

*Sabbath-School Lessons on*

# STUDIES IN THE GOSPEL MESSAGE

FOR SENIOR CLASSES

No. 29

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## SABBATH-SCHOOL LESSONS

ON

# Studies in the Gospel Message

FOR

## SENIOR CLASSES

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*Third Quarter, 1902*

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### LESSON I.—THE GOSPEL MESSAGE IS FOR ALL THE WORLD.

*July 5, 1902.*

The time between the promises to Abraham (Gen. 12:1-3) and the birth of the Messiah is divided into three periods (Matt. 1:17), each one of which is marked off by experiences which are pivotal in the history of Israel. We have already given some study to the promises to Abraham and to David in our previous lessons, and we shall now deal with some of the circumstances which led up to the captivity in Babylon.

Special blessings were given to Israel (Rom. 9:4) that they might minister them to all nations (Ps. 67:1, 2). If they were faithful to their high privilege, they would rule over the nations (Deut. 15:5, 6). Unfaithfulness to their trust would make them subject to the nations. Deut. 28:15, 37. This is the explanation of the varying experiences of victory and defeat in the history of God's people among the nations, and of their captivity in Babylon.

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"The advent message to the world in this generation"—our watchword.

The experience of Hezekiah will illustrate the principle. Brought face to face with death (Isa. 38:1), he turned to God with weeping (verse 3), and the gospel of life was declared to him by the prophet Isaiah (verses 4, 5). The sign of his salvation from death (verses 7, 8) was God's method of arousing Babylon to send to Jerusalem to inquire for the gospel of life (2 Chron. 32:31; Isa. 39:1). But Hezekiah exalted himself instead of proclaiming the gift of God's life to him. Isa. 39:2-4. This failure to improve the opportunity to spread a knowledge of the God who manifests Himself in flesh made communion with Babylon a curse instead of a blessing (2 Chron. 32:25), and was the occasion of a direct prophecy of the captivity (Isa. 39:6, 7).

#### QUESTIONS.

1. Into how many periods is the time from Abraham to Christ divided by the divine historian? How long was each one? What events marked the beginning and close of each?
2. What special privileges were granted to Israel?
3. What was God's purpose in thus letting special light shine upon His people?
4. What result would follow when they acted in harmony with God's plan?
5. What would be the result of failure to receive and impart the light of truth?
6. What message was sent to Hezekiah in his sickness?
7. What plea did he present to the Lord? What showed his earnestness?
8. What comforting response did the Lord make to him? What new measure of life was granted unto him?

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**"There shall be delay no longer"—our confidence.**

9. For what purpose was a sign promised unto him?

10. What was the promised sign? Did it actually take place?

11. How was this sign regarded in Babylon? Why would they be sure to regard such an astronomical marvel?

12. What did the king of Babylon hear was connected with this sign?

13. What did he do as a consequence of hearing this news?

14. After what were the messengers from Babylon really inquiring? What did Hezekiah show them? In taking this course what did he really do?

15. What inquiry did Isaiah then make of Hezekiah? What was the reply? What was Isaiah's next question? What was Hezekiah's answer?

16. What was the cause of Hezekiah's failure to teach the gospel of life to the men of Babylon? What was the consequence?

17. What prophecy was uttered concerning the treasures in Jerusalem? What would happen to some of the royal seed?

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## LESSON II.—CEREMONIALISM LEADS TO BONDAGE.

*July 12, 1902.*

Although the Lord had done so much for His people (Isa. 5:3, 4), yet they did not yield the fruits of righteousness (verse 7). Their service was mere formalism (Isa. 29:13); their confidence was placed in that which was

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"Lift up your eyes and look on the fields; for they are white already to harvest."

merely external (Jer. 7:4), and their ceremonialism became an offense to God (Isa. 1:11-15). Thus what was given as a means of salvation from sin was perverted into a place of protection for sinners (Jer. 7:9-11), and this led to the announcement of the destruction of the temple (verse 14), and the scattering of the people (verse 15). Confidence in the flesh left the people under the power of sin (Jer. 17:5, 6), and this made them the prey of their enemies (Jer. 5:6). The evil which was deferred during the days of Hezekiah (2 Chron. 32:26), began to come in the days of his son. The sin of Manasseh was very great (2 Chron. 33:9), and all messages of reproof were disregarded (verse 10). Then the Lord used other means of dealing with His people (verse 11), which had the desired effect (verse 12), and opened the way for the Lord to work a deliverance (verse 13). The wicked reign of Amon (verses 21-23) was followed by a great reformation under King Josiah (2 Chron. 34:33), but the next king returned to the evil ways of his fathers (2 Kings 23:31, 32), and Jerusalem became tributary to Egypt (verse 33). The people lost their independence, and a foreign king appointed their ruler. 2 Chron. 36:4. A continued course of evil (verse 5) brought upon the people the wrath which was kindled in the days of Hezekiah (2 Chron. 32:25), and Jerusalem came under the power of Babylon (2 Chron. 36:6, 7).

#### QUESTIONS.

1. Who were called upon to judge of the Lord's dealing with His people?
2. What inquiry showed the fulness of His provision for

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The offerings for this quarter go to the most needy fields.

them? What question reveals their failure to meet His expectation?

3. What fruit ought the Lord to find upon His "pleasant plant"? What did He actually find?

4. In what ways did the people make a profession of religion? What was lacking? What became the basis of their teaching?

5. What shows that they had lost sight of the reality of the teaching of the sanctuary and its services?

6. What were some of the outward forms of service which the Lord Himself had established for His people? Why did He reprove them for their zeal in these matters?

7. To what extent had the people perverted the central feature of their worship? How is the same thing being done to-day?

8. What former experience would be repeated as a result of such a perversion? What would become of the people?

9. What kind of trust fails to deliver from the curse of sin? In what comparison is this truth taught?

10. What relation was there between the sins of the people and their ability to hold their place among the nations?

11. What delayed the evil result of Hezekiah's wrong course?

12. What indicates the greatness of the sin of his son?

13. What did both Manasseh and the people reject?

14. What other means did the Lord then use to bring them to repentance?

15. What effect did this have upon Manasseh?

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**We expend sixty per cent of our efforts upon four per cent of our field.**

16. What deliverance did the Lord then accomplish for him? What lesson did this teach him?
17. What course did the son of Manasseh pursue?
18. What happened during the reign of the son of Amon?
19. What is said of the reign of the son of Josiah?
20. What befell the nation as a consequence of his conduct?
21. What event proved that Jerusalem had lost its independence?
22. What kind of record did the newly-appointed king make?
23. What king came to make war against him? With what result?
24. What event definitely marked the beginning of that downward course which ended in the Babylonish captivity?

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### LESSON III.—THE CURSE OF FORMALISM.

*July 19, 1902.*

The position of God's chosen people was one of privilege (Rom. 3:1, 2), and, therefore, of corresponding responsibility (Amos 3:1, 2). Because they would not serve Him and thus make known to the nations His great name and the gospel of His kingdom (Ps. 145:10-13), they lost their place among the nations (Deut. 28:47, 48). But God's purpose was unchanged. When His people, as an organized body, refused to be a channel for the gospel to the nations, and sought to cover their sins under the

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"One dollar now is of more value to the work than ten dollars will be at some future period."



cloak of Pharisaism, glorying in the holy city, the holy temple, and the holy land, the Lord took from them all these outward evidences of the covenant promise, that they might learn how to worship Him (John 4:23, 24), and that some of them, as captives, might do what the nation had failed to do as conquerors. Those who knew the spiritual nature of the kingdom of God, as Daniel and his companions did, could be used to proclaim the gospel as a living experience.

More than a century before it came upon them the Lord had specifically warned His people of the result of their hypocrisy (Isa. 29:13, 14), and only a few years before the captivity He had made it still more definite (Hab. 1:5, 6). Their own sinful course had brought its sure result. 1 Chron. 9:1. They lost the Jerusalem experience before they lost the visible city. Dan. 9:16. They lost the reality of the sanctuary services before they lost the visible temple. Jer. 7:8-14. It was serving strange gods in their own land which scattered them in a strange land. Jer. 5:10. Thus was being emphasized the truth concerning the real dwelling-place of God (Acts 7:48), and the folly of glorying in anything except a personal knowledge of God was made plain (Jer. 9:23, 24). Under these circumstances occurred those events which are recorded in the book of Daniel.

#### QUESTIONS.

1. What special trust was committed to God's ancient people?
2. What would inevitably follow their failure to make a right use of their privileges?

3. What did God design that His people should do for Him among the nations?
4. What resulted from their neglect to fulfil His purpose concerning them?
5. Why did the Lord take away from His people all the outward evidences of His covenant promise?
6. Who could still be used to carry out God's purpose for the nations?
7. In what message through the prophet Isaiah did the Lord describe the hypocrisy of His people?
8. What did He say would be the result of such a course?
9. In what prophecy did He make this warning more definite as to time?
10. What was the result of their continued transgression?
11. What led to the loss of their city?
12. Why were they deprived of the temple and its services?
13. What was the real cause of their being captives in a strange land?
14. What great truth was thus being taught to them and to us?
15. What is the only thing of which man may rightly boast?
16. For what events did this experience of transgression and consequent captivity prepare the way?

**LESSON IV.—LIVING TEMPLES ARE FOUND IN  
BABYLON.**

*July 26, 1902.*

**QUESTIONS ON DAN. I: 1-7.**

1. What two kings are mentioned in verse 1?
2. What invasion by one of these kings is here recorded? When did it occur?
3. What was the result of this invasion? Whose will was thus being accomplished?
4. To what country were the vessels from the temple taken?
5. What was done with them there?
6. What command did the king give to his chief chamberlain? Of what rank were these children to be?
7. Name the different qualifications which were required of those who were to be thus chosen.
8. For what purpose were these youths thus selected?
9. What provision did the king make for their diet?
10. For how long a time were they to be thus fed and instructed?
11. For what position was this course of training to prepare them?
12. What young men are mentioned by name as being among those selected?
13. What Babylonish names were given to these youth?

**NOTES.**

1. It would be well to read 2 Chron. 33:1; 36:7 in order to have early in mind the course of circumstances which

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**The Son of God beggared Himself to enrich us.**

led up to the Babylonish captivity. The book of Daniel opens with the simple statement of a conflict between the king of Jerusalem and the king of Babylon, and a record of the fact that the Lord permitted Babylon to conquer Jerusalem. We have already seen that it was because of transgression that this experience came to God's people. 1 Chron. 9:1. Reasoning from the Babylonish standpoint there was abundant evidence of the superiority of the religion of Babylon over the religion of Jerusalem. Back to the land from which Abraham went forth the vessels of the temple are carried, and they are placed in the idol temple at Babylon as tokens of triumph. Those whose religion consisted merely in the ritual service of the temple of stone may well feel that they have lost their religion. The real fact was that as soon as their religion became nothing more to them than a ritual service, it thereby became essentially Babylonish in its nature, and even worse in God's sight because of rejected light. Therefore, Babylon triumphed over them.

2. The Lord's purpose that the gospel shall be preached to all nations through the ministry of those who know the truth is repeatedly set forth. About two centuries and a half previous to the time of this lesson, when Nineveh was the capital of the heathen world, God sent a warning message to that city (Jonah 1:1, 2), and thus saved them from destruction. His purpose is the same for Babylon, and as His people had shut away the gospel message of life from Babylon, even when they sent up to Jerusalem after it (2 Chron. 32:31), He now sends His people to Babylon in captivity, but sends among them those who will give His

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Prayerfully consider the unentered fields.

message in Babylon. The power of the true gospel of the indwelling life will reveal itself even under these apparently adverse circumstances. Although the temple at Jerusalem had been profaned and the typical service interfered with, yet there are those among the captives who will make known the true temple teaching. To open the way for this the Lord stirred up the mind of the king of Babylon to select some of the captives to receive a training to stand before him. The requirements demanded in these youth could best be met by those who had retained the purity of the gospel in their experience, and this naturally gave to Daniel and his three companions places among those selected for the king's court.

3. Judging from the outward circumstances, the religion of Babylon was the best in the world, the wisdom of Babylon was superior to any other, and, naturally enough, the diet of Babylon would be regarded as best adapted to the needs of those who were to be instructed in the wisdom of Babylon. The king of Babylon seemed to recognize a relation between the physical and the mental, and so he provided the very best diet for these young captives, according to the Babylonish standard. Since Babylon has conquered Jerusalem, who shall say that the Babylonish diet does not develop more and better powers, both of mind and body, than any other diet? It was under these circumstances, when true principles had *apparently* failed, and those who did not themselves know the *experience* of true principles were likely to become confused, that Daniel and his companions were brought to the front to bear witness to the truth in Babylon.

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**"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."**

## LESSON V.—PRESERVING THE TEMPLE FROM DEFILEMENT.

*August 2, 1902.*

### QUESTIONS ON DAN. I:8-16.

1. What principle ruled Daniel's life?
2. What special circumstances opened the way for a violation of this principle?
3. In what request was the ruling principle of his life revealed?
4. How had the Lord prepared the way that this request might receive some consideration?
5. In his reply to Daniel's request, what did the prince of the eunuchs say was his attitude toward his king? What had the king decided upon in this particular case?
6. What unfavorable result did the prince of the eunuchs expect would follow any departure from the diet ordered by the king? In what personal danger would this involve him?
7. What reasonable trial did Daniel then suggest? What diet did he ask for himself and his companions?
8. What test was to determine the comparative value of the two kinds of diet? What would this result decide?
9. What answer was made to Daniel's request?
10. At the end of the ten days' trial what was the physical condition of Daniel and his companions?
11. What permanent change was accordingly made in their bill of fare?

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**"Pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest."**

## NOTES.

1. The only life in the universe is God's life. Ps. 36:9. "He giveth to all life, and breath, and all things." Acts 17:25. Those who lay hold upon God's life through faith in God's gift of His Son (1 John 5:11, 12) become temples for this life (1 Cor. 3:16), and living stones in God's house (1 Peter 2:4, 5). When a believer in the gospel defiles his body he defiles the temple of God, and this means destruction. 1 Cor. 3:17.

2. Now it was because the people of Jerusalem had lost sight of the fact that they themselves should be the temple of God, and that this was the essence of true religion, and had fixed their minds upon a temple of stone as the Lord's temple, and had substituted mere ceremonialism for the true religion of the heart and life, that they had been deprived of their beautiful temple, the outward services were interrupted, and all the ceremonials of religion had ceased.

3. But during all this experience Daniel and his companions had been true to right principles, and, knowing their value, they clung to them in Babylon as to their life, for such they were. The test of loyalty to principle came to them over the question of their food. "Why did Daniel and his companions refuse to eat at the king's table? Why did they refuse his meats and wines?—Because they had been taught that this class of food would not keep the mind or the physical structure in the very best condition of health to do God's service. The four Hebrew captives were thereafter permitted to have the diet they had chosen. What effect did it have upon the mind and character?

They had conscientiously refused the stimulus of flesh and wine. They obeyed God's will in self-denial, and He showed His approval."—*Special Testimonies for Ministers and Workers, No. 9, p. 60.*

4. Note just what the record says was the result of the trial. The countenances of Daniel and his companions "appeared fairer and fatter in flesh than all the children which did eat of the portions of the king's meat." Two things would contribute to this result: Daniel and his companions maintained, and doubtless improved, their former condition of health, while those who departed from principle degenerated in health and appearance. No doubt their loyalty to principle under severe trial brought to Daniel and his companions a fuller flow of life than was contained even in the food which they ate, and this fulness of life revealed itself in their physical appearance. On the other hand, those who denied their faith suffered a loss, which also showed itself in their appearance.

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## LESSON VI.—THE GLORY REVEALED IN THE TEMPLE.

*August 9, 1902.*

### QUESTIONS ON DAN. 1:17-21.

1. How did God honor the fidelity to principle which was shown by Daniel and his companions?
2. What special gift was bestowed upon Daniel?
3. What happened at the end of their course of study?
4. Who was their chief examiner?

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"There shall be delay no longer"—our confidence.



5. With what honor did Daniel and his companions pass their examination?
6. What position was assigned them?
7. How did they rank with the educated Babylonians in the practical administration of affairs?
8. How long did Daniel remain in the province of Babylon?

## NOTES.

1. The experience of Daniel and his companions is an illustration of the divine plan for acquiring an education. Our part of the work of obtaining knowledge is to keep the body in the best possible condition by obeying the laws of God for our physical well-being, and then to apply the mental power to the utmost in seeking to grasp the truth. This opens the channel through which God imparts His own thoughts. Read Prov. 2:1-9 for the inspired declaration of these principles.

2. To Daniel and his companions was granted the privilege of representing the true gospel principles in Babylon. They were to set forth the fundamental experience of Christianity, the manifestation of the divine life in the flesh (1 Tim. 3:16), and in them was to be demonstrated the superiority of the laws and principles of the heavenly kingdom. The work which Hezekiah the king, and others who followed him, failed to do in Jerusalem, was now to be done by Daniel and his companions as captives in Babylon. And this teaching of the truth was to be done, not by preaching sermons in certain set phrases, but by the experience of the fact in their lives. But this was altogether a matter of

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**“Lift up your eyes and look on the fields; for they are white already to harvest.”**

faith in God on their part. Only a living faith in divine principles would give them the courage to risk their all upon these principles right in Babylon. The result showed that to be right by faith in God and His Word is the experience of knowing how to do the right thing in the right way at the right time, when others fail, and that even a heathen can distinguish the difference between this genuine righteousness by faith and the highest degree of Babylonish wisdom. And thus was the message of justification by faith, the good news of a divine life dwelling in human flesh as its wisdom and power, the glory of God in His own temple, proclaimed as a reality amid the darkness and error of Babylon.

3. Two charges are usually brought against the diet which was originally given to man by his Creator. The first is that it tends to physical weakness, and the second is that it does not supply sufficient nutriment for the best quality of brain work. The experience of Daniel and his companions is a sufficient answer to both these charges. Through them God set forth in Babylon the fact that health of body and vigor of intellect are both the natural result of living in harmony with the divine plan.

4. From the facts recorded in this first chapter of Daniel it is evident that there is the most intimate relation between diet and righteousness by faith. They are in fact simply the physical and the spiritual sides of the same great truth, —the gift of the life from God to man and the right way of receiving that life so that God may be glorified in the best possible service.

## LESSON VII.—THE RELIGION OF BABYLON DOES NOT RECOGNIZE THE TRUE TEMPLE.

*August 16, 1902.*

### QUESTIONS ON DAN. 2:1-13.

1. What happened to Nebuchadnezzar in the second year of his reign?
2. How was he affected by this experience?
3. For whom did the king then call? With what result?
4. What did the king then say to them?
5. What did the Chaldeans then ask the king to do?
6. What did they promise that they would then do?
7. Why could not the king do as they requested?
8. With what threat did he then urge his demand upon the Chaldeans?
9. What did he promise them if they would comply with his request?
10. What did he again urge them to do?
11. What demand did they in turn repeat?
12. What did the king declare to be their purpose? Why?
13. How did the king repeat his former threat? What did he say was their plan of action?
14. What final demand did he make of the Chaldeans?
15. In what emphatic statement did they acknowledge their inability to do what the king asked?
16. Did they regard the demand as a common one?
17. What did they say about it? Who alone did they

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**We expend sixty per cent of our efforts upon four per cent of our field.**

declare could reveal what the king asked them to show? What reason did they give as sufficient to prevent such a thing from being done?

18. What effect did this interview with the Chaldeans have upon the king?

19. What command did he then issue?

20. What decree was then made? Why did they seek for Daniel and his companions as the result of this decree?

#### NOTES.

1. Daniel and his companions had been under training for a definite purpose. The Lord had a message for Babylon, and it was to be given in the court of the king. "As Israel had lost the power to arrest and command the attention of all the nations, that the nations might consider God and His wonderful ways and works with the children of men, God would now use them to enlighten those who had *acquired* the power to arrest and command the attention of all the nations, and thus cause all nations to consider the wonderful ways and works of God with the children of men."—*Great Empires of Prophecy*, pp. 6, 7. By the training which they had received, these young captives had been prepared to stand before the king, that they might impart in his own language the knowledge of the true God and His working among men.

2. God purposes to demonstrate in Babylon that the wisdom of men is foolishness with Him, that true wisdom comes from Him alone, and that it is imparted to man through the indwelling of the divine life as the wisdom. The failure of the Chaldeans to meet the demands of the

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"One dollar now is of more value to the work than ten dollars will be at some future period."

king made it clear that all their pretensions of being the channel of communication through which could come knowledge which was otherwise unattainable was all a sham. To justify their failure they declared that only the gods could do what they were asked to do, and even in this there was no hope, from the Babylonish standpoint and experience, because, they declared, their "dwelling is not with flesh." This is the creed of Babylon. This is the teaching and experience of heathenism. And a professed Christianity which does not bring this experience into the life is no better than heathenism.

3. The original promise in which the gospel was first preached (Gen. 3:15) was the promise of the union of Divinity with humanity *in the flesh*, and this is the essence of Christianity. Daniel and his companions are in Babylon to teach this very truth, and the opportunity has now come in God's own providence. According to the statement of the Chaldeans themselves, the ability to reveal the dream and its interpretation as demanded by King Nebuchadnezzar, would be equivalent to the demonstration of the fact that God dwells with flesh. That which they put forward as an excuse for their own failure will be the highest testimony to the truth of the experience which they deny to the flesh,—the indwelling of God in the flesh of sinful man. Thus the truth is set forth that "their rock is not as our Rock, even our enemies themselves being judges."

**LESSON VIII.—THE LIVING TEMPLE REVEALS  
THE MYSTERY OF GODLINESS.**

*August 23, 1902.*

**QUESTIONS ON DAN. 2:14-30.**

1. To whom was entrusted the work of putting to death the wise men of Babylon?
2. What question did Daniel ask of him? With what result?
3. What request did Daniel then make of the king?
4. What did he promise that he would do?
5. With whom did Daniel then confer about the matter?
6. What was to be the subject of their prayers to God?
7. How much depended upon receiving a specific answer to their prayers?
8. What response was made to their petitions?
9. How was this response acknowledged?
10. In his prayer of thanksgiving what did Daniel acknowledge as being wholly of God?
11. Name the seven ways in which he declared that this wisdom and power of God are manifested.
12. For what personal experience did he thank and praise the Lord?
13. What earnest request did he then make of Arioch? What promise accompanied this request?
14. How did Arioch respond to this request? What did he say before the king?
15. What question did the king then ask Daniel?
16. In what statement did Daniel emphasize the fact that Babylonish wisdom could not meet the king's need?

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**The needs of the cause of God are world wide.**

17. Whom did he declare to be the source of all wisdom? What had the God of heaven made known to the king?

18. What subject was occupying the mind of the king the night of the dream?

19. What was then made known to him? By whom?

20. What humble estimate did Daniel place upon his own ability?

21. For what purposes did he say the secret had been revealed?

#### NOTES.

1. A little careful attention to the reading of the verses of this lesson will make clear to us what the real subject of the lesson is. Observe that Daniel and his companions were seeking God for knowledge of a secret, and that their lives depended upon its being revealed to them; that it was "the secret" which was revealed, that Daniel praised God as the one who revealed "the deep and secret things;" that Daniel in the presence of the king referred to the desired knowledge as "the 'secret' which no human wisdom could reveal," and called attention to the God of heaven as the One "that revealeth secrets;" that Daniel said it was "He that revealeth secrets" who was dealing with the king, and that "this secret" was revealed in order that the king might know the thoughts of his heart. When Daniel had made known the dream and the interpretation, Nebuchadnezzar acknowledged his God as "a revealer of secrets, seeing thou couldest reveal this secret." From all this it is clear that this chapter deals with the revelation of a secret.

2. The next step of importance is to learn what this secret is. It will perhaps be helpful in determining this to

state that when the book of Daniel was translated into Greek, the word used with which to translate the Hebrew word represented by the English word "secret," was the same as in the Greek New Testament is rendered "mystery" in the expressions, "the mystery of the kingdom," "the mystery of God," "the mystery of the gospel," and "the mystery of godliness." Now we have a definition for "the mystery of godliness;" it is the union of divinity with humanity. i Tim. 3:16. This is the wonderful provision of God to save man from perishing. John 3:16.

3. In making known to Daniel the dream and its interpretation, the God of heaven revealed the working of this divine principle to establish the kingdom of heaven upon the earth, and showed how that the world kingdoms one after another, and finally all together, would perish because of the rejection of this same divine principle.

4. But this divine principle is the gift of God's life to make men right in His sight, in order that by sharing His righteousness they may share in His eternal existence. This is justification by faith.

5. The real thing, then, which is set forth in this chapter is justification by faith, not as an abstract teaching, but in its concrete outworking in the history of the world. This will appear more fully in the next lesson.

6. When it was put to the test, the religion of Babylon, the wisdom of its wise men, failed because they did not believe that the gods dwell with flesh. The religion of Jerusalem, as represented in Daniel, the wisdom which is from above, met the same test, because Daniel knew the experience of justification by faith, the great truth of Christianity that God does dwell with flesh.

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**Prayerfully consider the unentered fields.**



7. All history finds its true interpretation in the person and work of Jesus Christ. When we have found this Man of the tribe of Judah, we shall find the true key to history. The Bible throws more light upon history than history throws upon the Bible.

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## LESSON IX.—THE LIVING PRINCIPLE IN HISTORY.

*August 30, 1902.*

### QUESTIONS ON DAN. 2: 31-49.

1. What did Daniel say that the king saw in his dream?
2. What general description did he give of the image?
3. Of what were the different parts of the image composed?
4. What object next attracted the attention of the king in his dream?
5. What was done by this stone? With what result?
6. What outward change was made in the materials composing the different parts of the image? What power removed them out of sight?
7. What happened to the stone that smote the image?
8. Having told the dream, what did Daniel promise further?
9. How did Daniel describe the greatness of King Nebuchadnezzar?
10. How extensive was his dominion?
11. What part of the image was Nebuchadnezzar, or Babylon?

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**"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."**

12. How did Daniel describe the next two kingdoms?

13. What characteristic of the fourth kingdom was especially emphasized?

14. What was represented by the mixture of materials in the feet and toes? What did the iron of the mixture indicate?

15. What further statement is made about the mixture of materials in the feet?

16. What specific course of action was indicated by the mixture of iron and clay? What will the result be?

17. How is the setting up of the fifth kingdom described? In what respects will this kingdom differ from those which preceded it? How long will it continue?

18. With what statements did Daniel close the interpretation of the dream?

19. What high honor did Nebuchadnezzar pay to Daniel? What command did he issue?

20. In what statements did the king acknowledge the superiority of the God of Daniel?

21. What honors did the king confer upon Daniel? How did he show that he regarded the wisdom of Daniel superior to Babylonish wisdom?

22. To what positions of responsibility were Daniel's companions appointed? How was Daniel honored above the others?

#### NOTES.

1. In a view, or vision, the record of which occupies only five verses of the Scripture, the Lord set forth the checkered history and final outcome of "the kingdom of

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**"Pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest."**

the world," and showed the triumph of the kingdom of righteousness. The purpose of this dream is not to reveal in advance the history of the world. It certainly did all that, but this was simply a necessary step in the greater revelation of the final outcome in the contest between opposing principles. The dream was not given primarily to make it clear that there would be four universal kingdoms, which would arise one after another, but to show the temporary character of all the world kingdoms, and to reveal the nature, the time of setting up, and the eternal duration of the fifth kingdom, the kingdom which the God of heaven would establish. In order that we may have the whole picture clearly before our minds, it will be profitable to sketch the historical fulfilment of the dream, so far as it has been fulfilled up to the present time.

2. The head of gold represented the Babylonian Empire of the Bible, which was founded in 612 B. C., by a revolt from the Assyrian rule, led by Nabopolassar, the father of Nebuchadnezzar. In 538 B. C., Babylon was conquered by Medo-Persia. Daniel described this kingdom to Nebuchadnezzar as "another kingdom inferior to thee." In B. C. 331 Medo-Persia was conquered by Grecia, under the leadership of Alexander the Great. This was "the third kingdom of brass." In B. C. 168, Grecia was conquered by the Roman power. This final step in the overthrow of the empire of Alexander the Great is mentioned in history as "the great victory gained by the Romans over Perseus, the king of Macedonia." The Roman Kingdom was "the fourth kingdom," which was to be "strong as iron." But of this kingdom it was said, "The kingdom

shall be divided." And so it was. By the inroads of the Barbarians from the north, beginning with the invasions of the Visigoths, under the leadership of Alaric, A. D. 395, the Roman Empire was gradually broken in pieces, until, "by the establishment of the Herulian Kingdom of Italy, A. D. 476, the final destruction of the Roman Empire was accomplished."—*The Great Empires of Prophecy*, p. 675. In the place of the Roman Empire, and occupying exactly the same territory, there had been founded ten kingdoms, according to the definite prophecy in the seventh chapter of Daniel. It was "in the days of these kings" that the God of heaven would set up His kingdom, and we may therefore conclude that after A. D. 476 and before the overthrow of these ten kingdoms the kingdom of heaven would be established, that fifth kingdom which "shall stand forever." The time of the setting up of the fifth kingdom is more definitely determined by other prophecies, which we shall study later.

3. While it is true that this dream and its interpretation do deal with the history of the world from the time of Nebuchadnezzar until the triumph of the kingdom of God in the earth, yet it is equally true that it is not the main purpose of the dream and its interpretation to give a brief outline of the events which we have just mentioned. These facts of history constitute the setting in which is revealed the working out of a great principle. This principle and its working make the real subject of the dream and its interpretation.

**LESSON X.—THE REVEALED SECRET.**

*September 6, 1902.*

The secret which was revealed to Daniel in a night vision (Dan. 2:19) was not simply the then unknown facts of the world's history. It was rather the revelation of the mystery of the gospel,—how that the Lord can take the same kind of people as were found in the kingdoms which could not stand, but fell one after the other, and establish in them and through them a kingdom which "shall stand forever." Dan. 2:44. This is the gospel of the kingdom, the mystery of the kingdom of God. Here we have revealed in its historical connection the working out of that divine principle which is the very foundation of the gospel—that principle which is the basis of the first preaching of the gospel in Eden (Gen. 3:15), and which we have followed in our study of the promises to Abraham and to David. This dream and its interpretation constitute the divine key to the panorama of the world's history, its fall, and the establishment of the everlasting kingdom of our Lord and Saviour Jesus Christ. It is worthy of careful study.

From the different parts of the image mentioned (Dan. 2:32, 33) it is evident that it was the image of a man. It was distinctly stated to Nebuchadnezzar that "this great image . . . stood before thee." Verse 31. From the interpretation which followed (verses 32 and 33 compared with verses 38 to 40) it is evident that the different parts of this image of a man represented the different kingdoms of the world until the coming of the Lord. In other

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**"Lift up your eyes and look on the fields; for they are white already to harvest."**

words, this man included all the men comprising the kingdoms of the world. This man "stood" for a time, but was destroyed by the stone (verse 34), and became as chaff, and was carried away by the wind (verse 35). This is the experience of the ungodly. Ps. 1:4. Of these it is declared that they "shall not stand." It thus is made clear that this image represented the history of the world of ungodly men, the men who are "without Christ, . . . having no hope, and without God in the world." These are the very kind of people who are made over into the subjects of the kingdom of God. 1 Cor. 6:9-11. How could a kingdom which "shall stand forever" be made from such material? This is the secret revealed in this chapter.

Of the kingdom which the God of heaven was to set up it was declared that it "shall stand forever." The word here translated "stand" is the Chaldaic form of the Hebrew word which is used in Isa. 40:8 in the declaration that "the Word of our God shall stand forever." These two expressions (Dan. 2:44 and Isa. 40:8) connect the gospel of the kingdom as taught in the dream of Nebuchadnezzar with the message of the prophet Isaiah, which was the message of John the Baptist, which is the message for the present generation. The message in Isaiah, with the associated texts, reveals in express terms the secret which is revealed in its workings in the dream and its interpretation. The message which is to prepare the way of the Lord (Isa. 40:3) is given in verses 6-10. "All flesh is grass; . . . the grass withereth. . . . But the Word of our God shall stand forever. . . . Behold your God!

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**The offerings for this quarter go to the most needy fields.**

Behold, the Lord God will come." Compare this with John 1:1, 2, 14. The secret or mystery of the gospel is found in that mysterious union of divinity with humanity, through which comes the power to make weak mortal flesh "stand forever." In the religion of Babylon there was no place for such an experience as this (Dan. 2:11), but it is the fundamental truth of Christianity (1 Tim. 3:16). The kingdom which the God of heaven will set up "shall stand forever" (Dan. 2:44), because "the Word of our God shall stand forever" (Isa. 40:8), and because a vital union has been made between the subjects of that kingdom and that living and abiding Word (1 Peter 1:24, 25).

## QUESTIONS.

1. What was the secret which was revealed to Daniel?
2. When was this principle first taught to man?
3. To whom was it afterward revealed anew in the divine promises?
4. What ground is covered in the dream of Nebuchadnezzar and its interpretation?
5. What image did Nebuchadnezzar see?
6. What is stated concerning the position of this image?
7. How many men were included in this image of a man?
8. How long did this image stand? What finally became of it? Whose experience is thus set forth?
9. Of what class of persons is the kingdom of God composed? What made them fit subjects of the kingdom?
10. What is expressly declared concerning the duration of the kingdom of God?

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**We expend sixty per cent of our efforts upon four per cent of our field.**

11. In what connection is the same declaration again found?

12. What message prepares the way of the Lord and prepares for His coming?

13. By what experience were the weakness of the flesh and the eternity of the Word of God united?

14. In what way did the wise men of Babylon positively deny the possibility of such an experience?

15. In what relation does this experience stand to Christianity?

16. What, then, was the secret which was revealed to Daniel, when the dream and its interpretation were revealed to him?

17. How do men become the subjects of this everlasting kingdom?

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## LESSON XI.—THE SECRET OF CONTINUANCE.

*September 13, 1902.*

There is only one subject for the servant of the Lord to present to the people (Eph. 6:19), and only one purpose in presenting that subject (Eph. 3:8, 9). This is the secret or mystery which was made known to Daniel in the night vision that he might make it known in Babylon. It means the gift of the only-begotten Son to save men from perishing. John 3:16. It means the gift of eternal life in the gift of that Son. 1 John 5:11, 12. This means the bringing into the mortal flesh the power to "stand forever," and this is the secret of the everlasting continuance of the kingdom of God.

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**"One dollar now is of more value to the work than ten dollars will be at some future period."**



This everlasting continuance of the kingdom of God is assured by the everlasting continuance of Him in whom and through whom it is established. This will be clear from the consideration of a few scriptures. The first chapter of the Epistle to the Hebrews is devoted to setting forth the exalted character of the person of the Son. In developing this theme seven quotations are made from the Old Testament. One of these quotations is from Ps. 102:25-27. One sentence of this passage in verse 26 reads as follows: "They shall perish, but thou shalt *endure*." In the margin we have the word "*stand*" in place of the word "*endure*." When this passage is quoted in the first chapter of Hebrews it is rendered, "They shall perish; but thou *remainest*." In the Revised Version it is rendered, "They shall perish; but thou *continuest*." Thus we have the words "endure," "stand," "remain," and "continue," to which may be added the word "abide," all of which are used in our English Bible to express the idea of continuance. Everlasting continuance is a fundamental element in the revelation which God has made to us of His being. His very name, "I AM," signifies it. He proposed to share this everlasting continuance (eternal life) with man by sharing His own character (glory) with him (Ps. 8:5), but man lost this character (glory) through sin (Rom. 3:23). The gospel of the kingdom is "the gospel of the glory of the blessed God" (1 Tim. 1:11, R. V.), restored to man in and through the gift of the Son of God to the human family (John 17:22). The only-begotten Son ranked with the Father in the eternity of His being. John 5:26; 8:35, last clause. Although the Jews entertained many erroneous

views concerning Christ, the Messiah, and His mission to this earth, yet they saw clearly this teaching of the Scripture concerning His everlasting continuance. John 12:34. In giving His Son to the human family, and sending Him here to establish His kingdom in the earth, God made the provision for the everlasting continuance of that kingdom by providing everlasting continuance (eternal life) for all who would receive the gift of His Son (John 1:11, 12) and share with Him in His righteous character. This is the mystery of the kingdom of God. This is the secret of the everlasting continuance of that fifth kingdom, of which it was said, "It shall stand forever." Dan. 2:44.

#### QUESTIONS.

1. What is the one subject to be taught by every servant of the Lord?
2. What is the purpose in teaching that subject?
3. What is the central idea in this one theme?
4. What is included in the gift of God's Son to the world?
5. How is the everlasting continuance of the kingdom of God rendered certain?
6. What five words are most frequently used in the Bible with which to express the idea of continuance?
7. In what text and what quotation of that text are four of these words associated together?
8. What name expresses the eternal existence of God?
9. On what basis did God propose to share this eternity of existence with man?
10. Through what experience did man lose the character necessary for an eternity of existence?

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**The needs of the cause of God are world wide.**

11. In what way is this character to be restored?
12. What distinguished the only-begotten Son from all created beings?
13. What view did the Jews hold concerning the duration of the life of the Messiah?
14. How did God make provision for the everlasting continuance of His kingdom upon the earth?
15. How was the fact of its continuance set forth in the interpretation of Nebuchadnezzar's dream?

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## LESSON XII.—JUSTIFICATION BY FAITH, THE BASIS OF THE CONTINUANCE OF THE KINGDOM.

*September 20, 1902.*

The reality of the kingdom of God is found in spiritual principles rather than in material things. Rom. 14:17. The kingdom is to be established within. Luke 17:20, 21. Its scepter is a scepter of righteousness. Heb. 1:8. On this basis shall the rule be established. Isa. 32:1. This righteousness is everlasting. Ps. 119:142. This righteousness is brought to man in the gift of Jesus the Messiah (Dan. 9:24, 25), who is Himself righteousness (Jer. 23:6). His coming is the coming of the kingdom. Mark 1:14, 15. In His continuance as the seed is bound up the continuance of the kingdom. Ps. 89:3, 4, 29, 35, 36. In Him as the seed, the kingdom and the house of David would be established forever. 2 Sam. 7:12, 13, 16, 26. The same righteousness which is the scepter of the kingdom is revealed in the gospel as its power. Rom. 1:16, 17. This righteous-

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**The Son of God beggared Himself to enrich us.**

ness is a gift. Rom. 5:17. It is received through faith in Christ. Rom. 3:21, 22. And this is the faith through which we are justified. Gal. 2:16. Thus it is evident that the stability of the kingdom rests upon the stability of character (Ps. 111:3); that on God's part this stability of righteousness has been provided for us in the gift of Christ to the flesh (1 Cor. 1:30); that on our part we avail ourselves of this provision, and so become righteous (justified) in His sight through faith in Christ (Rom. 3:24-26). The testimony to the genuineness of this experience is found in the law (Rom. 3:21), which is established by our faith (verse 31). Thus the whole basis for the stability, the enduring character, the continuance of the kingdom of God, is found in the experience of justification by faith. This is the gospel of the kingdom which "shall stand forever."

## QUESTIONS.

1. What constitutes the reality of the kingdom of God?
2. Where is the kingdom to be found?
3. What is the scepter of the kingdom?
4. How is the king to rule?
5. How permanent is this righteousness?
6. How is this righteousness brought to humanity?
7. What connection is there between the coming of the Messiah and the coming of the kingdom?
8. What connection is there between the continuance of the Messiah in the flesh and the continuance of the kingdom?
9. How are the kingdom and the house of David to be established?

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Prayerfully consider the unentered fields.

10. Where and how is the everlasting righteousness of the kingdom revealed?

11. On what terms is this righteousness offered to us?

12. How is this righteousness received by us?

13. What experience does this bring to us?

14. What, therefore, determines the stability of the kingdom?

15. In what way has this stability of righteousness been provided for us?

16. How do we avail ourselves of this provision?

17. What bears witness to the genuineness of this experience?

18. What experience on our part involves and settles the whole question of the continuance of the kingdom of God?

19. What relation does this experience sustain to the prophecy concerning the kingdom which should stand forever?

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### LESSON XIII.—THE MESSAGE OF JUSTIFICATION BY FAITH WILL ESTABLISH THE EVERLASTING KINGDOM.

*September 27, 1902.*

The day of wrath, now near at hand, will test the stability of character. Rev. 6:15-17. Ungodliness is the object of God's wrath. Rom. 1:18. Therefore the ungodly will not endure the test. Ps. 1:5. The gospel is God's provision through which and in which we may be able to stand. 1 Cor. 15:1, 2. This means a present victory over Satan (Eph. 6:11), which will result in our being able to stand permanently (verses 13, 14). This is simply the experience of justification by faith (Rom. 5:1, 2), and this is the only experience which will enable us to

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"The advent message to the world in this generation"—our watchword.

stand when the Lord comes. The whole experience is one of faith on our part (Rom. 11:20) and of manifested power on God's part (Rom. 14:4, R. V.). It is, therefore, abundantly evident that "the everlasting gospel" in the three-fold message of Rev. 14:6-12, which is to prepare for the coming of the Son of man as king (verse 14) must be the original gospel of the coming of the Seed, the gospel of the "unspeakable gift" of Jesus in the flesh as our righteousness, the gospel of justification by faith. And through the giving of this message in the earth "in the days of these kings shall the God of heaven set up a kingdom, which . . . shall stand forever."

#### QUESTIONS.

1. What will the men of might do in the earth in the day of God's wrath?
2. How will they ask to be hidden from that wrath?
3. What reason will they give for such a request?
4. Against what is God's wrath directed?
5. What effect will this have upon the ungodly?
6. What provision has the Lord made that His people may stand now and eternally?
7. What present experience does this bring to believers?
8. What future experience is thus assured?
9. Under what other form of expression is this same experience presented to us in the Scripture?
10. What will this enable us to do when the Lord comes?
11. By what only do we stand?
12. Whose direct working is it which makes us stand?
13. What is the purpose of the threefold message of Revelation 14?
14. What must be the nature of this gospel message?
15. What will be accomplished through the giving of this message in this generation?

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"There shall be delay no longer"—our confidence.

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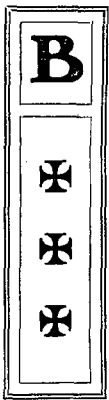
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