

NOTES ON DANIEL

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“We have also a more sure word of prophecy, where unto you doe well that you take heed.”

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NOTES ON DANIEL

1. DIVINE PROPHECY

Definition of Prophecy

1. A prophecy is a foretelling. It may proceed from man, from Satan, or from God. There is much prophecy which is not divine. We are to study divine prophecy.

2. Divine prophecy is a God-given prediction or utterance. Bible prophecy may be regarded as the blue-print of the ages. Divine prophecy is history written in advance. "History is the unrolled scroll of prophecy." (Garfield.)

3. Divine prophecy is the voice of God speaking to men.

Hebrews 1: 1. God ... spoke ... unto the fathers by the prophets.

Luke 1: 70. He (God) spoke.

Matthew 1: 22. Spoken of the Lord.

Isaiah 16: 13, 14. This is the word that the Lord has spoken.

The Place of Prophecy in Scripture

1. Prophecy constitutes about one-third of the Scriptures.

2. Pierson says that there are 1,000 distinct prophecies in the Bible, 85 per cent of which he estimated had been fulfilled.

The Reliability of Prophecy

Isaiah 46: 9, 10. God's foresight is unlimited.

2 Peter 1: 16-19. The Word of prophecy is more sure than the evidences of our senses.

John 10: 35. It is impossible for divine prophecy to fail.

Luke 22:37. It is impossible for divine prophecy to fail.

History has yet made so slight progress toward the scientific basis that she is able to foretell nothing that is to be hereafter. As to the future she is stone blind. There is not a philosopher in the world who can forecast the historical evolution to the extent of a single day. The historian is as completely dumb before the problems of 1895 [this was written in 1894 as a charlatan weather prophet ought to be with respect to the meteorological conditions of the next season. The year will come and go. . . . but no man living can predict what the aspect and event will be. The tallest son of the morning can neither foretell nor foresee the nature of what is to come in the year that already stands knocking at the door." - J. C. Ridpath in Christian at Work, Dec. 27, 1894. ("Bible Readings," page 202, Note 6.)

The Importance of Prophecy

Deuteronomy 29:29. The things that are revealed belong to us.

2 Peter 1:19. "Whereunto you do well that you take heed."

1 Thessalonians 5: 1-6. Prophecy serves as a light in a dark place.

Prophets and Kings, Page 536 To tell us where we are today.

Questions on the Lesson

1. What is divine prophecy?
2. Show that prophecy constitutes an important part of Scripture.
3. In what respect is it true of God that there is none like Him?
4. How does Peter emphasize the certainty of prophecy?
5. Show that the divine program must be fulfilled.
6. What is the purpose of "the things which are revealed"?
7. To what is the "more sure Word of prophecy" compared?
8. Why are God's people the "children of the light"?
9. Why is prophetic study of particular value today?

The Lesson Assigned

1. Fix in mind the main headings of the lesson.
2. Study each section in detail, looking up and reading thoughtfully all the texts referred to.

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3. Answer the questions carefully after you have studied the lesson through.
4. Be able to give a definition of prophecy.
If you have in mind any good definition, other than that in this lesson, bring it along to class.
5. Memorize 2 Peter 1:19-21.
6. Write out the main parts of the statement from Prophets and Kings, Page 536.

2. THE STUDY OF PROPHECY

The Incentive to Study the Prophecies

1. The tendency of the times is to neglect the study of the prophetic portions of God's Word, but one cannot do this without suffering untold loss. The prophecies are just as much a part of the inspired Word as any other section of the Bible, and should be as carefully and diligently studied.
2. Every incentive is given to us in the Scriptures to study prophecy. Consider the following texts:-
Daniel 12: 4. The Book of Daniel is to be understood in the time of the end.
Daniel 12:9, 10. The wise shall understand.
Matthew 24:15. Christ expects us to understand the prophecies.
Revelation 1:3. A blessing is pronounced upon those who read, hear, and keep.
Revelation 22:7,10. "Blessed is he that keeps the sayings of the prophecy." When?
Revelation was never a sealed book.

3. We are given some noble examples of men who were diligent students of prophecy:
 - a. The prophets inquired and searched diligently, and sought to know the time. 1 Peter 1: 10, 11.
 - b. Daniel is a good example of how diligently the prophets searched. Daniel 9: 2, 3.
 - c. John the Baptist must have studied the prophecies. Matthew 3: 1-3.
 - d. Jesus showed Himself to be thoroughly acquainted with the prophecies of the Old Testament.
Luke 4:16-21; 24: 27.
 - e. Paul understood the revelations of the prophetic page. 2 Thessalonians 2: 3-5.

How to Approach the Study of Prophecy

1. Consecrate the Life Wholly to God. This is the first and absolutely indispensable essential. No amount of brain power can take its place. The mysteries of God will be spoken only to the soul that is in living union with Him. 1 Corinthians 2:14-16. Only the converted soul can discern spiritual things.

2. Pray. "Never should the Bible be studied without prayer. Before opening its pages we should ask for the enlightenment of the Holy Spirit, and it will be given." – "Steps to Christ," 96: 1.
"To pray well is the better half of study." - Luther.

John 16:13. The Spirit will guide into all truth.
Luke 11:13. Pray for the Holy Spirit.
James 1:5. Pray for wisdom.

3. Open the Bible with Reverence. It is the Holy Bible, God's own Word.
2 Timothy 3: 15; Romans 1: 2.
"We should reverence God's Word. For the printed volume we should show respect, never putting it to common uses or handling it carelessly. And never should Scripture be quoted in a jest or paraphrased to point a witty saying." - Education, Page 244: 1.
"Never allow one expression of lightness and trifling to escape your lips when quoting Scripture. As you take the Bible in your hands, remember that you are on holy ground. Angels are around you, and could your eyes be opened, you would behold them." - Fundamentals Of Education, Page 194, 195.

4. Study. We must not make the promises of God an excuse for neglecting' diligent, hard study.

2 Timothy 2. 15. Study.

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John 5: 39. Search.

“Nothing worth having is obtained without earnest, persevering effort. Without earnest toil we cannot expect to obtain a knowledge of spiritual things. Those who obtain the jewels of truth must dig for them as a miner digs for the precious ore hidden in the earth.” – “Messages to Young People,” 259:3. Read paragraph 4.

“The knowledge of God is not to be gained without mental effort.” - Fundamentals Of Education, Page 307: 2.

“Diligent study is essential.” - Fundamentals Of Education, Page 228: 3.

“God requires the training of the mental faculties. He designs that His servants shall possess more intelligence and clearer discernment than the worldling, and He is displeased with those who are too careless or too indolent to become efficient, well-informed workers. The Lord bids us love Him with all the ... strength and with all the mind. This lays upon us the obligation of developing the intellect to its fullest capacity, that with all the mind we may know and love our Creator.” -Christ Object Lessons, Page 333. Read Counsels To Teachers, Page 461, 462.

Questions on the Lesson

1. What is the tendency of the times as regards the study of Bible prophecy? Discuss the effect of this.
2. How are we inspired to study prophecy by Daniel? By John? By Christ?
3. Give four examples of prophetic study.
4. Show that John the Baptist, Christ, and Paul were students of prophecy.
5. What is the primary essential in Bible study? Why?
6. For what should the Bible student pray?
7. Show that God’s promises to give understanding are not fulfilled to the indolent.

The Lesson Assigned

1. Read the whole lesson through so as to obtain a general grasp of the study. Follow this method in all future lessons.
2. Study the details of each section, fixing the various points in mind. Read all the texts from your Bible carefully.
3. Memorize the four topics in the second section.
4. Study the questions. Form the answers clearly in your own mind as you plan to speak them in class.
5. Seek to make the personal application which this lesson demands.

3. IMPORTANT PRINCIPLES IN PROPHETICAL STUDY

The Spirit of Study

1. A Humble, Teachable Spirit.

“We should come to the investigation of God’s Word with a contrite heart, a teachable and prayerful spirit. We are not to think, as did the Jews, that our own ideas and opinions are infallible. Nor with the papists, that certain individuals are the sole guardians of truth and knowledge, that men have no right to search the Scriptures for themselves, but must accept the explanations given by the Fathers of the church.”- Testimonies To Ministers, Page 105.

2. An Open Mind.

“We should not study the Bible for the purpose of sustaining our preconceived opinions, but with the single object of learning what God has said.”

“We cannot hold that a position once taken, an idea once advocated, is not, under any circumstances, to be relinquished.” - Testimonies To Ministers, Page 105: 2.

“As we take up the study of God’s Word, we should do so with humble hearts. All selfishness, all love of originality, should be laid aside. Long cherished opinions must not be ‘regarded as infallible. It was the unwillingness of the Jews to give up their long-established traditions that proved their ruin. They were determined not to see any flaw in their own opinions or in their expositions of the Scriptures; but however

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long men may have entertained certain views, if they are not clearly sustained by the written Word, they should be discarded.” - Sister White, in Review And Herald, July 26, 1892.

Use of Commentaries.

“We are not to accept the opinion of commentators as the voice of God. They were erring mortals like ourselves. God has given reasoning powers to us as well as to them. We should make the Bible its own expositor.” - Testimonies To Ministers, Page 106: 2.

“God desires us to receive the truth upon its own merits-because it is truth.” - Testimonies To Ministers, Page 106: 1.

The use of commentaries may be very helpful, but we must test the views of men by the Word of God. Isaiah 8: 20.

Accuracy

“It is important that in defending the doctrines which we consider fundamental articles of faith, we should never allow ourselves to employ arguments that are not wholly sound. We should present sound arguments that will not only silence our opponents but will bear the closest and most searching scrutiny.”- Testimonies, Volume 5, Page 708: 2.

Seek for the Truth in Its Simplicity.

“Argument is good in its place, but far more can be accomplished by simple explanations of the Word of God. The lessons of Christ were illustrated so clearly that the most ignorant could readily comprehend them.”- Gospel Workers, Page 169: 3.

To be able to propound difficult questions is no proof of superior intelligence. Testimonies To Ministers, Page 109:1.

2 Timothy 2:16-18, 23. Titus 3:9. Things to Avoid.

Truth Is Progressive

Proverbs 4: 18. “Shines more and more.”

Whenever the people of God are growing in grace, they will be constantly obtaining a clearer understanding of His Word. They will discern new light and beauty in its sacred truths.” - Testimonies, Volume 5, Page 706: 2.

“As a people we are called individually to be students of prophecy. We must watch with earnestness that we may discern any ray of light which God shall present to us. We are to catch the first gleaming of truth; and through prayerful study, clearer light may be obtained which can be brought before others.” - Testimonies, Volume 5, Page 708: 2.

Testimonies To Ministers, Page 110:1. What to do with difficulties.

The Bible Its Own Dictionary

1. “We should make the Bible its own expositor.” - Testimonies To Ministers, Page 106: 2.

a. Corinthians 2: 13. “Comparing spiritual things with spiritual.”

b. Peter 1: 20. “No prophecy ... is of any private interpretation.” See 20th Century translation.

2. The important symbols of prophecy are interpreted in literal language. Daniel 7: 3, 17; Revelation 1:13, 20; Isaiah 8:7; Revelation 17: 1, 15.

Some Prophecies Are of Double or Twofold Application.

Matthew 24. Desire Of Ages, Page 627: 3.

For Further Study

1. How shall we search the Scriptures? Testimonies To Ministers, Page 105-111.

2. How shall we regard the book “Daniel and Revelation,” by Uriah Smith?

Questions on the Lesson

1. What wrong spirit of study was adopted by the Jews? By Papists?

2. Describe an open mind.

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3. Explain the proper place of commentaries, in Bible study.
4. What should characterize our arguments in defending Scripture?
5. What is more desirable than argument?
6. What is not a proof of superior intelligence?
7. Explain "Truth is progressive."
8. Illustrate that the Bible is its own dictionary.
9. Give a prophecy of double application.
10. Write out in your note-book additional thoughts culled from your lesson.

The Lesson Assigned

1. As before, read through the whole lesson first, then take up each section in detail. Follow this method in all future lessons.
2. Read the extracts several times, and do not be satisfied till you have made the thought your own.
3. After studying the lesson, read Testimonies To Ministers, Page 105-111. Bring to class any new thought you have gained from such reading.
4. Be prepared to discuss the items listed for Further Study.

4. THE PROPHET - HIS POSITION AND WORK

The Position of the Prophet

1. A spokesman. Exodus 4:11-16; 7:1.
 2. A seer. 1 Samuel 9: 9.
- The Lord's messenger. Haggai 1:12, 13.

"In the highest sense the prophet was one who spoke by direct inspiration, communicating to the people the messages he had received from God." - Education, Page 46: 1.

The Prophet's Relation to God and Man

1. As mouthpiece or spokesman he acted as a channel of communication between God and man.
Exodus 7:1; 4:11-16.
2. As the Lord's messenger he is to bear God's message to man. Haggai 1:12,13.
3. As seer he views the past, present, and future, and guides man in the counsel of God.
1 Samuel 9:9; Isaiah 2:1.
4. The message of the prophet was the "word of the Lord." 2 Kings 3: 10, 11; Isaiah 1:10; 38:4; Jeremiah 1:1, 2; Ezekiel 1:3. Hosea 1:1; Joel 1:1; etc.

How the Prophets Received Their Messages.

1. Through visions and dreams. Numbers 12: 6; Isaiah 1: 1; Daniel 7: 1.
2. Through a voice. 1 Samuel 3: 10-15.

For Further Study

1. Prophet-Etymology. Smith's Bible Dictionary, art. "Prophet," sect. 1; "Handbook for Bible Students," pages 433-437.
2. Can Satan foretell? Isaiah 41: 21-23.

Questions on the Lesson

1. What three titles are given to the prophet in Scripture?
2. Describe the work of the prophet as (1) Spokesman; (2) Seer; (3) The Lord's Messenger.
3. What expression is frequently used in introducing the message of the prophet?
4. How did God communicate His messages to the prophets?

The Lesson Assigned

1. Study each section of the lesson, reading the references carefully, and fixing the thought of each text in mind.

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2. Make brief notes in your note-book from your study on the special topics, and bring to class. The references given are only suggestive. Look for others.

5. THE OBJECT OF PROPHECY

Prophecy Lightens Our Pathway.

1. 2 Peter 1: 19.

2. 1 Thessalonians 5: 1-5.

3. "The prophecies which the great I AM has given in His Word, uniting link after link in the chain of events, from eternity in the past to eternity in the future, tell us where we are today in the procession of the ages, and what may be expected in the time to come. All that prophecy had foretold as coming to pass until the present time, has been traced on the pages of history, and we may be assured that all which is yet to come will be fulfilled in its order." - Prophets and Kings, Page 536: 3.

Prophecy Reveals the True God.

1. Isaiah 46:9, 10. "I am God and there is none like Me declaring the end from the beginning." Only Deity can lift the curtain of the future. Others attempt by (1) Guessing; (2) Reading the future in terms of the past. History repeats itself. (3) Planning and executing.

2. Isaiah 41:21-23, 26. Jehovah's challenge to other gods.

3. Isaiah 48:3-6 Jehovah's challenge to skeptics. The Word of prophecy is needed today to meet the prevalent skepticism and infidelity.

Prophecy Confirms the Bible as the Word of God.

1. "There is one kind of writing in the Bible which no man is able to imitate. No man can tell what will happen five hundred years hence. For no man can tell what will happen on the morrow. . . . But page after page of the writings both of the Old and of the New Testament are filled up with plain, distinct, definite, and positive statements as to what was to come to pass in future days." - "Will the Old Book Stand?" (Hastings) Page 146.

2. "The sacred books of ancient and idolatrous nations, whatever else they may contain, do not contain distinct and definite prophecies, foretelling future events. These are peculiar to one book-the Bible" -Ibid., Page 174.

3. "But how shall we know that the prophecies there recorded have been fulfilled? We can know it by appealing to existing facts. The prophecies speak of cities, countries, kingdoms, and nations; and those countries still exist, and we have only to go to these lands to see for ourselves whether those prophecies have been fulfilled, and are being fulfilled today."-Ibid.

4. Striking examples of fulfillment of prophecy-

(a) Tyre. Ezekiel 26:7-14. Find evidences of the fulfillment of this prophecy. The-following references may be consulted (Look for others):-

"Manual of Ancient History of the East" (Lenormant), Book 6, chapter 3, section IV.

"Our Day in the Light of Prophecy" (Spicer), Pages 31-33.

Cyclopedia (McClintock and Strong) article "Tyre," especially section IV.

"Testimony of the Ages" (H. W. Morris), Pages 548-550. "Prophetic Lights" (Waggoner), Pages 49-54; Keith on Prophecy, Pages 327-332.

(b) Babylon. Isaiah 13: 19-22. For fulfillment consult the following:

"Will the Old Book Stand?" (Hastings), Pages 167-174.

"SDA Source Book," Pages 64, 65.

"Our Day in the Light of Prophecy" (Spicer), Pages 33-37.

Prophecy Reveals God's Purpose.

Revelation 1: 1. "To show . . . things which must shortly come to pass." - Isaiah 14:24.

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For Further Study

1. Evidential value of prophecy. "Handbook for Bible Students," Page 417.
2. What is the strongest proof of Christ's divinity? Desire Of Ages, Page 799: 2.

Questions on the Lesson

1. State the four objectives of Bible prophecy.
2. To what does Peter liken the more sure Word of prophecy?
3. Of what does Paul say God's people are not in ignorance? Why are they not in ignorance?
4. What gives us assurance that all unfulfilled prophecy will be fulfilled?
5. Upon what basis do men attempt to read the future?
6. How does prophecy reveal the true God?
7. How does prophecy prove the Bible to be the Word of God?
8. Give three prophecies concerning Tyre, and say how each was fulfilled.
- o. What predictions concerning Babylon have been fulfilled?
10. The following arguments have been urged against Bible prophecy; show that they are unsound:
 - (1) The fulfillment is accidental.
 - (2) Man has manipulated the events to meet the prophecy.
 - (3) The prophecy was written after the events occurred.

The Lesson Assigned

1. Memorize the four objectives of prophecy.
2. Study the lesson in detail, and be able to give the main thought of each text.
3. Write the texts in your note-book with a brief statement of the content alongside each.
4. Make notes as the result of your findings on third section, (a) and (b), and on the special studies.
5. Read "Will the Old Book Stand?" (Hastings) Pages 146-176.

6. THE THEMES OF PROPHECY

The Theme of the Prophets Centers in Christ

- Acts 10:13. "To Him give all the prophets witness."
Luke 24:27,44. The prophecies are concerned with Christ.
John 1:45. Moses and the prophets wrote of Jesus.

The Whole Message of Prophecy Fixes Its Attention upon Christ.

- Genesis 3:15 The first Bible prophecy. I am Alpha and Omega.
Revelation 22:20 The last Bible prophecy. I am Alpha and Omega
"The whole Bible is a manifestation of Christ." Gospel Workers, Page 250.
"The prophecies are to be studied, and the life of Christ compared with the writings of the prophets. He identifies Himself with the prophecies, stating over and over again, They wrote of Me; they testify of Me."
Fundamentals Of Education, Page 382.

Prophecies Concerning the Person of Christ

1. Genesis 3: 15. The Seed of the Woman.
2. Numbers 24: 17. A Star and a Scepter.
3. Deuteronomy 18:15, 18 A Prophet.
4. Isaiah 7: 14. Emmanuel.
5. Isaiah 9: 6. Wonderful, Counselor, etc.
6. Jeremiah 23: 5, 6. The Lord our Righteousness.
7. Daniel 7: 13. Son of Man.
8. Micah 5: 2. The Ruler.

Prophecies Concerning the Work of Christ

1. Isaiah 7:14; 9:6. His incarnation.

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| 2. Isaiah 53:9; Leviticus 22:17-25. | His sinless life. |
| 3. Isaiah 53:10,12; Psalm 22. | His atoning death. |
| 4. Psalm 16:10. | His resurrection. |
| 5. Psalm 110:4; Zechariah 6:12,13. | His priesthood. |
| 6. Isaiah 40:10; Psalm 50: 3-6: | His Second Advent. |
| Psalm 96:12,13. | His Second Advent. |

It was of the great work of salvation wrought out by Christ that the prophets wrote. 1 Peter 1:10,11.

For Further Study

1. The design of the Messianic prophecies. "Handbook for Bible Students," Page 429.

Questions on the Lesson

1. What is the common theme of the prophets?
2. How did Jesus show that the prophecies concerned Himself?
3. Does the Pentateuch reveal Christ? Give proof.
4. Illustrate that Christ is the Alpha and the Omega of the Bible prophecy.
5. Quote the statement from Gospel Workers, Page 250.
6. Locate eight Messianic prophecies and give the substance of each.

The Lesson Assigned

1. In these lessons always fix in mind the headings to the leading sections of the lesson first of all, so as to gain a general grasp of the study.
2. Study carefully the texts in each section, marking them in your Bible. This will help you to fix the thought in mind.
3. Memorize Luke 24: 27, 44, and the statement from Gospel Workers, Page 250.
4. Memorize the references in the third section, with the main thought in each.
5. Make brief notes on the item for Further Study.

7. THE SUPREME EVENTS OF PROPHECY

Two Supreme Events

1. The First Advent culminating in the cross. Acts 3: 18.
2. The Second Advent culminating in the restitution of all things. Acts 3:20, 21.
3. These two events are spoken of "by the mouth of all His holy prophets since the world began." Verse 21. If we are to rightly divide the Word of truth, we must study it in its relationship to the first and Second Advents. To lose sight of either of these is to destroy the balance of God's Word.

"Redemption has two centers. It circles around the Second Coming of Christ as well as around the first. These twin centers-the tragedy of cross and the triumphant return of Christ-are inseparable. Only thus does the plan of salvation become complete and harmonious. Only in the light of this sublime truth can we understand confusing and seemingly contradictory lines of prediction in the Old Testament concerning the coming Messiah-some telling of His coming in weakness and humiliation, in sorrow and grief, with visage marred and hands pierced. Others proclaiming a glorious and resistless sovereignty, purging the earth, delivering His people, and inaugurating everlasting peace." – "Civilization's Last Stand" (Froom), Page 113.

The Nature of These Events

1. The two advents are distinct in the nature of the events surrounding them. An understanding of this will help us to rightly apply the Old Testament prophecies.
2. 2 Peter 1:10,11. The Spirit of Christ in the prophets spoke of the first and Second Advents as-
 - (a) the sufferings of Christ (1st advent).
 - (b) the glory that should follow (2nd advent). Hebrews 9:28.
 - (c) to bear the sins of many (1st advent).

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(d) without sin unto salvation (2nd advent).

3. It was because of a failure to distinguish between the Scriptures which speak of the first and Second Advents that the Jews failed to recognize Christ. "They overlooked those scriptures that point to the humiliation of Christ's first advent, and misapplied those that speak of the glory of His Second Coming. Pride obscured their vision. They interpreted prophecy in accordance with their selfish desires." - Desire Of Ages, Page 30: 3.

The Double Objective of Prophetic Utterance

1. Often the two advents or the events surrounding them are spoken of in the same prophecy. Study the following instances: Genesis 3:15; Isaiah 61:1, 2 (c.f. Luke 4:18-31; 2 Thessalonians 1:7,8); Malachi 4:5 (c.f., Matthew 17:11-13; Joel 2:30. The first and Second Advents are connected in the New Testament as two great essentials in the plan of God. Hebrews 9:28; 1 Corinthians 11:26.

The Crowning Event of Redemption

1. In the prophecies the Second Advent is -presented as the climax of God's purpose. The work which Christ performed at His first coming reaches its completion and culmination in His Second Advent.

2. Read SDA Source Book, Page 7 (Gordon) - Crowning event of redemption.

(Orr) - The overshadowing event.

7, 8 (Haldeman) - Prominence of in the Scriptures. 9, 10

(McNicol) - The hope of the church.

3. On an average, 1 New Testament verse in 25 speaks of the Second Advent, or 318 references in 216 chapters.

For Further Study

1. "The Climax of Hope," in "Civilization's Last Stand" (Froom).
2. "This Mighty Hour" (Maxwell), Pages 383-401.

Questions on the Lesson

1. What events were spoken by the mouth of all the holy prophets?
2. What is necessary in order to rightly divide the Word of truth?
3. What are the two centers of redemption?
4. Describe the nature of the events surrounding the first and Second Advents.
5. Why did the Jews fail to recognize Christ?
6. Give an example of where the two advents are spoken of in the same text.
7. How is the Second Advent related to the plan of redemption?
8. How frequently is the Second Advent dealt with in Scripture?
9. Call to mind at least two thoughts about the Second Advent made by prominent Bible students.

The Lesson Assigned

1. Study the lesson according to previous directions.
2. In two parallel columns in your note-book, headed 1st Advent, 2nd Advent, write appropriate thoughts from the texts used in this lesson. As far as possible use the words of the text.
3. Transfer brief, pointed extracts from the articles in the SDA Source Book to your note-book.
4. Read one of the references given for Further Study.

8. THE HISTORIC PERIODS OF PROPHECY

Acts 3:21. The prophetic gift takes us back to the early years of this earth's history. The following outline shows how the gift of prophecy has been manifested throughout the different periods of history. Only the leading prophets are mentioned in each period.

The Patriarchal Period

4004 BC-1426 BC. The patriarchs exercised the prophetic gift. Jude 14 (P.P. 85:5); Genesis 49:1;

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Deuteronomy 18:15.

The Period of the Judges

1426 BC-1095 BC. There are some notable instances of the manifestation of the prophetic gift during this period:

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| (a) Deborah the prophetess. | Judges 4:4. |
| (b) A prophet sent to Eli. | 1 Samuel 2:27. |
| (c) Samuel. | 1 Samuel 3:20, 21. |

The Period of the Monarchy

1095 BC-975 BC. Prophets (3): Samuel, David, Nathan.

The Pre-Exilic Period

975BC-606BC. Prophets of Israel (7): Ahijah, Elijah, Micah, Elisha, Jonah, Hosea, Amos. Prophets of Judah (10): Shemaiah, Hanani, Jehu, Joel, Isaiah, Micah, Nahum, Zephaniah, Habbakuk, Jeremiah. During this period we have the first of the writing prophets-those who wrote their prophecies. Probably the first of the prophetic books to be written was that written by Jonah in the reign of Jeroboam II (2 Kings 14: 25), 823 BC-783 BC.

The Period of the Captivity

721 BC-606 BC. Prophets (3): Ezekiel, Daniel, Obadiah.

The Period of the Restoration

536 BC-444 BC. Prophets (3): Haggai, Zechariah, Malachi.

The Post-Restoration Period

444 BC-4 BC. No prophet.

The Christ Period

4 BC-AD 31. Prophets (2): John the Baptist, Jesus.

The Apostolic Period

AD 31-AD 100. Prophets: The apostles, Paul, Philip's daughters, Agabus.

Questions on the Lesson

1. How does Scripture show that the prophetic gift reaches back to Adam?
2. Name the nine historic periods of prophecy with their dates.
3. Can you give a reason for the lack of the prophetic gift in the Post Restoration Period?
4. Who was the greatest of the prophets? Why?

The Lesson Assigned

1. Learn the nine prophetic periods with their dates.
2. Give events for all the dates given.
3. Learn the names of the prophets connected with each period.
4. Come to class prepared for written tests on the lesson.

9. SOME METHODS OF PROPHETIC INTERPRETATION

The Mystical Method

Invented by Origen and the Gnostics. The Gnostics believed that Scripture was not to be understood 'in the literal sense, but that it contained some hidden, spiritual meaning Hence their system was one of allegorizing the plainest scriptures. The philosophy of the Gnostics still exists, especially in Modernism, Christian Science, Russelism, etc.

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The Literal Method-Used by the Reformers.

Takes the prophecies as literal except where the laws of language show that the language is figurative. Whatever is figurative is to be explained by the literal.

Arising from the mystical and literal methods, we have the two main systems of prophetic interpretation today-FUTURIST and HISTORICAL. These are opposing systems, representing the false and the true. Satan has had his plan of counteracting the truth of God all through the ages "As apostate Jews wrongly interpreted the prophecies. Of the Old Testament, so we should expect apostate Christians wrongly to interpret those of the New. . . . We shall not be surprised to find antagonistic schools of prophetic interpretation, but, on the contrary, we shall expect such; and we shall expect the apostates and persecutors to belong to one school, and the faithful confessors and martyrs to another. . . . On turning to the history of prophetic interpretation, this is precisely what we find. With many varieties as to detail, we find there have existed, and still exist, two great opposite schools of interpretation, the Papal and the Protestant, or the futurist and the historical." – "Romanism and the Reformation" (Grattan Guinness), Pages 183, 184.

The Futurist System

1. Origin – "The former, or futurist, system, of interpreting the prophecies is now held, strange to say, by many Protestants, but it was first invented by the Jesuit Ribera at the end of the 16th century, to relieve the Papacy from the terrible stigma cast upon it by the Protestant interpretation. This interpretation was so evidently the true and intended one, that the adherents of the Papacy felt its edge must, at any cost, be turned or blunted. If the Papacy were the predicted antichrist, as Protestants asserted, there was an end of the question, and separation from it became an imperative duty. There were only two alternatives. If the antichrist were not a present power, he must be either a past or a future one. Some writers asserted that the predictions pointed back to Nero. This did not take into account the obvious fact that the anti Christian power predicted was to succeed the fall of the Caesars, and develop among the Gothic nations. The other alternative became therefore the popular one with Papists. Antichrist was future, so Ribera and Bossuet and others taught." – "Romanism and the Reformation," Page 184.

2. Teaching. The futurist interpretation concerns the antichrist whom the Protestant Reformers had declared to be the Papacy. The Papists invented the futurist interpretation to parry the force of the Protestant teaching. Grattan Guinness describes the teaching of futurism in the following paragraph:-

"An individual man was intended, not a dynasty; the duration of his power would not be for twelve and a half centuries, but only three and a half years. He would be an open foe to Christ, not a false friend; he would be a Jew, and sit in the Jewish temple. Speculation about the future took the place of study of the past and present, and careful comparison of the facts of history with the predictions of prophecy. This related, so it was asserted, not to the main course of the history of the church, but only to the few closing years of her history. The Papal head of the Church of Rome was not the power delineated by Daniel and St. John. Accurately as it answered to the description, it was not the criminal indicated. It must be allowed to go free, and the detective must look out for another man, who was sure to turn up by and by. The historic interpretation was of course rejected with intense and bitter scorn by the church it denounced as Babylon and the power it branded as antichrist, and it is still opposed by all who in any way uphold these." - Ibid., 184, 185.

3. It has been well said that "futurism tends to obliterate the brand put by the Holy Spirit upon popery."

4. In the apostasy of the great Protestant churches of recent years, they have nearly all accepted the futurist system of prophetic interpretation.

The Historic System

1. Origin. The historic system was that employed from the beginning of the Christian church. The Waldenses, Reformers, and the great Protestant expositors and preachers to the present, were all historicists.

2. Known by Its Fruits. – "The prophecies of Paul and John are addressed to Christian churches. The voice of Inspiration expressly invites the whole church to study them, and the church has obeyed this command. She has read, marked, learned, and inwardly digested the 'sure Word of prophecy.' What moral effect has it had upon her? To what extent has it guided her footsteps and sustained her hopes? If these prophecies have proved to be a mighty power in her history; if they have preserved the faith of the church in times of general apostasy; if they have given birth to great reformation movements; if they have inspired

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confessors, and supported martyrs at the stake. If they have broken the chains of priest craft, superstition, and tyranny, and produced at last a return on the part of many, many millions of men to a pure primitive Christianity -they have answered their purpose and justified their position in the sacred Scriptures of truth. Nor may we lightly esteem that interpretation which has produced such results. Had the prophecies been misinterpreted, applied otherwise than according to the mind of the Spirit, we cannot believe that they would have been thus productive of blessed consequences. The fact that, understood and applied as they were by the Reformers, they have produced spiritual and eternal good to myriads of mankind is a proof that they were rightly applied, for 'by their fruits you shall know them' is true, not only of teachers, but of their teachings. Protestantism, with all its untold blessings, is the fruit of the historic system of interpretation."-"Romanism and the Reformation" (Guinness), Pages 181, 182.

3. Teaching. The historic interpretation holds that the prophecies of Daniel, Paul, and John set forth the entire course of Christian history, that they are concerned with events during the whole period of the Christian era and not merely with a small fragment of time at its close. "The historical school of interpretation regards these prophecies as reflecting the history of the fourth, or Roman, empire in all its most important aspects, from first to last, including especially the dark apostasy which has long prevailed in Christendom, the testimony and sufferings of God's faithful people amid this apostasy, and the ultimate triumph of their cause. On the other hand, the futurist school of interpretation regards these prophecies as dealing almost exclusively with the distant future of the consummation. Regards them as dealing chiefly, not with what has been for the last eighteen hundred years, but with what will be in some final spasm at the close. The war against the saints waged by the Roman 'little horn' of the prophecies of Daniel, the proud usurpations of the 'man of sin,' and his antagonism to the cause of true religion, foretold by Paul, the blasphemous pretensions and persecuting deeds of the revived head of the Roman empire set forth in the prophecies of John-all these are regarded by this futurist school as relating to a brief future period, immediately preceding the Second Advent. The futurist school denies the application of these important practical prophecies to the conflicts of the church during the last eighteen centuries. It robs the church of their practical guidance all through that period. This is the position taken by the Church of Rome, this is the position taken by the popes, cardinals, archbishops, bishops, and other great teachers of that apostate church. This is the prophetic interpretation they have embodied in a thousand forms, and insisted upon with dogmatic authority. This has been the interpretation of proud papal usurpers, of cruel persecutors, of merciless tyrants, of the Romanist enemies of the gospel and of the saints and servants of God.

"We shall find, on the other hand, as we study the subject, that the historic interpretation of prophecy, the interpretation which condemns Rome, and which Rome consequently condemns, grew up gradually with the progress of events and the development of the apostasy of Latin Christianity; that it slowly modified its details under the illuminating influence of actual facts, but that it retained its principles unaltered from age to age; that it was defended by a multitude of earnest students and faithful expositors; and that it shaped the history of heroic struggles and of glorious revivals of spiritual life and testimony."-"Romanism and the Reformation," Pages 186-188.

For Further Study

"Romanism and the Reformation," by H. Grattan Guinness, pp. 179-300. The student will not be expected to read all these pages for the one assignment.

Questions on the Lesson

1. Name the two leading methods of interpreting Scripture in the early centuries of the Christian era. Who used these methods? Explain them.
2. In what movements do these attitudes to Scripture manifest themselves today?
3. What are the two main systems of prophetic interpretation today? How are they related to each other?
4. Who invented the futurist system? When? Why?
5. Explain the teaching of futurism about the antichrist.
6. What does futurism tend to obliterate? How has it succeeded?
7. What other system of interpretation was invented by the Romanists to offset the Protestant application of prophecy?
8. Explain the origin of the historic system. Who have been its proponents?
9. "By their fruits you shall know them." Apply this test to the futurist and the historic systems.
10. Explain the teaching of the historic interpretation.

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The Lesson Assigned

1. Learn the main systems of prophetic interpretation.
2. Study each section carefully, and be prepared to answer any questions on the facts set forth in the lesson. First read over the whole of the lesson, then study in detail and memorize facts.
3. If possible, read from the book "Romanism and the Reformation," by Guinness.

10. HISTORY OF PROPHETIC INTERPRETATION - A

The object of this lesson is to trace the history of the interpretation of Bible prophecy during the Christian era, with a view to the constant struggle between the true and the false. It will be noticed how Satan has constantly been seeking to obscure the light of prophecy, and how God has kept the light shining through all the ages unto the present hour.

A. The Apostolic Era. 1st Century.

1. "Christ urged upon His disciples the importance of prophetic study. Referring to the prophecy given to Daniel in regard to their time, He said, 'Who reads, let him understand.' " - *Desire Of Ages*, Page 234.
2. Undoubtedly the apostolic church studied and taught the prophecies. Paul, Peter, and John all show themselves to be earnest students and teachers of the prophetic Word. 1 Thessalonians 5:1-4; 2 Thessalonians 2: 5; 1 Timothy 4:1; 2 Peter 1:19; 3:10-13; 1 John 2:18.

B. The Post-Apostolic Era. 2nd-5th centuries.

1. During this period the great apostasy resulting in the growth to power of "the man of sin" referred to by Paul, was developing. Satan was bringing in all kinds of errors, and was seeking to deprive the church of the prophetic light.
2. Nevertheless God found faithful men who were able to read the signs of the times. The Syrian Christians, the early Christians of the Alps, and the Celtic Christians of the British Isles were foremost during this period in preserving the truth of God.
3. Contrary to the beliefs of some, the Fathers of the first five centuries held mainly to the historic interpretation of prophecy. See "Romanism and the Reformation" (Guinness), pp. 189-202.

The Papal Era. 5th-15th centuries (Fall of Rome to Reformation).

Though unnamed, we can depend upon it that especially among the Waldenses God had His faithful expounders of prophecy during this period of darkness. Read *Great Controversy*, Page 64: 1. During this period Berengaud wrote a commentary of the Apocalypse (9th century), in which he put forward the notion that antichrist would be an avowed infidel and an open advocate of licentiousness. So far as we know, he was the first to propound this view, a view which is today embedded in futurism. Speaking of the commentators of this period, Guinness says:-

"They spiritualized and explained away a great deal of prophecy, and supposed that they were living in the millennium, and that the antichrist would not be manifested till the brief outbreak of evil at its close. This false notion had fatal consequences. While these interpreters, in common with the generality of Christians at their period, were looking for the advent of the 'man of sin,' in the distant future, he stole unperceived into their midst, and usurped the place of Christ over His unwatchful flock." - "Romanism and the Reformation," Page 205, 206.

4. The period from Pope Gregory VII to the Reformation (11th-16th centuries) was the period of Papal Theocracy. Three papal monsters stand out prominently-Hildebrand, Innocent III, and Boniface VIII.
5. Witness of the Albigenses: 'All agreed in regarding the Church of Rome as having absolutely perverted Christianity, and in maintaining that it was she who was designated in the Apocalypse by the name of the whore of Babylon.'" - "History of the Albigenses" (Sismondi), P. 7.
6. The same witness against papal error was borne by the Waldenses in Central Europe.
7. Huss, Jerome, and the Bohemians held that the Papacy was antichrist. The Bohemians handed their beliefs on to the Moravians.
8. Over in England John Wycliffe and the Lollards regarded the Pope as antichrist.

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For Further Study

Read "Romanism and the Reformation" (Guinness), Page 186-222.

Questions on the Lesson

1. What is the object of this lesson?
2. Show that prophecy was studied diligently in the Apostolic era.
3. What important development occurred in the Post-Apostolic period?
4. How did this affect the study of prophecy?
5. Were the Fathers of the Catholic Church futurists?
6. Who preserved the true light of God's Word in the Post-Apostolic era?
7. What may be said of the commentators of the Dark Ages?
8. Who was Berengaud, and what did this man teach?
9. Which was the period of Catholicism's greatest power?
10. Who held up the light of truth in the time of Papal Theocracy?
11. What did they teach about the antichrist?

The Lesson Assigned

1. Fix in mind the different periods of history.
2. Come to class prepared to talk, without the aid of notes, on the history of prophetic interpretation during any - period.

11. HISTORY OF PROPHETIC INTERPRETATION - B

A. Period of the Reformation. 16th century.

1. Relation of Prophecy to. Read SDA Source Book, Page 444, 445 (Guinness).
2. Luther-In 1520 he printed "The Babylonish Captivity of the Church," in which he called the Papacy "the kingdom of Babylon." From then on, Luther's assurance that the Papacy was antichrist was confirmed.
3. Melanchthon-Held with Luther that the prophecies of Daniel, Paul, and John concerning antichrist were fulfilled in the Papacy.
4. Calvin, Zwingli, Latimer, Ridley, Cranmer, Bradford, Jewell, and John Knox all held the Papacy to be antichrist.
5. The Reformation in Scotland really commenced with the preaching of prophecy by John Knox. His first sermon was on the seventh chapter of Daniel:
"It opened with a 'short discourse' on the four empires-the Babylonian, Persian, Grecian, and Roman-as set forth by the four wild beasts of the seventh chapter of Daniel, and then showed that the persecuting 'little horn' of the fourth empire was identical with the man of sin and antichrist, and signified the Roman Papacy. For this sermon Knox was called to account before a convention of 'gray friars and black fiends,' as he calls them. Nine articles were laid against him. Of these the first was that he had taught that 'no mortal man can be head of the church'; and the second that 'the pope is an antichrist, and so is no member of Christ's mystical body.' Knox gives an account of his argument with the friars on this occasion, in which he evidently had the best of it. Thus he launched the Reformation in Scotland, and Knox's sermon in St. Andrews on the 'little horn' of prophecy struck its key-note and started its testimony." - "Romanism and the Reformation," pp. 242, 243.

Rome's Reply to the Reformation.

(a) Rome could not deny the serious charges which the Reformers brought against her. These charges were made effective by the historic application of the prophecies. Therefore, in order to shield herself, she saw that it was necessary to place another construction upon the prophecies which were being used against her.

(b) "First note the fact that Rome's reply to the Reformation in the 16th century included an answer to the prophetic teachings of the Reformers. Through the Jesuits Ribera and Bellarmine Rome put forth her futurist interpretation of prophecy. Ribera was a Jesuit priest of Salamanca. In 1585 he published

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a commentary on the Apocalypse, denying the application of the prophecies concerning antichrist to the existing church of Rome. He was followed by Cardinal Bellarmine, a nephew of Pope Marcellus II, who was born in Tuscany in 1542, and died in Rome in 1621. Bellarmine was not only a man of great learning, but 'the most powerful controversialist in defense of popery that the Roman Church ever produced.' Clement VIII used these remarkable words on his nomination: 'We choose him, because the Church of God does not possess his equal in learning.' Bellarmine, like Ribera, advocated the futurist interpretation of prophecy. He taught that antichrist would be one particular man, that he would be a Jew, that he would be preceded by the reappearance of the literal Enoch and Elias, that he would rebuild the Jewish temple at Jerusalem, compel circumcision, abolish the Christian sacraments, abolish every other form of religion, would manifestly and avowedly deny Christ, would assume to be Christ, and would be received by the Jews as their Messiah, would pretend to be God, would make a literal image speak, would feign himself dead and rise again, and would conquer the whole world-Christian, Mohammedan, and heathen; and all this in the space of three and a half years. He insisted that the prophecies of Daniel, Paul, and John, with reference to the antichrist, had no application whatever to the papal power." - "Romanism and the Reformation," pp. 268, 269.

B. The Post-Reformation Period. 17th-20th centuries.

1. Character of the Period. "And the last three centuries have been an era of light. At their commencement the human mind experienced an emancipation, and was furnished with new instruments. Learning was revived, and the art of printing discovered. Since then the Word of God has been multiplied, translated, and expounded as never before. And the understanding of prophecy has shared the general advance. During this time libraries have been written on the prophetic Scriptures. Mighty interpreters have been raised up, men such as Mede, Sir Isaac Newton, Elliott, whose investigations have drawn back the veil of long continued ignorance, and let in new light upon some of the darkest obscurities of the theme. Interpreters have risen in groups like constellations of stars, and knowledge has increased.

"On the other hand, post-Reformation times have been times of papal reaction and revolution. In the first place, the Protestant Reformation was encountered by a tremendous papal reaction, the rising wave of life and liberty was met by a counter wave of resistance. Hardly was the ship of a Protestant Church set free and launched upon the deep than there arose a mighty tempest. The resurrection of the slain 'witnesses' of Christ in the person of the Reformers was answered by a resurrection of all the powers of the pit. The awakening of men's souls brought war, ecclesiastical and civil, a war of anathemas and a war of extermination. Swords flashed forth, flames were kindled; Rome rose in its anger and its might, and did wondrously. She thundered excommunications, she slaughtered millions; not without an extra awful struggle would the prince of darkness give up his kingdom. No! Look to it, you brave Reformers; you will need the armory of heaven and its help, for the hosts of hell are roused against you. You may conquer, but it shall be through strife and anguish, and seas of blood." - "Romanism and the Reformation," pp. 261-263.

2. The Time of the End. The Papacy received its deadly wound in 1798. Revelation 13:3. This important date commences- what is called in Scripture "the time of the end." The time of the end was to be noted for a revival in prophetic study. Daniel 12: 4, 9, 10.

3. In the reaction which set in after the death of the Reformers, the study of the prophecies to a large extent was neglected. However, God had His witnesses who were laying a strong foundation for the great Advent Message which was due to the world in 1844. Revelation 14:6,7. This message, based largely on prophecy, was ordained to complete the work which the Reformers had commenced. We may consider the great Protestant commentators of the 17th and 18th centuries as the forerunners of the great Second Advent Movement of the 19th century.

4. Pioneers of Prophetic Interpretation.

17TH CENTURY: Joseph Mede, Jurieu, Vitringa, Petersen.

18TH CENTURY: Sir Isaac Newton, Bengel, Daubez, Robert Fleming,
De Chesseaux, Bishop Newton.

5. Apart from the preachers in the great Advent Movement in the 19TH CENTURY, there were other great students of prophecy. The most prominent were: Faber, Cuninghame, Keith, Bickersteth, Bishop Wordsworth, E. B. Elliott, and Testimonies, Volume R. Birks.

C. Period of the Third Angel's Message.

1. The Third Angel's Message is the completion of the work of the Reformation. It is essentially a

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message of prophecy, being prophesied and concerned with prophecy. Hence it carries to completion the message of prophecy of the Reformers.

2. "Ministers should present the sure Word of prophecy as the foundation of the faith of Seventh-day Adventists. The prophecies of Daniel and the Revelation should be carefully studied, and in connection with them the words, 'Behold the Lamb of God, which takes away the sin of the world.'" - Gospel Workers, Page 148:1.

3. "The sacred light of these prophecies is still guiding the Church of God across the wide ocean of her dangerous way. Those steadfast stars of prophecy which lighted of old the persecuted Waldenses through the darkness of the Middle Ages, which lighted the progress of the Lollards and the Bohemians before the Reformation, which lighted the noble Reformers through gloom and tempest three hundred years ago, and which have since lighted watchful saints through troubled centuries, are shining still in that high and holy firmament, whence no mortal hand can pluck them down. and they shall shine on those thousand glittering stars of prophecy-till they have fulfilled their glorious mission, till they have guided the Church in safety to her celestial haven, and their long-enduring radiance melts at last in the rising splendors of eternal day." - "Romanism and the Reformation," Pages 299, 300.

For Further Study

1. Read "Romanism and the Reformation," pp. 223-300.
2. Sketch briefly the lives of each of the men named in Section B 4.
3. See "Romanism and the Reformation" or "Origin and Progress of Seventh day Adventists." (To be assigned to different members of the class.)

Questions on the Lesson

1. Name the historic periods of the Christian era.
2. Explain the place of prophetic study in connection with the Reformation.
3. What leading Reformers held that the Papacy was the antichrist of Scripture?
4. How did the work of John Knox begin in Scotland?
5. How did Romanism meet the charge of the Reformers that she was the antichrist?
6. Who were Ribera and Bellarmine?
7. What would the time of the end be noted for?
8. What was the general attitude of the Christian church following the Reformation?
9. How is the Advent Message of today related to the Reformation?
10. Name the pioneers of prophetic interpretation of the 17th, 18th, and 19th centuries.
11. How should the sure Word of prophecy be presented?

The Lesson Assigned

1. Review the names of the periods of prophetic interpretation as given in Lesson 10, and add to them the three periods in this lesson.
2. In studying Section A, give careful attention to sub-section 1.
3. In Section B, make sure that you understand the connection between the Reformation and the Third Angel's Message.
4. Learn the prophetic students of the 17th, 18th, and 19th centuries.

12. IMPORTANCE OF DANIEL AND REVELATION

Importance of the Books

1. The Books of Daniel and Revelation are the two most important prophetic books of Scripture. Their great chains of prophecy, commencing with the seventh century BC, cover the history of the church of God for a period of approximately 2,600 years, culminating in the Second Advent.

2. These books were planned to be a light to the people of God all through the ages, but would be of especial importance in the time of the end.

Matthew 24:15. The Book of Daniel was not sealed in its entirety, for it was to be studied and understood in the apostolic era.

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Revelation 22:10. The Book of Revelation was never sealed. The very name indicates that it was something made known.

Daniel 12:4,9,10. There would be a wonderful increase of knowledge concerning the prophecies of Daniel as we reach the time of the end. And since Daniel is so closely connected with the Apocalypse, we conclude that Revelation would be understood better after 1798.

Revelation 22:7. When Jesus returns, those who are keeping the sayings of the prophecy of Revelation are called blessed.

Exhortation to Study

1. "There is need of a much closer study of the Word of God; especially should Daniel and the Revelation have attention as never before in the history of our work."-Testimonies To Ministers, Page 112:2.

2. "The things revealed to Daniel were afterward complemented by the revelation made to John on the Isle of Patmos. These two books should be carefully studied."-Testimonies To Ministers, Page 114: 6.

Urgency for Studying Daniel and Revelation

1. "The light that Daniel received 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 fulfillment, and all the events foretold will soon come to pass." - Testimonies To Ministers, Page 113:1.

2. "You are standing on the threshold of great and solemn events. Many of the prophecies are about to be fulfilled in quick succession." Testimonies To Ministers, Page 116:2.

"A message that will arouse the churches is to be proclaimed, Every effort is to be made to give the light, not only to our people, but to the world. . . . Our own people need to have the light placed before them in clearer lines." – Testimonies To Ministers, Page 117: 3.

4. "In the very time in which we live, the Lord has called His people and has given them a message to bear. He has called them to expose the wickedness of the man of sin who has made the Sunday law a distinctive power."- Testimonies To Ministers, Page 118.

Method of Study

1. "Read Revelation in connection with Daniel."-Testimonies To Ministers, Page 115: 4.

2. "Advance new principles, and crowd in the clear-cut truth."-Testimonies To Ministers, Page 118: 1.

3. "But be not too ready to take a controversial attitude." - Ibid.

4. "Let Daniel speak, let the Revelation speak, and tell what is truth. But whatever phase of the subject is presented, uplift Jesus as the center of all hope, 'the Root and the Offspring of David, and the bright and morning Star.'" Ibid.

5. "The prophecies of Daniel and the Revelation should be carefully studied, and in connection with them the words, 'Behold the Lamb of God, which takes away the sin of the world.'" -Gospel Workers, Page 148: 1.

Important Lessons to Learn.

1. "One thing will certainly be understood from the study of Revelation -that the connection between God and His people is close and decided. A wonderful connection is seen between the universe of heaven and this world."-Testimonies To Ministers, Page 114: 5, 6.

Results from the Study.

1. "When we as a people understand what this book [Revelation] means to us, there will be seen among us a great revival."- Testimonies To Ministers, Page 113: 3.

2. "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." -Testimonies To Ministers, Page 114: 3.

3. "The Lord will bless all who will seek humbly and meekly to understand that which is revealed in the Revelation." - Testimonies To Ministers, Page 114: 4.

4. "If our people were half awake, if they realized the nearness of the events portrayed in the Revelation, a reformation would be wrought in our churches, and many more would believe the message." -

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Testimonies To Ministers, Page 118: 1.

For Further Study

Read "Testimonies to Ministers," Pages 112-118.

Questions on the Lesson

1. Why may we regard the books of Daniel and Revelation as the two most important prophetic books of Scripture?
2. Show that the prophecies of Daniel were to be understood prior to the time of the end.
3. How would you answer the argument that the Book of Revelation could not be understood?
4. What is said of those who keep the savings of the Book of Revelation?
5. Why is it urgent that we study the prophecies?
6. What do our own Seventh-day Adventist people need?
7. How should we study the prophecies?
8. What will be clearly understood from the study of prophecy?
9. What will follow as a result of faithful study of Daniel and Revelation?

The Lesson Assigned

1. Study each section of the lesson carefully. Read the extracts several times, so as to get the exact thought in mind.
2. Read Testimonies To Ministers, Page 112-118. Make brief excerpts in your note-book.
3. Memorize Daniel 12: 4; Revelation 22: 10; and Gospel Workers, Page 148: 1.

13. THE BOOK OF DANIEL

A. Authorship

1. The book professes to be written by Daniel.
2. Christ places His seal upon its authorship. Matthew 24: 15.

B. The prophet Daniel

1. First mention-Daniel first appears to us when carried into captivity to Babylon in 606 BC. Daniel 1: 1-8.
2. Ancestry. Probably of royal lineage. Daniel 1: 3.
3. Chronology-His life extends from the third year of Jehoiakim (606 BC, Daniel 1:1) to the third year of Cyrus (534 BC, Daniel 10:1), a period of 72 years. According to the Spirit of prophecy, Daniel was 18 years old when carried into captivity. (Testimonies, Volume 4, Page 570:1.). Therefore Daniel must have been born about 624 BC, in the reign of Josiah. He must have been over 60 years old when he died.

4. Brief Sketch of Career.

- (1) Carried captive to Babylon, 606 BC.
- (2) Spent three years in study in Babylon (Daniel 1:5), at the end of which he passed with honors. Daniel 1:18-20.
- (3) Interpreted the king's dream at the age of 21, and was promoted to the position of Prime Minister of Babylon. Daniel 2:1,48.
- (4) When Babylon fell at the hand of Medo-Persia, Daniel did not lose his position, but became the Chief President of the new realm. Daniel 5:31; 6:1-3.
- (5) When through a plot he was cast into the den of lions, God miraculously delivered him. Daniel 6.
- (6) His last and longest vision was given in 534 BC Daniel 10:1.

5. His Character.

His righteous life.

Ezekiel 14:19,20; Daniel 10:11.

His wisdom.

Ezekiel 28:3; Daniel 1:17-20; Prophets and Kings, Page 486:1,2.

His unswerving loyalty to God.

Prophets and Kings, Page 483:1.

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C. Historical Setting of the Book

1. Kings of Judah during the life of Daniel: Josiah, Jehoahaz, Jehoiakim, Jehoiachin, Zedekiah.
2. Kings of Babylon: Nabopolassar, Nebuchadnezzar, Evilmerodach, Neriglissar, Laborosoarchod, Nabonidus, Belshazzar.
3. Kings of Medo-Persia: Darius, Cyrus.
4. Contemporary Prophets: Jeremiah, Ezekiel, Obadiah.
5. Important events:

First Captivity.	606 BC.
Second Captivity.	599 BC.
Third Captivity and Destruction of Jerusalem.	588 BC.
Overthrow of Babylon.	538 BC.
Cyrus's Restoration Decree.	536 BC.

D. Authenticity of the Book and Opposition of the Critics

That the book is genuine is conclusive from the following:

- (1) The evidence of Ezekiel. Ezekiel 14: 19, 20; 28:3.
- (2) The evidence of Christ Matthew 24:15,16.
- (3) The evidence of fulfillment. SDA Source Book, Page 126 (Gaebelein).
- (4) Internal evidence. SDA Hand Book, Page 148-159.

Opposition to the book comes from three main sources: Heathen philosophers. Apostates. Higher critics. Study SDA Source Book, Page 126, 127, making brief notes on same.

E. Relation of Daniel to Revelation

SDA Source Book, Page 127, 128 (Guinness). Testimonies To Ministers, Page 114:6.

Questions on the Lesson

1. As to the authorship of the Book of Daniel, what is the testimony of (a) the book itself? (b) of Christ?
2. In what connection is Daniel first mentioned? What is the last mention of him in Scripture?
3. Of what kingdoms was Daniel a subject? What important offices did he hold?
4. What does Ezekiel testify as to Daniel?
5. How does Ezekiel confirm the authenticity of the book?
6. Show that Christ regarded the Book of Daniel as inspired, and that He recognized Daniel as a historic character.
7. What is the evidence of fulfillment?
8. What internal evidence does the book furnish which nullifies the charge of forgery?
9. Discuss the attack on the authorship of the Book of Daniel.
10. How are Daniel and Revelation related to each other?

The Lesson Assigned

1. Study one section at a time, reading all the references.
2. Note-book Work: Make notes on the various sources which you are asked to read. Keep a separate page for dates which you will be expected to memorize, and add further to these as you proceed in your study.
3. Learn the Kings, Prophets, and Data given in Section C.
4. Make a chronological chart in your note-book embodying the information in Section C. Marks will be given for this.
5. Be prepared to talk on the information you have obtained on Sections D and E.

14. A TEST OF CHARACTER

The Captivity.
Verses 1, 2. 606 BC.

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Read 2 Chronicles 36: 5-7. The cause of this calamity is clearly stated. 2 Chronicles 36: 14-21.

A Heathen King's Experiment.

Verses 3-7.

Verses 4. High qualifications required: Physical, Mental, Social.
No spiritual qualifications asked for.

Verses 5. The diet appointed.

Verse 6. The favoured ones:

Daniel (God is my judge.)

Hananiah. (Gift of the Lord.)

Mishael. (He is a strong God.)

Azariah. (Help of the Lord.)

Names all signified worship of the true God.

Verse 7. Names changed to represent heathen deities:-

Beltshazzar. (Keeper of the treasures of Bel. Daniel 4: 8.)

Shadrach. (Inspiration of the sun.)

Meshach. (Belonging to the goddess Shaca.)

Abednego. (Servant of shining fire.)

Prophets and Kings, Page 480, 481. The reason for the change.

Daniel's Purpose and Request.

Verses 8-14.

Verse 8. Daniel and his three companions stand true to principle.

Prophets and Kings. Page 481, 482. Their reasons for refusing the king's appointment.

Prophets And King Page 483:1,2. Daniel places as paramount his duty to God.

Verses 8-14. God works for those who place His interests first. See Psalm 5: 12.

The Test and Its Results.

Verses 15-21.

Verses 15, 16. The result physically.

Verse 17-19. The result intellectually and spiritually.

V. 20. The first victory for God in Babylon. Prophets and Kings, Page 485: 2.

For Further Study

1. The secret of Daniel's success. Prophets and Kings, Page 486-490.
2. Nebuchadnezzar's religion. SDA Hand Book, Page 29.
3. The religion of Babylon. SDA Hand Book, Page 26, 27.
4. What is denoted-by pulse? See Bible Dictionary.

Questions on the Lesson

1. Name the kings who followed Josiah on the throne of Judah. Describe their characters.
2. What was the cause of the Captivity?
3. Which captivity is referred to in Daniel 1: 1, 2?
4. What qualifications governed Nebuchadnezzar's selection of young men for his palace?
5. Why do you think that he omitted all reference to religion?
6. What was the nature of the change made in the names of the Hebrew youths?
7. Why was the change made?
8. Summarize the reasons for the refusal of Daniel to receive the king's provisions.
9. What was the result of the test?
10. What was the first testimony for God in Babylon?

The Lesson Assigned

1. Study through the whole lesson carefully.
2. Fix the four divisions of the chapter in mind.
3. Memorize: "The approval of God was dearer to him than the favor of the most powerful earthly

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potentate-dearer than life itself. He determined to stand firm in his integrity, let the result be what it might.”

- Prophets and Kings, Page 483: 1.

4. Write brief extracts in your note-book from the references in “Prophets and Kings.”

5. Make notes on the topics for Further Study, and bring to class.

6. Read the comments of Uriah Smith on the lesson scripture from “Daniel and the Revelation.”

15. GOD’S CHALLENGE AND BABYLON’S FAILURE

(Daniel 2:1-30)

The King’s Trouble. Verse 1.

Time of the Vision-The 2nd year of Nebuchadnezzar.

Nebuchadnezzar reigned 2 years conjointly with his father, Nabopolassar. The Jews reckoned from the time of his accession with his father; the Chaldeans from his sole reign. See SDA Source Book, Page 54 (Birks); Daniel And Revelation, Page 32. Thus we have as follows:

Nebuchadnezzar reigning con- 606 BC. Daniel’s 3 years of

jointly with Nabopolassar 605 BC. preparation.

1st year as sole monarch 604 BC.

2nd year of Nebuchadnezzar 603 BC. The vision of Chapter 2.

The Religion of Babylon Tested. Verses 2-9.

1. The record of Daniel gives us the history of the struggle between truth and error in Babylon. The religion of Babylon was Satan’s masterpiece of deception. It was God’s design through His witnesses to reveal the falsity of its claims that the honest in heart might be brought into the light of truth and serve Him. We shall miss the vital feature in our study of the book, if we fail to recognize the controversy between good and evil, or between Christ and Satan.

2. The wise men of Babylon were the representatives of her religion. The magicians practiced magic, fortune-telling, etc.; the astrologers foretold the future by studying the stars; the sorcerers professed to hold communications with the dead, and the Chaldeans were a sect of philosophers.

3. The test. The ability to tell what the king had dreamed. V. 9 (last. part).

The Failure of the Wise Men. Verses 10-13.

1. The wise men confess their failure.

2. Verse 11 gives the reason for the failure: Babylon’s gods did not dwell in human flesh. Babylon’s religion knew nothing of a union of divinity and humanity.

3. The failure of the wise men was Satan’s failure. Why?

4. Daniel and his companions in peril.

God’s Interposition. Verses 14-23.

Verses 14-16. Daniel accepts the challenge.

Verse 17, 19 The source of Daniel’s strength.

Verse 20-22. Daniel’s praise to God.

Daniel Before the King. Verses 24-30.

Verse 24. Chaldeans saved through Daniel.

Verse 25. Arioch seeks for praise.

Verse 26. The king’s question.

Verse 27-30. Daniel reveals God as the great revealer of secrets.

For Further Study

1. What is Jehovah’s challenge to false gods? Isaiah 41: 21-23, 26; 44: 7, 8.

2. Was Nebuchadnezzar’s demand unreasonable? Daniel And Revelation, Page 34, 35.

3. The separation of the human and the divine in modern Babylon. SDA Hand Book, Page 256-258.

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Questions on the Lesson

1. When was the vision of Daniel 2 given?
2. How could it be given in the second year of Nebuchadnezzar, when, according to chapter 1, Daniel was still in training?
3. To whom did Nebuchadnezzar appeal for help to reveal the dream?
4. Who were the real forces contending in Babylon?
5. What deficiency did the representatives of Babylon's religion admit in their religion?
6. When Satan was defeated on the first test, what did he seek to do?
7. Where did Daniel go for this dream?
8. How did he bless the God of heaven?
9. When brought before the king, what did Nebuchadnezzar say?

The Lesson Assigned

1. In studying the outline as given in the notes, be sure to read carefully all the Scripture and other references.
2. Read from Daniel And Revelation, Page on Daniel 2:1-30.
3. Memorize Daniel 2: 20-22.

16. THE DREAM AND ITS INTERPRETATION

(Daniel 2:24-49)

The Purpose of the Dream. Verses 28, 29.

1. "Makes known ... what shall be in the latter days." The primary object of the prophecy is to point out the events of the last days when Christ will set up His kingdom.
2. "What should come to pass hereafter." The events from Daniel's time to the latter days are embraced.

The Dream. Verses 31-35.

"A great image." Being an idolater, this would appeal to Nebuchadnezzar.

The Interpretation. Verses 37, 38.

"Thou art this head of gold." Nebuchadnezzar was to recognize that he owed all his kingdom and glory to the God of heaven.

BABYLON	Verse 37, 38.	A universal kingdom. A golden kingdom.
MEDO-PERSIA	Verse 39.	A silver kingdom. Inferior to Babylon.
GRECIA	Verse 39.	A brass kingdom.
ROME	Verse 40.	An iron kingdom. Denoted for its strength.
ROME DIVIDED	Verse 41-43.	An iron-clay kingdom. Partly strong and partly broken.
CHRIST'S KINGDOM	Verse 44, 45.	The climax of the prophecy. 1. Set up "in the days of these kings." 2. An everlasting kingdom. 3. All earthly kingdoms pass away from before it.

Daniel's Promotion. Verses 46-49.

Verse 46. King offers Daniel worship.
Verse 47. The king acknowledges God as the great revealer of secrets.
Verse 48, 49. Daniel promoted to Prime Minister.
Made a great man in riches and power.

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Verse 49. Daniel remembers his friends.

THE FULFILMENT OF THE VISION

Babylon. 606 B.C-538 BC.

1. Description:

The golden kingdom.

Isaiah 14: 4.

“The glory of kingdoms.”

Isaiah 13: 19.

“The beauty of the Chaldees’ excellency.”

Isaiah 13: 19.

“The lady of kingdoms.”

Isaiah 47: 5.

“A city of merchants,” “A land of traffic.”

Ezekiel 17: 4.

2. History: Daniel And Revelation, Page 45, 46; SDA Source Book, Page 47; “Great Empires of Prophecy,” chapter 1, paragraph 1-3, 60, 61; chapter 11, par. 1-11.

3. Nebuchadnezzar: SDA Source Book, Page 55.

4. The City: Daniel And Revelation, Page 47, 48; SDA Source Book, Page 48-51.

5. Destruction: Isaiah 13: 19-22; 14: 23; SDA Source Book, Page 64, 65. Babylon fell 538 BC.

Medo-Persia. 538 B.C-331 BC.

1. Description: Inferior to Babylon. Daniel 2: 39; Daniel And Revelation, Page 56.

2. History: Daniel And Revelation, Page 56-61; SDA Source Book, Page 324, 325. Overthrown at Battle of Arbela, 331 BC.

Greece. 331 BC-308 BC.

“With Alexander the new Greece begins.”-Harrison, SDA Source Book, Page 203.

1. History: Brief sketch of history. SDA Source Book, Page 202, 203 (Goodspeed). Character of Alexander. Daniel And Revelation, Page 59. Sovereignty passes to Romans at Battle of Pydna, 168 BC.

Rome. 168 BC AD 476.

1. Description: The iron kingdom. Daniel 2: 40. SDA Source Book, Page 460 (Wright); 460, 462 (Gibbon).

2. Rome Divided: (a) “The kingdom shall be divided.” Verse 41. (b) “The kingdom shall be partly strong and partly broken.” Verse 42. (c) “They shall mingle themselves with the seed of men: but they shall not cleave one to another.” Verse 43. Rome united: 168 B.C-AD 476. 3 5 1. Period of disintegration: AD 351-476.

3. Key Divisions: Alemanni, Ostrogoths, Visigoths, Franks, Vandals, Suevi, Burgundians, Herpli, Anglo-Saxons, Lombards. SDA Source Book, Page 592, 593; 594-595 (Gibbon).

4. Efforts to Unite: Charlemagne, Charles V, Louis XIV, Napoleon, Wilhelm II, Hitler. Leagues, alliances, etc., of today. Intermarriage. Verse 43.

Kingdom of God-The Climax of the Prophecy.

Characteristics:

1. Successive-not contemporaneous with the ten.

2. Everlasting-not to be succeeded. Verse 44.

3. Established by force. Verse 44; Psalm 2:7-9.

4. Established by divine power. Verse 45.

For Further Study

1. The kings of Babylon from 606 B.C-538 BC.

2. The wonders of Babylon. SDA Source Book, Page 50, 51.

3. Babylon’s civilization. SDA Source Book, Page 53, 55.

4. The ten kingdoms. SDA Source Book, Page 594-596; Daniel And Revelation, Page 785, 78, 79.

5. Present-day efforts to unite Europe. Consult library references.

6. Do the ten toes represent the ten kingdoms?

Questions on the Lesson

1. What was the primary object of the dream given to Nebuchadnezzar?

2. From what point does the revelation commence?

3. When interpreting the head of gold as representing Babylon, what truth did Daniel endeavor to impress

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on Nebuchadnezzar?

4. What is said of the kingdom of silver?
5. What particularly would the fourth kingdom be noted for?
6. What change was to occur in the fourth kingdom?
7. What would the divided kingdom fail to do?
8. Explain the vision of the Stone. What did it represent? How does it differ from the other kingdoms?
9. Who founded Babylon, and when?
10. How does Scripture describe Babylon?
11. What period of Babylon's history was her golden era?
12. Give an estimation of Nebuchadnezzar as a king.
13. What prophecy did Isaiah make concerning the city of Babylon? How was it fulfilled?
14. In what respect was Medo-Persia inferior to Babylon?
15. Why are the following battles important: Arbela, Pydna? When were they fought?
16. How does Gibbon describe the Roman Empire?
17. Which is the period of disintegration of the Roman Empire?
18. When did Western Rome fall? Name the ten kingdoms at that time. Why not include the Huns?
19. How would the ten kingdoms try to unite?
20. Name some men who tried to unite Western Europe into one kingdom.
21. What are the four leading characteristics of the kingdom of God?
22. What shows that the dream as outlined by Daniel was the dream of the king?
23. Show from Scripture that Babylon, Medo-Persia, Greece, and Rome are the four great world powers alluded to. Daniel 2: 38; 5: 30, 31; 8:20,21; Luke 2: 1,2.
24. What shows that the head of gold refers to the kingdom of Babylon, and not merely to Nebuchadnezzar?
25. What important event took place under the Persians? Ezra 1:1-3.
26. Whose do the kingdoms of this world finally become? Revelation 11:15.
27. When will Christ's kingdom be set up? Who will be its subjects? Matthew 25:31-41.
28. How does the vision of Daniel 2 disprove the doctrine of (a) a secret rapture? (b) a temporal millennium?
29. Give your reasons against the theory that the fifth universal kingdom was set up at the first advent. Daniel And Revelation, Page 75, 76.
30. Do the two legs of the image represent Eastern and Western Rome? Give reasons. Daniel And Revelation, Page 68-70.
31. What are the terms of admittance to the kingdom of God? Galatians 3: 29.
32. How many nations occupy the territory of Rome today? Name them.

The Lesson Assigned

A

1. The lesson is arranged in two divisions: the first part deals with the dream and its interpretation as set forth in the Scripture; the second part deals with the fulfillment of the vision as we are privileged to view it in the light of history.
2. Get the scripture clearly in mind before dealing with its fulfillment. Study this lesson, as also all your lessons, with the open Bible before you.
3. Memorize the dates which mark the periods of supremacy of the four great empires, and be able to give the event for each date. Add these dates to your list in your note-book.
4. Note-book work: Read all the references given in the lesson on the fulfillment of the vision, making brief notes on each as you do so, and arranging your notes under the proper headings (e.g., Description, History, etc.). Always give the reference as to the source of your information in your note-book work.
5. Study in this assignment down to, and including, the kingdom of MedoPersia.

B

1. Continue, as above, from Greece to the close of the lesson.
2. Draw maps to show the four world empires of Daniel 2.
3. Read from "Daniel and Revelation" (Smith), on the lesson.

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C

1. Make brief notes on the items for Further Study, and be prepared to present your findings to the class.
2. Your preparedness and presentation will count as a part of your class work.
3. Draw a map to show the original ten kingdoms. Continue reading from Daniel And Revelation.

D

1. Go through all the Questions on the Lesson.
2. Draw a map to show the nations which today occupy the territory of Western Rome.

17. GOD REVEALED AS THE MIGHTY DELIVERER

(Daniel 3)

Nebuchadnezzar's Image. Verses 1-3.

An image all of gold. In the vision of Daniel 2, the golden kingdom was succeeded by another kingdom. It now appears that Nebuchadnezzar would show that there would be no such succession. The golden kingdom, he purposed, would remain for ever. Prophets and Kings, Page 503, 504: "For a time . . . Nebuchadnezzar was influenced by the fear of God; but his heart was not yet cleansed from worldly ambition and a desire for self-exaltation. The prosperity attending his reign filled him with pride. In time he ceased to honor God, and resumed his idol worship with increased zeal and bigotry." Dimensions of the image: go feet high, 9 feet wide. The chief men of the kingdom were gathered for the occasion.

The Command to Worship. Verses 4-12.

The worshipping of the image was Satan's plan to keep Babylon from the worship of the true God. Not only does Satan blind men with a false worship, but he seeks to blot out the witness of all who would oppose it. God was depending upon His three representatives to uphold the honor of His name on this occasion.

Before the King. Verses 13-18.

Verse 14. Nebuchadnezzar's pride: "My gods."

Verse 15. Nebuchadnezzar's challenge: "Who is that God that shall deliver you out of my hands?"

Verse 17, 19. The courageous answer of God's witnesses: There was a God who could deliver even from the hand of Nebuchadnezzar.

Cast into the Fiery Furnace. Verses 19-27.

Verse 19. The madness of the persecutor.

Verse 20-23. The king's officers slain.

Verse 24, 25. Christ delivers.

Verse 26. The king's acknowledgment: "You servants of the most high God."

Verse 27. A wonderful deliverance.

The King's Acknowledgment and Decree. Verses 28-30.

1. The God of the Hebrews is able to deliver.
2. He can change the king's word.
3. "There is no other god that can deliver after this sort."

For Further Study

1. Was it right for the Hebrew children to disobey the king? Why?
2. How did Nebuchadnezzar know the Son of God? Prophets and Kings, Page 509.
3. Is it ever right to persecute? "The Rights of Man" (Colcord), 97; Galatians 4: 29.
4. Where was Daniel at the time of this event?
5. What lesson may we learn from this experience? Prophets and Kings, Page 510-513.
6. Note the similarities between the experience of God's people in Babylon, as brought to view in Daniel 3, and the experience of God's people in the last days, as recorded in Revelation 13.

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Questions on the Lesson

1. What striking contrast is there in the images of Daniel 2 and 3?
2. Why did the king make an image all of gold?
3. What was Satan's purpose through the erection of the golden image?
4. What challenge did the king issue? How was it answered?
5. What remarkable deliverance was wrought?
6. How did the deliverance of the Hebrews affect the king?

The Lesson Assigned

1. After studying the lesson, read from Daniel And Revelation, Page on Daniel 3.
2. Always make notes on the items for Further Study. Outline No. 6 in two parallel columns.

18. CHURCH AND STATE

Man's Relation to Civil Government.

1. All are to be subject unto the higher powers. Romans 13:1.
2. Civil government is ordained of God. Romans 13:1; Daniel 4: 25, 31. Note: The power, not the person, is said to be ordained of God. The selfishness in the heart of man has made civil government a necessity.
"Man is by nature selfish, and many would infringe the rights of others for their own selfish ends unless restrained. Hence we see the necessity of some kind of fixed rules." Civil government exists for the protection of the rights of the individual in the world.
3. Christians are admonished to obey and respect the powers that be. Titus 3: 1; 1 Peter 2: 13-17; Romans 13: 6, 7.

Man's Relation to God.

1. There is another realm outside of the sphere of civil government. Matthew 22:21.
2. Every man is personally accountable to God, and will be judged by Him. Romans 14:12; 2 Corinthians 5:10.
3. Since everyone is accountable to God for his acts, it is man's God-given right to worship or not worship according to the dictates of his own conscience. SDA Source Book, Page 450, 451 (Madison and Patrick Henry).
4. When the choice is between obedience to God or to men, God is to have the first choice. Acts 5:29.

Sphere of the State.

The state is ordained of God' to act only within its sphere, which is civil only.

1. When the State, the Church, or the individual judges man in religious matters, it puts itself in the place of God. Romans 14: 4. "When the state makes religious laws, and requires obedience to them, it makes men accountable to it in religious things, and thereby puts itself in the place of God. And when the leaders of a church, or of any combination of churches, gain control of the state, and through it seek to enforce upon men religious institutions and observances, they ignore the individual's responsibility to God, make men accountable to them in things pertaining to God, and thereby put themselves in the place of God." – "The Rights of Man" (Colcord), 66.
2. The State exists for the protection of human rights.
3. The State is to rule by the exercise of force. Romans 13: 3, 4.
4. The State can punish crime, but not sin; it punishes for incivility, not for immorality. SDA Source Book, Page 450 (Washington).
5. The State is not equipped to teach religion. Only converted men, filled with God's Spirit, can teach the gospel effectively.

Sphere of the Church.

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1. The Church exists for the work of saving men from sin by the preaching of the gospel. Matthew 28: 19, 20.

2. In this work it may not employ carnal weapons, but is to use the armor provided by God. Hebrews 4:12; 2 Corinthians 10:4,5; Ephesians 6:10-17; "Bible Readings," 495 (Wesley).

For Further Study

1. Is it right for the State to make law's against murder, adultery, stealing, etc?
2. If so, why is it wrong for it to legislate on the first four commandments?
3. Was Nebuchadnezzar's power ordained of God? Jeremiah 27: 1-8.
4. In what respect only is any power thus ordained?
5. What may those expect in the near future who are faithful in proclaiming the truth?
Testimonies, Volume 9 227: 2.
4. What should be our attitude to earthly government? Desire Of Ages, Page 509:2.

Questions on the Lesson

1. What has God directed as to our relationship to civil government?
2. Why is civil government necessary?
3. How did Jesus refer to the two spheres to which man is accountable?
4. In what is man accountable to God alone? How does Scripture show this?
5. Why should man be left free as to his religion?
6. When is it right to disobey the State?
7. How may the State put itself in God's place?
8. What is the difference between sin and crime? Can a sin be a crime?
9. Can a crime be a sin? Could there be a sin that is not a crime?
10. Could there be a crime that is not a sin? Give examples.
11. Why should the State not attempt to teach religion?
12. What are the weapons of the State? Of the Church?
13. What confession of weakness is made by a church which seeks the aid of the civil power?
Bible Readings For The Home, Page 495 (Franklin).

The Lesson Assigned

1. Read thoughtfully all the scriptures and references in the lesson.
2. Keep in mind as you study, the contrast between the sphere of the State and the sphere of the individual's relation to God.

19. GOD REVEALED AS KING OF KINGS

(Daniel 4)

Nebuchadnezzar's Confession. Verses 1,3.

Chapter 4 is the record of a royal confession. Verse 1,2. Note Nebuchadnezzar's former confessions. Daniel 2:47; 3:28,29. The king's great acknowledgment. Verse 3. This confession shows every evidence of being that of a converted man.

The King Again Troubled by a Dream. Verses 4, 5.

The Occasion: The dream came at the time when Nebuchadnezzar was at the height of his power and prosperity. He was in the condition of the man in the parable. Luke 12:18-20; SDA Source Book, Page 55 (first three articles).

The Failure of the Wise Men. Verses 6, 7.

Babylon's religion failed again. A worse failure than before.

The Dream Related to Daniel. Verses 8-18.

1. The vision of the Tree. Verse 10-12.

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2. The vision of the Watcher and the Holy One. Verse 13-18.
3. The purpose of the dream. Verse 17.

Daniel's Interpretation and Advice. Verses 19-27.

- Verse 19. Daniel's hesitancy and tact.
- Verse 20-22. The tree: a fitting symbol of Nebuchadnezzar's glorious kingdom.
- Verse 23-26. Nebuchadnezzar's abasement predicted. It is often necessary for men to learn in affliction what they will not heed any other way. Note the lesson God was trying to teach the king. Verse 25, 26.
- Verse 27. Even yet the judgment could be averted.

Nebuchadnezzar's Humiliation. Verses 28-33.

The king's pride (Verse 29, 30). The vision had no doubt had temporary effect, but in time the king forgot God's warning. Prophets and Kings, Page 519:1, 2. When the threatened judgment fell, the king lost his reason. For seven years (Daniel 11:13, margin) the king was forced to vacate his throne.

Nebuchadnezzar's Restoration and Acknowledgment.

Verses 34-37. Nebuchadnezzar acknowledges the supremacy of God. The king's pride had been humbled in the dust. Verse 37. "Nebuchadnezzar had learned at last the lesson which all rulers need to learn-that true greatness consists in true goodness." - Prophets and Kings, Page 521. (Memorize.)

For Further Study

1. What warning comes to us through God's dealings with Nebuchadnezzar? Testimonies, Volume 8 126, 127, 162.
2. Are there any indications in history of such an experience in Nebuchadnezzar's reign? SDA Source Book, Page 56 (Rawlinson).

Questions on the Lesson,

1. What is the character of the contents of Daniel 4?
2. Describe the condition of Babylon at the time of the king's dream.
3. What shows that Nebuchadnezzar had relapsed to his idol worship?
4. How was the failure of Satan worse on this occasion than previously?
5. Describe the vision.
6. Give its meaning.
7. What was the purpose of the dream?
8. When did the threatened judgment fall on the king?
9. For how long did the king become insane?
10. What acknowledgment did he make at the end of the appointed time?
11. What lesson had Nebuchadnezzar learned?

The Lesson Assigned

1. After studying the notes, read Daniel And Revelation, Page on chapter 4.
2. Write brief notes on Further Study, No. 1.
3. Keep a separate section in your note-book, and write out all texts extracts, etc., to be memorized.

20. THE FALL OF BABYLON

(Daniel 5)

Belshazzar's Sacrilegious Feast. Verses 1-4.

1. Belshazzar the king. A co-ruler with his father Nabonidus. SDA Source Book, Page 62, 63.
2. A great feast. Probably the occasion of an annual festival. SDA Source Book, Page 57 (Xenophon).
3. The act of drinking from the sacred vessels was one of defiance to the true God. Verse 2.
4. His father Nebuchadnezzar. Margin, "grandfather."

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5. The feast was a scene of idolatrous revelry. SDA Source Book, Page 61, 62 (March).

The Handwriting on the Wall. Verses 5, 6.

1. Note the simple means God uses to confound the mightiest of men. Verse 5.
2. The king's fear. Verse 6. Caught in the guilty act, he realized that this was no message of good.

The Failure of the Wise Men. Verses 7-9.

1. This failure was worse than the two previous failures. The religion of Babylon had failed absolutely.
2. The king promised to make Daniel third ruler. Why not second?

The Queen Recommends Daniel. Verses 10-16.

1. Daniel's absence at Shushan (Daniel 8: 1) may account for his being forgotten. Now, however, he was at Babylon, being compelled to return because of the Persian army.
2. The queen. Probably the queen mother, daughter of Nebuchadnezzar and wife of Nabonidus.
3. The king had mocked Jehovah, but now a Hebrew captive, a servant of Jehovah, was to declare his doom.

Daniel Answers the King. Verses 17-24.

1. The servant of God does not work for gain. Verse 17.
2. Daniel reminds Belshazzar of God's dealings with his grandfather. Verse 18-21.
3. God's judgments came upon Belshazzar because he had failed to profit from the lessons sent to his grandfather. Verse 22-24.

Daniel Reads and Interprets Verses 25-29.

Memorize the message and its meaning.
Belshazzar's last official act. Verse 29.

Belshazzar Slain and Babylon Falls. Verses 30, 31.

1. Even-while the reading was being interpreted, the threatened judgment was falling.
2. Read the prophecies of Babylon's destruction in Jeremiah 51:27-33, 14, 57-58, and Isaiah 47:1-15; and note their fulfillment. SDA Source Book, Page 56-61.

For Further Study

1. Belshazzar as co-ruler. SDA Source Book, Page 62, 63. "The Spade and the Bible" (Prescott), chapter 20.
2. Relationship of Belshazzar to Nebuchadnezzar. SDA Hand Book, Page 29,30; Jeremiah 27:6,7.
3. Who was Darius the Mede? SDA Hand Book, Page 30; "Studies in Daniel" (R. D. Wilson), chapter 7.
4. The Tablets of Nabonidus and Cyrus. SDA Source Book, Page 58, 59.
5. When was Belshazzar's name first discovered on the records? SDA Hand Book, Page 154.
6. Does the silence of the inscriptions as to Cyrus's act of draining the Euphrates necessarily prove the account of Herodotus untrue? Give reasons. SDA Source Book, Page 59 (Smith).
7. What prophecy was made concerning Cyrus 100 years before his birth? Isaiah 45:1-3, 13.
8. Who fell with Babylon? Isaiah 47: 13-15.
9. Apart from Scripture, what three sources do we have for a description of Babylon's fall? SDA Source Book, Page 56-58.

Questions on the Lesson

1. How did Belshazzar show his defiance to Jehovah?
2. By what simple means did God silence the king's bravado?
3. How did Babylon's religion fail on this occasion?
4. What is significant about the king's promise to make Daniel the third ruler?
5. How was Belshazzar directed to Daniel?
6. What was Daniel's message to the king?
7. Why was Belshazzar found wanting?
8. State some prophecies made by Jeremiah which were fulfilled in the overthrow of Babylon.
9. What was the date of Babylon's fall?

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The Lesson Assigned

1. Study the Lesson Scripture and Notes. Read Daniel And Revelation, on chapter 5.
2. Study the items for Further Study. Make notes on same.

21. WITNESSING FOR GOD IN MEDO-PERSIA

(Daniel 6)

Daniel's Position in the New Kingdom. Verses 1-3.

1. Organization of the new kingdom. Darius (king). Daniel (chief president). 2 vice-presidents. 120 Princes.
2. The cause of Daniel's promotion. Verse 3.
3. Chronology: Darius was placed on the throne in 538 BC, and died two years later in 536 BC, when Cyrus became sole monarch.

A Plot to Kill Daniel. Verses 4-9.

1. Cause of the Plot. "The honors bestowed upon Daniel excited the jealousy of the leading men of the kingdom, and they sought for occasion of complaint against him." - Prophets and Kings, Page 539.
2. There was only one way to bring an accusation against Daniel. Verse 4, 5.
3. The plotters' scheme religious legislation under the guise of patriotism.
4. Satan was working to prevent the light from shining in Medo-Persia.

Daniel's Faithfulness. Verses 10-13.

1. Daniel observes his usual custom. "Why should he cease to pray now, when he most needed to pray?" - Prophets and Kings, Page 541.
2. The accusation: disloyalty and lawlessness. Verses 1-13.

The King's Perplexity. Verses 14-17.

"God did not prevent Daniel's enemies from casting him into the lions' den; He permitted evil angels and wicked men thus far to accomplish their purpose; but it was that He might make the deliverance of His servant more marked, and the defeat of the enemies of truth and righteousness more complete. . . . Through the courage of this one man who chose to follow right rather than policy, Satan was to be defeated, and the name of God was to be exalted and honored." - Prophets and Kings, Page 543, 544.

Daniel's Deliverance. Verses 18-24.

A wonderful instance of the power and ministry of angels. The angels afforded no protection to the accusers. Verse 24.

The King's Decree. Verses 25-27.

1. Satan's effort to prevent the light from shining was used of God to send it all over the kingdom. V. 25.
2. Study the king's acknowledgment of God. Verse 26, 27.

For Further Study

1. The law of the Medes and Persians. SDA Source Book, Page 53 (Rawlinson).
2. Praying toward Jerusalem. Daniel 6: 10; 1 Kings 8:44, 48; Psalm 5:1; 28:2; 138:2.
3. Daniel as a business man. Prophets and Kings, Page 546.
4. How should God's children relate themselves to seasons of trial and gloom?
Prophets and Kings, Page 545: 2.

Questions on the Lesson

1. Describe the organization of Medo-Persia.
2. What caused a plot to be laid against Daniel?
3. Describe the plot. On what did its success depend?
4. How was Satan working in the plot?

NOTES ON DANIEL

5. What does Daniel's refusal to cease praying reveal as to his character?
6. Why did God permit Daniel to be cast to the lions?
7. How was God's name glorified through this incident?

The Lesson Assigned

1. After studying the lesson notes, read Daniel And Revelation, Page on chapter 6.
2. Prepare class reports on Nos. 1-3, under for Further Study.

22. REVISION

(Daniel 1-6)

1. Learn the chapter headings and sub-divisions of each of chapters 1-6 of Daniel.
2. Contrast the subject matter in chapters 1-6 with that of chapters 7-12.
3. What does the historical part of the book show as to chronology, authorship, and reliability?
SDA Hand Book, Page 148, 149 (Keil).
4. How is Jehovah revealed in chapters 2, 3, 4, 5, and 6?
5. Drill on all the memory verses and extracts.
6. Review all important dates.
7. Review notes you have made on items for Further Study.

23. FOUR GREAT EMPIRES OF PROPHECY

(Daniel 7:1-7)

Vision of Four Beasts.

Time of Vision. First year of Belshazzar was probably 540 BC.

Effect on Daniel. Daniel grieved and troubled. Verse 15.

The interpretation was revealed to Daniel when he asked. Verse 16.

Character of Vision. Verse 2, 3. Verse 17 shows that the vision is symbolic.

Meaning of Symbols.

- (1) The four winds: Represent strife, war, commotion, political upheaval, as the result of which kingdoms rise and fall. See Jeremiah 25: 31-33; 49: 36, 37.
- (2) The sea: Represents peoples, multitudes' nations, and tongues. Revelation 17:15.
- (3) Four great beasts: Represent four great kingdoms. Verse 17,18. Note: Daniel 2 outlines earthly kingdoms viewed in the sight of man; Daniel 7 represents the same kingdoms viewed in the sight of Heaven-as wild, ferocious beasts. Daniel 2 views the world kingdoms in their external aspects; Daniel 7 views them in their inner, moral features.

The Lion Beast. Verse 4.

Identification. As this vision covers the same ground as the vision of Daniel 2-outlining four universal kingdoms, a divided condition, and then the kingdom of the Most High-we must therefore start at the same place, with the kingdom of Babylon. Daniel 2:37,38.

1. As the lion is the king of beasts, so Babylon was the king of kingdoms. Jeremiah 4:7; 50:17,44.
2. The two wings denote rapidity of conquest. Habakkuk 1:6-8. See Ezekiel 17:3,4,12.
3. The plucking of the wings probably denotes the cessation of conquest with the death of Nebuchadnezzar.
4. The man's heart was seen in the lack of lion-heartedness in the kings who followed Nebuchadnezzar.
5. The period of Babylon's supremacy lasted from 606 B.C-538 BC.
6. Read Daniel And Revelation, Page on Daniel 7:1-4.

The Bear Beast. Verse 5.

1. "This was the Medo-Persian Empire. . . . The Medes and Persians are compared to a bear on account of their cruelty and thirst after blood, a bear being a most voracious and cruel animal."-Adam Clarke on Daniel 7: 3.

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2. Inferior to Babylon as the bear is inferior to the lion.
3. The raised side represents the ascendancy of the Persians. See marginal reading. SDA Source Book, Page 324, 325 (Meyers, Rogers).
4. The three ribs no doubt indicate its three greatest conquests—the subjection of Babylon, Lydia, and Egypt.
5. It was noted for its extent —“Arise, devour much flesh.” See Map.
6. Period of supremacy: 538 B.C-331 BC.
7. Read Daniel And Revelation, Page on verse 5.

The Leopard Beast. Verse 6.

1. The four wings as well as the leopard beast represent the unparalleled celerity of Alexander’s movements. See Daniel And Revelation, Page 131 (quoted from Rollin).
2. The four heads represent the four divisions of the Empire after the death of Alexander. Alexander died in 323 BC, and by 301 BC the empire had assumed its fourfold aspect under Cassander, Lysimachus, Ptolemy, and Seleucus.
3. Period of supremacy: 331 BC-168 BC.
4. Read Daniel And Revelation, Page on verse 6.

The Nondescript Beast. Verse 7.

1. “A fourth beast.” The fourth great kingdom from Babylon can be none other than Rome. Daniel 7: 23. “This is allowed on all hands to be the Roman Empire. It was dreadful, terrible, and exceeding strong; . . . and became, in effect, what the Roman writers delight to call it, the empire of the world.”—Adam Clarke on Daniel 7: 7.
2. Its characteristics - dreadfulness, terror, mighty strength, iron teeth are fittingly portrayed in Rome. Read SDA Source Book, Page 460, 462 (Gibbon), and 461 (whole page).
3. The ten horns denote the ten divisions into which Rome was divided between the years AD 351 and AD 476. SDA Source Book, Page 592, 593 (Guinness and Birks); 594, 595 (Gibbon).
4. Rome in its divided form remains till it is destroyed by the fires of the day of God (1.11). The other beasts have their lives prolonged, though their dominion has passed away. Verse 12. See SDA Source Book, Page 592 (Newton).
5. Period of Roman supremacy: 168 B.C-AX. 476. Period of dismemberment: AD 351-476.
6. Read Daniel and Revelation on verse 7.

For Further Study

1. For what reason does God employ new symbols in this vision to cover the same ground as in Daniel 2?
2. What battles brought about the downfall of (1) Persia? (2) Greece? Give dates.
3. Learn the names of the ten divisions as given previously. (SDA Source Book, Page 594, 595.)
4. What nations exist today on the territory of the Roman Empire?
4. What thought do you get from Daniel 7: 6 (first part), “and dominion was given to it”?
5. Is there anything in the prophecy which would indicate that the number of kingdoms growing out of Rome would not be constantly and invariably ten in number? SDA Source Book, Page 592, 593 (Guinness).
6. Show that the four kingdoms are distinct in territory. SDA Source Book, Page 592 (Newton).

Questions on the Lesson

1. Give the time of the vision of Daniel 7.
2. How did the vision affect Daniel?
3. Explain, with proof texts, to support, the meaning of winds, the sea, and beasts.
4. Identify the lion beast. Show the appropriateness of the symbol.
5. What is denoted by the wings? Why were they plucked?
6. Explain the appropriateness of the bear as a symbol of Medo-Persia.
7. What is denoted by (1) the raised side? (2) The three ribs? (3) The command to devour much flesh?
8. Why are there four heads upon the leopard beast? What is denoted by the four wings?
9. What are the characteristics of the fourth beast? What connects it with the iron legs of Daniel 2?
10. What do the ten horns represent? When did they arise? Name them.
11. Give dates for each of the world empires of Daniel 7.

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The Lesson Assigned

Assignment No. 1.

Study the lesson up to and including the leopard beast. Be careful to read assignments set.

Assignment No. 2.

Complete study of notes and items for Further Study. An extension of time may be allowed for Further

24. THE CHARACTER AND WORK OF THE LITTLE HORN

(Daniel 7)

The Little Horn Symbol.

1. Description of Daniel 7: 8.

2. The little horn is the leading symbol of the vision of Daniel 7. It was this feature of the vision which especially impressed Daniel. Verse 19-22.

Identification of the Little Horn. Verses 24, 25.

1. Three specifications in regard to its rise: V. 24.

(a) It would rise after the ten kingdoms, i.e., after AD 476.

(b) It would be diverse from the ten kingdoms.

(c) It would subdue three of the ten kingdoms.

2. Three specifications in regard to its work: V. 25.

(a) It would speak great words against the Most High.

(b) It would wear out, or persecute, the saints of the Most High.

(c) It would think to change time; and laws (RV, "times and the law").

3. One specification in regard to the time of its supremacy: V. 25.

It would exercise its power over the saints for "a time and times and the dividing of time."

4. Surely with these seven specific statements it should not be a difficult thing to identify the power referred to. One power and one only will fit the specifications of the prophecy; the Papacy meets every requirement abundantly. We shall deal with each phase of the application separately as above - Rise, Work, Time.

The Rise of the Papacy.

1. The Papacy is an apostasy from primitive Christianity. It was gradually erected by a process or development of evil influences in the Christian Church, and therefore we can give no definite date for its commencement.

2. The beginnings of the system were detected in the latter half of the first century (2 Thessalonians 2:7-note the context), and the apostles prophesied of a fuller development of this apostasy after their decease. Acts 20:28-30.

3. At first Christianity was illegal in the Roman Empire, and was persecuted, but this persecution only kept the church pure, and the church grew rapidly. Finally, as a matter of policy, Christianity was adopted into the Empire. This resulted in compromise and corruption in the Church. Read carefully Great Controversy, Page 49, 50.

4. The apostasy in the Church reached its fullest development in the West, and in the following way. Because Rome was the queen of cities, a proud church began to reason that the bishop of Rome should occupy a position of pre-eminence over other bishops. Daniel And Revelation, Page 142.

5. Such recognition was accorded to the bishops of Rome. Why? Daniel And Revelation, Page 144 (DAubigne).

6. This precedence was soon turned into a claim of authority and supremacy. SDA Source Book, Page 368 (Hussev).

7. This power of the bishop of Rome was greatly increased by the removal of the capital of the Empire to Constantinople in AD 330. SDA Source Book, Page 368

8. In the fourth century an obstacle was thrown across the pathway of the bishop of Rome, which hindered his rise to power. A presbyter of Alexandria (Arius) put forth a teaching contrary to that of Rome. The followers of Arius became the bitter enemies of the R.C. Church. Daniel And Revelation, Page 144: 2, 3.

9. Odoacer, leader of the Heruli who overthrew Rome in AD 476, was an Arian, like the other barbarians,

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and checked the power of the popes. Daniel And Revelation, Page 146 (Gibbon), 147 (Stanley), 148 (Mosheim, Bower).

10. The Heruli were overcome by the Ostrogoths in 493; but the Ostrogoths, being Arians, retained the laws against the Pope. Daniel And Revelation, Page 148, 149.

11. While the Ostrogoths in Italy were opposing the papal power, the Vandals in Africa were persecuting them. Daniel And Revelation, Page 150: 2.

12. In 533 Justinian commenced his Vandal and Gothic war, and sought the aid of the Catholics. The campaign was against Arianism. SDA Source Book, Page 385 (Gibbon).

13. In AD 533 Justinian, in order to gain the Pope's support, issued his famous decree recognizing the Pope as "Head of all bishops, and the true and effective corrector of heretics." SDA Source Book, Page-382, 383.

14. Belisarius overcame the Vandals in 534, and the Ostrogoths in 538.

15. Thus the three uprooted kingdoms were-

(a) The Heruli, conquered in 493;

(b) The Vandals, conquered in 534;

(c) The Ostrogoths, conquered in 538; and the Papal Kingdom was supreme.

16. Note that the little horn is on the fourth beast, Rome, and this fourth beast lives till Christ comes. Daniel 7:11,21,22. Rome has changed in its aspect but nevertheless it is the same power that opposes the work of God during the whole Christian dispensation, first in its pagan form, then in its papal form. When the little horn became supreme in AD 538, the Roman beast was ruling under a new form. See "Romanism and the Reformation" (Guinness), Page 39.

17. The Papacy was diverse from all the other kingdoms. It was an ecclesiastical kingdom ruled over by a pontiff; the other kingdoms, were political powers ruled by kings. See "Romanism and the Reformation," Page 45.

The Work of the Papacy.

1. Speaking great words against the Most High.

(a) Read Daniel And Revelation, Page 153, 154 (comment on V. 25); SDA Source Book, Page, art. "Pope," pp. 409-412; Great Controversy, Page 50: 2, 3.

(b) Further reading: "Romanism and the Reformation" (Guinness), Pages 46-51; "Facts Concerning the Sabbath" (tract), p. 6.

2. Wearing out the Saints of the Most High.

(a) The Papacy acknowledges that she has persecuted, and defends her acts as a definite principle of her policy. SDA Source Book, Page 401 (Rickaby), 401, 402 (Watchman), 409 (Baudrillart).

(b) No power of history has shed so much blood of the saints as has the Papacy. The number slain by her is variously estimated at from 50 to 120 millions. SDA Source Book, Page 402 (Motley), 403 (Lecky), 404 (Draper), 405 (Guinness).

(c) Further reading: Daniel And Revelation, Page 154-159; Great Controversy, Page 59, 60. Make brief notes on the above readings, and learn some leading facts of history.

3. Thinking to Change Times and Laws.

(a) On the meaning of the clause read SDA Source Book, Page 514, 515 (Barnes).

(b) Rome claims the right to change God's law. SDA Source Book, Page 410 (Ferraris' Ecclesiastical Dictionary).

(c) Contrast the Law of God as given in Exodus 20 and the law as changed by the Papacy. (See "Catechism" (Australasia), pp. 28, 29, tract, "Facts Concerning the Sabbath," Pages 8, 9.)

(d) Note the following changes-

The law is greatly modified by the elimination of many words. How many?

The second commandment is omitted altogether.

The tenth commandment is divided into two to make up the number to ten.

The fourth commandment is changed so that it can be applied to another day.

(e) The change of the fourth commandment is the most daring interference with the law of God, and one of which the Papacy openly boasts. SDA Source Book, Page 515-517; Catechism, Page 34.

(f) Other denominations have recognized the fact that the Sabbath has been changed. See tract, "Facts Concerning the Sabbath," pp. 10-14.

(g) Other attempts to change divine times and laws:-

Interference with the marriage law through the laws of celibacy. Alteration of the manner of partaking of

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the Lord's Supper. Christ commanded, "Drink you all of it." Rome forbids the cup to the laity. Attempt to alter prophetic times through the promulgation of the futurist theory. SDA Source Book, Page 31 (Tanner). Read "Romanism and the Reformation," Pages 52-54.

The Period of the Supremacy of the Little Horn. Verse 25.

Study carefully the year-day principle of prophetic interpretation from the articles in the "SDA Source Book," pp. 628-631.

We conclude that the Papacy would hold a supremacy over the saints for a period of 1260 years. This period, commencing with the overthrow of the Ostrogothic power in AD 538 would terminate in 1798, and in 1798 the Papacy was abolished by France. Five years previous to AD 538 the decree of Justinian recognizing papal supremacy was written, but this decree could not be carried into effect till the Ostrogoths were removed in 538. It is interesting to note also that five years before the actual downfall of the Papacy in 1798, there commenced the French Revolution which finally brought about the abolition of the popes. Study Daniel And Revelation, Page 159-161. Read carefully, and make notes for class discussion:-

1. Justinian, his relation to-papal supremacy. SDA Source Book, Page 381-385.
2. 533 and 1793. SDA Source Book, Page 389 (Alison, Scott).
3. Papal overthrow in 1798. SDA Source Book, Page 391, 392.

For Further Study

1. How many distinct sets of prophecy are given concerning Romanism?
2. What is the distinctive viewpoint of each? SDA Source Book, Page 362, 363 (Guinness).
3. How powerful an influence upon world affairs has the Papacy exerted?
SDA Source Book, Page 361 (Wylie, Macaulay, Lea).
4. What is the essence of Papacy? SDA Source Book, Page 362.
5. What change is seen in the work of the popes after 538? SDA Source Book, Page 387 (Bemont).
6. Does Rome admit that she has persecuted?
SDA Source Book, Page 401, 402 (Watchman); 408, 409 (Baudrillart).
7. How does she seek to defend her act? Answer her defense.
8. Was church, or state, responsible for the death of the martyrs?
SDA Source Book, Page 402-404; Daniel And Revelation, Page 157.
9. What prophecy did Christ make concerning the 1260 years of papal persecution?
Matthew 24:21,22; Great Controversy, Page 267.
8. Summarize your reasons for employing the year-day principle. Is it a modern invention?
9. Are the dates we have used for papal supremacy supported by the Spirit of prophecy?
Great Controversy, Page 266: 3; 439: 2.
10. Effect, of the fall of Western Rome on the Papacy. SDA Source Book, Page 368, 369.
11. Identification of the Little Horn. SDA Source Book, Page 307-312.
12. The true Sabbath since Christ. SDA Source Book, Page 505-508.

Questions on the Lesson

1. What would lead you to conclude that the little horn is the leading symbol of the vision of Daniel 7?
2. Give the seven specifications by which the little horn symbol may be identified.
3. Which verses contain these specifications?
4. What is the Papacy in its relation to Christianity?
5. Why can no definite date be given for its origin?
6. When were the beginnings of the system detected? ,
7. How was Christianity regarded in the Roman Empire in the early centuries?
8. When did a change occur? With what result?
9. What led the great apostasy to head up in the City of Rome?
10. How were the claims of the bishop of Rome promoted by, the removal of the capital of the empire?
11. When did this occur?
12. Sketch the history of the struggle between Arianism and the Papacy.
13. Name the three horns which were plucked tip. When were they overthrown?
14. In what respect was the Papacy diverse from the other kingdoms of Europe?
15. Present evidences that the Papacy has spoken great words against the Most High.
16. What facts fulfil the specification "shall wear out the saints of the Most High"?

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17. How has the Papacy modified the law?
18. State the changes made in the law of God by the Papacy.
19. How have the “times” been changed?
20. Give evidence that the Papacy has changed the Sabbath.
21. Explain, giving proof texts, the “time and times and the dividing of time.”

The Lesson Assigned

Assignment No. 1.

- (1) Study Sections 1-3.
- (2) Fix in mind the seven specifications concerning the little horn symbol as set out in Section 2.
- (3) Be careful to read all the references given in Section 3.

Assignment No. 2.

- (1) Study Section 4.
- (2) The book “Romanism and the Reformation” may not be accessible to all, but the student should seek to read the assigned portions if possible.

Assignment No. 3.

- (1) Study Section 5.
- (2) Come to class prepared to explain the period of papal supremacy as given in Daniel 7:25, before the class.
- (3) Memorize all text references.

Assignment No. 4.

- (1) Study the items under for Further Study.
- (2) Go through the Questions on the Lesson.

25. THE INVESTIGATIVE JUDGMENT

(Daniel 7:9-14)

A Vision of the Judgment. Verses 9, 10.

1. Following the vision of the four great beasts and of the little horn, before the explanation of these symbols is given, Daniel has a vision of the work of the judgment. Why should the subject of the judgment be thus introduced? Verse 26 gives us the reason: the little horn power is to be judged, and the kingdom which he has so boldly claimed will be given to Christ. V. 27.
2. The judgment which Daniel views is investigative, not executive. The little horn power is still working on the earth when this judgment is in session. V. 11.

The Preparation for the Judgment.

1. Thrones are placed in position. V. 9; Daniel And Revelation, Page 134, 135.
“The Asiatics have neither chairs nor stools, but to receive persons of rank ‘cast down’ or ‘place’ cushions round the room for seats, which seem to be here alluded to.” - The Cottage Bible.
2. Note the description of the Father.
3. From v. 9 we conclude that God’s throne is movable. See also Ezekiel 1:4-28.
3. The angels perform an important part in the judgment. See Ecclesiastes 5:5,6; Malachi 3:16; Revelation 20:12; 3:5.

The Appearance of Christ.

1. The judgment is prepared: The Father is present; the angels are present; the record books are opened; but the judgment does not commence until Another comes. How thankful we should be that when our cases are decided “One like the Son of man” (v. 13), our Divine Mediator (1 Timothy 2: 5), will be present!
2. In vision Daniel sees Christ come, not to this earth, but to the Ancient of Days. V. 13 Later studies will reveal that this event took place in 1844 when Christ entered the holy of holies to perform His last work for man.

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3. Finally Christ receives dominion, glory, and the kingdom. V. 27.

The Work of the Little Horn.

1. Note the word “then” in v. 11. Daniel’s attention is now called to the earth, and he notes that even in the time of judgment the Papacy is bold enough to speak great words. This it continues to do even till its destruction. 2 Thessalonians 2: 8.

2. The “great words” which the horn spoke would undoubtedly include the doctrine of Papal Infallibility proclaimed in 1870. SDA Source Book, Page 258 (Manning).

Destruction of the Little Horn. Verses 21, 22.

1. The judgment will pass sentence of extinction upon -the Papacy. V. 26. The Papacy will continue its war against the saints to the very last. V. 21. Finally the Father will come when Christ returns. Then the saints, many of whom were slain as a result of the persecution of the little horn, will sit in judgment on their persecutors. V. 22; Revelation 20:4. Finally, the saints possess the kingdom at the close of the millennium. V. 27.

Questions on the Lesson

1. Describe the judgment scene as pictured in Daniel 7.
2. Prove that the judgment of Daniel 7: 9-14 is investigative, that it takes place before the Second Advent.
3. What part do the angels have in the work of judgment?
4. What “coming” of Christ is referred to in Daniel 7: 13?
5. What is the ultimate result of the work of the judgment as it concerns Christ?
6. What is Christ’s position in the judgment?
7. Give evidence that the little horn has spoken great words since the judgment began.
8. What “coming” is referred to in v. 22?
9. Is the judgment of V. 22 the same as that of V. 10?

The Lesson Assigned

1. Study the lesson as outlined, giving careful attention to the scripture.
2. Always study the lessons with the open Bible before you.
3. Test yourself carefully on the Questions on the Lesson.
4. Read “Daniel and the Revelation” (Smith) on Daniel 7:9-14.
5. Read Great Controversy, Page 486-491.

26. THE CHANGE OF THE SABBATH

1. Christ kept the Sabbath and authorized no change.
2. The apostles kept the Sabbath and authorized no change either by precept or example.
3. The observance of the Sabbath was continued down to the 5th century in the Christian church. SDA Source Book, Page 505, 506 (Coleman).
4. The change to Sunday was not formal, but gradual and almost unconscious. SDA Source Book, Page 511 (Farrar).
5. Opposition to Judaism had much to do in introducing Sunday observance into the church. SDA Source Book, Page 510 (Neander).
6. Sun worship spread rapidly during the third century. SDA Source Book, Page 512 (Jones, Milman).
7. The apostatizing church adopted pagan rites and festivals. SDA Source Book, Page 512 (Lienheuser, Draper).
8. Thus in this period of apostasy the pagan institution of Sunday crept in. SDA Source Book, Page 512, 513 (Webster, Schaff-Herzog Encyclopedia).
9. The first historical evidence, at all authentic, that Sunday was observed by the Christian church with any religious regard is that given by Justin Martyr, about the middle of the second century. See “Bible Doctrines” (House), Page 313.
10. Constantine commences the era of the union of the church and state, and his great aim was to unify all beliefs. SDA Source Book, Page 123.

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11. Constantine himself was a sun-worshipper. SDA Source Book, Page 513 (Gibbon).
12. His Sunday law is the first law for Sunday. SDA Source Book, Page 578 (Earliest Law for).
13. The first ecclesiastical law for Sunday is that given by the Council of Laodicea (about AD 364), which abolished the Sabbath. SDA Source Book, Page 511 (Hefele).
14. The change - therefore rests upon no Scriptural authority. SDA Source Book, Page 513, 514. (Hiscox).
15. Melancthon pointed out the culprit. SDA Source Book, Page 515.
16. Rome openly admits her guilt. SDA Source Book, Page 515, 516.

Questions on the Lesson

1. How long was the observance of the Sabbath continued?
2. What is noticeable as to the manner of its observance?
3. Why is it impossible to give a date for the change from Sabbath to Sunday?
4. What mistaken attitude to the Jews affected the attitude of the early Christians to the Sabbath?
5. What was the prevailing religion in the Roman world in the early centuries of the Christian era?
6. Describe its origin and growth.
7. How did the pagans of the first three centuries regard Sunday?
8. What would you consider to be the primary cause for the intrusion of Sunday into the Christian church?
9. What is the earliest instance of any religious regard for Sunday by the Christians?
10. What is the authority for this?
11. How did Constantine hasten the change to Sunday? Why?
12. Why are the dates AD 321 and 364 important?
13. Do Protestants recognize that the change to Sunday is unscriptural? Do Catholics?
14. What prominent Reformer recognized Rome as the author of the change of the Sabbath?

The Lesson Assigned

1. It is necessary that we should be acquainted with the historical facts concerned with the change of the Sabbath. Therefore read carefully the assignments given in this lesson.
2. Study each of the 16 points by reading carefully the references given. Underline the leading statements in each reference, and endeavor to fix the thought in your mind.

27. VISION OF THE RAM, THE GOAT, AND THE LITTLE HORN

(Daniel 8)

Divisions of Chapters.

1. The Circumstances of the Vision. Verses 1, 2.
2. Vision of the Ram. Verses 3, 4.
3. Vision of the He-Goat. Verses 5-8.
4. Vision of the Little Horn. Verses 9-12.
5. Vision of the 2,300 Days. Verses 11-14.
6. The Interpretation of the Vision. Verses 15-27.

(Note: This lesson deals only with the two first symbols.)

Circumstances of the Vision. Verses 1, 2.

1. Chronology: The third year of Belshazzar, 538 BC. The-vision must have occurred just a few weeks-previous to Babylon's downfall. Probably this is the reason why Babylon is not included in the vision.
2. Place: Shushan was the metropolis of Elam.
3. Read Daniel And Revelation, Page on verses 1, 2.

The Ram. Verses 3, 4.

1. Interpretation: Represents the kingdom of Medo-Persia. V. 20.
2. Appropriateness of the Symbol: SDA Source Book, Page 325, 326 (Newton). Two horns-represent the two divisions of the kingdom. Higher came up last-Persia arose last but became predominant.
3. Direction of Conquest (v. 4): Shows that it came from the east.
4. Extent of Power: It became "great." See Esther 1:1; SDA Source Book, Page 327 (Rawlinson).

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5. Read Daniel And Revelation, Page on verses 3, 4.

The He-Goat. Verses 5-8.

1. Interpretation: Represents kingdom of Grecia. V. 21.
2. Appropriateness of the Symbol: Daniel And Revelation, Page 166, 168.
3. Direction of Conquest: Indicates a western power. V. 5.
4. The Notable Horn: Alexander was the first king of New Greece, and was king at the time the symbol is introduced into the prophecy. SDA Source Book, Page 203 (Maccabees, Harrison).
5. Conquests:
"On the face of the whole earth"-taking everything before it, irresistible.
"Touched not the ground"-expresses rapidity of conquest. SDA Source Book, Page 206. "The rapidity of Alexander's conquests in Asia was marvellous; he burst like a torrent on the expiring Persian Empire, and all opposition was useless. The gigantic armies collected to oppose him melted like snow in the sunshine. The battles of Granicus, BC 334, Issus in the following year, and Arbela in BC 331, settled the fate of the Persian Empire, and established the wide dominion of the Greeks." – "The Divine Program of the World's History" (Guinness), P. 308.
6. Extent of Power: Waxed "very great." Compare with Persia.
7. Notable Horn Broken: V. 8-Broken when he (Alexander) was strong. He died in the prime of his strength when Greece was at the height of its power. SDA Source Book, Page 207.
8. The Four Horns: Represents a fourfold division. V. 22.
Such a partition occurred after the Battle of Ipsus, in 301 BC. SDA Source Book, Page 208-210.

Divisions as follows:

- (1) Cassander-west-Greece and Macedonia.
 - (2) Lysimachus north-Thrace and Asia Minor.
 - (3) Seleucus - east-Syria and Babylon.
 - (4) Ptolemy-south-Egypt.
9. Read Daniel And Revelation, Page on verses 5-8.

For Further Study

1. What change occurs in the language of the Book of Daniel from chapter 8?
2. Suggest a reason for this. Daniel And Revelation, Page 163.
3. About how-old was Daniel at the time of this vision?
3. Why does this chain of prophecy commence with Medo-Persia, instead of with Babylon as in previous visions?
4. What is said of Medo-Persia as a conquering power? Daniel 8:4;
SDA, Source Book Page 327 (Xenophon).
5. How did the conquests of Alexander prepare the way for the coming of Christ?
SDA Source Book, Page 206 (Schaff).
6. "When he was strong, the great horn was broken." Copy this, into your note-book, and place under it similar statements from historians. SDA Source Book, Page 207.
7. Draw a map showing the quadripartite division of Alexander's empire.
8. Give a brief historical sketch of Medo-Persia. SDA Source Book, Page 324, 325 (Rogers).
9. Give a brief historical sketch of Grecia. SDA Source Book, Page 202, 203 (Goodspeed).
10. Learn all the important battles, with their dates, mentioned in this lesson.

Questions on the Lesson

1. Give the main divisions of chapter 8.
2. Why is Babylon not symbolized in the vision?
3. Where was the vision given and under what circumstances?
4. How do we know that the vision begins with Medo-Persia?
5. What are the directions of the ram's conquest?
6. Describe the symbol used for Grecia.
7. Explain the significance of the two horns on the ram; of the notable horn on the he-goat.
8. Explain the fitness of using a ram to signify Medo-Persia; a goat to signify Grecia.
9. How is the speed of Alexander's conquests represented?
10. Sketch the conquests of Alexander.

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11. How is Alexander's death represented? When, according to the prophecy, would he die?
12. What did the prophet see follow the breaking of the notable horn? What explanation was given to this?
13. Give the main facts in the establishment of the four kingdoms. Outline their territories.
14. Give dates for each of the following battles and say why they are important:
 - Granicus,
 - Issus,
 - Arbela,
 - Ipsus.

The Lesson Assigned

Assignment No. 1.

- (1) Study the notes carefully.
- (2) Learn the divisions of the chapter.

Assignment No. 2.

Study the topics for Further Study, making notes for class discussion.

28. THE LITTLE HORN OF DANIEL 8 AND ITS WORK

(Daniel 8)

Description of the Symbol. Daniel 8: 8-14, 20-27.

1. The little horn arose "out of" one of the four divisions of Alexander's Empire. Therefore it could not have been any one of these four divisions, but a separate power having its rise, so far as the Greek Empire was concerned, in one of the divisions formed after the Battle of Ipsus in 301 BC. Because the nation symbolized by the little horn arose out of the quadripartite division of the Greek Empire already symbolized by the four horns, we must look for some foreign power to fit the symbol.
2. The little horn "waxed exceeding great," as compared with the ram (Medo-Persia) which became "great" (v. 4), and the he-goat (Grecia) which waxed "very great" (v. 8). We therefore look for a power to arise after 301 BC, which would be greater than either Medo-Persia or Greece.
3. From the direction of its conquests the little horn would be a power which would arise in the west. V. 9.
4. In character the nation symbolized would be fierce, mysterious, scheming, crafty, and proud. Verse 23, 25a.
5. It would be a mighty persecuting power, prospering, practising, and destroying the "holy people." Verse 24, 10.
6. It would magnify itself against Christ and stand up against Him. Verse 11, 25.
7. This anti-Christian power will evidently continue till Christ comes, for he is to meet his judgment by being "broken without hand." V. 25. Compare chapter 2: 34.

Application of the Symbol.

1. The above specifications can apply to no other power than 'to Rome in its two phases-pagan and papal-in both of which they find an abundant fulfillment. "Rome meets all the specifications of the prophecy. No other power does meet them. Hence Rome, and no other, is the power in question. And while the descriptions given in the Word of God of the character of this monstrous system are fully met, the prophecies of its baleful history have been most strikingly and accurately fulfilled." - Daniel And Revelation, Page 177:5.

2. We must be careful to distinguish the little horn of Daniel 7 from the little horn which waxed exceeding great of Daniel 8. The former represents papal Rome alone, the latter both pagan and papal Rome, considered as one. The reasons for thus denoting the two phases of Rome by one symbol are ably presented in the following paragraph written by H. Grattan Guinness:

"It is important that we should clearly grasp one great historical fact; i.e., the rule of Rome has never, since it first commenced, ceased to exist, save once, for a very brief period during the Gothic invasions. It has changed in character ... but it has continued. Rome ruled the known world at the first advent of Christ, and still rules hundreds of millions of mankind, and will continue to do so right up till the Second Advent of Christ.... For not until the Son of man takes the dominion of the earth, and establishes a

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kingdom that shall never pass away, is the monster representing Roman rule destroyed. The rule of Rome, we repeat, has never ceased. It was a secular pagan power for five or six centuries; it has been an ecclesiastical and apostate Christian power ever since. . . . There lay a brief period between these two main stages, during which professing Christian emperors ruled from Rome, followed by an interval when, for a time, it seemed as if the great city had received a fatal blow from her Gothic captors. It seemed so; but it was not so, for the Word of God cannot be broken. The rule of Rome revived in a new form, and was as real under the popes of the thirteenth century as it had been under the Caesars of the first. It was as oppressive, cruel, and bloody under Innocent III, as it had been under Nero and Domitian. The reality was the same, though the forms had changed. The Caesars did not persecute the witnesses of Jesus more severely and bitterly than did the popes; Diocletian did not destroy the saints or oppose the gospel more than did the Inquisition of papal days. Rome is one and the same all through, both locally and morally.” – “Romanism and the Reformation,” pp. 39, 40.

The Interpretation of the Symbol: Its Rise.

1. It arose out of one of the four divisions. Daniel 8: 9.

(a) Rome conquered Macedonia at Pydna, in 168 BC. Macedonia became a Roman province in 146 BC. Source Book, Page 464 (Meyers), 465 (Mommsen).

(b) Thus Rome came into the field of the vision out of the Macedonian horn in the latter time of the dominion of the Greek empire. V. 23a.

(c) It arose at a time “when the transgressors are come to the full.” V. 23b.

On the condition of the world and the professed people of God at this time, read *Desire Of Ages*, Page 34-37.

2. Its conquests:-

(a) The little horn waxed exceeding great. In comparing the greatness of this power with that of the ram (Medo-Persia), and the he-goat (Grecia), it can refer to none other than Rome. To apply it to Antiochus Epiphanes is unscriptural and illogical. Daniel And Revelation, Page 173-175.

(b) Toward the south. Egypt was voluntarily submitted to Rome as her protector in 168 BC, when Antiochus Epiphanes was ordered out of the country by the Romans. Later, in 30 BC, it was made a Roman province.

(c) Toward the east. Syria became a Roman province in 65 BC.

(d) Toward the pleasant land. Palestine, the pleasant land (Psalm 106:24), was made a Roman province in 63 BC.

The Interpretation of the Symbol: Its Character.

1. “A king of fierce countenance, and understanding dark sentences.” V. 23. Note the similarity to Moses description of Rome. Deuteronomy 28: 49, 50. See SDA Source Book, Page 465 (Livy).

2. “Mighty, but not by his own power.” V. 24. The success of Rome was largely due to the support of her allies. The success of papal Rome is due to the master mind behind the system.

3. “He shall destroy wonderfully.” V. 24. This was certainly true of pagan Rome, the iron kingdom. Daniel 2:40; SDA Source Book, Page 460 (Gibbon). The Papacy has also been the great destroyer of the Christian church.

4. A mighty persecuting power. Verse 10, 24. Rome has done more than any other power to persecute the people of God.

5. Policy . . . Craft. V. 25.

(a) How fitting are such words when used in connection with Rome! Lord Macaulay refers to the Roman Church as “the very master piece of human wisdom,” and affirms that “among the contrivances which have been devised for deceiving and oppressing mankind, it occupies the highest place.” Quotation in SDA Source Book, Page 361.

(b) “It is a part of her [the Papacy’s] policy to assume the character which will best accomplish her purpose; but beneath the variable appearance of the chameleon, she conceals the invariable venom of the serpent.” - *Great Controversy*, Page 571.

The Interpretation of the Symbol: Its Work.

1. “It [the little horn] waxed great, even to [“against,” margin] the host of heaven [God’s people].” V. 10a. Rome in both its phases was the greatest persecutor of God’s people.

2. “It cast down [killed] some of the host [God’s people] and of the stars [the leaders] to the

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ground, and stamped upon them [destroyed them utterly].” V. 10b. In Revelation 12:1; 1:20, the stars represent leaders of God’s people, men like Paul, Peter, Savonarola, Huss, Jerome, etc.

3. “He magnified himself even to [to an equality with, 2 Thessalonians 2: 41 the Prince of the host [Christ].” V. 11. “He shall also stand up against the Prince of princes.” V. 25. Much testimony on the fulfillment of these statements could be supplied, especially in the case of the Papacy. See SDA Source Book, Page 409-413.

4. “By him [the little horn] the daily was taken away, and the place of His [the Prince of the host’s] sanctuary was cast down.” V. 11. The RV reads: “It [the little horn] took away from Him [the Prince of the host] the continual, and the place of His [Christ’s] sanctuary was cast down.”

(a) The rendering of the A.V. of Verse 11, 12 is ambiguous, it being very difficult to determine the antecedent of some of the pronouns. The RV makes the meaning clear by using the pronoun “it” for the little horn, and retaining the personal pronoun for the Prince of the host.

(b) Notice that above, the word after “daily” has been purposely omitted. The word “sacrifice” is a supplied word, and does not belong to the text. E.W. 74: 2.

(c) The correct principle which should determine for us the meaning of the term “daily” would be to 1 note carefully how it is used in other parts of the Bible. By a careful study of the word we notice the following:

(1) The expression “the daily” in Daniel 8: 11, 12 is from the Hebrew Ha-tamid used in the Hebrew Bible over 100 times.

(2) It is used frequently in connection with the sanctuary (as in the text under consideration), though not always applied to the same thing.

(3) In the A.V. the word Tamid (Ha is merely the article) is translated-

“Continual” or “Continually”	79 times
“Always”	10 times
“Daily”	7 times
“Ever”	3 times

It is evident that -the word, signifies continuity, permanency.

(4) The following are some of its uses in connection with the ancient sanctuary:

Exodus 29: 42.	Continual burnt offering.
Leviticus 24: 4.	Lamps to burn continually.
Numbers 4: 7.	Continual bread.
Exodus 30: 8.	Perpetual incense.

(5) Now notice carefully Keil’s definition of the word: “Tamid” (continual) is everything in the worship of God which is not used merely temporarily, but is permanent; as the daily sacrifice, the setting forth of the show-bread, and the like. The limitation of it to the daily evening and morning service in the writings of the rabbis is unknown in the Old Testament. The word much rather- comprehends all that is of permanent use in the holy service of divine worship. “Quoted in “Bible Doctrines” (House), Page 281.

(d) It is evident then, from the meaning of the word and from its context in Daniel 8, that Rome took away from Christ something which was intended to stand permanently, continually, in connection with His work in the sanctuary.

(e) The things which are to be continual in connection with Christ’s ministration in the sanctuary are figured in the types where the word Tamid is used. See above: (c) (4).

(1) The burnt offering typifying Christ’s offering for our sins, all-availing for all time. Hebrews 7:25, 27; 10: 12.

(2) The show-bread, typifying Christ the true Bread ever in the presence of God for us. Patriarchs and Prophets, Page 354:1; John 6: 33, 35.

(3) The incense typifying Christ’s righteousness, ever-availing for us-His constant- intercession. Hebrews 7: 25; Patriarchs and Prophets, Page 353: 2.

(4) The lamps representing the Holy Spirit continually operating in our behalf. Revelation 4: 5.

(f) Therefore it seems clear that Rome would attempt to rob Christ of the things pertaining to His continual mediation in the heavenly sanctuary where He ministers in man’s behalf. Of course such a work could not be done in reality any more than the Papacy could really change God’s law, but just as the law of God has been changed, so, in so far as it concerns this world, the ministration of Christ has been changed.

(g) How Has the Papacy Taken Away the Continual Mediation of Christ? It could do this by the setting up of a false system of mediation which would direct the minds of men away from the reality and thus rob the ministration of Christ of its power with men. This work the Papacy has certainly done in the

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following ways:-

(1) It has substituted the frequent sacrifice of the Mass for the one all-availing sacrifice of Christ. In Great Controversy, Page 59:2 we read: “the Scriptural ordinance of the Lord’s Supper had been supplanted by the idolatrous sacrifice of the Mass. Papal priests pretended by their senseless mummery, to convert the simple bread and wine into the actual ‘body and blood of Christ. With blasphemous presumption they openly claimed the power of creating God, the Creator of all things. Christians were required, on pain of death, to avow their faith in this horrible, Heaven-insulting heresy. Multitudes who refused were given to the flames.”

On Rome’s doctrine of the Mass read carefully SDA Source Book, Page 313-319. Note that Christ’s one sacrifice is declared to be insufficient; the Mass is 4 sacrifice continuing Calvary and having an advantage over it; transubstantiation makes every R.C. church a tabernacle.

(2) It has substituted the intercession of Mary and the saints for that of Christ. SDA Source Book, Page 519: 1; “The Papacy in Bible Prophecy” (Stephens), P. 79.

(h) How Has the Papacy Cast Down the Place of Christ’s Sanctuary?

(1) She has set up a rival sanctuary on earth. SDA Source Book, Page 315 (True Voice).

(2) She has instituted a human priesthood which claims divine powers. SDA Source Book, Page 417 (Dogmatic Canons and Decrees); 418, 419 (Liguori).

(3) She has placed a man in the place of the true High Priest, Jesus Christ. 2 Thessalonians 2:4;- SDA Hand Book, Page 412, 413 (Garnier; read the note); SDA Source Book, Page 411 (Bellarmine); read carefully Great Controversy, Page 55:1.

(4) She claims that the types and shadows of the old dispensation meet their antitype in the R.C. Church. Thus attention is directed away from the true sanctuary in heaven to a false sanctuary on the earth. SDA Source Book, Page 417, 418 (Catholic Doctrine defined by the Council of Trent).

(i) Because of transgression the professed people of God were given into the hands of this power which was warring against the continual mediation of Christ in the heavenly sanctuary. Daniel 8:12; 7:25; 11:33-35.

5. “It [the little horn I cast down the truth to the ground; and it practiced, and prospered.” V. 12.

(a) Rome robbed mankind of the great truth of a sanctuary in heaven and of the important work Christ was there performing in man’s behalf. The Papacy is responsible for the ignorance in the world of the sanctuary truth. By blotting out a knowledge of the true sanctuary Satan no doubt hoped to keep the world in ignorance of the important work which was to commence in heaven in 1844, and thus make it impossible for the message of Revelation 14 to be proclaimed.

(b) Rome cast the truth to the ground by her persistent attacks on the Bible. She has corrupted the original text, has withheld the Bible from the people, has made herself the sole interpreter of its pages, and has waged relentless warfare against the pure Word of God. SDA Source Book, Page 87, 88; SDA Hand Book, Page 59 (Elliott); Great Controversy, Page 51: 3.

6. The little horn trod both the sanctuary and the host underfoot. V. 13.

(a) The sanctuary in heaven was trodden underfoot by the counterfeit system of mediation and approach to God erected by the Papacy. “The sanctuary of the gospel system is in heaven, as we have already seen. Therein is serving the only priesthood of the gospel, and there is the only confessional, the ‘throne of grace’ (Hebrews 4:16), and there is the ‘one mediator between God and men, the Man Christ Jesus’ (1 Timothy 2:5). But the Papacy has a sanctuary system of its own, the Mass; and thus has the heavenly sanctuary system been counterfeited and desolated; for man has been directed away from the heavenly to an earthly system, and in that way the heavenly has been desolated and trodden underfoot.” – “The Papacy in Bible Prophecy” (Stephens), Page 56.

(b) It has trodden the host underfoot by its cruel and bloody persecution of the people of God.

Heaven’s Question and Heaven’s Answer.

1. “How long shall be the vision concerning the daily [concerning the taking away of the continual mediation of Christ], and the transgression of desolation (the Papacy), to give both the sanctuary [in heaven] and the host [the people of God on earth] to be trodden underfoot?”

2. Note the answer in v. 14. It is directed to man:- “Unto two thousand and three hundred days; then shall the sanctuary [in heaven] be cleansed.”

(a) The 2300 days terminate in 1844.

(b) Then the most important work in connection with the heavenly sanctuary commenced-a work of judgment.

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(c) This work would judge the little horn (Rome), the blasphemous power which had trodden the sanctuary underfoot. Daniel 7: 25, 26, 9-14.

(d) When the cleansing of the sanctuary commenced in heaven, a great message commenced on earth, and this message proclaims the truth concerning the sanctuary and directs men to the true mediatorial work of the true High Priest.

(e) The same message reveals the real character of the little horn before the world, by explaining the prophecies of Daniel and Revelation and presenting the great truths of Scripture which were obscured by the Papacy. It then calls upon all men everywhere to separate themselves from the false system and serve God. Revelation 14: 8-11; 18:1-5.

(f) Thus the 2300-day prophecy answers the question, "How long?" by pointing us to the time when the Papacy would be judged in heaven by the Investigative judgment, and unmasked on earth by the threefold message of Revelation 14. Her work of taking away the continual mediation of Christ would be revealed that all who wished might come out of Babylon. And when the message of warning is completed, the power of Rome is utterly destroyed. Revelation 18:4-6, 20-23.

CONCLUDING REMARKS AND EXPLANATIONS

History of Interpretation.

It will be noticed that the book "Daniel and Revelation," by Uriah Smith, and others of our older books, interpret "the daily" as referring to paganism. This interpretation was no doubt obtained from William Miller and his associates who explained it thus in preaching the advent message prior to October, 1844. In more recent years, however, there arose in the minds of many of our Bible students a question as to the correctness of the application of "the daily" to paganism, and many began to teach that the daily had reference to the continual ministration of Christ in the heavenly sanctuary, which is obscured by the counterfeit system of the Roman Catholic Church. At the present time the majority hold this latter view, although a number of the older ministers particularly, still teach the old view. The new view is contained in nearly all our recent books and periodicals.

The Attitude in Which We Should Study the Scriptures.

Because there has been an alteration made in the interpretation of one of the details of a prophecy, is no indication that the new view is false. "we should never allow ourselves to employ arguments that are not wholly sound." (Testimonies, Volume 5, Page 708.) We should study for ourselves, bringing all things to the test of the Bible and the Spirit of prophecy. Consider the following warnings and instructions from the Spirit of prophecy:

1. "The Bible must not be interpreted to suit the ideas of men, however long they may have held these ideas to be true. We are not to accept the opinion of commentators as the voice of God; they were erring mortals like ourselves. God has given reasoning powers to us as well as to them. We should make the Bible its own expositor." Testimonies To Ministers, Page 106: 2.

2. "Even Seventh-day Adventists are in danger of closing their eyes to truth as it is in Jesus, because it contradicts something which they have taken for granted as truth, but which the Holy Spirit teaches is not truth."

3. "We cannot hold that a position once taken, an idea once advocated, is not, under any circumstances, to be relinquished." -Testimonies To Ministers, Page 105:2.

The New View of "the Daily" Examined.

1. It follows the correct method of allowing scripture to interpret scripture. The meaning of Tamid in the text is discovered by its use and application in other passages where it occurs.

2. It is consistent with the context. Those who hold the view that "the daily" represents paganism - "the daily abomination" apply the sanctuary of v. 11 to paganism's sanctuary in Rome, but the sanctuary of verses 13, 14 they apply to God's sanctuary in heaven. This seems an inconsistent and unwarrantable distinction.

3. It is exhibitiv of the progressive element in the unfolding prophecies of Daniel, taking up another great phase of the work of the Papacy. In chapter 7 the Papacy is viewed from the political aspect, and presented as a king among kings but claiming supremacy over all, even over the King of heaven by his daring attempt to change God's law. In chapter 8 the Papacy is viewed in its ecclesiastical aspect as a king-priest exalting itself into the position of the great High Priest and robbing Him of His power as Mediator.

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4. It makes pertinent the important question in v. 13, and the answer in v. 14, How long shall be the vision? What vision? The vision concerning the daily. What important revelation was made in the vision concerning the daily? To give both the sanctuary and the host to be trodden underfoot. It is clear that the sanctuary here referred to (v. 13) is the same as the sanctuary mentioned in the next verse (v. 14), i.e., the heavenly sanctuary. The vision concerning the daily must therefore have dealt with the trampling underfoot of the heavenly sanctuary, and of the host or people of God on earth. We go back to the vision concerning the daily which occurs in verses 10-12, and find that this is the very feature of the vision, v. 10. dealing with the host, and v. 11 with the sanctuary. And since, according to v. 13, the vision concerning the daily has to do with the heavenly sanctuary, and the only mention of a sanctuary in the vision is in v. 11, it is conclusive that the sanctuary of verses 11, 13, and 14 is one and the same.

The Statement in “Early Writings” (pages 74, 75) Explained.

1. There is only one reference in the Spirit of prophecy to the “daily” that in E.W 74: 1. Some have thought that this paragraph establishes the old view. Sister White does not seem to have thought so, for when the controversy occurred between the old and new views she wrote to the brethren concerned telling them to stop their discussions and not to appeal to her writings to support either view. Then we should not cite the statement in EW to support our view today. The reason, no doubt, is because the paragraph under consideration does not lend its support to either view as will be seen by a careful examination.

2. If the whole paragraph is read, and also the following paragraph, it will be seen that the writer’s leading thought is that of “time.” Some had been setting another date for the Lord to come, thinking that the message must be strengthened by the proclamation of a definite time. These new views on “time” were the “other views” on the “daily” which had come in since 1844, bringing only confusion. The confusion coming as a result of the “other views” on the daily was certainly not the result of some new view on the meaning of “the daily,” but rather on the time element of the prophecy, for there was no divergence of view on the meaning of the daily in 1851, when this vision was published. (See EW p. 85) The Lord gave “the correct view” of the “daily” in this respect of time to those who gave the judgment-hour cry. The view held by the opponents of those who gave the judgment-hour cry was that “the daily” referred to the work of Antiochus Epiphanes, and they read the word “sacrifice” into the text to make it refer to his suppression of the Jewish temple service from 25th of Chisleu, 168 BC, to the 25th of Chisleu, 165 BC, a period of 1090 literal days. This they applied in a general way to their reckoning of 2300 days. The early Adventists argued that “the daily” had no reference to the work of Antiochus, and that therefore the 2300 days did not find their fulfillment in his work, but that they were to be taken as prophetic days and terminated in 1844. All were united on this view, but when after the disappointment of 1844 some began to manipulate the dates in a different way, so as to hang the message upon the proclamation of a definite time, these “other views” brought only confusion among God’s people.

3. For further comment see “Bible Doctrines” (House), P. 282; “Outline Lessons on Daniel and Revelation” (Wakeham), pp. 50, 51.

Questions on the Lesson

1. From whence did Daniel see the little horn arise?
2. Why would you conclude that the little horn of Daniel 8 must symbolize some power later than 301 BC?
3. How are the three symbols of the ram, the he-goat, and the little horn contrasted?
4. Give three characteristics of the little horn power of Daniel 8.
5. What leads to the conclusion that the little horn which waxed exceeding great would continue till the Second Advent?
6. What power do we conclude is represented by the little horn of Daniel 8?
7. How does this differ from the little horn of Daniel 7?
7. What is the reason for representing pagan and papal Rome by the one symbol?
8. How does Rome fulfil the specification of arising out of one of the four horns?
9. What was the spiritual condition of the world at the time of Rome’s conquest of the east?
10. How does Rome fulfil the description of being exceeding great?
11. Who was Antiochus Epiphanes?
12. Supply three good reasons why he cannot be regarded as the little horn which waxed exceeding great.
12. Explain how and when Rome waxed great toward the south, the east, and the pleasant land.
13. Explain “mighty, but not by his own power.”
14. To what extent did Rome magnify itself?

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15. What may be said of the word “sacrifice” in Daniel 8: 12?
16. What is the correct principle to pursue in determining the meaning of “daily”?
17. What is the original word for “the daily”? How is it translated? What is its sense?
18. What things in the typical sanctuary were ‘Tamid? What is the antitype of each?
19. What practice of Roman Catholicism takes away the value of Christ’s sacrifice? How?
20. How has Roman Catholicism taken away from man
 - (1) The Bread of life?
 - (2) The Holy Spirit?
 - (3) The righteousness of Christ?
 - (4) The intercession of Christ?
21. In what sense has the sanctuary of God been cast down?
22. How does Sister White describe the Mass?
23. What does Romanism regard as the antitype of the ceremonial system of the Jews?
24. Which is Rome’s counterfeit for the throne of grace?
25. What question did Daniel hear asked? Who answered it?
26. To whom was the answer spoken? What was the answer?
27. Explain how “unto 2300 days” answers the question on “how long?”

The Lesson Assigned

Assignment No. 1.

Study from the beginning of the lesson up to, but not including, the section headed, “The Interpretation of the Symbol-Its Work.”

Assignment No. 2.

Study Nos. 1-4 inclusive under the heading, “The Interpretation of the Symbol-Its Work.”

Assignment No. 3.

Continue from the last assignment to the end of the section on “The Interpretation of the Symbol-Its Work.”

Assignment No. 4.

Study section headed “Heaven’s Question and Heaven’s Answer,” to the end of the lesson.

Assignment No. 5. Review the whole lesson. Use the questions as a guide.

29. THE SANCTUARY AND ITS CLEANSING

(Daniel 8)

Daniel 8:14. (Memorize.)

1. When the sanctuary was mentioned Daniel’s mind would be sure to go back to the sanctuary of God at Jerusalem as we find it doing a few weeks later when he was praying. Daniel 9: 17.
2. He evidently thought that the sanctuary and its cleansing had some connection with the restoration of his people from captivity, and the revival of sanctuary services. Daniel 9: 2, 3, 17.
3. But in connection with this prophecy there is a time period of 2300 days, or 2300 literal years. (See Ezekiel 4, 6; Numbers 14: 34.)
4. Therefore the cleansing of the sanctuary cannot have reference to a work in the sanctuary at Jerusalem, but must refer to a work in the heavenly sanctuary.

What Is the Sanctuary?

1. “Sanctuary” - word used 144 times in the Old Testament, Volume Scriptures. It is used to signify a holy or sacred place, the place of God’s presence.
2. Exodus 25: 8. The first sanctuary built on earth was to be God’s dwelling place.
3. This earthly sanctuary was the first tabernacle belonging to the first covenant. Hebrews 9:1,8. Hence we conclude that there would be a second tabernacle for the new covenant. The word “also” in v. 1 suggests that this second covenant and sanctuary are mentioned in the previous chapter.
4. This sanctuary is in heaven. Hebrews 8:1,2.
5. The earthly sanctuary and its services was a type of the heavenly sanctuary and its services. Exodus 25:40; Hebrews 9:9-11; 8:5; 9:24.

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Cleansing of the Sanctuary.

1. The earthly sanctuary was cleansed once a year from the accumulated sins of the people. Leviticus 16:29,33,34. Hence this period of 2300 days cannot refer to the earthly sanctuary, for only one cleansing is referred to, and that at the end of a long period of time.
2. The cleansing of the earthly sanctuary was a type of the cleansing of the heavenly sanctuary. Hebrews 8:4,5; 9:23.
3. The earthly sanctuary was cleansed from sin by the blood of animals, but the heavenly sanctuary is cleansed from sin by the blood of Christ. Hebrews 9: 22, 23.
4. This work was to commence at the close of the prophetic period of 2300 days. Daniel 8: 14.

Daniel Fails to Understand.

1. Gabriel commanded to make Daniel understand. Daniel 8:15,16. The command probably came from Christ.
2. The vision refers particularly to the last days, for the 2300 days terminate in the time of the end. Verse 17-19. "The last end of the indignation." Ezekiel 21:31. God's indignation was poured upon men because of sin. Verse 25-27. Israel's diadem was removed by Babylon, and overturned by Medo-Persia, Grecia, and Rome. The last end of the indignation will be when He comes whose right it is.
3. Daniel 8: 20-25. Gabriel gave a clear explanation of the ram, the he-goat, and the little horn.
4. The vision of the 2300 days was not explained, however, and this must have been the part which Daniel did not understand. Verse 26, 27.

For Further Study

1. Show that the sanctuary is not (1) the earth, (2) the land of Canaan, or (3) the church. Daniel And Revelation, Page 182-186.
2. Why was the 2300 days not explained with the rest of the vision?
3. Does the usage of Scripture warrant us in reading the 2300 days literally or symbolically? SDA Source Book, Page 609 (Birks).
4. What information can you give about Gabriel?

Questions on the Lesson

1. Quote Daniel 8: 14 from memory.
2. What shows that Daniel had the earthly sanctuary in mind after the vision of Daniel 8?
3. How does the prophecy of the 2300 days show clearly that the earthly sanctuary is not referred to?
4. How is the word "sanctuary" used in the Scripture?
5. Prove that there is a sanctuary in heaven.
6. How often and when was the earthly sanctuary cleansed?
7. Prove that the sanctuary in heaven is also to be cleansed.
8. When did the cleansing of the heavenly sanctuary begin?
9. After the vision, what commission was given to Gabriel? How did he fulfil it?
10. What portion of the vision of Daniel 8 did Gabriel not explain? Why?"

The Lesson Assigned

1. Memorize Daniel 8: 14.
2. Read all the references as you study.
3. Read on the sanctuary in heaven from Daniel And Revelation, Page 186-200.

30. THE SEVENTY WEEKS-INTRODUCTION

(Daniel 9)

Daniel Studies God's Word. Verses 1, 2.

1. Time: Daniel 9:1 538 BC. Probably only a short interval separates the visions of chapters 8 and 9. Babylon had been overthrown in the interval.
2. Subject: Daniel is found studying time. Obtained his knowledge from Jeremiah 25:12 ; 29:10. Commencing 606 BC, the 70 years were nearing their termination. The recent overthrow of Babylon was a

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sign of Israel's deliverance.

Daniel Prays. Verses 3-19.

The prayer consists of two important parts: (1) A confession of sin. Verse 4-15. (2) A plea for deliverance and restoration. Verse 16-19.

Gabriel Comes to Instruct. Verses 20-23.

V. 21. In recognizing Gabriel, Daniel's mind is called back to the previous vision.

V. 22. The purpose of Gabriel's mission was to explain what Daniel had failed to understand.

V. 23. Daniel is commanded to consider the vision. What vision? The vision he had failed to understand. Daniel And Revelation, Page 212. Note the use of the words, "the vision." Daniel 8:16,17, 26; 9:21,23, 24.

The Seventy Weeks Introduced. Verse 24.

V. 24. This is not a new vision, but an explanation of the previous vision of the 2300 days. Gabriel thus abruptly introduces a period of time, because he has already called Daniel's attention to the part of the vision of Daniel 8 which dealt with time, the 2300 days. "Determined": Signifies "cut off." The original word, "Nehhtak," is admitted by all Hebraists to have this meaning. SDA Source Book, Page 554. Seventy weeks are cut off from what? These 70 weeks, or 490 days, were cut off from the 2300 years, and devoted particularly to the Jews and to Jerusalem.

The Events of the Seventy Weeks. Verse 24.

1. "To finish the transgression." The Jewish people finished the transgression by filling up their cup of iniquity in rejecting and crucifying Christ.

2. "To make an end of sins." This Jesus did when He bore the sins of the world. John 3:16,17; 4:42; 6:33,51; 1:29.

3. "To make reconciliation for iniquity." This Jesus did by His sacrifice on Calvary. 2 Corinthians 5:18.

4. "To bring in everlasting righteousness." Righteousness everlasting is provided for every believer because of the perfect righteousness exhibited in Christ's life.

5. "To seal up the vision and prophecy." The prophecy is made sure, or certified, through the fulfillment of these events.

6. "To anoint the most holy." Refers to the commencement of the work in the heavenly sanctuary made possible by Christ's sacrifice. Daniel And Revelation, Page 217, 218.

See note at close of chapter 9 of Daniel And Revelation, Page (Smith).

For Further Study

1. How does Daniel show his humility in his prayer?
2. What two Bible writers were regarded as inspired by Daniel?
3. What connection does Daniel's study and prayer have with the preceding vision?
4. Set forth the reasons for connecting the 2300 days with the seventy weeks.
5. "Determine" means "cut of." "Looking Unto Jesus," chap. 2 1; SDA Source Book, Page 554 (Barnes).

Questions on the Lesson

1. What shows that only a short time separates the experiences of Daniel in chapter 8 from chapter 9?
2. What discovery prompted Daniel's prayer?
3. Describe Daniel's prayer.
4. Give proof that the instruction of God given Daniel in chapter 9 is connected with that of chapter 8.
5. Explain the meaning of the word "determined."
6. Explain how each of the points given in V. 24 found its fulfillment.
7. To what does "the most holy" of Verse 24 refer? Why is it incorrect to apply it to Christ?

The Lesson Assigned

1. Study the whole lesson.
2. Note carefully the connection of the 70 weeks with the previous vision.
3. Read Daniel And Revelation, on Daniel 9:1-24.

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31. THE SEVENTY WEEKS - THE STARTING POINT

(Daniel 9)

The Starting Point. Verse 25.

The seventy weeks are to commence with “the going forth of the commandment to restore and to build Jerusalem.” It is of great importance that we be able to clearly establish this date.

The Commandment to Restore and to Build Jerusalem.

1. Note that the commandment was to be for the restoration and rebuilding of Jerusalem.
2. Three important decrees associated with Jerusalem present themselves:
 - (1) Decree of Cyrus. Ezra 1: 1-4. 536 BC.
 - (2) Decree of Darius. Ezra 6:1-12. 519 BC.
 - (3) Decree of Artaxerxes. Ezra 7 457 BC.
3. The first two commandments have reference only to the rebuilding of the temple and the city, and did not give permission to restore the civil power. Ezra 1:1-4; 4:12, 13.
4. The decree of Darius was made to allow the finishing of the work which had been hindered. The temple was finished in Darius’s reign. Ezra 6: 15.
5. The decree of Artaxerxes does not concern the building of the temple and the city, but gave Ezra full power to ordain laws. It is the only decree of the three which involves the restoration of the civil power. Ezra 7:25,26.
6. These three commandments combined, constitute “the commandment” to restore and to build Jerusalem. Ezra 6: 14.

The Date 457 BC. Established.

1. The Decree of Artaxerxes was given in his 7th year. Ezra 7: 7-9.
2. The Canon of Ptolemy places the first year of Artaxerxes in the year 284 of the Canon, which corresponds to our year beginning Dec. 17, 465 BC That is, Artaxerxes came to the throne somewhere between Dec. 17, 465 BC and Dec. 17, 464 BC, for the Ptolemaic Canon reckons the year of a king not from his accession but from the preceding new year. SDA Source Book, Page 432, 433 (Browne); 433, 434 (Ptolemy’s Canon).
3. Now from Nehemiah 1:1; 2:1 we see that both Chisleu and Nisan were in the same year of the king, and Ezra 7: 7-9 proves both the first and fifth months to be in the same year of Artaxerxes, and the month Chisleu precedes Nisan in the same year of the king. Also the first month precedes the fifth. Chisleu 9th month Corresponds to November-December. Nisan 1st month Corresponds to April. 5th month Corresponds to August.
4. Therefore, as will be seen from Diagram 1, Artaxerxes must have come to the throne between August and November, i.e., in the autumn of 464 BC, for the autumn does not appear in the 465 BC portion of Ptolemy’s Canon. See Diagram II.
5. Therefore the first year of Artaxerxes would stretch from the autumn of 464 BC to the autumn of 463 BC. See Diagram II.
6. Therefore the seventh year of Artaxerxes would be from the autumn of 458 BC to the autumn of 457, BC.
7. The decree was not carried into effect until some time in the autumn Of 457 BC. Ezra 7:8,9; 8:36. See Diagram III.
8. Therefore the proof is unmistakable that the 2300 days commence in 457 BC (Autumn).

The Closing Date of the 2300 Years.

1. The Jewish year commenced in the spring. Hence the Jewish year 457 BC started in the spring, and since this was the method used at the beginning of the 2300 days, it would be consistent to hold to that method. Then since the decree did not go forth till the autumn, approximately half of the year was gone. Therefore we have only 456.50 years out of 2300, and another 1843.50 years are required to make up the required 2300. 1843 years, reckoning from the spring as the beginning of the year, would bring its to the spring of 1844. One-half year more would take us to the autumn Of 1844 the true termination.

2. The same terminal is arrived at by taking the present reckoning of commencing the year in the winter (northern hemisphere). Reckoning thus, it will be seen from Diagram III that approximately three-

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quarters Of 457 BC had passed before the decree went into effect. Therefore we can obtain only 456.25 years Out Of BC, and 1843.75 years are required to make up the 2300. But the year AD 1843.75 would bring us to autumn of 1844.

For Further Study

1. Show that the commission given to Nehemiah in 444 BC does not constitute the required decree. Nehemiah 2. Daniel And Revelation, Page 224-226.
2. Have other commentators besides Adventists noticed a connection between the 2300 days and the seventy weeks? SDA Source Book, Page 609 (Guinness); 610, (Hales).
3. Is the number 2300 in the text of Daniel 8:14 genuine? SDA Source Book, Page 609 (Hales).
4. When was the temple completed and dedicated? Ezra 6:15; SDA Source Book, Page 329 (Price).
5. How has the Canon of Ptolemy been proved accurate? Daniel And Revelation, Page 230, 231.
6. Canon of Ptolemy. See art in SDA Source Book, Page; "Hand of God in History" (Spicer), chapter 6.
7. Decree of Artaxerxes. SDA Source Book, Page 554, 555.
8. Witness of astronomy to history and prophecy. "Hand of God in History" (Spicer), chapter 7.
9. The Greek Olympiads and the date, 457 BC. "Hand of God in History" (Spicer), chapter 8.

Questions on the Lesson

1. With what event do the 70 weeks commence? How much is included in the commandment?
2. What important decrees are associated with the rebuilding and restoration of Jerusalem?
3. Give the scripture, location, and dates for each.
3. Describe the nature of each decree.
4. Does any single decree meet the specified "commandment to restore and to build Jerusalem," or is it necessary to include the three decrees? Explain.
5. In what year of his reign did Artaxerxes make his decree?
6. What year of the Canon of Ptolemy was the year of Artaxerxes' succession?
7. Give this Ptolemaic year in BC reckoning.
7. Prove that Artaxerxes must have succeeded to the throne in the autumn.
8. Since Artaxerxes came to the throne in the autumn, what was his first year of actual reign?
9. Therefore, what was his seventh year?
10. Prove that the decree of Artaxerxes went forth in the autumn Of 457 BC.
11. When do the 2300 years terminate? Demonstrate.

The Lesson Assigned

Assignment No. 1.

1. Memorize the three decrees associated with Jerusalem, with their dates and the Scripture reference for each decree.
2. The section on "The Date 457 BC Established" will need hard study. Students will be required to reproduce the diagrams from memory.

Assignment No. 2.

1. Items for Further Study.
2. Teacher will assign Further Studies for class reports.

32. THE SEVENTY WEEKS-DIVISIONS

(Daniel 9)

Divisions. Verses 24-27.

1. First. There are two main divisions: the 490 years and the 1810 years remaining.
2. Second. The 490 years fall into three divisions:
 - (1) 7 weeks = 49 years for the rebuilding of Jerusalem.
 - (2) 62 weeks = 434 years to the Messiah.
 - (3) 1 week = 7 years, in the midst of which the Messiah would be cut off.

Fulfillment.

NOTES ON DANIEL

1. The Rebuilding of Jerusalem. The rebuilding of Jerusalem occupied a period Of 49 years. Daniel And Revelation, Page 226 (Prideaux); SDA Source Book, Page 555, 556 (Pusey).

2. "Unto the Messiah the Prince." V. 25.

(a) 7 weeks + 62 weeks = 69 weeks (483 years) from 457 BC to Messiah.

(b) 483 years from autumn 457 BC would reach to autumn AD 27.

(c) Messiah = the Anointed One. John 1:41, margin.

Jesus was anointed with the Holy Spirit. Acts 10:38.

This anointing took place at His baptism. Mark 1: 10.

God's time prophecy found its fulfillment in the event of the baptism in the autumn of AD 27. Mark 1:15.

3. Messiah cut off. V. 26, 27.

(a) In the midst of the week Christ was to be crucified, and the ceremonial system was to cease.

Christ commenced His mission in the autumn Of AD 27, and 3.50 years from here would bring us to the spring of AD 31.

(b) Christ attended 4 Passovers, at the last of which He was crucified. John 2:13; 5:1; 6:4; 13:1.

Thus we have: 1st Passover in spring Of AD 28

2nd AD 29

3rd AD 30

4th AD 31

The spring of AD 31 is just 3.50 years from the autumn of AD 27.

(c) At least 13 credible authorities locate the crucifixion of Christ in the spring of AD 31. Daniel And Revelation, Page 229.

(d) Following quickly upon the rejection of the Messiah comes the overthrow of Jerusalem by the Roman armies in AD 70. Daniel 9: 26b-27b; Matthew 24:15; SDA Source Book, Page 561 (Clarke, Pusey).

4. Close of the 490 years.

(a) 321 years from the spring of AD 31 brings us to the autumn of AD 34.

(b) In this year the Jews finally rejected the message of Christ by the stoning of Stephen. Soon after we have the conversion of Paul, the Gentile missionary. Acts 9: 15.

5. Cleansing of the Sanctuary.

(a) 1810 years from' the autumn of AD 34 bring us to the autumn of AD 1844.

(b) Hence, according to the type, in 1844 the last phase of Christ's mediatorial work commenced in the heavenly sanctuary.

(c) We live in a solemn day. Leviticus 16:19,30.

(d) A view of the work. Daniel 7:9,10,13.

(e) The final decree. Revelation 22:11,12.

For Further Study

1. Date of Christ's baptism. SDA Source Book, Page 556-559; Luke 3:1-3,21,22.

2. Date of the crucifixion. SDA Source Book, Page 560-562. Daniel And Revelation, Page 227-230.

Questions on the Lesson

1. What are the major divisions of the 2300 days? How are the 70 weeks divided?

2. Be able to show from Scripture that there are three divisions of the seventy weeks.

2. For what purpose were the 7 weeks allocated? What evidences can you give?

3. Show that "unto the Messiah the Prince" points to Christ's baptism.

4. Prove the date of Christ's baptism.

5. Which is the midst of the week? What was to happen then? How does the prophecy show this?

6. How do the Gospels testify that Christ was crucified in the midst of the week?

7. Name some Bible scholars who locate the crucifixion in AD 31.

8. Explain the last parts of verses 26 and 27.

9. When do the 70 weeks terminate? What event marks their termination?

10. What marks the close of the 2300 days? How may our day be described? How will it terminate?

The Lesson Assigned

Assignment No. 1.

1. Study the lesson, except Further Studies.

2. Prepare a diagram of the 2300 days.

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Assignment No. 2.

1. Bring diagram of 2300 days to class.
2. Study Further Studies, making notes on same.

Assignment No. 3.

1. Revise the whole of chapter 9.
2. Be prepared to explain the 2300 days on the blackboard before the class.

33. DANIEL'S LAST VISION

(Daniel 10)

Introduction

Note: The subject introduced in chapter 10 is continued to the end of the book, and thus constitutes Daniel's longest vision.

Time. Verse 1.

1. The third year of Cyrus, 534 BC Ezra 1: 1.
2. 4 years had passed since the last vision.
3. Daniel was now about 70 years old.
4. Cyrus's decree had gone forth in 536 BC. The Jews at this time were attempting to rebuild Jerusalem, and were meeting with great opposition from the Samaritans. Ezra 4: 4, 5.

Daniel's Affliction of Soul. Verses 2, 3.

Verse 2, 3. Why this affliction?

Verse 12. There was still something which Daniel did not fully understand. Nature of the fast. Daniel And Revelation, Page 239: 3.

Daniel's Vision. Verses 4-9.

1. Place: Hiddekel; at junction of Euphrates and Tigris.
2. Appearance of Son of God (Verses 5-9): This heavenly Being resembles the description of Christ in Revelation 1. See Great Controversy, Page 470, 471; Mount of Blessings 30.
3. The Man Daniel had heard before was now seen. Daniel 8:16; 10:5.
4. The effect upon Daniel was similar to the effect upon John. Daniel 10:8,9; Revelation 1:17.

Daniel's Prayer Answered. Verses 10-13.

1. Gabriel now appears to help Daniel. Verse 10, 11.
2. From the first day of request, Daniel's prayer was heard. V. 12.
3. The king of Persia had prevented and prolonged the answer to Daniel's prayer (v. 13). The answer to Daniel's prayer demanded some action on the part of the king. Daniel And Revelation, Page 243, 244; Prophets and Kings, Page 571: 2.

Gabriel's Mission. Verses 14-21.

1. Gabriel came to reveal to Daniel events affecting God's people "in the latter days." He again calls his mind to "the vision." Daniel 9:23; 8:27,26,13.
2. Daniel faints when he realizes the persecutions to befall his people. Verse 15-17.
3. Daniel receives strength. Verse 18, 19.
4. When Daniel's prayer had been answered, Gabriel would return to fight with (meta = in behalf of) Persia. V. 20.
5. When God's support had been withdrawn from Persia, Grecia would become supreme.
6. Apart from God, Christ alone knew of these things. Verse 21.

For Further Study

1. How was Daniel regarded in heaven? Daniel 10:11.
2. How does this experience of Daniel's strengthen one's faith in a prayer hearing God?
3. Is the vision of Daniel 10-12 literal or symbolic?

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4. Prove that Michael is Christ. Daniel 10:13; Jude 1:9; 1 Thessalonians 4:16; John 5:25.

Questions on the Lesson

1. When was Daniel's last vision given? Under what circumstances? Where?
2. Why was Daniel fasting? What was the nature of the fast?
3. Whom did Daniel see in his vision? Describe His appearance. How did the vision affect Daniel?
4. When was Daniel's prayer heard? When was it answered? Why the delay?
5. Why did the angel Gabriel now appear to Daniel?
6. Describe the experience that came to Daniel before Gabriel could unfold the future to him.
7. What earthly ruler was heaven supporting at this time? What nation was next ordained of God to rule?

The Lesson Assigned

1. Study the, notes as set out.
2. Read Daniel And Revelation, Page on Daniel 10:1-21.

34. DANIEL'S LAST VISION

(Daniel 11)

Introductory Observations

Topic: An Outline History of the World.

Purpose: Keep in mind the purpose of the vision as expressed in Daniel 10: 14.

Scope: In harmony with the purpose of the vision, only those nations are dealt with which affect in some way the people of God.

Divisions: Chapter 11 may be divided as follows:-

- | | |
|-------------------------------|--------------|
| 1. Medo-Persia | Verse 1, 2. |
| 2. Grecia (1) Single Monarchy | V. 3. |
| (2) Divided | Verse 4-15. |
| 3. Rome (Pagan) | Verse 16-29. |
| 4. Papal Rome | Verse 30-35. |
| 5. Revolutionary France | Verse 36-39. |
| 6. Turkey | Verse 40-45. |

In this sketch of world history it will be noticed that four great counterfeit and opposing systems are dealt with-

1. Heathenism.
2. Roman Catholicism.
3. Atheism.
4. Mohammedanism.

For Further Study

1. Show the relationship between these four systems and the expressed purpose of the vision.
2. How does the scope of the vision show that the angel is referring to more than the Jewish people when he mentions "thy people" in Daniel 10:14?
3. Who are Daniel's people? Daniel 10:14; 12:1.

Questions on the Lesson

1. State the topic of Daniel's last vision.
2. What is its purpose? Quote Daniel 10: 14.
3. What selection of events is made in the history dealt with in the prophecy?
4. Name the nations dealt with in the prophecy.

NOTES ON DANIEL

5. Classify these nations according to religion.

The Lesson Assigned

1. Fix the different parts of this lesson firmly in mind. They will form the framework for study of the whole chapter.

35. DANIEL 11:1,2

(Daniel 11) Medo-Persia. Verses 1, 2.

Kings of Persia.

1. Darius the Mede. V. 1.
2. Cyrus-then reigning. Daniel 10: 1.
3. Cambyses-the son of Cyrus. There shall stand up yet three
4. Smerdis (Gomates)-an impostor kings in Persia." V. 2.
5. Darius Hystaspes (Darius I).
6. Xerxes 1. "The fourth." V.2.

Read Daniel And Revelation, Page 247, 248; SDA Source Book, Page 3z9, 330.

Grecia. Verses 3, 4.

The failure of Xerxes' campaign against Greece marks the turning point in the history of Persia, and so the prophecy omits the succeeding monarchs of Persia and passes on to the next world empire. Read again SDA Source Book, Page 330, 331 (Encyc. Brit.).

Alexander. Verse 3.

"A mighty king." Alexander the Great. SDA Source Book, Page 331, 332 (Rawlinson). How is Alexander symbolized in chapter 8?

Greece Divided. Verse 4.

"Divided toward the four winds." Compare Daniel 8:8,22; 7:6. When did Alexander die? What caused this fourfold division? "Not to his posterity." SDA Source Book, Page 208, 209 (Clarke, Siculus, Newton). The division of Alexander's kingdom was as follows:

- | | | |
|---------------|-----------------------|----------------|
| 1. Cassander | Greece and Macedonia | West |
| 2. Lysimachus | Thrace and Asia Minor | North |
| 3. Seleucus | Syria and Babylon | East and north |
| 4. Ptolemy | Egypt | South |

The Lesson Assigned

1. Study the lesson with the aid of the notes, reading all the references carefully. The prophecy of Daniel 11 can be interpreted only by possessing a knowledge of the history which it concerns. Therefore master the facts of history.
2. Write a paraphrase of verses 3 and 4.
3. For further reading: SDA Hand Book, Page 217, 218 (Orr); General History (Meyers), chapter 18.

Questions on the Lesson

1. Who was the reigning monarch at the time of the vision?
2. Name the three kings who were to stand up after Cyrus. What do you know concerning each?
3. Who was "the fourth" king? What two things was he noted for?
4. Sketch the career of Xerxes.
5. Were there any Persian kings after Xerxes?
6. How is it that he is the last king of Persia mentioned in this prophecy?
SDA Source Book, Page 330, 331 (Encyclopedia Britannica).
6. What is the meaning of "stand up"? How many times is the expression used in this prophecy?
Verse 2, 3, 4, 14; 12:1.

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7. Who is described as “a mighty king”? Explain the fitness of the description.
8. How was Alexander to rule?
9. What was to happen to Alexander’s kingdom?
10. Give the date of Alexander’s death. Of the division of his kingdom.
11. Explain “not to his posterity.”
12. Name and locate the four dominions of Grecia.

36. DANIEL 11:5,6

(Daniel 11)

Grecia (Continued). Daniel 11: 5, 6.

Alexander’s Successors.

1. From v. 5 and on is outlined a series of conflicts between “the king of the north” and “the king of the south.” It becomes, therefore, very important to be able to identify these powers.
2. Read carefully Daniel And Revelation, Page 249, 250.
3. Note carefully: ‘Whatsoever changes might occur, these first divisions of the empire must determine the names which these portions of territory should ever afterward bear, or we have no standard by which to test the application of the prophecy.’
4. How did four kingdoms become reduced to two? Daniel And Revelation, Page 250; SDA Source Book, Page 211 (Hurlbut). Who ruled the kingdom of the north? of the south?
5. “The king of the south [Egypt] shall be strong.” V. 5. Ptolemy Lagus became strong by annexing Cyprus, Phoenicia, Caria, Cyrene, and many islands and cities. Locate these countries.
6. “And one of his [Alexander’s] princes.” Seleucus Nicator became stronger than Ptolemy. SDA Source Book, Page 2 11 (Rawlinson).
7. Verse 5 reveals the two kingdoms, and the verses following deal with the wars between these two, i.e., between the Seleucidae and the Ptolemies.

Wars of the Seleucidae and Ptolemies.

1. Read Daniel And Revelation, Page on verse 6, and acquaint yourself with the history.
2. How was Palestine related to the struggle between the Seleucidae and the Ptolemies? SDA Source Book, Page 214, 215 (Gregg).

Questions on the Lesson

1. What two powers are dealt with in verses 5-15?
2. What is the standpoint from which the king of the north and the king of the south are to be identified?
3. How would you determine who was the king of the north at any given period in the history?
4. Explain the changes which occurred among the four kingdoms.
5. Who was the first king of the north? Of the south? Which was the stronger kingdom?
6. What agreement was made between the Seleucidae and the Ptolemies? When?
7. Was the agreement effective?
8. Explain Verse 5, 6 without the aid of notes.
9. Why does the prophecy go into so much detail concerning the wars between Egypt and Syria?

The Lesson Assigned

1. Study the lesson so as to be able to interpret every part of the verses dealt with. Follow the notes carefully.
2. Write a paraphrase on V. 5 and 6.
3. Draw a map showing the two kingdoms, and bring to-class. See Jones’s “Empires of Prophecy,” or other histories, but be sure to get the correct data.

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37. DANIEL 11:7-15

(Daniel 11)

Grecia (Continued). Daniel 11: 7-15.

Wars of Seleucidae and Ptolemies.

1. Before studying v. 7, read verses 5 and 6, explaining them briefly as you do so. Come to class prepared to do this.
2. The following are the monarchs of the two kingdoms (see SDA Source Book, Page 433, Ptolemy's Canon):

KINGS OF THE NORTH

1. Seleucus Nicator.
2. Antiochus Soter.
3. Antiochus Theos.
4. Seleucus Callinicus.
5. Seleucus Ceraunus.
6. Antiochus Magnus.
7. Seleucus Philopator.
8. Antiochus Epiphanes.

KINGS OF THE SOUTH

1. Ptolemy Lagus.
2. Ptolemy Philadelphus.
3. Ptolemy Euergetes I.
4. Ptolemy Philopator.
5. Ptolemy Epiphanes.
6. Ptolemy Philometor.
7. Ptolemy Euergetes II.
8. Ptolemy Soter.
9. Ptolemy Dionysius.
10. Cleopatra.

3. Study the history of verses 7-15 from Daniel And Revelation, Page It would be well for you to read this over twice. The verses will not be difficult to understand once you are acquainted with the history. Don't be afraid of difficult names. Use them often, and they will soon impress themselves on your memory.
4. Write a paraphrase of verses 7-15.
5. What new power is introduced in v. 10 "The robbers of thy people." Read Daniel And Revelation, Page 256, 257 (Rollin); SDA Source Book, Page 465 (Livy, Rollin).
6. For further reading and reference: SDA Source Book, Page 213, 214.

Questions on the Lesson

1. Who sought to avenge the murder of Berenice? Against whom did he fight?
2. Sketch the course of the conflict between Ptolemy Euegetes I and Seleucus Callinicus.
3. How did Ptolemy earn for himself the name of "The Benefactor"?
4. Trace the events which led to the Battle of Raphia. Where and when was it fought? Describe the battle.
5. Why was Ptolemy Philopator not strengthened by his victory?
6. Who are the "many ten thousands" of v. 12?
7. When did Antiochus Magnus see fit to renew his campaign against Egypt?
8. When does v. 14 find its fulfillment? Who are the "many" who stood up against the king of the south?
9. When does v. 14 find its fulfillment? Who are the "many" who stood up against the king of the south?
9. What name is given to the Romans when they are first introduced into the prophecy?
10. Explain the fitness of the title.
10. What caused the Romans to intervene in Eastern affairs?
11. Read V. 7-15 as a paraphrase.

The Lesson Assigned

1. Follow the directions given in the lesson itself.

38. DANIEL 11:16-22

(Daniel 11)

Pagan Rome. Daniel 11:16-22.

Note: Rome is first introduced in v. 14 as "the robbers of thy people." In harmony with the purpose of the

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vision ` they are not introduced till they begin to interfere in Eastern affairs. T6 was about 200 BC, when they interfered in behalf of the infant king of Egypt. The prophecy brings us up to this in Verse 14 and 15, and then leaves Alexander's successors and passes on to Rome. Remember that it is not the purpose of the vision to give a detailed or even a connected history of different kingdoms. Therefore only certain outstanding facts and personages are introduced.

Rome. Verse 16.

The sixteenth verse gives a brief sketch of Rome's career.

1. "He [Rome] that comes against him [Antiochus]." Rome declared war on Antiochus in 191 BC, and defeated him. SDA Source Book, Page 2 14 (Encyclopedia Britannica).
2. "None shall stand before him." SDA Source Book, Page 460, 462 (Gibbon).
3. "He shall stand in the glorious land [Palestine]." Rome first became connected with the Jews in 161 BC. Judea was made a Roman province in 63 BC.
4. "Which by his hand shall be consumed." Palestine was completely consumed by Rome, AD 70.
5. Read Daniel And Revelation, on verse 16.

After introducing us to Rome, the next few verses are largely biographical, giving us the lives of the three great Caesars of Rome:

- | | |
|---------------------|---------------|
| 1. Julius Caesar. | Verse 17-19. |
| 2. Augustus Caesar. | Verse 20. |
| 3. Tiberius Caesar. | Verse 21, 22. |

Julius Caesar.

1. Read from Daniel And Revelation, Page on Verse 17-19. Take Bishop Newton's translation of v. 17.

Augustus Caesar.

1. How is Augustus described? Compare Luke 2:1; Daniel And Revelation, Page 266; SDA Source Book, Page 467:
2. What was the character of the kingdom during his reign? SDA Source Book, Page 466, 467 (Meyers, Tranquillus). Note: Jesus was born during the reign of Augustus.
3. What was the nature of his death?
4. Read from Daniel And Revelation, Page on V. 20.

Tiberius Caesar.

1. Read from Daniel And Revelation, on Verse 21, 22.
2. How does Tiberius fulfil the description of "a vile person"? On Tiberius' character, read SDA Source Book, Page 469 (Cassius, Tranquillus).
3. Notice Newton's translation on V. 22. See Daniel And Revelation, (Smith).
4. "The Prince of the covenant"-Christ. Daniel 9:25-27. When was Christ crucified? SDA Source Book, Page 469-470 (Tacitus, Meyers).
5. Write a paraphrase of Verse 16-22.

Questions on the Lesson

1. Relate Rome's dealings with Antiochus Magnus.
2. Which is "the glorious land"? When did Rome first come in contact with the Jews?
3. When did they first "stand in the glorious land"? When did they consume it?
4. Tell how Rome came to seize Palestine.
5. What three Caesars are dealt with in the prophecy? How are Augustus and Tiberius described?
6. Sketch the career of Julius Caesar in Egypt.
7. What is referred to by "he shall stumble and fall, and not be found"?
8. How does the prophecy describe the era of Augustus?
9. What title is given to Christ? In what connection is He introduced into the prophecy?
10. Give dates for the death of Julius Caesar; the death of Christ.
11. Paraphrase verses 16-22.

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39. DANIEL 11:23-29

(Daniel 11)

Pagan Rome Continued. Daniel 11: 23-29.

Note: After dealing with the three great Caesars of Rome, and bringing us down to the death of Christ, the prophecy takes us back to Rome's first contact with God's people and passes over the ground the second time. Verses 23-29 deal more particularly with events in the Empire during the reign of the three Caesars.

Rome's Rise and Power. Verses 23, 24.

1. This section starts from the time of "the league," i.e., the Jewish League, 161 BC. Remember this date.
2. Why is the Jewish League of importance? Read Daniel And Revelation, on V. 23.
3. The second part of V. 23 and V. 24 tell us of Rome's expansion and policy.
4. What methods did Rome use in her growth to power? Daniel And Revelation, Page 273; SDA Source Book, Page 463 (Shuckburgh, Plutarch).

Rome's Warfare Against the King of the South. Verses 25-28.

Read Daniel And Revelation, Page on these verses.

1. What famous battle is pictured in V. 25? Give date.
2. What prophetic period begins with this battle? When would it terminate? What would take place then?

"The Time Appointed."

See Verses 27, 28, "the time appointed." God overrules in the affairs of nations and appoints their times.

1. What was the time appointed for Rome? V. 24; Daniel And Revelation, Page 280.
2. Write a paraphrase of verses 23-29.

Questions on the Lesson

1. After sketching the careers of the three Caesars, with what does the prophecy deal next?
2. What league is referred to? What were the terms of this league?
3. Explain the methods of Rome's working.
4. What events led up to the Battle of Actium?
5. Explain the prophecy of the "time."
6. Give the application of the three "returns" spoken of in verses 28 and 29.
7. What is referred to by "his heart shall be against the holy covenant"?

40. Daniel 11:30-35.

Papal Rome. Daniel 11: 30-35.

The Downfall of Rome.

1. The ships of Chittim. A naval attack upon Rome. On "Chittim" see SDA Hand Book, Page 88 (Newton); Jeremiah 2: 10; Ezekiel 27: 6. What people made the chief maritime attack on Rome? When?
2. "Have indignation against the holy covenant." Rome heaped contempt on the Bible in her bitter persecution of the Christians.
3. "Have intelligence with them that forsake the holy covenant." This Rome did by supporting the pope and accepting apostate Christianity as the religion of the State.
4. This union of the State with those who had apostatized from the faith changed Rome pagan to Rome papal.
5. Read Daniel And Revelation, Page on v. 30.

The Papacy Established. Verse 31.

1. "Arms shall stand on his part" (that of the Papacy).
By whose arms was papal Rome made supreme? Daniel And Revelation, Page 286-289.

The Work of the Papacy.

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1. "Pollute the sanctuary of strength." V. 31.
2. "Take away the daily." V. 31.
3. "Place the abomination that makes desolate" in the place of the daily. V. 31.
4. Corrupt the wicked by flatteries. V. 32.
5. Persecute God's people by sword, flame, and captivity. V. 33
6. Questions:
 - (1) How has the Papacy polluted the sanctuary? SDA Source Book, Page 315 (True Voice); 411 (Bellarmine).
 - (2) How is this same work against the sanctuary expressed in Daniel 8:11,13?
 - (3) What is meant by the taking away of the daily sacrifice? In answering this question, call to mind your lesson on Daniel 8: 11.
 - (4) What was put in place of the daily?
7. On verses 32-35 read Daniel And Revelation.

The Time of the End.

1. According to v. 33, for how long would papal supremacy continue?
2. To what time would these "many days" extend? V. 35.
3. From consulting other prophecies which deal with the same power, how many days of supremacy were there? Daniel 7: 25; 12: 7; Revelation 12:6, 14; 13:5.
4. Give dates for this period. Therefore what date commences "the time of the end"?
5. Where else in the Book of Daniel is "the time of the end" referred to?

Questions on the Lesson

1. What were "the ships of Chittim"?
2. Who are "them that forsake the holy covenant? Who had intelligence with them? How?
3. What change occurs in Rome?
4. Give instances of how the Papacy was supported by arms.
5. Explain what the Papacy did to God's sanctuary. How?
6. How is the Roman system of false worship described?
7. Answer the questions under the section on "The Work of the Papacy."
8. Prove that the time of the end commences in 1798.
9. Who are referred to as "the people that do know their God?"

41. DANIEL 11:36-39

Revolutionary France. Daniel 11: 36-39.

A New Power Introduced.

1. "The King" Of v. 36 cannot refer to the Papacy, which does not fulfil the specifications of the power here introduced. Read Verse 36-39 and notice what statements could not be applied to the Papacy. Note especially v. 37.
2. Some of the best Biblical critics give the rendering of v. 36 as "a king." (Mede, Wintle, Boothroyd.)
3. Two important points stand out in V. 36-39:
 - (1) This power would arise somewhere around 1798, to which date v. 35 brings us.
 - (2) The power is atheistic.
4. All the specifications of the prophecy-time, character, work-meet their exact fulfillment in Revolutionary France.
5. Memorize the four reasons given above, that a new power is introduced.

Reasons Why France Is Spoken of.

1. Verse 35 brings us down to 1798 to the overthrow of papal supremacy, which work was accomplished by France. SDA Source Book, Page 389 (Keith).
2. The French Revolution was the most important event in modern Europe. It marks the turning point in modern history. SDA Source Book, Page 388, 389 (Alison); 190 (Cambridge Modern History).
3. France stands alone through all previous time as the only nation which by a national decree declared

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itself atheistic. SDA Source Book, Page 192 (Alison, Galloway); Daniel And Revelation, Page 293 (Blackwood Magazine).

4. The events that occurred in Revolutionary France led up to the downfall of the Papacy. SDA Source Book, Page 391 (Alison).

For Further Study

1. What was the result of France's rejection of the Protestant Reformation?
Great Controversy, Page 229, 230, 265.
2. Who was responsible for the French Revolution? Explain how. Great Controversy, Page 281, 282; 265.
3. What saved England from a similar upheaval?

Questions on the Lesson

1. Prove that the king of v. 36 cannot refer to the Papacy.
2. What is the leading characteristic of the power dealt with in V. 36-39?
3. When would you expect the kingdom of these verses to arise?
4. Give four reasons why France is introduced into the prophecy.

The Lesson Assigned

1. Follow the specifications of the prophecy carefully, and get clearly in mind the proofs for applying them to France.
2. Make brief notes under the four reasons why France is spoken of.
3. The pages from Great Controversy, Page under For Further Study contain important principles of history. Study them carefully.

DANIEL 11:36-39.

Revolutionary France (Cont.). Daniel 11: 36-39.

Atheistic France.

1. Read carefully verses 36, 37. Note the characteristics of this power - willfulness, self-exaltation, blasphemy, atheism, licentiousness, pride.
2. The French Revolution had for its object the dethroning of the King of heaven, as well as the monarchs of earth. SDA Source Book, Page 190, 191 (Alison); Daniel And Revelation, Page 293 (Scott); SDA Source Book, Page 191 (Lib. Universal History). When was this done officially? Remember date.
3. No nation has even spoken such "marvelous things against the God of gods." Daniel And Revelation, Page 295.
4. "The desire of women" (wives). Licentiousness was combined with atheism. The marriage institution was abolished. Daniel And Revelation, Page 294, 295 (Scott). Notice the interpretation which Faber gives to this phrase. SDA Source Book, Page 192, 193.

Idoltrous France-Worship of a "Strange God."

1. Read verses 38, 39.
2. Honoring a strange god.
 - (a) A little time after France's declaration of atheism in 1793, the worship of the Goddess of Reason was introduced. Daniel And Revelation, Page 297-300.
 - (b) The worship of this strange god whom his fathers knew not lasted till 1799.
3. Honoring the god of forces. (Note marginal reading.) The chief object in worshipping Reason was national. France made war its religion. SDA Source Book, Page 193 (Keil); 194 (Croly, Frere, Alison).
4. Dividing the land for gain. This was done by confiscation of the landed estates of the nation, thus adding some 700 million pounds' revenue. Daniel And Revelation, Page 301; SDA Source Book, Page 194.

For Further Study

1. Resemblance between our times and, the French Revolution. See Daniel And Revelation, Appendix.

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Questions on the Lesson

1. What led the revolutionists to attack God?
2. What action was taken by the National Assembly?
3. How was expression given to the attack on God in a public way? When?
4. What is referred to by “the desire of women”?
5. How did France “magnify himself above all gods”?
6. Who was the god of forces whom France honored?
7. Who was the strange god?
8. How was the land divided for gain?

The Lesson Assigned

1. Follow the directions given in the lesson.
2. Be prepared to talk on the topic For Further Study.
3. Continue your paraphrase to v. 39.

43. DANIEL 11:40

Turkey. Daniel 11:40.

A Triangular War. Verse 40.

Time. “At the time of the end,” i.e., 1798. The king of the south. Egypt

The king of the north. The nation occupying the territory of Syria and Asia Minor, which was at that time Turkey.

Him-France. “This application of the prophecy calls for a conflict to spring up between Egypt and France, and Turkey and France, in 1798.... And if history testifies that such a triangular war did break out in that year, it will be conclusive proof of the correctness of the application.” Nature of the Conflict:

1. Egypt would “push at”-make a feeble resistance against-France.
2. Turkey would furiously attack France by sea and by land, and would be victorious.
3. We draw the above conclusion from the text itself. Read the verse over, and make sure that you understand it before proceeding with the next section.

Fulfillment of Verse 40.

Read carefully Daniel And Revelation, Page 303-305, and SDA Source Book, Page 155, 156, and then answer the following questions. Do not be satisfied until you have mastered the history.

1. Give the month and year of the Papacy’s downfall. When was Napoleon directed to commence his Egyptian campaign?
2. What victory did Napoleon gain? SDA Source Book, Page 154 (Dyer).
3. What battle destroyed the French fleet? When fought?
4. Who declared war on France after the battle of the Nile? Daniel And Revelation, Page 304: 2.
5. What was Napoleon’s aim in the East? SDA Source Book, Page 155 (Taine).
6. How were his plans defeated?
7. Whose were the “many ships” of v. 40?
8. Explain the last part of v. 40.
9. Write a paraphrase of the verse.

For Further Study

1. Importance of the Battle of Acre. SDA Source Book, Page 155, 156 (Alison, Lanfrey).
2. Important battles of Daniel 11.

Questions on the Lesson

1. Prove that Turkey is the king of the north in v. 40.
2. What three powers are introduced in v. 40?
3. Prove again that 1798 marks the beginning of the time of the end.
4. Sketch Napoleon’s career in the East.

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5. Answer the questions in the lesson.

The Lesson Assigned

1. After studying the notes, seek for additional reading matter on the history dealt with.
2. List the battles of Daniel 11, with their dates, and say why each is important.

44. DANIEL 11:41-45.

Career and Downfall of the King of the North.

The King of the North in the Time of the End.

1. After introducing the victorious king of the north (Turkey) in v. 40, the prophecy sketches his career to its end.
2. There are two reasons for this prophecy concerning Turkey:
 - (1) V. 40 informs us that “he shall enter also into the glorious land.”The object of the prophecy is to show Daniel what would befall his people, and so once more we see Palestine trampled underfoot by a heathen power.
 - (2) The downfall of the king of the north leads us to the climax of this world’s history, when Michael shall stand up. Daniel 11:45; 12:1.
3. Verses 41-43 deal with Turkey’s conquests. Every statement made in these verses, although written over two millenniums before their fulfillment, has found an exact fulfillment. Read on Verse, 41-43 from Daniel And Revelation, Page, and be able to interpret the prophecy. See also “The World War” (A. G. Daniells), pp. 67, 68; SDA Source Book, Page 156 (Butcher).
4. Verses 44-45 deal with Turkey’s downfall.

Turkey’s Downfall.

Verse 44. “Tidings out of the east [Persia] and out of the north [Russia] shall trouble him,” etc.

1. Read Dr. A. Clarke’s comment on v. 44 Daniel And Revelation, Page 309, 310; SDA Source Book, Page 166 (Whiston, Clarke).
2. Turkey lost heavily in the war with Russia in 1827-1829.
3. The text also finds a fulfillment in the Crimean War of 1853-1856. Daniel And Revelation, Page 310.
4. Russia has made it a definite part of her policy since the time of her establishment by Peter the Great to secure Constantinople. Daniel And Revelation, Page 311-318.
5. The latter part of v. 45 intimates that other powers would lend their support to the Turk, and thus he would be prevented for some time from being overthrown. See the testimony to this fact, and the reason for it in Lord Salisbury’s speech. SDA Source Book, Page 166.
6. The high-water mark of Turkish conquest was reached in 1683, when she came to the gates of Vienna. The Peace of Karlowitz, which she signed in 1699, marked the end of her offensive in Europe. From then she began to disintegrate. SDA Source Book, Page 156, 157, 167 (Maxwell). Note: So far in the study of chapter 11, we have been able to write “fulfilled” alongside of the specifications of prophecy, and now when we Come to V. 45, the question naturally arises, Has this verse reached its fulfillment? Writing before the World War (1914), in the last volume of the Testimonies, Sister White made this impressive statement about the eleventh chapter of Daniel, the only reference, by the way, that is made to this chapter in the Spirit of prophecy:

“The world is stirred with the spirit of war. The prophecy of the eleventh chapter of Daniel has nearly reached its complete fulfillment.” -Testimonies, Volume 9, Page 14:2.

There are two important prophecies made in v. 45, both of which concern Turkey, the king of the north:

- (1) “He shall plant the tabernacles of his palace between the seas in the glorious holy mountain.”
- (2) “He shall come to his end, and none shall help him.”

These are two prophecies which we need to study with much prayer and earnest thought. We should be careful not to arrive at hasty conclusions. The Lord has promised to give light to His people, and so let us trust Him to reveal His Word to us as we study. To interpret v. 45 correctly, we need to give careful study to each part of the verse.

1. “He shall plant,” etc. Who is the “he”? The answer is found in V. 40: The king of the north; that

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is, the nation occupying the original territory of the northern division of Alexander's Empire. For years that power has been Mohammedan Turkey.

2. "He shall plant the tabernacles of his palace between the seas in the glorious holy mountain." The location refers definitely to Jerusalem. Zechariah 8: 3; Daniel 9: 16.

3. "He shall plant the tabernacles of his palace," etc. Note the prophecy does not say he shall plant his palace, but the tabernacles of his palace. His, palace denotes his government, and the text intimates that there are places of worship connected with his government. The tabernacle stands for worship. The king of the north is a religious power, and would place his place of worship in the very spot where God's temple had been. A glance at almost any picture of Jerusalem will show the Mohammedan mosques over which the Sultan of Turkey was Supreme Caliph. Two of the most sacred mosques in the world, the Dome of the Rock, and the Mosque of el Aksa, stand right upon the glorious holy mountain. See Encyclopedia on these two mosques. Note: It is held that "the tabernacles. of his palace" refer to his capital, and that Turkey would plant his capital in Jerusalem. However, the expression "the tabernacles of his palace" would hardly seem to denote his capital but rather places of worship belonging to this palace. However, the student must be left to decide as to whether the actual capital or palace is referred to or whether the Mohammedan mosque is intended.

4. "He shall come to his end." The student should be acquainted with the following important happenings which followed the World War of 1914-1918:-

(1) November 1, 1922. The National Assembly at Angora voted that the Ottoman Government at Angora had ceased to exist, and declared Mustapha Kernal Pasha the President of the new state.

(2) November 17, 1922. The Sultan fled from Turkey.

(3) November 18, 1922. The Grand National Assembly at Angora elected a relative of the former sultan as Caliph, but not as Sultan.

(4) March 2, 1924. The National Assembly abolished the Caliphate. The Caliph fled from Turkey on the 4th. Thus ended the house of Osman, and the end of the Ottoman Empire.

(5) It is definite, therefore, that so far as the Ottoman Empire is concerned, it no longer exists. It would be incorrect, however, to say that Turkey has come to its end, for today we see a revived Turkey under a new government. The nation of Turkey has been greatly reduced in size, but is still an important factor in Eastern affairs. The question which concerns the Bible student is, does Turkey today occupy the territory of the kingdom of the north? Provided he does, the conclusion is irresistible that he must still be the king of the north that is yet to come to his end.

Again it should be observed that the king of the north of v. 45 is the king of the north of v. 40, who pushed at France in 1798 which power was Turkey. The prophecy makes no allowance for any new king of the north to arise between verses 40-45. The same power, Turkey, is dealt with right through.

For Further Study

1. Has the king of the north come to his end?
2. Draw a map showing Turkey today. Indicate also the territory of the king of the north.
3. Complete the paraphrase of Daniel 11.

Questions on the Lesson

1. Why is Turkey such an important factor in prophecy?
2. Show that verses 41-43 have been accurately fulfilled.
3. When did the east and the north trouble Turkey? What "tidings" have caused him trouble?
4. What are the last two predictions concerning "the king of the north"?
5. Who is to plant the tabernacles of his palace in the holy mountain?
6. Where is "the glorious holy mountain"? How is it between the seas?
7. What is referred to by "the tabernacles of his palace"?
8. If the tabernacles of his palace has reference to the Turkish mosques, has the first part of v. 45 been fulfilled? If it refers to the Turkish capital, has it been fulfilled?

45. THE TIME OF TROUBLE

(Daniel 12:1-3)

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Daniel 12: 1.

Three important events are spoken of in the text:

- (1) The standing up of Michael.
- (2) The time of trouble.
- (3) The deliverance of God's people.

The Standing Up of Michael.

1. Michael is Christ. 1 Thessalonians 4: 16; John 5: 28.

He is "the great Prince" who stands for the righteous. Daniel 9: 2 5; Acts 3: 15; 5: 3 1.

2. To stand up means to reign, to take the kingdom. Daniel 11: 2, 3, 4, 7, 20, 21.

3. The standing up of Michael indicates the close of probation, because-

(a) When Christ commences to reign as King, He ceases His work as Priest.

(b) When Michael stands up, the cases of all have been decided, and the names of all who were unworthy have been blotted from the Book of life, for it then contains only the names of the righteous. Daniel 12: 1; Revelation 3: 5; 22: 11, 12; Patriarchs And Prophets 201:2; Great Controversy, Page 483.

The Time of Trouble.

1. The time of trouble will be greater than any that this world has ever known. Great Controversy, Page 622: 4.

2. Numerous passages of Scripture speak of the terribleness of this time of trouble: -

Zephaniah 1:14-18. "The day of the Lord," "a day of wrath," "a day of trouble and distress the day of the Lord's wrath."

Revelation 15:1. God's wrath is contained in the seven last plagues.

Revelation 15:5, 8. The work in the sanctuary will have ceased, and man will be without a Mediator.

Revelation 16. Description of the Plagues.

Joel 1:15; 2:11. A day of destruction.

Amos 8:11,12. Men cannot then find the blessing which they have neglected.

The Deliverance of God's People.

1. The time of trouble will be a time of great anguish to the people of God, Jeremiah 30:5-7. The time of Jacob's trouble.

2. Now is the time to prepare for the hour of trial which is before us. Great Controversy, Page 621.

3. God has promised to keep all who trust in Him. Psalm 27:5; Isaiah 26:20, 21; Psalm 46; 91; Nahum, 1:6-8; Great Controversy, Page 634.

4. The time of trouble will terminate in glorious deliverance for all of God's people.

Isaiah 30:29,30; 35:10. Sorrow will be turned to singing.

Great Controversy, Page 633: 1. Jesus will send help just when we need it.

Christ Object Lessons, Page 179: 3; God's people delivered.

Great Controversy, Page 644: 1, 2. God's people delivered.

The Time of the Standing Up of Michael.

1. "At that time." Refers us back to the previous events of Daniel 11:45.

2. "At that time" must be equivalent to "at that period of time," otherwise we would be able to calculate the day and the hour of the close of probation. Matthew 24: 36.

3. The day of the Lord will come silently, unexpectedly, suddenly, and only those who are watching will be secure. 1 Thessalonians 5:1-6.

The Partial Resurrection. Verse 2.

1. Verse 2 describes a resurrection of righteous and wicked.

2. It does not describe the general resurrection of all the righteous and of all the wicked, but speaks only of a partial resurrection – "many of them that sleep in the dust of the earth shall awake."

3. Now when Christ comes all the righteous are resurrected, but none of the wicked. 1 Corinthians 15:22,23; 1 Thessalonians 4:16-18; Revelation 20:5,6.

4. Again, at the close of the millennium all the wicked are raised, but there are no righteous then in the graves to be raised. Revelation 20:5; John 5:28,29.

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5. Therefore Daniel 12:2 cannot refer to the general resurrection either at the commencement or at the close of the millennium, but must have reference to a partial, limited resurrection including both righteous and wicked before Christ returns the first time.
6. The wicked who are raised in this partial resurrection are those who crucified Christ. Matthew 26:63,64; Revelation 1:7.
7. The righteous who are raised at the time are “all who have died in the faith of the third angel’s message.” Revelation 14:1,3; Great Controversy, Page 637:1.
8. Read Daniel And Revelation, Page on Daniel 12:2.

The Reward of the Righteous. Verse 3.

Read Daniel And Revelation.

For Further Study

1. Harmonize Matthew 24:21 with Daniel 12:1, the first of which applies to the past, the second to the future. Daniel And Revelation, Page 322, 323.
2. At what time in the past was there a special resurrection? Matthew 27:52,53; Ephesians 4:8.
3. Read carefully and prayerfully the chapter entitled, “Preparation for the Final Crisis,” in Testimonies Volume 6, Page 404-410.
4. Read Great Controversy, Page chapters 39 and 40.

Questions on the Lesson

1. What three important events are spoken of in Daniel 12:1?
2. Prove that Michael is Christ.
3. Prove that the standing up of Michael denotes the close of probation.
4. How does Zephaniah designate the time of trouble?
5. What shows that the plagues are poured out in the time of trouble?
6. How does Jeremiah describe the time of trouble?
7. When should we prepare for this time?
8. Give some of the promises of God to keep His people in the time of trouble.
9. How does Scripture speak of the final deliverance of the people of God?
10. When will the deliverance come?
10. How will the day of the Lord come upon the world?
11. What is meant by “at that time”?
12. Prove that Daniel 12: 2 refers to a special partial resurrection. Who are raised at this time?

The Lesson Assigned

- Assignment No. 1: Study the first three sections.
Assignment No. 2: Study remainder of the notes.
Assignment No. 3: Study Further Studies.

46. THE TIME OF THE END

(Daniel 12:4-13)

Increase of Knowledge. Verse 4.

1. Seal the Book. Only in the time of the end would men fully understand the Book of Daniel.
2. Connected with the increase of knowledge is to be a running to and fro for the purpose of spreading the knowledge of the prophecies to the world.
3. The Increase of Religious Knowledge. The great keys which have unlocked hitherto hidden languages have all been found since 1798.
 - (a) Rosetta Stone. Discovered 1798 at mouth of the Nile by Broussard, a French engineer. Unlocked the language of Egyptian hieroglyphics.
 - (b) Behistun Inscription. Discovered 1835 by Sir H. Rawlinson in Kurdistan. A proclamation of Darius the Great in three languages -Persian, Assyrian, and Babylonian. Unlocked the cuneiform

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inscriptions of the Library of Nineveh.

(c) Moabite Stone. Discovered in 1869 in Egypt by Dr. Kline. Unlocked the Pheenician tongue.

(d) Greek Papyri. Discovered 1897 in Egypt. Unlocked the language of New Testament Greek.

1799-London Religious Tract Society organized.

1804-British and Foreign Bible Society founded.

1816-American Bible Society founded.

1784-First Sunday School organized.

1831-1844-The Great Second Advent Movement commences.

4. Increases in Scientific Knowledge. See "This Mighty Hour," Pages 155-173; "The Dawn of a New Day," Pages 9-30; Current articles in our papers.

The End of These Wonders. Verses 5-8.

1. Verses 5 and 6 take our minds back to the scene of the vision. Chapter 10:4,5.

2. "The Man clothed in linen" - Christ. The answer to this question is given by Christ Himself.

3. The question: "How long to the end of these wonders?" Probably "these wonders" include all that has gone before.

4. The answer: Two periods outlined:-

(1) A definite period of 1260 years, at the close of which the light of God's Word shone clearly once more.

(2) An indefinite period of opposition to God's people on the part of the Papacy.

Sealed Till the Time of the End.

1. Daniel fails to understand. V. 8.

2. The words closed up for a certain period.

3. Even in the time of the end, with all of its marvelous increase of knowledge, the unrighteous would not understand. V. 10.

The 1290 Days. Verse 11.

1. This period of 1290 years (literal time) is to commence when "the daily," i.e., the continual mediation of Christ, was taken away.

2. The daily was taken away "to set up the abomination that makes desolate." (See margin of Daniel 12:11.) The counterfeit system of papal mediation which took the place of the true, is a desolating system.

3. The following important acts may well be considered as the taking away of the daily to set up the papal system:-

(1) In AD 501 the Pope of Rome, Pope Symmachus, was recognized by the civil power as superior to all human councils because he was the Vicar of Christ.

(2) In 503 a Roman Catholic synod, presided over by Pope Symmachus, adopted the position "that the Pope was Judge as God's Vicar, and could himself be judged by no one."

(3) In 508 Clovis completed his campaign on behalf of Catholicism against the pagan Franks, and became king of the first nation to acknowledge the supremacy of the so-called Vicar of Christ. The abomination of desolation was established in at least one country. Concerning Clovis we read:-

"By his conversion he led the way to the triumph of Catholicism: he had saved the Roman Catholic Church from the Scylla and Charybdis of heresy and paganism, planted it on a rock in the very center of Europe, and fixed its doctrines and traditions in the hearts of the conquerors of the West" "Historians' History of the World," Volume 7, Page 471.

Robinson, in his "History of Western Europe," Page 36, mentions Gregory as referring to Clovis as "God's chosen instrument for the extension of the Catholic faith!"

4. Thus by 508 the Pope of Rome was recognized and acknowledged as the Vicar of the Son of God, thus usurping Christ's place and exalting himself into the place of worship.

5. As evidence for Nos. (1) and (2) in section 3 above, note the following: "We find the council convoked by Theodoric demurring to investigate the charges alleged against Pope Symmachus, on the grounds set forth by his apologist Ennodius, which were 'that the Pope, as God's vicar, was the judge of all, and could himself be judged by no one.'"

" 'In this apology,' remarks Mosheim, 'the reader will perceive that the foundations of that enormous power which the Popes of Rome afterward acquired were now laid.' Thus did the pontiffs, providing timorously against the changes and revolutions of the future, place the fabric of the primacy upon

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foundations that should be immovable for all time!” – “The Papacy,” by Revelation J. A. Wylie, PP. 34-36. “A council having been convened at ROME, AD 501, by King Theodoric’s command, to judge of certain charges against him [Pope Symmachus], the council demurred to entering on the matter, on the ground of incompetence; considering that the person accused was supreme above all ecclesiastical jurisdiction. And, a little after, (to crown all) another Roman synod (AD 503; see Page 30) with Symmachus himself presiding and consenting, in the most solemn manner adopted a book written by Ennodius, in defense of the resolutions of the former synod. In which book it was asserted ‘that the Pope was JUDGE AS GOD’S VICAR, and could himself be judged by no one.’ It was in accordance with the previous Roman Council, that had shouted in acclamation to Gelasius, ‘We behold in thee CHRIST’S VICAR. A term this sometimes incautiously applied before to bishops generally, in their own particular restricted spheres of action, and in the character of Christ’s ambassadors. But now attacked to, and assumed by, this one bishop distinctively and alone, with the world itself as his sphere, and in the character of God’s own appointed and supreme administrator and judge. It was a step per saltum, mightier than imagination can well follow, by which he vaulted at once from the mere ecclesiastical rank of patriarch, to that of supremacy over all the kings of the earth.’ – “Horae Apocalypticae” (3-vol. ed.), Vol. III, pp. 132, 133.

6. Commencing the 1290 years in AD 508, we are brought to the year 1798, when the professed Vicar of Christ was dethroned.

The 1335 Days. Verse 12.

1. “Blessed is he that waits,” indicates that the termination of the 1335 years is after 1798, and that they have a common starting point with the 1290 years.
2. This brings us to 1843; and those who were privileged to live then, beheld the unfolding of the great prophecies of God’s Word, and the commencement of the restoration of the sanctuary truth so long obscured by Rome. Luke 10: 23, 24.
3. At the end of the days. No doubt refers particularly to the longest period of all the prophetic days—the 2300 which end in 1844.
4. Stand in thy lot. “Lot”: from the Hebrew *goh rahl*, the same word as is used in the typical cleansing of the sanctuary, means “determinations of Providence.” Thus Daniel’s case, with that of all the righteous dead, will be decided in the Investigative judgment.

For Further Study

1. Who was responsible for the lack of knowledge in the world previous to 1798?
2. When did the era of modern missions commence? SDA Source Book, Page 254 (Leonard).
3. Compare various translations of Daniel 12: 4.

Questions on the Lesson

1. Quote Daniel 12: 4.
2. What knowledge particularly would be increased in the time of the end?
3. What would be the purpose of God in the running to and fro?
4. What four important keys to Bible knowledge have been discovered in the time of the end? Give dates, and discuss the importance of each.
5. Give four other important events which mark the increase in the knowledge of God’s Word.
5. How is Christ referred to?
7. Did Daniel understand all that had been revealed to him? Why?
8. Who only will understand Daniel’s prophecies in the time of the end?
9. What marks the commencement of the 1290 years? Of the 1335 years?
10. What occurred in AD 500 in AD 508?
11. Explain fully the 1290 years and the 1335 years.

The Lesson Assigned

Assignment No. 1.

1. Study the first section on Daniel 12:4.
 2. Memorize all the dates given.
 3. Read from encyclopedias on the four keys of Eastern knowledge.
 4. Other readings on the Increase of Knowledge may be assigned.
- Be prepared to report on the increase of scientific knowledge.

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Assignment No. 2.

1. Study the remainder of the lesson, including Further Studies. 105