

Pine Knoll Sabbath School Study Notes
First Quarter 2020: *Daniel*
Lesson 12 “From North and South to the Beautiful Land”

Read for this week’s study

Daniel 11; Daniel 8:3–8, 20–22; Isaiah 46:9, 10; Daniel 8:9, 23; Matthew 27:33–50.

Memory Text

“And some of those of understanding shall fall, to refine them, purify them, and make them white, until the time of the end; because it is still for the appointed time” (Daniel 11:35, NKJV).

Lesson Outline from Adult Sabbath School Study Guide

- I. Introduction
- II. Prophecies About Persia and Greece
- III. Prophecies of Syria and Egypt
- IV. Rome and the Prince of the Covenant
- V. The Next Power
- VI. Final Events
- VII. Further Study

Questions and Notes for Consideration

Facilitator: Jon Paulien

1. What are some important interpretive keys that can help us understand a difficult text like Daniel 11? Read Daniel 11 as a whole. To what degree is this chapter parallel to earlier prophetic sequences like Daniel 2, 7 and 8? In what ways does it repeat earlier interpretations of the vision of Daniel 8? What new information does it add? (Sabbath afternoon)
2. Read Daniel 11:1-4. What in these verses reminds us of some of the previous prophecies in Daniel? The entire chapter is full of dangling pronouns, which makes it hard to keep track of the various parties in the prophecy. Why would God do it this way? If the purpose of prophecy is to communicate, why does it have to be so difficult? Read Daniel 8:3-8, 20-22. How do these verses help us identify the major power of Daniel 11:1-4? One purpose of prophecy is to demonstrate that God is in control of history. Is that good news or bad news? (Sunday’s lesson)
3. Read Daniel 11:5-14. What is unfolding in these verses? Why does the prophecy focus in on only two of the four generals that succeeded Alexander the Great? Why is the prophecy so interested in a series of wars and political intrigues? Read Isaiah 46:9-10. Is this information good news or bad news? (Monday’s lesson)

4. Read Daniel 11:16-28. Though the text is difficult, what images in it appear earlier in Daniel? What ancient power is likely in view here? Where in the text do you find a picture of Christ? (Tuesday's lesson)
5. Read Daniel 11:29-39. What is this power that arises after pagan Rome? In what ways is this power different from the earlier ones? How do we know that it is a religious power? What power in chapters 7 and 8 corresponds to this one? (Wednesday's lesson)
6. Read Daniel 11:40-45. Describe in your own words what is happening in this passage? Is the King of the North a geographical power or is it worldwide? What role does the "Time of the End" play in the book of Daniel (8:17; 11:35, 40; 12:4, 9)? What are the major players in today's world that could be related to the King of the South and the King of the North? What difference does it make to know that, in the end, God and His people will be victorious? (Thursday's lesson)
7. How can one teach difficult biblical truths yet at the same time be sensitive to the feelings of individuals? (Friday's lesson)
8. Daniel 11:27, 29 and 35 use the phrase "the appointed time." What does this phrase mean and what does it tell us about God? (Friday's lesson)

Parallel Charts Within Daniel

Three Visions

Daniel 2	Daniel 7	Daniel 8
Head of Gold (Babylon)	Lion with eagle's wings	
Chest and arms of silver (Persia)	Lopsided bear	Ram with lopsided horns
Belly and thighs of brass (Greece)	Four-headed leopard	Goat with notable horn
	"	Period of four horns
Legs of iron (Rome)	Nondescript beast	Little horn I
Feet of iron and clay	Ten horns	
	Little horn (1260)	Little horn II
	Judgment	Cleansing of sanctuary Little horn broken
God's Kingdom	Kingdom of the Saints/ Son of Man	

Parallel Charts Within Daniel

Third Vision and Its Explanations

Dan 8	Dan 9	Dan 11:1 – 12:4	Dan 12:5-13
Ram with lopsided horns (Media/Persia-- 20)		(11:2) 3 more kings of Persia 4 th = richest	
Goat with notable horn (Greece—21-22)	Command to restore Jerusalem	(11:3-4) Mighty king (Alexander) Divided into four parts	
Period of four horns	62 weeks	(11:5-14) two kings fight	
Little horn I Prince of host, prince of princes (ten horns)	Destroy city and sanctuary (Messiah the prince)	(11:16-28) Rome I Prince of covenant	
Little horn II Persecution	Desolation	(11:29-39) Persecution	1260, 1290, 1335
Cleansing of sanctuary		(11:40-45)	Time of the End
Little horn broken (8:25)		King of North comes to his end Wise shine like stars	

Thoughts from Graham Maxwell

There is a way of reading Daniel and Revelation as a whole that is most enlightening and most encouraging. They serve as clarification, because more than any other books in the Bible, those two raise our sights to consider the scope of this whole thing. The war up in heaven. The two sides. The issues. And how we humans on this one little planet have all been caught up in this controversy. And the early Christians were encouraged then, when everything seemed to be against them, to look a little higher and observe that in heaven they're already celebrating God's victory in the great controversy. They never get tired of telling him he's won, he's righteous, he's trustworthy, holy, just and good. Then when the camera focuses on this earth, the saints are still dragging their weary way toward the kingdom. Then the camera focuses on heaven where they got the message, and they are celebrating his victory. So we Christians today, if it seems the end is delayed, we need a book like Revelation, not to get lost in details—no, I don't want to minimize the details; we should work on them. But we need the message the early Christians needed, the larger, overall view. There has been a conflict, and God has won his case, and we have been invited to spread the good news that he has won, and the evidence upon which he won it. That's the central message of the book of Revelation. Now we could still be working on the dates and the identifications of the symbols, but the message of Revelation without those identifications, all of them, encouraged the early Christians. {Graham Maxwell. Excerpt from the audio series, *The Picture of God in All 66 – Numbers*, 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/7MMPOGIA66> (Part 1) <http://pkp.cc/8MMPOGIA66> (Part 2)

And you could count on God when things were that bleak, to send a message of encouragement and enlightenment and explanation to his people. He surely wouldn't send a book of mysteries and dates and schedules of events that they could not possibly understand. Rather, that sixty-sixth book that he did send, the book of Revelation (which means clarification, not mystification), that sixty-sixth book is an invitation to discouraged early Christians to look a little higher—to take the larger view of things. To see how they've all been caught up in a vast great controversy that affects the whole universe! And that it's a controversy over God's own character and government. And then to read on and see that God has already won this war, and the angels all agree with him, to see that this is the good news. And then to read on and realize that God is inviting us to join in the celebration; and then to go out to the world and invite all others who are willing to listen, to join in God's victory in the war. And then we Christians might not seem so much on the defensive all the time; we have

good news to tell. There's no way God and his side can lose. And should we not join the winning side? is the invitation in that sixty-sixth book.

And the book also says that you can count on God to wait until this truth about him—this good news about his character and government—has been spread all over the world. Because God is the kind of person who will wait until his children have had an opportunity to understand the issues in the war; and to be ready for the awesome events the Bible describes as taking place before Jesus' return. To see and to present the plan of salvation in the larger setting of the great controversy over the character and government of God is, I believe, the highest privilege of God's friends on this planet today. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #1, "The Conflict in God's Family" recorded January, 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/1MMCAG>*

The topic for our conversation this evening is "The Question of Authority;" which is really just another way of restating the central issue in this great controversy. Because the crisis of distrust that divided God's family and started the war in heaven back in eternity (described in Revelation 12)—that crisis in distrust is really a conflict over authority.

Now the conflict is not over who has the greater power, God or the adversary. Satan has never accused God of lacking physical power. In fact, the book of James says that whenever Satan thinks of the power of the one who created the whole vast universe, he trembles with fear. And he knows he has but a short time. Rather, God has been accused of the abuse of divine power and of a failure to tell the truth. Specifically, as we have reviewed several times, God has been accused of being arbitrary in his use of power, of being exacting and vengeful, unforgiving, and severe. If those charges should be true, then surely it would not be safe to trust in God. Who would want to spend eternity with such a deity? {Graham Maxwell. Excerpt from the audio series, Conversations About God, #7, "The Question of Authority" recorded February, 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/7MMCAG>*

Further Study with Ellen White

But in the midst of the time of trouble that is coming,—a time of trouble such as has not been since there was a nation,—God's chosen people will stand unmoved. Satan and his host cannot destroy them, for angels that excel in strength will protect them. {9T 17.1}

When one surrenders to Christ, the mind is brought under the control of the law; but it is the royal law, which proclaims liberty to every captive. By becoming one with Christ, man is made free. Subjection to the will of Christ means restoration to perfect manhood. {MH 131.1}

In the work of redemption there is no compulsion. No external force is employed. Under the influence of the Spirit of God, man is left free to choose whom he will serve. In the change that takes place when the soul surrenders to Christ, there is the highest sense of freedom. The expulsion of sin is the act of the soul itself. True, we have no power to free ourselves from Satan's control; but when we desire to be set free from sin, and in our great need cry out for a power out of and above ourselves, the powers of the soul are imbued with the divine energy of the Holy Spirit, and they obey the dictates of the will in fulfilling the will of God. {DA 466.4}

The only condition upon which the freedom of man is possible is that of becoming one with Christ. "The truth shall make you free;" and Christ is the truth. Sin can triumph only by enfeebling the mind, and destroying the liberty of the soul. Subjection to God is restoration to one's self,—to the true glory and dignity of man. The divine law, to which we are brought into subjection, is "the law of liberty." James 2:12. {DA 466.5}

In the very fact that men are free moral agents, God teaches us not to be forced or compelled into any course of action, also that as responsible beings in copartnership with God we are to represent God in character. We are to have an interest in our brother, in our neighbor, in all around (Letter 65, 1895). {5BC 1098.1}

It is no part of Christ's mission to compel men to receive Him. It is Satan, and men actuated by his spirit, who seek to compel the conscience. Under a pretense of zeal for righteousness, men who are confederated with evil angels sometimes bring suffering upon their fellow men in order to convert them to their ideas of religion; but Christ is ever showing mercy, ever seeking to win by the revealing of His love. He can admit no rival in the soul, nor accept of partial service; but He desires only voluntary service, the willing surrender of the heart under the constraint of love. {AA 541.1}

God never forces the will or the conscience, but Satan's constant resort—to gain control of those whom he cannot otherwise seduce—is compulsion by cruelty. Through fear or force he endeavors to rule the conscience and to secure homage to himself.—GC 591 (1888). {1MCP 325.1}

God has given us the power of choice; it is ours to exercise. We cannot change our hearts, we cannot control our thoughts, our impulses, our affections. We cannot make ourselves pure, fit for God's service. But we can choose to serve God, we can give Him our will; then He will work in us to will and to do according to His good pleasure. Thus our whole nature will be brought under the control of Christ. {MH 176.2}