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Sabbath School Lessons

FROM THE

BOOK OF DANIEL

FOR SENIOR CLASSES

SECOND QUARTER, 1895

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LESSONS

FROM

THE BOOK OF DANIEL

For Senior Classes.

APRIL 6 TO JUNE 29, 1895.

INTRODUCTORY NOTE.

THE lessons that have been prepared for this quarter do not purport to include the entire book of Daniel, but only such portions of it as are thought to be most profitable for study in our Sabbath schools, and which can be covered by one quarter's lessons; hence we use the title, "Lessons from the Book of Daniel."

The portions of the book which have been examined contain the great lines of prophecy and prophetic periods with which all our people ought to be familiar. Some of the lessons will review a few points in the lessons of the previous quarter. This will be a decided advantage in fixing in the mind some of the great fundamental truths which make us a peculiar people.

The great importance of the careful study of these lessons, and all our Sabbath school lessons which discuss the reasons of our faith, is very forcibly set forth in Testimony No. 33, p. 235. We quote the language, and trust that it will be carefully read and faithfully heeded:—

"Many who profess to have a knowledge of the present truth know not what they believe. They do not understand the evidences of their faith. They have no appreciation of the work for the present time. When the time of trial shall come, there are men now preaching to others who will find, upon examining the positions they hold, that there are many things for which they can give no satisfactory reason. Until thus tested, they knew not their great ignorance. And there are many in the church who take it for granted that they understand what they believe, but, until controversy arises, they do not know their own weakness. When separated from those of like faith, and compelled to stand singly and alone to explain their belief, they will be surprised to see how confused their ideas are of what they had accepted as truth.

"God will arouse His people. If other means fail, heresies will come in among them, which will sift them, separating the chaff from the wheat. The Lord calls upon all who believe in His word to awake out of sleep. Precious light has come, appropriate for this time. It is Bible truth, showing the perils that are right upon us. This light should lead us to a diligent study of the Scriptures, and a most critical examination of the positions which we hold. God would have all the bearings and positions of truth thoroughly and perseveringly searched, with prayer and fasting. Believers are not to rest in suppositions and ill-defined ideas of what constitutes truth. Their faith must be firmly founded upon the word of God, so that when the testing time shall come, and they are brought before councils to answer for their faith, they may be able to give a reason for the hope that is in them, with meekness and fear."

LESSON 1.—April 6, 1895.

LOYALTY AND FAITHFULNESS REWARDED.
Daniel 1: 1–21.

1. WHAT occurred in the third year of Jehoiakim's reign? Verse 1. (See note 1.)

2. What was the result of the siege? Verse 2.

3. What command did the king give? Verse 3.

4. What qualifications were required Verse 4.

5. What were they to be taught?

6. What was the king's appointment in regard to their food? Verse 5.

7. How long was their course of training to continue? For what purpose was this training?

8. Who were among the young men selected? Verse 6.

9. What names were given to them? Verse 7.

10. What purpose did Daniel form? Verse 8. (See note 2.)

11. What request did he make?

12. How was Daniel regarded by the one in charge of them? Verse 9. (See note 3.)

13. What reply did he make to Daniel's request? Verse 10.

14. What trial did Daniel propose? Verses 11–13. (See note 4.)

15. How was this proposition regarded by Melzar? Verse 14.

16. What was the result of this test? Verses 15, 16. (See note 5.)

17. What did God give to these children? Verse 17.

18. What special gift was bestowed upon Daniel?

19. When were they brought in before the king for examination? Verse 18. (Compare with verse 5.)

20. How did they compare with the rest that were examined? Verses 19, 20.

21. How were these Hebrew captives honored? Verse 19, last clause. (See note 6.)

22. What is further said of Daniel? Verse 21. (See note 7.)

NOTES.

1. NEBUCHADNEZZAR, king of Babylon, besieged Jerusalem B. C. 607, and captured it B. C. 606. In. B. C. 588 he took it again and destroyed the temple, and laid the city waste.

2. DANIEL'S purpose to not defile himself with the king's meat (food) and the wine which he drank presents a very worthy example of temperance and self-control. How many of God's professed people will partake of unhealthful foods and drinks to please their friends, or gratify their own tastes, instead of having a fixed purpose, as did Daniel, to glorify God! Daniel would please God by not defiling himself, even though he displeased the king and lost his life. He preferred to honor the God of heaven, though he disobeyed the mightiest monarch on earth. This is loyalty to God.

3. THOSE who are loyal to God and faithful in their work, and consistent in their course toward others, will find friends even in kings' courts, or wherever God's providence places them.

4. "KING'S MEAT" (PULSE).—The "king's meat," or food, would no doubt include many unhealthful articles and unclean flesh meats, and very likely some things that were offered to idols; hence loyalty to God would lead Daniel to refuse such food, and choose simply "pulse to eat and water to drink." The literal meaning of the words here translated "pulse," according to "Smith's Bible Dictionary," is seeds of any kind. It further says: "Probably the term denotes uncooked grain of any kind, whether barley, wheat, millet, vetches," etc.

5. THE better appearance of Daniel and his companions was probably not wholly due to the better food which they ate. It is evident that God's special blessing was given them because of their devotion and loyalty to God.

6. To stand before the king was to occupy a position of honor and authority in the king's court.

7. WE are not to infer by the expression in verse 21 that Daniel died in the first year of King Cyrus, but he continued in the king's court as long as the Babylonian Kingdom ruled, even until it was overthrown by the Medes and Persians. See chapter 5.

LESSON II.—April 13, 1895.

THE SOURCE OF WISDOM. Daniel 2: 1–30.

1. WHEN and by what was Nebuchadnezzar troubled? Verse 1.
2. What did the king command? Verse 2.
3. What did he desire them to do? Verses 2, 3.
4. How did they reply? Verse 4.
5. What was the king's answer? Verses 5, 6.
6. How did they respond to this? Verse 7.
7. How did the king regard their course? Verses 8, 9.
8. What did the professed wise men say of the king's requirements? Verses 10, 11. (See note 1.)
9. How did this reply affect the king? Verse 12.
10. What decree did he issue? Verse 13.
11. Who were counted among these wise men?
12. What was Daniel's plea concerning the king's decree? Verses 14, 15. (See note 2.)
13. What course did Daniel pursue? Verses 17, 18. (See note 3.)
14. How was the secret revealed to Daniel? Verse 19.
15. With what words did he praise the Lord for His mercy? Verses 20–23.
16. When Daniel was brought before the king, what did he say of the wise men and astrologers? Verse 27.
17. Who did he say could reveal the secret? Verse 28.
18. What did the Lord make known to Nebuchadnezzar by his dream? Verse 29.
19. Why was the dream revealed to Daniel? Verse 30. (See note 4.)

NOTES.

1. THE Chaldeans tried to make it appear that the king's request was not reasonable; but, as they pretended to communicate with the "gods whose dwelling is not with flesh," the king's request was very proper.

2. THE king did not suspect Daniel of trying "to gain the time," as he suspected the wise men, for Daniel promised to show the king the interpretation of his dream; he only wanted time to seek his God for a knowledge of the secret, while they confessed that they could not interpret the dream unless the king would first tell them what it was.

3. DANIEL called the brethren together to seek Him who is the Source of all wisdom, believing that the Lord would reveal the matter to him. His faith was so strong that he promised to show the king the interpretation of his dream. If all would seek the wisdom which is from above as did Daniel, they would have the knowledge of God. James 1 : 5.

4. IN making known to Nebuchadnezzar what shall be in the latter days, or hereafter, as it is expressed in verse 45, he gave him a brief but comprehensive history of the world from his own time till the kingdoms of this world would be overthrown by the kingdom of God. There are two important lessons that we may learn from this scripture. One is that the Lord sometimes reveals His truth to those not directly connected with His people and work, and the other is that He delights to honor His faithful servants before the great men of earth, and also deliver them from danger and death if His name can be honored thereby.

LESSON III.—April 20, 1895.

NEBUCHADNEZZAR'S DREAM. Daniel 2 : 31-49.

1. WHAT did Daniel say the king saw in his dream? Verse 31.
2. What was its appearance?
3. Of what were the different parts composed? Verses 32, 33. (See note 1.)
4. What did the king see besides the great image? Verse 34.

5. What did the stone do to the image, and with what result? Verses 34, 35.

6. What did the stone become? (See note 2.)

7. What did Daniel say of Nebuchadnezzar and his kingdom? Verses 37, 38. (See note 3.)

8. What did he say of the kingdom which should arise after him? Verse 39.

9. What is said of the third kingdom?

10. What is said of the fourth? Verse 40.

11. How is the division of the fourth represented? Verse 41. (See note 4.)

12. What else is represented by the iron and clay of the toes? Verse 42.

13. What is symbolized by the mixing of the iron and clay? Verse 43. (See note 5.)

14. When will the kingdom of God be set up? Verse 44. (See note 6.)

15. What is said of this kingdom? Verse 45.

16. By what is it represented in the king's dream?

17. For what purpose was it given?

18. What is said of the dream and its interpretation?

19. What effect did the telling and interpreting of the dream have upon the king? Verse 46.

20. What did he say to Daniel? Verse 47.

21. How did he honor him? Verse 48.

22. What position did the king give to Daniel's companions? Verse 49.

NOTES.

1. FROM gold to iron and clay shows a great deterioration in value and quality. This clearly proves decline and degeneracy of nations and the race, instead of improvement and growth to a golden age of peace and righteousness, which many so fondly cherish.

2. THE stone, which represents the kingdom of God, destroys all earthly governments. It does not convert and absorb them; it

smites them, and they are broken in pieces. See also Ps. 2 : 8, 9. Then the stone occupies all the territory, and "fills the whole earth." "All things that offend, and them which do iniquity" having been gathered out of the kingdom (referring to the territory, see Matt. 13 : 41), it, the territory of these earthly kingdoms, not the people, becomes the kingdom of our Lord Jesus Christ (Rev. 11 : 15). It should be noticed that the stone smites the image on the feet, which were not developed till over 300 years after Christ came; hence the kingdom of God was not set up at His first advent.

3. "THOU art this head of gold." That is, Babylon, the kingdom of which he stood at the head and representative, was the head of gold. The different divisions of the image represent the kingdoms which were to follow each other in the supremacy of the world. This is clearly shown by verses 39 and 40, and all students of history know that from Daniel's time these kingdoms were Babylon, Medo-Persia, Grecia, and Rome; hence these kingdoms were symbolized by the gold, the silver, the brass, and the iron of the great metallic image.

4. IT should be noted here that the division of the fourth kingdom (Rome) is not based on the fact that there are feet and toes (and naturally ten toes, which might indicate ten divisions of the kingdom), but that the feet and toes are part of potter's clay and part of iron. The scripture says, "Whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided." The division is indicated by the iron and clay and not by the toes. Hence in this scripture the division of the Roman Kingdom is symbolized, but not the number of the divisions. The division of Rome into ten parts is clearly shown in Daniel 7 and in the Revelation by the ten horns of the beasts, which symbolize Rome. Revelation 13 and 17.

5. BY intermarriage among the royal families some of the kings sought to unite interests and make combinations that would give them power and universal supremacy, but they failed, for the Lord had said that "they shall not cleave one to another, even as iron is not mixed with clay."

6. THE kingdom of God must exist with power to overthrow all earthly governments before it smites them and breaks them in pieces, as taught in the prophecy. Christ is crowned King and receives His kingdom before He comes again to the earth. Luke 19 : 12–15. When He comes He will wear a golden crown (Rev. 14 : 14), and on His vesture a name is written, "KING OF KINGS, AND LORD OF LORDS" (Rev. 19:16). He will then gather the subjects of His kingdom (Matt. 24 : 30,31), and when the territory is cleared (Matt. 13 : 41; Dan. 2 : 34, 35), then the stone, or kingdom of God, will become a great mountain and fill the whole earth. Thus the kingdom is set up and fully established by a succession of events. The king, capital, subjects, and territory will be brought into harmonious relations.

LESSON IV.—April 27, 1895.

THE FIERY FURNACE. Daniel 3: 1-30.

1. WHAT did King Nebuchadnezzar make? Verse 1. (See note 1.)

2. Who did he call to the dedication of the image? Verse 2.

3. What command was heralded to the people? Verses 4, 5.

4. What was the penalty for disobeying the king's command? Verse 6.

5. What was reported to the king concerning certain Jews? Verses 8–12.

6. How did the king regard this disobedience? Verse 13.

7. What did he say to them? Verses 14, 15.

8. What answer did they make? Verses 16–18. (See note 2.)

9. What commands did the king give? Verses 19, 20.

10. What was done with them? Verse 21.

11. What effect did the heat of the furnace have upon the mighty men who cast them in? Verse 22.

12. What scene astonished the king? Verses 24, 25? (See note 3.)

13. What did he do? Verse 26.

14. What did Shadrach, Meshach, and Abed-nego then do?

15. Who were gathered together? Verse 27.

16. What effect did the fire have upon the Hebrew children?

17. What did the king then say? Verse 28.

18. What decree did he issue? Verse 29.

19. What did he do for the men who proved loyal to God? Verse 30.

NOTES.

1. It will be remembered that the great image of Daniel 2 was composed of various metals, of which only the head was gold. It was, no doubt, pleasing to Nebuchadnezzar to be told that his kingdom was represented by the head of gold. But to be told that other kingdoms would follow his would not be so pleasing, for his ambition would lead him to desire that his kingdom might continue till the close of human history, and so he made a great image, composed wholly of gold, expressive of this desire.

2. If these Hebrew children had reasoned as many have reasoned, and as many do still, they could have bowed down to the golden image at the king's command, and plead in justification that they did not worship the image, and hence did not break the second commandment, because simply bowing down before a thing is not sin, unless we render worship or homage to it. To have done this, however, they would feign, or try to make others believe, that they were loyal to the king and worshiped his image. In other words, they would have practiced deception, failed to witness for the truth, and dishonored God, just for selfish advantage. So, now, many will receive the mark of the beast by refraining from Sunday labor in obedience to the law of the land, under the plea that they can do this and still obey God in the observance of the Sabbath. But this is false and fallacious. The weekly Sabbath is a divine institution, and abstinence from secular labor is the only outward evidence of its observance. When the State

commands abstinence from secular labor on some other day of the week, it sets up a rival Sabbath. Hence, when we obey the State by abstaining from labor on the day it sets apart for rest, we observe that rival Sabbath, and worship the power which makes and enforces it; and thus we prove disloyal to God, and it would all be done for selfish interests.

3. THE common version of the Bible quotes Nebuchadnezzar as saying that "the form of the fourth is like the Son of God." This would lead to the idea that he thought that this personage was Christ. While we have no doubt that He was Christ, we have no evidence that Nebuchadnezzar knew of any such being. The new version renders this expression, "the aspect of the fourth is like a son of the gods." This evidently gives the true meaning of the original, as Nebuchadnezzar was at that time a heathen king, who, no doubt, had many idol gods.

LESSON V.—May 4, 1895.

THE SOURCE OF POWER. Daniel 4: 1–37.

THE student will notice that this entire chapter is included in the proclamation of Nebuchadnezzar to all nations and people. In this proclamation he relates his experience and closes with praise to the King of heaven for His faithful dealing and His just judgments.

1. With what words did Nebuchadnezzar's proclamation begin? Verses 1–3.
2. When he was at rest in his house, what did he see? Verses 4, 5.
3. Who did he call to interpret it? Verse 6.
4. What was the result? Verse 7.
5. Who came in at last to interpret his dream? Verse 8.
6. What request did he make to Daniel? Verse 9.
7. Why did he think Daniel was able to interpret his dream? Verse 9.

8. Relate briefly the dream. Verses 10–18.

9. How was Daniel affected by the dream? Verse 19.

10. What interest did the king express for him?

11. What did Daniel answer to this?

12. What did Daniel say that the tree represented? Verses 20, 22.

13. What was signified by the tree being hewn down? Verses 23–25.

14. What is meant by the stem of the roots being left in the earth? Verse 26.

15. What counsel did Daniel give the king? Verse 27. (See note 1.)

16. What occurred at the end of twelve months? Verses 28, 29.

17. What words of pride did he utter? Verse 30.

18. What did a voice from heaven declare? Verse 31.

19. What lesson did the Lord wish to teach this proud king? Verse 32.

20. How long was it before the sentence was executed? Verse 33.

21. What was the king's experience? Verse 33.

22. How long before his reason returned? Verse 34. (See note 2.)

23. What did he then do? Verse 34.

24. What lesson had he learned? Verse 35.

25. What was his experience after his reason returned? Verse 36.

26. How did he regard the God of heaven? Verse 37. (See note 3.)

NOTES.

1. THE counsel given the king by Daniel was clearly the counsel of God, for in another scripture the Lord gives the same counsel when He says, "Cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." Isa. 1: 16, 17. The same thought is also expressed in James 1 : 27. We are enabled to break off our sins by securing the righteousness of God by faith. Rom. 3 : 21, 22, 25.

2. IT is generally agreed among Bible scholars that a "time" in the book of Daniel and in the Revelation means a year. Josephus says that the seven "times" were seven years, and it will be

noticed that the same expression, "seven times," is used by the Lord when He tells Nebuchadnezzar plainly and in literal terms what his experience will be. (See verses 29–33.)

3. THE chastening of the Lord in Nebuchadnezzar's case proved of great value to him. So far as the Scripture record is concerned it indicates that he proved loyal to God ever after. This case is certainly a very instructive one.

LESSON VI.—May 11, 1895.

THE HANDWRITING ON THE WALL. Daniel 5:1–31.

1. WHAT did Belshazzar the king do? Verse 1.
2. What did he command? Verse 2.
3. What was done with these vessels? Verse 3.
4. To whom did they give praise? Verse 4.
5. What happened the same hour? Verse 5.
6. How did this affect the king? Verse 6.
7. What order did he give? Verse 7.
8. What reward did he offer?
9. When they failed to read the writing, how did the king feel? Verse 9.
10. With what words did the queen comfort him? Verses 10–12.
11. When Daniel was brought before the king, what did the king say to him? Verses 13–16.
12. What reply did Daniel make? Verse 17.
13. What did Daniel relate concerning Nebuchadnezzar? Verses 18–21.
14. What reproof did he give to Belshazzar? Verses 22, 23. (See note 1.)
15. What did he say was written on the wall? Verse 25.
16. What did it mean? Verses 26–28. (See note 2.)
17. What command did the king give? Verse 29.
18. What proclamation did the king issue? Verse 29.

19. What was his fate? Verse 30.
20. Who took the kingdom from him? Verse 31.

NOTES.

1. THE Lord's prophets and His true servants have never feared to administer reproof even to kings. The cases of Nathan, Jeremiah, John the Baptist, and many others, might be cited. They will always be very careful, however, to speak the word of the Lord, and that only, lest they do more harm than good. Those who love to give reproof are almost sure to do it in their own spirit, and not in the spirit of Christ. Those who are kind and merciful in spirit do not enjoy giving reproof. It pains them to do such work. They will be sure to seek the Lord that they may reprove wisely and in the spirit of the Master.

2. THESE words were from the Hebrew language, which was not understood in the king's court. The words and their definitions are as follows: Mene, numbered; tekel, weight; peres, divided (peres is singular, and upharsin is the plural). It will be seen that it was not sufficient to simply know the meaning of these words. It needed the wisdom of God to know to what He would have them applied, and Daniel, the prophet of God, had wisdom imparted to him so he could apply them correctly, as the sequel clearly proved.

LESSON VII.—May 18, 1895.

DANIEL IN THE LIONS' DEN. Daniel 6: 1-28.

1. How many princes did Darius set over his kingdom? Verse 1.
2. How many presidents were placed over them, and who was among them? Verse 2.
3. Why was Daniel preferred above all the presidents and princes? Verse 3.
4. What did the king purpose to do? Verse 3.

5. What did the presidents and princes then do? Verse 4.

6. Why could they find no occasion against him (concerning the kingdom)? Verse 4.

7. What conclusion did they finally reach? Verse 5. (See note 1.)

8. What decree did they request the king to issue? Verses 6–8.

9. What did the king do? Verse 9.

10. What course did Daniel pursue? Verse 10. (See note 2.)

11. What did the leading men of the kingdom then do? Verse 11.

12. What did they say to the king? Verses 12, 13.

13. How did the king feel over the matter? Verse 14.

14. What did he do? Verse 14.

15. To what did Daniel's enemies call the king's attention? Verse 15.

16. What was done with Daniel? Verse 16.

17. What did the king say to him? Verse 16.

18. What was done to secure the mouth of the den? Verse 17.

19. How did the king spend the night? Verse 18.

20. What did he do very early in the morning? Verse 19.

21. How did he address Daniel? Verse 20.

22. What was Daniel's reply? Verses 21, 22.

23. How did the king feel? Verse 23.

24. What command did he give concerning Daniel? Verse 24.

25. What was done with the men who accused Daniel? Verse 24.

26. Unto whom did King Darius write? Verse 25.

27. What decree did he make? Verses 26, 27.

28. What is said of Daniel? Verse 28.

NOTES.

1. It is the privilege of the children of God to have the same character that Daniel had, so that their enemies can find no accusation against them, except concerning the law of their God, or, in other words, in regard to their religious faith. Our course should be faultless before the world, then our influence will tell most powerfully in favor of the religion which we profess. If we

do unto others as we would that others should do unto us, this will be the case. We will be kind, generous, forgiving, gentle, honest, and truthful.

2. DANIEL was not ashamed of his religion, neither was he afraid to have it known that he prayed to God, even when he risked his life by continuing his devotions, as was his custom. Daniel was not defiant in his attitude toward the king. He only prayed as aforetime. If he had begun this manner of praying after the decree was issued, he would have shown a defiant spirit, which is never proper for the Christian to manifest. The people of God should be loyal to Him, whether human laws are liberal or oppressive, whether they are framed in the interests of liberty and equality, or of a religious despotism. And, however unjust and oppressive, human laws should be obeyed by the Christian unless they conflict with the law of God or our duty to Him. To this rule there is no exception.

LESSON VIII.—May 25, 1895.

DANIEL'S VISION OF THE FOUR BEASTS. Daniel 7.

1. WHAT experience did Daniel have in the first year of Belshazzar? Verse 1.

2. What did he see first in his vision? Verse 2. (See note 1.)

3. What came up out of the sea? Verse 3.

4. What inquiry did Daniel make concerning the vision? Verses 15, 16. (See note 2.)

5. What did the angel say concerning these great beasts? Verse 17. (See note 3.)

6. Describe the first beast. Verse 4.

7. What change did he see in it? Verse 4. (See note 4.)

8. Describe the second beast. Verse 5.

9. What did it have in its mouth? Verse 5. (See note 5.)

10. Describe the third beast. Verse 6. (See note 6.)

11. Describe the fourth beast. Verses 7, 19.

12. What did it represent? Verse 23.

13. What was it to do? Verses 7, 19.

14. How did it compare with the beasts before it? Same verses. (See note 7.)

15. How many horns did it have? Verse 7, last part.

16. What did the angel say in regard to the ten horns? Verse 24. (See note 8.)

17. What was the fate of the beast that had ten horns? Verses 7, 8, 11; Rev. 13 : 1 ; 19 : 19, 20.

18. What is said of the other beasts? Dan. 7 : 12. (See note 9.)

19. What kingdom is to follow these earthly kingdoms? Verses 13, 14.

20. Who will then possess the kingdom? Verses 18, 27. (See note 10.)

NOTES.

1. "WINDS" in prophecy are used to symbolize war, strife, and commotion. See Jer. 25 : 31–33, where, as the result of a great whirlwind, the slain covered the earth. In Rev. 7 : 1–3 the angels are commanded to hold the "winds," prevent war and strife, that God's work may not be hindered. "Sea," or waters, is used to symbolize nations and peoples. (See Rev. 17 : 15; Isa. 8 : 7.) This exposition exactly harmonizes with the result described in Dan. 7 : 3,—four great beasts came up from the sea; that is, four kingdoms arose as a result of war and strife among the nations.

2. DANIEL had a desire to know what these things meant; so he inquired of one who stood by and asked him the truth of all this, that is, what he was to learn from the vision. The one who stood by was no doubt the angel Gabriel, whom the Lord had sent to give him the vision and explain it, as he did the visions of the eighth and ninth chapters. (See Dan. 8 : 15–19; 9 : 21–23.) The Lord gives to all the precious promise, "Ask, and it shall be given you; seek, and ye shall find." Luke 11: 9.

3. ALL students of history agree that Babylon, Medo-Persia, Grecia, and Rome ruled the world in the order named, beginning in the time of Daniel. And nearly all Bible expositors agree that the four beasts of Daniel 7 symbolize those four universal empires that successively bore sway over all the earth. Verse 17 says that "these great beasts, which are four, are four kings, which shall arise;" that is, four kingdoms, "kings" standing for "kingdoms." That these beasts represented kingdoms and not kings merely is clearly proved by verse 23, which says that "the fourth beast shall be the fourth kingdom upon earth."

4. THE lion and eagle's wings would fitly represent a nation both great in power and rapid in movement. This was true of Babylon in the days of Nebuchadnezzar. (See Jer. 4:13; Hab. 1:6–8.) The change described in Dan. 7:4 evidently represented the change which took place in Babylon after Nebuchadnezzar passed away and the kingdom became weak and degenerate under the rule of Nabonadius and Belshazzar.

5. THE bear raising itself up on one side no doubt symbolizes the greater power and influence of Persia in its relation to Media, with which it was united. One side, Persia, was raised up higher than the other, Media, in the Medo-Persian Kingdom. The three ribs in the mouth of the bear are generally supposed to represent the three countries, Babylon, Lydia, and Egypt, which were conquered by Medo-Persia, the conquering of which further incited it to cruelty and conquest.

6. THE leopard is a fleet-footed beast, hence, with four wings added, it would represent a nation of more rapid movement than one symbolized by a lion with only two wings. Grecia, under the leadership of Alexander, made more rapid conquests, and marched her armies with a celerity never equaled in ancient times. The four heads represented the four parts into which Grecia was divided after the death of Alexander. (See lesson 10, notes 4 and 5.)

7. THE fourth beast represents the fourth kingdom upon earth, and this was Rome. It was diverse from all other kingdoms in two important particulars: (1) As a kingdom it changed its reli-

gion from paganism to so-called Christianity. (2) It reversed the policy of all pagan nations in regard to the relation of the church to the State. In the pagan nations the State dominated the church. This is the pagan principle of government. After Rome changed its religion from paganism to papacy, and the papal supremacy was established, the church dominated the State. This is the papal principle of government.

8. THE angel said that "the ten horns out of this kingdom [Rome] are ten kings [or kingdoms] that shall arise." This has proved exactly true of Rome, and has never been true of any other kingdom. Rome was divided into ten kingdoms between the years 351 and 476 A. D. They have been known in history as the ten kingdoms of Western Europe.

9. THE rest of the beasts, Babylon, Medo-Persia, Grecia, had their dominion or supremacy taken away, but they still continued to exist as nations, that is, their lives were prolonged for a season and a time,—an indefinite period.

10. How encouraging is such a promise as this to God's faithful people, who, as pilgrims and strangers in this dark world of sin, are oppressed and ruled over by earthly kingdoms! Soon deliverance will come to God's people, and they "will take the kingdom, and possess the kingdom forever, even forever and ever."

LESSON IX.—June 1, 1895.

THE LITTLE HORN AND THE JUDGMENT. Daniel 7.

(*a*) How many beasts did Daniel see in his vision?
(*b*) What kingdoms did they symbolize?
(*c*) Into how many kingdoms was Rome divided?
(*d*) By what were they represented?

1. What came up among the ten horns? Verses 8, 20. (See note 1.)

2. Describe its appearance. Verses 8, 20. (See note 2.)

3. What did it do? Verses 8, 20, 21.

4. How long will he continue his warfare against the people of God? Verses 21, 22. (See note 3.)

5. What does this little horn symbolize? Verse 24. (See note 3.)

6. Describe his work. Verses 24, 25. (See note 4.)

7. What are given into his hands? Verse 25. (See note 4.)

8. Until what time? Verse 25. (See note 5.)

9. What change would then come? Verse 26. (See note 6.)

10. What solemn event is brought to view in close connection with this? Verse 26.

11. Describe the judgment as seen by the prophet. Verses 9, 10.

12. What voice did he hear after the judgment session began? Verse 11. (See note 7.)

13. What scene in heaven again attracted the prophet's attention? Verse 13. (See note 8.)

14. What was given him? Verse 14.

15. Who shared with him in this kingdom? Verse 27.

16. How did these solemn scenes affect Daniel? Verse 28.

17. What did he do? Verse 28.

NOTES.

1. THE little horn of this chapter symbolizes the Papacy. It came up among ten kingdoms, and plucked up, or destroyed, three of the ten to secure its position of supremacy. The ten kingdoms of the Roman Empire arose between the years 351–476 A. D. The three kingdoms which were destroyed to make way for the Papacy were as follows: The Heruli, in A. D. 493; the Vandals, in A. D. 533; and the Ostrogoths, in A. D. 538. Justinian, the Roman emperor, in A. D. 533, made the bishop of Rome the head over all the churches, and the corrector of heretics. The Ostrogoths opposed the claims of the bishops of Rome, hence the will of the emperor could not be carried into effect till the Ostrogoths were subjugated.

2. THE cunning, shrewdness, and the sharp policy of the Papacy is represented by the little horn having eyes like the eyes

of man; and as this power was to be a blasphemous, persecuting, law-changing power (see verse 25), Paul calls it the "man of sin," who opposes and exalts himself above all that is called God or that is worshiped. 2 Thess. 2 : 1–4.

3. THESE verses clearly show that the Papacy will exist as a persecuting power when Christ comes the second time. The beast goes alive into the lake of fire. It will be a living, persecuting power at that time as much as the two-horned beast or false prophet. (See Dan. 7 : 11; Rev. 19 : 19, 20.) One of the heads of the beast, the papal head, would receive a deadly wound (Rev. 13 : 1–3), and thus its persecuting power would be taken away for a time. This deadly wound was given in 1798, but it will be healed, as declared in the same scripture, and then its persecutions will be revived. "Romanism in the Old World and apostate Protestantism in the New will pursue a similar course toward those who honor the divine precepts."—*Great Controversy, vol. 4, p. 445.* Hence it will have the power to persecute, and it will use it.

4. THE people of God and His holy law were to be given into the hands of Rome. That is, the Lord in His wisdom permits Rome to become dominant and rule with cruel, despotic power, that the world and the universe of God may see the result of apostasy in the church of God, and of the church dominating the State. The Papacy has spoken great words against the Most High in the papal dogma of infallibility, in the blasphemous titles applied to the popes, and in many other ways. See "Thoughts on Daniel and the Revelation." It has made war upon the saints, and slain from 50,000,000 to 100,000,000, according to good authorities. It "*thinks* to change times and the law." (Revised Version.) This clearly refers to the law of God, which the Papacy cannot really change, but only *thinks* to change. This has been literally fulfilled in its relation to the law of God. It has sought to change the *times*, by changing the day observed as the Sabbath, and the time of *commencing* the day. (See "Who Changed the Sabbath?" No. 107 *Bible Students' Library.*)

5. THE period here mentioned is 1,260 years. A time, one year;

times, two years; times is plural, hence more than one; and as the numeral adjective is not used, and as the orginal is dual in form, we know that "times" here means two "times," or years; dividing of time, one-half a time would be understood, unless the number of parts was specified. (See also Dan. 12:7; Rev. 12:6, 14.) Hence we have three and one-half times, or years. This reduced to days, as the year was anciently counted, twelve months of thirty days each, would be as follows: One year, 360 days; two years, 720 days; one-half year, 180 days; total, 1,260 days. (See Rev. 11:2, 3; 12:6, 14; 13:5.) As this is prophetic time, and as these days, like the beasts, are used as symbols, we adopt the Bible rule of a day symbolizing a year. (See Num. 14:34; Eze. 4:4-6.) These scriptures show conclusively the correctness of the above reckoning. Beginning with A. D. 538, when the papal supremacy was secured by the overthrow of the Ostrogoths, the 1,260 years would reach to 1798, the very year when its supremacy was broken.

6. A DEADLY wound was given to the Papacy in 1798, and its persecuting power was taken away. Still the pope was a civil ruler and exercised civil authority for many years, but with lessening degree, till Sept. 20, 1870, when the last vestige of temporal power was stripped from him by Victor Emanuel. His temporal dominion was consumed and destroyed unto the end, that is, till the end of his dominion, till it ceased. It should be noticed that this refers to a gradual consuming of the dominion till it is gone, or destroyed, and not to the sudden destruction of the Papacy itself when Christ comes. 2 Thess. 2:8. Because the dominion of the Papacy is taken away or consumed until the end of the temporal dominion is reached, it by no means follows that its power will not be restored so that it will again persecute the people of God, for the Scriptures clearly teach that the deadly wound will be healed, and the Papacy will be a living, persecuting power when Christ comes, as already proved.

7. THE decree of papal infallibility, July 21, 1870, fulfills with wonderful exactness the "voice of the great words which the horn spake." Future lessons will show that the session of the judgment described in verses 9, 10, began in 1844. Hence, Daniel could

say with great force and truth, "I beheld *then*, because of the voice of the great words which the horn spake."

8. "ONE like the Son of man." This is an expression used in symbolic prophecy in referring to Christ, the Son of God. We find it so used in Rev. 14 : 14. The student will notice that the coming brought to view in our lesson is not Christ's coming to this earth, but His coming before the Father to receive His kingdom. This will be before He returns to earth again. (See Luke 19 : 12, 15.)

LESSON X.—June 8, 1895.

DANIEL'S SECOND VISION. Daniel 8.

1. WHAT experience did Daniel have in the third year of Belshazzar? Verse 1. (See note 1.)

2. Where was he taken in this vision? Verse 2.

3. What did he see? Verse 3.

4. What did the ram represent? Verse 20. (See note 2.)

5. Describe the horns of the ram? Verse 3. (See note 3.)

6. What did the ram do? Verse 4.

7. What came from the west? Verse 5.

8. What did the goat symbolize? Verse 21, first clause.

9. Describe his conflict with the ram. Verses 6, 7.

10. What is said of his power? Verse 8, first clause.

11. When he was strong what happened to the great horn between his eyes? Verse 8.

12. Whom did the great horn represent? Verse 21, last clause. (See note 4.)

13. After it was broken, what came up in its place? Verse 8, last clause.

14. What did they symbolize? Verse 22. (See also Dan. 11 : 1–4, and note 5.)

15. What came out of one of these horns? Verses 9, 23. (See note 6.)

16. What is said of it? Verses 9, 10. (See note 7.)

17. Against whom did he magnify himself? Verses 11, 25. (See note 8.)

18. What did he take away? Verse 11. (See note 7.)

19. What was given him? Verses 12, 24. (See note 9.)

20. What is said of his work and power? Verses 12, 25. (See note 9.)

21. What will be his fate? Verse 25. (See note 10.)

NOTES.

1. It was formerly supposed that Belshazzar was the Nabonadius of history, who began his reign in B. C. 555, but later historical researches and inscriptions which have been discovered, indicate quite clearly that Belshazzar was the son of Nabonadius, and that he was associated with his father as ruler, beginning B. C. 540. This would bring the third year of Belshazzar's reign (the date of Daniel's vision recorded in chapter 8), B. C. 538, the same year that he was killed and the Babylonian Kingdom was overthrown by Medo-Persia.

This will explain why the vision of chapter 8 does not include a symbol of Babylon. Babylon was to be overthrown that very year, namely, B. C. 538. It will also establish a much closer relation, chronologically, between the eighth and ninth chapters of Daniel, because it places the vision of Daniel 9 in B. C. 538, the same year that he saw the vision of chapter 8. Thus, instead of the vision of chapter 9 being separated from the vision of chapter 8 by a period of fifteen years, there was only a few months between them.

2. The ram and goat were not symbols simply of the kings of the countries named, but of the kingdoms over which they ruled. This is clearly shown by verse 21. In the first part of the verse the word "king" is evidently used in the sense of "kingdom," while in the latter part, the first king of the kingdom (Alexander) is brought to view under the symbol of the great horn between the goat's eyes.

3. THE horn which was higher than the other represented Persia. Persia had the leading influence in the union between the two nations. It was the stronger and more important power, and it also came up last, or after Media, as indicated by the higher horn coming up last, and by Persia coming last in the name of the kingdom, Medo-Persia, or Media and Persia.

4. ALEXANDER was the first king of Grecia, and the one who figured most largely in the history of that kingdom. He is known in history as Alexander the Great. He rose rapidly to distinction, and while in the zenith of his power died, at the early age of 32, B. C. 323. He was fitly represented by the great horn which was broken.

5. THE four kingdoms into which Grecia was divided after the death of Alexander were as follows: Thrace on the north, Syria on the east, Egypt on the south, and Macedon on the west. This division of Grecia is also clearly brought to view in Dan. 11 : 1–4, where it is said that the Grecian Kingdom "shall be divided toward the four winds of heaven."

6. THE Grecian Kingdom was divided into four parts, symbolized by the four horns on the head of the goat. It was out of these horns that Daniel saw this little horn come forth. That is, Rome having conquered Macedon, which was symbolized by one of the horns, Daniel sees it come forth from that country and push its conquests "toward the south [Egypt], and toward the east [Syria], and toward the pleasant land [Palestine]." This was exactly fulfilled by Rome before the first advent of Christ. From the conquest of Macedon it rose rapidly to power, and waxed exceeding great.

7. THE little horn, which "waxed exceeding great," symbolizes Rome throughout its entire history, till it is broken without hand. (See verse 25.) Hence it includes both Pagan and Papal Rome. Rome conquered Grecia B. C. 168, and came into the field of prophecy in B. C. 161, when it formed an alliance with the Jews by what is known as the Jewish League. The Roman legions when arrayed in battle presented a very fierce and warlike appearance, hence Rome is described as a "king of fierce countenance."

The language of Rome was unknown to the Jews, and hence the expression "understanding dark sentences." (See Deut. 28:49, 50.) Rome took away the "*daily*" or *continual* transgression, *paganism*, and set up the "transgression of desolation," *papacy*, which was more iniquitous than paganism. "It cast down some of the host of the stars to the ground, and stamped upon them." Verse 10. This no doubt refers to the power which Rome exerted in humiliating the dignitaries of both church and State, and oppressing the people of God.

8. *To* or *against* the prince of the host. Verse 11, see margin. The prince of the host refers to the Saviour, against whom Rome magnified himself at His first advent.

9. THE policy of Rome was always to secure powerful allies by cunning schemes and crafty plans which would unite their interests with that of Rome, and thus an host was given him, and Rome was mighty, "but not by his own power." Rome was always arrayed against the people and work of God. She has practiced and prospered in carrying out her iniquitous designs, and she has destroyed the mighty and the holy people, the faithful and loyal ones, who would not yield to her mandates.

10. THE Roman power, existing as the Papacy since A. D. 538, will not be broken or destroyed by human power, or the hand of man, but it will be broken without hand, that is, by the power of God manifested in the flaming fire which will consume "that Wicked" when Christ is revealed from heaven. 2 Thess. 1:7–9; 2:1–8.

LESSON XI.—June 15, 1895.

THE TIME OF THE JUDGMENT. Daniel 8.

(*a*) WHAT beasts did Daniel see in his second vision?
(*b*) What did they symbolize?
(*c*) What other symbol was introduced?
(*d*) What power did it represent?
(*e*) What is said of its power, its work, and its fate?

1. While having this vision, what did Daniel hear? Verse 13.

2. What question did one ask of the other? Verse 13. (See note 1.)

3. What answer was given, and to whom was it addressed? Verse 14. (See note 1.)

4. When Daniel had seen the vision, for what did he seek? Verse 15. (See note 2.)

5. What did he then see and hear? Verses 15, 16. (See note 3.)

6. What command was given to Gabriel? Verse 16.

7. What did Gabriel say to Daniel? Verse 17. (See note 4.)

8. How did these things affect Daniel? Verse 18.

9. What did Gabriel do to him? Verse 18.

10. What did Gabriel say he would teach Daniel? Verse 19. (See note 4.)

11. What portion of the vision did he explain to Daniel in chapter 8? (See note 5.)

12. What did Gabriel say concerning the *time* mentioned in the vision? Verse 26. (See note 6.)

13. What experience did Daniel then have? Verse 27.

14. What does he say of the vision? Verse 27. (See note 5.)

NOTES.

1. THAT is, How long will this wicked, desolating power be permitted to carry out its cruel work against the cause and people of God? It is interesting to note the following points in regard to the question and answer: (1) The interest manifested by the heavenly angels in the affairs of this world, as indicated by the angel's question. (2) The one to whom the question was addressed was evidently Michael, the first, or chief, of the princes (Dan. 10: 13), the only one who held (that is, had an understanding), with Gabriel in these things (verse 21). Michael is Christ. (See Dan. 12: 1; 1 Thess. 4: 16; Jude 9; John 5: 26–29.) It was certainly very fitting that Gabriel should ask Christ, the Archangel, for information. (3) Christ's answer is addressed to Daniel, and

he recorded it, thus clearly indicating that it was designed for the comfort and instruction of the people of God in after time.

As the cleansing of the earthly sanctuary in the type was a work of judgment, and came at the close of the yearly round of service, so the cleansing of the heavenly sanctuary is also a work of judgment, and constitutes the closing work of Christ as our great high priest. The 2,300 days, or years, reach, therefore, to the solemn scenes of the judgment, described in Daniel 7, in immediate connection with which he heard the great words of the Papacy, and saw it given to the burning flame. Dan. 7: 9–11. It will be noticed that the answer, instead of giving a period which would reach to the execution of God's judgments upon the Papacy, and the deliverance of God's people, gives a period reaching to the investigative judgment, a brief but indefinite time, just before Christ comes to execute judgment.

2. DANIEL sought for the meaning. He knew that the Lord had a purpose in giving this vision, as well as all the instruction which the Lord gives to His people through His prophets. The case of Daniel is an instructive one and his example is worthy of imitation. How differently the prophetic Scriptures are regarded by many at the present time. But Jesus says of Daniel's prophecy, "Whoso readeth, let him understand." Matt 24: 15.

3. THE one who appeared to Daniel in the form of a man was Gabriel. He came to answer his prayer and explain the meaning of the vision. That Daniel might know the nature of his errand, the command is given to Gabriel in Daniel's hearing, "Gabriel, make this man to understand the vision." This command came from the one of whom Gabriel asked the question about the time and the sanctuary, hence we know it was Christ.

4. THE vision reached down through the ages to the last days, even unto the time of the end, hence Gabriel says, "At the time of the end shall be the vision (Dan. 8: 17), and, "Behold, I will make thee know what shall be in the last end of the indignation; for at the time appointed the end shall be" (verse 19), that is, the end of the period (2,300 days), and then a brief period of judgment,

the cleansing of the sanctuary, and then the sanctuary and host would no longer be trodden underfoot, for Jesus would come and deliver His people and establish His kingdom. (See note 1.)

5. THE vision of the evening and the morning, or of the evenings and mornings, as it is rendered in the Revised Version, is the vision of the *days*, referring evidently to the 2,300 days of verse 14. In the Revised Version verse 14 is rendered, "Unto two thousand and three hundred evenings and mornings; then shall the sanctuary be cleansed." In the record of creation we read that "the evening and the morning were the first day," the "evening and the morning were the second day," etc., hence the angel speaks of the vision of the 2,300 days as "the vision of the evenings and mornings."

6. GABRIEL explained the symbols in chapter 8, but did not explain the 2,300 days; and as the time was made the leading feature of the vision by the striking manner in which it was presented, Daniel could truly say that he "was astonished at the vision, but none understood it." That the time in connection with the event at its close is the most important part of the vision is proved by the fact that the time gives name to the vision. Gabriel calls it the vision of the evenings and mornings, or of the days, referring to the 2,300 days.

LESSON XII.—June 22, 1895.

THE TIME EXPLAINED. Dan. 9:1-27.

1. AT what time was Daniel's mind directed to Jeremiah's prophecy? Verses 1, 2. (See note 1.)

2. Upon what point in that prophecy was his mind exercised? Verse 2. (See note 2.)

3. What did he do? Verse 3.

4. For what objects was the burden of his prayer? Verses 16, 17.

5. With what words of entreaty did his prayer close? Verses 18, 19.

6. While he was praying, who came to him? Verses 20, 21.

7. What did he first say to Daniel? Verse 22.

8. When was he commanded to come and explain the vision? Verse 23.

9. How did he say Daniel was regarded in the heavenly courts? Verse 23.

10. How long a time did Gabriel say was allotted to Daniel's people and city? Verse 24.

11. What events would occur during that period? Verse 24.

12. With what commandment were the seventy weeks to begin? Verse 25. (See note 3.)

13. How long from that date till Messiah the Prince? Verse 25. (See note 4.)

14. What was done during the first seven weeks? Verse 25. (See note 5.)

15. What is said of the city and sanctuary to which Daniel looked with so much interest? Verse 26. (See note 6.)

16. When Messiah should come, what would He do? Verse 27. (See note 7.)

17. When was Jesus crucified?—In the spring of A. D. 31. See "Sanctuary and Its Cleansing," pp. 82–90, and "Christ Our Advocate," No. 128 *Bible Students' Library.*

18. Then when would the seventy weeks end?—In the autumn of A. D. 34. (See note 8.)

19. Of what do the seventy weeks form a part?—Of the 2,300 days of Dan. 8 : 14. (See note 9.)

20. How much would remain of that period?—1,810 years. (See note 10.)

21. To what date would we be brought then for the end of the 2,300 days?—The autumn of 1844. (See note 11.)

NOTES.

1. As EXPLAINED in note 1 of lesson 10, the third year of Belshazzar was the last year of his reign, and hence coincided with the first year of Darius. This brings the vision of chapter 9 in the same year as the vision of chapter 8, hence only a few

months apart. This makes a close connection between the two chapters and the prophetic periods found in them, and greatly strengthens the argument in favor of the seventy weeks being a part of the 2,300 days.

2. DANIEL'S mind still rested on the vision of chapter 8, and especially upon that portion which had not been explained, namely, the holy city and its sanctuary, and the *time*. In fulfilling the commission which Gabriel had received to make Daniel understand the vision, he would certainly begin at the point where he stopped in his explanation as recorded in the previous chapter. He had explained the *symbols*, and now he begins at once to give an exposition of the *time*. See verse 24.

3. THE commandment to restore and build Jerusalem consisted of three decrees (Ezra 6 : 14), the last of which, and hence the one which completed the commandment and from which we must begin to reckon, was the decree of Artaxerxes Longimanus, B. C. 457. See Ezra 7 for the decree, the date of which is in the margin.

4. FROM B. C. 457 sixty-nine weeks, or 483 years, would reach to A. D. 27. In the fall of that year Jesus was baptized, at which time He was anointed by the Holy Spirit. He was then the Messiah, which means the Anointed One. See date in the margin of Mark 1 : 14, 15.

5. NATURALLY the first division of the seventy weeks would be devoted to restoring and building the city. Hence the first seven weeks are allotted to building the wall of the city, which was accomplished in B. C. 408, in the reign of Darius Nothus.

6. AFTER placing before Daniel the great events connected with the seventy weeks, the restoration of the city and the sanctuary service, the coming of the Messiah, and His cutting off, and His causing the typical services to cease by the sacrifice of Himself, he then reveals to Daniel the utter destruction of the city and sanctuary toward which he and his people looked with such fond desire. In this way the great truth was taught that the sanctuary to be cleansed at the end of the 2,300 days cannot be the one destroyed in A. D. 70 by the Romans under Titus.

7. CHRIST was to confirm the covenant with many for one week. This was the last week of the seventy. Seven weeks were allotted to the building of the wall, then sixty-two weeks more would reach to Messiah. These added would make sixty-nine weeks, which would reach to A. D. 27. Then for three years and a half, or during His public ministry, Christ confirmed the covenant in person among the Jewish people. This refers of course to the new covenant, the blood of which was shed on Calvary. During the last three years and a half, or the last half of the seventieth week, the work of confirming the new covenant was given to the apostles. Christ did the work through them. They were His agents. This work of confirming the new covenant among the Jewish people for one week began in the autumn of A. D. 27, and ended in the autumn of A. D. 34. Verse 26 speaks of Messiah being cut off. Verse 27 tells definitely when, by saying that "in the midst of the week He shall cause the sacrifice and oblation to cease." This evidently refers to His death, when all the typical sacrifices met their antitype in Christ, the Lamb of God.

8. SEVENTY weeks were cut off from the first part of the 2,300 days. They related especially to the Jews and Jerusalem. (See verse 24.) The seventy weeks ended in A. D. 34. This date is marked by the martyrdom of Stephen, the rejection of the gospel by the Jewish Sanhedrin, and a great persecution of the Christians, which caused them to be scattered abroad, and they went everywhere preaching the word. Acts 8:4. The next year, A. D. 35 (see Acts 9), Saul was converted and called to be the apostle to the Gentiles, and the gospel has since been preached among all nations, and not to the Jews only.

9. WE conclude that the seventy weeks of Daniel 9 form a part of the 2,300 days of Daniel 8, and begin at the same time, for the following reasons: (1) Gabriel came to explain *the vision*. (See Dan. 9:21-23.) This must have been the vision of the previous chapter, because Gabriel had been commissioned to explain that vision, and he had not completed the work, on account of Daniel's condition. Dan. 8:27. (2) The only portion of the vision which he did not explain in chapter 8 was that which pertained to

the time, and when he begins his explanation in chapter 9 he begins at once on the question of time. Dan. 9:23, 24. (3) If the seventy weeks and its subdivisions form no part of the 2,300 days, then Gabriel failed to explain the vision, and hence failed to do the work he was commanded to do. (4) Unless the seventy weeks begin at the same time as the 2,300 days, they would in no way assist in explaining when these days would begin or terminate. Hence we are held to the conclusion that the seventy weeks begin at the same time as the 2,300 days, and that they were given to explain the vision and enable the student of prophecy to know when the solemn session of the judgment will begin.

10. WHEN seventy weeks, or 490 years, had passed away, there would remain 1,810 years of the 2,300, because 490 deducted from 2,300 leaves 1,810.

11. As the seventy weeks, or 490 years, reached to A. D. 34, the remainder of the 2,300 years, or 1,810 years, would reach to A. D. 1844, because 1,810 years added to 34 would make 1,844. Hence the 2,300 days began B. C. 457 and ended A. D. 1844. Some have difficulty in reaching this conclusion, because 457, the years before Christ, taken from 2,300 leaves only 1,843. They cannot see how 1844 can be the true date. The difficulty is imaginary, however, and not real. Please notice that it would take 457 full years before Christ and 1,843 full years after Christ to make 2,300 years. Hence if the period of 2,300 years began with the first day of B. C. 457, they would not end till the first day of 1844. But as this period did not begin till the fall of B. C. 457, or when the year was about half gone, it would not terminate till the autumn of 1844. Reckoning from the autumn of B. C. 457, there would be only 456½ years before A. D. 1, and reckoning from A. D. 1 to the autumn of 1844 would be only 1,843½ years. Adding 456½ years, the time before A. D. 1, to 1,843½ years, the time after that date, would make just 2,300 years.

LESSON XIII.—June 29, 1895.

THE TIME OF THE END.

1. For how long a period was the Papacy to wear out the saints of God? For 1,260 years. (See Dan. 7:25; 12:7; Rev. 11:2, 3; 12:6, 14; 13:5.)

2. What does our Saviour say of this persecution? Matt. 24:21, 22.

3. How is it described in Daniel 11:33?

4. Till what time was it to continue? Verse 35. (See note 1.)

5. What instruction was given to Daniel concerning his prophecy? Dan. 12:4.

6. What would then take place? Verse 4, last clause. (See note 2.)

7. What question was asked of one angel by another? Verses 5 and 6. (See note 3.)

8. What was the angel's answer? Verse 7. (See note 4.)

9. What is said of Daniel's understanding of the answer? Verse 8.

10. What question did Daniel ask? Verse 8. (See note 5.)

11. What answer was given? Verse 9.

12. What is said of different classes during that period? Verse 10. (See note 2.)

13. What other prophetic period is introduced in this prophecy? Verse 11.

14. From what event was it to begin? Verse 11. (See note 6.)

15. Then to what date would it reach?—1798. (See note 6.)

16. Upon whom is a blessing pronounced? Verse 12.

17. To what date does this period reach? 1843? (See note 7.)

18. What command was given to Daniel? Verse 13. (See note 8.)

19. What promise was made to him? Verse 13.

NOTES.

1. THE time of the end is not the end, but a brief period commencing at a certain time and reaching to Christ's second coming. This period, the time of the end, begins with the close of the papal persecution, viz., in 1798, when the Papacy received the deadly wound. Rev. 13 : 3.

2. "THE time of the end" is marked especially as a time when "many shall run to and fro, and knowledge shall be increased." This does not refer to the great amount of travel that will be carried on and an increase of worldly wisdom and knowledge in general, although these things may be seen in the social world in a remarkable degree. The book of Daniel was to be closed "till the time of the end." Then "many shall run to and fro," that is, run to and fro through the book, searching its pages diligently, and thus "knowledge [of the Scriptures] shall be increased." (See "Facts for the Times," page 59, fourth edition.) This view is also confirmed by the statements in verse 9, that the wicked will do wickedly, and *none* of the *wicked* shall understand, but the *wise* shall understand.

3. THAT is, How long will it be till we reach "the time of the end," when the long period of persecution will cease, and God's people will be free to study the word of God, and these things which have been a source of wonder and astonishment to them will be more fully understood?

4. THIS period is identical with that in Dan. 7 : 25 and Rev. 12 : 6, 14, which we have found to be 1,260 prophetic days, or literal years, beginning A. D. 538 and ending A. D. 1798. The One who answered this question is evidently Christ, the same One who answered the question relating to time in Dan. 8 : 13.

5. THAT is, When will God's people be delivered from these terrible troubles and persecutions?

6. THE "daily," or paganism ("sacrifice" is a supplied word), was taken away in A. D. 508. This was to prepare the way for the setting up, or establishment, of the "abomination that maketh deso-

late," or the Papacy, in A. D. 538. (See margin.) To A. D. 508 add 1,290 prophetic days, or literal years, and we are brought to A. D. 1798, the same date to which the 1,260 years extend. (See "Thoughts on Daniel and the Revelation," chapters 11 and 12.)

7. THAT is, beginning at the same date as the 1,290 years, namely, A. D. 508, the 1,335 prophetic days, or literal years, would extend to A. D. 1843, at which time a great blessing came to God's people as they feasted upon the book of Daniel, which was then open, and increased in the knowledge of the prophetic word, and rejoiced in the clear evidences of the Saviour's soon coming to redeem His people. Luke 21 : 28.

8. "TILL the end be;" that is, till the end of all these great prophetic periods. This would certainly include the 2,300 days of Daniel 8, which ended in 1844, as well as the shorter periods, which ended prior to that time. Then, in 1844, Daniel and all the righteous dead stand in their lot, or the place decided by the Judge, in the judgment, which began when that date was reached.

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