

Pine Knoll Sabbath School Study Notes
First Quarter 2020: *Daniel*
Lesson 10 “From Confession to Consolation”

Read for this week’s study

Daniel 9; Jeremiah 25:11, 12; 29:10; 2 Kings 19:15–19; Matthew 5:16; James 5:16.

Memory Text

“ ‘O Lord, hear! O Lord, forgive! O Lord, listen and act! Do not delay for Your own sake, my God, for Your city and Your people are called by Your name’ ” (Daniel 9:19, NKJV).

Lesson Outline from Adult Sabbath School Study Guide

- I. Introduction
- II. The Centrality of God’s Word
- III. An Appeal to Grace
- IV. The Value of Intercession
- V. The Work of the Messiah
- VI. The Prophetic Calendar
- VII. Further Study

Questions and Notes for Consideration

Facilitator: Jon Paulien

1. Daniel 9 contains one of the great prayers of the Bible. How many earlier prayers of Daniel can one find in his book? What does prayer mean to you? Read Daniel 8:27 through 9:2. Why was Daniel so appalled? Why does God at the end of the 70 years of captivity talk instead about 2300 evenings and mornings? (Sabbath afternoon)
2. Read Daniel 9:1-2 again. What book(s) is he referring to? Read Jeremiah 25:11-12 and 29:10. Is there any relationship between the 70 weeks and the 70 years? Read Leviticus 26:33-35 and 2 Chronicles 36:20-21. What do these texts tell us about both the 70 weeks and the 70 years? (Sunday’s lesson)
3. Read Daniel 9:3-19. On what two bases does Daniel make this plea for mercy? What does a name mean in the biblical context and what does that add to our understanding of this text? Read 2 Kings 19:15-19. In what ways does Hezekiah’s prayer resemble Daniel’s? (Monday’s lesson)
4. Read Daniel 9:5-13 again. What is significant about the fact that Daniel keeps on saying “we” have done wrong, thereby including himself in Israel’s failure to obey God? Is Daniel playing the role of intercessor here? Why would such a role be

- necessary? What is the role of intercessory prayer in Christian experience, both in general and here in particular? (Tuesday's lesson)
5. Read Daniel 9:21-27. What six things were supposed to be done within the 70-week period? Why is Jesus the only person who could accomplish that work? Even amid the great hope and promise of the Messiah here, we read also about violence, war, and desolation. What spiritual encouragement can we take from this juxtaposition of images? (Wednesday's lesson)
 6. Reread Daniel 9:24. What is the relationship between the prophecy of Daniel 9 and the vision of Daniel 8? How does Daniel 9 forecast the timing and context of Jesus' earthly ministry? How do we know that Jesus was baptized in the Fall of AD 27? See John 2:19-21 for a clue. (Thursday's lesson)
 7. Read Luke 7:40-47. What does this story have to do with the sacrifice of Christ and the impact that should have on how we treat people? How can we become more loving and forgiving toward other people? (Friday's lesson)
 8. What can we learn from Daniel's intercessory prayer life that can help us with our own prayer life? (Friday's lesson)
 9. What was the source of Daniel's hope in the midst of the people's failure to obey God? (Friday's lesson)

Thoughts from Graham Maxwell

"Then I turned my face to the Lord God, seeking him by prayer and supplications with fasting and sackcloth and ashes."

Why don't we use sackcloth and ashes? What do we have that's the equivalent of that? We don't even use the fasting very much. Well, you remember Job, and other books? It was part of the custom of the time. It's just, they did what was recognized to be helpful, and it represented repentance, particularly. So this suggests that Daniel took this very, very seriously, and he identified himself with the Jews who really had brought all this on themselves, which he really hadn't, had he? But he said, "These are my people. What's happening to the rest is happening to me." I like that. When our church gets into trouble, then we're all in the family, aren't we? If any part of the church is having some difficulty, I like the way the saints identify themselves with the sinners in the Bible. Haven't many of the prophets done that? Daniel doesn't say, "You're right, Lord. These wicked members of the descendants of Abraham, look at all the dreadful things they have done." Instead he says:

I prayed to the LORD my God and made confession, saying, "O Lord, the great and terrible God, who keepest covenant and steadfast love with those who love him and keep his commandments, we have sinned.

Doesn't that say something? I think that might help even nowadays with some of the things that are going on. If we all kept "we" in mind, I think it would be much more helpful. Do you notice also, how he describes saints? They "love God and keep his commandments"? What's the description of the remnant and the saints in Revelation 14:12 and 12:17? Isn't it always they keep his commandments? And then it speaks of loyalty and faith, always. That's not new in the New Testament. It's always been true:

For the LORD our God is righteous in all the works which he has done, and we have not obeyed his voice. And now, O Lord our God, who didst bring thy people out of the land of Egypt with a mighty hand, and hast made thee a name, as at this day [notice, the name of God is always important to his friends. God's reputation is at stake in all of this.]; we have sinned, we have done wickedly. O Lord, according to all thy righteous acts, let thy anger and thy wrath turn away from thy city Jerusalem, thy holy hill; because for our sins, and for the iniquities of our fathers, Jerusalem and thy people have become a byword among all who are round about us [Remember Ezekiel talked about this? The heathen would say, "These are the people of the Lord, and here they are in bondage. What kind of a God must they have? What have they done, that their God can no longer help them?" Questions like that. They have become a byword. It certainly didn't speak well of their God.]. Now therefore, O our God, hearken to the prayer of thy servant, and to his supplications, and for thy own sake, O Lord [for thy own sake. And didn't Ezekiel say that? "I'm bringing them home for my own sake. I must say something about myself. I am being regarded with irreverence and disrespect. How can I win anyone to trust me?" So Daniel perceived this, and says, "God, go ahead. Do whatever has to be done,], for your own sake, O Lord cause thy face to shine upon thy sanctuary, which is desolate. O my God, incline thy ear, and hear; open thy eyes and behold our desolations, and the city which is called by thy name; for we do not present our supplications before thee on the ground of our righteousness, but on the ground of thy great mercy. O Lord, hear; O Lord, forgive; O Lord, give heed and act; delay not, for thy own sake, O my God, because thy city and thy people are called by thy name.

You see, he sensed this. You remember, Moses was jealous for God's reputation, and Abraham was, too. This is a mark of a friend of God. Notice the emphasis, the direction of his remarks. {Graham Maxwell. Excerpt from the audio series, The Picture of God in All 66 – Daniel, 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/39MMPOGIA66> (Part 1) <http://pkp.cc/40MMPOGIA66> (Part 2)

Lou: In this matter of praying for others, the matter of intercessory prayer, does that really do any good?

Graham: That's an interesting phrase, "Does it do any good?" That's a very good way to put it. See, you know we always want to not miss out on any good thing. We want to get our money's worth here, you know.

Lou: Isn't that the wrong way to put that. Did I put that poorly?

Graham: Well, it doesn't seem like that prayer is conversation with God as with a friend. Here's a mother with a son who has chosen to go his own way. She loves her son. And so every night she talks to God about her son. If she didn't, she wouldn't be normal. She loves her son. So you talk with God about the things that are on your mind, and we don't say, "God, force my boy back." And we know that if God would pour out his Holy Spirit with one hundred-fold greater intensity on the son, it would not make him a Christian. He could still say, "No." So we're still saying, "God, you choose the time. You choose the way. Help me to be patient. Help me to do what I can do, and maybe bring every influence possible to bear, but I know my son can still say 'No,' as Lucifer said 'No' to your very face." See, we understand that as we pray, but I'm not going to say it does no good to talk to God. I'm going to talk to him anyway. This is my son. I'm going to talk to him about my son.

Lou: But for example, if there is a particular need. I remember from years ago when there was a situation in one of the countries of Europe where people were suffering persecution and doors were being closed to churches. And we had a day of fasting and prayer.

Graham: I remember that.

Lou: Now if we were to join together to pray, does our joining in a kind of special movement of prayer, does that mean special power to bring about help for the situation?

Graham: So long as it wouldn't mean the more of us twist God's arm, the more likely we are to get what we want. The time that this occurred, a whole group of theology majors at PUC—I was still up there in the 1950s when this occurred. They said, "Let's meet for lunch every Monday noon and discuss this until we're satisfied." And we agreed finally that within the limitations of the great controversy, with an enemy there accusing God of interfering and manipulating things, and with angels deserving to understand, I believe our united requests set God free to do things he had been longing to do. Because when we all together said, "Please, will you open the churches in Romania," or wherever it was, God could say to the adversary, "Step aside. I'm on my way." And he could say to the angels, "Is this interference? Is this manipulation? Do you hear them all asking me?" I think the great controversy is very much involved here, and I wonder then, if more of us would unite in asking God for these things, if we might not set him free more frequently to be able to say to the adversary, "Step aside, I'm being asked to do this." And he could do it. So I believe our prayers set him free to do this.

Lou: They do make a real difference.

Graham: Yes. We should do it anyway.

Lou: But what about an individual? If we were to join together and pray for the conversion of an individual, you referred to this earlier, would God have to answer that prayer so this person would, in fact, be converted?

Graham: See immediately what that would say about God. If God by force can keep his family together, how did he lose one third of the angels?

Lou: It really gets at the whole issue, doesn't it?

Graham: Absolutely. God will not bring such pressure on my son. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #15 with Lou Venden, "Talking to God as a Friend" recorded May, 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/15MMCAG>*

Further Study with Ellen White

Christ is ready to set us free from sin, but He does not force the will; and if by persistent transgression the will itself is wholly bent on evil, and we do not *desire* to be set free, if we *will* not accept His grace, what more can He do? We have destroyed ourselves by our determined rejection of His love. "Behold, now is the accepted time; behold, now is the day of salvation." "Today if ye will hear His voice, harden not your hearts." 2 Corinthians 6:2; Hebrews 3:7, 8. {SC 34.2}

The religion of Christ never degrades the receiver. It never makes him coarse or rough, discourteous or self-important, passionate or hardhearted. On the contrary, it refines the taste, sanctifies the judgment, and purifies and ennobles the thoughts, bringing them into captivity to Jesus Christ. {CT 365.1}

God's ideal for His children is higher than the highest human thought can reach. The living God has given in His holy law a transcript of His character. The greatest Teacher the world has ever known is Jesus Christ; and what is the standard He has given for all who believe in Him? "Be ye therefore perfect, even as your Father which is in heaven is perfect." Matthew 5:48. As God is perfect in His high sphere of action, so man may be perfect in his human sphere. {CT 365.2}

The ideal of Christian character is Christlikeness. There is opened before us a path of continual advancement. We have an object to reach, a standard to gain, which includes everything good and pure and noble and elevated. There should be continual striving and constant progress onward and upward toward perfection of character. . . . {CT 365.3}

Without the divine working, man can do no good thing. God calls every man to repentance, yet man cannot even repent unless the Holy Spirit works upon his heart. But the Lord wants no man to wait until he thinks he has repented before he takes steps toward Jesus. The Saviour is continually drawing men to repentance; they need only to submit to be drawn, and their hearts will be melted in penitence. {CT 365.4}

It is that men may understand the joy of forgiveness, the peace of God, that Christ draws them through the manifestation of His love. If they respond to His drawing, yielding their hearts to His grace, He will lead them on step by step, to a full knowledge of Himself, and this is life eternal. {1SM 323.2}

Repentance toward God and faith in Jesus Christ are the fruits of the renewing power of the grace of the Spirit. Repentance represents the process by which the soul seeks to reflect the image of Christ to the world. {ML 49.3}

Christ gives them the breath of His own Spirit, the life of His own life. The Holy Spirit puts forth its highest energies to work in heart and mind. The grace of God enlarges and multiplies their faculties, and every perfection of the divine nature comes to their assistance in the work of saving souls. Through cooperation with Christ they are complete in Him, and in their human weakness they are enabled to do the deeds of Omnipotence. {ML 49.4}

The work of redemption will be complete. In the place where sin abounded, God's grace much more abounds. The earth itself, the very field that Satan claims as his, is to be not only ransomed but exalted. Our little world, under the curse of sin the one dark blot in His glorious creation, will be honored above all other worlds in the universe of God. Here, where the Son of God tabernacled in humanity; where the King of glory lived and suffered and died,—here, when He shall make all things new, the tabernacle of God shall be with men, “and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God.” And through endless ages as the redeemed walk in the light of the Lord, they will praise Him for His unspeakable Gift,—Immanuel, “God with us.” {DA 26.3}

The deep necessity of man for a divine teacher was known in heaven. The pity and sympathy of God were exercised in behalf of man, fallen and bound to Satan's chariot-car; and when the fullness of time was come, He sent forth His Son. The One appointed in the counsels of heaven came to the earth as an instructor. He was no less a being than the Creator of the world, the Son of the Infinite God. The rich benevolence of God gave Him to our world; and to meet the necessities of humanity, He took on Him human nature. To the astonishment of the heavenly host, He walked this earth as the Eternal Word. Fully prepared, He left the royal courts to come to a world marred and polluted with sin. Mysteriously He allied Himself to human nature. “The Word was made flesh, and dwelt among us.” God's excess of goodness, benevolence, and love was a surprise to the world, of grace which could be realized, but not told. {FE 399.4}

When the soul surrenders itself to Christ, a new power takes possession of the new heart. A change is wrought which man can never accomplish for himself. It is a supernatural work, bringing a supernatural element into human nature. The soul that is yielded to Christ becomes His own fortress, which He holds in a revolted world, and He intends that no authority shall be known in it but His own. A soul thus kept in possession by the heavenly agencies is impregnable to the assaults of Satan. {SD 23.2}

Christ is ready to impart all heavenly influences. He knows every temptation that comes to man, and the capabilities of every human agent. He weighs his strength. He sees the present and the future, and presents before the mind the obligations that should be met, and urges that common, earthly things shall not be permitted to be so absorbing that eternal things shall be lost out of reckoning. {SD 23.3}

The work of grace upon the heart is not an instantaneous work. It is effected by continuous, daily watching and believing the promises of God. The repentant, believing one, who cherishes faith and earnestly desires the renewing grace of Christ, God will not turn away empty. He will give him grace. And ministering angels will aid him as he perseveres in his efforts to advance.—Manuscript 55, 1910. {Ev 287.3}

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}

The work of transformation from unholiness to holiness is a continuous one. Day by day God labors for man's sanctification, and man is to co-operate with Him, putting forth persevering efforts in the cultivation of right habits. He is to add grace to grace; and as he thus works on the plan of addition, God works for him on the plan of multiplication. Our Saviour is always ready to hear and answer the prayer of the contrite heart, and grace and peace are multiplied to His faithful ones. Gladly He grants them the blessings they need in their struggle against the evils that beset them. {AA 532.2}

Arise and go to your Father. He will meet you a great way off. If you take even one step toward Him in repentance, He will hasten to enfold you in His arms of infinite love. His ear is open to the cry of the contrite soul. The very first reaching out of the heart after God is known to Him. Never a prayer is offered, however faltering, never a tear is shed, however secret, never a sincere desire after God is cherished, however feeble, but the Spirit of God goes forth to meet it. Even before the prayer is uttered or the yearning of the heart made known, grace from Christ goes forth to meet the grace that is working upon the human soul. {COL 206.1}

The plan of redemption is not merely a way of escape from the penalty of transgression, but through it the sinner is forgiven his sins, and will be finally received into heaven—not as a

forgiven culprit pardoned and released from captivity, yet looked upon with suspicion and not admitted to friendship and trust; but welcomed as a child, and taken back into fullest confidence. {7BC 950.6}

Jesus knows the circumstances of every soul. You may say, I am sinful, very sinful. You may be; but the worse you are, the more you need Jesus. He turns no weeping, contrite one away. He does not tell to any all that He might reveal, but He bids every trembling soul take courage. Freely will He pardon all who come to Him for forgiveness and restoration. {DA 568.3}

Without a knowledge of God, humanity would be eternally lost. Without divine help, men and women would sink lower and lower. Life and power must be imparted by Him who made the world. Man's necessities could be met in no other way. {PK 693.1}

Had Christ come in His divine form, humanity could not have endured the sight. The contrast would have been too painful, the glory too overwhelming. Humanity could not have endured the presence of one of the pure, bright angels from glory; therefore Christ took not on Him the nature of angels; He came in the likeness of men. {5BC 1131.1}

And while Christ opens heaven to man, the life which He imparts opens the heart of man to heaven. Sin not only shuts us away from God, but destroys in the human soul both the desire and the capacity for knowing Him. All this work of evil it is Christ's mission to undo. The faculties of the soul, paralyzed by sin, the darkened mind, the perverted will, He has power to invigorate and to restore. He opens to us the riches of the universe, and by Him the power to discern and to appropriate these treasures is imparted. {Ed 28.3}

Heaven, looking down, and seeing the delusions into which men were led, knew that a divine Instructor must come to earth. Men in ignorance and moral darkness must have light, spiritual light; for the world knew not God, and he must be revealed to their understanding. Truth looked down from heaven, and saw not the reflection of her image; for dense clouds of moral darkness and gloom enveloped the world, and the Lord Jesus alone was able to roll back the clouds; for he was the light of the world. By his presence he could dissipate the gloomy shadow that Satan had cast between man and God. Darkness covered the earth, and gross darkness the people. Through the accumulated misrepresentations of the enemy, many were so deceived that they worshiped a false god, clothed with the attributes of the satanic character. {RH, November 17, 1891 par. 6}

The Teacher from heaven, no less a personage than the Son of God, came to earth to reveal the character of the Father to men, that they might worship him in spirit and in truth. Christ revealed to men the fact that the strictest adherence to ceremony and form would not save them; for the kingdom of God was spiritual in its nature. Christ came to the world to sow it with truth. He held the keys to all the treasures of wisdom, and was able to open doors to science, and to reveal undiscovered stores of knowledge, were it essential to salvation. He presented to

men that which was exactly contrary to the representations of the enemy in regard to the character of God, and sought to impress upon men the paternal love of the Father, who “so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” He urged upon men the necessity of prayer, repentance, confession, and the abandonment of sin. He taught them honesty, forbearance, mercy, and compassion, enjoining upon them to love, not only those who loved them, but those who hated them, who treated them despitefully. In this he was revealing to them the character of the Father, who is long-suffering, merciful, and gracious, slow to anger, and full of goodness and truth. Those who accepted his teaching were under the guardian care of angels, who were commissioned to strengthen, to enlighten, that the truth might renew and sanctify the soul. {RH, November 17, 1891 par. 7}

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}

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. No man has seen God at any time except as He is revealed through Christ. . . . {8T 265.2}

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 reveal, so far as could be endured by human sight, the nature and the attributes of the invisible God. . . . {8T 265.5}

Christ revealed all of God that sinful human beings could bear without being destroyed. He is the divine Teacher, the Enlightener. Had God thought us in need of revelations other than those made through Christ and in His written word, He would have given them. {8T 266.1}

Tender, compassionate, sympathetic, ever considerate of others, He represented the character of God, and was constantly engaged in service for God and man. {8T 286.4}

Christ came to this world to show that by receiving power from on high, man can live an unsullied life. With unwearying patience and sympathetic helpfulness He met men in their necessities. By the gentle touch of grace He banished from the soul unrest and doubt, changing enmity to love, and unbelief to confidence. {MH 25.1}

The leaven hidden in the flour works invisibly to bring the whole mass under its leavening process; so the leaven of truth works secretly, silently, steadily, to transform the soul. The natural inclinations are softened and subdued. New thoughts, new feelings, new motives, are implanted. A new standard of character is set up—the life of Christ. The mind is changed; the faculties are roused to action in new lines. Man is not endowed with new faculties, but the faculties he has are sanctified. The conscience is awakened. We are endowed with traits of character that enable us to do service for God. {COL 98.3}

When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life. This is what it means to be clothed with the garment of His righteousness. {COL 311.4}

By beholding Jesus we receive a living, expanding principle in the heart, and the Holy Spirit carries on the work, and the believer advances from grace to grace, from strength to strength, from character to character. He conforms to the image of Christ, until in spiritual growth he attains unto the measure of the full stature in Christ Jesus. Thus Christ makes an end of the curse of sin, and sets the believing soul free from its action and effect. {1SM 395.1}