

Pine Knoll Sabbath School Study Notes

First Quarter 2020: *Daniel*

Lesson 9 “From Contamination to Purification”

Read for this week’s study

Daniel 8; Daniel 2:38; Genesis 11:4; Leviticus 16; Hebrews 9:23–28.

Memory Text

“And he said to me, ‘For two thousand three hundred days; then the sanctuary shall be cleansed’” (Daniel 8:14, NKJV).

Lesson Outline from Adult Sabbath School Study Guide

- I. Introduction
- II. The Ram and the Goat
- III. The Rise of the Little Horn
- IV. The Attack on the Sanctuary
- V. The Cleansing of the Sanctuary
- VI. The Prophetic Timetable
- VII. Further Study

Questions and Notes for Consideration

Facilitator: Jon Paulien

1. Contrast the animals of the vision of Daniel 8 with those of the vision of Daniel 7. What is distinctive about the animals of Daniel 8 in light of the previous writings of the Old Testament? What was God’s purpose for the Hebrew sanctuary and what is its primary significance today? What does the sanctuary tell us about God? (Sabbath afternoon)
2. Read Daniel 8:3-14. What is this vision all about and how does it parallel what we have seen in Daniel 2 and 7? List all the sanctuary related images in the passage. What three empires are explicitly named in the book of Daniel (2:38; 8:20-21)? (Sunday’s lesson)
3. Read Daniel 8:8-12 again. This is a very complex text in the Hebrew. In which directions is the Little Horn moving, and why is this critical to understanding? (Monday’s lesson)
4. Read Daniel 8:10-12 again. What kind of activity is the Little Horn depicted as doing here? Adventists usually understand this passage to say that the Little Horn is taking away Christ’s intercessory ministry. Why is this a problem if intercession isn’t really

necessary (John 16:26)? The Little Horn is also casting truth to the ground. How has this concept found fulfillment in the context of Christian history? How can tradition support or hinder understanding of the Bible? (Tuesday's lesson)

5. Read Daniel 8:14. What is being described here? How is the concept of temple/sanctuary applied in the New Testament (Matthew 18:20; 12:6; John 2:19-21; Hebrews 8:1-2; 1 Corinthians 3:16-17; 6:19-20)? How do the various earthly sanctuaries illuminate our understanding of the heavenly sanctuary? What does it mean that our sins are transferred to the heavenly sanctuary? What does that tell us about God? (Wednesday's lesson)
6. Read Daniel 8:13. What is the question asked here, and how does it help us understand the answer to the question in the next verse? Does it really matter today whether the end point of Daniel 8 is 1843, 1844 or 1845? If not, then why is it still important to know these details? In New Testament terms, what does the cleansing of the sanctuary mean? Why is a "year-day principle" needed to make sense of this passage? (Thursday's lesson)
7. The cleansing of the sanctuary in Daniel 8:13-14 corresponds to the judgment in heaven in Daniel 7:24-27. What do each of these passages tell us about the judgment at the End? (Friday's lesson)
8. Daniel 8:23-25 makes no effort to downplay the violence and evil that permeates history. What does the existence of violence and evil in the course of human history tell us about God? (Friday's lesson)

Thoughts from Graham Maxwell

"Like a mother hen gathering its chicks, I've wanted to gather you and help you and heal you and tell you: Yes, I raised my voice on Sinai, not to make you afraid; but to get you to listen, and listen long enough so I could tell you that I don't want to make you afraid. And hardly anybody has believed that through all the years," Jesus could have gone on, "so now I've come in person, and are any of you scared of me?" Were they scared of Jesus? Only once did they run. When he cleansed the sanctuary, they ran. But the guilty adults ran. When they came back, they found him healing the sick and talking to the children. They weren't scared. That was no ordinary anger there. {Graham Maxwell. Excerpt from the audio series, *The Picture of God in All 66 – 1&2 Kings*, recorded November, 1981, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

*Audio links to the West Covina series recorded in 1983:

<http://pkp.cc/17MMPOGIA66> (1 Kings - Part 1)

<http://pkp.cc/18MMPOGIA66> (1 Kings - Part 2)

<http://pkp.cc/19MMPOGIA66> (2 Kings - Part 1)

<http://pkp.cc/20MMPOGIA66> (2 Kings - Part 2)

I think it's most significant to know where the war began. Up in heaven—yes. In the sanctuary—yes. Where? In the Most Holy Place in the very presence of God and the war was about God himself. Might that also be included in the idea that when this is all over the sanctuary will be restored to its rightful state? You see, until peace and mutual trust and trustworthiness have all been fully reestablished the sanctuary as it represents God's government of the universe has not been restored to its rightful state. The war began in the presence of God, in a way it ends there. And, of course, he's carried the whole battle himself. He's the one who's answered the charges and look what its cost the members of the Godhead. {Graham Maxwell. Excerpt from the audio series, Understanding SDA Doctrine, #1 & 2, recorded April, 1986, Glendora, California} *To listen to the entire audio of the above reference, click on the following direct links:*

<http://pkp.cc/1MMUSDAD> (Part 1) <http://pkp.cc/2MMUSDAD> (Part 2)

How about the book of Daniel? What do all those prophecies tell us? How to schedule everything in history? That's not important. But that God is in charge. In fact, as nations have risen and fallen, he knew it in advance. So don't think God has lost control. The book of Revelation says the same sort of thing. And I think the message of that book is not so much, "Now here's a fine way to work out a detailed schedule of events with names and dates from now to the end." We keep changing them anyway. No, the thing is that this is all according to God's eternal plan. He has not lost control. And when he says, "And we will triumph in the end," he's in a position to say so. He's shown that by the way he's predicted the past in advance; past to us now. {Graham Maxwell. Excerpt from the audio series, The Picture of God in All 66 – Jeremiah & Lamentations, recorded February, 1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

*Audio links to the West Covina series recorded in 1984:

<http://pkp.cc/35MMPOGIA66> (Part 1) <http://pkp.cc/36MMPOGIA66> (Part 2)

Further Study with Ellen White

From the day the Lord declared to the serpent in Eden, "I will put enmity between thee and the woman, and between thy seed and her seed" (Genesis 3:15), Satan has known that he can never hold absolute sway over the inhabitants of this world. When Adam and his sons began to offer the ceremonial sacrifices ordained by God as a type of the coming Redeemer, Satan discerned in these a symbol of communion between earth and heaven. During the long centuries that have followed, it has been his constant effort to intercept this communion.

Untiringly has he sought to misrepresent God and to misinterpret the rites pointing to the Saviour. . . . {LHU 26.4}

While God has desired to teach men that from His own love comes the Gift which reconciles them to Himself, the archenemy of mankind has endeavored to represent God as one who delights in their destruction. Thus the sacrifices and ordinances designed of Heaven to reveal divine love have been perverted (*Prophets and Kings*, pp. 684-686). {LHU 26.5}

Determined to efface the image of God in man, Satan works with an intensity of effort to hide God from view. Not openly does he work, but secretly, mingling the human and the divine, the spurious and the genuine, so seeking to bring confusion and distress. But in proportionate power divine mercy is revealed to counteract this wicked working, and bring to light the enemy's hidden purposes. {TDG 308.5}

None but the Son of God could accomplish our redemption; for only He who was in the bosom of the Father could declare Him. Only He who knew the height and depth of the love of God could make it manifest. Nothing less than the infinite sacrifice made by Christ in behalf of fallen man could express the Father's love to lost humanity. {SC 14.2}

Christ came to this earth in human form that He might stand as the Captain of our salvation, so that we should not be overcome by Satan's power. And when the enemy has seemed to be gaining a signal victory over righteousness, God has been working in mercy and power to counteract his designs. {TDG 308.4}

Had God the Father come to our world and dwelt among us, humbling Himself, veiling His glory, that humanity might look upon Him, the history that we have of the life of Christ would not have been changed. . . . In every act of Jesus, in every lesson of His instruction, we are to see and hear and recognize God. In sight, in hearing, in effect, it is the voice and movements of the Father. {TMK 338.4}

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}

Through the agency of the Holy Spirit, a new principle of mental and spiritual power was to be brought to man, who, through association with divinity, was to become one with God. Christ, the redeemer and restorer, was to sanctify and purify man's mind, making it a power that would draw other minds to Himself. It is His purpose, by the elevating, sanctifying power of the truth, to give men nobility and dignity. He desires His children to reveal His character, to exert His influence, that other minds may be drawn into harmony with His mind. . . . {RC 17.4}

Up to the time of Christ's first advent, men worshiped cruel, despotic gods. Even the Jewish mind was reached through fear and not love. Christ's mission on the earth was to reveal to men

that God was not a despot but a heavenly Father, full of love and mercy for His children.—MS 132, 1902. {1MCP 183.1}

For centuries God looked with patience and forbearance upon the cruel treatment given to his ambassadors, at his holy law prostrate, despised, trampled underfoot. He swept away the inhabitants of the Noachian world with a flood. But when the earth was again peopled, men drew away from God, and renewed their hostility to him, manifesting bold defiance. Those whom God rescued from Egyptian bondage followed in the footsteps of those who had preceded them. Cause was followed by effect; the earth was being corrupted.

{RH, July 17, 1900 par. 4}

A crisis had arrived in the government of God. The earth was filled with transgression. The voices of those who had been sacrificed to human envy and hatred were crying beneath the altar for retribution. All heaven was prepared at the word of God to move to the help of his elect. One word from him, and the bolts of heaven would have fallen upon the earth, filling it with fire and flame. God had but to speak, and there would have been thunderings and lightnings and earthquakes and destruction. {RH, July 17, 1900 par. 5}

The heavenly intelligences were prepared for a fearful manifestation of Almighty power. Every move was watched with intense anxiety. The exercise of justice was expected. The angels looked for God to punish the inhabitants of the earth. . . . {RH, July 17, 1900 par. 6}

The heavenly universe was amazed at God's patience and love. To save fallen humanity the Son of God took humanity upon himself, laying aside his kingly crown and royal robe.

{RH, July 17, 1900 par. 7}

Every human being is the object of loving interest to Him who gave His life that He might bring men back to God. Souls guilty and helpless, liable to be destroyed by the arts and snares of Satan, are cared for as a shepherd cares for the sheep of his flock. {MH 162.1}

Christ came to reveal God to the world as a God of love, a God of mercy, tenderness, and compassion. By the world's Redeemer the thick darkness with which Satan had enshrouded the throne of the Deity was swept away, and the Father was again manifest to men as the Light of life. {RH, February 15, 1912 par. 4}

God's forgiveness is not merely a judicial act by which He sets us free from condemnation. It is not only forgiveness *for* sin but reclaiming *from* sin. It is the outflow of redeeming love that transforms the heart. David had the true conception of forgiveness when he prayed, "Create in me a clean heart, O God; and renew a right spirit within me." Psalm 51:10. {FLB 129.2}

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}

Through the plan of salvation a larger purpose is to be wrought out even than the salvation of man and the redemption of the earth. Through the revelation of the character of God in Christ, the beneficence of the divine government would be manifested before the universe, the charge of Satan refuted, the nature and results of sin made plain, and the perpetuity of the law fully demonstrated. Satan had declared that the law of God was faulty, and that the good of the universe demanded a change in its requirement. In attacking the law, he thought to overthrow the authority of its Author, and gain for himself the supreme allegiance. But through the plan of salvation the precepts of the law were to be proved perfect and immutable, that at last one glory and love might rise to God throughout the universe, ascribing glory and honor and praise to him that sitteth upon the throne and to the Lamb forever and ever. {ST, February 13, 1893 par. 12}

But the plan of redemption had a yet broader and deeper purpose than the salvation of man. It was not for this alone that Christ came to the earth; it was not merely that the inhabitants of this little world might regard the law of God as it should be regarded; but it was to vindicate the character of God before the universe. To this result of His great sacrifice—its influence upon the intelligences of other worlds, as well as upon man—the Saviour looked forward when just before His crucifixion He said: “Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all unto Me.” John 12:31, 32. The act of Christ in dying for the salvation of man would not only make heaven accessible to men, but before all the universe it would justify God and His Son in their dealing with the rebellion of Satan. It would establish the perpetuity of the law of God and would reveal the nature and the results of sin. {PP 68.2}

To the angels and the unfallen worlds the cry, “It is finished,” had a deep significance. It was for them as well as for us that the great work of redemption had been accomplished. They with us share the fruits of Christ’s victory. {DA 758.2}

That which alone can effectually restrain from sin in this world of darkness, will prevent sin in heaven. The significance of the death of Christ will be seen by saints and angels. . . The angels ascribe honor and glory to Christ, for even they are not secure except by looking to the sufferings of the Son of God. It is through the efficacy of the cross that the angels of heaven are guarded from apostasy. Without the cross they would be no more secure against evil than were the angels before the fall of Satan. Angelic perfection failed in heaven. . . The plan of salvation, making manifest the justice and love of God, provides an eternal safeguard against defection in unfallen worlds, as well as among those who shall be redeemed by the blood of the Lamb. {ST, December 30, 1889 par. 4}

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}

Through Christ's redeeming work the government of God stands justified. The Omnipotent One is made known as the God of love. Satan's charges are refuted, and his character unveiled. Rebellion can never again arise. Sin can never again enter the universe. Through eternal ages all are secure from apostasy. By love's self-sacrifice, the inhabitants of earth and heaven are bound to their Creator in bonds of indissoluble union. {DA 26.2}

With intense interest the unfallen worlds had watched to see Jehovah arise, and sweep away the inhabitants of the earth. And if God should do this, Satan was ready to carry out his plan for securing to himself the allegiance of heavenly beings. He had declared that the principles of God's government make forgiveness impossible. Had the world been destroyed, he would have claimed that his accusations were proved true. He was ready to cast blame upon God, and to spread his rebellion to the worlds above. But instead of destroying the world, God sent His Son to save it. Though corruption and defiance might be seen in every part of the alien province, a way for its recovery was provided. At the very crisis, when Satan seemed about to triumph, the Son of God came with the embassy of divine grace. Through every age, through every hour, the love of God had been exercised toward the fallen race. Notwithstanding the perversity of men, the signals of mercy had been continually exhibited. And when the fullness of the time had come, the Deity was glorified by pouring upon the world a flood of healing grace that was never to be obstructed or withdrawn till the plan of salvation should be fulfilled. {DA 37.2}

God has bound our hearts to Him by unnumbered tokens in heaven and in earth. Through the things of nature, and the deepest and tenderest earthly ties that human hearts can know, He has sought to reveal Himself to us. Yet these but imperfectly represent His love. Though all these evidences have been given, the enemy of good blinded the minds of men, so that they looked upon God with fear; they thought of Him as severe and unforgiving. Satan led men to conceive of God as a being whose chief attribute is stern justice,—one who is a severe judge, a harsh, exacting creditor. He pictured the Creator as a being who is watching with jealous eye to discern the errors and mistakes of men, that He may visit judgments upon them. It was to remove this dark shadow, by revealing to the world the infinite love of God, that Jesus came to live among men. {SC 10.3}

In stooping to take upon Himself humanity, Christ revealed a character the opposite of the character of Satan. But He stepped still lower in the path of humiliation. "Being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." . . . {DA 25.1}

Christ's atonement includes the whole human family. No one, high or low, rich or poor, free or bond, has been left out of the plan of redemption.—Letter 106, 1900. {7ABC 464.7}

Looking upon man, God saw his desperate rebellion, and He devised a remedy. Christ was His gift to the world for man's reconciliation. The Son of God was appointed to come to this earth to take humanity and by His own example to be a great educating power among men. His experience in man's behalf was to enable men to resist Satan's power. He came to mold character and to give mental power, to shed abroad the beams of true education, that the true aim of life might not be lost sight of. The sons of men had had a practical knowledge of evil; Christ came to the world to show them that He had planted for them the tree of life, the leaves of which are for the healing of the nations. {CT 33.3}

The atonement of Christ is not a mere skillful way to have our sins pardoned; it is a divine remedy for the cure of transgression and the restoration of spiritual health. It is the Heaven-ordained means by which the righteousness of Christ may be not only upon us but in our hearts and characters (Letter 406, 1906). {6BC 1074.2}

It was taught by the Jews that before God's love is extended to the sinner, he must first repent. In their view, repentance is a work by which men earn the favor of Heaven. And it was this thought that led the Pharisees to exclaim in astonishment and anger. "This man receiveth sinners." According to their ideas He should permit none to approach Him but those who had repented. But in the parable of the lost sheep, Christ teaches that salvation does not come through our seeking after God but through God's seeking after us. "There is none that understandeth, there is none that seeketh after God. They are all gone out of the way." Romans 3:11, 12. We do not repent in order that God may love us, but He reveals to us His love in order that we may repent. {COL 189.1}