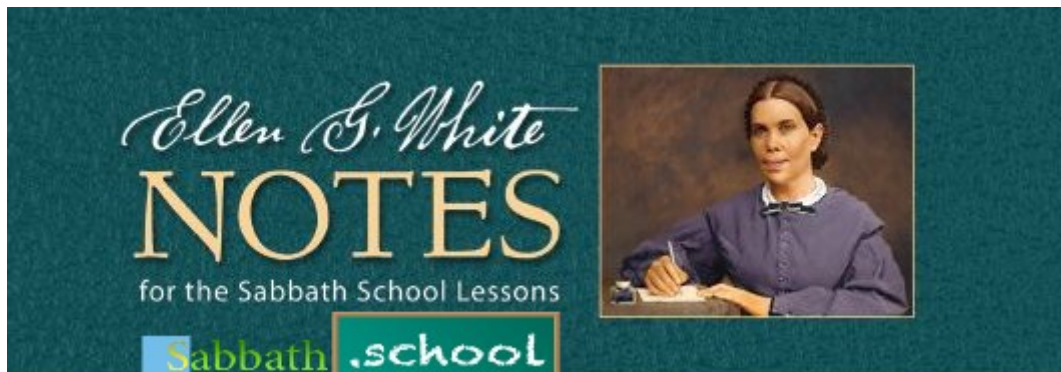


## EGW Notes - Lesson 7

# Motivated by Hope



### Sabbath Afternoon, May 11

Jesus is coming, but not as at His first advent, a babe in Bethlehem; not as He rode into Jerusalem, when the disciples praised God with a loud voice and cried, "Hosanna"; but in the glory of the Father and with all the retinue of holy angels to escort Him on His way to earth. All heaven will be emptied of the angels, while the waiting saints will be looking for Him and gazing into heaven, as were the men of Galilee when He ascended from the Mount of Olivet. Then only those who are holy, those who have followed fully the meek Pattern, will with rapturous joy exclaim as they behold Him, "Lo, this is our God; we have waited for Him, and He will save us." . . .

With such a prospect as this before us, such a glorious hope, such a redemption that Christ has purchased for us by His own blood, shall we hold our peace? Shall we not praise God even with a loud voice, as did the

disciples when Jesus rode into Jerusalem? Is not our prospect far more glorious than was theirs? Who dare then forbid us glorifying God, even with a loud voice, when we have such a hope, big with immortality, and full of glory? We have tasted of the powers of the world to come, and long for more.—*Early Writings*, p. 110.

Jesus is coming! But not to listen to the woes of mankind, and to hear the guilty sinner confess his sins, and to speak pardon to him; for every one's case will then be decided for life or death. Those who have lived in sin will remain sinners forever. Those who have confessed their sins to Jesus in the sanctuary, have made Him their friend and have loved His appearing, will have pardon written for all their sins.

Jesus is coming as He ascended into heaven, only with additional splendor. He is coming with the glory of His Father, and all the holy angels with Him, to escort Him on His way. Instead of the cruel crown of thorns to pierce His holy temples, a crown of dazzling glory will deck His sacred brow.—*The Faith I Live By*, p. 351.

More than eighteen hundred years have passed since the Saviour gave the promise of His coming. Throughout the centuries His words have filled with courage the hearts of His faithful ones. The promise has not yet been fulfilled; but none the less sure is the word that has been spoken. . . .

The time of tarrying is almost ended. The pilgrims and strangers who have so long been seeking a better country are almost home. I feel as if I must cry aloud,

Homeward bound! “Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.” 2 Peter 3:14.—*Our High Calling*, p. 367.

**Sunday, May 12**

## **The Promise of His Return**

One of the most solemn and yet most glorious truths revealed in the Bible is that of Christ’s second coming to complete the great work of redemption. To God’s pilgrim people, so long left to sojourn in “the region and shadow of death,” a precious, joy-inspiring hope is given in the promise of His appearing, who is “the resurrection and the life,” to “bring home again His banished.” The doctrine of the second advent is the very keynote of the Sacred Scriptures. From the day when the first pair turned their sorrowing steps from Eden, the children of faith have waited the coming of the Promised One to break the destroyer’s power and bring them again to the lost Paradise. Holy men of old looked forward to the advent of the Messiah in glory, as the consummation of their hope.—*The Great Controversy*, p. 299.

This great truth [of Christ’s return has] been the consolation of God’s faithful ones through all the ages. . . . It was our Lord Himself who promised His disciples: “If I go and prepare a place for you, I will come again, and receive you unto Myself.” John 14:3. It was the compassionate Saviour, who, anticipating the loneliness and sorrow of His followers, commissioned angels to

comfort them with the assurance that He would come again in person, even as He went into heaven.

As the disciples stood gazing intently upward to catch the last glimpse of Him whom they loved, their attention was arrested by the words: “Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.” Acts 1:11. Hope was kindled afresh by the angels’ message. The disciples “returned to Jerusalem with great joy: and were continually in the temple, praising and blessing God.” Luke 24:52, 53. They were not rejoicing because Jesus had been separated from them and they were left to struggle with the trials and temptations of the world, but because of the angels’ assurance that He would come again.—*The Great Controversy*, p. 339.

In the lowering of the moral standard among the Corinthian believers, there were those who had given up some of the fundamental features of their faith. Some had gone so far as to deny the doctrine of the resurrection. Paul met this heresy with a very plain testimony regarding the unmistakable evidence of the resurrection of Christ. He declared that Christ, after His death, “rose again the third day according to the Scriptures,” after which “He was seen of Cephas, then of the Twelve: after that, He was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, He was seen of James; then of all the apostles. And last of all He was seen of me also.” . . .

The apostle carried the minds of the Corinthian brethren forward to the triumphs of the resurrection morn, when all the sleeping saints are to be raised, henceforth to live forever with their Lord.—*The Acts of the Apostles*, pp. 319, 320.

**Monday, May 13**

## **Anticipating the Time**

Unbelief is closing their eyes [the believers] so that they are ignorant of their true condition. The True Witness thus describes their blindness: “And knowest not that thou art wretched, and miserable, and poor, and blind, and naked.”

Faith in the soon coming of Christ is waning. “My Lord delayeth His coming” is not only said in the heart, but expressed in words and most decidedly in works. Stupidity in this watching time is sealing the senses of God’s people as to the signs of the times. The terrible iniquity which abounds calls for the greatest diligence and for the living testimony, to keep sin out of the church. Faith has been decreasing to a fearful degree, and it is only by exercise that it can increase.—*Testimonies for the Church*, vol. 3, p. 255.

For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. Matthew 24:27. . . .

Soon there appears in the east a small black cloud, about half the size of a man’s hand. It is the cloud which

surrounds the Saviour and which seems in the distance to be shrouded in darkness. The people of God know this to be the sign of the Son of man. In solemn silence they gaze upon it as it draws nearer the earth, becoming lighter and more glorious, until it is a great white cloud, its base a glory like consuming fire, and above it the rainbow of the covenant. Jesus rides forth as a mighty conqueror. Not now a “man of sorrows,” to drink the bitter cup of shame and woe, He comes, victor in heaven and earth, to judge the living and the dead. “Faithful and True,” “in righteousness he doth judge and make war.” And “the armies which were in heaven” (Revelation 19:11, 14) follow Him.

With anthems of celestial melody the holy angels, a vast, unnumbered throng, attend Him on His way. The firmament seems filled with radiant forms—“ten thousand times ten thousand, and thousands of thousands.” No human pen can portray the scene; no mortal mind is adequate to conceive its splendor. “His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light.” Habakkuk 3:3, 4. As the living cloud comes still nearer, every eye beholds the Prince of life. No crown of thorns now mars that sacred head; but a diadem of glory rests on His holy brow. His countenance outshines the dazzling brightness of the noonday sun. “And he hath on his vesture and on his thigh a name written, King of Kings, and Lord of Lords.” Revelation 19:16.—*Maranatha*, p. 288.

All we have to do with is this one day. Today we must be faithful to our trust. Today we must love God with all the heart and our neighbor as ourselves. Today we must resist the temptations of the enemy, and through the grace of Christ gain the victory. Thus we shall watch and wait for Christ's coming.—*In Heavenly Places*, p. 355.

**Tuesday, May 14**

## **William Miller and the Bible**

God sent His angel to move upon the heart of a farmer [William Miller] who had not believed the Bible, to lead him to search the prophecies. Angels of God repeatedly visited that chosen one, to guide his mind and open to his understanding prophecies which had ever been dark to God's people. The commencement of the chain of truth was given to him, and he was led on to search for link after link, until he looked with wonder and admiration upon the Word of God. He saw there a perfect chain of truth. That Word, which he had regarded as uninspired, now opened before his vision in its beauty and glory. He saw that one portion of Scripture explains another, and when one passage was closed to his understanding, he found in another part of the Word that which explained it. He regarded the sacred Word of God with joy, and with the deepest respect and awe.—*The Story of Redemption*, p. 356.

The Bible points to God as its author; yet it was written by human hands; and in the varied style of its different books it presents the characteristics of the

several writers. The truths revealed are all “given by inspiration of God” (2 Timothy 3:16); yet they are expressed in the words of men. The Infinite One by His Holy Spirit has shed light into the minds and hearts of His servants. He has given dreams and visions, symbols and figures; and those to whom the truth was thus revealed, have themselves embodied the thought in human language.

The Ten Commandments were spoken by God Himself, and were written by His own hand. They are of divine, and not human composition. But the Bible, with its God-given truths expressed in the language of men, presents a union of the divine and the human. Such a union existed in the nature of Christ, who was the Son of God and the Son of man. Thus it is true of the Bible, as it was of Christ, that “the Word was made flesh, and dwelt among us” (John 1:14).—*Selected Messages*, book 1, p. 25.

We should ask the Lord to open our understanding, that we may comprehend divine truth. If we humble our hearts before God, empty them of vanity and pride and selfishness, through the grace abundantly bestowed upon us; if we sincerely desire and unwaveringly believe, the bright beams of the Sun of Righteousness will shine into our minds, and illuminate our darkened understanding. Jesus is the Light that lighteth every man that cometh into the world. He is the Light of the world, and He bids us come unto Him, and learn of Him.—*Fundamentals of Christian Education*, p. 183.



Wednesday, May 15

## The 2,300 Days of Daniel 8:14

Through nature, through types and symbols, through patriarchs and prophets, God had spoken to the world. Lessons must be given to humanity in the language of humanity. The Messenger of the covenant must speak. His voice must be heard in His own temple. Christ must come to utter words which should be clearly and definitely understood. He, the author of truth, must separate truth from the chaff of man's utterance, which had made it of no effect. The principles of God's government and the plan of redemption must be clearly defined. The lessons of the Old Testament must be fully set before men. . . .

The fulness of time had come.—*The Desire of Ages*, p. 34.

“Unto two thousand and three hundred days; then shall the sanctuary be cleansed.” Following his rule of making Scripture its own interpreter, Miller learned that a day in symbolic prophecy represents a year (Numbers 14:34; Ezekiel 4:6); he saw that the period of 2300 prophetic days, or literal years, would extend far beyond the close of the Jewish dispensation, hence it could not refer to the sanctuary of that dispensation. Miller accepted the generally received view that in the Christian age the earth is the sanctuary, and he therefore understood that the cleansing of the sanctuary foretold in Daniel 8:14 represented the purification of the earth by fire at the second coming of Christ. If, then, the

correct starting point could be found for the 2300 days, he concluded that the time of the second advent could be readily ascertained. Thus would be revealed the time of that great consummation, the time when the present state, with “all its pride and power, pomp and vanity, wickedness and oppression, would come to an end;” when the curse would be “removed from off the earth, death be destroyed, reward be given to the servants of God, the prophets and saints, and them who fear His name, and those be destroyed that destroy the earth.” — *Bliss*, page 76.—*The Great Controversy*, p. 324.

The beginning of the seventy weeks is fixed beyond question at 457 b.c., and their expiration in a.d. 34. The seventy weeks (490 days) having been cut off from the 2300, there were 1810 days remaining. After the end of the 490 days, the 1810 days were still to be fulfilled. From a.d. 34, 1810 years extend to 1844. Consequently the 2300 days of Daniel 8:14 terminate in 1844. At the expiration of this great prophetic period, “the sanctuary shall be cleansed.” Thus the time of the cleansing of the sanctuary—almost universally believed to take place at the second advent—was pointed out. . . .

In 1818 [Miller] reached the solemn conviction that in about twenty-five years Christ would appear for the redemption of His people. “I need not speak,” says Miller, “of the joy that filled my heart in view of the delightful prospect, nor of the ardent longings of my soul for a participation in the joys of the redeemed. . . . Oh, how bright and glorious the truth appeared!” —*From Here to Forever*, p. 206.

Thursday, May 16

## The Longest Prophetic Time Line

In the seventh chapter of Ezra the decree is found, issued by Artaxerxes, king of Persia, in 457 b.c. Three kings, in originating and completing the decree, brought it to the perfection required by the prophecy to mark the beginning of the 2300 years. Taking 457 b.c., when the decree was completed, as the date of the “commandment,” every specification of the seventy weeks was seen to have been fulfilled.

“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”—sixty-nine weeks, or 483 years. The decree of Artaxerxes went into effect in the autumn of 457 b.c. From this date, 483 years extend to the autumn of a.d. 27. At that time this prophecy was fulfilled. In the autumn of a.d. 27 Christ was baptized by John and received the anointing of the Spirit. After His baptism He went into Galilee, “preaching the gospel of the kingdom of God, and saying, The time is fulfilled.” Mark 1:14, 15.—*From Here to Forever*, pp. 204, 205.

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; the disciples who were scattered abroad by persecution “went everywhere preaching the word” (Acts 8:4); and shortly after, Saul the persecutor was converted and became Paul the apostle to the Gentiles.

The many prophecies concerning the Saviour's advent led the Hebrews to live in an attitude of constant expectancy. Many died in the faith, not having received the promises. But having seen them afar off, they believed and confessed that they were strangers and pilgrims on the earth. From the days of Enoch the promises repeated through patriarchs and prophets had kept alive the hope of His appearing.—*Prophets and Kings*, p. 699.

All heaven is interested for our salvation. Will we be interested for our own salvation? Let us cast away every doubt, everything that would shroud our souls in darkness. We know that the world is filled with iniquity, but shall we think and talk of that only? Shall we look here and there for defects and evils? Shall we look critically at the characters of our brethren? O let us think of the goodness of God! Let us tell of his power, sing of his love. Let us commit our souls unto God as unto a faithful Creator, and stop worrying and fretting. God will help us to live above the things of this life, and give us an abundance of good things to think about and to talk about. Let us come into the presence of Christ. He is cleansing the heavenly sanctuary. Let us enter there by faith. Provision has been made for our cleansing. A fountain has been opened for sin and uncleanness. Ask in faith for the grace of God, and you will not ask in vain.—*The Review and Herald*, May 28, 1889, par. 11.

**Friday, May 17**

## **For Further Reading**

*Lift Him Up*, “Glorified Before the Universe,” p. 102;

*Testimonies for the Church*, “Preparation for the Final Crisis,” vol. 6, pp. 403–410.