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STUDIES IN THE
BOOK OF DANIEL



APRIL to JUNE, 1918
SENIOR DIVISION

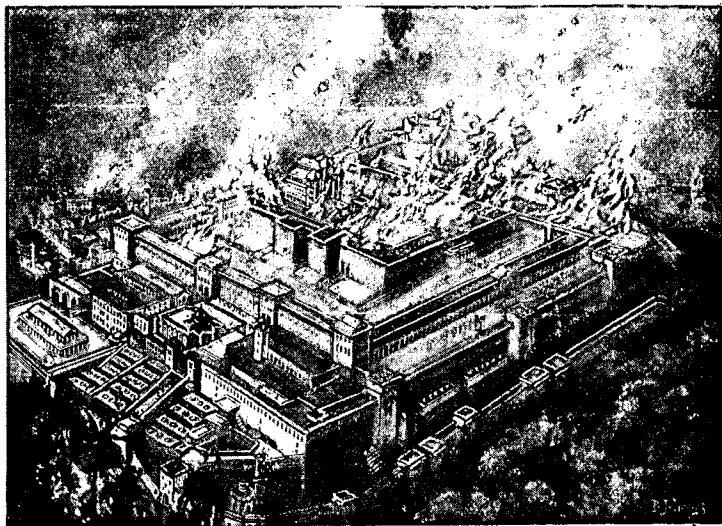
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STUDIES IN
The Book of Daniel

SENIOR DIVISION
SECOND QUARTER

1918

Lesson 1—The Fulfilling of God's Purpose
for the Nations

APRIL 6, 1918

NOTE.—“The Story of Prophets and Kings” referred to in this series of lessons was first published bearing the title “Captivity and Restoration.” The pages cited fit both editions of the book.

DAILY STUDY OUTLINE

Sabbath	...Read “The Story of Prophets and Kings,” chapters 29 and 31.	
Sunday	....Read “The Story of Prophets and Kings,” chapter 39.	
Monday	....God's purpose in Israel's separation	... Ques. 1-4
Tuesday	...The select few accomplish Israel's mission during the captivity in Babylon	..... Ques. 5-8
Wednesday	The superiority of God's plan demonstrated before the Babylonians	..... Ques. 9-11
Thursday	..God's fellowship with His servants manifested	..... Ques. 12-15
Friday	....Review the lesson.	

Questions

1. What was God's purpose for the nations in the separation of Israel as announced to Abraham? Gen. 12: 2, 3; 22: 17, 18.

2. When Israel was slow in extending the gospel blessings to the surrounding nations, how was she reminded of this purpose? Ps. 102: 15, 18-22. Note 1.

3. After the recovery of Hezekiah, what opportunity came to him to make known the goodness and power of God? Isa. 39: 1, 2. Note 2.

4. How did he fail to discern God's providential call? 2 Chron. 32: 31, 24-26.

5. Because of this failure, what change in the Lord's

plan was announced to him through the prophet? Isa. 39: 5-7.

6. Who of the royal descendants are named among those whom God allowed to be carried to Babylon to proclaim His gospel? Dan. 1: 3, 6, 7. Note 3.

7. Whose resources did the Lord employ in giving training to these young men? Verses 3-5.

8. How did Daniel manifest his heart's purpose to be loyal to the God of his fathers? Verses 8-13. Note 4.

9. What was God's response to the faith of His servants? Verses 14-16.

10. In what way did God show that these young witnesses had communion with Him? Verses 17-20. Note 5.

11. In the second year of the reign of Nebuchadnezzar, what occurred that showed to the Babylonians the worthlessness of their religion? Dan. 2: 1-11. Note 6.

12. Where did Daniel instinctively turn for help? Verses 17-19.

13. How was Daniel's consciousness of his dependence on God shown? Verses 20-23.

14. By what answer did Daniel magnify Jehovah? Verses 27-30.

15. What testimony was borne by the king concerning the power and wisdom of the God of Israel? Verse 47.

Notes

1. "Had Israel been true to her trust, all the nations of earth would have shared in her blessings. But the hearts of those to whom had been entrusted a knowledge of saving truth, were untouched by the needs of those around them. As God's purpose was lost sight of, the heathen came to be looked upon as beyond the pale of His mercy. The light of truth was withheld, and darkness prevailed. The nations were overspread with a veil of ignorance; the love of God was little known; error and superstition flourished."—"The Story of Prophets and Kings," pages 370, 371.

2. "Their king, Merodach-baladan, upon learning that this miracle had been wrought as a sign to the king of Judah that the God of heaven had granted him a new lease of life, sent ambassadors to Hezekiah to congratulate him on his re-

covcry, and to learn, if possible, more of the God who was able to perform so great a wonder.

"The visit of these messengers from the ruler of a far-away land gave Hezekiah an opportunity to extol the living God. How easy it would have been for him to tell them of God, the upholder of all created things, through whose favor his own life had been spared when all other hope had fled! What momentous transformations might have taken place had these seekers after truth from the plains of Chaldea been led to acknowledge the supreme sovereignty of the living God!"—*Id.*, page 344.

"The story of Hezekiah's failure to prove true to his trust at the time of the visit of the ambassadors, is fraught with an important lesson for all. Far more than we do, we need to speak of the precious chapters in our experience, of the mercy and loving-kindness of God, of the matchless depths of the Saviour's love. When mind and heart are filled with the love of God, it will not be difficult to impart that which enters into the spiritual life. Great thoughts, noble aspirations, clear perceptions of truth, unselfish purposes, yearnings for piety and holiness, will find expression in words that reveal the character of the heart treasure."—*Id.*, pages 347, 348.

3. "Among the children of Israel who were carried captive to Babylon at the beginning of the seventy years' captivity were Christian patriots, men who were as true as steel to principle, who would not be corrupted by selfishness, but who would honor God at the loss of all things. In the land of their captivity these men were to carry out God's purpose by giving to heathen nations the blessings that come through a knowledge of Jehovah. They were to be His representatives. Never were they to compromise with idolaters; their faith and their name as worshipers of the living God they were to bear as a high honor. And this they did. In prosperity and adversity they honored God; and God honored them."—*Id.*, page 479.

4. "At the very outset of their career there came to them a decisive test of character. It was provided that they should eat of the food and drink of the wine that came from the king's table. In this the king thought to give them an expression of his favor and of his solicitude for their welfare. But a portion having been offered to idols, the food from the king's table was consecrated to idolatry; and one partaking of it would be regarded as offering homage to the gods of Babylon. In such homage, loyalty to Jehovah forbade Daniel and his companions to join. Even a mere pretense of eating the food or drinking the wine would be a denial of their faith. To do this would be to array themselves with heathenism, and to dishonor the principles of the law of God."—*Id.*, page 481.

5. "As the Lord coöperated with Daniel and his fellows, so He will coöperate with all who strive to do His will. And

by the impartation of His Spirit He will strengthen every true purpose, every noble resolution. Those who walk in the path of obedience will encounter many hindrances. Strong, subtle influences may bind them to the world; but the Lord is able to render futile every agency that works for the defeat of His chosen ones; in His strength they may overcome every temptation, conquer every difficulty."—*Id.*, page 487.

6. "Soon after Daniel and his companions entered the service of the king of Babylon, events occurred that revealed to an idolatrous nation the power and faithfulness of the God of Israel. Nebuchadnezzar had a remarkable dream, by which 'his spirit was troubled, and his sleep brake from him.' But although the king's mind was deeply impressed, he found it impossible, when he awoke, to recall the particulars."—*Id.*, page 491.

Lesson 2—The Establishment of the Everlasting Kingdom Foretold

APRIL 13, 1918

DAILY STUDY OUTLINE

Sabbath ...	Read "The Story of Prophets and Kings," chapter 40.	
Sunday	God's earthly kingdom eclipsed.....	Ques. 1-3
Monday	God's purpose announced out of the darkness	Ques. 4, 5
Tuesday ...	The reason for the passing of earthly kingdoms	Ques. 6, 7
Wednesday ..	Final mileposts toward God's kingdom	Ques. 8-11
Thursday ..	Certainty of and preparation for the coming kingdom	Ques. 12, 13
Friday	Review the lesson.	

Questions

1. Over whose kingdom had Solomon and his descendants reigned? 1 Chron. 28: 5; 29: 23.

2. Upon what condition was the house of David to continue to rule over the kingdom of the Lord? 1 Chron. 28: 6, 7. Note 1.

3. Why did God permit Babylon to swallow up His own kingdom? 1 Chron. 9: 1. Note 2.

4. Because of this, at what conclusion did the Babylonians arrive? Note 3.

5. Amid these seemingly hopeless conditions, what

truth was vividly set forth by means of the king's dream interpreted by Daniel? Dan. 2: 44.

6. In the interpretation of the dream, what is symbolized by the golden head? Verses 37, 38.

7. By what kingdom was Babylon succeeded, and why? Verse 39, first part. Note 4.

8. What is represented by the brass? Verse 39, last part.

9. What do the legs of iron symbolize? Verse 40. Note 5.

10. What was to befall that empire? Verses 41, 42.

11. What is signified by the mingling of iron and clay? Verse 43. Note 6.

12. By whom will the empire represented by the stone be established, and how long will it continue? Verses 44, 45.

13. In view of such a kingdom, what exhortations are given us? Heb. 12: 28; 2 Peter 3: 11-14.

Notes

1. "In His law God has made known the principles that underlie all true prosperity, both of nations and of individuals. To the Israelites Moses declared of this law: 'This is your wisdom and your understanding.' 'It is not a vain thing for you; because it is your life.' The blessings thus assured to Israel are, on the same conditions and in the same degree, assured to every nation and to every individual under the broad heavens."—"The Story of Prophets and Kings," pages 500, 501.

2. When Israel lost her connection with God and became a nation of common sinners, her special privileges were taken from her. This involved the suspension of God's material, visible kingdom that had been committed to her special care.

3. The fact that worshipers of Jehovah were captives in Babylon, and that the vessels of God's house had been placed in the temple of the Babylonish gods, was boastfully cited by the victors as evidence that their religion and customs were superior to the religion and customs of the Hebrews. Yet through the very humiliations that Israel's departure from Him had invited, God gave Babylon evidence of His supremacy, of the holiness of His requirements, and of the sure results of obedience. And this testimony He gave, as alone it could be given, through those who were loyal to Him.

4. "In the history of nations the student of God's word

may behold the literal fulfillment of divine prophecy. Babylon, shattered and broken at last, passed away because in prosperity its rulers had regarded themselves as independent of God, and had ascribed the glory of their kingdom to human achievement. The Medo-Persian realm was visited by the wrath of Heaven because in it God's law had been trampled underfoot. The fear of the Lord had found no place in the hearts of the vast majority of the people. Wickedness, blasphemy, and corruption prevailed. The kingdoms that followed were even more base and corrupt; and these sank lower and still lower in the scale of moral worth."—*Id.*, pages 501, 502.

5. Persia was subdued in 331 B. C. by the Grecian or Macedonian empire. This, after its time of testing, was followed by Rome, the mighty empire of the Cæsars, which, between the years 168 and 30 B. C., absorbed all the parts of the Macedonian empire. Rome, in turn, was divided by the barbarians into lesser kingdoms, out of which have grown the nations of western Europe.

6. Many have been the attempts, and various the means employed, to unite the fragments of the old Roman empire into a permanent whole. Charles V is said to have attempted it; but he failed. Napoleon had an idea of building an empire of military might to cover all western Europe. He ended his days on the island of St. Helena, his purposes brought to naught. The prophecy had said that the kingdom would be divided, and that the parts would never cleave together again.

Lesson 3—The Gospel of the Kingdom

APRIL 20, 1918

DAILY STUDY OUTLINE

Sabbath ...	The gospel of the kingdom has been offered to all.....	Ques. 1-3
Sunday	The promise of the kingdom renewed in Babylon	Ques. 4, 5
Monday	The incarnate Son the King.....	Ques. 6, 7
Tuesday ...	"The mystery of the kingdom".....	Ques. 8, 9
Wednesday	The union of God with man proclaimed in Babylon.....	Ques. 10-12
Thursday ..	Personal experience and reward.....	Ques. 13-15
Friday	Review the lesson.	

Questions

1. What was preached by Jesus? Matt. 4: 23.
2. For what purpose is time being continued? Matt. 24: 14.
3. What is said of the preaching of the gospel in Abraham's time? Gen. 12: 1-3; Gal. 3: 8.

4. To what degree did Israel fail of meeting God's purpose? Hosea 1: 9, 10.

5. In the time of Israel's punishment for her failure, what glad tidings were proclaimed by God? Dan. 2: 44.

6. Through whom will this promise be fulfilled? Luke 1: 31, 33.

7. Before this promise could be fulfilled, what did the Son of God become? John 1: 1, 2, 14. Note 1.

8. What name is given to this divine-human union? 1 Tim. 3: 16.

9. What did Jesus call this same mystery? Mark 4: 11.

10. What shows that the wise men of Babylon did not understand this blessed, mysterious union? Dan. 2: 11. Note 2.

11. How did Daniel's experience show that the true God does dwell with flesh? Verse 19.

12. In what words did King Nebuchadnezzar acknowledge Daniel's fellowship with God? Verse 47.

13. How personal is this union for us? Col. 1: 26, 27.

14. What does this mystery accomplish for the believer? Verse 28. Note 3.

15. What invitation will the King extend to those who have experienced the mystery of the kingdom? Matt. 25: 31-34.

Notes

1. "In taking upon Himself humanity, our Saviour unites His interests with those of the fallen sons and daughters of Adam, while through His divinity He grasps the throne of God. And thus Christ is the medium of communication of men with God, and of God with men."—"The Desire of Ages," page 143.

2. "The union of the divine and human in the person of Christ is 'the mystery of godliness,' or 'the mystery of the kingdom of God.' In the case of the seed which is sown in the field, this same principle is illustrated by the union of the reproducing power with the material form. As the seed is thus capable of multiplying itself, so Christ reproduces His own character in believers, by making them partakers of the divine nature. At His coming He bestows upon the subjects of the kingdom the gift of immortality (1 Cor. 15: 51-53), and so the kingdom will stand forever. It is quite likely that

the wise men of Babylon did not understand about the incarnation of God in the flesh in the coming Messiah; but in their statement that the dwelling of the gods was not with flesh, they announced the fundamental error of Babylon, both ancient and modern, and really denied the vital principle of Christianity. This was the essential secret, or mystery, of the kingdom of God, which needed to be known in Babylon, and which is still to be proclaimed throughout the world."—"Bible Readings," page 211.

3. "Only as they were united with Christ, could the disciples hope to have the accompanying power of the Holy Spirit, and the coöperation of angels of heaven. With the help of these divine agencies, they would present before the world a united front, and would be victorious in the conflict they were compelled to wage unceasingly against the powers of darkness. As they should continue to labor unitedly, heavenly messengers would go before them, opening the way; hearts would be prepared for the reception of truth, and many would be won to Christ."—"Acts of the Apostles," pages 90, 91.

Lesson 4—A Test of Faith

APRIL 27, 1918

DAILY STUDY OUTLINE

Sabbath ...	Read "The Story of Prophets and Kings," chapter 41.	
Sunday	Nebuchadnezzar's attempt to reverse God's plan	..... Ques. 1-3
Monday	Satan's opposition to God	..... Ques. 4-6
Tuesday ...	A noble testimony for God	..... Ques. 7, 8
Wednesday ..	"In all their affliction He was afflicted"	..... Ques. 9-12
Thursday ..	The result of the testimony borne	..... Ques. 13-15
Friday	Review the lesson.	

Questions

1. What had been revealed to Nebuchadnezzar concerning God's plan for the world? Dan. 2: 44, 45.
2. By what words had the king acknowledged the power of God? Verse 47.
3. After some years had elapsed, what did Nebuchadnezzar do? Dan. 3: 1. Note 1.
4. What was his reason for making his image all of gold? Note 2. Compare Dan. 2: 32, 37, 38.
5. At the dedication of the image, what command was given the assembled multitude? Dan. 3: 2-6. Note 3.

6. By whom was this command disregarded? Verses 8-12.

7. What defiance was offered to the God of Israel? Verses 13-15.

8. By what noble words did the young men show their trust and loyalty? Verses 16-18.

9. What did the king do? How was the command fulfilled? Verses 19-22.

10. Why was the king astonished by what he saw? Verses 24, 25.

11. How was he able to recognize the fourth one as Jesus? Note 4.

12. How complete had been the protection of God over the young men? Verses 26, 27.

13. What conviction came upon the king? Verse 28.

14. By what command did the king show his excess of zeal? Verse 29. Note 5.

15. How were the young men rewarded for their fidelity? Verse 30. Note 6.

Notes

1. "The words 'Thou art this head of gold,' had made a deep impression upon the ruler's mind. The wise men of his realm, taking advantage of this and of his return to idolatry, proposed that he make an image similar to the one seen in his dream, and set it up where all might behold the head of gold, which had been interpreted as representing his kingdom."—"The Story of Prophets and Kings," page 504.

2. "Pleased with the flattering suggestion, he determined to carry it out, and to go even farther. Instead of reproducing the image as he had seen it, he would excel the original. His image should not deteriorate in value from the head to the feet, but should be entirely of gold,—symbolic throughout of Babylon as an eternal, indestructible, all-powerful kingdom, which should break in pieces all other kingdoms, and stand forever."—*Id.*, page 504.

3. "The appointed day came, and a vast concourse from all 'people, nations, and languages,' assembled on the plain of Dura. In harmony with the king's command, when the sound of music was heard, the whole company 'fell down and worshiped the golden image.' On that eventful day the powers of darkness seemed to be gaining a signal triumph; the worship of the golden image bade fair to become connected

permanently with the established forms of idolatry recognized as the state religion of the land. Satan hoped thereby to defeat God's purpose of making the presence of captive Israel in Babylon a means of blessing to all the nations of heathendom."—*Id.*, page 506.

4. "How did that heathen king know what the Son of God was like? The Hebrew captives filling positions of trust in Babylon had in life and character represented before him the truth. When asked for a reason of their faith, they had given it without hesitation. Plainly and simply they had presented the principles of righteousness, thus teaching those around them of the God whom they worshiped. They had told of Christ, the Redeemer to come; and in the form of the fourth in the midst of the fire the king recognized the Son of God."—*Id.*, page 509.

5. "It was right for the king to make public confession, and to seek to exalt the God of heaven above all other gods; but in endeavoring to force his subjects to make a similar confession of faith and to show similar reverence, Nebuchadnezzar was exceeding his right as a temporal sovereign. He had no more right, either civil or moral, to threaten men with death for not worshiping God, than he had to make the decree consigning to the flames all who refused to worship the golden image. God never compels the obedience of man. He leaves all free to choose whom they will serve."—*Id.*, pages 510, 511.

6. "The three Hebrews declared to the whole nation of Babylon their faith in Him whom they worshiped. They relied on God. In the hour of their trial they remembered the promise, 'When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.' And in a marvelous manner their faith in the living Word had been honored in the sight of all. The tidings of their wonderful deliverance were carried to many countries by the representatives of the different nations that had been invited by Nebuchadnezzar to the dedication. Through the faithfulness of His children, God was glorified in all the earth."—*Id.*, page 512.

"As in the days of Shadrach, Meshach, and Abednego, so in the closing period of earth's history the Lord will work mightily in behalf of those who stand steadfastly for the right. He who walked with the Hebrew worthies in the fiery furnace will be with His followers wherever they are. His abiding presence will comfort and sustain. In the midst of the time of trouble,—trouble such as has not been since there was a nation,—His chosen ones will stand unmoved. Satan with all the hosts of evil cannot destroy the weakest of God's saints. Angels that excel in strength will protect them, and

in their behalf Jehovah will reveal Himself as a 'God of gods,' able to save to the uttermost those who have put their trust in Him."—*Id.*, page 513.

Lesson 5—God's Dealings with Nebuchadnezzar

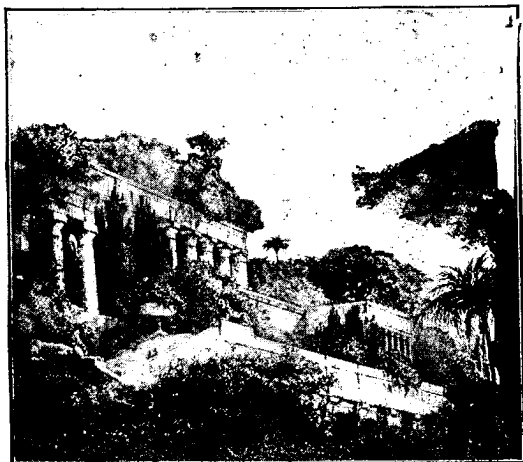
MAY 4, 1918

DAILY STUDY OUTLINE

Sabbath ...	Read "The Story of Prophets and Kings," chapter 42.	
Sunday	God's purpose in sending a third message	Ques. 1-3
Monday	The dream	Ques. 4, 5
Tuesday ...	The interpretation	Ques. 6, 7
Wednesday ..	Daniel's advice	Ques. 8, 9
Thursday ..	The message heeded	Ques. 10-13
Friday	Review the lesson.	

Questions

1. How many messages were sent to Babylon of old to call her to God? Dan. 2:47; 3:28; 4:1-3.
2. What further dream was given to Nebuchad-



"Is not this great Babylon, that I have built . . . by the might of my power, and for the honor of my majesty?"

nezzar? To whom was the dream first made known? With what result? Dan. 4: 4-7.

3. In the king's perplexity, for whom did he call? What different spirit did he recognize in Daniel? Verses 8, 9. Note 1.

4. Relate the dream of the king. Verses 10-16.

5. What was the purpose of the dream? What appeal did the king make? Verses 17, 18.

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

7. What was the meaning of the dream? Verses 20-26.

8. How only, did the prophet say, might this punishment be averted? Verse 27.

9. How long was it before the unheeded counsel allowed the punishment to fall upon the king? Verses 28, 29. Note 2.

10. What boastful words were being uttered as the judgment fell upon the king? Verses 30, 31.

11. What was the king's condition? Verse 33.

12. When his reason was restored, by what words did Nebuchadnezzar acknowledge the living God? Verses 34, 35.

13. What tribute did the once proud king then render to Jehovah? Verse 37. Note 3.

Notes

1. "Once more in this idolatrous nation, testimony was to be borne to the fact that only those who love and fear God can understand the mysteries of the kingdom of heaven. The king in his perplexity sent for his servant Daniel, a man esteemed for his integrity and constancy and for his unrivaled wisdom."—"The Story of Prophets and Kings," page 516.

2. "For a time the impression of the warning and the counsel of the prophet was strong upon Nebuchadnezzar; but the heart that is not transformed by the grace of God soon loses the impressions of the Holy Spirit. Self-indulgence and ambition had not yet been eradicated from the king's heart, and later on these traits reappeared. Notwithstanding the instruction so graciously given him, and the warnings of vast experience, Nebuchadnezzar again allowed himself to be controlled by a spirit of jealousy against the kingdoms that were to follow. His rule, which heretofore had been to a great degree just and merciful, became oppressive. Hardening his

heart, he used his God-given talents for self-glorification, exalting himself above the God who had given him life and power."—*Id.*, page 519.

3. "The once proud monarch had become a humble child of God; the tyrannical, overbearing ruler, a wise and compassionate king. He who had defied and blasphemed the God of heaven, now acknowledged the power of the Most High, and earnestly sought to promote the fear of Jehovah and the happiness of his subjects. Under the rebuke of Him who is King of kings and Lord of lords, Nebuchadnezzar had learned at last the lesson which all rulers need to learn,—that true greatness consists in true goodness. He acknowledged Jehovah as the living God, saying, 'I Nebuchadnezzar praise and extol and honor the King of heaven, all whose works are truth, and His ways judgment: and those that walk in pride He is able to abase.'"—*Id.*, page 521.

Lesson 6—The Fall of Ancient Babylon

MAY 11, 1918

DAILY STUDY OUTLINE

Sabbath ... Read "The Story of Prophets and Kings," chapter 43.

Sunday Rejection of the threefold message to Babylon Ques. 1-3

Monday Perplexity of the king Ques. 4-6

Tuesday ... Daniel's interpretation of the writing .. Ques. 7-11

Wednesday . Lessons from Daniel's visions for us .. Ques. 12-14

Thursday .. Judgment upon spiritual Babylon..... Ques. 15

Friday Review the lesson.

Questions

1. What was God's gracious purpose in sending the three messages to Babylon's king? Jer. 51: 9. Note 1.
2. Who was the last ruler of Babylon? Dan. 5: 1.
3. What blasphemous scenes were enacted at his last feast? Verses 2-4. Note 2.
4. What evidence was given that an unseen Watcher was witnessing this blasphemous revelry? Verse 5.
5. What offer was made to the wise man who could interpret the writing? Verses 6, 7.
6. Why did the queen mother call attention to Daniel? Verses 8-12.
7. What did the king say when Daniel came before

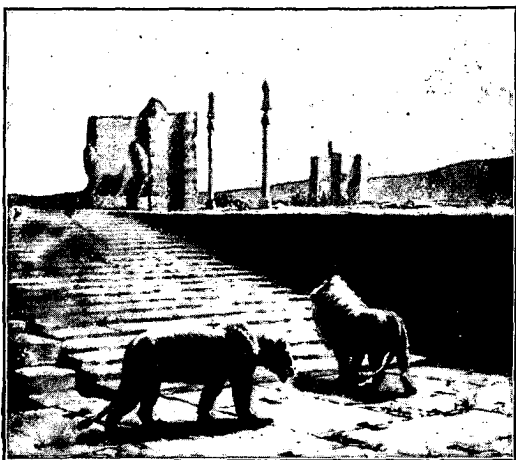
him? How did Daniel esteem the king's offer of gifts? Verses 13-17.

8. Of what was the king reminded? Verses 18-21.

9. Why had judgment been pronounced against him? Verses 22, 23. Note 3.

10. What was the meaning of the writing? Verses 25-28.

11. How soon was the sentence executed? Verses 30, 31.



*"The wild beasts . . . shall cry in their desolate houses."
See Isa. 13:19-22.*

12. What lessons come to us from the fall of nations? Note 4.

13. In what words had God's deliverance of His people from Babylon been foretold by the prophet before the captivity? Jer. 50: 33, 34.

14. By what assurance had captive Israel looked forward to this? Jer. 51: 57, 58.

15. How certain is spiritual Israel of judgment upon spiritual Babylon and of final deliverance? Rev. 18: 21 to 19: 2.

Notes

1. "Through the folly and weakness of Belshazzar, the grandson of Nebuchadnezzar, proud Babylon was soon to fall. Admitted in his youth to a share in kingly authority, Belshazzar gloried in his power, and lifted up his heart against the God of heaven. Many had been his opportunities to know the divine will, and to understand his responsibility of rendering obedience thereto. He had known of his grandfather's banishment, by the decree of God, from the society of men; and he was familiar with Nebuchadnezzar's conversion and miraculous restoration. But Belshazzar allowed the love of pleasure and self-glorification to efface the lessons that he should never have forgotten. He wasted the opportunities graciously granted him, and neglected to use the means within his reach for becoming more fully acquainted with truth. That which Nebuchadnezzar had finally gained at the cost of untold suffering and humiliation, Belshazzar passed by with indifference."—"The Story of Prophets and Kings," pages 522, 523.

2. "It was not long before reverses came. Babylon was besieged by Cyrus, nephew of Darius the Mede, and commanding general of the combined armies of the Medes and Persians. But within the seemingly impregnable fortress, with its massive walls and its gates of brass, protected by the river Euphrates, and stocked with provision in abundance, the voluptuous monarch felt safe, and passed his time in mirth and revelry."—*Id.*, page 523.

3. "Every nation that has come upon the stage of action has been permitted to occupy its place on the earth, that the fact might be determined whether it would fulfill the purposes of the Watcher and the Holy One. Prophecy has traced the rise and progress of the world's great empires,—Babylon, Medo-Persia, Greece, and Rome. With each of these, as with the nations of less power, history has repeated itself. Each has had its period of test; each has failed, its glory faded, its power departed."—*Id.*, page 535.

4. "The history of nations speaks to us to-day. To every nation and to every individual God has assigned a place in His great plan. To-day men and nations are being tested by the plummet in the hand of Him who makes no mistake. All are by their own choice deciding their destiny, and God is overruling all for the accomplishment of His purposes."—*Id.* page 536.

Lesson 7—The Gospel Message to Medo-Persia

MAY 18, 1918

DAILY STUDY OUTLINE

Sabbath ... Read "The Story of Prophets and Kings," chapter 44.

Sunday ... A flawless character. Ques. 1-3

Monday ... The plottings of evil. Ques. 4, 5

Tuesday ... Steadfastness under trial. Ques. 6-8

Wednesday ... God's salvation made known to Darius. Ques. 9-13

Thursday ... Conditions of prosperity. Ques. 14, 15

Friday ... Review the lesson.

Questions

1. What responsible position was given Daniel in the Persian empire? Dan. 6: 1, 2.

2. What especially commended Daniel? Verse 3.

3. According to the testimony of his enemies, how faithful was he? Verse 4.

4. How did his subordinates seek to trap him? Verse 5.

5. What scheme was laid for his destruction? Verses 6-9. Note 1.

6. How was Daniel affected by this proclamation? Verse 10. Note 2.

7. What motive was clearly revealed by the princes' conduct before the king? Verses 11-15.

8. What reason did Darius assign why God would keep the aged prophet? Verse 16.

9. What did the king do? What was implied in the king's call to Daniel the next morning? Verses 19, 20.

10. What reason did Daniel give for God's protection? Verses 21, 22. Note 3.

11. Through what agency was Daniel delivered? Verses 22, 23.

12. How were the accusers of the prophet punished? Verse 24.

13. How was God acknowledged by Darius? Verses 25-27.

14. What was Daniel's condition in the empire? Verse 28. Note 4.

15. By what means may we enter into a like experience? Note 5.

Notes

1. "The enemies of Daniel left the presence of Darius, rejoicing over the snare now securely laid for the servant of Jehovah. In the conspiracy thus formed, Satan had played an important part. The prophet was high in command in the kingdom, and evil angels feared that his influence would weaken their control over its rulers. It was these satanic agencies who had stirred the princes to envy and jealousy; it was they who had inspired the plan for Daniel's destruction; and the princes, yielding themselves as instruments of evil, carried it into effect."—"The Story of Prophets and Kings," page 540.

2. "Although he knew full well the consequences of his fidelity to God, his spirit faltered not. Before those who were plotting his ruin, he would not allow it even to appear that his connection with Heaven was severed. In all cases where the king had a right to command, Daniel would obey; but neither the king nor his decree could make him swerve from allegiance to the King of kings.

"Thus the prophet boldly yet quietly and humbly declared that no earthly power has a right to interpose between the soul and God. Surrounded by idolaters, he was a faithful witness to this truth. His dauntless adherence to right was a bright light in the moral darkness of that heathen court. Daniel stands before the world to-day a worthy example of Christian fearlessness and fidelity."—*Id.*, page 542.

3. "From the story of Daniel's deliverance, we may learn that in seasons of trial and gloom, God's children should be just what they were when their prospects were bright with hope and their surroundings all that they could desire. Daniel in the lions' den was the same Daniel who stood before the king as chief among the ministers of state and as a prophet of the Most High. A man whose heart is stayed upon God will be the same in the hour of his greatest trial as he is in prosperity, when the light and favor of God and of man beam upon him. Faith reaches to the unseen, and grasps eternal realities."—*Id.*, page 545.

4. "The experience of Daniel as a statesman in the kingdoms of Babylon and Medo-Persia reveals the truth that a business man is not necessarily a designing, policy man, but that he may be a man instructed by God at every step. Daniel, the prime minister of the greatest of earthly kingdoms, was at the same time a prophet of God, receiving the light of heavenly inspiration. A man of like passions as ourselves, the pen of inspiration describes him as without fault. His business transactions, when subjected to the closest scrutiny of his enemies, were found to be without one flaw. He was an example of what every business man may become when

his heart is converted and consecrated, and when his motives are right in the sight of God.

"Strict compliance with the requirements of Heaven brings temporal as well as spiritual blessings. Unwavering in his allegiance to God, unyielding in his mastery of self, Daniel, by his noble dignity and unswerving integrity, while yet a young man, won the 'favor and tender love' of the heathen officer in whose charge he had been placed. The same characteristics marked his after life."—*Id.*, page 546.

5. "A careful study of the working out of God's purpose in the history of nations and in the revelation of things to come, will help us to estimate at their true value things seen and things unseen, and to learn what is the true aim of life. Thus, viewing the things of time in the light of eternity, we may, like Daniel and his fellows, live for that which is true and noble and enduring. And learning in this life the principles of the kingdom of our Lord and Saviour, that blessed kingdom which is to endure forever and ever, we may be prepared at His coming to enter with Him into its possession."—*Id.*, page 548.

Lesson 8—The Message of Deliverance from Babylon

MAY 25, 1918

DAILY STUDY OUTLINE

Sabbath ... Read "The Story of Prophets and Kings," pages 547-553.

Sunday Penalty for disobedience..... Ques. 1, 2

Monday "Live by faith"..... Ques. 3, 4

Tuesday ... The time for deliverance..... Ques. 5-7

Wednesday . Stability through the word of God..... Ques. 8-12

Thursday .. God's call to Cyrus..... Ques. 13-15

Friday Review the lesson.

Questions

1. What led to the Babylonian captivity? 1 Chron. 9: 1.

2. Where did the prophet say he would look for an explanation of the strange providence that placed God's people under the power of Babylon? Hab. 2: 1.

3. How certain was the vision of God's judgment upon proud Babylon, and deliverance of His people? Verses 2, 3.

4. What would produce lives fit for deliverance? Verse 4. Note 1.

5. How definite was the time for deliverance? Jer. 25: 12.

6. What encouragement to the captives was contained in this prophecy? Jer. 29: 10, 11.

7. What condition for being heard of God is pointed out? Verses 12-14.

8. What is the burden of the message sent through Isaiah? Isa. 40: 1, 2.

9. What assurance of God's delivering power did the prophecy give? Verses 3-5.

10. By what figure is human weakness pointed out? Verses 6, 7.

11. In contrast with the weakness and frailty of man, what source of abiding strength is set forth? Verses 7, 8. Note 2.

12. What message was sent to the desolate cities of Judah? Verses 9-11, margin.

13. What attribute of God is made prominent in verses 12, 22, 25-27? Why?

14. Who is proclaimed as the deliverer? Isa. 44: 24, 28.

15. What dominion did the Lord promise Cyrus because of his kindness to Israel? Isa. 45: 1, 2, 13, 14.

Notes

1. Living the natural life that proceeded from the carnal heart had led to sinful, self-centered lives, which were so useless for God's purpose of winning the world to Himself through Israel, that He had to give the experience of the captivity to correct them. Hosea 10:12. In the prophecy of deliverance, the call to live lives of trust and surrender, "live by faith," which makes man a sharer of the unselfish, loving nature of God, was emphasized. Note the application of this same passage to the remnant church. Heb. 10: 37-39.

2. The power which keeps from sin in Babylon and enables one to continue fit to leave Babylon, is in the word of God. "Wherefore having obtained help of God," said Paul, "I continue." And there is Daniel, the Paul of the Old Testament; "this Daniel continued." He was a youth when taken to Babylon; and as far as we know, he never went away from Babylon until he died, at about ninety; and that youth, that young man, was in Babylon, with all that that meant, and we are told that Daniel "continued." We know

that it was not merely physical, but a moral and spiritual continuance; he stayed where he was spiritually as well as otherwise.

Lesson 9—The Rise and Work of Modern Babylon

JUNE 1, 1918

DAILY STUDY OUTLINE

Sabbath ...	Read Daniel 7; "The Great Controversy," pages 440-446.	
Sunday	The four gentile empires.....	Ques. 1-3
Monday	Division of the Roman empire into nations	Ques. 4, 5
Tuesday ...	Rise of the papal power.....	Ques. 6-8
Wednesday .	Papal opposition to God, His law and people	Ques. 9-12
Thursday ..	Deliverance from mystic Babylon.....	Ques. 13-15
Friday	Review the lesson.	

Questions

1. Of what were revelations given to Daniel? Dan. 7: 1. Note 1.
2. What was represented by the four beasts that rose up as a result of war and strife? Verses 2, 3, 17.
3. Name the four great empires symbolized by the four beasts. Verses 4-7. Note 2.
4. What part of the vision riveted Daniel's special attention? Verses 19, 20.
5. What was represented by the horns? Verse 24. Note 3.
6. What other power was to develop among the ten kingdoms? Verse 20.
7. While occupying temporal dominion, what authority did this power assume and hold different from the other temporal kingdoms? Verse 21.
8. In what power are the specifications of this horn met? Note 4.
9. What would he do against the Most High? Verse 25.
10. How would he treat the saints of God? Verse 25.

11. What was to be his attitude toward the times and the law of God? Verse 25.
12. By what name is this same system designated by the Revelator? Rev. 17: 5, 6.
13. How will this power finally be destroyed? Dan. 7: 26.
14. What then will be given the saints? Verse 27.
15. How long will this kingdom endure? Verse 18.

Notes

1. "Honored by men with the responsibilities of state and with the secrets of kingdoms bearing universal sway, Daniel was honored by God as His ambassador, and was given many revelations of the mysteries of ages to come. His wonderful prophecies, as recorded by him in chapters seven to twelve of the book bearing his name, were not fully understood even by the prophet himself; but before his life labors closed, he was given the blessed assurance that 'at the end of the days'—in the closing period of this world's history—he would again be permitted to stand in his lot and place."—"The Story of Prophets and Kings," page 547.

2. The fourfold division of human history in this vision is the same as in chapter 2. Babylon, the lion (606-538), was succeeded by Medo-Persia, the bear (538-331). The next empire, the Greco-Macedonian, the leopard (331-168), had in turn each of its four divisions, or heads, subdued by the terrible beast, the Roman power (168 B. C. to 476 A. D.). This ruled all civilization until the barbarians from the north came and divided its dominion among themselves.

3. The barbarians who established themselves on the ruins of the Roman empire, are the ten horns. They became the ruling factors in Europe. Several of the leading nations in the Old World at the present time trace their origin back to those times.

4. The Roman papacy meets the specifications, because it arose among the nations of Europe; it has held, and claims, temporal power; it claims oversight over all Christians,—“eyes like a man”; it has spoken “great words against the Most High” in claiming power to forgive sins and in assuming titles belonging only to God; it has sought to change God's law, and has certainly persecuted His saints.

Lesson 10—The Time of the Domination of Modern Babylon

JUNE 8, 1918

DAILY STUDY OUTLINE

Sabbath . . .	Read "The Great Controversy," pages 438, 439; "Daniel and the Revelation," chapter 18.	
Sunday . . .	The time of domination over the saints and the law	Ques. 1-3
Monday . . .	Events marking the opening and close of the period	Ques. 4, 5
Tuesday . . .	Conditions for sharing the victory	Ques. 6-8
Wednesday . . .	Human rejoicing over Babylon's destruction	Ques. 9-11
Thursday . . .	Heavenly rejoicing over God's vindication	Ques. 12-14
Friday	Review the lesson.	

Questions

1. For how long would modern Babylon exercise dominion over God's people and law? Dan. 7: 25.
2. In prophetic time, what is the scale of measurement? Num. 14: 34; Ezek. 4: 6.
3. How is this same period of affliction for the church expressed in Rev. 12: 14, 6?
4. What events mark the beginning of the period when the saints were "given into his hands"? Note.
5. What events mark the close of this prophetic period? Note.
6. What does the Revelator say concerning the power of this system over God's people? Rev. 13: 7.
7. Who will remain true to God amid this great conflict? Verse 8.
8. At the close of this period, what was to befall the papal head? Verse 10.
9. In the final and full destruction of mystic Babylon, who will be the conqueror? Rev. 17: 14, first part.
10. What qualifications have they who share in the victory? Verse 14, last part.
11. Who is called to rejoice over the downfall of modern Babylon? Rev. 18: 20.
12. How complete will be the destruction of this system? Verses 21-23.
13. What does this judgment discover in her? Verse 24.

14. Describe the heavenly rejoicing over her downfall.
Rev. 19: 1-6.

Note

"A time in prophecy being the same as a year (see Dan. 11: 13, margin, and R. V.), three and one half times would be three and a half years, or forty-two months, or twelve hundred and sixty days, since the calendar year of three hundred sixty days, or twelve months of thirty days each, is used in prophetic chronology. As each day represents a year, the period, the end of which was to mark the limit of the time of the supremacy of the little horn, the papacy, over the saints, times, and the law, would therefore be twelve hundred and sixty years.

"The decree of the emperor Justinian, issued in A. D. 533, recognized the pope as 'head of all the holy churches.' (Justinian's code, book 1, title 1, Baronius's Annals, A. D. 533.) The overwhelming defeat of the Ostrogoths in the siege of Rome, five years later, A. D. 538, was a deathblow to the independence of the Arian power then ruling Italy, and was therefore a notable date in the development of papal supremacy. With the period 533-538, then, commences the twelve hundred and sixty years of this prophecy, which would extend to the period 1793-1798. The year 1793 was the year of the Reign of Terror in the French Revolution, and the year when the Roman Catholic religion was set aside in France, and the worship of reason was established in its stead. As a direct result of the revolt against papal authority in the French Revolution, the French army, under Berthier, entered Rome, and the pope was taken prisoner February 10, 1798, dying in exile at Valence, France, the following year."—"Bible Readings," edition of 1916, page 223.

Lesson 11—The Message of the Sanctuary and Its Cleansing

JUNE 15, 1918

DAILY STUDY OUTLINE

Sabbath ... Read "Great Controversy," pages 49-56, 428-434.

Sunday Empire passing from east to west. Ques. 1, 2

Monday The horns and the "little horn". Ques. 3-5

Tuesday ... The belittling of the heavenly priesthood and sanctuary. Ques. 6, 7

Wednesday. Restoring the truth from papal darkness. Ques. 8-10

Thursday .. The reward when the sanctuary is cleansed. Ques. 11-13

Friday Review the lesson.

Questions

1. In the year that Babylon fell, what appeared to Daniel? Dan. 8: 1, 2.

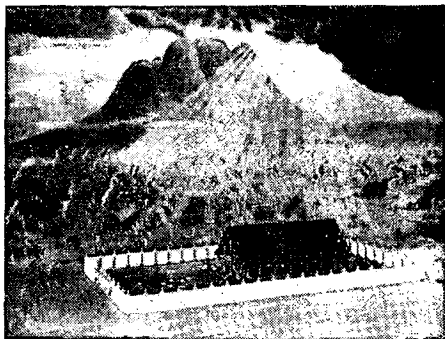
2. What is symbolized by the ram and the he-goat? Verses 3-8, 20, 21.

3. In what form was the Grecian empire to exist for a time? Verses 8, 22.

4. What power was represented by the other horn of verses 9, 23, 24? Note 1.

5. What would he do to God's faithful people? Verses 10, 24. Note 2.

6. What would he do to Christ and His heavenly sanctuary service? Verse 11. Compare Rev. 13: 6. Note 3.



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7. To what time would this be allowed to continue? Dan. 8: 13, 14.

8. By what event would God's people and law be freed from the domination of the papacy? Dan. 7: 26.

9. What, then, must constitute the cleansing of the sanctuary? Note 4.

10. At the time of the Judgment, what change in ministration did Jesus, our great High Priest, make? Rev. 11: 18, 19. Note 5.

11. At the conclusion of the Judgment, what will be given to God's faithful children? Verse 18.

12. What incentive is held out to those who, by a study of the priestly work of Christ, are being drawn near to Him? Rev. 22: 12.

13. What is the crowning blessing that is to come to those who are delivered from the deceptions and bondage in modern Babylon? Verses 3-5.

Notes

1. "The interpretation already given to this vision shows plainly that the power represented by the little horn is the successor of Medo-Persia and Grecia. In the vision of the seventh chapter of Daniel, which is closely related to this vision, the fourth beast represented the fourth kingdom, or Rome, in its entirety, special attention, however, being given to the 'little horn' phase of its history. As shown by the work attributed to it, this little horn, which arose among the ten kingdoms into which Rome was divided, was to be a religio-political power, which was to change the times and law of God, and persecute the people of God. In the vision of the eighth chapter, the ecclesiastical features of this fourth world power are especially noticed and emphasized, and hence the only symbol there used to represent it is the 'little horn' which waxed 'exceeding great.' . . . The little horn of the eighth chapter represents Rome, both pagan and papal, in its ecclesiastical aspect, with its union of paganism, and later of apostate Christianity, with the secular power; with its antichristian persecutions of the saints of God; with its perversion of the priesthood of Christ; and with its assertion of both temporal and spiritual power over all the world. It is evident . . . that the emphasis is to be placed upon the fulfillment of the prophecy in the work of papal Rome. A careful comparison of Dan. 7: 21, 25, with Dan. 8: 10-12, R. V., and 2 Thess. 2: 3, 4, will amply justify this conclusion."—"Bible Readings," edition of 1916, page 227.

2. "The Scriptural ordinance of the Lord's Supper had been supplanted by the idolatrous sacrifice of the mass. Papal priests pretended, by their senseless mummery, to convert the simple bread and wine into the actual 'body and blood of Christ.' With blasphemous presumption, they openly claimed the power of creating God, the Creator of all things. Christians were required, on pain of death, to avow their faith in this horrible, Heaven-insulting heresy. Multitudes who refused were given to the flames. . . . In their secret councils, Satan and his angels controlled the minds of evil men, while unseen in the midst stood an angel of God, taking

the fearful record of their iniquitous decrees, and writing the history of deeds too horrible to appear to human eyes. 'Babylon the great' was 'drunken with the blood of the saints.' The mangled forms of millions of martyrs cried to God for vengeance upon that apostate power."—"Great Controversy," pages 59, 60.

3. "The accession of the Roman Church to power marked the beginning of the Dark Ages. As her power increased, the darkness deepened. Faith was transferred from Christ, the true foundation, to the pope of Rome. Instead of trusting in the Son of God for forgiveness of sins and for eternal salvation, the people looked to the pope, and to the priests and prelates to whom he delegated authority. They were taught that the pope was their earthly mediator, and that none could approach God except through him; and further, that he stood in the place of God to them, and was therefore to be implicitly obeyed. . . . Thus the minds of the people were turned away from God to fallible, erring, and cruel men, nay, more, to the prince of darkness himself, who exercised his power through them. Sin was disguised in a garb of sanctity."—*Id.*, page 55.

4. In Dan. 7: 26, the papal power is said to be broken by the sitting of the Judgment; and the same result would follow the cleansing of the sanctuary. Therefore these two must be different expressions for the same work, since the same results follow from each.

5. "The temple of God was opened in heaven, and there was seen in His temple the ark of His testament.' The ark of God's testament is in the holy of holies, the second apartment of the sanctuary. . . . Those who by faith followed their great High Priest, as He entered upon His ministry in the most holy place, beheld the ark of His testament. As they had studied the subject of the sanctuary, they had come to understand the Saviour's change of ministrations, and they saw that He was now officiating before the ark of God, pleading His blood in behalf of sinners."—*Id.*, page 433.

Lesson 12—Daniel's Prayer and the Explanation of the 2,300 Days

JUNE 22, 1918

DAILY STUDY OUTLINE

Sabbath . . .	Read "Great Controversy," chapter 23.	
Sunday . . .	Daniel's preparation for deliverance . . .	Ques. 1-4
Monday . . .	Help from God	Ques. 5-7
Tuesday . . .	Beginning of the time periods	Ques. 8-12
Wednesday . . .	Terminations of the time periods	Ques. 13, 14
Thursday . . .	Assurance of deliverance	Ques. 15, 16
Friday	Review the lesson.	

Questions

1. What definite promise as to time was given in Dan. 8: 14?

2. What physical condition prevented Daniel from receiving full explanation of the beginning and ending of the time period? Verse 27.

3. Where did the prophet turn for light after his recovery? Dan. 9: 1-3. Note 1.

4. What did he confess as the causes for the trouble that had come upon Israel? Verses 5-12.

5. What requests did he make? Verses 16-19.

6. What answer was given to his supplication? Verse 21.

7. What had the angel come to bestow upon him? Verse 22.

8. To what was he asked to give consideration? Verse 23.

9. How much was to be taken from the period of the vision for Daniel's people? Verse 24. Note 2.

10. From what was he to begin the calculation of the time periods, both the seventy weeks for the Jews, and the remainder of the 2,300 days? Verse 25.

11. Who was the Persian king that gave the last installment of the commandment to restore and rebuild Jerusalem? Ezra 6: 14.

12. What year did the proclamation of Artaxerxes go forth? Ezra 7: 7, 11-13. B. C. 457. Note 3.

13. By what event was the period of seventy weeks terminated? Acts 8: 4, 5; 22: 21. Compare Matt. 10: 5, 6. Note 4.

14. In what year did the remaining 1,810 years expire? Note 5.

15. What searching question comes to each one who expects deliverance from sin while the Judgment work is going on? Mal. 3: 1-3. Note 6.

16. What is the basis of confidence in our great High Priest? Heb. 7: 25, 26.

Notes

1. "Still burdened in behalf of Israel, Daniel studied anew the prophecies of Jeremiah. They were very plain,—so plain that he understood by these testimonies recorded in books 'the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.'

"With faith founded on the sure word of prophecy, Daniel pleaded with the Lord for the speedy fulfillment of these promises. He pleaded for the honor of God to be preserved. In his petition he identified himself fully with those who had fallen short of the divine purpose, confessing their sins as his own."—"The Story of Prophets and Kings," pages 554, 555.

2. The word rendered "determined" means also "cut off." The period of seventy weeks, or 490 years, could be cut off only from the longer period of 2,300 years, the part of the vision which the angel had not before explained.

3. The seventh year of Artaxerxes, when the commandment went forth, was B. C. 457. "This date of the seventh year—so important to ascertain—is fixed by the combined record of sacred and profane history with uncommon accuracy." One important witness is the canon of Ptolemy, giving the years of the reigns of the kings of ancient empires from the days of Assyria to his own time, in the days of Rome.

4. "The seventy weeks, or 490 years, especially allotted to the Jews, ended, as we have seen, in A. D. 34. At that time, through the action of the Jewish Sanhedrin, the nation sealed its rejection of the gospel, by the martyrdom of Stephen and the persecution of the followers of Christ. Then the message of salvation, no longer restricted to the chosen people, was given to the world. The disciples, forced by persecution to flee from Jerusalem, 'went everywhere preaching the Word.' 'Philip went down to the city of Samaria, and preached Christ unto them.' Peter, divinely guided, opened the gospel to the centurion of Cæsarea, the God-fearing Cornelius; and the ardent Paul, won to the faith of Christ, was commissioned to carry the glad tidings 'far hence unto the gentiles.'"—"The Great Controversy," page 328.

5. "The seventy weeks, or 490 years, were to pertain especially to the Jews. At the expiration of this period, the nation sealed its rejection of Christ by the persecution of His disciples, and the apostles turned to the gentiles, A. D. 34. The first 490 years of the 2,300 having then ended, 1,810 years would remain. From A. D. 34, 1,810 years extend to 1844. 'Then,' said the angel, 'shall the sanctuary be cleansed.' All the preceding specifications of the prophecy had been unquestionably fulfilled at the time appointed."—*Id.*, page 410.

6. "Says the prophet: 'Who may abide the day of His

coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fullers' soap: and He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.' Those who are living upon the earth when the intercession of Christ shall cease in the sanctuary above, are to stand in the sight of a holy God without a mediator. Their robes must be spotless, their characters must be purified from sin by the blood of sprinkling. Through the grace of God and their own diligent effort, they must be conquerors in the battle with evil. While the Investigative Judgment is going forward in heaven, while the sins of penitent believers are being removed from the sanctuary, there is to be a special work of purification, of putting away of sin, among God's people upon earth."—*Id.*, page 425.

Lesson 13—The Review

JUNE 29, 1918

1. Why had special blessings been bestowed upon Israel? When the majority of the people failed, how did God accomplish His purpose. What enabled God to reveal Himself through the young men in Babylon?

2. What had become of God's material kingdom on the earth? At this time, what purpose did God announce? What was the reason for outlining the course of earthly empires? What will fit us for a home in the abiding kingdom?

3. What is the "gospel of the kingdom"? Why was it preached at all times? What is the "mystery of the kingdom"? How personal does the "mystery" become? For what does it prepare?

4. How did Babylon's king seek to reverse God's plan? What purpose had the evil one in this? How fully was the "mystery of the kingdom" demonstrated by the young Hebrews? What result came to the king and to the young men?

5. Give the substance of the three messages that resulted in the conversion of the king of Babylon. What was Daniel's advice? What would have come from heed-

ing it? What was the result of rejecting it? How fully did the king at last recognize Jehovah?

6. What would have come to Babylon if she had heeded God's messages? Why was Daniel called? What was pronounced? Why could God do nothing else for her? How has this history been repeated?

7. How was Satan still plotting under the reign of Darius? What enabled Daniel to remain steadfast? What was the result? What were the consequences for Daniel and his people?

8. What would prepare God's people for deliverance from Babylon? What would keep them steadfast? How early had Cyrus been called for this work? What results had been promised him?

9. Name the four universal empires. Give, as far as possible, dates for them. How did the little horn differ from the others? How was it like them? What was its work against God and His people? What was this power called by the Revelator? What will God give to those who overcome this power?

10. When do the 1,260 days begin and end? Who will survive the domination of the little horn? Who will finally overcome it? How is heaven affected by its downfall?

11. What does the little horn of Daniel 8 represent in addition to what was represented by the little horn of Daniel 7? How will this power obscure the priestly work in the sanctuary? By what event will the sanctuary work be restored to its rightful importance?

12. Why did righteous Daniel confess sin? What blessing came as a result? When does the time period of Dan. 8:14 begin? Therefore when will it end? What preparation is demanded of us who are living in such times?