

# The Prophecies of Daniel 11

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Teachers and Scholars

*Ellen White never identified this as error!*

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# Lesson 1 Prophecy Illustrated by Nebuchadnezzar's Dream

January 2, 1904

Question 1. What things does this text say belong to God? To whom do those things belong which have been revealed? What is a revelation?

**Deuteronomy 29:29 The secret [things belong] unto the LORD our God: but those [things which are] revealed [belong] unto us and to our children for ever, that [we] may do all the words of this law.**

Question 2.

**Amos 3:7 Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets.**

Question 3. Through whom does the Lord say He has spoken? Has He given more than one vision? What has He made use of in thus giving light through the prophets? What word might be used in place of "similitudes"? - Symbols.

**Hosea 12:10 I have also spoken by the prophets, and I have multiplied visions, and used similitudes, by the ministry of the prophets.**

Question 4. What prophetic book in the Old Testament deals most largely in similitudes or symbols? The book of Daniel, written in the days of Babylon and of Medo-Persia.

Question 5. By what symbol was the future revealed in the dream of Daniel 2?

**Daniel 2:1 And in the second year of the reign of Nebuchadnezzar Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him.**

**Daniel 2:31 Thou, O king, sawest, and behold a great image. This great image, whose brightness [was] excellent, stood before thee; and the form thereof [was] terrible.**

Question 6. Describe the experience of the king in seeking an interpretation of his dream. Daniel 11:2-10.

**Daniel 11:2 And now will I show thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than [they] all: and by his strength through his riches he shall stir up all against the realm of Grecia. 3 And a mighty king shall stand up, that shall rule with great dominion, and do according to his will. 4 And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those. 5 And the king of the south shall be strong, and [one] of his princes; and he shall be strong above him, and have dominion; his dominion [shall be] a great dominion. 6 And in**

the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in [these] times. 7 But out of a branch of her roots shall [one] stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail: 8 And shall also carry captives into Egypt their gods, with their princes, [and] with their precious vessels of silver and of gold; and he shall continue [more] years than the king of the north. 9 So the king of the south shall come into [his] kingdom, and shall return into his own land. 10 But his sons shall be stirred up, and shall assemble a multitude of great forces: and [one] shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, [even] to his fortress.

What confession was wrung from the wise men of Babylon? Daniel 2:11.

**Daniel 2:11 And [it is] a rare thing that the king requireth, and there is none other that can show it before the king, except the gods, whose dwelling is not with flesh.**

Question 7. Were there any in Babylon who had knowledge a God able to make known His ways in human flesh? Relate their experience. Daniel 2:13-23.

**Daniel 2:13 And the decree went forth that the wise [men] should be slain; and they sought Daniel and his fellows to be slain. 14 Then Daniel answered with counsel and wisdom to Arioch the captain of the king's guard, which was gone forth to slay the wise [men] of Babylon: 15 He answered and said to Arioch the king's captain, Why [is] the decree [so] hasty from the king? Then Arioch made the thing known to Daniel. 16 Then Daniel went in, and desired of the king that he would give him time, and that he would show the king the interpretation. 17 Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions: 18 That they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise [men] of Babylon. 19 Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven. 20 Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his: 21 And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding: 22 He revealeth the deep and secret things: he knoweth what [is] in the darkness, and the light dwelleth with him. 23 I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast [now] made known unto us the king's matter.**

Question 8. What bold request did Daniel make of the chief captain, and with what result? Daniel 2:24-30

**Daniel 2:24** Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise [men] of Babylon: he went and said thus unto him; Destroy not the wise [men] of Babylon: bring me in before the king, and I will show unto the king the interpretation. **25** Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the captives of Judah, that will make known unto the king the interpretation. **26** The king answered and said to Daniel, whose name [was] Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof? **27** Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise [men], the astrologers, the magicians, the soothsayers, show unto the king; **28** But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these; **29** As for thee, O king, thy thoughts came [into thy mind] upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass. **30** But as for me, this secret is not revealed to me for [any] wisdom that I have more than any living, but for [their] sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.

Question 9. What was the dream of the king?

**Daniel 2:31** Thou, O king, sawest, and behold a great image. This great image, whose brightness [was] excellent, stood before thee; and the form thereof [was] terrible. **32** This image's head [was] of fine gold, his breast and his arms of silver, his belly and his thighs of brass, **33** His legs of iron, his feet part of iron and part of clay. **34** Thou sawest till that a stone was cut out without hands, which smote the image upon his feet [that were] of iron and clay, and brake them to pieces. **35** Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

Question 10. What kingdom was symbolised by the head of gold? Daniel 2:37-38

**Daniel 2:37** Thou, O king, [art] a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. **38** And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou [art] this head of gold.

Question 11. What metal represents the second universal kingdom, and what is said of that power? Verse 39, first part.

**Daniel 2:39** And after thee shall arise another kingdom inferior to thee

What power followed Babylon?

**Daniel 5:28 PERES; Thy kingdom is divided, and given to the Medes and Persians.**

Question 12. What did the brazen portion represent?

**Daniel 2:39 And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.**

What kingdom followed Media and Persia? See Daniel 8:20, 21.

**Daniel 8:20 The ram which thou sawest having [two] horns [are] the kings of Media and Persia. 21 And the rough goat [is] the king of Grecia: and the great horn that [is] between his eyes [is] the first king.**

Question 13. What metal represented the kingdom symbolised by the legs and feet of the image? Give the prophet's description of this kingdom.

Daniel 2:40-42.

**Daniel 2:40 And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all [things]: and as iron that breaketh all these, shall it break in pieces and bruise. 41 And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. 42 And [as] the toes of the feet [were] part of iron, and part of clay, [so] the kingdom shall be partly strong, and partly broken.**

What power answers to the symbol?

Note: The mighty empire that followed Grecia was Rome. Gibbon, the historian, adopts the very symbolism of the prophecy to describe the character of this crushing power as the successor of the earlier universal kingdom, speaking thus: "The arms of the republic, sometimes vanquished in battle, always victorious in war, advanced with rapid steps to the Euphrates, the Danube, the Rhine, and the ocean; and the images of gold, or silver, or brass, that might serve to represent the nations or their kings, were successively broken by the iron monarchy of Rome." Later in its history the strength as of iron was weakened, and after the division into lesser kingdoms, the empire was indeed "partly strong and partly brittle," as the marginal reading puts it.

Question 14. Will these smaller kingdoms that have arisen out of the fourth monarchy of Rome ever be joined as one again?

**Daniel 2:43 And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.**

Note: It is well known that, by intermarriage, the royal houses of Europe are more or less closely related; but by none of these matrimonial alliances have ruling houses been able to reunite the divided empire, which is to remain divided until the stone mites the image.

Question 15. What will be the next step in the prophecy? Verse 44.

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

Is there any doubt about it? Verse 45.

**Daniel 2:45 Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream [is] certain, and the interpretation thereof sure.**

How sure is prophecy declared to be? 2 Peter 1:16-21.

**1 Peter 1:16 For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. 17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. 18 And this voice which came from heaven we heard, when we were with him in the holy mount. 19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: 20 Knowing this first, that no prophecy of the scripture is of any private interpretation. 21 For the prophecy came not in old time by the will of man: but holy men of God spake [as they were] moved by the Holy Ghost.**

Question 16. Daniel 2:28 But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these;

Note. The special providence of God is seen in giving the dream; in causing it to make such an impression upon the king's mind that he could not forget that yea head had a remarkable dream; in thus exposing the fraud of the so-called wise men of Babylon; in causing the king to overlook the wisest man in all Babylon, when he summoned the wise men to make know the dream; in causing the king to grant Daniel time (verse 16), which he had refused to do for the others; in thus bringing the king to acknowledge the true God (verse 47); in thus promoting Daniel to an exalted place in the kingdom, for the further accomplishment of the divine purpose.

## Lesson 2 The History of Nations Foretold

January 9 1904

Question 1. When did Daniel have the vision recorded in this chapter?

**Daniel 7:1 In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream, [and] told the sum of the matters.**

Note. Belshazzar reigned conjointly with his father, Nabonadius, during the last three years of the Babylonian Empire, and it was at the close of this three years' reign when, as the sacred historian records, "in that night was Belshazzar the king of the Chaldeans slain, and Darius the Median took the kingdom." Daniel 5:30 In that night was Belshazzar the king of the Chaldeans slain. 31 And Darius the Median took the kingdom, [being] about threescore and two years old. This being true, and that kingdom coming to its end in B.C 538 it follows that this vision must have been about B.C. 541.

Question 2. What two symbols are used in this verse?

**Daniel 2:2 And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.**

Question 3. In prophecy what do winds symbolise?

**Isaiah 21:1 The burden of the desert of the sea. As whirlwinds in the south pass through; [so] it cometh from the desert, from a terrible land. 2 A grievous vision is declared unto me; the treacherous dealer dealeth treacherously, and the spoiler spoileth. Go up, O Elam: besiege, O Media; all the sighing thereof have I made to cease.**

**Jeremiah 25:32 Thus saith the LORD of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. 33 And the slain of the LORD shall be at that day from [one] end of the earth even unto the [other] end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground.**

Question 4. What are symbolised by the sea or waters?

**Isaiah 8:7 Now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, [even] the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks:**

**Revelation 17:15 And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.**

**Isaiah 17:12 Woe to the multitude of many people, [which] make a noise like the noise of the seas; and to the rushing of nations, [that] make a rushing like the rushing of mighty waters! 13 The nations shall rush like the rushing of many waters: but [God] shall rebuke them, and they shall flee far off, and shall be chased as the**



**chaff of the mountains before the wind, and like a rolling thing before the whirlwind.**

**Jeremiah 51:42 The sea is come up upon Babylon: she is covered with the multitude of the waves thereof.**

Question 5. What did Daniel behold, as the result of strife and commotion among the nations and peoples of earth?

**Daniel 7:3 And four great beasts came up from the sea, diverse one from another.**

Question 6. What symbolised by these four great beasts?

**Daniel 7:17 These great beasts, which are four, [are] four kings, [which] shall arise out of the earth.**

Question 7. What was this first kingdom?

**Daniel 7:4 The first [was] like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.**

Note. Inasmuch as in the vision four universal kingdoms span the history from Daniel's day to the end, just as in the dream of Daniel 2 the first beast here brought to view must symbolise the same power that was represented by the head of gold in the great image, - Babylon.

Question 8. How does the lion compare with the other beasts of prey?

**Proverbs 30:30 A lion [which is] strongest among beasts, and turneth not away for any;**

How does Babylon compare with other nations?

**Isaiah 13:19 And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah.**

What other characteristic of Babylon was symbolised by "eagles wings"?

**Deuteronomy 28:49 The LORD shall bring a nation against thee from far, from the end of the earth, [as swift] as the eagle flieth; a nation whose tongue thou shalt not understand;**

**2 Samuel 1:23 Saul and Jonathan [were] lovely and pleasant in their lives, and in their death they were not divided: they were swifter than eagles, they were stronger than lions.**

What change did the prophet see come over this symbol? What change in the kingdom of Babylon was thus indicated?

**Jeremiah 51:30 The mighty men of Babylon have forborne to fight, they have remained in [their] holds: their might hath failed; they became as women: they have burned her dwellingplaces; her bars are broken.**

**Isaiah 21:3 Therefore are my loins filled with pain: pangs have taken hold upon me, as the pangs of a woman that travaileth: I was bowed down at the hearing [of it]; I was dismayed at the**

**seeing [of it]. 4 My heart panted, fearfulness affrighted me: the night of my pleasure hath he turned into fear unto me.**

Note. The Kingdom of Babylon, as noticed in this prophecy, continued less than seventy years. More than half of that time the kingdom was ruled by Nebuchadnezzar. It was during his reign that the kingdom made all of its mighty conquests. His successors, each in turn, became less bold and aggressive, until the weak and pusillanimous Belshazzar, who possessed none of the brave and noble qualities of Nebuchadnezzar.

Question 9. What two kingdoms united in the conquest and overthrow of Babylon?

**Daniel 7:5 And behold another beast, a second, like to a bear, and it raised up itself on one side, and [it had] three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh.**

**Isaiah 21:2 A grievous vision is declared unto me; the treacherous dealer dealeth treacherously, and the spoiler spoileth. Go up, O Elam: besiege, O Media; all the sighing thereof have I made to cease.**

(Elam is but another name for Persia). What was symbolised by the bear raising itself up on one side?

Daniel 7:5 margin

Note. The marginal reading of verse 5 says "raised up one dominion."

Darius the Mede and Cyrus the Persian, were associated together in the conquest and overthrow of Babylon. As an act of courtesy on the part of Cyrus, the rulership of the newly-formed kingdom was given to his uncle, Darius. But in a short time the Persian became the ruling element in the kingdom. Thus the dual kingdom represented by the bear is said to have exalted on branch above the other.

What by the three ribs in the mouth of the bear?

Note. The bear is a bloodthirsty animal, and that blood thirsty disposition of the Medes and Persians is supposed to have been further stimulated by the overthrow of the three provinces of Babylon, Lydia, and Egypt.

Question 10. What special characteristic does the leopard possess? What, then, would be symbolised by four wings added to this swift-footed beast?

**Daniel 7:6 After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.**

Note. The two wings added to the lion fitly represented rapidity of the conquests of that empire under Nebuchadnezzar. Upon this leopard beast are not only wings, which are unnatural to beast, but also an unnatural number of wings. This most fittingly represents the unparalleled rapidity and celerity of the movements of the Grecians under the reign of the intrepid Alexander the Great, who, after conquering the then known world, died at the age of thirty-two years.

What is symbolised by the four heads upon the leopard?

Note. The four heads of this beast undoubtedly symbolise four division of Alexander's kingdom among his four leading generals about twenty years after his death.

Question 11. What is symbolised by this fourth beast?

**11 Daniel 7:7 After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it [was] diverse from all the beasts that [were] before it; and it had ten horns.**

Daniel 7:23 and 24 first part.

**Daniel 7:23 Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. 24 And the ten horns out of this kingdom [are] ten kings [that] shall arise:**

Here in the second chapter, the symbol designates Rome, the mighty power that followed Grecia.

Note. In the breaking up of the Roman dominion by the incursion of tribes from the northward, ten kingdoms were established upon the ruins within the boundaries of the old empire.

Question 12. Concerning what did Daniel specially desire further information?

**Daniel 7:8 I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn [were] eyes like the eyes of man, and a mouth speaking great things.**

**Daniel 7:19 Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth [were of] iron, and his nails [of] brass; [which] devoured, brake in pieces, and stamped the residue with his feet; 20 And of the ten horns that [were] in his head, and [of] the other which came up, and before whom three fell; even [of] that horn that had eyes, and a mouth that spake very great things, whose look [was] more stout than his fellows.**

What information did he receive?

**Daniel 7:24 And the ten horns out of this kingdom [are] ten kings [that] shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.**

Question 13. What did Daniel behold on the part of the power symbolised by this little horn?

**Daniel 7:21 I beheld, and the same horn made war with the saints, and prevailed against them;**

Question 14. How long was the oppression of this power to be felt by the saints?

**Daniel 7:22** Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.

Question 15 Then what will certainly follow the kingdoms represented by these four beasts?

**Daniel 7:26** But the judgment shall sit, and they shall take away his dominion, to consume and to destroy [it] unto the end. **27** And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom [is] an everlasting kingdom, and all dominions shall serve and obey him.

## Lesson 3 The Papacy and Its' Work

January 16 1904

Question 1. What was to rise after the ten horns on the fourth beast, in this line of prophecy? How was this power to compare with the first ten? They were political powers; this, then, to be diverse, must be religious. What religious power, claiming sovereignty, arose in the territory of the Roman Empire? – The papacy. What was this little horn first subdued? Tell what three kingdoms, out of the ten, were subdued. The Heruli, Vandals, Ostrogoth's.

**Daniel 7:24 And the ten horns out of this kingdom [are] ten kings [that] shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.**

Note. Following the Council of Nicea, called by Constantine in AD 325, the Arian powers were uncompromisingly opposed to the claims of supremacy put forth by the bishop of Rome. The Heruli, in Italy, were the greatest foe of the papacy. The pope's successor could not be chosen without their consent. In AD 490 Theodoric the Great, king of the Ostrogoths, desiring more territory, obtained a commission from Zeno, emperor of the East, and a friend of the pope, to take possession of Italy. After a three years' war, the Herulian Kingdom in Italy was overthrown. Thus the first of the three opposing powers to the establishment of the papal supremacy was "plucked up by the roots," in the year 493. Yet the Ostrogoths were also Arian, and still the bishop of Rome was in a measure restrained, while the Vandals in Africa defied the power of Rome. Next the Vandals fell before a conquering army sent by Justinian emperor of the East (534), and later the Ostrogothic power was forever broken in Italy (538). Thus was the way prepared for the exaltation of the Roman bishopric.

Question 2. What attitude was this power to assume toward the Most High?

**Daniel 7:25 And he shall speak [great] words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.**

Tell how the papacy has fulfilled this specification.

Note. The papacy has indeed spoken great words against the Most High, by assuming titles and prerogatives which belong only to God. The following are samples of many quotations that might be given:

"The most holy and most happy, who is the arbiter of heaven and the Lord of the earth, the successor of St Peter, the anointed of the Lord, the master of the universe, the father of kings, the light of the world." Titles assumed by Pope Martin V, in dispatches to the ambassador to Constantinople.

"The Pope is all in all, and above all, so that God Himself and the pope, the vicar of God, are but on consistency. " Hostiensis Cap. Etc.

“Given in Rome from our palace, the 10th of February, 1817, the XIV jurisdiction of the most holy pontiff and father in Christ, and Lord our God the pope, Leo XII,” etc. – Conclusion of Dr Giustianni’s ordination letter.

How were the saints of the Most High to be treated by this power? What blasphemous attempt was to be made by this power against the law of God? What New Testament description do we have of this same power?

**2 Thessalonians 2:4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God.**

Question 3. What apparent change in the law of God is acknowledged by nearly the whole Christian world? The substitution of the first day for the seventh as the day of the Sabbath.

Question 4. Was there to be a limit to the time that the little horn power would have dominion over the saints, times, and laws of the Most High? Daniel 7:25, last clause.

**Daniel 7:25 ...they shall be given into his hand until a time and times and the dividing of time.**

Note. In Hebrew usage a time means a year. (See Daniel 11:13 margin.) The period given would therefore be a “time” (1 year), “times” (plural, 2 years), and a dividing, or half a time (1/2 year), all together, 3 ½ years. In the reckoning of Bible times, 360 days to the year, the period would be 1260 days. We are dealing with symbolic prophecy, however, in which one day stands for a year (See Num 14:34; Eze 4:6), so that the duration of the prophetic period would be 1260 years.

**Numbers 14:34 After the number of the days in which ye searched the land, [even] forty days, each day for a year, shall ye bear your iniquities, [even] forty years, and ye shall know my breach of promise.**

**Ezekiel 4:6 And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year.**

Question 5. Give historical dates and facts, marking the beginning and the termination of the of the temporal supremacy of the papacy.

Note. The last of the opposing Arian powers was plucked up in 538, when the Roman papacy was free to assert its sovereignty. Just 1260 years from this date bring us to 1798, in which year the French troops took the pope prisoner, and for a time it appeared as though the papacy had a death blow.

Question 6. How long will it be before this power will be consumed? Compare 2 Thessalonians 2:8.

**Daniel 7:26 But the judgment shall sit, and they shall take away his dominion, to consume and to destroy [it] unto the end.**

**2 Thessalonian 2:8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:**

Question 7. How will the fate of this fourth beast differ from that of the three which preceded it? Verses 11, 12..

**Daniel 7:11 I beheld then because of the voice of the great words which the horn spake: I beheld [even] till the beast was slain, and his body destroyed, and given to the burning flame. 12 As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.**

Note. When Babylon, Medo-Persia, and Grecia came to the end of their existence as empires. the people who composed those kingdoms passed down and became merged into the successive kingdoms. Thus “ they had their dominion taken away; yet their lives were prolonged for a season and a time.” But when the fourth beast shall be “slain and his body destroyed, and given to the burning flame,” then shall the kingdoms of this world become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever.

Question 8. Who will then appear upon the scene as the rightful ruler of the kingdom which for a time had been usurped by Satan? Verse 27.

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

## Lesson 4 The Vision of Daniel 8

January 23, 1904

Question 1. When did Daniel have this second vision? Daniel 8:1

**Daniel 8:1 In the third year of the reign of king Belshazzar a vision appeared unto me, [even unto] me Daniel, after that which appeared unto me at the first.**

Note 1 This vision having been given to Daniel in the third year of the reign of Belshazzar, that being the year when Babylon was overthrown, it must have been about B.C. 538.

Question 2. To what place was Daniel taken in this vision? Verse 2

**Daniel 8:2 And I saw in a vision; and it came to pass, when I saw, that I [was] at Shushan [in] the palace, which [is] in the province of Elam; and I saw in a vision, and I was by the river of Ulai.**

Note. Prophets in heavenly vision are often taken to places where the scenes opened up to them are to occur, so that they are living amid the very events predicted by them, even though those events maybe thousands of years in the future

Question 3. What was symbolised by this ram? Verse 20.

**Daniel 8:3 Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had [two] horns: and the [two] horns [were] high; but one [was] higher than the other, and the higher came up last.**

**Daniel 8:20 The ram which thou sawest having [two] horns [are] the kings of Media and Persia.**

What by the two horns, and by the higher one coming up last?

Note. The two horns on the ram symbolise the union of the two nations, the Medes and Persians. The higher coming up last signifies the fact that in a few years the Persian became the leading element in the kingdom.

Question 4. In what direction was the Medo-Persian Empire to extend its conquests? To what position did the ram attain?

**Daniel 8:4 I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither [was there any] that could deliver out of his hand; but he did according to his will, and became great.**

Question 5. Of what was this goat a symbol? Verse 21, first clause.

**Daniel 8:5 And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat [had] a notable horn between his eyes.**

**Daniel 8:21 And the rough goat [is] the king of Grecia:**

What was symbolised by the great horn between his eyes? Verse 21, last clause.



**Daniel 8:21 and the great horn that [is] between his eyes [is] the first king.**

Who was the first king of Grecia? – Alexander the Great.

Question 6. What was the attitude of this goat toward the ram? What did he do to the two horns of the ram?

**Daniel 8:7 And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.**

Question 7. To what position did the goat attain as compared to that of the ram? What happened to the great horn between the eyes of the goat? When was this great horn broken?

**Daniel 8:8 Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.**

Note. It is a fact noted in history that Alexander died in a drunken debouch, at the age of thirty-two years, and at a time when his kingdom was in the very height of its glory and greatness. Thus the kingdom represented by this horn was broken “when he was strong.”

What came up after this notable horn was broken? What was symbolised by the breaking of the great horn and four others coming up in its place? Verse 22.

**Daniel 8:22 Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.**

Note. While Alexander lived he made no provision as to who would succeed him in his kingdom. About twenty years after his death it was divided among his four strongest generals. The student should note carefully the following division of Alexander’s kingdom, as it will have an important bearing upon the events studied in a future lesson in this series. Lysimachus had that portion ling to the north of Palestine, including Thrace, Bithynia, and some smaller provinces of Asia Minor. Ptolemy took that portion to the south, including Egypt, Libya, Arabia, and Palestine. Seleucus took the east, - Syria and all the country to the river Indus. Cassander had Macedon and Greece, lying to the west.

Carefully note those divisions, as given in “Great Empires of the Bible.”

Question 8. What did the prophet behold as coming forth from one of the four horns of the goat? To what position did this little horn power attain? Repeat the comparative greatness of the powers represented by the ram, the goat, and the little horn. In what directions were the conquests therefore confidently expect? – Another visit from Gabriel.

**Daniel 8:9 And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant [land].**

## Lesson 5 The Two Thousand Three Hundred Days

January 30, 1904

Question 1. What did Daniel say at the close of Chapter 8 concerning the vision of that chapter? Verse 27, last clause.

**Daniel 8:27 ...and I was astonished at the vision, but none understood [it].**

Question 2. What part of Gabriel's commission then remained unfulfilled?

Question 3. At the conclusion of Daniel's prayer, in the ninth chapter, who again appeared to him? Verses 20, 21.

**Daniel 9:21 Yea, whiles I [was] speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. 22 And he informed [me], and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding.**

Note. Since the vision of chapter 8 was in the last year of Belshazzar, and the prayer of the ninth chapter in the first year of Darius, who took the throne on the death of Belshazzar, the time between the chapters need not have been more than a few months, or even weeks.

Question 4. What does Gabriel tell Daniel he has returned to him for?

**Daniel 9:22 And he informed [me], and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding.**

Question 5. When does Gabriel tell Daniel he had received the commandment to come to his assistance? For what does he again say he has now come? What does he tell Daniel to consider? What vision?

**Daniel 9:23 At the beginning of thy supplications the commandment came forth, and I am come to show [thee]; for thou [art] greatly beloved: therefore understand the matter, and consider the vision.**

**Daniel 8:26 And the vision of the evening and the morning which was told [is] true: wherefore shut thou up the vision; for it [shall be] for many days.**

Question 6. How much of the 2,300 days does Gabriel say was to be allotted to Daniel's people, the Jews? Verse 24, first clause.

**Daniel 8:24 Seventy weeks are determined upon thy people and upon thy holy city.**

**Daniel 8:25 Know therefore and understand, [that] from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince [shall be] seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.**

What event does the angel say would mark the beginning of this great prophetic period?

Question 8. How many years from that event does the angel say would reach to Messiah, the Prince? – Sixty-nine weeks – 483 prophetic days – 483 literal years.

Question 9. What three decrees constitute “the commandment to restore and to build Jerusalem”?

**Ezra 6:14 And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished [it], according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia.**

Note 2 Since it takes the commandments of Cyrus (B.C. 536-Ezra 1), of Darius (B.C. 519 – Ezra 6), and of Artaxerxes (B.C. 457 – Ezra 7) to constitute “the commandment to restore and build Jerusalem,” it is apparent that we must date from the last one, since the “commandment” was not complete until Artaxerxes’ decree was issued.

Question 10. Read carefully Ezra 7:11-28.

**Ezra 7:11 Now this [is] the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, [even] a scribe of the words of the commandments of the LORD, and of his statutes to Israel. 12 Artaxerxes, king of kings, unto Ezra the priest, a scribe of the law of the God of heaven, perfect [peace], and at such a time. 13 I make a decree, that all they of the people of Israel, and [of] his priests and Levites, in my realm, which are minded of their own freewill to go up to Jerusalem, go with thee. 14 Forasmuch as thou art sent of the king, and of his seven counsellors, to inquire concerning Judah and Jerusalem, according to the law of thy God which [is] in thine hand; 15 And to carry the silver and gold, which the king and his counsellors have freely offered unto the God of Israel, whose habitation [is] in Jerusalem, 16 And all the silver and gold that thou canst find in all the province of Babylon, with the freewill offering of the people, and of the priests, offering willingly for the house of their God which [is] in Jerusalem: 17 That thou mayest buy speedily with this money bullocks, rams, lambs, with their meat offerings and their drink offerings, and offer them upon the altar of the house of your God which [is] in Jerusalem. 18 And whatsoever shall seem good to thee, and to thy brethren, to do with the rest of the silver and the gold, that do after the will of your God. 19 The vessels also that are given thee for the service of the house of thy God, [those] deliver thou before the God of Jerusalem. 20 And whatsoever more shall be needful for the house of thy God, which thou shalt have occasion to bestow, bestow [it] out of the king's treasure house. 21 And I, [even] I Artaxerxes the king, do make a**

decree to all the treasurers which [are] beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily, 22 Unto an hundred talents of silver, and to an hundred measures of wheat, and to an hundred baths of wine, and to an hundred baths of oil, and salt without prescribing [how much]. 23 Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven: for why should there be wrath against the realm of the king and his sons? 24 Also we certify you, that touching any of the priests and Levites, singers, porters, Nethinims, or ministers of this house of God, it shall not be lawful to impose toll, tribute, or custom, upon them. 25 And thou, Ezra, after the wisdom of thy God, that [is] in thine hand, set magistrates and judges, which may judge all the people that [are] beyond the river, all such as know the laws of thy God; and teach ye them that know [them] not. 26 And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether [it be] unto death, or to banishment, or to confiscation of goods, or to imprisonment. 27 Blessed [be] the LORD God of our fathers, which hath put [such a thing] as this in the king's heart, to beautify the house of the LORD which [is] in Jerusalem: 28 And hath extended mercy unto me before the king, and his counsellors, and before all the king's mighty princes. And I was strengthened as the hand of the LORD my God [was] upon me, and I gathered together out of Israel chief men to go up with me.

What is the date of this royal commandment to restore and build Jerusalem? See date on the margin of Ezra 7. Notice that the fifth month, Jewish, would be in the autumn, according to the modern calendar.

Question 11. Beginning in the autumn B.C. 457, to what date to the 483 years reach? – To the baptism or anointing of Messiah the Prince, in the autumn of A.D. 27. Mark 1:10. marginal date.

**Mark 1:10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him:**

Proof: To 4651/4 years before Christ (B.C. 457, autumn)

Add 26  $\frac{3}{4}$  years after Christ (A.D. 27, autumn)

Total 483 years

Question 12. How much remained, then, of the period allotted to the Jewish people? –One week, or seven years, reaching to A.D. 34.

Question 13. What was to take place during this week? What in the midst of the week? Verse 27.

**Daniel 9:27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make [it] desolate, even until the consummation, and that determined shall be poured upon the desolate.**

Note. In the midst of this last seven-day period, or week, just three and a half years from the autumn of A.D. 27, when Jesus was anointed the Christ at His baptism, He was crucified (the spring of A.D. 31), thus causing the sacrifices to cease.

Question 14. Beginning in the autumn of B.C. 457, when would the entire 70 weeks, or 490 years, allotted to the Jews, terminate? – A.D. 34.

Proof: To 456 1/4 years before Christ (B.C. 457, autumn)

Add 33 3/4 years after Christ (A.D. 34, autumn)

Total 490 years

Question 15. Did the gospel cease to go to the Jews exclusively in A.D. 34?

See Acts 8:1-5, 25 (date in margin).

**Acts 8:1 And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles. 2 And devout men carried Stephen [to his burial], and made great lamentation over him. 3 As for Saul, he made havock of the church, entering into every house, and haling men and women committed [them] to prison. 4 Therefore they that were scattered abroad went every where preaching the word. 5 Then Philip went down to the city of Samaria, and preached Christ unto them.**

**Acts 8:25 And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.**

Question 16. Beginning in the autumn of B.C. 457, when must the whole period of 2,300 years terminate? – The autumn of 1844.

Proof: To 465 1/4 years before Christ (B.C. 457, autumn)

Add 1843 3/4 years after Christ, (A.D. 1844, autumn)

Total 2300 years

Question 17. What event was looked for in the autumn of 1844? - Students of prophecy looked for the second advent at that date, when they saw that the prophetic period would be fulfilled.

Question 18. What two events had they confused? – The cleansing of the heavenly and the destruction of the earth by fire at the second coming of Christ. (Future lessons will explain.)

## Lesson 6 The Sanctuary and Its Cleansing – in Type

February 6, 1904

Question 1. What line of reasoning upon this text led to the conclusion that the second coming of Christ would take place in the autumn of A.D. 1844?

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

Note. This text states that at the end of the 2,300 days, “then shall the sanctuary be cleansed.” When the believers in the great advent message found that those days were to end in 1844 A.D., they reasoned that the earth was the sanctuary; that its cleansing would be by fire, at the second coming of Christ; therefore Christ must come on the tenth day of the seventh month, in that year. They overlooked the fact, also, that the only sanctuary in existence in A.D. 1844 was the one in heaven, where our Great High Priest ministers.

Question 2. What does Daniel 8:14 say would take place at the end of the 2,300 days?

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

Question 3. What literal sanctuary was in existence in A.D. 1844?

**Hebrews 8:1 Now of the things which we have spoken [this is] the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens; 2 A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.**

**Hebrews 9:24 For Christ is not entered into the holy places made with hands, [which are] the figures of the true; but into heaven itself, now to appear in the presence of God for us:**

Question 4. Could a sanctuary in heaven need cleansing?

**Hebrews 9:23 [It was] therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.**

Note. By a careful study of the yearly rounds of service in that sanctuary built by Moses, with its two holy places, which were “figures of the true,” the great truth is revealed that the sins of all who repent and turn to God are transferred to the heavenly sanctuary, and that the cleansing of that sanctuary will be the removal of those sins, when the blotting-out time comes, See Acts 3:19, 20.

**Acts 3:19 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; 20 And he shall send Jesus Christ, which before was preached unto you:**

Question 5. What instruction was given to Aaron concerning his entering the most holy place of the typical sanctuary?

**Leviticus 16:2 And the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy [place] within the veil before the mercy seat, which [is] upon the ark; that he die not: for I will appear in the cloud upon the mercy seat.**

Question 6. By whom alone, and how often, was the most holy place to be entered?

**Hebrews 9:6 Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service [of God]. 7 But into the second [went] the high priest alone once every year, not without blood, which he offered for himself, and [for] the errors of the people:**

Question 7. What was to be taken from the congregation of the children of Israel?

Where, and before whom, were these two goats presented? How was a selection made between those two goats? For whom were these goats severally set apart? What was done with the goat upon which the lot fell to be the Lord's? For what purpose was the scapegoat reserved?

**Leviticus 16:5 And he shall take of the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering.**

**Leviticus 16:7 And he shall take the two goats, and present them before the LORD [at] the door of the tabernacle of the congregation. 8 And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the scapegoat. 9 And Aaron shall bring the goat upon which the LORD'S lot fell, and offer him [for] a sin offering. 10 But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the LORD, to make an atonement with him, [and] to let him go for a scapegoat into the wilderness.**

Question 8. What was then done with the Lord's goat? Where was the blood brought? Upon what was the blood sprinkled? What was thus made on behalf of Israel?

**Leviticus 16:15 Then shall he kill the goat of the sin offering, that [is] for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat: 16 And he shall make an atonement for the holy [place], because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness.**

Question 9. What was thus done to the sanctuary? From what was it cleansed? Was this cleansing of the sanctuary, then, from physical or from moral uncleanness? How had the sins of Israel been transferred to the sanctuary, and how were they removed once every year by this ceremony?

**Leviticus 16:19 And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel.**

Question 10. After the sins of Israel had been borne from the sanctuary, in the person of the high priest, what did he do with them? What was then done with the live goat? What was the principal difference between the death of these two goats?

**Leviticus 16:21 And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send [him] away by the hand of a fit man into the wilderness: 22 And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness.**

Note. The slaying of the Lord's goat represented a voluntary death TO sin. The goat far Azazel, that was sent away to "bear upon him all the iniquity of the children of Israel," represented an involuntary death IN sin.

Question 11. What is the difference between the death of Christ and the death that Satan will experience?

Question 12. What did the apostle desire to be made "conformable" unto? What choice is left for you and me to make?

**Philippians 3:10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;**

Note. The same choice that was left to Christ, after He had "taken man's place, with all of its risks and liabilities," to die a voluntary death to sin, or suffer an involuntary death in sin, is also left for us to make. "The wages of sin is death." The old man must die. Either he will be "crucified with Christ," or perish in the lake of fire with Azazel.



## Lesson 7 The Sanctuary and Its Cleansing – in Antitype

February 13, 1904

Question 1. Outline as fully as you can the ceremony of the cleansing of the typical sanctuary, as studied in last week's lesson.

Question 2. Of what was each year's round of service in that earthly sanctuary a complete type?

**Hebrews 8:4 For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: 5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, [that] thou make all things according to the pattern showed to thee in the mount.**

Note. Each year's round of services in the earthly sanctuary was a complete type of the entire priesthood of our Saviour.

Question 3. How often will those services which in the type were performed once every year be performed in the antitype?

**Hebrews 9:25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; 26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.**

Question 4. What was the last solemn act performed in each year's round of service in the type?

Question 5. What consequence followed indifference on the part of any person on that solemn day of atonement? Lev 23:28, 29.

**Leviticus 23:28 And ye shall do no work in that same day: for it [is] a day of atonement, to make an atonement for you before the LORD your God. 29 For whatsoever soul [it be] that shall not be afflicted in that same day, he shall be cut off from among his people.**

Question 6. Then what decision must have been reached before that cutting off could take place?

Question 7. What solemn event, then, was typified each year by the ceremony which was performed on the day of atonement?

Question 8.

**Acts 17:31 Because he hath appointed a day, in the which he will judge the world in righteousness by [that] man whom he hath ordained; [whereof] he hath given assurance unto all [men], in that he hath raised him from the dead.**

Question 9. Of what were the two holy places in the typical sanctuary, figures? Then how many apartments or holy places are there in the heavenly sanctuary?

**Hebrews 9:24 For Christ is not entered into the holy places made with hands, [which are] the figures of the true; but into heaven itself, now to appear in the presence of God for us:**

Question 10. What portion of the year did the priests minister in the first or holy place? How long in the second or most holy?

Question 11. How many chief men ministered in connection with the high priest in the typical service?

**1 Chronicles 24:4 And there were more chief men found of the sons of Eleazar than of the sons of Ithamar; and [thus] were they divided. Among the sons of Eleazar [there were] sixteen chief men of the house of [their] fathers, and eight among the sons of Ithamar according to the house of their fathers.**

Question 12. Where did John see a door opened? What description is given of One who sat upon the throne? Who alone can answer to this description? What was seen round about the throne? Who were sitting upon these four and twenty seats? With what were they clothed? What is this "white raiment"?

**Revelation 4:1 After this I looked, and, behold, a door [was] opened in heaven: and the first voice which I heard [was] as it were of a trumpet talking with me; which said, Come up hither, and I will show thee things which must be hereafter. 2 And immediately I was in the spirit; and, behold, a throne was set in heaven, and [one] sat on the throne. 3 And he that sat was to look upon like a jasper and a sardine stone: and [there was] a rainbow round about the throne, in sight like unto an emerald. 4 And round about the throne [were] four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.**

**Revelation 19:8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.**

To what company, then, must these four and twenty elders belong?

Note . It is evident that these "four and twenty elders" seated upon thrones, and those associated with them, are persons who have been redeemed from this earth. It is that company who "came out of their graves after His resurrection."

**Matthew 27:50 Jesus, when he had cried again with a loud voice, yielded up the ghost. 51 And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; 52 And the graves were opened; and many bodies of the saints which slept arose, 53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.**

It is that multitude of captives (Ephesians 4:8, margin) that Jesus led up to heaven with Him when He ascended.

Question 13. What in the antitypical answers to the cutting off of those who, in the typical service, did not afflict their souls on the day of atonement?

**Revelation 3:15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.**

Question 14. What in the antitypical answers to the removal of sins once every year from the typical sanctuary?

**Acts 3:19 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;**

Question 15. What will be the last solemn act of our Great High Priest, as He closes His priestly work? – He will bear the sins of believers out of the sanctuary.

Question 16. When Christ bears the sins of the overcomers from the most holy place of the heavenly sanctuary, upon whom will He place them?

Note. When our High Priest, in His own person, bears our sins from the sanctuary, those sins will then be rolled back upon the head of the antitypical scapegoat, the originator of sin.

## Lesson 8 The Judgment

February 20, 1904

Question 1. What does this text say has been appointed?

**Acts 17:31** Because he hath appointed a day, in the which he will judge the world in righteousness by [that] man whom he hath ordained; [whereof] he hath given assurance unto all [men], in that he hath raised him from the dead.

Question 2. In the days of the apostles was this event past, present, or future?

**Acts 24:25** And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.

Question 3. What work have we found to be synonymous with the judgment? – The cleansing of the sanctuary.

Question 4. When did the angel tell Daniel that event would begin?

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

Question 5. When did the 2,300 days end?

Question 6. Since A.D. 1844, then, what has been the message of “present truth”?

**Revelation 14:7** Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

**Daniel 7:9** I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment [was] white as snow, and the hair of his head like the pure wool: his throne [was like] the fiery flame, [and] his wheels [as] burning fire.

**Daniel 7:11** I beheld then because of the voice of the great words which the horn spake: I beheld [even] till the beast was slain, and his body destroyed, and given to the burning flame.

Question 7. For what has God prepared His throne? Whom does this text say will be judged?

**Psalms 9:7** But the LORD shall endure for ever: he hath prepared his throne for judgment. **8** And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness.

Question 8. To whom has the Father committed the work of judgment?

**John 5:22** For the Father judgeth no man, but hath committed all judgment unto the Son:

Why?

**John 5:27** And hath given him authority to execute judgment also, because he is the Son of man.

Question 9. How many of us will be brought into judgment? What reward will each one receive?

**2 Corinthians 5:10 For we must all appear before the judgment seat of Christ; that every one may receive the things [done] in [his] body, according to that he hath done, whether [it be] good or bad.**

Question 10. What does the apostle ask? What reason is given why we should not judge one another? To whom must every knee bow, and tongue confess? Of whom will each one be called to give account? In view of this, what should we not do any more?

What does the apostle ask? What reason is given why we should not judge one another? To whom must every knee bow, and tongue confess? Of whom will each one be called to give account? In view of this, what should we not do anymore?

**Romans 14:10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. 11 For it is written, [As] I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. 12 So then every one of us shall give account of himself to God. 13 Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in [his] brother's way.**

Question 11. Who besides man are reserved to judgment?

**2 Peter 2:4 For if God spared not the angels that sinned, but cast [them] down to hell, and delivered [them] into chains of darkness, to be reserved unto judgment; 9 The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:**

**Jude 1:6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.**

Question 12. Will the judgment occupy time?

**Ecclesiastes 3:17 I said in mine heart, God shall judge the righteous and the wicked: for [there is] a time there for every purpose and for every work.**

Question 13. What are those doing who judge one another now? When will be the time for judgment?

**1 Corinthians 4:5. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.**

Note. God "hath committed all judgment unto the Son." He has also "appointed a day in the which He will judge the world in righteousness, by that Man whom He hath ordained," Therefore he who judges another has climbed up into the seat of God, thus saying that he is God. That is nothing short of the papacy, the man of sin. He not only assumes the

prerogative of God, but is meting out judgment before the time. "Let us not therefore judge one another any more."

Question 14. When does this text say the living and the dead will be judged?

**2 Timothy 4:1 I charge [thee] therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;**

Question 15. How many events are here associated with the judgment?

**Revelation 11:18 And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.**

Question 16. What did Christ command His Followers to preach unto the people?

**Acts 10:41 Not to all the people, but unto witnesses chosen before of God, [even] to us, who did eat and drink with him after he rose from the dead. 42 And he commanded us to preach unto the people, and to testify that it is he which was ordained of God [to be] the Judge of quick and dead.**

Question 17. According to what will men be judged?

**Romans 2:16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.**

Question 18. What is the conclusion of the whole matter? What is declared to be the whole duty of man? What will God bring into judgment?

**Ecclesiastes 12:13 Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this [is] the whole [duty] of man. 14 For God shall bring every work into judgment, with every secret thing, whether [it be] good, or whether [it be] evil.**

## Lesson 9 The Eastern Question

February 27, 1904

Question 1. Who is the speaker? Whom does Gabriel say he stood to confirm and strengthen? When?

**Daniel 11:1 Also I in the first year of Darius the Mede, [even] I, stood to confirm and to strengthen him.**

Question 2. What did Gabriel say he would show Daniel? How many kings did he say would yet reign in Persia? How did he say the fourth one would compare with the others? What did he lay this fourth king would accomplish through his riches?

**Daniel 11:2 And now will I show thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than [they] all: and by his strength through his riches he shall stir up all against the realm of Grecia.**

Note. Cyrus died in the year B.C. 529, and was succeeded by his son, Cambyses, who reigned seven years. Cambyses was succeeded by Smerdis, an impostor, who reigned but eight months, being succeeded in B.C. 521 by Darius Hystaspes. Darius Hystaspes reigned thirty-six years, and was succeeded by Xerxes in the year 485 B.C.. Xerxes, by his strength and through his riches, did stir up all against the realm of Grecia. He collected the most numerous army ever marshalled for war, estimated by careful historians to have numbered 2,641,610 fighting men, with an equal number of attendants, making a total of 5,283,220. This army was seven days and seven nights crossing the Dardanelles, on two immense bridges of boats built for the purpose. Xerxes was the last of the Persian monarchs who invaded Grecia; therefore the prophecy taken no note of his eight successors, but passes, as well we shall see, in the third verse, to the empire of Grecia.

Question 3. What is the character of the king here brought to view? How was this king to rise? What king of Grecia fulfilled these specifications?

**Daniel 11:3 And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.**

Note. Truly it may be said of Alexander the Great that he did according to his will. his entire reign was one of unparalleled conquest, and at the age of thirty-two years he is said to have conquered the whole of the then known world, and to have wept because there was not another world to conquer.

Question 4. What was to happen to Alexander's kingdom? How was it to be divided? Was the kingdom to fall into the hands of Alexander's posterity? How was this fulfilled?

**Daniel 11:4 And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those.**

Note. Within twenty years of Alexander's death it is said that there was not one of his posterity left, and his kingdom was divided toward the four

winds, between his four leading generals. See the territorial boundaries of these four divisions, as outlined in Note 5, Lesson 4.

Question 5. Of these four divisions of Alexander's kingdom, which one was the kingdom of the south? What is said of the king of the south? What is said of one of Alexander's princes? Which one of Alexander's princes soon became so strong as to possess three out of the four original divisions of the empire?

**Daniel 11:5 And the king of the south shall be strong, and [one] of his princes; and he shall be strong above him, and have dominion; his dominion [shall be] a great dominion.**

Note. In B.C. 281, Lysimachus was slain in battle, and Seleucus annexed all of his dominion; and as Lysimachus had previously conquered the territory assigned to Cassander, this left Seleucus ruler of three of the portions of the original division of Alexander's kingdom.

## The King of the North and the King of the South

Question 6. What two powers then became "the king on the south" and "the king of the north"?

Note. the successive rulers of that territory of the north, which fell under the dominion of Seleucus, are referred to in this prophecy as "the king of the north," while Egypt is called "the king of the south."

Question 7.

**Daniel 11:6 And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in [these] times. 7 But out of a branch of her roots shall [one] stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail: 8 And shall also carry captives into Egypt their gods, with their princes, [and] with their precious vessels of silver and of gold; and he shall continue [more] years than the king of the north. 9 So the king of the south shall come into [his] kingdom, and shall return into his own land. 10 But his sons shall be stirred up, and shall assemble a multitude of great forces: and [one] shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, [even] to his fortress. 11 And the king of the south shall be moved with choler, and shall come forth and fight with him, [even] with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand. 12. [And] when he hath taken away the multitude, his heart shall be**



**lifted up; and he shall cast down [many] ten thousands: but he shall not be strengthened [by it].<sup>13</sup> For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches. <sup>14</sup> And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.**

Note. Verses 6-14 refer to the frequent wars and intriguing between Syria, the king of the north, and Egypt, the king of the south. History supplies the details for all those specifications of the prophecy.

Question 8. In those times, about B.C. 200, who were to stand up against Egypt, the king of the south? What new power is here introduced in this line of prophecy?

**Daniel 11:14 And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.**

Note. "And in those times [about B.C. 203] there shall many [Antiochus Magnus, king of Syria; Philip, king of Macedon; and many of the provinces which had revolted from Egypt] stand up against the king of the south [Egypt]; also the robbers [breakers] of thy people [Rome] shall exalt themselves [rear her head among the nations of earth] to establish the vision [destined to exert a mighty influence among the nations of earth in fulfillment of the prophecy till the end of time]; but they shall fall [be broken up into many kingdoms, and finally be "destroyed and given to the burning flame." Daniel 7:11]."

Question 9. Where was this rising power of Rome to stand, and what destruction was to be accomplished by his hand?

**Daniel 11:16 But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed.**

Note. In B.C. 63, Pompey, the Roman general, demolished the walls of Jerusalem, transferred several cities from the jurisdiction of Judea to that of Coel-Syria, and imposed tribute upon the Jews. Thus was Jerusalem placed by conquest in the hands of that power which was to hold "the glorious land" in its iron grasp till it had utterly consumed it.

Question 10. The history of what Roman ruler fulfilled the events of this verse?

**Daniel 11:19 Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found.**

Note. "Then he [Julius Caesar] shall turn his face toward the fort of his own land [Rome]; but he shall stumble and fall [assassinated by Brutus and Cassius and other conspirators, B.C. 44], and not be found."

Question 11. Who succeeded Julius Caesar? How is he designated in this verse? What Roman emperor justly earned the title of "a raiser of taxes"?

**Daniel 11:20 Then shall stand up in his estate a raiser of taxes [in] the glory of the kingdom: but within few days he shall be destroyed, neither in anger, nor in battle.**

**Luke 11:1 And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.**

How is the death of Augustus referred to in the prophecy?

Note. "Then shall stand up [reign] in his [Julius Caesar's] estate a raiser of taxes [Augustus Caesar, see Luke 2:1] in the glory of the kingdom [the "Augustan Age", an expression commonly used to denote the golden age of Roman history]; but within few days he shall be destroyed, neither in anger, nor in battle.." Eighteen years after the taxing brought to view, seeming but a "few days" to the distant view of the prophet, Augustus Caesar died peacefully in his own bed at Nola, whither he had gone to seek repose and health, A.D. 14, in the seventy-sixth year of his age.

Question 12. Who succeeded Augustus Caesar as emperor of Rome? How were his character and reign foretold in this verse?

**Luke 11:21 When a strong man armed keepeth his palace, his goods are in peace:**

Note. "And in his [Augustus Caesar's] estate shall stand up [reign] a vile person [Tiberius Caesar], to whom they [the people of Rome] shall not give the honour of the kingdom; but he shall come in peaceably, and obtain the kingdom by flatteries."

It was through the flatteries of his mother, Livia, that Tiberius reached the throne. But the citizens of Rome never gave to him the respect and "honour of the kingdom," due to an upright and faithful sovereign.

"Augustus rested his last hopes on Tiberius. It is almost superfluous to enumerate the unworthy successors of Augustus. Their unparalleled vices, and the splendid theater upon which they were enacted, have saved them from oblivion. The dark, unrelenting Tiberius, the furious Caligula, the feeble Claudius, the profligate and cruel Nero, the beastly Vitellius, and the timid, inhuman Domitian, are condemned to everlasting infamy. Rome groaned beneath an unremitting tyranny, which exterminated the ancient families of the republic, and was fatal to almost every virtue and every talent that arose in that unhappy period. Under the reign of these monsters the slavery of the Romans was accompanied with peculiar circumstances."

– Gibbon.

Question 13. What note does the prophecy in this verse make of the death of Tiberius Caesar? Who else was to be cut off during the period of the reign of Tiberius?

**Luke 11:22 But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.**

## Lesson 10 The Eastern Question (continued)

March 5, 1904

Question 1. After a league made by the Jews with Rome, how are the growth and work of that power referred to in this verse?

**Daniel 11:23 And after the league [made] with him he shall work deceitfully: for he shall come up, and shall become strong with a small people.**

Note. In the year 161B.C., the Jews were being continually attacked by the Syrians, with whose forces they were unable to cope. Being informed that the Romans were always ready to support weak nations against the oppression of kings, whose power gave them umbrage, it was thought necessary to make an alliance with that people. Ambassadors sent to Rome for this purpose were well received by the senate, and a decree was passed, by which the Jews were declared friends and allies of the Romans, and a defensive league was made with them.

At this time the Romans, who were still a small people, were rapidly coming to the front, working deceitfully, or with cunning, as the word implies, and by rapid strides they arose to the height of their power. Thus Rome became strong with a small people.

Question 2. How was Rome to enter upon the fattest places of the province? What was she to do, unlike her predecessors?

**Daniel 11:24 He shall enter peaceably even upon the fattest places of the province; and he shall do [that] which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: [yea], and he shall forecast his devices against the strong holds, even for a time.**

Note. "He [Rome] shall enter peacefully even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers' fathers [receive large acquisitions of territory through peaceful means. by legacy of other kings]; he shall scatter among them the prey, and spoil, and riches; yea, and he shall forecast his devices against [from] the strongholds [from the fortress of the seven-hilled city], even for a "time."

"Even for a time." This, doubtless, is a prophetic time, which should be computed as follows: A time, a year, or 360 days; each day for a year gives 360 years, during which, according to this prediction, the empire was to be governed from the city of Rome. The next verse introduces the battle of Actium, which was fought between Egypt and Rome, in the year B.C. 31. Exactly 360 years from that date Constantine moved the seat of the Roman Empire to Constantinople, A.D. 330.

Question 3. What is meant by the expression, "at the time appointed"?

**Daniel 11:29 At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter.**

Note. "At the time appointed [A.D. 330, see last clause of verse 24] he [Rome] shall return, and come toward the south; but it shall not be as the former, or as the latter." The triumphs of former days were not repeated. the removal of the seat of government from Rome to Constantinople, under Constantine the Great, in A.D. 330, is recognised as the signal of the downfall of the Roman Empire.

Question 4. What was to stand on the part of the papacy? What were they to do to the "sanctuary of strength"? What was to be taken away? What was to be established in its place?

**Daniel 11:31 And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily [sacrifice], and they shall place the abomination that maketh desolate.**

Note. "And forces shall stand on his part, and they shall profane the sanctuary, oven the fortress, and shall take away the continual ["burnt offering" supplied], and they shall set up the abomination that maketh desolate." – American Revision. The papacy was fully established in the year 538, the beginning of the 1260 years of papal supremacy.

Question 5. What was the papacy to do to those who wickedly departed from the covenant? Who were to perform marvellous acts of self-sacrifice and heroism in behalf of the true faith? Who were to hold up the torch of truth during the long, dark night of papal rule? B what means were the saints to fall "many days – 1260 years- from A.D. 538 to 1798? While the people of God were thus going down beneath the hand of persecution, what were they to receive?

**Daniel 11:32 And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do [exploits] 33 And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, [many] days. 34 Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries. 35 And [some] of them of understanding shall fall, to try them, and to purge, and to make [them] white, [even] to the time of the end: because [it is] yet for a time appointed.**

Note. "Now when they {the people of God} shall fall, they shall be holpen with a little help [fulfilled by the influence of the great Reformation]."

How long were some of the saints of God to be permitted to fall by persecution?

Question 6. What atheistical power is introduced in this verse?

**Daniel 11:36 And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and**

**shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.**

Note. Evidently a new power is here introduced, and it must be an atheistical power, in the fullest sense of that term, inasmuch as it was to regard neither the God of heaven nor any God; and this development is to be met about the year 1798, which period is referred to as the time of the end.

“France is the only nation in the world concerning which the authentic record survives that as a nation she lifted her hand in open rebellion against the Author of the universe. France stands apart in the world’s history as the single state which, by the decree of her legislative assembly, pronounced that there was no god, and of which the entire population of the capital, and a vast majority elsewhere, women as well as men, danced and sang with joy in accepting the announcement.” – Quotation from Blackwood’s Magazine.

“The world for the first time heard an assembly of men, born and educate in civilisation, and assuming the right to govern one of the finest of the European nations, uplift their united voice to deny the most solemn truth which man’s soul receives, and renounce unanimously the belief and worship of Deity.” – Scott’s Napoleon.

“At this juncture all religious worship was prohibited, except that of liberty and the country. The gold and silver plate of the churches was seized upon and desecrated. The churches were closed. The bells were broken and cast into cannon. The Bible was publicly burned. the sacramental vessels were paraded through the streets on an ass, in token of contempt. The weekly rest was abolished, and death was declared, in conspicuous letters posted over their burial places, to be an eternal sleep.- U. Smith, in Thoughts on Daniel.

Question 7. What God was not to be regarded by this power about the year 1798?

**Daniel 11:37 Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.**

Question 8. What strange god was to be honoured in place of the true God?

**Daniel 11:38 But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things.**

Note. “One of the ceremonies of this insane time stands unrivalled for absurdity combined with impiety. The doors of the convention were thrown open to a band of musicians, preceded by whom the members of the municipal body entered in solemn procession, singing a hymn in praise of liberty, and escorting, as the object of their future worship, a veiled female, whom they termed the Goddess of Reason.... To this person, as the

fittest representative of that reason whom they worshipped, THE NATIONAL CONVENTION OF FRANCE RENDERED PUBLIC HOMAGE.” – Scott’s Napoleon.

Question 9. For what purpose was the land to be divided?

**Daniel 11:39 Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge [and] increase with glory: and he shall cause them to rule over many, and shall divide the land for gain.**

Note. Prior to the French Revolution, the landed property of France was owned by a few landlords in immense estates, the laws being such that these estates could not be divided or sold. During that frightful period of revolution, when no law was recognised, those estates were confiscated, divided up, and sold for the benefit of the public exchequer.

“The confiscation of two-thirds of the landed property, the kingdom, which arose from the decrees of the Convention against the emigrants, clergy, and persons convicted at the Revolutionary Tribunal,... placed funds worth above £700,000,000 sterling at the disposal of the government.” – Alison, vol IV, p. 151.

## Lesson 11 The Eastern Question (concluded)

March 12, 1904

Question 1. What nation have we found fulfilled the specifications of the prophecy recorded in those verses?

**Daniel 36 And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done. 37 Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all. 38 But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things. 39 Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge [and] increase with glory: and he shall cause them to rule over many, and shall divide the land for gain.**

Question 2. "At the time of the end" (1798) what attitude was Egypt, "the king of the south," to assume toward France? How as Turkey, "the king of the north," to come against France at the same time? What was to be the success of the Turkish arms in this triple war? Does history record such a triple war in 1798, in which these three powers were involved?

**Daniel 11:40 And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.**

Note. On the 5th of March, 1798, Bonaparte received the decree of the French Directory relative to the expedition against Egypt. He left Paris May 3, and set sail from Toulon on the 19th, with a large naval armament, consisting of 500 sail, carrying 40,000 soldiers and 10,000 sailors. July 5, Alexandria was taken and fortified. On September of this same year, the sultan of Turkey declared war against France, Thus the king of the north (Turkey) came against him (France) in the same year that the king of the south (Egypt) "pushed," and all at the time called for in the prophecy, - the time of the end. On the 8th of March, 1799, the siege of Acre was begun. After the siege had been kept up sixty days, it was raised, and Napoleon sounded, for the first time in his career, the note of retreat, and on the 21st of May commenced to retrace his steps to Egypt. Turkey (the king of the north) came off the victor in that struggle, driving the French back into Egypt. Thus the king of the north (Turkey) "overflowed and passed over."

Question 3. How is the success of Turkey, "the king of the north," still further foretold in this verse? What three powers were to escape the conquests of Turkey?

**Daniel 11:41 He shall enter also into the glorious land, and many [countries] shall be overthrown: but these shall escape out of his hand, [even] Edom, and Moab, and the chief of the children of Ammon.**

Note. The French, after the siege of Acre, abandoned all that they had gained in the land of Judea, which is called in the prophecy "the glorious land," and it fell back into the hands of the Turks, under whose domination it still remains. Dr. Adam Clarke remarks concerning the countries of Edom, Moab, and Ammon, lying outside the limits of Palestine: "These and other Arabians they [the Turks] have never been able to subdue. They still occupy the deserts, and receive a yearly pension of forty thousand crowns of gold from the Ottoman emperors to permit the caravans with the pilgrims from Mecca to have a free passage."

Question 4. What land was not to escape the ravages of Turkey?

**Daniel 11:42 He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape.**

What land was not to escape the ravages of Turkey?

Note. Egypt, desiring to escape from Turkish rule, preferred to be under the domination of the French. But the tide of events turned otherwise. The English, as the ally of the Turks, determined to wrest Egypt from the French. After a series of battles, in which the French were worsted by the combined forces of the English and the Turks, the whole of French army was shut up in Cairo and Alexandria. Cairo capitulated June 27, 1801, and Alexandria on September 2. Four weeks later (October 1), the preliminaries of peace were signed at London.

Question 5. Over what was Turkey to retain power?

**Daniel 11:43 But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians [shall be] at his steps.**

Question 6. By tidings from what quarters was Turkey to be troubled? What was this to incite Turkey to do?

**Daniel 11:44 But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.**

Note. It is a remarkable fact that in the year 1825, twenty-eight years before the Crimean War broke out, Dr. Adam Clarke, in commenting upon the fulfilment of this very prophecy, wrote the following comment: "This part of the prophecy is allowed to be yet unfulfilled. If the Turkish power be understood, as in the preceding verses, it may mean that the Persians of the east and the Russians on the north will at some time greatly embarrass the Ottoman government."

Just twenty-eight years after Dr Clarke penned this suggestion, the world was amazed to see Turkey, a government which had long been regarded as the "sick man of the east," declare war against her powerful neighbour,



Russia. Thus Turkey fulfilled the specifications of this part of the prophecy, which describes her as going “forth with great fury.”

Question 7. How many of the predictions recorded in these verses have been wrought out in history? What may be said of the remaining verse of this remarkable chapter?

**Daniel 11:1 Also I in the first year of Darius the Mede, [even] I, stood to confirm and to strengthen him. 2 And now will I show thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than [they] all: and by his strength through his riches he shall stir up all against the realm of Grecia. 3 And a mighty king shall stand up, that shall rule with great dominion, and do according to his will. 4 And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those. 5 And the king of the south shall be strong, and [one] of his princes; and he shall be strong above him, and have dominion; his dominion [shall be] a great dominion. 6 And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in [these] times. 7 But out of a branch of her roots shall [one] stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail: 8 And shall also carry captives into Egypt their gods, with their princes, [and] with their precious vessels of silver and of gold; and he shall continue [more] years than the king of the north. 9 So the king of the south shall come into [his] kingdom, and shall return into his own land. 10 But his sons shall be stirred up, and shall assemble a multitude of great forces: and [one] shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, [even] to his fortress. 11 And the king of the south shall be moved with choler, and shall come forth and fight with him, [even] with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand. 12 [And] when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down [many] ten thousands: but he shall not be strengthened [by it]. 13 For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches. 14 And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall. 15 So the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, neither his chosen people, neither [shall there be any] strength to withstand. 16 But he that cometh against him shall do according to his own will, and none shall stand before**

him: and he shall stand in the glorious land, which by his hand shall be consumed. 17 He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the daughter of women, corrupting her: but she shall not stand [on his side], neither be for him. 18 After this shall he turn his face unto the isles, and shall take many: but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause [it] to turn upon him. 19 Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found. 20 Then shall stand up in his estate a raiser of taxes [in] the glory of the kingdom: but within few days he shall be destroyed, neither in anger, nor in battle. 21 And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries. 22 And with the arms of a flood shall they be overflowed from before him, and shall be broken; yea, also the prince of the covenant. 23 And after the league [made] with him he shall work deceitfully: for he shall come up, and shall become strong with a small people. 24 He shall enter peaceably even upon the fattest places of the province; and he shall do [that] which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: [yea], and he shall forecast his devices against the strong holds, even for a time. 25 And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him. 26 Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain. 27 And both these kings' hearts [shall be] to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end [shall be] at the time appointed. 28 Then shall he return into his land with great riches; and his heart [shall be] against the holy covenant; and he shall do [exploits], and return to his own land. 29 At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter. 30 For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant. 31 And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily [sacrifice], and they shall place the abomination that maketh desolate. 32 And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do [exploits]. 33 And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, [many] days. 34 Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries. 35 And [some] of them of understanding shall fall, to try them, and to purge, and to make [them] white,

[even] to the time of the end: because [it is] yet for a time appointed. 36 And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done. 37 Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all. 38 But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things. 39 Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge [and] increase with glory: and he shall cause them to rule over many, and shall divide the land for gain. 40 And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over. 41 He shall enter also into the glorious land, and many [countries] shall be overthrown: but these shall escape out of his hand, [even] Edom, and Moab, and the chief of the children of Ammon. 42 He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape. 43 But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians [shall be] at his steps. 44 But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.

Note. As Dr. Clarke said of the 44th verse in 1825, we can now say of this 45th verse, - it is yet unfulfilled. All except the closing verse of this remarkable chapter has now been wrought out in history. We must look to Turkey to fulfill the movement predicted in this verse.

## None Shall Help Him

Question 8. According to this prophecy, where must Turkey remove her seat of government? What is suggested as the reason why Turkey will come to his end in Europe? Has Turkey been upheld by other powers?

**Daniel 11:45 And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him. .**

Note. The expression, "none shall help him," clearly implies that he has previously been helped by other powers. In the war with France (1798-1801), England and Russia assisted the sultan. In the war between Turkey and Egypt (1838-1840), England, Russia, Austria, and Prussia intervened in behalf of Turkey. In the Crimean War (1853-1856), England, France, and Sardinia supported the Turks. In the Russo-Turkish War of 1877-78, the great powers of Europe interfered to arrest the progress of Russia.

Question 9. Give the main facts in the rise of the Ottoman Empire.

Note. Since the death of Mohammed, AD 622, his followers, the wild hordes of barbarians, were under no general civil government. Gibbon refers to them as “this shipwreck of nations.” The first king who recognised those tribes into a government was Osman, afterward called Othman. The rise and progress of Mohammedanism is the subject of a prophecy recorded in the ninth chapter of the Revelation. The first incursions of these hordes is described in verses 1-3.

**Revelation 9:1 And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. 2 And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. 3 And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.**

The beginning of Othman’s reign is noted in the 11th verse, where it is stated that “hey had a king over them.” From this point the Ottoman Empire began to fulfil its mission as one of the scourges of the corrupt Roman Empire – the destroyer of the Greek or eastern portion of it, ruled from Constantinople.

Question 10. How exactly has history prescribed the date when Othman began to invade the Greek territory?

Note. Gibbon says: It was on the twenty-seventh day of July, in the year twelve hundred and ninety-nine of the Christian era, that Othman first invaded the territory of Nicomedia; and the singular accuracy of the date seems to disclose some foresight of the rapid and destructive growth of the monster.” – Chapter LXIV par 14.

Question 11 How long were the Mohammedan invading forces to have power to hurt men? How many literal years in five prophetic months (30 days to the month, according to the ancient usage)? Adding 150 years to July 27, 1299, would bring us to what date? – July 27, 1449, in which year the Greek emperor virtually surrendered to the Turkish power, occupying the throne of Constantinople only by permission of the sultan.

**Revelation 9:10 And they had tails like unto scorpions, and there were stings in their tails: and their power [was] to hurt men five months.**

Question 12. How much time is here allotted to the supremacy of the Ottoman Empire, following the 150 years of verse 10?

**Revelation 9:15 And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.**

Note. The tie allotted for the Mohammedan conquest was given as “five months,” and a further period of “an hour, a day, and a month, and a year”

was allotted to its supremacy. This being prophetic time, must be reckoned in the following manner from the initial date as given by Gibbon:

Date given by Gibbon	July 27, 1299
“Five months,” 150 days-150 literal years	July 27, 1449
“An hour,” 24th part of a day-15 literal days.	Aug 11 1449
“A day” – 1 literal year	Aug 11, 1450
“A month,” 30 days-30 literal years	Aug 11 1840
“A year,” 360 days – 360 literal years	Aug 11, 1840

Question 13. What calculation was made by Josiah Litch in 1838?

Note. In the year 1838, two years prior to the above date, Josiah Litch, one of the Advent believers, of Boston Mass., published the statement, based upon the above calculation, that the Ottoman supremacy would cease on the 11th day of August, 1840. Being challenged as to how much he would venture on the prediction, he said, “I will stake my belief in the inspiration of the old Book (meaning the Bible) that the event will transpire on that day.”

Question 14. Did events transpire on Aug. 11 1840, to justify this application of the prophecy?

Note. It is the remarkable historical fact that the ultimatum drawn up by the great powers (England, Austria, Prussia, and Russia), dictating terms of settlement with the pasha of Egypt, with whom the Porte was then at war, was submitted to the Turkish Government for acceptance, and by the sultan’s agents was placed in the hands of the opposing ruler, **ON THE 11TH DAY OF AUGUST, 1840.** By the acceptance of this ultimatum, the independence of the Ottoman power came to an end, and it has since existed only on sufferance of the powers.

## Lesson 12 The Standing up of Michael

Question 1. In the signs given by our Saviour, where were distress and perplexity to be seen? What was to cause men's hearts to fail them for fear?

**Luke 21:25 And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; 26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.**

Question 2. What power has for the past fifty years caused more unrest and uneasiness among the great European nations than all the other combined?

Note. Lord Salisbury, primate minister of Great Britain, in a speech delivered Nov 9 1895, uttered the following words:-

"Turkey is in that remarkable condition that it has now stood for half a century, mainly because the great powers of the world have resolved that for the peace of Christendom it is necessary that the Ottoman Empire should stand. They came to that conclusion nearly half a century ago. I do not think they have altered it now."

Question 3. Of what sublime events will the driving of the Turk from the soil of Europe be the signal?

Note. It must be clear to ever careful reader that the driving of the Turk from the soil of Europe will be the fulfillment of the closing verse of the eleventh chapter of Daniel's prophecy. What makes this kind of prophecy of momentous interest to every one now living is the fact that the downfall of the Turkish Empire will be the signal of the most sublime events that the world has ever witnessed. The prophecy closes with the first two verses of chapter 12.

## When Michael Stands Up

Question 4. What does the term to "stand up" as used in this prophecy mean? Who is Michael?

**Daniel 12:1 And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation [even] to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. 2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame [and] everlasting contempt.**

Compare 1 Thessalonians 4:16, Jude 9, and John 5:25,28.

**1 Thessalonians 4:16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:**

**Jude 1:9** And afterward the children of Judah went down to fight against the Canaanites, that dwelt in the mountain, and in the south, and in the valley.

How great a time of trouble is to follow the standing up of Michael? What will God's people then experience? How many will thus be delivered?

**John 5:25** Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. **28** Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

Question 5. Whose names only will be retained in the book of life?

**Revelation 3:5** He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

Question 6. What is great cause for rejoicing?

**Luke 10:20** Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

Question 7. Will search be made for the names which have been entered as candidates for eternal life?

What will be the fate of those whose names shall then have been blotted out? Is your name written there? Will it be retained, or blotted out?

**Revelation 20:15** And whosoever was not found written in the book of life was cast into the lake of fire.

Question 8. To what events, then, do the first two verses of Daniel 12 bring us?

Question 9. What inheritance and possession was promised to Christ? What disposition is He to make of the heathen nations when they are given to him?

**Psalms 2:8** Ask of me, and I shall give [thee] the heathen [for] thine inheritance, and the uttermost parts of the earth [for] thy possession. **9** Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

Question 10. Does the promise in the second psalm harmonise with the prophecy of this chapter?

**Daniel 2:34** Thou sawest till that a stone was cut out without hands, which smote the image upon his feet [that were] of iron and clay, and brake them to pieces. **35** Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

**Daniel 2:44** And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the

**kingdom shall not be left to other people, [but] it shall break in pieces and consume all these kingdoms, and it shall stand for ever.**

Question 11. Does it harmonise with the prophecy of Daniel 8 also?

**Daniel 7:14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion [is] an everlasting dominion, which shall not pass away, and his kingdom [that] which shall not be destroyed.**

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



## Lesson 13 The Battle of Armageddon

March 26 1904

Question 1. Where is the vial of the sixth angel to be poured out? With what result? For what was this to prepare the way? From what source were three unclean spirits to come? What are these unclean spirits declared to be? What were they to perform? What was to be their mission? What warning and admonition are here give to God's people? To what place were the kings of the earth and of the whole world to be gathered? Of what is the preparatory work of the sixth plague a sign?

**Revelation 16:12 And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. 13 And I saw three unclean spirits like frogs [come] out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. 14 For they are the spirits of devils, working miracles, [which] go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. 15 Behold, I come as a thief. Blessed [is] he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. 16 And he gathered them together into a place called in the Hebrew tongue Armageddon.**

Note. It seems evident that the preparatory work of the sixth plague, - the gathering of the kings of the East, in readiness for the opening of the battle of Armageddon, - is a movement that takes place before the seven last plagues begin to fall. In other words, this movement on the part of the kings of the East will be a sign that probation is about to close, and the plagues about to fall, also that the battle of Armageddon is about to begin. See Early Writings Supplement to Experience and Views par 3.

What signs appear of the gathering storm?

Note. The civilised nations have a combined military strength of 80 millions, awaiting the crisis. Napoleon Bonaparte, while a prisoner on the island of St Helena, 1815-1821, made the following statement :-

“In the course of a few years, Russia will have Constantinople, part of Turkey, and all of Greece. This I hold to be as certain as if it had already taken place. All the cajolery and flattery that Alexander practiced upon me was to gain my consent to effect that object. I would not give, it foreseeing that the equilibrium of Europe would be destroyed. Once mistress of Constantinople, Russia gets all the commerce of the Mediterranean, becomes a naval power, and then God knows what may happen. “

The following is from a Turkish editor, of a paper called the Vakıt:

“We shall do our utmost to keep England's support; but at last, if we do not succeed in it, then it is very easy to know what we have to do. When Europe will not look at us, then we shall lay aside all the European customs which we have adopted, and enter our own old way; form the boy of thirteen to the old man of seventy-five, everyone one of us will be

armed, and we shall defend by the will of God, and by the daring of the old days, the country we have held for five hundred years. And if the issue should come to this, as Islamism is not confined to Turkey, then we will blend all the different Moslem races into one; the Moslems of India, of Central Asia, of the Caucasus, of Africa, and of Algeria will come forward, and we shall again take measures which we once adopted for the conquest of Jerusalem. We shall send proclamations everywhere, and declare a general war against Christendom.... Then it will not be possible to subjugate 120,000,000 Moslems by 90,000,000 soldiers. If the Moslems all over the world rise to defend their sacred religion, and if the treasure accumulated every year at Mecca is disposed of for the protection of the Mohammedan faith, then the scenes of ancient European wars, where the Moslems were both victorious and destructive, will be repeated, and the progress and civilisation of centuries will be destroyed.”

Question 2. When the kings of the earth are assembling and the plagues about to fall, what restrains the great battle of Armageddon? What work for God’s people must be accomplished before that battle takes place? What will immediately follow this sealing work?

**Revelation 7:1**And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. **2** And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, **3** Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

Question 3. What work is brought to view in these verses? Through what place was this angel commissioned to go? What is represented by Jerusalem? Upon whom was this angel commanded to set a mark? Where, then, were these “abominations” to be found? What commission was given to other angels? To whom were the destroying angels not to come near? With what divine promise is this in harmony?

**Ezekiel 9:1** He cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man [with] his destroying weapon in his hand. **2** And, behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand; and one man among them [was] clothed with linen, with a writer's inkhorn by his side: and they went in, and stood beside the brazen altar. **3** And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which [had] the writer's inkhorn by his side; **4** And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. **5** And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: **6** Slay

**utterly old [and] young, both maids, and little children, and women: but come not near any man upon whom [is] the mark; and begin at my sanctuary. Then they began at the ancient men which [were] before the house.**

**Psalm 91:10 There shall no evil befall thee, neither shall any plague come nigh thy dwelling.**

Question 4. From whence does the prophet say evil shall go forth? What does he say will be raised up? Of what are winds a symbol? What will be the result of that world-wide conflict?

**Jeremiah 25:32 Thus saith the LORD of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. 33 And the slain of the LORD shall be at that day from [one] end of the earth even unto the [other] end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground.**