest is found in perfect submission to Jesus Christ. Obedience to God's will finds the rest. The disciple that treads in the meek and lowly steps of the Redeemer finds rest which the world cannot give, and the world cannot take away. "Thou wilt keep him in perfect peace whose mind is stayed on thee: because he trusteth in thee." Isaiah 26:3. {OHC 98.5}

Lowliness and meekness of mind, which ever characterized the life of the divine Son of God, possessed by His true followers, bring contentment, peace, and happiness, that elevate them above the slavery of artificial life. {OHC 98.6}

You cannot atone for your past sins; you cannot change your heart and make yourself holy. But God promises to do all this for you through Christ. You *believe* that promise. You confess your sins and give yourself to God. You *will* to serve Him. Just as surely as you do this, God will fulfill His word to you. If you believe the promise,—believe that you are forgiven and cleansed,—God supplies the fact; you are made whole, just as Christ gave the paralytic power to walk when the man believed that he was healed. It *is* so if you believe it. {SC 51.1}

Do not wait to *feel* that you are made whole, but say, "I believe it; it *is* so, not because I feel it, but because God has promised." {SC 51.2}

Jesus says, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11:24. There is a condition to this promise—that we pray according to the will of God. But it is the will of God to cleanse us from sin, to make us His children, and to enable us to live a holy life. So we may ask for these blessings, and believe that we receive

them, and thank God that we *have* received them. It is our privilege to go to Jesus and be cleansed, and to stand before the law without shame or remorse. “There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.” Romans 8:1. {SC 51.3}

But forgiveness has a broader meaning than many suppose. When God gives the promise that He “will abundantly pardon,” He adds, as if the meaning of that promise exceeded all that we could comprehend: “My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts.” Isaiah 55:7-9. 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. And again he says, “As far as the east is from the west, so far hath He removed our transgressions from us.” Psalm 103:12. {MB 114.1}

To be pardoned in the way that Christ pardons is not only to be forgiven, but to be renewed in the spirit of our mind. The Lord says, “A new heart will I give unto thee.” The image of Christ is to be stamped upon the very mind, and heart, and soul. The apostle says, “And we have the mind of Christ.” {RC 303.4}

Our Lord Jesus Christ came to this world as the unwearied servant of man’s necessity. He “took our infirmities, and bare our sicknesses,” that He might minister to every need of humanity. Matthew 8:17. The burden of disease and wretchedness and sin He came to remove. It was His mission to bring to men complete restoration; He came to give them health and peace and perfection of character. {MH 17.1}

Christ, the Light of the world, veiled the dazzling splendor of His divinity and came to live as a man among men, that they might, without being consumed, become acquainted with their Creator. Since sin brought separation between man and his Maker, no man has seen God at any time, except as He is manifested through Christ. {MH 419.1}

Christ came to teach human beings what God desires them to know. In the heavens above, in the earth, in the broad waters of the ocean, we see the handiwork of God. All created things testify to His power, His wisdom, His love. Yet not from the stars or the ocean or the cataract can we learn of the personality of God as it was revealed in Christ. {MH 419.3}

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}

Though now He has ascended to the presence of God, and shares the throne of the universe, Jesus has lost none of His compassionate nature. Today the same tender, sympathizing heart is

open to all the woes of humanity. Today the hand that was pierced is reached forth to bless more abundantly His people that are in the world. "And they shall never perish, neither shall any man pluck them out of My hand." The soul that has given himself to Christ is more precious in His sight than the whole world. The Saviour would have passed through the agony of Calvary that one might be saved in His kingdom. He will never abandon one for whom He has died. Unless His followers choose to leave Him, He will hold them fast. {DA 480.5}

Through all our trials we have a never-failing Helper. He does not leave us alone to struggle with temptation, to battle with evil, and be finally crushed with burdens and sorrow. Though now He is hidden from mortal sight, the ear of faith can hear His voice saying, Fear not; I am with you. "I am He that liveth, and was dead; and, behold, I am alive forevermore." Revelation 1:18. I have endured your sorrows, experienced your struggles, encountered your temptations. I know your tears; I also have wept. The griefs that lie too deep to be breathed into any human ear, I know. Think not that you are desolate and forsaken. Though your pain touch no responsive chord in any heart on earth, look unto Me, and live. "The mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord that hath mercy on thee." Isaiah 54:10. {DA 483.1}

Provision is made by God Himself for every soul that turns to the Lord, to receive His immediate cooperation. The Holy Spirit becomes His efficiency. {ML 47.4}

Satan has an accurate knowledge of the sins that he has tempted God's people to commit, and he urges his accusations against them, declaring, that by their sins they have forfeited divine protection, and claiming that he has the right to destroy them. He pronounces them just as deserving as himself of exclusion from the favor of God. "Are these," he says, "the people who are to take my place in heaven, and the place of the angels who united with me? They profess to obey the law of God; but have they kept its precepts? Have they not been lovers of self more than lovers of God? Have they not placed their own interests above His service? Have they not loved the things of the world? Look at the sins that have marked their lives. Behold their selfishness, their malice, their hatred of one another. Will God banish me and my angels from His presence, and yet reward those who have been guilty of the same sins? Thou canst not do this, O Lord, in justice. Justice demands that sentence be pronounced against them." {PK 588.3}