

The Great Prophecies of Daniel

An Introduction to the Book of Daniel.

‘The prophecies present a succession of events leading down to the opening of the judgment. This is especially true of the book of Daniel. But that part of his prophecy which related to the last days, Daniel was bidden to close up and seal “to the time of the end.” Not till we reach this time could a message concerning the judgment be proclaimed, based on the fulfilment of these prophecies. But at the time of the end, says the prophet, “many shall run to and fro, and knowledge shall be increased.” Daniel 12:4.’ *Great Controversy*, page 355.

‘Read the book of Daniel. Call up, point by point, the history of the kingdoms there represented. Behold statesmen, councils, powerful armies, and see how God wrought to abase the pride of men, and lay human glory in the dust. God alone is represented as great. In the vision of the prophet He is seen casting down one mighty ruler, and setting up another. He is revealed as the monarch of the universe, about to set up His everlasting kingdom, the Ancient of days, the living God, the Source of all wisdom, the Ruler of the present, the Revealer of the future. Read, and understand how poor, how frail, how short-lived, how erring, how guilty is man in lifting up his soul unto vanity. . . The light that Daniel received direct from God was given especially for these last days. The visions he saw by the banks of the Ulai and the Hiddekel, the great rivers of Shinar, are now in process of fulfilment, and all the events foretold will soon have come to pass.’ *SDA Bible Commentary, volume 4*, page 1166.

‘We do not dwell sufficiently upon the Revelation and the book of Daniel. These books should be published together in pamphlet form, with a few explanations added, and they should be circulated everywhere. The words of inspiration will do their appointed work; for the Holy Spirit will impress hearts in regard to the prophecies given.’ *Manuscript Releases, volume 18*, page 178.

‘There is great need to search the book of Daniel and the book of Revelation, and learn the texts thoroughly, that we may know what is written.’ *Evangelism*, page 363.

‘In the Revelation all the books of the Bible meet and end. Here is the complement of the book of Daniel. One is a prophecy; the other a revelation. The book that was sealed is not the Revelation, but that portion of the prophecy of Daniel relating to the last days. The angel commanded, "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end." Daniel 12:4.’ *Acts of the Apostles*, page 585.

Daniel lived from the time of Nebuchadnezzar until the beginning of the reign of Cyrus, from approximately 620 BC until 538 BC. He was carried away into captivity in Babylon around the year 605 when Nebuchadnezzar besieged the city of Jerusalem. He spent nearly the whole of his life in exile in Babylon, where he rose to political prominence under both the Babylonian and Medo-Persian regimes.

He was probably a member of the royal family of Judah and was handpicked by the Babylonians as one of the intellectual elite of Judah to take back to Babylon to be educated in the university of Babylon. He never returned to his homeland.

His book has been attacked by the so-called ‘higher critics’ because of the obvious accuracy of the prophecies it contains. (Higher Criticism has, as one of its basic assumptions, the notion that accurate predictive prophecy is impossible.) A belief, once commonly held, was that the book is a forgery, written by an unknown writer during the three-year persecution of the Jews by a minor Syrian king, Antiochus Epiphanes, from 168-165 BC. Its prophecies are thus considered by these critics to have been written after many of the events they prophesy.

There are a large number of major objections to this view and most of the arguments put forward by advocates of the 2nd century date have been shown to be without merit. Even hostile critics today tend to admit that there are elements in Daniel’s book which must date back to the time of ancient Babylon.

Christians, on the other hand, will remember that the book of Daniel was the only book that Jesus specifically recommended by name, when He applied one of Daniel’s prophecies to the destruction of Jerusalem by the Romans. (See Matthew 24:15-20 and Luke 21:20-21.) Thus a true follower of Christ will treasure this book because of Christ’s recommendation.

Daniel’s name is significant: It means ‘God is judge.’

Judgement is a theme running throughout the book, both in the historical sections and in the prophecies, judgement in favour of God’s people and against the wicked.

- Daniel 1:18-21. Nebuchadnezzar judges Daniel and his friends.
- Daniel 3:28-29. Nebuchadnezzar condemned Shadrach, Meshach and Abednego but at last they are vindicated.
- Daniel 4:31-33. God’s judgement against the pride of Nebuchadnezzar.
- Daniel 5:18-28. Daniel pronounces God’s judgement on Belshazzar
- Daniel 6:24. Darius vindicates Daniel and condemns the persecutors of Daniel.
- Daniel 7:9-14 Daniel’s vision of the judgement in heaven, condemnation of the persecutors and vindication for the saints.
(Verses 26-27)
- Daniel 8:14. The cleansing of the Sanctuary (See F. C. Gilbert: *Messiah in His Sanctuary*, page 71.) The cleansing of the sanctuary took place annually on the Day of Atonement. The Day of Atonement, or Yom Kippur, is also known by the Jews as Yom Haddin, the Day of Judgement. On that day, the Jews believe that God decides which names shall be retained in the Book of Life, and which names should be blotted out.
- Daniel 12:2 & 10. Many shall be tried and purified and made white.

Understanding the concept of judgement:

Judgement means 'to bring justice'. Throughout the Bible there is a call for justice against the wicked and vindication of the righteous.

1. Genesis 4:10. Abel's blood crying out to God.
2. Psalm 10:12-15. The psalmist's cry to God.
3. Daniel 8:13. The call 'how long?'
4. Revelation 6:10. The call of the martyred saints.

Daniel's presentation of judgement is based on this twin concept.

The theme of deliverance.

The book of Daniel promises ultimate deliverance for God's people, after all their tribulation at the hands of the enemies of God..

1. Daniel 2:5, 13, 48-49. Daniel and his friends delivered from Nebuchadnezzar's death decree.
2. Daniel 3:27. The three Hebrew youths delivered.
3. Daniel 6:20. 'Is thy God able to deliver?'
4. Daniel 7:25-27. The saints persecuted but receiving the kingdom.
5. Daniel 12:1. At that time (the time of trouble) thy people shall be delivered.

The theme of the kingdom.

The theme of the kingdom is established in Chapter 1. The theme of the Kingdom is mentioned nearly sixty times in Daniel. Every chapter begins with a reference to kingly power of some kind, man's or God's. The basic idea is set out in Daniel 2:44-45. Daniel is the Book of the Kingdom. Human kingdoms are oppressive, idolatrous and temporary. God's kingdom will triumph despite appearances.

1. The apparent destruction of the visible kingdom of God. Chapter 1:1-2.
2. The eternal restoration of the kingdom of God in Chapter 12:3.

3. Daniel 1:1. The two cities are introduced which will also play a large part in Revelation, Jerusalem and Babylon, which symbolise the conflict between true and false religion, one of the themes of Daniel and Revelation. Notice the theme of idolatry running through the book. Notice too the conflict between idolatry and true worship. The idolaters persecute the true worshippers.

How the historical sections complement the prophecies.

1. The first six chapters contain mainly history with some prophecy.
2. The last six chapters contain mainly prophecy with some history.

What has been acted out in narrative form in the early part of Daniel is taught by prophetic vision in the latter part. So those who worship idols are inferior in wisdom to those who worship and obey God (Chapter 1 and compare Chapter 2) Those who refuse to submit to idolatrous worship will be delivered by God. (Chapters 3 & 6 and compare Chapter 12.) Earthly laws fall to the ground before the decree of the Divine Lawgiver. (Chapter 6) God's condemnation of self-worship and blasphemy against God (Daniel 4 & 5 compare Daniel 7:26-27) Worship will also be the final issue (See Three Angels' Messages of Revelation 14:7-12.)

Allied to this is the theme of the Sanctuary.

Daniel 8:14 is the pivotal verse of the book. The Sanctuary is mentioned in Chapters 1, 5, 8, 9, 11 & 12 by name and by implication in other chapters. The Sanctuary has been defiled by the sins of God's people, desolated by Babylon and will be cleansed by the Son of Man at the Time of the End.

God's method of teaching is the technique of repetition and expansion.

Each of the visions takes the material of the previous vision, goes over some of its ground again and then focuses on some part of it to add extra light.

1. Thus Daniel 7 repeats the story of four successive kingdoms, the fourth of which is divided and it gives much greater detail about the period of Rome's division.
2. Daniel 8-9 repeats, with extra detail, the story of the second, third and fourth kingdoms and sheds extra light on the role of the Son of Man mentioned in Daniel 7:13.
3. Daniel 11-12 uses symbolic language sparingly (it no longer uses symbols like beasts and metals) but goes into great detail about the actual events that took place from the time of the attack of the third kingdom, Greece, on the second kingdom, Persia, until the end of time.

What is the message of the book of Daniel to us today?

1. Daniel tells us that we are living in the time of God's judgement. God is our judge. Notice Daniel's prayer as it is recorded for us in Daniel 9. Should this be our prayer too?
2. Notice that Daniel's test began, as it did for Eve in Eden, as it did for Jesus in the wilderness, on the question of appetite. It is not a coincidence that God's last generation must also gain victory on the question of appetite.
3. Daniel has much to tell us about deliverance. It tells us that, even if we are put into impossible situations, our God is able to deliver those who seek His face and put their trust in Him.
4. Daniel has much to tell us about the importance of worship. Worship will be the issue that divides mankind into two camps before Jesus comes. Only those who resolve to worship God in spirit, in truth and in unquestioning obedience will be delivered when Michael stands up for His people.
5. Daniel tells us that God will vindicate His people. We do not have to become aggressive, defensive, upset, frightened when we are persecuted. Daniel tells us that God is in control, He is our Judge and He will vindicate His people.

Lesson 1: June 26-July 2

The Great Themes of Daniel

MEMORY VERSE: 'And He said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end.' Daniel 12:9.

LESSON AIM: To study the great themes of the book of Daniel.

Introduction

'Read the book of Daniel. Call up, point by point, the history of the kingdoms there represented. Behold statesmen, councils, powerful armies, and see how God wrought to abase the pride of men, and lay human glory in the dust. God alone is represented as great. In the vision of the prophet He is seen casting down one mighty ruler and setting up another. He is revealed as the monarch of the universe, about to set up His everlasting kingdom, the Ancient of days, the living God, the Source of all wisdom, the Ruler of the present, the Revealer of the future. Read and understand how poor, how frail, how short-lived, how erring, how guilty, is man in lifting up his soul unto vanity.' *Manuscript Releases, volume 16*, page 333.

Daniel's name is significant: it means 'God is judge.'

Judgement is a theme running throughout the book, both in the historical sections and in the prophecies, judgement in favour of God's people and against the wicked. Read the following scriptures:

- Daniel 1:18-21. Nebuchadnezzar judges Daniel and his friends.
- Daniel 3:28-29. Nebuchadnezzar condemned Shadrach, Meshach and Abednego but at last they are vindicated.
- Daniel 4:31-33. God's judgement against the pride of Nebuchadnezzar.
- Daniel 5:18-28. Daniel pronounces God's judgement on Belshazzar
- Daniel 6:24. Darius vindicates Daniel and condemns his persecutors.
- Daniel 7:9-14 Daniel's vision of the judgement in heaven, condemnation of the persecutors and vindication for the saints. (Verses 26-27)
- Daniel 8:14. The cleansing of the sanctuary The cleansing of the sanctuary took place annually on the Day of Atonement. The Day of Atonement, or Yom Kippur, is also known by the Jews as Yom Haddin, the Day of Judgement. On that day, the Jews believe that God decides which names shall be retained in the Book of Life, and which names shall be blotted out.
- Daniel 12:2 & 10. Many shall be tried and purified and made white.

Understanding the concept of judgement. Judgement means 'to bring justice'. Throughout the Bible there is a call for both justice against the wicked and vindication of the righteous. Read the following scriptures:

1. Genesis 4:10. Abel's blood crying out to God.
2. Psalm 10:12-15. The psalmist's cry to God.
3. Daniel 8:13. The call 'how long?'
4. Revelation 6:10. The call of the martyred saints.

Daniel's presentation of judgement is based on this twin concept.

The theme of deliverance

The book of Daniel promises ultimate deliverance for God's people, after all their tribulation at the hands of the enemies of God. Read the following scriptures:

1. Daniel 2:5, 13, 48-49. Daniel and his friends delivered from Nebuchadnezzar's death decree.
2. Daniel 3:27. The three Hebrew youths delivered.
3. Daniel 6:20. 'Is thy God able to deliver?'
4. Daniel 7:25-27. The saints persecuted but receiving the kingdom.
5. Daniel 12:1. At that time [the time of trouble] thy people shall be delivered.

The theme of the kingdom

This theme is established in Chapter 1 and mentioned nearly sixty times in Daniel. Every chapter begins with a reference to kingly power of some kind, man's or God's. The basic idea is set out in Daniel 2:44-45. Daniel is the Book of the Kingdom. Human kingdoms are oppressive, idolatrous and temporary. God's kingdom is righteous and will triumph eternally, despite appearances.

1. The apparent destruction of the kingdom of God. Daniel 1:1-2.

2. The eternal restoration of the kingdom of God in Daniel 12:3.

3. Daniel 1:1. The two cities are introduced which will also play a large part in Revelation, Jerusalem and Babylon, symbolising the conflict between true and false religion, one of the themes of Daniel and Revelation. Notice the theme of idolatry running through the book and the conflict between idolatry and true worship. The idolaters persecute the true worshippers.

How the historical sections complement the prophecies

1. The first six chapters contain mainly history with some prophecy.

2. The last six chapters contain mainly prophecy with some history.

What has been acted out in narrative form in Daniel is taught by prophetic vision. So those who worship idols are inferior in wisdom to those who worship and obey God. (Chapter 1 and compare Chapter 2.) Those who refuse to submit to idolatrous worship will be delivered by God. (Chapters 3 & 6 and compare Chapter 12.) Earthly laws fall to the ground before the decree of the Divine Lawgiver. (Chapter 6.) God's condemnation of self-worship and blasphemy against God (Daniel 4 & 5, compare Daniel 7:26-27.) Worship will also be the final issue. (See Three Angels' Messages of Revelation 14:7-12 and compare Revelation 13:15.)

Allied to this is the theme of the Sanctuary

Daniel 8:14 is the pivotal verse of the book. The Sanctuary is mentioned in Chapters 1, 5, 8, 9, 11 & 12 by name and by implication in other chapters. The Sanctuary has been defiled by the sins of God's people, desolated by Babylon and will be cleansed by the Son of Man at the Time of the End.

God's method of teaching: the technique of repetition and expansion

Each of the visions takes the material of the previous vision, goes over some of its ground again and then focuses on some part of it to add extra light.

1. Thus Daniel 7 repeats the story of four successive kingdoms of Daniel 2, the fourth of which is divided, and gives much greater detail about the period of Rome's division.

2. Daniel 8-9 repeats, with extra detail, the story of the second, third and fourth kingdoms and sheds extra light on the role of the Son of Man mentioned in Daniel 7:13.

3. Daniel 11-12 uses symbolic language sparingly (it no longer uses symbols like beasts and metals) but goes into great detail about the actual events that took place from the time of the attack of the third kingdom, Greece, on the second kingdom, Persia, until the end of time.

What is the message of the book of Daniel to us today?

1. Daniel teaches us that we are living in the time of God's judgement. God is our judge. Notice Daniel's prayer as it is recorded for us in Daniel 9. Should this be our prayer too?

2. Notice that Daniel's test began, as it did for Eve in Eden, as it did for Jesus in the wilderness, on the question of appetite. It is not a coincidence that God's last generation must also gain victory on the question of appetite.

3. Daniel has much to tell us about deliverance. It tells us that, even if we are put into apparently impossible situations, our God is able to deliver those who seek His face and put their trust in Him.

4. Daniel has much to teach us about the importance of worship. Worship will be the issue that divides mankind into two camps before Jesus comes. Only those who resolve to worship God in spirit, in truth and in unquestioning obedience will be delivered when Michael stands up for His people.

5. Daniel teaches us that God will vindicate His people. We do not have to become aggressive, defensive, upset, or frightened when we are persecuted. Daniel tells us that God is in control, He is our Judge and He will vindicate His people.

Lesson 2: July 3-9 'Behold a great image'

MEMORY VERSE: 'And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.' Daniel 2:44.

STUDY HELP: *Christ Triumphant*, page 327.

LESSON SCRIPTURE: Daniel 2.

LESSON AIM: To study how 'hundreds of years before a people had come upon the stage of action, the prophetic pen, under the dictation of the Holy Spirit, had traced its history.'

Introduction

'Hundreds of years before a people had come upon the stage of action, the prophetic pen, under the dictation of the Holy Spirit, had traced its history. The prophet Daniel described the kingdoms that would rise and fall. Interpreting to the king of Babylon the dream of the great image, he declared to Nebuchadnezzar that his kingdom would be superseded. His greatness and power in God's world would have its day, and a second kingdom should arise, which also should have its period of test, and trial, as to whether the people would exalt the one ruler, the only true God. Not doing this, their glory would fade away, and a third kingdom would occupy their place. Proved by obedience or disobedience, this also would pass away; and a fourth, strong as iron, was to subdue the nations of the world. This word, opened by the infinite God to finite man, recorded on the prophetic page and traced on the pages of history, declares that God is the ruling power. He changes the times and the seasons, He removeth kings and setteth up kings, to fulfil His own purpose.' *Bible Training School*, December 1, 1912.

'He revealeth His secret'

1. What promise has the Lord made concerning His purposes for mankind? Amos 3:7.

NOTE: 'Before the entrance of sin, Adam enjoyed open communion with his Maker; but since man separated himself from God by transgression, the human race has been cut off from this high privilege. By the plan of redemption, however, a way has been opened whereby the inhabitants of the earth may still have connection with heaven. God has communicated with men by His Spirit, and divine light has been imparted to the world by revelations to His chosen servants. "Holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:21. 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. "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." Amos 3:7. In His providence the Lord has seen fit to teach and warn His people in various ways. By direct command, by the sacred writings, and by the Spirit of prophecy has He made known unto them His will.' *My Life Today*, page 40.

2. What example are we given of God fulfilling His promise? 2 Peter 2:5.

NOTE: 'Of the vast population of the earth before the Flood, only eight souls believed and obeyed God's word through Noah. For a hundred and twenty years the preacher of righteousness warned the world of the coming destruction, but his message was rejected and despised. So it will be now. Before the Lawgiver shall come to punish the disobedient, transgressors are warned to repent, and return to their allegiance; but with the majority these warnings will be in vain. Says the apostle Peter, "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning." 2 Peter 3:3, 4. Do we not hear these very words repeated, not merely by the openly ungodly, but by many who occupy the pulpits of our land?' *Patriarchs & Prophets*, page 103.

'There is a God in heaven that revealeth secrets'

3. What had Nebuchadnezzar been wondering about and how did God respond to him? Daniel 2:29.

NOTE: 'This dream was given to Nebuchadnezzar because that, while upon his bed, thoughts had come into his mind as to "what should come to pass hereafter." From what came to pass afterward with him, it is evident that his thoughts upon that question were to the effect that the mighty kingdom of Babylon, which he ruled, the head of gold, would in its greatness and glory continue on and on indefinitely. To correct this view, and to show him the truth, was the purpose of the dream.' A. T. Jones: *Signs of the Times*, September 6, 1899.

4. What did God show Nebuchadnezzar in his dream? Daniel 2:31-35.

NOTE: "'This is the dream," confidently declared Daniel; and the king, listening with closest attention to every particular, knew it was the very dream over which he had been so troubled. Thus his mind was prepared to receive with favour the interpretation. The King of kings was about to communicate great truth to the Babylonian monarch. God would reveal that He has power over the kingdoms of the world, power to enthroned and to dethrone kings. Nebuchadnezzar's mind was to be awakened, if possible, to a sense of his responsibility to Heaven. The events of the future, reaching down to the end of time, were to be opened before him.' *Prophets & Kings*, page 497.

'Thou art this head of gold'

5. How did Daniel interpret the opening part of the king's dream? Daniel 2:37-38.

NOTE: 'The character of this empire is indicated by the nature of the material composing that portion of the image by which it was symbolised, the head of gold. It was the golden kingdom of a golden age. Babylon, its metropolis, towered to a height never reached by any of its successors. Situated in the garden of the East; laid out in a perfect square sixty miles in circumference, fifteen miles on each side; surrounded by a wall three hundred and fifty feet high and eighty-seven feet thick, with a moat, or ditch around this, of equal cubic capacity with the wall itself; divided into six hundred and seventy-six squares each two and a quarter miles in circumference, by its fifty streets, each one hundred and fifty feet in width, crossing each other at right angles, twenty-five running each way, every one of them straight and level and fifteen miles in length; its two hundred and twenty-five square miles of enclosed surface, divided as just described, laid out in luxuriant pleasure-grounds and gardens, interspersed with magnifi-

cent dwellings, this city, with its sixty miles of moat, its sixty miles of outer wall, its thirty miles of river wall through its centre, its hundred and fifty gates of solid brass, its hanging gardens, rising terrace above terrace, till they equalled in height the walls themselves, its temple of Belus, three miles in circumference, its two royal palaces, one three-and-a-half, and the other eight miles in circumference, with its subterranean tunnel under the River Euphrates connecting these two palaces, its perfect arrangement for convenience, ornament, and defence, and its unlimited resources, this city, containing in itself many things which were themselves wonders of the world, was itself another and still mightier wonder. Never before saw the earth a city like that; never since has it seen its equal. And there, with the whole earth prostrate at her feet, a queen in peerless grandeur, drawing from the pen of inspiration itself this glowing title, “the glory of kingdoms, the beauty of the Chaldees’ excellency,” sat this city, fit capital of that kingdom which constituted the golden head of this great historic image. Such was Babylon, with Nebuchadnezzar, in the prime of life, bold, vigorous, and accomplished, seated upon its throne, when Daniel entered its impregnable walls to serve a captive for seventy years in its gorgeous palaces.’ Uriah Smith: *Daniel & The Revelation*, pages 47-49.

6. What was the enduring effect on Nebuchadnezzar of the dream? Daniel 3:1-5.

NOTE: ‘The words “Thou art this head of gold” made the deepest impression upon Nebuchadnezzar’s mind. He determined to make an image that should excel the original. This image was not to deteriorate in value from the head to the feet, like the one he had been shown, but was to be composed throughout of the most precious metal. Thus the whole image would represent the greatness of Babylon, and he determined that by the splendour of this image the prophecy concerning the kingdoms that were to follow should be effaced from his mind and from the minds of others who had heard the dream and its interpretation. From the treasures obtained in war, Nebuchadnezzar “made an image of gold” and issued a proclamation, calling upon all the officers of the kingdom to assemble at the dedication of this image, and at the sound of musical instruments, to bow and worship it.’ *Christ Triumphant*, page 177.

Thou ‘hast lifted up thyself against the Lord of heaven’

7. Why was Babylon overthrown? Daniel 5:18-23.

NOTE: ‘Through the folly and weakness of Belshazzar, the grandson of Nebuchadnezzar, proud Babylon was soon to fall. Admitted in his youth to a share in kingly authority, Belshazzar gloried in his power and lifted up his heart against the God of heaven. Many had been his opportunities to know the divine will and to understand his responsibility of rendering obedience thereto. He had known of his grandfather’s banishment, by the decree of God, from the society of men; and he was familiar with Nebuchadnezzar’s conversion and miraculous restoration. But Belshazzar allowed the love of pleasure and self-glorification to efface the lessons that he should never have forgotten. He wasted the opportunities graciously granted him, and neglected to use the means within his reach for becoming more fully acquainted with truth. That which Nebuchadnezzar had finally gained at the cost of untold suffering and humiliation, Belshazzar passed by with indifference.’ *Prophets & Kings*, page 522.

8. How was the kingdom that superseded Babylon described? Daniel 2:32, last part; Daniel 2:39, first part.

NOTE: ‘The succeeding kingdom, Medo-Persia, is the one which answers to the breast and arms of silver of the great image. It was to be inferior to the preceding kingdom. In what respect inferior? Not in power; for it was its conqueror. Not in extent; for Cyrus subdued all the East from the Aegean Sea to the River Indus, and thus erected the most extensive empire that up to that time had ever existed. But it was inferior in wealth, luxury, and magnificence.’ Uriah Smith: *Daniel & the Revelation*, page 56.

9. Which kingdom superseded Babylon? Daniel 5:28, 30-31. Compare Isaiah 44:28-45:3.

NOTE: ‘Babylon was besieged by Cyrus, nephew of Darius the Mede, and commanding general of the combined armies of the Medes and Persians. But within the seemingly impregnable fortress, with its massive walls and its gates of brass, protected by the river Euphrates, and stocked with provision in abundance, the voluptuous monarch felt safe and passed his time in mirth and revelry. . . . Even while [Belshazzar] and his nobles were drinking from the sacred vessels of Jehovah, and praising their gods of silver and of gold, the Medes and the Persians, having turned the Euphrates out of its channel, were marching into the heart of the unguarded city. The army of Cyrus now stood under the walls of the palace; the city was filled with the soldiers of the enemy, “as with caterpillars” (Jeremiah 51:14); and their triumphant shouts could be heard above the despairing cries of the astonished revelers. “In that night was Belshazzar the king of the Chaldeans slain,” and an alien monarch sat upon the throne.’ *Prophets & Kings*, pages 523, 531.

‘Of whom the world was not worthy’

10. How did the Medo-Persians follow Nebuchadnezzar in persecuting those who honoured the true God? Daniel 6:7.

NOTE: ‘In all ages God’s appointed witnesses have exposed themselves to reproach and persecution for the truth’s sake. Joseph was maligned and persecuted because he preserved his virtue and integrity. David, the chosen messenger of God, was hunted like a beast of prey by his enemies. Daniel was cast into a den of lions because he was true to his allegiance to heaven. Job was deprived of his worldly possessions, and so afflicted in body that he was abhorred by his relatives and friends; yet he maintained his integrity. Jeremiah could not be deterred from speaking the words that God had given him to speak; and his testimony so enraged the king and princes that he was cast into a loathsome pit. Stephen was stoned because he preached Christ and Him crucified. Paul was imprisoned, beaten with rods, stoned, and finally put to death because he was a faithful messenger for God to the Gentiles. And John was banished to the Isle of Patmos “for the word of God, and for the testimony of Jesus Christ.” These examples of human steadfastness bear witness to the faithfulness of God’s promises, of His abiding presence and sustaining grace.’ *Our Father Cares*, page 311.

11. What kingdom followed the Medo-Persian Empire? Daniel 11:2-4. Compare Daniel 8:3-8, 20-22.

NOTE: 'The he goat, Greece, came toward the ram, Medo-Persia, "and rushed upon him in the heat of his strength. And I saw him coming up close to the ram, and he was exceedingly embittered against him, and smote the ram, and brake his two horns, so that there was no strength in the ram to stand before him, for he threw him down to the ground, and trampled on him; neither could anyone deliver the ram from his grasp.'" Spurrell's translation. No historian has ever given a more graphic account of the contest between the Greeks under Alexander the Great and the Persians under Darius. That kingdom which before had shown such wonderful strength, crumbled and fell, and there was none to help. She had passed her probation and filled the cup of her iniquity. Michael, the Lord of heaven, had stood at the right hand of the Persian monarch on the throne to persuade him, and yet he had resisted the divine influence, and that kingdom which had been a rod in the hand of God to overthrow Babylon in its wickedness, repeated her sins, and in turn met the same fate. Although the Persians restored the Jews to Jerusalem, that could not save them. It is only as nations or individuals continue in a love of the truth, only as they partake constantly of the leaves of the tree of life, that their existence is prolonged.' S. N. Haskell: *The Story of Daniel the Prophet*, pages 106-107.

12. How is the third kingdom described to Nebuchadnezzar? Daniel 2:39, last part.

NOTE: 'To Nebuchadnezzar the Lord said that after him there should arise another kingdom "inferior" to his, which was Medo-Persia, "and another third kingdom of brass, which shall bear rule over all the earth.'" In Daniel 10:20 the angel said, "And now will I return to fight with the prince of Persia; and when I am gone forth, lo, the prince of Grecia shall come." Therefore we know that Grecia was the power that should succeed that of Media and Persia, that Grecia was the "third kingdom of brass" which should "bear rule over all the earth.'" A. T. Jones: *Great Empires of Prophecy*, page 141.

'The fourth kingdom shall be strong as iron'

13. How is the fourth kingdom described and what change took place in it? Daniel 2:40-43.

NOTE: 'The image shown to Nebuchadnezzar [Daniel 2] in the visions of the night represents the kingdoms of the world. The metals in the image, symbolising the different kingdoms, became less and less pure and valuable. The head of the image was of gold, the breast and arms of silver, the belly and thighs of brass, the legs of iron, and the feet and toes of iron mingled with clay. So the kingdoms represented by them deteriorated in value. If they had kept the fear of the Lord ever before them, they would have been given wisdom and power which would have bound them together and kept them strong.' *Christ Triumphant*, page 327. 'We have come to a time when God's sacred work is represented by the feet of the image in which the iron was mixed with the miry clay. God has a people, a chosen people, whose discernment must be sanctified, who must not become unholy by laying upon the foundation wood, hay, and stubble. Every soul who is loyal to the commandments of God will see that the distinguishing feature of our faith is the seventh-day Sabbath. If the government would honour the Sabbath as God has commanded, it would stand in the strength of God and in defence of the faith once delivered to the saints. But statesmen will uphold the spurious sabbath, and will mingle their religious faith with the observance of this child of the papacy, placing it above the Sabbath which the Lord has sanctified and blessed, setting it apart for man to keep holy, as a sign between Him and His people to a thousand generations. The mingling of churchcraft and statecraft is represented by the iron and the clay. This union is weakening all the power of the churches. This investing the church with the power of the state will bring evil results. Men have almost passed the point of God's forbearance. They have invested their strength in politics, and have united with the papacy. But the time will come when God will punish those who have made void His law, and their evil work will recoil upon themselves.' *SDA Bible Commentary, volume 4*, page 1168.

14. What will happen to all these persecuting powers? Daniel 2:44-45.

NOTE: 'And "in the days of these kingdoms," the God of heaven would set up a kingdom which shall never be destroyed, and which shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.'" Now in which part of the time covered by that image do you live? In the time of the head of gold, or the breast and arms of silver, or the belly and thighs of brass, or the legs of iron, or in the feet and toes of iron and clay mixed, partly strong and partly broken? We ask this question because the events of the time of that part of the image in which you live ought, in the very nature of things, to be of more interest to you, and should engage more of your attention and study, than that of any other part of it. Now everybody knows, who has looked at the matter at all that we now live in the time of the kingdoms represented by the toes of the image and the ten horns of the fourth beast of Daniel 7. You will say that that is correct. Very well then, which part or parts of that image have you studied most? With which part or parts of that image are you most acquainted?' A. T. Jones: *Review & Herald*, October 3, 1899.

Lesson 3: July 10-16

'I would know the truth of the fourth beast'

MEMORY VERSE: 'And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him.' Daniel 7:27.

STUDY HELP: Uriah Smith: *Daniel & The Revelation*, chapter 7.

LESSON SCRIPTURE: Daniel 7:1-8, 16-25.

LESSON AIM: To study how Daniel was shown the four great kingdoms in far greater detail than had been revealed to Nebuchadnezzar.

Introduction

'To Daniel was given a vision of fierce beasts, representing the powers of the earth. But the ensign of the Messiah's kingdom is a lamb. While earthly kingdoms rule by the ascendancy of physical power, Christ is to banish every carnal weapon, every instrument of coercion. His kingdom was to be established to uplift and ennoble fallen humanity.' *SDA Bible Commentary, volume 4, page 1171.*

'Four great beasts'

1. What did Daniel see in a night vision? Daniel 7:2-3.

NOTE: "The great kingdoms that have ruled the world were presented to the prophet Daniel as beasts of prey, rising when "the four winds of the heaven strove upon the great sea." Daniel 7:2. In Revelation 17 an angel explained that waters represent "peoples, and multitudes, and nations, and tongues." Revelation 17:15. Winds are a symbol of strife. The four winds of heaven striving upon the great sea represent the terrible scenes of conquest and revolution by which kingdoms have attained to power.' *Great Controversy, page 439.*

2. What was Daniel told that these beasts represented? Daniel 7:17.

NOTE: 'All Scripture language is to be taken literally, unless there exists some good reason for supposing it to be figurative; and all that is figurative is to be interpreted by that which is literal. That the language here used is symbolic, is evident from verse 17, which reads, "These great beasts, which are four, are four kings which shall arise out of the earth." And to show that kingdoms are intended, and not merely individual kings, the angel continues, "But the saints of the Most High shall take the kingdom." And further, in the explanation of verse 23, the angel said, "The fourth beast shall be the fourth kingdom upon earth." These beasts are therefore symbols of four great kingdoms; and the circumstances under which they arose, and the means by which their elevation was accomplished, as represented in the prophecy, are symbolic also.' Uriah Smith: *Daniel & The Revelation, 1897 ed.*, page 123.

'Four kings, which shall arise out of the earth'

3. What symbol is used for Babylon, the first of the kingdoms? Daniel 7:4.

NOTE: "The first beast of this vision must therefore denote the same as the head of gold of the great image, namely, the kingdom of Babylon, and the other beasts the succeeding kingdoms shown by that image. But if this vision covers essentially the same ground as the image of chapter 2, the query may arise why it is given; why was not the vision of chapter 2 sufficient? We answer, The ground is passed over again and again that additional characteristics may be brought out, and additional facts and features may be presented. It is thus that we have "line upon line." Here earthly governments are viewed as represented in the light of Heaven. Their true character is shown by the symbol of wild and ravenous beasts. At first the lion had eagle's wings, denoting the rapidity with which Babylon extended its conquests under Nebuchadnezzar. At this point in the vision [the reign of Belshazzar, see Daniel 7:1] a change had taken place; its wings had been plucked. It no longer flew like an eagle upon its prey. The boldness and spirit of the lion were gone. A man's heart, weak, timorous, and faint, had taken its place. Such was emphatically the case with the nation during the closing years of its history, when it had become enfeebled and effeminate through wealth and luxury.' Uriah Smith: *Daniel & The Revelation, 1897 ed.*, page 127.

4. How was Medo-Persia, the second kingdom, portrayed? Daniel 7:5.

NOTE: 'As in the great image of chapter 2, so in this series of symbols a marked deterioration will be noticed as we descend from one kingdom to another. The silver of the breast and arms was inferior to the gold of the head. The bear was inferior to the lion. Medo-Persia fell short of Babylon in wealth and magnificence, and the brilliancy of its career. And now we come to additional particulars respecting this power. The bear raised itself up on one side. This kingdom was composed of two nationalities, the Medes and Persians. The same fact is represented by the two horns of the ram of chapter 8. Of these horns it is said that the higher came up last; and of the bear that it raised itself up on one side; and this was fulfilled by the Persian division of the kingdom, which came up last, but attained the higher eminence, becoming the controlling influence in the nation. The three ribs perhaps signify the three provinces of Babylon, Lydia, and Egypt, which were especially ground down and oppressed by this power. Their saying unto it, "Arise, devour much flesh," would naturally refer to the stimulus given to the Medes and the Persians by the overthrow of these provinces, to plan and undertake more extensive conquests. The character of the power is well represented by a bear. The Medes and the Persians were cruel and rapacious, robbers and spoilers of the people.' Uriah Smith: *Daniel & The Revelation, 1897 ed.*, page 127.

5. How was Greece, the third kingdom, pictured? Daniel 7:6. Compare Daniel 11:3-4.

NOTE: 'The third kingdom, Grecia, is represented by this symbol. If wings upon the lion signified rapidity of conquest, they would signify the same here. The leopard itself is a swift-footed beast, but this was not sufficient to represent the career of the nation which it symbolised in this respect; it must have wings in addition. Two wings, the number the lion had, were not sufficient; it must have four; this would denote unparalleled celerity of movement, which we find to be historically true of the Grecian kingdom. The conquests of Grecia under Alexander have no parallel in historic annals for suddenness and rapidity. . . "The beast had also four heads." The Grecian empire maintained its unity but little longer than the lifetime of Alexander. Within a few years after his brilliant career ended in a fever induced by a drunken debauch, the empire was divided among his four leading generals. Cassander had Macedon and Greece in the west; Lysimachus had Thrace and the parts of Asia on the Hellespont and Bosphorus in the north; Ptolemy received Egypt, Lydia, Arabia, Palestine, and Coele Syria in the south; and Seleucus had Syria and all the rest of Alexander's dominions in the east. These divisions were denoted by the four heads of the leopard. Thus accurately were the words of the prophet fulfilled. As Alexander left no available successor, why did not the huge empire break up into countless petty

fragments? Why into just four parts, and no more? Because the prophecy had said that there should be four. The leopard had four heads, the rough goat four horns, the kingdom was to have four divisions; and thus it was.' Uriah Smith: *Daniel & The Revelation*, 1897 ed., pages 129-131.

'The fourth beast shall be the fourth kingdom upon earth'

6. How was Rome, the fourth kingdom, represented to Daniel? Daniel 7:7.

NOTE: 'This beast, of course, corresponds to the fourth division of the great image, the legs of iron. . . . How accurately Rome answered to the iron division of the image! How accurately it answers to the beast before us! In the dread and terror which it inspired, and in its exceeding strength, the world has never seen its equal. It devoured as with iron teeth, and brake in pieces; and it ground the nations into the very dust beneath its brazen feet.' Uriah Smith: *Daniel & The Revelation*, 1897 ed., page 132.

7. Of the four beasts, which was the one which most caught Daniel's attention? Daniel 7:19.

NOTE: 'When the angel had first ceased speaking, Daniel began to inquire for more knowledge and understanding of what he had seen. But where does he begin to ask for the further information? Concerning what does he particularly inquire? He says: "Then I would know the truth of the fourth beast." Why did he not ask concerning the other three? Why did he not want particulars of those? Look again at the vision, and see how much space is devoted to each of the three, and then how much is devoted to the fourth in comparison. One verse to each of the first three, then comes the seventh verse with its description of the fourth beast; and it takes the seventh, eighth, ninth, tenth, and eleventh verses to describe the fourth one. More verses, and longer ones, too, are needed to describe the fourth one, than all the others put together: fully twice as much space. That would suggest a reason as to why Daniel, when he asked for more particulars, should say: "I would know the truth of the fourth beast." Since so much space is given to that one in the vision, it must be that that is more important than the others. Consequently he says, "I would know the truth" of that one. Then after Daniel has again described it, with more particulars, the angel occupies about as much space in explaining it as is occupied in the description of it in the vision. Thus, three times in the seventh chapter of Daniel there is given as much space to that fourth beast as to all the other three put together: in other words, three times as much space is given to the fourth beast as is given all three of the others put together.' A. T. Jones: *Review & Herald*, May 29, 1900.

'Dreadful and terrible, and strong exceedingly'

8. What was Daniel told about the fourth beast? Daniel 7:23.

NOTE: 'The fourth beast was "diverse from all of them." The distinguishing characteristic was its strength, and with this strength "it brake in pieces." The facts of history point to Rome as fulfilling to the letter these specifications. "There was not a single organised people in the world that did not either feel or fear the power of Rome." The "arms of the Republic, sometimes vanquished in battle, but always victorious in war, advanced with rapid steps to the Euphrates, the Danube, the Rhine, and the ocean; and the images of gold, or silver, or brass that might serve to represent the nations and their kings, were successively broken by the iron monarchy of Rome." [Gibbon: *Decline & Fall of the Roman Empire*] Thus was fulfilled the declaration of the prophecy, which said, "The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces." W. W. Prescott: *Present Truth*, May 31, 1900.

9. How were the ten horns and the little horn that came up among them, uprooting three of them, explained to Daniel? Daniel 7:24.

NOTE: 'Judgement came to Rome when barbarians overran the empire with fire and sword, and the kingdom was divided into ten parts. But Roman history did not end with the division. Daniel watched, "And, behold, there came up among them another little horn, before which there were three of the first horns plucked up by the roots." A new power, a power outside the empire is here represented by the little horn. The three divisions which were plucked up were the Heruli in 493, the Vandals in 534, and the Ostrogoths in 538 A. D. Justinian, the emperor, whose seat was at Constantinople, working through the general Belisarius, was the power which overthrew the three kingdoms represented by the three horns, and the reason for their overthrow was their adherence to Arianism in opposition to the orthodox Catholic faith. The details of the overthrow, and the religious controversy which was the root of the trouble, are fully given by Gibbon in the *Decline and Fall of the Roman Empire*, by Mosheim in his church history, and by others.' S. N. Haskell: *The Story of Daniel the Prophet*, pages 93-94.

'Another little horn'

10. What particular aspect of this fourth beast caught Daniel's attention? Daniel 7:8.

NOTE: 'Daniel considered the horns. Indications of a strange movement appeared among them. A little horn (at first little, but afterward more stout than its fellows) thrust itself up among them. It was not content quietly to find a place of its own, and fill it; it must thrust aside some of the others, and usurp their places.' Uriah Smith: *Daniel & The Revelation*, 1897 ed., page 132.

11. What question did Daniel ask about this? Daniel 7:20.

NOTE: 'A little horn came up, and, true to the nature of the beast from which it sprang, thrust aside three of its fellows; and lo! the horn had eyes, not the uncultivated eyes of a brute, but the keen, shrewd, intelligent eyes of a man; and, stranger yet, it had a mouth, and with that mouth it uttered proud sayings, and put forth preposterous and arrogant claims. No wonder the prophet made special inquiry respecting this monster, so unearthly in its instincts, and so fiendish in its works and ways. In the following verses some specifications are given respecting the little horn, which enable the student of prophecy to make an application of this symbol without danger of mistake.' Uriah Smith: *Daniel & The Revelation*, 1897 ed., page 139.

'Against the most High'

12. What was the first thing Daniel was told about the activities of the little horn? Daniel 7:25, first part. Compare 2 Thesalonians 2:3-4; Revelation 13:5-6.

NOTE: "He shall speak great words against the Most High." Has the papacy done this? . . . Said Pope Nicholas to Emperor Michael, "The pope can never be bound or loosed by the secular power, since it is plain that he was called God by the pious prince Constantine; . . . and it is manifest that God cannot be judged by man." *Decreti Prima Pars*. Distinctio XCVI, Caput 8. Is there need of bolder blasphemy than this? Note also the adulation the popes have received from their followers without rebuke. Lord Anthony Pucci, in the fifth Lateran, said to the pope, "The sight of thy divine majesty does not a little terrify me; for I am not ignorant that all power both in heaven and in earth is given unto you; that the prophetic saying is fulfilled in you, 'All the kings of the earth shall worship him, and nations shall serve him.'" (See Oswald's *Kingdom Which Shall Not Be Destroyed*, pp.97-99.) Again, Dr. Clarke, on verse 25, says: "He shall speak as if he were God.' So St. Jerome quotes from Symmachus. To none can this apply so well or so fully as to the popes of Rome. They have assumed infallibility, which belongs only to God. They profess to forgive sins, which belongs only to God. They profess to open and shut heaven, which belongs only to God. They profess to be higher than all the kings of the earth, which belongs only to God. And they go beyond God in pretending to loose whole nations from their oath of allegiance to their kings, when such kings do not please them. And they go against God when they give indulgences for sin. This is the worst of all blasphemies." Uriah Smith: *Daniel & The Revelation*, 1897 ed., page 153.

13. What else was Daniel told about the activities of the little horn? Daniel 7:25, second part.

NOTE: 'Has the papacy done this? For the mere information of any student of church history, no answer need here be given. All know that for long years the papal church has pursued its relentless work against the true followers of God. Chapter after chapter might be given, would our limited space permit. Wars, crusades, massacres, inquisitions, and persecutions of all kinds, these were their weapons of extinction. Scott's *Church History* says: "No computation can reach the numbers who have been put to death, in different ways, on account of their maintaining the profession of the gospel, and opposing the corruptions of the Church of Rome. A million of poor Waldenses perished in France; nine hundred thousand orthodox Christians were slain in less than thirty years after the institution of the order of the Jesuits. The Duke of Alva boasted of having put to death in the Netherlands thirty-six thousand by the hand of the common executioner during the space of a few years. The Inquisition destroyed, by various tortures, one hundred and fifty thousand within thirty years. These are a few specimens, and but a few, of those which history has recorded. But the total amount will never be known till the earth shall disclose her blood, and no more cover her slain.'" Uriah Smith: *Daniel & The Revelation*, 1897 ed., page 154.

14. What further blasphemous claim would the little horn make? Daniel 7:25, third part.

NOTE: 'What laws and whose? Not the laws of other earthly governments; for it was nothing marvellous or strange for one power to change the laws of another, whenever it could bring such power under its dominion. Not human laws of any kind; for the little horn had power to change these so far as its jurisdiction extended; but the times and laws in question were such as this power should only think to change, but not be able to change. They are the laws of the same Being to whom the saints belong who are worn out by this power; namely, the laws of the Most High. And has the papacy attempted this? Yes, even this. It has, in its catechisms, expunged the second commandment of the Decalogue to make way for its adoration of images. It has divided the tenth commandment to make up the number ten. And more audacious than all! It has taken hold of the fourth commandment, torn from its place the Sabbath of Jehovah, the only memorial of the great God ever given to man, and erected in its place a rival institution to serve another purpose.' Uriah Smith: *Daniel & The Revelation*, 1897 ed., page 159.

Lesson 4: July 17-23 'But the judgement shall sit'

MEMORY VERSE: 'I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.' Daniel 7:9-10.

STUDY HELP: *The Faith I Live By*, page 209.

LESSON SCRIPTURE: Daniel 7:9-10, 26-27.

LESSON AIM: To study the judgement that Daniel saw in his vision.

Introduction

'The work of the investigative judgment and the blotting out of sins is to be accomplished before the second advent of the Lord. Since the dead are to be judged out of the things written in the books, it is impossible that the sins of men should be blotted out until after the judgment at which their cases are to be investigated. When the investigative judgment closes, Christ will come, and His reward will be with Him to give to every man as his work shall be. All are to be judged according to the things written in the books, and to be rewarded as their works have been. This judgment does not take place at death.' *The Faith I Live By*, page 213.

'The Ancient of days did sit'

1. After his vision of the four beasts, who did Daniel next see? Daniel 7:9.

NOTE: The phrase 'the thrones were cast down' is not well translated. The Hebrew word means 'to be placed, to be set'.

'Thus was presented to the prophet's vision the great and solemn day when the characters and the lives of men should pass in review before the Judge of all the earth, and to every man should be rendered "according to his works." The Ancient of Days is God the Father. Says the psalmist: "Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God." Psalm 90:2. It is He, the source of all being, and the fountain of all law, that is to preside in the judgment.' *Great Controversy*, page 479.

2. Who were present with the Father in this scene? Daniel 7:10. Compare Revelation 5:11.

NOTE: 'And holy angels as ministers and witnesses, in number "ten thousand times ten thousand, and thousands of thousands," attend this great tribunal.' *Great Controversy*, page 479.

'Those who stand in His presence either to minister, or to wait, are not men, but angels. This is a very important fact. Every student of the Bible is aware that the book of Revelation is a wonderful counterpart to the book of Daniel. This very phraseology respecting those in the presence of the Ancient of Days is made use of in the Revelation, and with the evident design of showing who are the persons intended by Daniel. Thus John says: "And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands." Revelation 5:11. Daniel describes the opening scene of the final judgment. The Father presides as judge. The angels of God are present as ministers and witnesses.' J. N. Andrews: *The Judgment, Its Events and Their Order*, page 26.

'The books were opened'

3. To commence the judgement, what action was taken? Daniel 7:10, last part.

NOTE: "The books of record in heaven, in which the names and the deeds of men are registered, are to determine the decisions of the judgement. Says the prophet Daniel: "The judgement was set, and the books were opened." . . . There is a record also of the sins of men. "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." "Every idle word that men shall speak, they shall give account thereof in the day of judgment." Says the Saviour: "By thy words thou shalt be justified, and by thy words thou shalt be condemned." Ecclesiastes 12:14; Matthew 12:36, 37. The secret purposes and motives appear in the unerring register; for God "will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts." 1 Corinthians 4:5. "Behold, it is written before Me, . . . your iniquities, and the iniquities of your fathers together, saith the Lord." Isaiah 65:6, 7. Every man's work passes in review before God and is registered for faithfulness or unfaithfulness. Opposite each name in the books of heaven is entered with terrible exactness every wrong word, every selfish act, every unfulfilled duty, and every secret sin, with every artful dissembling. Heaven-sent warnings or reproofs neglected, wasted moments, unimproved opportunities, the influence exerted for good or for evil, with its far-reaching results, all are chronicled by the recording angel." *Great Controversy*, pages 480, 481-482.

4. What other books are taken into account in the judgement? Revelation 20:12, Malachi 3:16-17.

NOTE: "The Revelator, describing the same scene, adds: "Another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." Revelation 20:12. The book of life contains the names of all who have ever entered the service of God. Jesus bade His disciples: "Rejoice, because your names are written in heaven." Luke 10:20. Paul speaks of his faithful fellow workers, "whose names are in the book of life." Philippians 4:3. Daniel, looking down to "a time of trouble, such as never was," declares that God's people shall be delivered, "everyone that shall be found written in the book." And the Revelator says that those only shall enter the city of God whose names "are written in the Lamb's book of life." Daniel 12:1; Revelation 21:27. "A book of remembrance" is written before God, in which are recorded the good deeds of "them that feared the Lord, and that thought upon His name." Malachi 3:16. Their words of faith, their acts of love, are registered in heaven. Nehemiah refers to this when he says: "Remember me, O my God, . . . and wipe not out my good deeds that I have done for the house of my God." Nehemiah 13:14. In the book of God's remembrance every deed of righteousness is immortalised. There every temptation resisted, every evil overcome, every word of tender pity expressed, is faithfully chronicled. And every act of sacrifice, every suffering and sorrow endured for Christ's sake, is recorded. Says the psalmist: "Thou tellest my wanderings: put Thou my tears into Thy bottle: are they not in Thy book?" Psalm 56:8.' *Great Controversy*, pages 480-481.

'Concerning the rest of the beasts'

5. What judgement was passed on the first three beasts, Babylon, Medo-Persia and Greece? Daniel 7:12.

NOTE: "The angel had said to Daniel, "As concerning the rest of the beasts, they had their dominion taken away; yet their lives were prolonged." Each one, before being destroyed, was merged into the succeeding one. The same truth was represented in chapter four when the tree representing Babylon was cut down, but the roots remained in the ground. The roots represented the foundation principles upon which Babylon was built, and they have remained in the earth ever since. When Medo-Persia fell, she left her principles of government, education, and religion still alive, transmitting them to her posterity, the nations of earth. Greece did likewise, and with each succeeding empire, those foundation principles which were so clearly portrayed in Babylon, which were placed there by the prince of the power of the air, instead of appearing in a weakened state, sprung into life with renewed vigour. So it was that when the fourth kingdom appeared, those principles of government which were the counterfeit of heaven's underlying principles were so strong that no natural beast could symbolise even pagan Rome.' S. N. Haskell: *The Story of Daniel the Prophet*, page 93.

6. In contrast, what was the judgement on the little horn and the fourth beast from which it sprang? Daniel 7:11. See verse 26.

NOTE: "The fourth terrible beast continues without change of character, and the little horn continues to utter its blasphemies, and hold its millions of votaries in the bonds of a blind superstition, till the beast is given to the burning flame; and this is not its conversion, but its destruction. (See 2 Thessalonians 2:8).'" Uriah Smith: *Daniel and The Revelation*, 1897 ed. page 136.

'One like the Son of man'

7. Who did Daniel see appearing before the throne of the Ancient of days during the judgement? Daniel 7:13.

NOTE: "'And, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away.'" Daniel 7:13, 14. The coming of Christ here described is not His second coming to the earth. He comes to the Ancient of Days in heaven to receive dominion and glory and a kingdom, which will be given Him at the close of His work as a mediator. It is this coming, and not His second advent to the earth, that was foretold in prophecy to take place at the termination of the 2300 days in 1844. Attended by heavenly angels, our great High Priest enters the holy of holies and there appears in the presence of God to engage in the last acts of His ministration in behalf of man, to perform the work of investigative judgment and to make an atonement for all who are shown to be entitled to its benefits.'" *Great Controversy*, page 479.

8. Who continually used the title 'the Son of man'?

NOTE: The New Testament records this title being used by Christ more than 85 times.

'1. The first time that the title, "the Son of man," appears in the New Testament, it is applied to Jesus as a homeless wanderer. Matthew 8:20.

2. The last time the same title appears, it is applied to Jesus as a king. Revelation 14:14.

3. As Son of man He came to save the lost. Luke 19:10.

4. As Son of man Jesus claimed authority to forgive sins. Matthew 9:1-8.

5. As Son of man He sowed the seed of truth in the world. Matthew 13:37.

6. As Son of man He was betrayed. Matthew 17:22; Luke 22:48.

7. As Son of man He was crucified. Matthew 26:2.

8. As Son of man He rose from the dead. Mark 9:9, 31.

9. As Son of man He ascended to heaven. John 6:62.

10. As Son of man He is in heaven. Acts 7:56.

11. As Son of man He watches over His church on earth. Revelation 1:12, 13, 20.

12. As Son of man He will come in the clouds of heaven. Matthew 24:30; 25:31.

13. As Son of man He will execute judgement. John 5:27.

14. As Son of man He will receive the kingdom. Daniel 7:43, 14.'" W. W. Prescott: *The Doctrine of Christ*, page 21.

'The people of the saints of the most High'

9. What is the verdict of the judgement regarding God's people? Daniel 7:18, 22, 27.

NOTE: 'After beholding the dark and desolate picture of papal oppression upon the church, the prophet is permitted once more to turn his eyes upon the glorious period of the saints' rest, when they shall have the kingdom, free from all oppressive powers, in everlasting possession. How could the children of God keep heart in this present evil world, amid the misrule and oppression of the governments of earth, and the abominations that are done in the land, if they could not look forward to the kingdom of God and the return of their Lord, with full assurance that the promises concerning them both shall certainly be fulfilled, and that speedily?' Uriah Smith: *Daniel and The Revelation*, 1897 ed. page 161.

10. How did Jesus Himself describe this aspect of the judgement? Matthew 25:31-40.

NOTE: "The great plan of redemption results in fully bringing back the world into God's favour. All that was lost by sin is restored. Not only man but the earth is redeemed, to be the eternal abode of the obedient. For six thousand years Satan has struggled to maintain possession of the earth. Now God's original purpose in its creation is accomplished. "The saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever." God's original purpose in the creation of the earth is fulfilled as it is made the eternal abode of the redeemed. "The righteous shall inherit the land, and dwell therein forever." The time has come to which holy men have looked with longing since the flaming sword barred the first pair from Eden, the time for "the redemption of the purchased possession." The earth originally given to man as his kingdom, betrayed by him into the hands of Satan, and so long held by the mighty foe, has been brought back by the great plan of redemption.'" *The Adventist Home*, pages 539-540.

'His dominion is an everlasting dominion'

11. When the Son of man comes to the Ancient of days, what is given to Him? Daniel 7:14.

NOTE: "The coming of Christ here described is not His second coming to the earth. He comes to the Ancient of days in Heaven to receive dominion, and glory, and a kingdom, which will be given Him at the close of His mediatorial work. It is this coming, and not His second advent to the earth, that was foretold in prophecy to take place at the termination of the 2300 days, in 1844. Attended by a cloud of heavenly angels, our great High Priest enters the holy of holies, and there appears in the presence of God to engage in the last acts of His ministration on behalf of man, to perform the work of investigative Judgment, and to make an atonement for all who are shown to be entitled to its benefits.'" *The Spirit of Prophecy, volume 4*, page 307.

12. In contrast to earthly kingdoms, how is Christ's kingdom described? Daniel 7:14. Compare Psalm 145:13; Daniel 4:3.

NOTE: 'For many years Peter had been urging upon the believers the necessity of a constant growth in grace and in a knowledge of the truth; and now, knowing that soon he would be called to suffer martyrdom for his faith, he once more drew attention to the precious privileges within the reach of every believer. In the full assurance of his faith the aged disciple exhorted his brethren to steadfastness of purpose in the Christian life. "Give diligence," he pleaded, "to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." Precious assurance! Glorious is the hope before the believer as he advances by faith toward the heights of Christian perfection!' *Acts of the Apostles*, page 533.

Lesson 5: July 24-30 **'I saw in a vision'**

MEMORY VERSE: 'And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision.' Daniel 8:16.

STUDY HELP: Uriah Smith: *Daniel & The Revelation*, chapter 8.

LESSON SCRIPTURE: Daniel 8:1-27.

LESSON AIM: To study Daniel's vision of the ram, the he-goat and the exceeding great horn.

Introduction

'A period of two years had passed since the vision recorded in the seventh of Daniel. The prophet's mind had dwelt often upon the scenes which his eye then beheld, and the subject of the judgment had been pondered again and again. He kept the matter in his heart, he himself says, for in the days of Daniel, as at the present time, only the few could comprehend and appreciate spiritual topics. Many changes of a material nature had taken place during those two years. Wickedness increased in the kingdom of Babylon, and no reverence whatever was shown for God or his people. This condition saddened the heart of Daniel. He who for years had been chief counsellor in the empire, now no longer dwelt in the capital, but had his residence in the palace at Shushan. Shushan was the capital of Elam, which was formerly a subject province of the kingdom of Babylon, but as that empire began to weaken, and the strength of Cyrus, the Persian general, was recognized, Elam, under Abradates, the viceroy or prince, had revolted from Babylon, and joined the forces of the Persians. Years before this, the prophet Isaiah had said that Elam and Media would join forces in the conquest of Babylon. As Daniel lived in the palace of Shushan, he saw the way opening for the fulfilment of this prophecy. If Babylon was not already undergoing a siege at the hands of Cyrus and Darius, her downfall was so imminent that in this vision the history of nations begins with the rising kingdom of the Medes and Persians.' S. H. Haskell: *The Story of Daniel the Prophet*, page 104.

'A ram which had two horns'

1. In this new vision, what did Daniel first behold? Daniel 8:1-4.

NOTE: History records that the Persians considered a ram with sharp, pointed horns to be their guardian spirit, and the king bore the head of a ram, instead of a crown, when he led his armies into battle.

2. What was Daniel told that this ram represented? Daniel 8:20.

NOTE: 'In verse 20 an interpretation of this symbol is given us in plain language: "The ram which thou sawest having two horns are the kings of Media and Persia." We have only, therefore, to consider how well the symbol answers to the power in question. The two horns represented the two nationalities of which the empire consisted. The higher came up last. This represented the Persian element, which, from being at first simply an ally of the Medes, came to be the leading division of the empire. The different directions in which the ram was seen pushing, denote the directions in which the Medes and Persians carried their conquests. No earthly powers could stand before them while they were marching up to the exalted position to which the providence of God had summoned them. And so successfully were their conquests prosecuted that in the days of Ahasuerus (Esther 1:1), the Medo-Persian kingdom extended from India to Ethiopia, the extremities of the then known world, over a hundred and twenty-seven provinces. The prophecy almost seems to fall short of the facts as stated in history, when it simply says that this power "did according to his will, and became great."' Uriah Smith: *Daniel & The Revelation*, 1897 ed., page 165.

'An he goat came from the west'

3. What did Daniel next behold in his vision? Daniel 8:5-7.

NOTE: Alexander's father was Philip of Macedon. Their homeland, Macedonia, was symbolised by a one-horned male goat in ancient art work and on coinage that predated Alexander by at least 100 years.

4. What was Daniel told that this he-goat represented? Who, in particular, was represented by the great horn? Daniel 8:21.

NOTE: 'Grecia attained its greatest glory as a unit under the leadership of Alexander the Great, a general as famous as the world has ever seen. This part of her history is represented by the first phase of the goat, during which time the one notable horn symbol-

'When he was strong, the great horn was broken'

5. What happened to the great horn? Daniel 8:8, first part.

NOTE: 'Human foresight and speculation would have said, When he becomes weak, his kingdom racked by rebellion, or paralysed by luxury, then the horn will be broken, and the kingdom shattered. But Daniel saw it broken in the very prime of its strength and the height of its power, when every beholder would have exclaimed, Surely, the kingdom is established, and nothing can overthrow it. Thus it is often with the wicked. The horn of their strength is broken when they think they stand most firm. Alexander fell in the prime of life. After his death there arose much confusion among his followers respecting the succession. It was finally agreed, after a seven days' contest, that his natural brother, Philip Aridaeus, should be declared king. By him, and Alexander's infant sons, Alexander Aegus and Hercules, the name and show of the Macedonian empire were for a time sustained; but all these persons were soon murdered.' Uriah Smith: *Daniel & The Revelation, 1897 ed.*, pages 170-171.

6. What emerged after the breaking of the great horn? Daniel 8:8, last part, Daniel 8:22.

NOTE: 'The family of Alexander being then extinct, the chief commanders of the army, who had gone into different parts of the empire as governors of the provinces, assumed the title of kings. They thereupon fell to leaguings and warring with one another to such a degree that within the space of twenty-two years from Alexander's death, the number was reduced to - how many? Five? No. Three? No. Two? No. But four, just the number specified in the prophecy; for four notable horns were to come up toward the four winds of heaven in place of the great horn that was broken. These were (1) Cassander, who had Greece and the neighbouring countries; (2) Lysimachus, who had Asia Minor; (3) Seleucus, who had Syria and Babylon, and from whom came the line of kings known as the "Seleucidae," so famous in history; and (4) Ptolemy, son of Lagus, who had Egypt, and from whom sprang the "Lagidae." These held dominion toward the four winds of heaven. Cassander had the western parts; Lysimachus had the northern regions; Seleucus possessed the eastern countries; and Ptolemy had the southern portion of the empire. These four horns may therefore be named Macedonia, Thrace (which then included Asia Minor, and those parts lying on the Hellespont and Bosphorus), Syria, and Egypt.' *Daniel & The Revelation, 1897 ed.*, page 171.

'A little horn, which waxed exceeding great'

7. What then emerged? Daniel 8:9.

NOTE: 'Out of one of them came forth a little horn.' The question arises: From where did this 'horn' come? The previous verse offers two options, the 'four notable ones' and 'the four winds of heaven.' The majority of commentators incline towards the view that the 'little horn' emerges from one of the four horns, one of the four divisions of Alexander's Greek Empire. This view appeals especially to those who identify the little horn as the minor Syrian king, Antiochus Epiphanes. Some, however, feel that the little horn comes from one of the four winds. The grammar in the original Hebrew supports this view. If this little horn, which waxed exceeding great, is Rome, as the succeeding verses seem to indicate, it is a fact that Rome was never a part of Alexander's Greek Empire, nor ruled by any of Alexander's successors. Since this little horn expanded its influence towards the south and the east and towards 'the pleasant land' (see Daniel 8:9), it may be concluded that it came out of the west or north wind. (See William H. Shea: *Selected Studies on Prophetic Interpretation*, pages 41-43.)

8. How did this new power compare with Medo-Persia and Greece? Compare Daniel 8:4 ('waxed great'), Daniel 8:8 ('waxed very great') & Daniel 8:9 ('waxed exceeding great').

NOTE: 'The little horn, in comparison with the powers that preceded it, was exceeding great. Persia is simply called great, though it reigned over a hundred and twenty-seven provinces. Esther 1:1. Grecia, being more extensive still, is called very great. Now the little horn, which waxed exceeding great, must surpass them both.' Uriah Smith: *Daniel & The Revelation, 1897 ed.*, page 174.

9. What activities of this exceeding great horn are particularly mentioned? Daniel 8:10-12.

- 'It waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Compare Daniel 8:23-24. NOTE: The 'host of heaven' is explained by Gabriel to be 'the mighty and the holy people. The only ones to whom such a title can be applied must be the people of God. It was the Romans who destroyed the Jewish nation and Rome, in its papal form, was during its period of earthly power the most inveterate persecutor of the true church.
- 'He magnified himself even to the Prince of the host.' Compare Daniel 8:25, last part. NOTE: 'Rome did stand up against the Prince of princes. The Roman power nailed Jesus Christ to the cross. Acts 4:26, 27.' J. N. Andrews: *The Sanctuary and the 2300 Days*, page 14.
- 'By him the daily [sacrifice] was taken away.' 'An host was given him against the daily [sacrifice] by reason of transgression.' NOTE: 'By the little horn the daily sacrifice was taken away. This little horn must be understood to symbolise Rome in its entire history including its two phases, pagan and papal. These two phases are elsewhere spoken of as the "daily" (sacrifice is a supplied word) and the "transgression of desolation;" the daily (desolation) signifying the pagan form, and the transgression of desolation, the papal. In the actions ascribed to this power, sometimes one form is spoken of, sometimes the other. "By him" (thepapal form) "the daily" (the pagan form) "was taken away." Pagan Rome was remodelled into papal Rome.' Uriah Smith: *Daniel & The Revelation, 1897 ed.*, page 176.
- 'The place of His sanctuary was cast down.' Compare Daniel 9:26. NOTE: 'The place of His sanctuary was cast down by Titus, a Roman general, when he destroyed the city of Jerusalem, and the temple of God, which contained "the sanctuary." Here commenced the fulfilment of Christ's prophetic declaration. "And they shall fall by the edge of the sword and shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles, until the times of the Gen-

tiles be fulfilled." Luke xxi,24.' James White: *The Present Truth*, March 1850.

- 'It cast down the truth to the ground.' Compare Daniel 7:25. NOTE: 'The little horn cast the truth to the ground, and practised and prospered. This describes, in few words, the work and career of the papacy. The truth is by it hideously caricatured; it is loaded with traditions; it is turned into mummery and superstition; it is cast down and obscured.' Uriah Smith: *Daniel & The Revelation*, 1897 ed., page 177.
- 'It practised, and prospered.' Compare Daniel 8:24-25. NOTE: 'And this antichristian power has "practised," practised its deceptions upon the people, practised its schemes of cunning to carry out its own ends and aggrandise its own power. And it has "prospered." It has made war with the saints, and prevailed against them. It has run its allotted career, and is soon to be broken without hand, to be given to the burning flame, and to perish in the consuming glories of the second appearing of our Lord.' Uriah Smith: *Daniel & The Revelation*, 1897 ed., page 177.

'How long?'

10. What question did Daniel next hear? Daniel 8:13.

NOTE: 'These two verses [13 & 14] close the vision proper of chapter 8; and they introduce the one remaining point which of all others would naturally be of the most absorbing interest to the prophet and to all the church; namely, the time the desolating powers previously brought to view were to continue. How long shall they continue their course of oppression against God's people, and of blasphemy against high Heaven? Daniel, if time had been given, might perhaps have asked this question himself, but God is ever ready to anticipate our wants and sometimes to answer even before we ask. Hence two celestial beings appear upon the scene, holding a conversation, in the hearing of the prophet, upon this question which it is so important that the church should understand.' Uriah Smith: *Daniel & The Revelation*, 1897 ed., page 178.

11. What was the reply given and who gave it? Daniel 8:14.

NOTE: The marginal reading for 'that certain saint that spake' is the Hebrew name 'Palmoni', which means 'The Wonderful Numberer' or 'The Numberer of Secrets.'

'The Person was called Palmoni, "Wonderful" or "Numberer of Secrets." The name is formed from two words *pele* and *mene*. *Pele* indicates things that are extraordinary or miraculous, including God's wonderful dealings with His people. It is a name of God. [Isaiah 9:6.] . . . The mysterious hand twice wrote *mene* on the wall of Belshazzar's banquet hall to record how thoroughly "numbered" and sealed up was Babylon's fate. . . . The meticulous accuracy of the "seventy weeks of years" and the "cleansing of the Sanctuary day 2300" and other time lines in Daniel display the precision of the Divine Chronologer. *Pele* added to *mene* forms *Pele-mene*, Wonderful Numberer. He is the Scorekeeper, Judge and Time-keeper of Eternity.' Leslie Hardinge: *Jesus is my Judge*, page 173.

'Make this man to understand the vision'

12. What was Daniel's reaction after he had seen this vision? Daniel 8:15.

NOTE: 'At the close of this vision that Daniel heard "one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision?" Daniel 8:13. The answer that was given, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed" (verse 14), filled him with perplexity. Earnestly he sought for the meaning of the vision. He could not understand the relation sustained by the seventy years' captivity, as foretold through Jeremiah, to the twenty-three hundred years that in vision he heard the heavenly visitant declare should elapse before the cleansing of God's sanctuary.' *Prophets & Kings*, page 554.

13. Who was commanded to explain the vision to Daniel? Daniel 8:16.

NOTE: 'He could not understand the relation sustained by the seventy years' captivity, as foretold through Jeremiah, to the twenty-three hundred years that in vision he heard the heavenly visitant declare should elapse before the cleansing of God's sanctuary. The angel Gabriel gave him a partial interpretation; yet when the prophet heard the words, "The vision . . . shall be for many days," he fainted away. "I Daniel fainted," he records of his experience, "and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it." Verses 26, 27.' *Prophets & Kings*, page 554.

'As we have seen, the charge had been given to Gabriel to make Daniel understand the vision. Verse 16. But in the last verse of the chapter we learn that "none understood" the vision. This must refer particularly to the 2300 days, and to the sanctuary, as the other parts of the vision had been clearly explained.' J. N. Andrews: *The Sanctuary and the 2300 Days*, page 15.

Lesson 6: July 31-August 6

'I am come to show thee'

MEMORY VERSE: 'Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.' Daniel 9:24.

STUDY HELP: Uriah Smith: *Daniel & The Revelation*, chapter 9.

LESSON SCRIPTURE: Daniel 9.

LESSON AIM: To understand the seventy weeks and its relation to the 2300 days of Daniel 8:14.

Introduction

The angel had been sent to Daniel for the express purpose of explaining to him the point which he had failed to understand in the vision of the eighth chapter, the statement relative to time, "unto two thousand and three hundred days; then shall the sanctuary be cleansed." After bidding Daniel "understand the matter, and consider the vision," the very first words of the angel are: "Seventy weeks are determined upon thy people and upon thy Holy City." *Great Controversy*, page 326.

'I set my face unto the Lord God'

1. In puzzling over the meaning of the 2300 days, what had Daniel been studying? Daniel 9:2. Compare Jeremiah 25:11-12; Jeremiah 29:10.

NOTE: 'As we have seen, the charge had been given to Gabriel to make Daniel understand the vision. Daniel 8:16. But in the last verse of the chapter we learn that "none understood" the vision. This must refer particularly to the 2300 days, and to the sanctuary, as the other parts of the vision had been clearly explained. But in the first verse of chapter 10, he informs us that a thing was revealed to him; "and the thing was true, but the time appointed was long; and he understood the thing, and had understanding of the vision." Hence, it is evident that between chapters 8 and 10, he must have obtained the desired understanding of the time. In other words, the explanation must be found in chapter 9. Daniel 9 commences with the earnest, importunate prayer of the prophet, from the reading of which it is evident that he had so far misunderstood the vision of chapter 8, that he concluded that the 2300 days of treading underfoot the sanctuary would terminate with the 70 years' desolation of the city and sanctuary predicted by Jeremiah.' J. N. Andrews: *The Sanctuary & the 2300 Days*, pages 15-16.

2. When he struggled to reconcile what he had found in Jeremiah's book with what he had heard in the vision, what did Daniel do? Daniel 9:3.

NOTE: 'From the opening of this chapter it is evident that Daniel had so far misunderstood the period of the 2300 days as to suppose that they terminated with the seventy years' captivity of his people, predicted by Jeremiah. He accordingly "set his face unto the Lord God," and sent forth his supplications that He would remember His promise.' James White: *Review & Herald*, July 21, 1863.

'Thy sanctuary that is desolate'

3. What was the burden of Daniel's prayer? Daniel 9:17.

NOTE: 'Daniel understood the seventy years of captivity to be near their termination. From his allusion to the sanctuary, it is evident that he so far misunderstood the important vision given him in chapter 8 as to suppose that the 2300 days, at the termination of which the sanctuary was to be cleansed, expired at the same time. This misapprehension was at once corrected when the angel came to give him further instruction in answer to his prayer.' Uriah Smith: *Daniel & The Revelation, 1897 ed.*, page 209.

4. Who came in answer to Daniel's prayer and why? Daniel 9:20-23.

NOTE: 'Note these facts: 1. In verse 21, Daniel cites us to the vision of chapter 8. 2. In verse 22, Gabriel states that he had come to give Daniel skill and understanding. This being the object of Gabriel's mission, Daniel, who at the close of chapter 8 did not understand the vision, may, ere Gabriel leaves him, fully understand its import. 3. As Daniel testifies at the close of chapter 8 that none understood the vision, it is certain that the charge given to Gabriel, "Make this man to understand the vision", still rested upon him. Hence it is that he tells Daniel, "I am now come forth to give thee skill and understanding," and in verse 23, commands him to "understand the matter, and to consider the vision". This is undeniable proof that Gabriel's mission in chapter 9 was for the purpose of explaining what he omitted in chapter 8. If any ask further evidence, the fact that Gabriel proceeds to explain the very point in question, most fully meets the request.' J. N. Andrews: *The Sanctuary & the 2300 Days*, pages 16-17.

'Seventy weeks are determined upon thy people'

5. What period of time had been allocated to the Jewish nation? Daniel 9:24.

NOTE: 'Such are the first words the angel utters to Daniel, toward imparting to him that instruction which he came to give. Why does he thus abruptly introduce a period of time? We must again refer to the vision of chapter 8. We have seen that Daniel, at the close of that chapter, says that he did not understand the vision. Some portions of that vision were at the time very clearly explained. It could not have been these portions which he did not understand. We therefore inquire what it was which Daniel did not understand, or, in other words, what part of the vision was there left unexplained. In that vision four prominent things are brought to view: (1) The Ram; (2) The He-goat; (3) The Little Horn; (4) The period of the 2300 days. The symbols of the ram, the he-goat, and the little horn were explained. Nothing, however, was said respecting the time. This must therefore have been the point which he did not understand; and as without this the other portions of the vision were of no avail, he could well say, while the application of this period was left in obscurity, that he did not understand the vision. If this view of the subject is correct, we should naturally expect, when the angel completed his explanation of the vision, that he would commence with the very point which had been omitted: namely, the time. And this we find to be true in fact. After citing Daniel's attention back to the former vision in the most direct and emphatic manner, and assuring him that he had now come forth to give him understanding in the matter, he commences upon the very point there omitted, and says, "Seventy weeks are determined upon thy people and upon thy holy city." But how does this language show any connection with the 2300 days, or throw any light upon that period? We answer: The language cannot be intelligibly referred to anything else: for the word here rendered determined signifies "cut off;" and no period is given in the vision here referred to from which the seventy weeks could be cut off but the 2300 days of the previous vision. How direct and natural, then, is the connection. Daniel's attention is fixed upon the 2300 days, which he did not understand, by the angel's direct-

ing him to the former vision; and he says, "Seventy weeks are cut off." Cut off from what? The 2300 days, most assuredly.' Uriah Smith: *Daniel & The Revelation, 1897 ed.*, page 215.

6. What was to be accomplished in this time? Daniel 9:24.

NOTE: 'A day in prophetic time represents a year of real time. Seven years make a week of years. Seventy weeks would be $70 \times 7 = 490$ years. Four hundred and ninety years were determined upon the Jewish people to accomplish six things; viz.,

1. "To finish the transgression," to commit the crowning act of all transgression, take the life of the sinless Son of God.
2. "To make an end of sin." Christ partook of death, "that through death He might destroy him that had the power of death, that is, the devil," and thus forever end all sin.
3. "To make reconciliation for iniquity." Christ "made peace through the blood of His cross," and reconciled "all things unto Himself."
4. "To bring in everlasting righteousness." The death of Christ opened the way by which every son and daughter of Adam could obtain everlasting righteousness if he desired it.
5. "To seal up the vision." Events transpired within those four hundred ninety years that sealed, or established, the entire vision of the two thousand three hundred years.
6. "To anoint the most holy." When the time came to begin the service in the earthly sanctuary, the entire sanctuary was anointed; and when Christ entered the heavenly sanctuary, to perform the work of which the earthly service was a type, the heavenly sanctuary was anointed; before He began His ministry in the first apartment. The heavenly sanctuary is spoken of as most holy to distinguish it from the earthly.' S. N. Haskell: *The Cross and its Shadow*, page 193.

'From the going forth of the commandment'

7. When did Gabriel say that the 70 weeks (and the 2300 days) were to begin? Daniel 9:25, first part.

NOTE: 'The angel now gives to Daniel the event which is to mark the commencement of the seventy weeks. They were to date from the going forth of the commandment to restore and build Jerusalem. . . . The command respecting Jerusalem was to include more than mere building. There was to be restoration; and by this we must understand all the forms and regulations of civil, political, and judicial society. When did such a command go forth? At the time these words were spoken to Daniel, Jerusalem lay in complete and utter desolation, and had thus been lying for seventy years. The restoration, pointed to in the future, must be its restoration from this desolation. We then inquire, When and how was Jerusalem restored after the seventy years' captivity?' Uriah Smith: *Daniel & The Revelation, 1897 ed.*, page 220.

8. When was this commandment issued? Ezra 6:14. Read Ezra 7:11-26. For the date, read Ezra 7:8-9.

NOTE: 'In 457 B.C., a decree was granted to Ezra by the Persian emperor Artaxerxes Longimanus to go up to Jerusalem with as many of his people as were minded to go with him. The commission granted him an unlimited amount of treasure, to beautify the house of God, to procure offerings for its service, and to do whatever else might seem good unto him. It empowered him to ordain laws, set magistrates and judges, and execute punishment even unto death; in other words, to restore the Jewish state, civil and ecclesiastical, according to the law of God and the ancient customs of that people. Inspiration has seen fit to preserve this decree; and a full and accurate copy of it is given in the seventh chapter of the book of Ezra. In the original, this decree is given, not in Hebrew, like the rest of the book of Ezra, but in the Chaldaic (or Eastern Aramaic), the language then used at Babylon; and thus we are furnished with the original document by virtue of which Ezra was authorised to restore and build Jerusalem.' Uriah Smith: *Daniel & The Revelation, 1897 ed.*, page 223.

'Unto Messiah the Prince'

9. What period of time was to elapse from the commandment to restore and build Jerusalem until the emergence of Messiah the Prince? Daniel 9:25.

NOTE: 'Gabriel divides the seventy weeks into three divisions; viz., seven weeks, sixty-two weeks, and one week. The prophet Nehemiah gives an account of the rebuilding of the walls during troublous times. The seven weeks and the sixty-two weeks, or sixty-nine weeks in all, were to extend to Messiah the Prince. Sixty-nine weeks equals $69 \times 7 = 483$ years. This taken from 457 BC brings us to 27 AD A.D.' S. N. Haskell: *The Cross and its Shadow*, page 194.

10. What happened in 27 AD to fulfil the prophecy? Luke 3:21-22. Compare Acts 10:38 and note Luke 3:1.

NOTE: The Hebrew word 'Messiah' (and the equivalent Greek word 'Christ') means 'Anointed One.' Before Jesus began His ministry, the Father anointed Him with the Holy Spirit and with power. This happened immediately after His baptism. Luke tells us that this took place in the fifteenth year of Tiberius Caesar. Careless scholars have counted the reign of Tiberius from the death of his predecessor, Augustus. But in January 13 AD Augustus appointed Tiberius to reign jointly with him. So Tiberius's reign should be counted from that date. His fifteenth year thus began in January 27 AD and ended the following January. Confirmation of this may be found in Luke 3:23, where Luke tells us that Jesus was about thirty years of age when this happened. Jesus was born in the reign of Herod the Great (see Matthew 2:1), not long before the king's death. Herod died in 4 BC and if Jesus was born in that same year, He would have been thirty years old in 27 AD.

11. How did Gabriel explain Christ's ministry to the Jews? Daniel 9:27, first part. Consider John 19:15, Matthew 21:33-45, noting verse 43.

NOTE: Many times in the Scriptures, the Covenant between God and His people is expressed in this phrase: 'They shall be My people, and I will be their God.' See, for examples, Exodus 6:7; Jeremiah 24:7; Jeremiah 31:33; Jeremiah 32:38; Ezekiel 11:20; Ezekiel 14:11; Ezekiel 34:30; Ezekiel 33:23,27; Zechariah 8:8; 2 Corinthians 6:16; Revelation 21:3, 7. Compare Exodus 19:5-6.

Christ came to confirm the covenant to the Jewish nation but, sadly, the Jews chose to reject His gracious offer. Even after the crucifixion, the Apostles continued to offer the covenant to the Jewish people. But the events of Acts 7 & 8:1-3 led God to instruct the Apostles to turn their preaching to the Gentiles. See Acts 13:46 and consider Acts 10:1-11:18. Note also Acts 9:15.

'In the midst of the week'

12. What was Messiah the Prince to do and what was to happen to Him? Daniel 9:27, first part; Daniel 9:26, first part. Compare Matthew 27:51.

NOTE: 'After the seven weeks and the threescore-and-two weeks passed, Messiah was to "be cut off, but not for Himself." He died to atone for the sins of the world. After stating that the Messiah would be cut off, Gabriel adds, "He shall confirm the covenant with many for one week: and in the midst of the week He shall cause the sacrifice and the oblation to cease." Christ's ministry after His baptism continued three and one-half years, or half a prophetic week. Christ was cut off in the midst of the seventieth week.' S. N. Haskell: *The Cross and its Shadow*, page 195.

13. What fate was prophesied for Jerusalem and its temple? Daniel 9:26, last part; Daniel 9:27, last part. Consider Matthew 24:15-20 and compare Luke 21:20-21.

NOTE: 'Our Lord having passed over the important events in the Christian age down to the end, in Matthew 24:5-14, goes back and introduces the destruction of Jerusalem, at verse 15, in answer to the inquiry, "When shall these things be?" Verses 15-20: "When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whose readeth, let him understand); then let them which be in Judea flee into the mountains; let him which is on the housetop not come down to take anything out of his house; neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the Sabbath-day. The "abomination of desolation" is called "armies" in Luke 21:20, and refers to the Roman army. "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh." This desolating power is spoken of by Daniel as follows: "And the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. . . . And for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate." Margin, "desolator." Daniel 9:26,27. Here is a clear prophecy of the destruction of Jerusalem by the Roman armies. Our Lord referred to the book of Daniel, and taught His disciples to read and understand it; and when they should see what was there predicted take place, they must make their escape.' James White: *The Second Coming of Christ*, pages 27-28.

Lesson 7: August 7-13

'A little horn, which waxed exceeding great'

MEMORY VERSE: 'We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts.' 2 Peter 1:19.

STUDY HELP: Uriah Smith: *Daniel & The Revelation*, chapter 8.

LESSON SCRIPTURE: Daniel 8:9-25.

LESSON AIM: To show that the exceeding great horn of Daniel 8 cannot be Antiochus Epiphanes, as many scholars today teach.

Introduction

'Porphyry, the sophist, and a few followers, sought to counter Christianity and to overthrow the prophetic stronghold of the church by denying the prophetic character of the book of Daniel. He contended that it was only a history written afterward, in the time of the Maccabees, but simulating prophecy with intent to deceive; and he limited the third world power to Alexander's personal rule of Macedonia, with the fourth power as his Ptolemaic and Seleucid successors, and the Little Horn as Antiochus Epiphanes.' L. E. Froom: *The Prophetic Faith of Our Fathers*, volume 1, page 461.

Compiler's note: Today, practically all interpreters follow Porphyry in regarding the book of Daniel as a forgery, written about four hundred years after the events it describes, in the time of Antiochus Epiphanes. Porphyry claimed that the 'prophecies' of Daniel were actually contemporary comments on what was happening during Antiochus's three-year persecution of the Jews, 167-164 BC. During the Roman Catholic Counter-Reformation, his approach was adopted by Luis de Alcazar, a Jesuit priest, given the task of refuting the teaching of the Reformation, that the prophecies of Daniel pointed to the papacy as the great antichristian, persecuting power. Today, Catholics, Academics and 'Higher Critics' generally follow the teachings of Porphyry and Alcazar.

'Exceeding great'

1. How is the progress of the little horn of Daniel 8 described? Daniel 8:9.

NOTE: 'The little horn waxed exceeding great; but this Antiochus did not wax exceeding great; on the contrary, he did not enlarge his dominion, except by some temporary conquests in Egypt, which he immediately relinquished when the Romans took the part of Ptolemy, and commanded him to desist from his designs in that quarter. The rage of his disappointed ambition he vented upon the unoffending Jews.' Uriah Smith: *Daniel & The Revelation*, 1897 ed., page 174.

2. How are the empires of Medo-Persia and Alexander the Great described? Daniel 8:4; Daniel 8:8.

NOTE: 'The little horn, in comparison with the powers that preceded it, was exceeding great. Persia is simply called great, though it reigned over a hundred and twenty-seven provinces. Esther 1:1. Grecia, being more extensive still, is called very great. Now the little horn, which waxed exceeding great, must surpass them both. How absurd, then, to apply this to Antiochus, who was obliged to abandon Egypt at the dictation of the Romans, to whom he paid enormous sums of money as tribute. The *Religious Encyclopaedia* gives us this item of his history: "Finding his resources exhausted, he resolved to go into Persia to levy tribute, and collect large sums which he had agreed to pay the Romans." It cannot take long for anyone to decide the question which was the greater power, the one which evacuated Egypt, or the one which commanded that evacuation; the one which exacted tribute, or the one which was compelled to pay it.' Uriah Smith: *Daniel & The Revelation, 1897 ed.*, page 174.

'The ram, according to this vision, became great; the goat waxed very great; but the little horn became exceeding great. How absurd and ludicrous is the following application of this comparison:

Great. Persia.

Very Great. GRECIA.

Exceeding Great. A N T I O C H U S.

How easy and natural is the following:

Great. Persia.

Very Great. GRECIA.

Exceeding Great. R O M E.

J. N. Andrews: *The Sanctuary & the 2300 Days*, pages 11-12.

'Toward the south, and toward the east, and toward the pleasant land'

3. What is said of the conquests of the exceeding great horn? Daniel 8:9. For 'the pleasant land' see Psalm 106:24; Zechariah 7:14.

NOTE: 'The pleasant land' is shown by these Scriptures to be the land of Israel, the Promised Land.

'Antiochus IV [Epiphanes] attempted to extend his southern frontier into Egypt in the campaign of 170-168 BC. He was successful in conquering most of the [Nile] Delta in 169 BC. The following year he marched on Alexandria to undertake its siege, but was turned back by a Roman diplomatic mission and had to abandon his Egyptian conquests. Thus his partial success in Egypt was transitory, and it is doubtful that he really did grow "exceeding great toward the south." . . . After some initial diplomatic and military successes in Armenia and Media, he found himself unable to make further headway against the Parthians. . . . It is open to question, therefore, as to what extent these partial and incomplete military successes match the prophetic prediction concerning the little horn as growing exceedingly great towards the east. Antiochus IV is noted in 1 Maccabees 1-6 as the Seleucid ruler who desecrated the temple and persecuted the Jews. This did not occur through any conquest of his own, but because Antiochus III had taken Palestine away from the Ptolemies in 198 BC. . . . Although Antiochus IV was not the conqueror of Palestine, the defeats that his forces suffered there towards the end of his reign started the course of events that led to the complete independence of Judea.' William Shea: *Selected Studies in Prophetic Interpretation*, pages 36-37.

4. Which power did wax exceeding great toward the south, and toward the east, and toward the pleasant land? Consider Luke 2:1.

NOTE: 'It was to wax exceeding great toward the south, and toward the east, and toward the pleasant land. (Palestine. Psalm 106:24; Zechariah 7:14.) This was true of Rome in particular. Witness its conquests in Africa and Asia, and its overthrow of the place and nation of the Jews. John 11:48.' J. N. Andrews: *The Sanctuary and the 2300 Days*, page 13.

'In the latter time of their kingdom'

5. When he was explaining the prophecy to Daniel, when did Gabriel say that the 'little horn was to arise? Daniel 8:23.

NOTE: 'This power succeeds to the four divisions of the goat kingdom in the latter time of their kingdom, that is, toward the termination of their career. It is, of course, the same as the little horn of verse 9 and onward. Apply it to Rome, as set forth in remarks on verse 9, and all is harmonious and clear.' Uriah Smith: *Daniel & The Revelation, 1897 ed.*, page 203.

6. Why could Daniel 8:23 not apply to Antiochus Epiphanes?

NOTE: 'The rise of the little horn is dated in terms of the four kingdoms which came from Alexander's empire. It was to come at the latter end of their rule. (Daniel 8:23.) The Seleucid dynasty consisted of a line of more than twenty kings who ruled from 311 to 65 BC. Antiochus IV [Epiphanes] was the eighth in line and he ruled from 175 to 164/3 BC. Since more than a dozen Seleucids ruled after him and less than a dozen ruled before him, he could hardly be said to have arisen at the latter end of their rule. . . . The Seleucids ruled for a century and a third before Antiochus and a century after him. This fact places this particular ruler within two decades of the midpoint of the dynasty. Thus Antiochus did not arise at the latter end of their rule.' William Shea: *Selected Studies in Prophetic Interpretation*, page 39.

'Unto two thousand and three hundred days'

7. How long a period of time was the vision of Daniel 8 to cover? Daniel 8:13-14.

NOTE: 'The chronological datum given in the question and answer of Daniel 8:13-14 has been interpreted as giving the length of time Antiochus IV was to have desecrated the temple or persecuted the Jews. Precise dates are available for the disruption of the temple services and its pollution. The pagan idol was set up on the altar of burnt offering on the 15th day of the 9th month of the 145th year of the Seleucid era, and pagan sacrifices began there ten days later. (1 Maccabees 1:54, 59.) On the 25th day of the 9th

month in the 148th year of the Seleucid era, a newly built altar was consecrated and the celebrations continued eight days thereafter. Thus a period of three years, or three years and ten days, was involved here. Neither 2300 days (six years, four and two-thirds months) nor 1150 days* (made by pairing evening and morning sacrifices to make full days) fits this historical period, since even the shorter of the two is two months too long.' William Shea: *Selected Studies in Prophetic Interpretation*, page 39.

* Since Daniel 8:14, literally translated, says 2300 evenings and mornings, one or two popular bible versions render this as 1150 days, i.e. 1150 evenings and 1150 mornings! This was done to make an *approximate* fit with Antiochus's desecration of the temple.

8. How did Gabriel explain that the prophecy was to extend far longer than the time of Antiochus? Daniel 8:17.

NOTE: 'The prophecies of the book of Daniel are written especially for the last days. He who revealeth secrets maketh known "what shall be in the latter days." "It shall be for many days." "At the time of the end shall be the vision." "Shut up the words, and seal the book, even to the time of the end." Then, the book of Daniel, being prophecy written especially for the time of the end, and the prophecy being as a light shining in a dark place; in that, it is the prophecy that is particularly to give light in the time of the end.' A. T. Jones: *Review & Herald*, June 5, 1900.

'He shall also stand up against the Prince of princes'

9. Against whom, in particular, was the little horn to stand? Daniel 8:25.

NOTE: 'This power was to stand up against the Prince of princes. Verse 25. The Prince of princes is Jesus Christ. Revelation 1:5; 17:14; 19:16. But Antiochus died 164 years before our Lord was born. It is settled, therefore, that another power is the subject of this prophecy.' J. N. Andrews: *The Sanctuary and the 2300 Days*, page 12.

10. Did Rome stand up against the Prince of princes? See John 19:1-22.

NOTE: 'Daniel 8:25 also says: "He shall also stand up against the Prince of princes." He shall "stand up" to reign, to rule, and to show forth his power "against," opposed to, "the Prince of princes." Who is the Prince of princes? [Congregation: "Christ."] He stands up against Him; he will reign; he will exercise his power, manifest his work, in opposition to Christ. Take the eleventh verse. "Yea, he magnified himself even to the prince of the host." But the margin reads, "He magnified himself against the Prince of the host of heaven," because the previous verse shows it is the host of heaven. Then, as Paul says, he exalted himself, opposed and exalted himself above all that is called God and that is worshiped. [2 Thessalonians 2:4.] Magnified himself, exalted himself against the Prince of the host. What power is that? [Congregation: "Papacy."] That power is the papacy, the church, the Catholic church, the Church of Rome. Now is it not the doctrine of that church that there is no salvation anywhere else? [Congregation: "Yes."] Or by any other means than that church? Isn't that settled? [Congregation: "Yes."] Further, that church, that power opposed to Christ, that exalts and sets up itself as the way of salvation, is itself opposed to Christ. And yet that church says there is no other way of salvation.' A. T. Jones: *General Conference Daily Bulletin*, March 3, 1893.

'He shall be broken without hand'

11. How was Daniel told that the little horn would come to its end? Daniel 8:25, last part. Consider 2 Thessalonians 2:8.

NOTE: 'According to the prophecy, the little horn was to come to its end in a particular way. "But, by no human hand, he shall be broken." Daniel 8:25. This phraseology sounds somewhat similar to the description of the fate for the king of the north in Daniel 11:45, "he shall come to his end, with none to help him". The end to the little horn in Daniel 7 was to come about by a decision of God in the heavenly court. In Daniel 2 the image was brought to an end by a stone that smote the image on its feet, and that stone was cut out without the assistance of any human hand. The conclusions to the prophecies of Daniel 2, 7, 8 & 11 are all to be brought about by God's direct intervention in human history. Given the nature of the statement in Daniel 8:25 (and its parallels in the other prophecies of Daniel), it is difficult to see how Antiochus IV could fulfil this particular specification. As far as is known (see 1 Maccabees 6:8-17), he died of natural causes, not in battle, nor from any extraordinary circumstances.' William Shea: *Selected Studies in Prophetic Interpretation*, page 40.

12. What other prophecy speaks of breaking without hands? Daniel 2:34, 44-45.

NOTE: 'This power is to "be broken without hand." How clear the reference to the stone "cut out without hand" that smote the image. Dan. 2:34. Its destruction then does not take place until the final overthrow of earthly power. These facts are conclusive proof that Rome is the subject of this prophecy.' J. N. Andrews: *The Sanctuary and the 2300 Days*, page 14.

Lesson 8: August 14-20 'Seventy weeks'

MEMORY VERSE: 'Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.' Mark 1:14-15.

STUDY HELP: Steve Wohlberg: *Exploding the Israel Deception*, chapter 5.

LESSON SCRIPTURE: Daniel 9:24-27.

LESSON AIM: To study the seventy weeks of Daniel 9 to see whether there is any Scriptural basis for today's commonly-held interpretation.

Compiler's Note: In the first half of the 19th century, John Nelson Darby, an early member of the Plymouth Brethren, who later split off to form The Exclusive Brethren, devised a new method of interpreting the prophecy of the Seventy Weeks. Darby's idea was to detach the seventieth week from the sixty-nine, placing it in the future after the secret return of Christ for His Church, the so-called Secret Rapture (now usually referred to as The Rapture). During that seven-year period, the Jewish people would rebuild the temple and reinstate the sacrificial system. The Antichrist would appear and make a covenant with the Jews. In the midst of that 'week', Antichrist would break his covenant with the Jews, bring the sacrificial system to an end and initiate a three-and-a-half year period of Tribulation which would be terminated by the (third) coming of Christ in glory and majesty. Darby's views were popularised through the wide sales of the Scofield Bible, whose notes are based on Darby's teachings. This belief, with a number of variants, is widely accepted among Evangelicals today.

Introduction

'One reason why the Jewish nation as a whole failed to receive its Messiah was because its leaders and scholars failed to correctly interpret the 70-week prophecy. They failed to see Jesus Christ as the Messiah who *died* in the midst of the 70th week. Amazingly, sincere Christian scholars are now misinterpreting the very same prophecy.' Steve Wohlberg: *Exploding the Israel Deception*, page 47. [Emphasis in original.]

'In the midst of the week'

1. How was Daniel shown what would happen during the seventieth week of the prophecy? Daniel 9:27.

NOTE: "Then, said the angel, "He shall confirm the covenant with many for one week [seven years]." For seven years after the Saviour entered on His ministry, the gospel was to be preached especially to the Jews; for three and a half years by Christ Himself; and afterward by the apostles. "In the midst of the week He shall cause the sacrifice and the oblation to cease." Daniel 9:27. In the spring of A. D. 31, Christ, the true sacrifice, was offered on Calvary. Then the veil of the temple was rent in twain, showing that the sacredness and significance of the sacrificial service had departed. The time had come for the earthly sacrifice and oblation to cease.' *Desire of Ages*, page 233.

2. How is Daniel 9:27 interpreted by most Evangelicals today?

NOTE: 'According to the popular interpretation of Daniel 9:27, the "he" refers to a future Antichrist who will eventually make a covenant, or peace treaty, with the Jews during the final seven years of tribulation. In the "midst" of this tribulation, this Antichrist will cause "the sacrifice . . . to cease." In order for the sacrifices to cease, they must have been restarted. Therefore, according to countless modern interpreters, there must be a rebuilt third Jewish temple on the Temple Mount in Jerusalem. A popular Christian magazine called *Endtime* reflects this current view. "Three and one half years after the confirming of the covenant [by the Antichrist] the Jews' Third Temple must be completed and sacrifice and oblation be in progress. We know this because Daniel 9:27 states that in the middle of the seven years the Antichrist will cause the sacrifices and the oblation to stop.'" Steve Wohlberg: *Exploding the Israel Deception*, page 42.

'Messiah the Prince'

3. Is the Antichrist mentioned at all in Gabriel's explanation of the seventy weeks? Daniel 9:24-27.

NOTE: 'Historically, Protestant scholars have not applied Daniel 9:27 to a future period of tribulation at all! Neither have they applied the "he" to the Antichrist. Rather, they applied it to Jesus Christ! Notice what the world-famous Bible commentary written by Matthew Henry says about Daniel 9:27: "By offering himself a sacrifice once and for all he [Jesus] shall put an end to all the Levitical sacrifices." Another famous Bible commentary, written by Adam Clarke, says that during "the term of seven years," Jesus would "confirm or ratify the new covenant with mankind." Finally, another well-respected old commentary [Jamieson, Fausset & Brown] declares: "He shall confirm the covenant - Christ, The confirmation of the covenant is assigned to Him.'" Steve Wohlberg: *Exploding the Israel Deception*, page 43.

4. What sin are we in danger of committing when we apply the work of Christ to the powers of evil? Mark 3:22-30.

NOTE: 'We see a marked contrast between "all the people" and the Pharisees. The people accepted Jesus as the Anointed Son of David; but the Pharisees rejected Him. Whether Jesus meant to indicate that the Pharisees had already sinned against the Holy Ghost, or whether He spoke to warn them of their danger, we have no means of knowing; and it is not important that we should know. The important thing is to know that the unpardonable sin is the conscious, wilful rejection of Christ "who through the eternal Spirit offered Himself without spot to God." This is plainly indicated in the text, and others corroborate it.' E. J. Waggoner: *Present Truth*, March 13, 1902.

'From the going forth of the commandment'

5. When did Gabriel tell Daniel that the seventy weeks were to begin? Daniel 9:25.

NOTE: "'Know therefore," said Gabriel, "and understand that 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." Verse 25. The commandment for the restoration of Jerusalem, which city then lay in ruins, is the event which marks the commencement of this period. Cyrus gave the Jews permission to return and build the temple, but did not say anything respecting the city itself. Ezra 1. This decree Darius renewed when the Jews were hindered by their enemies, and he provided means for the expense of finishing the temple., Ezra 6. But Artaxerxes added to the work of Cyrus and Darius the full restoration of the city to its ancient privileges, and the re-establishment of the law of God as the law of the city; and he authorised the rebuilding of its walls. Ezra.7:11-26; 9:9. The commandment is the

prophetic commandment of the God of Heaven (Isaiah 44:26-28; 45:13), and was carried into effect by Cyrus, Darius, and Artaxerxes, whose successive action is recognised as the legal establishment of that commandment by the authority of the Persian Empire. Ezra 6:14. The decree of Artaxerxes, which marks the going forth of the commandment, was in the year B.C. 457 (see margin of Ezra 7), a date which has been established by the infallible testimony of many eclipses.' J. N. Andrews: *The Sanctuary of the Bible*, page 4.

6. When do Darby and his followers say that the seventy weeks began?

'Jerusalem was in ruins, without walls and a Temple, a shadow of its former glory. The clock begins with the command regarding Jerusalem's reconstruction. Specifically, the walls and the street, the command actually comes 93 years later. In the book of Nehemiah we have a record of the command. Nehemiah was the cup bearer to the Persian king, Artaxerxes. Nehemiah shared Daniel's concern regarding the state of Jerusalem, 94 years after Daniel's prayer. His prayer was for the restoration of his people's city. The Temple was rebuilt in 516 B.C., but the Jews had little incentive to return to an un-walled city with little protection. Nehemiah prayed for the city to be restored. The king, seeing Nehemiah's sadness, asked him why he looked sad? Nehemiah told him, and Artaxerxes granted his request and gave Nehemiah (Nehemiah 2:1-8) orders to rebuild the city gates and walls. . . . The order was given in **March/April 444 B.C.** The reign of Artaxerxes began in 464 B.C. his twentieth year would have been 444 B.C. The month of Nisan is the first year of the Jewish Calendar, equivalent to March/April. God's clock began to tick with the command by the king of Persia.' <http://truthnet.org/dan70.html>. 70 weeks pdf

'Unto Messiah the Prince'

7. What is wrong with this interpretation of the prophecy?

NOTE: 'Reckoning from the commission to Nehemiah, B.C. 444, the dates throughout are entirely disarranged; for from that point the troublesome times which were to attend the building of the street and wall did not last seven weeks, or forty-nine years. Reckoning from that date, the sixty-nine weeks, or 483 years, which were to extend to the Messiah the Prince, bring us to A.D. 40; but Jesus was baptised of John in Jordan, and the voice of the Father was heard from heaven declaring Him His Son, in A.D. 27, thirteen years before. According to this calculation, the midst of the last or seventieth week, which is marked by the crucifixion, is placed in A.D.44, but the crucifixion took place in A.D. 31, thirteen years previous. And lastly, the seventy weeks, or 490 years, dating from the twentieth of Artaxerxes, extend to A.D. 47, with absolutely nothing to mark their termination. Hence, if that be the year, and the grant to Nehemiah the event, from which to reckon, the prophecy has proved a failure. As it is, it only proves that theory a failure which dates the seventy weeks from Nehemiah's commission in the twentieth year of Artaxerxes.' Uriah Smith: *Daniel & The Revelation, 1897 ed.*, page 225.

n. b. Recognising these problems, Darby and his followers detach the seventieth week from the rest of the prophecy, placing it in the future! This does not solve the problem, since even the 69 weeks extend to 40 AD, which is far too late even for the crucifixion. Some have endeavoured to solve this problem by changing the principle of 'a day for a year' to a day for 360 days! To recalculate the length of the prophecy using this alternative principle, becomes very difficult but it removes approximately seven years from the length of the time, thus placing the end of the 69 weeks in 33 AD, which is a popular suggestion for the date of the crucifixion.

8. Why does the Nehemiah date not fit with 'the going forth of the commandment to restore and to build Jerusalem'? Compare Daniel 9:25 with Nehemiah 2:7-8.

NOTE: 'Was any decree granted to Nehemiah? We find no evidence of any. Says Nehemiah, (2:6,) "It pleased the king to send me," etc. There is no evidence that this permission was anything but verbal. When he had obtained the king's consent, he requested letters from the king to the governors beyond the river, for the means of conveyance to Jerusalem, and one to the keepers of king's forest for timber. A decree would of course have been addressed to him, as was the case with Ezra; but these letters were not so addressed: they were directed to the king's subordinates: they are nowhere called decrees; and if they were they would constitute a series of decrees, and not one decree, as the prophecy contemplated. Of so little importance were they considered by the Holy Spirit that the inspired penman has preserved no copy of them, but simply stated their import. In contrast with these, the decree to Ezra was one decree, and was expressly called a decree. It was directed, not to the king's subordinates, but to Ezra himself; and a full copy of it has come down to the present time. There is no evidence of such a decree's ever being addressed to Nehemiah. The decree having been given to Ezra, all that Nehemiah needed was simply permission to go up and complete what Ezra had begun. Thus he might under the same decree by subsequent permission, go up and build the wall.' James White: *Review & Herald*, March 21, 1854.

'Seventy weeks are determined'

9. Is there any indication in Scripture that there should be a gap of 2000 years (or maybe more), as Darby and his followers teach, between the 69 weeks and the 70th week? Read Daniel 9:25-27.

NOTE: 'This theory postulates that with the rejection of Jesus by the Jews, the Messianic promises and the kingdom were postponed until sometime in the future. This is needed so that the promises that were given to the Jews might be fulfilled and so that when Jesus does return it will be as the Jews originally assumed, a warrior and king. So as a result the church will be raptured and the tribulation description found here and in Matthew 24 will take place. It is believed that the entire seven-year time period, one week, has been pushed out of the current context and designated a future fulfilment time. There are several problems with this theory:

- There is nothing in the passage that allows for the postponement of the 70th week
- There is no Biblical precedent for a gap to be placed into a prophetic passage with a time text.'

<https://low5point.wordpress.com/2011/05/30/daniels-70-weeks-the-gap-theory/>

10. Have the events foretold to take place in the 70th week already been fulfilled?

- 'And He shall confirm the covenant with many for one week' Romans 15:8; Hebrews 8:6-13; Hebrews 10:16; Hebrews 12:24; Hebrews 13:20.
- 'and in the midst of the week He shall cause the sacrifice and the oblation to cease.' Matthew 27:50-51; Hebrews 7:25-27; Hebrews 10:10-11. Consider verse 9.

NOTE: "And He shall confirm the covenant with many for one week." The "week" here brought to view is the last one of the seventy; it is the last seven years of the period allotted especially to the Jews. During this time, extending from A.D. 27 to A.D. 34, Christ, at first in person and afterward by His disciples, extended the gospel invitation especially to the Jews. As the apostles went forth with the good tidings of the kingdom, the Saviour's direction was: "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel." Matthew 10:5, 6. "In the midst of the week He shall cause the sacrifice and the oblation to cease." In A.D. 31, three and a half years after His baptism, our Lord was crucified. With the great sacrifice offered upon Calvary, ended that system of offerings which for four thousand years had pointed forward to the Lamb of God. Type had met antitype, and all the sacrifices and oblations of the ceremonial system were there to cease.' *Great Controversy*, page 327.

'Strong delusion'

11. What was prophesied to happen to those who do not love the truth? 2 Thessalonians 2:10-11.

NOTE: 'Especially solemn is the apostle's statement regarding those who should refuse to receive "the love of the truth." "For this cause," he declared of all who should deliberately reject the messages of truth, "God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." Men cannot with impunity reject the warnings that God in mercy sends them. From those who persist in turning from these warnings, God withdraws His Spirit, leaving them to the deceptions that they love.' *Acts of the Apostles*, page 266.

12. What was the real origin of Darby's theories?

NOTE: 'In Ribera's* commentary was laid the foundation for that great structure of Futurism, built upon and enlarged by those who followed, until it became the common Catholic position. And then, wonder of wonders, in the nineteenth century this Jesuit scheme of interpretation came to be adopted by a growing number of Protestants, until today Futurism, amplified and adorned with the rapture theory, has become the generally accepted belief of the Fundamentalist wing of popular Protestantism.' L. E. Froom: *Prophetic Faith of Our Fathers*, volume 2, page 493. *Francisco Ribera was one of the Jesuits chosen during the Roman Catholic Counter-Reformation to devise a theory that would divert attention away from the pope as the Antichrist.

'As to Futurism*, for some three centuries this view was virtually confined to Romanists, and was refuted by several masterly Protestant works. But early in the nineteenth century it sprang forth afresh, this time among Protestants, Samuel R. Maitland, William Burgh, J. H. Todd, and more recently it has been adopted by most Fundamentalists. In 1826 Maitland revived Ribera's Futurist interpretation in England. The Plymouth Brethren, organised in 1830 by John Nelson Darby, at Dublin and Plymouth, also laid hold of Maitland's interpretation. . . . Thus the Jesuit schemes of counter-interpretation were more successful than their authors had ever dared anticipate.' L. E. Froom: *Prophetic Faith of Our Fathers*, volume 2, page 511. *Futurism applies the great prophecies of the Bible, especially those concerning the Antichrist, to the future.

Lesson 9: August 21-27

'A day for a year'

MEMORY VERSE: 'I have appointed thee each day for a year.' Ezekiel 4:6, *last part*.

STUDY HELP: *Great Controversy*, chapter 18.

LESSON SCRIPTURE: Numbers 14:34; Ezekiel 4:4-6.

LESSON AIM: To examine the Bible basis for the day-for-a-year principle of prophetic interpretation.

Introduction

'Moses and Ezekiel had long before given the inspired key to all prophetic time measurement; namely, that the prophetic time unit is always a day for a year, just as on a map one inch may stand for one hundred miles. In the application of this basic principle the fulfilment of the prophesied seventy weeks of years, which were to extend from the time of Persia to the Messiah, was first seen to be exactly accomplished in the baptism and death of Christ in connection with the seventieth week. These sublime transactions sealed forever for the Christian church the "year-day" principle already recognised by the Jews.' L. E. Froom: *Prophetic Faith of Our Fathers*, volume 2, page 124.

'Each day for a year'

1. When was the principle that a day represents a year first found in Scripture and who introduced it? Numbers 14:34.

NOTE: 'When the land of Canaan was to be searched, twelve spies were appointed out of the twelve tribes to make the purposed explorations and report the result on their return. The tenor of their report and the subsequent conduct of the people was such that

God was highly displeased, and consequently declared that Israel should wander in the desert for forty years, each year corresponding to one of the forty days of the espial.' Professor George Bush: *Prophetic Designations of Time*, March 6, 1844.

2. How many days had they searched the land? Numbers 13:25.

NOTE: "The Lord declared that the children of the Hebrews should wander in the wilderness forty years, reckoning from the time they left Egypt, because of the rebellion of their parents, until the parents should all die. Thus should they bear and suffer the consequence of their iniquity forty years, according to the number of days they were searching the land, a day for a year. "And ye shall know My breach of promise." They should fully realise that it was the punishment for their idolatry and rebellious murmurings which had obliged the Lord to change His purpose concerning them.' *The Story of Redemption*, page 163.

'I have appointed thee each day for a year'

3. What other examples are we given in Scripture of God using a day to represent a year in prophecy? Ezekiel 4:4-6.

NOTE: "The Bible gives the exact proportion between literal and symbolic time. Ezekiel, during the selfsame Babylonish captivity in which Daniel's prophecies were delivered, symbolises years by days. He was commanded to make known to his fellow exiles by the river Chebar, near the Euphrates, the fate of Jerusalem, with her last king, Zedekiah, and also God's reason for it. For this purpose he was to lie prostrate with his face toward the city, on his left side three hundred and ninety days for Israel, and on his right side forty days for Judah, restricted all the while to a famine diet, like the Jews he represented, shut up in the siege. And God said, "I have appointed thee each day for a year." Ezekiel 4:6. Uriah Smith: *Looking Unto Jesus*, page 166.

4. Was this principle of interpreting time prophecies as 'a day for a year' only confined to Adventists?

NOTE: "It is a singular fact that the great mass of interpreters in the English and American world have, for many years, been wont to understand the days designated in Daniel and the Apocalypse, as the representatives or symbols of years. I have found it difficult to trace the origin of this general, I might say almost universal, custom.' Moses Stuart: *Hints on the Interpretation of Prophecy*, page 74.

'Bellarmine's [distinguished Jesuit theologian, writer, and cardinal, born at Montepulciano, 4 October, 1542; died 17 September, 1621.] assault on the Protestant interpretations of prophecy was centred upon the year-day principle, which, since Joachim, had risen to general notice and wide acceptance among both Catholics and Protestants.' L. E. Froom: *Prophetic Faith of Our Fathers*, volume 2, page 496.

'Prof. Bush said: "I am not inclined precipitately to discard an opinion long prevalent in the church, which has commended itself to those whose judgments are entitled to profound respect. That such is the case in regard to the year-day calculations of prophecy I am abundantly satisfied; and I confess, too, at once to the pleasure that it affords me to find that that which is sustained by age is also sustained by argument." Again he says: "Mede is very far from being the first who adopted this solution of the symbolic term, day. It is the solution naturally arising from the construction put, in all ages, upon the oracle of Daniel respecting the seventy weeks, which, by Jews and Christians, have been interpreted weeks of years, on the principle of a day standing for a year. This fact is obvious from the Rabbinical writers en masse, where they touch upon the subject; and Eusebius tells us that this interpretation in his day was generally, if not universally admitted." "I have, in my own collection, writers on the prophecies, previous to the time of Mede, who interpret the 1260 days as so many years, and who are so far from broaching this as a new interpretation, that they do not even pause to give the grounds of it, but proceed onwards, as if no risk were run in taking for granted the soundness of the principle which came down to them accredited by the immemorial usage of their predecessors.'" Sylvester Bliss: *Memoirs of William Miller*, page 191.

'Seventy weeks'

5. Which prophecy, more than any other, confirms the 'day for a year' principle of interpretation? Daniel 9:24-27.

NOTE: "That God has used days as a figure of years, none will or can deny With Moses, Numbers 14:34: "After the number of days in which ye searched the land, even forty days (each day for a year) shall ye bear your iniquities, even forty years; and ye shall know my breach of promise." With Ezekiel 4:4-6: "Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: according to the number of the days that thou shalt lie upon it thou shalt bear their iniquity. For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity, of the house of Judah forty days: I have appointed thee each day for a year." Also the seventy weeks in Daniel 9. These are samples. But you will inquire, How shall we know when days are used for years? I answer, you will know by the subject matter to be performed in the given time. For instance, the seven of the seventy weeks, "the streets and walls of the city should be built again, in troublous times;" every man must know this could not be performed in 49 days, or even in 70 weeks, 490 common days. So we are to look for another meaning to days; and we find it, as above, to mean years.' Joshua V. Himes: *A Dissertation on Prophetic Chronology*, page 92.

The Alexandrian Septuagint (the translation of the Hebrew Scriptures unto Greek) actually translates 'seventy weeks' as 'seventy weeks of years'. Some modern popular Bible versions have adopted this wording.

6. What effort has been made by sceptics to explain this away?

NOTE: "Some contend that the seventy weeks are weeks of years, and therefore have no reference to the 2300 days. They claim that the original says nothing about days, but is seventy sevens. Therefore, say they, "the key does not fit the lock." We admit that there is nothing said about days, at this time by the angel, neither is there anything said about years. The Hebrew is seventy heptades, or seventy sevens. Now a "seven" among the Jews, when applied to time, signified a week; and they had their weeks of years, and also weeks of days. It is therefore correctly rendered "seventy weeks." The question, then, is, are they weeks of years, or weeks of days? The angel told Daniel that he had come to make him understand the vision; and he could give him no under-

standing of the vision, unless the 70 weeks were weeks of just such periods of time as were denoted in the vision. If therefore, the 2300 days were simply days, the seventy weeks were weeks of days; but if they are 2300 years, then the seventy weeks are weeks of years. The key, therefore, not only fits the lock, but unlocks it.' Joshua V. Himes: *Signs of the Times of the Second Coming of Christ*, December 28, 1842.

'An hour and a day and a month and a year'

7. The fulfilment of what prophecy helped confirm the year-day principle? Revelation 9:15.

NOTE: 'In the year 1840, another remarkable fulfilment of prophecy excited widespread interest. Two years before, Josiah Litch, one of the leading ministers preaching the second advent, published an exposition of Revelation 9, predicting the fall of the Ottoman empire. According to his calculations, this power was to be overthrown "in A.D. 1840, sometime in the month of August;" and only a few days previous to its accomplishment he wrote: "Allowing the first period, 150 years, to have been exactly fulfilled before Deacozes ascended the throne by permission of the Turks, and that the 391 years, fifteen days, commenced at the close of the first period, it will end on the 11th of August, 1840, when the Ottoman power in Constantinople may be expected to be broken. And this, I believe, will be found to be the case." Josiah Litch, in *Signs of the Times, and Expositor of Prophecy*, Aug. 1, 1840. At the very time specified, Turkey, through her ambassadors, accepted the protection of the allied powers of Europe, and thus placed herself under the control of Christian nations. The event exactly fulfilled the prediction. A wonderful impetus was given to the advent movement.' *Maranatha*, page 152.

8. How was this calculation made?

NOTE: 'The four angels were loosed for an hour, a day, a month, and a year, to slay the third part of men. This period, during which Ottoman supremacy was to exist, amounts to three hundred ninety-one years and fifteen days. Thus: A prophetic year is three hundred and sixty prophetic days, or three hundred and sixty literal years; a prophetic month, thirty prophetic days, is thirty literal years; one prophetic day is one literal year; and an hour, or the twenty-fourth part of a prophetic day, would be a twenty-fourth part of a literal year, or fifteen days; the whole amounting to three hundred and ninety-one years and fifteen days.' Uriah Smith: *Daniel & The Revelation*, 1897 ed., page 508.

'Forty and two months'

9. How do we know that a prophetic month has thirty days? Compare the following: Genesis 7:11, 24; Genesis 8:4 & Genesis 8:3.

NOTE: 'That Dr. Scott is correct in giving thirty days to a month will be seen by referring to Genesis 7:11, 24: the flood was upon the earth one hundred and fifty days, commencing on the seventeenth day of the second month, and ending on the seventeenth day of the seventh month; [chap.8:4] just five months, which makes thirty days to a month.' Uriah Smith: *Review & Herald*, October 30, 1856.

10. How are these calculations vindicated when we apply them to interpreting Bible prophecy? Compare the following: Daniel 7:25; Daniel 12:7; Revelation 12:14; Revelation 12:6, Revelation 11:2-3, Revelation 13:5.

NOTE: 'The period denoted by the text would therefore be, 1st, a time, one year, 360 days, 2nd, times, two years, (the least that can be denoted by the plural number,) 720 days, and 3rd, the dividing of time, half a year, or 180 days; which being all put together, make 1260 days. And a day in symbolic language, signifying just a year, [Numbers 14:34; Ezekiel 4:6] the period turns out divested of all mystery, to be just 1260 years. This is the same that Dr. Clarke gives us in his note on Daniel 7:25, where he says, "In prophetic language a time signifies a year; and a prophetic year has a year for each day. Three years and a half (a day standing for a year as in chapter 9:24) will amount to one thousand two hundred and sixty years, if we reckon thirty days to a month as the Jews do." But the same period and same power are elsewhere brought to view in the word of God. In Revelation 12:6, we read of a woman (the acknowledged symbol of the church) who fled from the face of the dragon to a place prepared of God, that they should feed her there a thousand two hundred and three score (1260) days. The same woman is again mentioned in the 14th verse, and the time during which she was to be nourished in the wilderness, as brought to view in verse 6, is here called a time, and times, and half a time. These two expressions therefore, the word of inspiration for it, denote the same period. Again: In Revelation 13, John speaks of a beast to whom there was given a mouth, which he opened in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven. This power is on all hands acknowledged to be the Papacy; and who can fail to see its identity with the little horn of Daniel 7? But it is said of this beast, that "power was given him to continue forty and two months." As we have seen that in Bible language, a month consists of thirty days, forty-two months would amount to just 1260 days; which is farther proof that the two powers are identical, and that the expression, a time, times, and dividing of time through which the little horn was to continue, denotes in prophetic language, 1260 days, and in literal language 1260 years. There can be no doubt therefore in regard to the duration of the little horn's dominion over the saints, and times, and laws; and this being settled we are prepared for the application.' Uriah Smith: *Review & Herald*, December 24, 1857.

'A more sure word of prophecy'

11. What inspired counsel did Peter give concerning prophecy? 2 Peter 1:19-21.

NOTE: 'That which demonstrates beyond question the correctness of the year-day principle, is the fact that we, living down in the last years of prophetic fulfilment, are now able to trace out in history the accomplishment of these predictions; and we find that the seventy weeks of Daniel 9; the 1260, 1290, and 1335 days, of Daniel 7 and 12, and the 1260 days and forty-two months of Revelation 12 and 13; and the five months of Rev.9:5; and the hour, day, month, and year of Revelation 9:15, have all been exactly fulfilled, a day for a year.' Uriah Smith: *Looking Unto Jesus*, page 167.

12. What warning did Peter give about attitudes to prophecy in the last days? 2 Peter 3:3-4. Compare Matthew 7:15; Matthew 24:11.

NOTE: "The year-day theory of interpreting the prophetic periods is vital to the position of all classes of Adventists, whether they are looking definitely or approximately for their fulfilment in the coming of our Lord Jesus Christ. It is the great principle assailed by all opponents, infidel, semi-infidel, futurist, and preterist. It is the first on which brethren become involved in doubt under the trials which they encounter from without and within. We stake all that is involved in our hope, on the scriptural integrity of that great principle. It is to us what the "scale" on which the chart for the use of the mariner is constructed, usually that of an "inch to a mile," and by which he navigates with safety through all his dangers, on all his voyages, all over the world. Without that "scale," his chart to him would be a useless thing. And in the hour of the greatest danger it would be worse than useless, it would be a mockery and an aggravation. The true meaning of the prophetic times has a close and vital connection with the general exposition of the sacred visions. It has been the general impression of the best Protestant interpreters, for near three centuries, that a prophetic day signifies a natural year, and that all the other periods are to be expounded by the same rule." Quoted by James White from 'Voice of the Prophets': *Review & Herald*, December 29, 1863.

'That entire rejection of all prophetic chronology, which follows, of course, on the denial of the year-day, is most of all to be deplored, from its deadly and paralysing influence on the great hope of the church. The prophetic times, indeed, when separated from the context, and viewed in themselves only, are a dry and worthless skeleton: but when taken in connection with the related events, clothed with historical facts, and joined with those spiritual affections which should attend the study of God's providence; like the bones in the human frame, they give strength to what was feeble, and union to what was disjointed, and form, and beauty, and order, to the whole outline and substance of these sacred and divine prophecies.' Rev. T. R. Birks: *First Elements of Sacred Prophecy*, pages 415, 416.

Lesson 10: August 28-September 3 **'Then shall the sanctuary be cleansed'**

MEMORY VERSE: 'And He said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.' Daniel 8:14.

STUDY HELP: *Great Controversy*, chapter 23.

LESSON SCRIPTURE: Daniel 8:13-14, 26.

LESSON AIM: To study the heart of the prophecy of Daniel 8.

Introduction

'The scripture which above all others had been both the foundation and the central pillar of the Advent faith was the declaration: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Daniel 8:14. These had been familiar words to all believers in the Lord's soon coming. By the lips of thousands was this prophecy repeated as the watchword of their faith. All felt that upon the events therein foretold depended their brightest expectations and most cherished hopes. These prophetic days had been shown to terminate in the autumn of 1844. In common with the rest of the Christian world, Adventists then held that the earth, or some portion of it, was the sanctuary. They understood that the cleansing of the sanctuary was the purification of the earth by the fires of the last great day, and that this would take place at the second advent. Hence the conclusion that Christ would return to the earth in 1844.' *Great Controversy*, page 409.

'How long?'

1. After Daniel had seen the terrible activities of the little horn that waxed exceeding great, what question did he hear being asked? Daniel 8:13. Compare Revelation 6:9-10.

NOTE: 'All heaven is interested in the work of God on the earth, and it was not idle curiosity but intense interest which prompted the question, "How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" The word "sacrifice" is given in italics in the Authorised Version of the Bible, showing that it was supplied by man's wisdom, and does not belong to the text.' S. N. Haskell: *The Cross and Its Shadow*, page 191.

2. What reply was given to this question and who gave the reply? Daniel 8:14.

NOTE: 'When the Wonderful Numberer [See marginal reading for verse 13] answered the question, He directed His words to Daniel instead of to the one who asked the question. None but the Father or the Son could reveal the time appointed for the great court of judgment to convene in the heavenly sanctuary. It was Christ then, who numbered the years to intervene before the opening of the great judgment. He is truly called the Numberer of Secrets, or the Wonderful Numberer.' S. N. Haskell: *The Cross and Its Shadow*, page 191.

3. When did Gabriel tell Daniel that this vision was to be fulfilled? Daniel 8:17.

NOTE: 'The first thing Gabriel would have Daniel understand, was, that the vision was down to the end, - verse 17: 'At the time of

the end shall be the vision.' He would have Daniel understand that the end intended was the last end of indignation, - verse 19: 'Behold, I will make thee know what shall be in the last end of the indignation;' and he would have Daniel know that, 'at the time appointed, the end shall be.' The 2300 days is the only time appointed. That time cannot be applied to a particular agent or event, without violence to the whole subject. Now let us inquire what Daniel did understand, and what not. The angel explained everything to him respecting the ram, he-goat, and little horn. But Daniel tells us in the last verse, 'I was astonished at the vision, but none understood it.' What did not Daniel understand? There were, evidently, three things he did not understand: 1st What 'sanctuary' was intended in verse 13; 2nd. He did not understand how to reckon the days; and 3rd. Where to commence his reckoning. As Gabriel is not to be charged with disobedience to the command to make Daniel understand the vision, and as he has not fulfilled that command in this chapter, we must look elsewhere to see if he ever did what he was directed to do, and what he promised Daniel he would do.' James White: *Review & Herald*, February 17, 1853.

'From the height of His sanctuary, from heaven'

4. Since the earthly sanctuary was destroyed by the Romans in AD 70 [see Daniel 9:26], what sanctuary does this vision speak of? Psalm 102:9. Compare Hebrews 8:1-2.

NOTE: 'These prophetic days had been shown to terminate in the autumn of 1844. In common with the rest of the Christian world, Adventists then held that the earth, or some portion of it, was the sanctuary. They understood that the cleansing of the sanctuary was the purification of the earth by the fires of the last great day, and that this would take place at the second advent. Hence the conclusion that Christ would return to the earth in 1844. . . . In their investigation they learned that there is no Scripture evidence sustaining the popular view that the earth is the sanctuary; but they found in the Bible a full explanation of the subject of the sanctuary, its nature, location, and services; the testimony of the sacred writers being so clear and ample as to place the matter beyond all question. . . . Turning again to the book of Hebrews, the seekers for truth found that the existence of a second, or new-covenant sanctuary, was implied in the words of Paul already quoted: "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary." And the use of the word "also" intimates that Paul has before made mention of this sanctuary. Turning back to the beginning of the previous chapter, they read: "Now of the things which we have spoken this is the sum: We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens; a Minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Hebrews 8:1, 2. Here is revealed the sanctuary of the new covenant. The sanctuary of the first covenant was pitched by man, built by Moses; this is pitched by the Lord, not by man. In that sanctuary the earthly priests performed their service; in this, Christ, our great High Priest, ministers at God's right hand. One sanctuary was on earth, the other is in heaven. {GC 413.2 ' *Great Controversy*, pages 409, 411, 413.

5. How can we be certain that there really is a sanctuary in heaven? Revelation 11:19.

NOTE: 'The correct understanding of the ministration in the heavenly sanctuary is the foundation of our faith. The earthly sanctuary was built by Moses according to the pattern shown him in the mount. It was "a figure for the time then present, in which were offered both gifts and sacrifices;" its two holy places were "patterns of things in the heavens;" Christ, our great High Priest, is "a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Hebrews 9:9, 23; 8:2. As in vision the apostle John was granted a view of the temple of God in heaven, he beheld there "seven lamps of fire burning before the throne." Here the prophet was permitted to behold the first apartment of the sanctuary in heaven; and he saw there the "seven lamps of fire" and the "golden altar" represented by the golden candlestick and the altar of incense in the sanctuary on earth. Again, "the temple of God was opened" Revelation 11:19, and he looked within the inner veil, upon the holy of holies. Here he beheld "the ark of His testament" Revelation 11:19, represented by the sacred chest constructed by Moses to contain the law of God. John says that he saw the sanctuary in heaven. That sanctuary, in which Jesus ministers in our behalf, is the great original, of which the sanctuary built by Moses was a copy.' *Counsels for the Church*, page 347.

'Then shall the sanctuary be cleansed'

6. What is meant by the cleansing of the sanctuary? Leviticus 16:16.

NOTE: 'When a man repented of his sin, he brought a sin-offering to the priest to the door of the sanctuary. Then he confessed his sin to the priest and put his hand upon the head of his offering to indicate the transfer of the guilt from himself to his offering. Then, the victim was slain because of that guilt thus transferred to it, and the blood, representing the life of the victim, was taken by the priest and carried into the sanctuary, and sprinkled there before God. This act was the offering of the life of an innocent victim in the place of the life of him who had broken the law of God, and it was the transference of that man's guilt from himself to the sanctuary of God. See Leviticus 4 and the parallel scriptures. This was the most important feature of the work in the first apartment, and by it the guilt of the penitents was transferred from themselves to the tabernacle. On the tenth day of the seventh month, which was called the Day of Atonement, the ministration was transferred to the second apartment, or most holy place. Leviticus 16. By God's direction, the high priest on this day caused two goats to be brought to the door of the sanctuary. On these he was to cast lots. One was for the Lord, the other was for Azazel. Then he slew the goat upon which the Lord's lot fell, and took his blood to present it before God as a sin-offering in the Most Holy Place, sprinkling it upon the mercy-seat. He did this for two purposes: 1. To make atonement for the people. 2. To cleanse the sanctuary by removing from it the sins of the people of God. Leviticus 16:15-19. The sanctuary being cleansed, the high priest comes out of the building, and having caused the other goat to be brought which was for Azazel, he lays both his hands upon his head, and confesses over him all the transgressions of the children of Israel in all their sins. These he puts upon the head of the goat and sends him away by the hand of a fit man into the wilderness. And it is said that "the goat shall bear upon him all their iniquities unto a land not inhabited." Verses 20-22.' J. N. Andrews: *The Sanctuary of the Bible*, pages 9-10.

7. When the atonement was completed, what happened to those confessed and repented sins which had been borne into

the sanctuary by the priests? Leviticus 16:20-22.

NOTE: 'In the typical service the high priest, having made the atonement for Israel, came forth and blessed the congregation. So Christ, at the close of His work as mediator, will appear, "without sin unto salvation" (Hebrews 9:28), to bless His waiting people with eternal life. As the priest, in removing the sins from the sanctuary, confessed them upon the head of the scapegoat, so Christ will place all these sins upon Satan, the originator and instigator of sin. The scapegoat, bearing the sins of Israel, was sent away "unto a land not inhabited" (Leviticus 16:22); so Satan, bearing the guilt of all the sins which he has caused God's people to commit, will be for a thousand years confined to the earth, which will then be desolate, without inhabitant, and he will at last suffer the full penalty of sin in the fires that shall destroy all the wicked. Thus the great plan of redemption will reach its accomplishment in the final eradication of sin and the deliverance of all who have been willing to renounce evil.' *Great Controversy* page 485.

'Ye shall afflict your souls'

8. In order to be benefited by the cleansing of the sanctuary, what was required of God's people? Leviticus 16:29-31.

NOTE: 'We are now living in the great day of atonement. In the typical service, while the high priest was making the atonement for Israel, all were required to afflict their souls by repentance of sin and humiliation before the Lord, lest they be cut off from among the people. In like manner, all who would have their names retained in the book of life should now, in the few remaining days of their probation, afflict their souls before God by sorrow for sin and true repentance. There must be deep, faithful searching of heart. The light, frivolous spirit indulged by so many professed Christians must be put away. There is earnest warfare before all who would subdue the evil tendencies that strive for the mastery. The work of preparation is an individual work. We are not saved in groups. The purity and devotion of one will not offset the want of these qualities in another. Though all nations are to pass in judgment before God, yet He will examine the case of each individual with as close and searching scrutiny as if there were not another being upon the earth. Everyone must be tested and found without spot or wrinkle or any such thing.' *Lift Him Up*, page 330.

The Jews have for long interpreted 'afflict your souls' as meaning to fast. This is why a number of modern Bible versions translate this phrase as 'deny yourselves.' In Isaiah 58, a chapter devoted to the true meaning of the Day of Atonement, God condemns the sort of fasting the Jews were practising, (verses 3-5) and explains the sort of fasting that He will accept (verses 6-7).

9. What penalty did God pronounce on those who refused, or neglected, to afflict their souls? Leviticus 23:29.

NOTE: 'How necessary that we seek a closer union with the saints of God, and seek meekness that we may be covered in the coming storm. We need also to understand before it is too late, the dealings of God among us. To the law and the testimony: if they speak not according to this word, it is because there is no light in them. The church of God is now under the solemn council of the Judgment, while the Saviour is closing up His work in the Most Holy Place of the heavenly Sanctuary; and every soul that is not afflicted shall be cut off from Israel. How solemn the moments as they pass! The sweet Spirit of Jesus is striving with all that have an ear to hear. O come, my brother, my sister, wake up! The Judgment is passing! Open the door of your heart and let Jesus in! He says He will come in and sup with us. I have proved and know Him true. The spirit of our meeting at Boston has shown the same to every one present. The same spirit that we had in 1843-4, was with us, and the last work is commenced that will end in glory if we are faithful. But it will cost all we have and are. May the Lord guide us safely through, is my prayer, and help us to get eye-salve to see our true condition.' E. R. Seaman: *Review & Herald*, March 19, 1857.

'From the going forth of the commandment'

10. What was Gabriel about to explain when Daniel collapsed and fell ill? Daniel 8:26-27.

NOTE: The phrase translated 'two thousand and three hundred days' reads literally in the Hebrew 'evening morning two thousand and three hundred.' Gabriel was referring to this when he told Daniel: 'the vision of the evening and the morning which was told is true.' Chapter 9 begins with Daniel puzzling over Jeremiah's prophecy concerning the duration of the Babylonian captivity. Thus Gabriel is sent to clarify to Daniel the unexplained portion of the vision of Daniel 8, that part concerning the duration of the vision.

'The angel Gabriel, though commanded to make Daniel understand the vision, gave him only a partial explanation. As the terrible persecution to befall the church was unfolded to the prophet's vision, physical strength gave way. He could endure no more, and the angel left him for a time. Daniel "fainted, and was sick certain days." "And I was astonished at the vision," he says, "but none understood it." Yet God had bidden His messenger: "Make this man to understand the vision." That commission must be fulfilled. In obedience to it, the angel, some time afterward, returned to Daniel, saying: "I am now come forth to give thee skill and understanding;" "therefore understand the matter, and consider the vision." Daniel 8:27, 16; 9:22, 23, 25-27. There was one important point in the vision of chapter 8 which had been left unexplained, namely, that relating to time, the period of the 2300 days; therefore the angel, in resuming his explanation, dwells chiefly upon the subject of time.' *Great Controversy*, page 325.

11. How was Daniel shown when the 2300 days were to begin and therefore how to know when they ended? Daniel 9:23-25.

NOTE: 'The beginning of the seventy weeks is fixed beyond question at 457 B.C., and their expiration in A.D. 34. From this data there is no difficulty in finding the termination of the 2300 days. The seventy weeks, 490 days, having been cut off from the 2300, there were 1810 days remaining. After the end of 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, upon the testimony of the angel of God, "the sanctuary shall be cleansed.'" *Great Controversy*, page 328.

'The judgement was set'

12. In his previous vision, that of Daniel 7, how was Daniel shown God's intervention to bring to an end the activities of the powers which oppose God and His people? Daniel 7:9-14.

NOTE: "Thus was presented to the prophet's vision the great and solemn day when the characters and the lives of men should pass in review before the Judge of all the earth, and to every man should be rendered "according to his works." The Ancient of days is God the Father. It is He, the source of all being, and the fountain of all law, that is to preside in the judgement. And holy angels, as ministers and witnesses, in number "ten thousand times ten thousand, and thousands of thousands" (Revelation 5:11), attend this great tribunal.' *The Faith I Live By*, page 209.

13. How does the vision of Daniel 8 speak of God's intervention to bring to an end the oppression of His people? Daniel 8:13-14.

NOTE: "And, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him." Daniel 7:13. The coming of Christ here described is not His second coming to the earth. He comes to the Ancient of days in heaven to receive dominion, and glory, and a kingdom, which will be given Him at the close of His work as a mediator. It is this coming, and not His second advent to the earth, that was foretold in prophecy to take place at the termination of the 2300 days in 1844. Attended by heavenly angels, our great High Priest enters the holy of holies, and there appears in the presence of God to perform the work of investigative judgment, and to make an atonement for all who are shown to be entitled to its benefits. God's people are now to have their eyes fixed on the heavenly sanctuary, where our great High Priest is interceding for His people. Soon we shall be weighed in the balances of the sanctuary, and over against our names will be recorded the judgment rendered.' *The Faith I Live By*, page 209.

Lesson 11: September 4-10 **'He shall come to his end'**

MEMORY VERSE: '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.

STUDY HELP: *In Heavenly Places*, page 344.

LESSON SCRIPTURE: Daniel 11:40-12:3,

LESSON AIM: To study the climax of the prophecy of Daniel 11-12.

Introduction

'Only those who have been diligent students of the Scriptures and who have received the love of the truth will be shielded from the powerful delusion that takes the world captive. By the Bible testimony these will detect the deceiver in his disguise. To all the testing time will come. By the sifting of temptation the genuine Christian will be revealed. Are the people of God now so firmly established upon His word that they would not yield to the evidence of their senses? Would they, in such a crisis, cling to the Bible and the Bible only? Satan will, if possible, prevent them from obtaining a preparation to stand in that day. He will so arrange affairs as to hedge up their way, entangle them with earthly treasures, cause them to carry a heavy, wearisome burden, that their hearts may be overcharged with the cares of this life and the day of trial may come upon them as a thief.' *Great Controversy*, page 625.

'The king of the north'

1. What conflict is described taking place in the time of the end? Daniel 11:40, first part.

NOTE: 'The time of the end.' A phrase used five times, but **only** in the book of Daniel. (Daniel 8:17, 11:35, 11:40, 12:4 & 12:9.) Daniel 8:17 relates this phrase to the fulfilment of the 2300-day prophecy. Daniel 11:35 relates it to the close of the 1260-day period of persecution. The two references in Daniel 12 both relate to the unsealing of Daniel's book. It has become customary to propose that 'the time of the end' began in 1798 with the close of the 1260 days.

'The king of the south.' The early part of this chapter has been concerned with the wars of 'the king of the north' and 'the king of the south.' These terms described those two divisions of Alexander's empire which related most closely to the Jews. The Seleucids, based in Syria, to the north of Jerusalem, were 'the king of the north,' while the Ptolemies, based in Egypt, to the south of Jerusalem, were 'the king of the south.'

But these powers had long ceased to be a significant influence on the people of God by the time of the end. Likewise Jerusalem was no longer the city of the people of God. So in 'the time of the end' we should be looking for a symbolic significance in each of these terms. Jerusalem must surely now be seen as the remnant of God's people in the last days. 'The king of the south' was based in Egypt, and Revelation 11:8 speaks of a power 'spiritually' called Egypt. This prophecy refers to the forces of atheism released at the time of the end during the French Revolution. This interpretation is supported by Exodus 5:2 where Pharaoh denies the existence of God.

The traditional interpretation of Protestant scholars was that the king of the north is the papacy. This can be deduced from the description of his activities described in verses 30-39, which relate the persecutions of the 1260 years and a comparison with the previous prophecies of Daniel.

This verse then describes a conflict between the forces of atheism and the papacy in the time of the end. The forces of atheism would gain an initial success, the 'deadly wound' inflicted on the papacy by the forces of revolutionary France in 1798.

2. How does the prophecy describe the outcome of this conflict? Daniel 11:40, last part.

NOTE: The prophecy would seem to say that the papacy would gain the eventual sweeping victory, overthrowing the forces of atheism. In doing this, the papacy would extend its influence over those countries formerly dominated by atheism.

'He shall have power'

3. How is Daniel shown the increasing power and influence of the king of the north in the time of the end? Daniel 11:41-43.

NOTE: We see in these verses how the king of the north increases his power and influence. Verse 43 suggests that he gains economic power in those countries where atheism formerly dominated. In verse 41, we are told that he will even enter 'the glorious land.' This term is equivalent to 'the pleasant land' of Daniel 8:9 and originally referred to the Promised Land. Its application in end-time prophecy has been the subject of much debate. Some have suggested that it refers to the United States, for reasons that are not very clear. Others who follow John Nelson Darby, and see a pivotal end-time role for the Jews, interpret it literally as the state of Israel. Still others think it refers to the Church. In this matter, James White's wise words are apposite:

'In exposition of unfulfilled prophecy, where history is not written, the student should put forth his propositions with not too much positiveness, lest he find himself straying in the field of fancy. . . Here we should tread lightly and take positions carefully, lest we be found removing the landmarks fully established in the Advent Movement.' James White: *Review & Herald*, November 29 1877.

4. What will happen to disturb the king of the north? Daniel 11:44, first part. Compare Revelation 18:1-4.

NOTE: The east is specifically associated with Christ and the Second Coming. For example, in Matthew 24:27, Christ speaks of His coming being like the lightning shining from out of the east unto the west. The angel who bears the seal of the living God arises from the east. Revelation 7:2. The armies of heaven who ride forth to do battle with the kings of the earth and of the whole world at Armageddon are called 'the kings of the east' in Revelation 16:12, while Jesus Himself holds the title, 'the Bright and Morning Star', in other words, the star seen at dawn in the east. **The tidings which trouble the king of the north then are the message of the soon coming of Christ.**

The north is associated with God's throne, His seat of government. Ezekiel 44:4. In Isaiah 14:13, Lucifer wished to exalt his throne 'upon the mount of the congregation **in the sides of the north.**' (Compare Psalm 48:2.) When Ezekiel had his vision of God, **the vision came from the north.** Ezekiel 1:4. The great blasphemies of Ezekiel 8 were the idolatrous worship at **the north gate of the temple.** Thus the destroying angels who accompanied the one who set a mark on God's faithful people in Ezekiel 9 came **from the north.** There are a number of other Bible references where God speaks of bringing judgements from the north. (Isaiah 14:31, Isaiah 41:25, Jeremiah 1:13-15, Jeremiah 4:6, Jeremiah 6:1 & 22, Jeremiah 13:20, Jeremiah 46:20, Jeremiah 47:2, Jeremiah 50: 3 & 9, 41-42, Jeremiah 51:48, Ezekiel 26:7, Ezekiel 38:14-16.) **Thus we may conclude that the tidings out of the north refer to the preaching of the judgement hour message.** It is reasonable to assume that the tidings out of the east and north that so upset the king of the north are the loud cry of Revelation 18:1-4. This is what provokes the king of the north into the final persecution of God's people. These tidings announce that the hour of God's judgement has come, that Babylon is fallen and the punishments that will fall on those who worship the beast and his image.

'He shall go forth with great fury'

5. What will be the reaction of the king of the north to these troubling tidings? Daniel 11:44, last part. Compare Revelation 12:17.

NOTE: 'Conscientious obedience to the word of God will be treated as rebellion. Blinded by Satan, the parent will exercise harshness and severity toward the believing child; the master or mistress will oppress the commandment-keeping servant. Affection will be alienated; children will be disinherited and driven from home. The words of Paul will be literally fulfilled: "All that will live godly in Christ Jesus shall suffer persecution." 2 Timothy 3:12. As the defenders of truth refuse to honour the Sunday-sabbath, some of them will be thrust into prison, some will be exiled, some will be treated as slaves. To human wisdom all this now seems impossible; but as the restraining Spirit of God shall be withdrawn from men, and they shall be under the control of Satan, who hates the divine precepts, there will be strange developments. The heart can be very cruel when God's fear and love are removed. As the storm approaches, a large class who have professed faith in the third angel's message, but have not been sanctified through obedience to the truth, abandon their position and join the ranks of the opposition. By uniting with the world and partaking of its spirit, they have come to view matters in nearly the same light; and when the test is brought, they are prepared to choose the easy, popular side. Men of talent and pleasing address, who once rejoiced in the truth, employ their powers to deceive and mislead souls. They become the most bitter enemies of their former brethren.' *Great Controversy*, page 608.

6. How is this time described? Daniel 12:1.

NOTE: "The "time of trouble, such as never was," is soon to open upon us; and we shall need an experience which we do not now possess and which many are too indolent to obtain. It is often the case that trouble is greater in anticipation than in reality; but this is not true of the crisis before us. The most vivid presentation cannot reach the magnitude of the ordeal. In that time of trial, every soul must stand for himself before God. "Though Noah, Daniel, and Job" were in the land, "as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness." Ezekiel 14:20.' *Great Controversy*, page 622.

'At that time shall Michael stand up'

7. What crucial event takes place at this time? Daniel 12:1, first part.

NOTE: 'Michael signifies, "Who is like God," and His name, with the title of "the great Prince," points out the Divine Saviour. Christ stood for the children of our people in their stead as a sacrifice, bore the curse for them, to bear it from them. He stands for them in pleading for them at the throne of grace. And after the destruction of antichrist, the Lord Jesus shall appear for the complete redemption of all His people.' *Matthew Henry's Commentary on Daniel 12:1-4*.

'I saw that Jesus would not leave the Most Holy Place until every case was decided either for salvation or destruction, and that the wrath of God could not come until Jesus had finished His work in the Most Holy Place, laid off His priestly attire, and clothed Himself with the garments of vengeance. Then Jesus will step out from between the Father and man, and God will keep silence no longer, but pour out His wrath on those who have rejected His truth. . . . The nations are now getting angry, but when our High Priest has finished His work in the sanctuary, He will stand up, put on the garments of vengeance, and then the seven last plagues will be poured out.' *Maranatha*, page 258.

8. What precious promises can God's people depend on in that fearful time? Isaiah 43:1-2; Psalm 50:15; Hebrews 13:5, Isaiah 33:16-17.

NOTE: "That season of distress and anguish will require an effort of earnestness and determined faith that can endure delay and hunger, and will not fail under weakness, though severely tried. The period of probation is the time granted to all to prepare for the day of God. If any neglect the preparation, and heed not the faithful warnings given, they will be without excuse. Jacob's earnest, persevering wrestling with the angel, should be an example for Christians. Jacob prevailed because he was persevering and determined. All who desire the blessing of God, as did Jacob, and will lay hold of the promises as he did, and be as earnest and persevering as he was, will succeed as he succeeded. Why there is so little exercise of true faith, and so little of the weight of truth resting upon many professed believers, is because they are indolent in spiritual things. They are unwilling to make exertions, to deny self, to agonise before God, to pray long and earnestly for the blessing, and therefore they do not obtain it. That faith which will live through the time of trouble must be daily in exercise now. Those who do not make strong efforts now to exercise persevering faith, will be wholly unprepared to exercise that faith which will enable them to stand in the day of trouble.' *Spirit of Prophecy, volume 1*, page 124.

'At that time thy people shall be delivered'

9. What precious promise did Daniel hear regarding that time of trouble? Daniel 12:1, last part. Compare Isaiah 49:25.

NOTE: 'In the time of trouble Satan stirs up the wicked, and they encircle the people of God to destroy them. But he does not know that "pardon" has been written opposite their names in the books of heaven. He does not know that the command has been given, "Take away the filthy garments" from them, clothe them with "change of raiment," and set "a fair miter" upon their heads (Zechariah 3:4, 5). How precious in the sight of God are His people!' *In Heavenly Places*, page 344.

10. Who are the ones who will be delivered? Daniel 12:1, last part. Compare Revelation 21:27. Consider Exodus 32:33; Revelation 3:5

NOTE: 'The book of life contains the names of all who have ever entered the service of God. Jesus bade His disciples: "Rejoice, because your names are written in heaven." Luke 10:20. Paul speaks of his faithful fellow workers, "whose names are in the book of life." Philippians 4:3. Daniel, looking down to "a time of trouble, such as never was," declares that God's people shall be delivered, "everyone that shall be found written in the book." And the Revelator says that those only shall enter the city of God whose names "are written in the Lamb's book of life." Daniel 12:1; Revelation 21:27. "A book of remembrance" is written before God, in which are recorded the good deeds of "them that feared the Lord, and that thought upon His name." Malachi 3:16. Their words of faith, their acts of love, are registered in heaven. Nehemiah refers to this when he says: "Remember me, O my God, . . . and wipe not out my good deeds that I have done for the house of my God." Nehemiah 13:14. In the book of God's remembrance every deed of righteousness is immortalised. There every temptation resisted, every evil overcome, every word of tender pity expressed, is faithfully chronicled. And every act of sacrifice, every suffering and sorrow endured for Christ's sake, is recorded. Says the psalmist: "Thou tellest my wanderings: put Thou my tears into Thy bottle: are they not in Thy book?" Psalm 56:8.' *Great Controversy*, pages 480-481.

'He shall come to his end'

11. How is the apparent triumph of the king of the north described? Daniel 11:45, first part.

NOTE: Here we are definitely dealing with unfulfilled prophecy. The literal 'glorious holy mountain' was Mount Zion, the site of God's temple. There is a reminiscence of this verse in 2 Thessalonians 2:4, another prophecy of the papacy. 'Seas' in Bible prophecy refer to the nations of the world. Clearly Daniel 11:45 refers to a **specific development in the last days**, not simply the claims of the papacy which have already been asserted for well over 1000 years. So we cannot use 2 Thessalonians 2:4 as parallel to Daniel 11:45, merely as an explanation of how Daniel 11:45 may be fulfilled. Some are certain that the word 'in (the glorious holy mountain)' is a mistranslation. They say that the correct translation should be: 'He shall pitch his tents from the seas **to** the glorious holy mountain.' They don't attempt an explanation of what this means. Most modern translations say 'between the seas **and** the glorious holy mountain' instead of 'in'. The Interlinear Old Testament gives the following word-for-word translation: 'And he shall plant tents palace between (the) seas **in** the glorious holy mountain. Yet he shall come to his end and is not a helper for him.' In other words, 'in the glorious holy mountain' seems to be the correct literal translation, exactly as the King James Bible puts it. The issue is whether the king of the north, i.e. the papacy, will take temporary (tabernacles are tents) control of the Church. Since we are dealing with unfulfilled prophecy, in this verse, we would be wise to reserve our judgement. History has too many instances of people claiming to know how unfulfilled prophecy would turn out and they were wrong just about every time. This is

how Jesus spoke of prophecy: John 13:19. 'Now I tell you before it come, that, when it is come to pass, ye may believe that I am He.'

12. How was Daniel shown that this apparent triumph will change? Daniel 11:45, last part. Compare Revelation 17:16-17 and consider Revelation 16:10.

NOTE: 'Four times we find the expression "one hour". It is for just "one hour" that the powers of the world reign with her (Revelation 17:12); in "one hour" her judgement comes (Revelation 18:10); in "one hour" her riches come to nought (verse 17); in "one hour" she is made desolate (verse 19). . . . Six times over we read that she will be no more at all. Verses 21-23. Her music, her industry, her finance, her commerce will be no more at all. Her destruction will be complete, and God charges her with the blood "of all that were slain upon the earth" (verse 24), a tremendous picture of the final scenes which will usher in the coming kingdom of glory! When the whole confederacy of evil declares war on God and His people, the promise is that "the Lamb shall overcome them."' R. A. Anderson: *Unfolding the Revelation*, page 182.

Lesson 12: September 11-17

'Thou shalt rest, and stand in thy lot at the end of the days'

MEMORY VERSE: 'And He said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end.' Daniel 12:9.

STUDY HELP: *Christ Triumphant*, page 335.

LESSON AIM: To study the authenticity of the book of Daniel.

Introduction

'From the time of Philo in the first century, but notably within the last century, the higher critics have seemed to take great satisfaction in impugning the reliability of the historical portions of the book of Daniel. The story of the three young men in the fiery furnace was the product of a vivid imagination, they have averred; the report of that strange madness on the part of Nebuchadnezzar was a mere Eastern fable; and inasmuch as no secular history contained any mention of Belshazzar, it was asserted with the positive air of certainty that he existed only in the mind of the prophet. Even some conservative expositors did not claim that the name Belshazzar represented a distinct historical person.' W. W. Prescott: *The Spade and the Bible*, page 171.

'Wiser than Daniel'

1. What evidence do we have outside the book of Daniel that Daniel was a real person? Ezekiel 14:14, 20.

NOTE: This is the opinion of so-called learned scholars about Daniel: 'The Book of Ezekiel (14:14, 14:20 and 28:3) refers to a legendary Daniel famed for wisdom and righteousness. In chapter 20, Ezekiel says of the sinful land of Israel that "even if these three, Noah, Daniel and Job, were in it, they would deliver but their own lives by their righteousness." In chapter 28, Ezekiel taunts the king of Tyre, asking rhetorically, "art thou wiser than Daniel?" It is possible that the author of the Book of Daniel chose the name Daniel for his hero because of his reputation. The legendary Daniel, known from long ago but still remembered as an exemplary character ... serves as the principal human hero in the biblical book that now bears his name. . . . This legendary Daniel is known for his righteousness and wisdom and a follower of the god EI (hence his name), who made his will known through dreams and visions.'

2. What other reference to Daniel is found in Ezekiel's prophecy? Ezekiel 28:3.

NOTE: 'How comes it that the 6th century BC prophet Ezekiel is able to mention Daniel when 'Daniel' had not yet been invented in the 2nd century BC (Ezekiel 14:14)? The prophet Ezekiel was at Babylon at the same time Daniel was, though he came in the second wave of 597 BC, and by the time Ezekiel got there the fame of Daniel had already spread abroad. Now, this is most distressing for the critics and it would be cruel of us to laugh, but the fact must be noted: amazingly, attempts have been made to say that some other Daniel must have been intended (notably a Canaanite worshipper of Baal) but none of them succeed.' Dr Wm R. Cooper: *The Authenticity of the Book of Daniel*, page 13.

'Belshazzar the king'

3. What character in particular in Daniel's book was regarded as fictional? Daniel 5:1.

NOTE: 'The problem, ostensibly, is that the biblical narrative does not agree with what we know of Babylonian history, at least on the face of it. The history of the neo-Babylonian empire was well-recorded by ancient writers: Herodotus, Berosus, Abydenus, Ptolemy, Josephus and Theodoret all composed histories on the Babylonians and Assyrians. None of them mention any king named Belshazzar; in fact, they all agree that the king of Babylon at the time the city fell was not Belshazzar, whom they all fail to mention, but one Nabonidus, a son-in-law of Nebuchadnezzar. The ancient historians all agree that the succession of the neo-Babylonian empire ran thus:

- 1) Nebuchadnezzar
- 2) Evil-Merodach
- 3) Nergalissar

4) Labashi-Marduk

5) Nabonidus

It was during the reign of Nabonidus that the city fell to the Medo-Persians, and Nabonidus was taken into captivity by Cyrus the Persian. Neither Herodotus nor Josephus nor any of the others mention anybody named Belshazzar. This led the early biblical sceptics of the Enlightenment and post-Enlightenment German critical school to attack the historicity of the Book of Daniel.

'Inasmuch as no secular history contained any mention of Belshazzar, it was asserted with the positive air of certainty that he existed only in the mind of the prophet. Even some conservative expositors did not claim that the name Belshazzar represented a distinct historical person.' W. W. Prescott: *The Spade and the Bible*, page 171.

4. How were the critics proved wrong about Belshazzar?

NOTE: 'These groundless theories have now been buried by the spade of the archaeologist, and of late no commentator has dared to deny the historicity of "Belshazzar the Chaldean king." That Belshazzar was a historical person, the son of Nabonidus, and that he was actually associated with his father in the closing years of the Neo-Babylonian empire; . . . that these facts have been established by documentary evidence made available through the diligent researches of archaeologists, is of great interest even to those Bible students who have already accepted the inspired testimony of the Scriptures as sufficient authority. It is reassuring to have a firm faith in the eternal word of God confirmed by the undisputed evidence furnished by contemporaries of the events described.' W. W. Prescott: *The Spade and the Bible*, pages 172-173.

'The critics could assert with a great deal of assurance, that "there never was any Belshazzar," because Berosus and Herodotus, the only authorities of any value on the subject, both gave a list of Babylonian kings, in neither of which was any Belshazzar named. Therefore, as the historians failed to mention him, "there never was any such" king. But the Babylonian inscriptions make all plain, and exactly confirm the Bible account. They declare that Nabu-Nahid (Nabonidus) with an army took the field against Cyrus, and left Belshazzar, his eldest son, in command of the city. Nabu-Nabid, being defeated by Cyrus, was compelled to take refuge in Borsippa, and Cyrus went on against Babylon and Belshazzar, and the city was taken, with Belshazzar, as recorded in Daniel 5.' A. T. Jones: *Review & Herald*, May 9, 1882.

5. What clue are we given that Belshazzar was not the sole ruler of Babylon? Daniel 5:16, last part, 29, last part.

NOTE: 'Belshazzar had been associated with his father, Nabonidus, in the rulership of the kingdom. This is why it was that when Belshazzar would offer the highest possible position and reward to whoever would read for him the terrible writing on the wall, he could bestow only the position of "the third ruler in the kingdom."' A. T. Jones: *Review & Herald*, May 10, 1898.

'Belshazzar the king made a great feast'

6. What event mentioned in Daniel has been recorded by ancient historians? Daniel 5:1.

NOTE: 'Had the Babylonians been apprised of what Cyrus was about, or had they noticed their danger, they would never have allowed the Persians to enter the city, but would have destroyed them utterly; for they would have made fast all the street gates which gave access to the river, and mounting upon the walls along both sides of the stream, would so have caught the enemy, as it were, in a trap. But, as it was, the Persians came upon them by surprise and so took the city. Owing to the vast size of the place, the inhabitants of the central parts (as the residents at Babylon declare) long after the outer portions of the town were taken, knew nothing of what had chanced, but **as they were engaged in a festival, continued dancing and revelling** until they learnt about the capture. Such, then, were the circumstances of the first taking of Babylon.' The ancient Greek historian Herodotus: *Histories* 1.189-191. [Emphasis added.]

7. Do ancient historians explain why Belshazzar was slain? Daniel 5:25-27, 30.

NOTE: 'Xenophon [Greek historian, c. 430-354 BC] states more than once that the Babylonians, on the night Babylon fell, were too drunk to even realise that the city had been invaded. Indeed, he reveals that the drunken state of the population of Babylon during the feast was the very reason the Persians chose this night to invade. It was an annual and hence an anticipated celebration. Xenophon goes on to describe in considerable detail the manner in which the city was taken, and (in spite of the critics' doubts) even refers directly to the slaying of Belshazzar that very night: "Gadatas and Gobryas [Cyrus's generals] now came up, who first paid their adoration to the gods, because they [the gods] had taken revenge on their [the Babylonians'] **impious king**." Dr Wm R. Cooper: *The Authenticity of the Book of Daniel*, page 45. [Emphasis added.]

'Nebuchadnezzar . . . did eat grass'

8. What further event recorded in Daniel is rejected by the critics? Daniel 4:33.

NOTE: 'It is generally accepted that the Book of Daniel originated as a collection of folktales among the Jewish community in Babylon and Mesopotamia in the Persian and early Hellenistic periods (5th to 3rd centuries BCE), expanded in the Maccabean era (mid-2nd century) by the visions in chapters 7-12. Modern scholarship agrees that Daniel is a legendary figure; it is possible that this name was chosen for the hero of the book because of his reputation as a wise seer in Hebrew tradition. The tales are in the voice of an anonymous narrator, except for chapter 4 which is in the form of a letter from king Nebuchadnezzar. . . . Daniel 4 is a legend set in the royal court, like the other tales of chapters 1-6.' *Wikipedia*, art. 'Daniel 4.'

9. What evidence do we have that such an event took place?

NOTE: 'A recently published Babylonian cuneiform text seems to shatter the silence about Nebuchadnezzar's illness. The tablet is in the British Museum, No. BM 34113 (sp 213), and was published by A. K. Grayson in 1975. Unfortunately, it is merely a fragment, and the surviving text is not as clear as we would like it to be. But the lines that may refer to the king's illness are exciting nevertheless . . . Read lines 3, 6, 7, 11, 12, referring to strange behaviour by Nebuchadnezzar, which has been brought to the attention of Evil-Merodach by state officials. Life had lost all value to Nebuchadnezzar, who gave contradictory orders, refused to accept the counsel of his courtiers, showed love neither to son nor daughter, neglected his family, and no longer performed his duties as head of state with regard to the Babylonian state religion and its principal temple. Line 5, then, can refer to officials who, bewildered by the king's behaviour, counselled Evil-Merodach to assume responsibility for affairs of state so long as his father was unable to carry out his duties. Lines 6 and on would then be a description of Nebuchadnezzar's behaviour as described to Evil-Merodach. Since Nebuchadnezzar later recovered (Daniel 4:36), the counsel of the king's courtiers to Evil-Merodach may later have been considered "bad" (line 5), though at the time it seemed the best way out of a national crisis.' Siegfried H. Horn: 'New light on Nebuchadnezzar's madness', *Ministry*, April 1978.

'Daniel, Hananiah, Mishael and Azariah'

10. What change did Nebuchadnezzar give to the names of Daniel and his friends? Daniel 1:7.

NOTE: 'The king did not compel the Hebrew youth to renounce their faith in favour of idolatry, but he hoped to bring this about gradually. By giving them names significant of idolatry, by bringing them daily into close association with idolatrous customs, and under the influence of the seductive rites of heathen worship, he hoped to induce them to renounce the religion of their nation and to unite with the worship of the Babylonians.' *A Call to Stand Apart*, page 53.

'Daniel is a Hebrew name meaning 'God is my Judge'; Hananiah means 'Yahweh is gracious'; Mishael means 'Who is like God?'; and Azariah means 'Yahweh has helped'. Thus, to utter their Hebrew names was to honour the name of the God of Israel, whom they served. But now things had taken a most insidious twist, so that whenever they had to utter their new Babylonian names, they would be seen to honour the gods of Babylon, and that was a wound that would cut very deep indeed. . . . For the past 150 years scholars have been spilling ink and dislocating elbows trying to prove Daniel in error by pretending to solve a conundrum that doesn't really exist. . . . It involves the spelling of two of the names that were given to Daniel and his friends. The names are those of Belteshazzar and Abednego. . . . They are nonsense names, made-up names, and betray the fictional nature of the Book of Daniel. So say the critics. But what says common sense? Common sense says this. Whenever Daniel had to include these pagan names when writing of himself or his friends in his book, he deliberately spoiled them. Into his given name, Belshazzar, which certainly does mean something in Babylonian and which we shall be looking at - yes, there were **two** Belshazzars; the cuneiform records tell us as much and distinguish between the two! - he inserted the Hebrew letter *teth*; and when he came to write the given name of Azariah (Abed-Nebo) he substituted the Hebrew letter *gimel* for that of *beth*, thus making a nonsense of both names. Thus Daniel obeyed the God of Israel and denied honour to the gods of Babylon.' Dr Wm R. Cooper: *The Authenticity of the Book of Daniel*, pages 18-19.

11. Does any record exist of Daniel outside the Bible?

NOTE: Daniel would not be referred to in Babylonian records by his Hebrew name but by the name given him by the king. 'We meet the royal Belshazzar in other inscriptions of the time in which he is always identified by his patronym, *mar sharri* - the crown prince. One such inscription is a contract concerning a three-year rental of a house in Babylon for the young prince. . . . But of further interest to us is that the house was next door to that of Bel-iddina, a son of the same Rimut whom we met in the contract cited above, and which referred to money belonging to the other Belshazzar (our Daniel) who was **not** the son of the king or crown prince, but the king's chief officer - *shaku-sharri*.' Dr Wm R. Cooper: *The Authenticity of the Book of Daniel*, page 22.

12. What records exist of Daniel's friends outside the Bible?

NOTE: 'The Istanbul Prism (IM 7834) is a five-sided clay cylinder containing five columns of text. The first two sides of the prism contain all sorts of theological statements concerning Nebuchadnezzar, his temple-building projects and how pleased the gods of Babylon were with him. This was by way of a precursor to his prayer to Marduk (3rd column) . . . But the remaining two columns contain lists of various ranks of royal officials and dignitaries that had been gathered for the occasion. The first list is of special interest to us, for it comprises the names of Babylon's top court officials [compare Daniel 3:2] . . . Twelfth in this list is *Mushallim-Marduk*, one of the overseers of the slave girls; fifteenth is *Ardi-Nabu*, who was secretary to Amel-Marduk, the son of Nebuchadnezzar and the crown prince; and eighteenth is Hananu, chief of the royal merchants. All of these were positions of the greatest trust, and it is interesting to note that *Mushallim* is the Babylonian form of the Hebrew name Mishael*; *Ardi-Nabu* means Servant of Nebo and is the original Babylonian form of the Hebrew Abed-Nebo, which holds the same meaning, but which in this case was corrupted - as we have seen - by Daniel to the meaningless Abednego. And lastly is *Hananu*, chief of the royal merchants, which is a direct transposition into Babylonian of Shadrach's Hebrew name, Hananiah. It is an extraordinary authentication of the Book of Daniel and its faithfulness to the historical record.' Dr Wm R. Cooper: *The Authenticity of the Book of Daniel*, page 25. *'Daniel records Mishael's Babylonian name as Meshach. This may be a deliberate contraction of *Mushallim-Marduk*, which is how his Babylonian name is inscribed on the Istanbul Prism - i.e. *Mesha[llim-Mardu]k* = Meshak. Such a contraction would, of course, blot out the name of the 'god' Marduk.' Dr Wm R. Cooper: *The Authenticity of the Book of Daniel*, page 27.

'The burning fiery furnace'

13. What other story in Daniel's book is a target for the critics ridicule? Daniel 3:19-27.

NOTE: 'The legendary nature of the story is revealed by the liberal use of hyperbole - the size of the statue, the use of every kind of music, the destruction of the executioners, and the king's rage followed by his confession of the superiority of the God of Israel. The plot is a type known in folklore as "the disgrace and rehabilitation of a minister," the plot of which involves a man in a state

of prosperity who is sentenced to death or prison by the plots of his enemies but vindicated and restored to honour.' *Wikipedia*: art 'Shadrach, Meshach, and Abednego.'

14. What evidence exists to support the story of the burning fiery furnace?

NOTE: 'Every Bible student is familiar with the Old Testament narrative concerning Shadrach, Meshach, and Abednego, the Hebrew lads who refused to worship the Babylonian image of gold during the days of the Captivity Era (see Daniel, chapter 3). As a result of archaeological discoveries, several bits of information have come to light which demonstrate the accuracy of the book of Daniel in detailing this exciting biblical event. First of all, in one of the earlier excavations at Babylon a strange building was discovered which initially appeared to be a firing kiln, much like those used to fire bricks and pottery. However, a cuneiform inscription revealed the purpose of the structure: "This is the place of burning where men who blasphemed the gods of Chaldea died by fire" (Rimmer, p. 325). While no one suggests that this was the actual furnace into which the Jewish boys were thrown (and from which they were delivered!), it does demonstrate that the scriptural account is consistent with the religious cultism of ancient Babylon. In addition, there is a cuneiform inscription from the library of the Assyrian king, Ashurbanipal. It was discovered at Nineveh about a century ago, and is now housed in the British Museum. The inscription reads: "Saulmagina my rebellious brother, who made war with me, they threw into a burning fiery furnace, and destroyed his life" (Caiger, p. 176).' Wayne Jackson: 'Daniel 3:6ff – Did They Really Burn People?' *ChristianCourier.com*. Access date: March 30, 2016.

'The 12th century Jewish scholar, Benjamin of Tudela, travelled extensively in the Middle East, and visited the ruins of Babylon. There he was shown the site of a rather interesting ruin: "It is built of hewn stones and bricks. Between the synagogue and the palace of Nebuchadnezzar is the furnace into which were thrown Hananiah, Mishael and Azariah, and the site of it lies in a valley, known unto all." Was he a gullible tourist? It would seem not. 800 years later, the same ruin was pointed out to Austen Layard when he went to excavate Babylon. Rimmer goes on to tell us that a cuneiform inscription was later found (perhaps at the same ruin) which designated it as a place in which blasphemers of the gods were burned.' Dr Wm R. Cooper: *The Authenticity of the Book of Daniel*, page 31.

END-NOTE: 'Multitudinous have been the attacks made on these lines on the fortress of this book of Daniel, for scepticism has realised that while it stands impregnable, a relic of the sixth century before Christ, all rationalistic theories must fall to the ground, like Dagon before the ark. But the fortress stands firm as ever, its massive foundations revealed only the more clearly by the varied assaults it has repelled.' Mr. and Mrs. H. Grattan Guinness, *Light for the Last Days*, preface, pages v-vii.

Lesson 13: September 18-24

'Spoken of by Daniel the prophet'

MEMORY VERSE: 'And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper.' 2 Chronicles 20:20.

STUDY HELP: *Testimonies to Ministers*, pages 114-115.

LESSON AIM: To show the importance of the book of Daniel.

Introduction

'Daniel stood in his lot to bear his testimony which was sealed until the time of the end, when the first angel's message should be proclaimed to our world. These matters are of infinite importance in these last days; but while "many shall be purified, and made white, and tried," "the wicked shall do wickedly: and none of the wicked shall understand." How true this is! Sin is the transgression of the law of God; and those who will not accept the light in regard to the law of God will not understand the proclamation of the first, second, and third angel's messages. The book of Daniel is unsealed in the revelation to John, and carries us forward to the last scenes of this earth's history.' *Testimonies to Ministers*, page 115.

'Whoso readeth, let him understand'

1. When warning His disciples of the disaster coming upon Jerusalem, to whose writings did Jesus point their attention? Mark 13:14. Compare Luke 21:20.

NOTE: "'When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand); then let them which be in Judea flee into the mountains; let him which is on the housetop not come down to take anything out of his house; neither let him which is in the field return back to take his clothes." This warning was given to be heeded forty years after, at the destruction of Jerusalem. The Christians obeyed, and not one of them perished in the destruction of the city. "But pray ye that your flight be not in the winter, neither on the Sabbath day." Christ, who made the Sabbath, did not abolish it, nailing it to His cross. The fourth commandment was not rendered null and void by His death. It was to be held sacred forty years after His death; even as long as the heavens and the earth remain, so long will it hold its claim upon the human family.' *Signs of the Times*, February 20, 1901.

2. With what advice did Jesus emphasise His warning? Matthew 24:15, last part. Compare Revelation 1:3 and consider Daniel 12:9-10.

NOTE: 'As we near the close of this world's history, the prophecies recorded by Daniel demand our special attention, as they relate to the very time in which we are living. With them should be linked the teachings of the last book of the New Testament

Scriptures. Satan has led many to believe that the prophetic portions of the writings of Daniel and of John the revelator cannot be understood. But the promise is plain that special blessing will accompany the study of these prophecies. "The wise shall understand" (verse 10), was spoken of the visions of Daniel that were to be unsealed in the latter days; and of the revelation that Christ gave to His servant John for the guidance of God's people all through the centuries, the promise is, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein." Revelation 1:3.' *Prophets & Kings*, page 547.

'In the last days'

3. What are some of the links that may be seen between the books of Daniel and The Revelation? Compare Daniel 7:25 with Revelation 12:14. Compare Daniel 7:4-7 with Revelation 13:2.

NOTE: 'Many of the prophecies are about to be fulfilled in quick succession. Every element of power is about to be set to work. Past history will be repeated; old controversies will arouse to new life, and peril will beset God's people on every side. Intensity is taking hold of the human family. It is permeating everything upon the earth. Study Revelation in connection with Daniel, for history will be repeated. We, with all our religious advantages, ought to know far more today than we do know.' *Maranatha*, page 30. 'As the book of Daniel reaches to the "time of the end," and the book of Revelation contains "things which must shortly come to pass," before the end, the two books must be "companion volumes," closely related to each other. The book of Daniel, in point of time, precedes the book of Revelation upwards of six centuries. In short, the latter is largely an inspired commentary on the former, and as such, becomes a valuable aid to its correct understanding. Every earnest, intelligent student of prophecy will study these two books together. Each is mutually helpful to the understanding of the other.' S. N. Haskell: *The Story of the Seer of Patmos*, page 7.

4. What striking contrast is shown between the books of Daniel and The Revelation? Compare Daniel 12:4, 9 with Revelation 1:3, 11.

NOTE: 'In the Revelation are portrayed the deep things of God. The very name given to its inspired pages, "the Revelation," contradicts the statement that this is a sealed book. A revelation is something revealed. The Lord Himself revealed to His servant the mysteries contained in this book, and He designs that they shall be open to the study of all. Its truths are addressed to those living in the last days of this earth's history, as well as to those living in the days of John. Some of the scenes depicted in this prophecy are in the past, some are now taking place; some bring to view the close of the great conflict between the powers of darkness and the Prince of heaven, and some reveal the triumphs and joys of the redeemed in the earth made new. Let none think, because they cannot explain the meaning of every symbol in the Revelation, that it is useless for them to search this book in an effort to know the meaning of the truth it contains. The One who revealed these mysteries to John will give to the diligent searcher for truth a foretaste of heavenly things. Those whose hearts are open to the reception of truth will be enabled to understand its teachings, and will be granted the blessing promised to those who "hear the words of this prophecy, and keep those things which are written therein." In the Revelation all the books of the Bible meet and end. Here is the complement of the book of Daniel. One is a prophecy; the other a revelation. The book that was sealed is not the Revelation, but that portion of the prophecy of Daniel relating to the last days. The angel commanded, "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end." Daniel 12:4.' *Acts of the Apostles*, pages 584-585.

'The Revelation of Jesus Christ'

5. Who is the central figure of the book of Daniel? Consider Daniel 3:25; Daniel 7:13; Daniel 8:25; Daniel 9:25-27; Daniel 10:5-6.

NOTE: 'Says Jerome, . . . "None of the prophets have spoken so clearly of Christ as Daniel, for he not only foretells His coming, as do others likewise, but he also teaches the time when He will come, and mentions in order the princes of the intermediate space, and the number of the years, and the signs of His appearance.' Albert Barnes: *Notes, Critical, Illustrative, and Practical, on the Book of Daniel*, Introduction, pages xi, xii.

'The prophet desired to learn more of subjects not yet fully explained, and again set himself to seek light and wisdom from God. "In those days I Daniel was mourning three full weeks. I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all. . . . Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz. His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude" (Daniel 10:2-6). This description is similar to that given by John when Christ was revealed to him upon the Isle of Patmos. No less a personage than the Son of God appeared to Daniel. Our Lord comes with another heavenly messenger to teach Daniel what would take place in the latter days. The great truths revealed by the world's Redeemer are for those who search for truth as for hid treasures. Daniel was an aged man. His life had been passed amid the fascinations of a heathen court, his mind cumbered with the affairs of a great empire. Yet he turns aside from all these to afflict his soul before God, and seek a knowledge of the purposes of the Most High. And in response to his supplications, light from the heavenly courts was communicated for those who should live in the latter days. With what earnestness, then, should we seek God, that He may open our understanding to comprehend the truths brought to us from heaven.' *The Sanctified Life*, pages 49-50.

6. Who is the central figure in The Revelation? Consider Revelation 1:1, 5-7, 13-18.

NOTE: 'The book of Revelation is introduced as a "revelation of Jesus Christ"; the first five chapters verify the truthfulness of the name. The sixth chapter opened to John a new phase of the divine character as revealed in the life of the Son, and in His attitude toward the people upon whom His love is bestowed.' S. N. Haskell: *The Story of the Seer of Patmos*, page 109.

'When the books of Daniel and Revelation are better understood, believers will have an entirely different religious experience.'

They will be given such glimpses of the open gates of heaven that heart and mind will be impressed with the character that all must develop in order to realize the blessedness which is to be the reward of the pure in heart. The Lord will bless all who will seek humbly and meekly to understand that which is revealed in the Revelation. This book contains so much that is large with immortality and full of glory that all who read and search it earnestly receive the blessing to those "that hear the words of this prophecy, and keep those things which are written therein." One thing will certainly be understood from the study of Revelation--that the connection between God and His people is close and decided.' *The Faith I Live By*, page 345.

'A more sure word of prophecy'

7. Why has God given us prophecies like those of Daniel and the Revelation? Amos 3:7.

NOTE: "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." Amos 3:7. In His providence the Lord has seen fit to teach and warn His people in various ways. By direct command, by the sacred writings, and by the spirit of prophecy has He made known unto them His will. In ancient times God spoke to men by the mouth of prophets and apostles. In these days He speaks to them by the Testimonies of His Spirit. There was never a time when God instructed His people more earnestly than He instructs them now concerning His will and the course that He would have them pursue. Of special value to God's church on earth today, the keepers of His vineyard, are the messages of counsel and admonition given through the prophets who have made plain His eternal purpose in behalf of mankind. In the teachings of the prophets His love for the lost race and His plan for their salvation are clearly revealed.' *My Life Today*, page 40.

8. What did Jesus explain as the central theme of the prophets' writings? Luke 24:25-27.

NOTE: "The life and character of Christ were living epistles of the truths He taught, and by His example He inspired faith in His followers. He presented himself as the One referred to by the prophets, especially stating, "They wrote of Me." He came to represent the Father; He was the brightness of His glory, the express image of His person. He was the subject of all the lessons He gave His disciples, the theme to which their attention must be riveted. He was the great centre of all, and faith in Him was to bring eternal life to all who would receive Him. When He presented before them illustrious persons, it was simply to impress them with the fact that He was greater than all the wise and great of earth. He sought to make them understand the significance of the rites of the Jewish church, and as their dull comprehension became more and more enlightened, He impressed them with the thought that He was the originator and substance of all truth. The types and rites of the Jewish church were all connected with Himself; He was the glory of the whole system. Everything that was attractive, either in nature or revelation, was found in Him; He was the all-absorbing theme of patriarchs and prophets, the first and the last, the Alpha and the Omega of all things.' *Review & Herald*, October 14, 1890.

'Till the time of the end'

9. When were Daniel's prophecies to be opened to human comprehension? Daniel 12:4, 9, 13.

NOTE: 'Daniel was honoured by God as His ambassador, and was given many revelations of the mysteries of ages to come. His wonderful prophecies, as recorded by him in chapters 7 to 12 of the book bearing his name, were not fully understood even by the prophet himself; but before his life labours closed, he was given the blessed assurance that "at the end of the days", in the closing period of this world's history, he would again be permitted to stand in his lot and place. It was not given him to understand all that God had revealed of the divine purpose. "Shut up the words, and seal the book," he was directed concerning his prophetic writings; these were to be sealed "even to the time of the end." "Go thy way, Daniel," the angel once more directed the faithful messenger of Jehovah; "for the words are closed up and sealed till the time of the end. . . . Go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days." Daniel 12:4, 9, 13.' *Prophets & Kings*, page 547.

10. Since all the signs show that we are today living in the time of the end, what should be our attitude to Daniel's prophecies? Daniel 12:10.

NOTE: 'May the Lord help you to understand His Word. If you will heed and practise this Word, you will become partakers of the divine nature, having escaped the corruption that is in the world through lust. Let our ministers and teachers seek knowledge from the one true source. Let them seek the Lord with much prayer, earnestly searching His Word to find the hidden treasure. Now, just now, is the golden opportunity to understand the truths of the Word, and let this opportunity be improved by all. Let the book of Daniel be read, and its instruction heeded. "Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. . . . But go thou (Daniel) thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days." Daniel is today standing in his lot, and we are to give him place to speak to the people.' *Australasian Union Conference Record*, March 11, 1897.

11. What is said of those who are wise and use this wisdom to teach others? Daniel 12: 3.

NOTE: 'When I think of those words of Daniel, I find myself waking up in the night and repeating them over and over: "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Look at the sun and the stars marshalled in the heavens, and known by their names. The Lord says, They that turn many to righteousness shall shine as the stars forever and ever. In order to determine how important are the interests involved in the conversion of the soul from error to truth, we must appreciate the value of immortality; we must realise how terrible are the pains of the second death; we must comprehend the honour and glory awaiting the ransomed, and understand what it is to live in the presence of Him who died that He might elevate and ennoble man, and give to the overcomer a royal diadem. The worth of a soul cannot be fully estimated by finite minds. How gratefully will the ransomed and glorified ones remember those who were instrumental in their salvation! No one will then regret his self-denying efforts and persevering labours, his patience, forbearance, and earnest heart yearnings for souls that might have been lost had he neglected his duty or become weary in well-doing. Now these white-

robed ones are gathered into the fold of the Great Shepherd. The faithful worker and the soul saved through his labour are greeted by the Lamb in the midst of the throne, and are led to the tree of life and to the fountain of living waters. With what joy does the servant of Christ behold these redeemed ones, who are made to share the glory of the Redeemer! How much more precious is heaven to those who have been faithful in the work of saving souls! "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars. . . ." *In Heavenly Places*, page 364.

'Thou knewest not the time of thy visitation'

12. What could the Jews have known if only they had studied prayerfully the prophecies of Daniel? Daniel 9:25-27.

NOTE: "The time of Christ's coming, His anointing by the Holy Spirit, His death, and the giving of the gospel to the Gentiles, were definitely pointed out. It was the privilege of the Jewish people to understand these prophecies, and to recognise their fulfilment in the mission of Jesus. Christ urged upon His disciples the importance of prophetic study. Referring to the prophecy given to Daniel in regard to their time, He said, "Whoso readeth, let him understand." Matthew 24:15. After His resurrection He explained to the disciples in "all the prophets" "the things concerning Himself." Luke 24:27. The Saviour had spoken through all the prophets. "The Spirit of Christ which was in them" "testified beforehand the sufferings of Christ, and the glory that should follow." 1 Peter 1:11.' *Desire of Ages*, page 234.

Here is the wording of one of the rabbinic curses against studying Daniel 9:24-27: 'Rabbi Samuel b. Nahmani said in the name of Rabbi Jonathan: Blasted [cursed] be the bones of those who calculate the end [of the 70 weeks]. For they would say, Since the predetermined time has arrived, and yet he has not come, he will never come.' Source: Babylonian Talmud: Tractate Sanhedrin 97b, London, Soncino edition.

13. What mistake of the Jews of Christ's day must not be repeated by Christians today? Luke 4:21, 28-29. Compare Luke 19:41-44.

NOTE: "The past history of the advancement of truth amid error and darkness shows us that sacred truth is not cherished and sought after by the majority. Those who have advanced in reform, obeying the voice of God, "Go forward," have been subject to opposition, torture, and death; and in the face of gaping prisons and threatened torture and death, they deemed the truth for their time of sufficient importance to hold tenaciously, yielding their life rather than to sacrifice their faith. They counted not their life dear unto them if sacrificed for the truth of God. The truth in our day is as important as it was in the days of the martyrs. What if in Luther's day people had taken a position to cover their disobedience to God's requirement with: "God is too merciful to condemn me for not taking unpopular truth. Our intellectuals and our religious leaders do not accept it. I will run the risk of transgressing God's law because the world rejects it. I am satisfied with my religion; I will risk going with the crowd." If I go with the crowd, the Bible tells me I am in the broad road to death. Said the Majesty of heaven, "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." We are accountable for the light that shines in our day. Christ wept in agony over Jerusalem because they knew not the time of their visitation. It was their day of trust, their day of opportunity and privilege. The foul ingratitude, the hollow formalism, and the hypocritical insincerity of hundreds of years called these tears of irrepressible anguish from His eyes.' *Christ Triumphant*, page 317.