

Sabbath Lesson #13 – From Dust to Stars – 21-27 Mar 2020

Christ has clothed us with the glory that He received from His Father. “For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ” (2 Corinthians 4:6). “Therefore seeing we have this ministry, as we have received mercy, we faint not” (2 Corinthians 4:1). “We then, as workers together with Him, beseech you that ye receive not the grace of God in vain” (2 Corinthians 6:1). “For so hath He commanded us, saying, I have set thee to be a light of, the Gentiles, that thou shouldest be for salvation unto the ends of the earth” (Acts 13:47). When Christ was on the mount of transfiguration, the glory that was in Him as grace and truth shone forth, so that “His face did shine as the sun” (Matthew 17:2). When He comes, and we appear like Him, “then shall the righteous shine forth as the sun in the kingdom of their Father” (Matthew 13:43). The glory that God even now gives us shines “as the sun”. That glory is the power of grace, so that the power which God gives us now, not simply to enable us to be saved, but to bring others to salvation, is the power manifested in the whole firmament. “They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever” (Daniel 12:3).

Sunday: Michael, Our Prince – “And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book” (Daniel 12:1). Michael, the great Prince, is Christ. Before He returns, He will receive His kingdom, which He receives it not from men but from the Father (Daniel 7:13-14). It is at the close of the last Judgment that Christ appears before the Father to receive “dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him.” At the close of that judgment, Michael shall stand up. Now the standing up of a king is an expression used in Scripture to indicate the taking of the reins of government (Daniel 11:2). But the prophet says that when Michael shall stand up, that is, taking His kingdom, there shall be a time of trouble such as never was since there was a nation, even to that same time, and at that time everyone of God’s people shall be delivered. The Father Himself says to the Son, “Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession” (Psalm 2:8). And the next verse states that when He thus becomes the ruler of nations He shall “break them with a rod of iron,” and “dash them in pieces like a potter’s vessel.” This dashing and breaking of the nations will constitute the time of trouble such as never was.

In harmony with these statements, we read that under the sounding of the seventh trumpet, during which time the nations are angry, the dead are judged, the reward is given to the saints, and the wrath of God is manifested in the destruction of them which corrupt the earth, great voices are heard in heaven saying, “The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and ye shall reign forever and ever” (Revelation 11:15-18). In Revelation 19:11-21 we have a description of the smiting of the nations and the ruling of them with a rod of iron, with the statement that *then* He bears the title, “King of kings, and Lord of lords.” Christ himself states that when the final separation between the righteous and the wicked takes place, when the wicked are sent into everlasting punishment and the righteous are called to eternal life, it is when He shall come in His glory and all the holy angels with Him, and that *then* “He will sit upon the throne of His glory” (Matt 25:31-46).

Monday: Written in the Book – The last verse of the eleventh and the first of the twelfth of Daniel brings to view prophecies preceding the salvation of the saints whose names are found written in the book of life. When the “king of the north” – Turkey – plants his palace in Jerusalem, the scene of conflict becomes the land of Palestine. It is here that the battle of the last day, of Armageddon, is to be fought, and more than one prophet has described the gathering of the nations to the final conflict here. And in this the “king of the north” is to come to his end, and none shall help him (Daniel 11:45). Then Michael stands up, “and at that time thy people shall be delivered, every one that shall be found written in the book” (Daniel 12:1). It is to warn the world of what is just before us now, that the prophecies in Daniel were given. The events in the Middle East are full of a significance which politicians do not

appreciate. Trouble that they see hovering over the world, ready to fall when the dissolution of Turkey comes. The powers know that they are ready to fill the earth with violence in order to advance their interests. The time of trouble will witness the plagues of the last day and destruction of the wicked by the consuming glory of Christ's second coming. Although God's people are to be delivered in the time of trouble that immediately precedes the coming of the Lord, so that no evil shall befall them, nor any plague come nigh their dwelling (Psalm 91), yet it is impossible that they should behold the reward of the wicked without themselves being filled with trembling; for it is no small thing when God arises to shake terribly the earth.

Tuesday: The Resurrection – Before the general resurrection of all righteous (1 Thessalonians 4:16-17), is a special resurrection. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Daniel 12:2). The righteous in that special resurrection will be among the 144,000. In this way, "their works do follow them." These works are held in remembrance, to be rewarded at the Judgment; and the persons receive the same recompense they would have had, if they lived and endured all the perils of the time of trouble. Those who come up in the special resurrection embrace a limited number of both righteous and wicked (Daniel 12:2; Revelation 1:7). Those who, in this special resurrection, come up to everlasting life (though not then made immortal) are those who belong to the 144,000 because they have died in the third angel's message; and those who rise to shame and contempt are those who had a part in Christ's crucifixion. That such a resurrection, embracing these two characters, will take place, the scriptures referred to plainly enough affirm; and the only point where the prophecies make a place for its occurrence is at the time mentioned in Revelation 16:17. This is at the time of the beginning of the seventh plague, when the voice of the Father from the throne utters the solemn words, "It is done"! That this is the voice of God, not of Christ (for that comes later when Christ calls all righteous to life: 1 Thessalonians 4:16-17), we are told: "Then I saw the four Angels cease to hold the four winds. And I saw famine, pestilence and sword, nation rose against nation, and the whole world was in confusion. Then we cried to God for deliverance day and night till we began to hear the bells on Jesus' garment. And I saw Jesus rise up in the Holiest, and as He came out we heard the tinkling of bells, and knew our High Priest was coming out. Then we heard the voice of God [referred to in Revelation 16:17] which shook the heavens and earth, and gave the 144,000 the day and hour of Jesus' coming. Then the saints were free, united and full of the glory of God, for He had turned their captivity. And I saw a flaming cloud come where Jesus stood and He laid off His priestly garment and put on His kingly robe, took His place on the cloud which carried Him to the east where it first appeared to the saints on earth, a small black cloud, which was the sign of the Son of Man. While the cloud was passing from the Holiest to the east which took a number of days, the Synagogue of Satan worshiped at the saints feet" {DS March 4, 1846 Par 2}. It "took a number of days" between the voice of God and the coming of Christ.

Wednesday: The Sealed Book – True, the book of Daniel was once a sealed book, for the prophet was told to shut up the words, and seal the book "to the time of the end," "for at the time of the end shall be the vision." And again, "The words *are* closed up and sealed till the time of the end." But the time of the end began in 1798, and though "none of *the wicked* shall understand," yet "*the wise shall understand.*" The book is unsealed, to be searched through and through, that men may be wise and be delivered in that great day. With the unsealed book of Daniel in hand, and a heart open to hear the voice of God, man may come in touch with the Father of light. "He that hath an ear, let him hear what the Spirit saith."

Thursday: The Waiting Time – All the prophecies of Daniel are nearly coming to their full fulfilment; many have turned to and fro in them, and knowledge of them has been increased. The signs which Christ gave have been fulfilled, so we know that He is near, even at the door. As the waiting time continue, we are told that "Great changes are soon to take place in our world, and the final movements will be rapid ones" {9T 11.2}. We know not the day nor the hour, but we do know that "yet a little while and he that shall come will come, and will not tarry." "And every man that hath this hope in him purifieth himself even as he is pure." "He which testifieth of these things saith, Surely I come quickly;" and let all who love him also love his appearing, and respond with the beloved apostle, "Even so, come, Lord Jesus."