

Pine Knoll Sabbath School Study Notes

First Quarter 2020: *Daniel*

Lesson 13 “From Dust to Stars”

Read for this week’s study

Daniel 12; Romans 8:34; Luke 10:20; Romans 8:18; Hebrews 2:14, 15; John 14:29; Revelation 11:3.

Memory Text

“Those who are wise shall shine like the brightness of the firmament, and those who turn many to righteousness like the stars forever and ever” (Daniel 12:3, NKJV).

Lesson Outline from Adult Sabbath School Study Guide

- I. Introduction
- II. Michael, Our Prince
- III. Written in the Book
- IV. The Resurrection
- V. The Sealed Book
- VI. The Waiting Time
- VII. Further Study

Questions and Notes for Consideration

Facilitator: Jon Paulien

1. Daniel begins with Nebuchadnezzar invading Judah and taking captives to ancient Babylon. Daniel concludes with Michael standing up to deliver God’s people from end-time Babylon. How are Daniel and his three friends models for the way God’s people should behave at the end of time? How does one acquire wisdom and understand in life? (Sabbath afternoon)
2. Read Daniel 12:1. How do Romans 8:34 and Hebrews 7:25 help us understanding what this text means? Every chapter of Daniel begins with a mention of a ruler. In the earlier chapters of Daniel, these rulers are always pagan princes. But in the final chapter the ruler is a divine prince. What does this transition tell us about the opening of chapter 12? What does it mean when Michael “stands up?” (Sunday’s lesson)
3. Read Daniel 12:1 again. What does it mean when Daniel talks about those who are “found written in the book”? Which of the heavenly books is likely in view here? How could these “heavenly books” be described in terms of today’s technology? What is the meaning of this “time of trouble” in the larger view of things? What part

of the book of Revelation particularly addresses the same point in history?
(Monday's lesson)

4. Read Daniel 12:2-3. What event is Daniel talking about here and why is this theme important to us? Why are clear references to bodily resurrection so rare in the Old Testament? See also Isaiah 26:19; Job 19:25-27; Ezekiel 37:1-14; Isaiah 53:7-12; Hosea 6:1-3 and 13:14. Consider also the resurrection stories related to Elijah and Elisha. See also Matthew 22:32; Mark 12:26-27; and Luke 20:37-38. What does all this tell us about God? (Tuesday's lesson)
5. Read Romans 8:18 and Hebrews 2:14-15. For what reasons do we not need to fear death? (Tuesday's lesson)
6. Read Daniel 11:4 and John 14:29. Why is the book of Daniel to be sealed until the end of time? To what degree is it a great advantage to be able to read the prophecies of Daniel after their fulfillment? In what ways does a knowledge of fulfilled prophecy in the past have value for our lives today? (Wednesday's lesson)
7. Read Daniel 12:5-13. How does the book of Daniel conclude? Is this final passage to be understood as located at the same time as Daniel 12:1-3 or some other period of history? How would you know? Compare Daniel 12:6 with Daniel 8:13, 15-17; 9:21-23; 11:1. Is this a new vision or is it a further explanation of the vision of Daniel 8:3-14? Throughout Daniel we see two things: God's people persecuted and God's people ultimately vindicated. What can we learn from those realities today? (Thursday's lesson)
8. What dangers do we face by setting dates for future end-time events? What happens to the faith of many when predicted events fail to come to pass? How should one go about understanding prophecies that have not yet been fulfilled? (Friday's lesson)

Thoughts from Graham Maxwell

When somebody in the audience says, "Amen", choose that with great care. You might be endorsing something you don't want to. Amen means I support that; I endorse that; that's right. "In that day you will ask in my name; and I do not say to you that I shall pray the Father for you;" I won't do it. Why not? "For the Father himself loves you." Those are the plainest words from the Son of God about his Father in the whole Bible. Why do we picture the Son, then, pleading with the Father in our behalf? What does that mean, because he's pictured as pleading, and interceding isn't he? You know all the verses. How are we to understand from Exodus to the end of the Bible the intercessory ministry of Christ in our behalf?

I'd certainly want to understand it in harmony with his plain words. And the disciples said, "Now you're talking plainly." You notice? "Now you're talking plainly." Goodspeed translated this in 1923, "There is no need for me to intercede with the Father for you, for the Father Himself loves you." I can't think of anything more wonderful in the whole Bible! There is no

need for the Son to plead with our heavenly Father, because the Heavenly Father loves us just as much as the Son. If the Son has to beg the Father to be good to us and to forgive us, that supports Satan's charges against God that he's unforgiving! The Son has to plead with him to forgive. Is that true? {Graham Maxwell. Excerpt from the audio series, The Picture of God in All 66 – Leviticus, recorded October, 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/5MMPOGIA66> (Part 1)<http://pkp.cc/6MMPOGIA66> (Part 2)

Someone came between because of the emergency. It's not ideal. God would like to deal directly with us, face to face, as a man speaks with his friend. But because we don't know God, and we've been afraid, God has given us these pictures. He's given us a picture even of Jesus being our Judge. Doesn't Jesus deal with this? He says, "You're all comforted that I'm going to be your Judge. Because you were scared my Father was going to judge you, isn't that right?" They said, "Oh, we're so relieved you're going to be our Judge." Is that because the Father is not as gracious and forgiving as the Son, that we say we're glad the Son's going to be our Judge? So before he went back to heaven, he said, "I've got to clear that up, too. Actually, if you've seen me, you've seen the Father. You'd receive just as gracious judgment from my Father as from me. But I'd like to take you a step further. I'm not going to judge you anyway." "Oh, there'll be something that will judge you. The truth will judge you—the truth about my Father in the Great Controversy. The truth about the kind of person he is and what he wants of his children, and the way he governs the universe. That's the truth. If you have loved that truth and it has led you to repentance and faith and trust, you will have stood humbly in our presence and said, 'What must I do to be saved and healed?' and we will have been able to save and heal you and all will be well. But if you have turned down this truth about my Father and about me, you will not know us; you will not be our friends; you will not trust us enough to listen; we will not be able to heal you; and you will perish and we will cry." And that's the judgment. {Graham Maxwell. Excerpt from the audio series, The Picture of God in All 66 – Leviticus, recorded October, 1981, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

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Now, on the intercession, what about all the pictures of the priests interceding? Isn't this in the Bible? And Jesus says there is no need for it. And since there are hundreds more texts that have intercession going on, and just this one that says there is no need, and we're inclined to go by mathematics, if it's a hundred to one in favor of intercession, we go by that, and ignore this

verse. Or read it without the “not” in it, which I’ve had happen in public places. And it’s very interesting! Where folk will say, “That verse is my key text for intercession.” “And I say to you that I will pray the Father for you.” No, that’s a verse that says he won’t intercede, because there is no need.

Now, when Jesus says something that strongly, and plainly, might that qualify as the “Testimony of Jesus?” That’s his testimony about the Father. Do you accept the testimony of Jesus? When we say that we accept Jesus Christ as our personal savior, that means to accept as true what Jesus came to reveal and to say. Do you accept what he said about this? “There is no need for me to intercede with the Father for you, for the Father himself loves you.” Does that scare you? If Jesus is not interceding, is not all lost? Why? Because the Father doesn’t love us as much as the Son? That’s what’s implied. But Jesus said the Father does love you as much as I do, and that’s why there is no need.

Then why did he give us all the pictures of intercession? Who asked for intercession, at the foot of Sinai? Did Jesus offer it, or did they beg for it? God came to reveal himself to his children. And he’d already explained how he loves to speak to people face to face, as he speaks to friends. He did it to Moses. And he came to speak to the people, but they were terrified, and they said to Moses, “Don’t let God speak to us, lest we die.” Remember? “You speak to God. Let him speak to you. You be the mediator, and the go-between, and the intercessor, and then you speak to us; but don’t let God speak to us lest we die.”

Because they were so scared, God spoke through Moses to the people. And a whole system was set up. Why? Because God is not loving? Or because we don’t trust him? Because we’re scared.

And who writes the most about “there is no fear in love?” “The man who’s afraid of God doesn’t know love, and doesn’t know God,” but John. John writes, “Perfect love casts out all fear.” We can face the judgment with confidence if we really know what God is like, in 1 John. This is the distilled essence of the truth that God could not tell us all at once. He said over and over here in John, “There are many things I must tell you, but you cannot bear it now.” The “still, small voice” is something we can’t even bear. We can’t even hear it. But before he goes they hadn’t asked but he says, “I simply must clear this up with you before I go. Through you I will build my Christian church. I must tell you plainly about the Father. There’s no need for me to intercede with the Father for you, for the Father loves you himself.” And they could have said, “Well then, why did you give us the picture?” And he could have said, “Well, just read through the Old Testament. You asked for it! You asked for someone between, it didn’t put me in a very good light.” And I believe that for us to stress that the gracious one comes between might be very timely with people who don’t know God very well yet. Yes, the Bible does it. But for us to stop there is to stop very short of the final truth, and say, “You know, actually there is

no need for this, for the Father loves you himself.” It is biblical to picture someone between, but it really isn’t necessary.

You see, some will die anticipating that Jesus is their friend, and they are very reverent toward the Father. But he’s not quite as friendly, though they’d never dare say so. But they hope that in the resurrection they’ll run into Jesus before they run into the Father. And if the Son says, “Would you like to meet the Father now?” An awesome experience! They’d say, “Well, if you’ll go with us.” You know what that implies, you see. And for them to find out in the hereafter that the Father is just as loving as the Son will be a marvelous revelation, and I think for most people it will come in the hereafter. But why couldn’t it come for some in this life? John got it. {Graham Maxwell. Excerpt from the audio series, *The Picture of God in all 66 – John*, recorded April, 1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

<http://pkp.cc/57MMPOGIA66> (Part 1) <http://pkp.cc/58MMPOGIA66> (Part 2)

Lou: Now I missed some words in your presentation this evening that I’ve heard often associated with the subject, as one way to solve the questions created by Jesus’ statement in the Sermon on the Mount: “Be ye perfect as your Father is perfect” (Matthew 5:48). Words like “imputed,” “Christ’s righteousness imputed,” or “the covering of Christ’s righteousness,” as though that was something that was placed over us and then God says, “You’re perfect.” As though maybe God didn’t understand what is underneath. Why didn’t you use phrases like that?

Graham: We need to be familiar with them and to use them at the right time, but actually those words belong to the legal model—the emergency model—“that the righteousness of Christ is reckoned to us so that our account may look all right in the judgment,” and so on. And that’s often attributed to the verse, “Abraham believed God, and it was reckoned, imputed unto him for righteousness.” The Greek word there actually can mean, “considered, recognized.”

In the trust-healing model, I would translate that verse: “Abraham trusted God, and God said, ‘That’s good! That’s what I want. If you trust me, all is well.’” All God ever asked of us is trust. And he trusted him enough to become his firmest friend there, and Abraham really grew up and was not afraid of God, though reverent. Look at the relationship they had. That’s the ideal. And one does not need to explain that in legal terms at all.

It’s the same way with “covered.” Think what we’ve done with the word “covered” to suggest that I as a sinner—and we are all sinners—I stand in the presence of the Father, and he would be very angry with me and destructive toward me if I were not covered. So I am covered with something; and fortunately God does not have twenty/twenty vision. He doesn’t know the truth. I know what’s inside. The Lord knows what’s inside. My guardian angel knows what’s

inside. And the devil is reminding them as the accuser of the brethren as to what's inside. But the Father looks and I'm perfect.

He knows better. God knows exactly what I'm like. What does that mean in the legal model? You can see how it could have an emergency comforting message for people who are afraid of God. Don't worry. God can't really see you the way you are. That's emergency talk.

In the trust-healing model, God looks at me and knows exactly what I'm like; but nevertheless, he treats me as if I had been as loyal as his own Son.

He treats me as if I had lived as righteously as Christ. I know I haven't and so does he. But that's how generous he is. Now, that's for real. And that's more marvelous than the other. So we could use those phrases, but when we do, if the audience is ready, we should explain in the healing model. That language has its place, but as I think you said once before, it's a way station on the way. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #14 with Lou Venden, "God Can Completely Heal the Damage Done" 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/14MMCAG>*

Further Study with Ellen White

The eye of God, looking down the ages, was fixed upon the crisis which His people are to meet, when earthly powers shall be arrayed against them. Like the captive exile, they will be in fear of death by starvation or by violence. But the Holy One who divided the Red Sea before Israel, will manifest His mighty power and turn their captivity. . . . Glorious will be the deliverance of those who have patiently waited for His coming and whose names are written in the book of life. {GC 634.1}

As in the days of Shadrach, Meshach, and Abednego, so in the closing period of earth's history the Lord will work mightily in behalf of those who stand steadfastly for the right. He who walked with the Hebrew worthies in the fiery furnace will be with His followers wherever they are. His abiding presence will comfort and sustain. In the midst of the time of trouble—trouble such as has not been since there was a nation—His chosen ones will stand unmoved. Satan with all the hosts of evil cannot destroy the weakest of God's saints. Angels that excel in strength will protect them, and in their behalf Jehovah will reveal Himself as a "God of gods," able to save to the uttermost those who have put their trust in Him. {PK 513.1}

When it is in the heart to obey God, when efforts are put forth to this end, Jesus accepts this disposition and effort as man's best service, and He makes up for the deficiency with His own divine merit. {FW 50.1}

Righteousness is right doing, and it is by their deeds that all will be judged. Our characters are revealed by what we do. The works show whether the faith is genuine. {COL 312.2}

Men and women can reach God's ideal for them if they will take Christ as their helper. What human wisdom cannot do, His grace will accomplish for those who give themselves to Him in loving trust. His providence can unite hearts in bonds that are of heavenly origin. Love will not be a mere exchange of soft and flattering words. The loom of heaven weaves with warp and woof finer, yet more firm, than can be woven by the looms of earth. The result is not a tissue fabric, but a texture that will bear wear and test and trial. Heart will be bound to heart in the golden bonds of a love that is enduring. {MH 362.3}

All heaven has been looking on with interest, and ready to do whatever God might appoint, to help fallen men and women to become what God would have them. God will work for His children, but not without their cooperation. They must have indomitable energy, and a constant desire to become all that it is possible for them to be. {RC 296.3}

To human beings, striving for conformity to the divine image, there is imparted an outlay of heaven's treasure, an excellency of power that will place them higher than even the angels who have never fallen. {HP 148.5}

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}

The entrance of God's word is the application of divine truth to the heart, purifying and refining the soul through the agency of the Holy Spirit. The faculties devoted unreservedly to God, under the guidance of the divine Spirit, develop steadily and harmoniously. Devotion and piety establish so close a relation between Jesus and His disciples that the Christian becomes like Him. Through the power of God, his weak, vacillating character becomes changed to one of strength and steadfastness. He becomes a person of sound principle, clear perception, and reliable, well-balanced judgment. Having a connection with God, the source of light and understanding, his views, unbiased by his own preconceived opinions, become broader, his discernment more penetrative and farseeing. The knowledge of God, the understanding of His revealed will, as far as human minds can grasp it, will, when received into the character, make efficient men. {CT 37.3}

When the mind of man is brought into communion with the mind of God, the finite with the Infinite, the effect on body and mind and soul is beyond estimate. In such communion is found the highest education. It is God's own method of development. "Acquaint now thyself with Him" (Job 22:21), is His message to mankind. {AA 126.1}

While the work of the Spirit is silent and imperceptible, its effects are manifest. If the heart has been renewed by the Spirit of God, the life will bear witness to the fact. While we cannot do anything to change our hearts or to bring ourselves into harmony with God; while we must not trust at all to ourselves or our good works, our lives will reveal whether the grace of God is dwelling within us. A change will be seen in the character, the habits, the pursuits. The contrast will be clear and decided between what they have been and what they are. The character is revealed, not by occasional good deeds and occasional misdeeds, but by the tendency of the habitual words and acts. {SC 57.2}

By beholding we are to become changed; and as we meditate upon the perfections of the divine Model, we shall desire to become wholly transformed, and renewed in the image of His purity. It is by faith in the Son of God that transformation takes place in the character, and the child of wrath becomes the child of God. He passes from death unto life; he becomes spiritual and discerns spiritual things. The wisdom of God enlightens his mind, and he beholds wondrous things out of His law. As a man is converted by the truth, the work of transformation of character goes on. He has an increased measure of understanding. In becoming a man of obedience to God, he has the mind of Christ, and the will of God becomes his will. {1SM 338.1}

From all eternity Christ was united with the Father, and when He took upon Himself human nature, He was still one with God. He is the link that unites God with humanity [Hebrews 2:14 quoted] (ST Aug. 2, 1905). {5BC 1115.1}

The death of Christ upon the cross made sure the destruction of him who has the power of death, who was the originator of sin. When Satan is destroyed, there will be none to tempt to evil; the atonement will never need to be repeated; and there will be no danger of another rebellion in the universe of God. 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. Human perfection failed in Eden, the paradise of bliss. All who wish for security in earth or heaven must look to the Lamb of God. {5BC 1132.8}

This is not an act of arbitrary power on the part of God. The rejecters of His mercy reap that which they have sown. God is the fountain of life; and when one chooses the service of sin, he separates from God, and thus cuts himself off from life. He is "alienated from the life of God." Christ says, "All they that hate Me love death." Ephesians 4:18; Proverbs 8:36. God gives them existence for a time that they may develop their character and reveal their principles. This accomplished, they receive the results of their own choice. By a life of rebellion, Satan and all

who unite with him place themselves so out of harmony with God that His very presence is to them a consuming fire. The glory of Him who is love will destroy them. {DA 764.1}

At the beginning of the great controversy, the angels did not understand this. Had Satan and his host then been left to reap the full result of their sin, they would have perished; but it would not have been apparent to heavenly beings that this was the inevitable result of sin. A doubt of God's goodness would have remained in their minds as evil seed, to produce its deadly fruit of sin and woe. {DA 764.2}

But not so when the great controversy shall be ended. Then, the plan of redemption having been completed, the character of God is revealed to all created intelligences. The precepts of His law are seen to be perfect and immutable. Then sin has made manifest its nature, Satan his character. Then the extermination of sin will vindicate God's love and establish His honor before a universe of beings who delight to do His will, and in whose heart is His law. {DA 764.3}

Jesus began His work by breaking Satan's power over the suffering. He restored the sick to health, gave sight to the blind, and healed the lame, causing them to leap for joy and to glorify God. He restored to health those who had been infirm and bound by Satan's cruel power many years. With gracious words He comforted the weak, the trembling, and the desponding. The feeble, suffering ones whom Satan held in triumph, Jesus wrenched from his grasp, bringing to them soundness of body and great joy and happiness. He raised the dead to life, and they glorified God for the mighty display of His power. He wrought mightily for all who believed on Him. {EW 159.3}

The resurrection of Jesus was a sample of the final resurrection of all who sleep in Him. The risen body of the Saviour, His deportment, the accents of His speech, were all familiar to His followers. In like manner will those who sleep in Jesus rise again. We shall know our friends even as the disciples knew Jesus. Though they may have been deformed, diseased, or disfigured in this mortal life, yet in their resurrected and glorified body their individual identity will be perfectly preserved, and we shall recognize, in the face radiant with the light shining from the face of Jesus, the lineaments of those we love (3SP 219). {6BC 1092.6}

Then Jesus' silver trumpet sounded, as He descended on the cloud, wrapped in flames of fire. He gazed on the graves of the sleeping saints, then raised His eyes and hands to heaven, and cried, "Awake! awake! awake! ye that sleep in the dust, and arise." Then there was a mighty earthquake. The graves opened, and the dead came up clothed with immortality. The 144,000 shouted, "Alleluia!" as they recognized their friends who had been torn from them by death, and in the same moment we were changed and caught up together with them to meet the Lord in the air. {EW 16.1}

It is beyond the power of the human mind to estimate the evil which has been wrought by the heresy of eternal torment. The religion of the Bible, full of love and goodness, and abounding in

compassion, is darkened by superstition and clothed with terror. When we consider in what false colors Satan has painted the character of God, can we wonder that our merciful Creator is feared, dreaded, and even hated? The appalling views of God which have spread over the world from the teachings of the pulpit have made thousands, yes, millions, of skeptics and infidels. {GC 536.2}

And after Christ came up from the Resurrection, what did He do? He grasped His power and held His scepter. He opened the graves and brought up the multitude of captives, testifying to everyone in our world and in creation that He had the power over death and that He rescued the captives of death. {FW 74.1}

Not all that believed in Jesus were brought to life at that time. It was only a specimen of what would be, that we may know that death and the grave are not to hold the captives, because Christ took them to heaven. And when He comes again with power and great glory, He will open the graves. The prison house will be opened, and the dead will come forth again to a glorious immortality. {FW 74.2}

The enemy can never take out of the hand of Christ the one who is simply trusting in His promises. If the soul is trusting and working obediently, the mind is susceptible to divine impressions, and the light of God shines in, enlightening the understanding. What privileges we have in Christ Jesus! {SD 351.4}

Christ's humanity was united with divinity; He was fitted for the conflict by the indwelling of the Holy Spirit. And He came to make us partakers of the divine nature. So long as we are united to Him by faith, sin has no more dominion over us. {DA 123.3}

The creative energy that called the worlds into existence is in the word of God. This word imparts power; it begets life. Every command is a promise; accepted by the will, received into the soul, it brings with it the life of the Infinite One. It transforms the nature and re-creates the soul in the image of God. {Ed 126.4}

It is God who gives us power to overcome. Those who hear His voice and obey His commandments are enabled to form righteous characters. {7BC 943.3}

Promises are estimated by the truth of the one who makes them. Many men make promises only to break them, to mock the heart that trusted in them. Those who lean upon such men lean upon broken reeds. But God is behind the promises He makes. He is ever mindful of His covenant, and His truth endureth to all generations (MS 23, 1899). {7BC 942.12}

Abundant provision has been made that those who will seek God with the whole heart may find Him a present help in every time of trouble. Help has been laid on One that is mighty. Christ has promised, I will be your helper. {OHC 107.4}