



Daniel 1:8–16

- ❖ Pulse—seeds, vegetables, that which is sown, garden herbs; from a verb which means to sow or to scatter
- ❖ Leaves out meat, dairy, eggs

In acquiring the wisdom of the Babylonians, Daniel and his companions were far more successful than their fellow students; but their learning did not come by chance. They obtained their knowledge by the **faithful use** of their powers, under the **guidance of** the Holy Spirit. They placed themselves in **connection with** the Source of all wisdom, making the **knowledge of** God the foundation of their education. In faith **they prayed for wisdom**, and they lived their prayers. They **placed themselves** where God could bless them. (*PK 486.1*)

They **avoided** that which would weaken their powers, and **improved** every opportunity to become intelligent in all lines of learning. They **followed** the rules of life that could not fail to give them strength of intellect. They sought to acquire knowledge for **one purpose**—that they might honor God. They realized that in order to stand as representatives of true religion amid the false religions of heathenism they must have **clearness of intellect** and must **perfect a Christian character**. And God Himself was their teacher. Constantly praying, conscientiously studying, keeping in touch with the Unseen, they walked with God as did Enoch. (*PK 486.1*)

And Moses was learned in all the wisdom of the Egyptians,
and was mighty in words and in deeds. (Acts 7:22)

By faith Moses, when he was come to years, refused to be
called the son of Pharaoh's daughter; Choosing rather to
suffer affliction with the people of God, than to enjoy the
pleasures of sin for a season; (Hebrews 11:24–25)

Moses had been a student. He was well educated in all the
learning of the Egyptians . . . (4T 343.1)

At the court of Pharaoh, Moses received the highest civil
and military training. (PP 245.1)

Moses was fitted to take pre-eminence among the great of the earth, to shine in the courts of its most glorious kingdom, and to sway the scepter of its power. His intellectual greatness distinguishes him above the great men of all ages. As historian, poet, philosopher, general of armies, and legislator, **he stands without a peer**. Yet with the world before him, he had the moral strength to refuse the flattering prospects of wealth and greatness and fame, "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." (*PP* 245.4)

The magnificent palace of Pharaoh and the monarch's throne were held out as an inducement to Moses; but he knew that the sinful pleasures that make men forget God were in its lordly courts. He looked beyond the gorgeous palace, beyond a monarch's crown, to the high honors that will be bestowed on the saints of the Most High in a kingdom untainted by sin. He saw by faith an imperishable crown that the King of heaven would place on the brow of the overcomer. This faith led him to turn away from the lordly ones of earth and join the humble, poor, despised nation that had chosen to obey God rather than to serve sin. (*PP* 246.1)

By the laws of Egypt all who occupied the throne of the Pharaohs must become members of the priestly caste; and Moses, as the heir apparent, was to be initiated into the mysteries of the national religion. This duty was committed to the priests. But while he was an ardent and untiring student, he could not be induced to participate in the worship of the gods. He was threatened with the loss of the crown, and warned that he would be disowned by the princess should he persist in his adherence to the Hebrew faith. But he was unshaken in his determination to render homage to none save the one God, the Maker of heaven and earth. He reasoned with priests and worshipers, showing the folly of their superstitious veneration of senseless objects. None could refute his arguments or change his purpose, yet for the time his firmness was tolerated on account of his high position and the favor with which he was regarded by both the king and the people. (*PP* 245.3)

In the **third** year of the reign of Jehoiakim king
of Judah came Nebuchadnezzar king of
Babylon unto Jerusalem, and besieged it.
(Daniel 1:1)

The word that came to Jeremiah concerning all the people of Judah in the **fourth** year of Jehoiakim the son of Josiah king of Judah, that was the first year of Nebuchadrezzar king of Babylon; (Jeremiah 25:1)

Before the ancient systems of regnal reckonings were understood, Daniel 1:1 presented a seemingly insuperable problem because of the apparent contradiction with Jeremiah 25:1, but modern archeological discoveries have solved the historical and chronological difficulties on this point. We now have a harmonious pattern, and the integrity of the Bible has once more been vindicated.

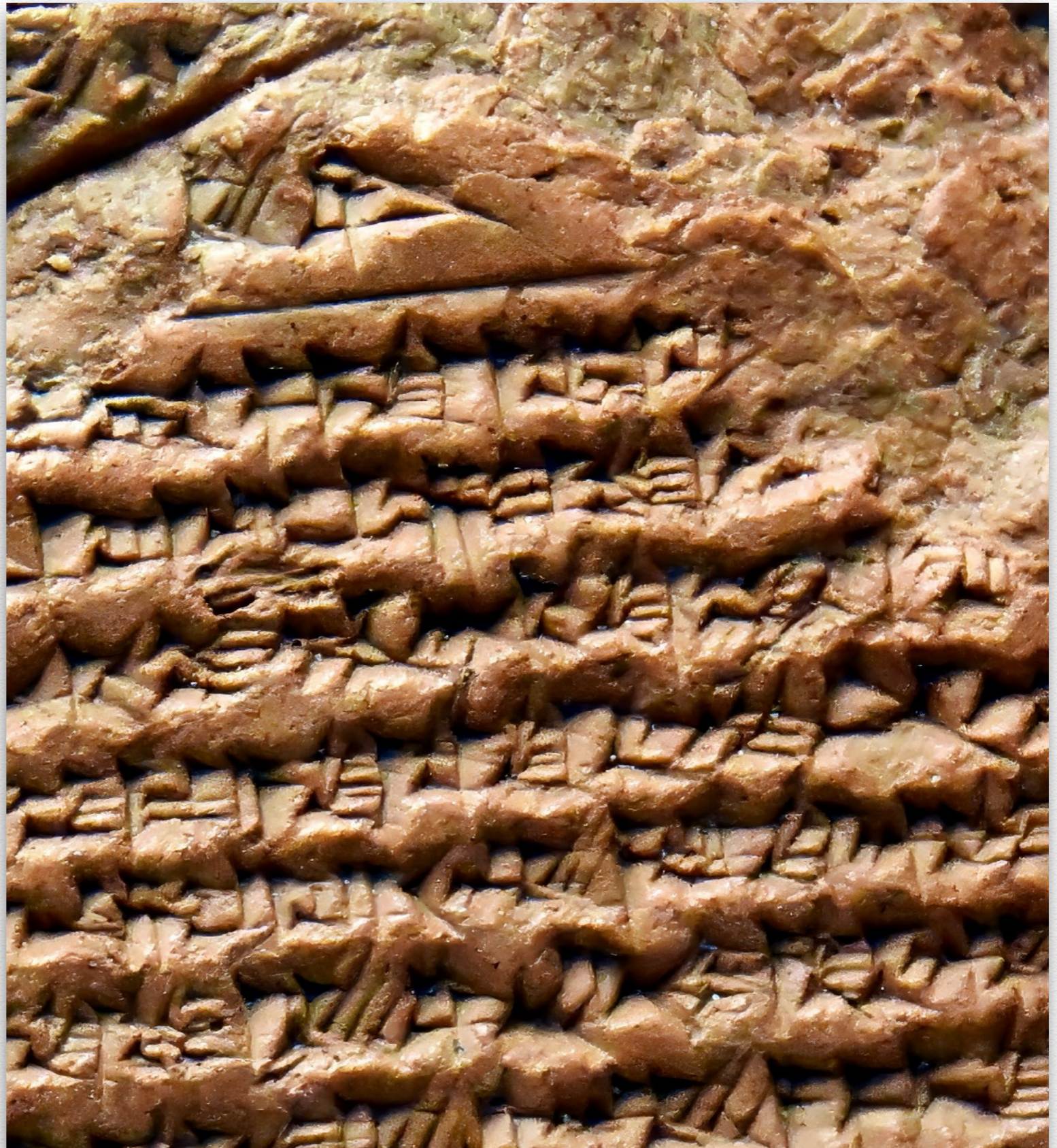
A Babylonian cuneiform chronicle tells how, in his father's 21st year, Nebuchadnezzar defeated the Egyptians at Carchemish and subdued Palestine. Then, on hearing of his father's death, he hurried back to Babylon and ascended the throne. Later in his accession year and again in his year 1, he returned to the west and received tribute from the subject kings. This explains how Daniel could be taken captive in the third year of Jehoiakim, the year preceding the first year of Nebuchadnezzar.



Discovered
1879

Nabonidus
Chronicle

Cuneiform







In 1854, J.G. Taylor found four cuneiform cylinders in the foundation of a ziggurat at Ur. These were deposited by Nabonidus; all four apparently have an identical inscription, in which Nabonidus mentions his son, Belshazzar in chapters 5, 7, 8 of Daniel.



Joshua 1:1–9

The Lord has a great work to be done in our world. To every man He has given His work for man to do. But man is not to make man his guide, lest he be led astray; this is always unsafe. While Bible religion embodies the principles of activity in service, at the same time there is the necessity of asking for wisdom daily from the Source of all wisdom. What was Joshua's victory? Thou shalt meditate upon the Word of God day and night. The word of the Lord came to Joshua just before he passed over Jordan.... [Joshua 1:7, 8 quoted.] This was the secret of Joshua's victory. He made God his Guide (Letter 188, 1901). (2BC 993.5)

Joshua, the commander of Israel, searched the books diligently in which Moses had faithfully chronicled the directions given by God,—His requirements, reproofs, and restrictions,—lest he should move unadvisedly. Joshua was afraid to trust his own impulses, or his own wisdom. He regarded everything that came from Christ, who was enshrouded by the pillar of cloud by day and the pillar of fire by night, as of sufficient importance to be sacredly cherished (Letter 14, 1886). (2BC 993.6)

Grains, fruits, nuts, and vegetables constitute the diet chosen for us by our Creator. These foods, prepared in as simple and natural a manner as possible, are the most healthful and nourishing. They impart a strength, a power of endurance, and a vigor of intellect that are not afforded by a more complex and stimulating diet. (*MH 296.1*)

Health in Mid-19th Century

(Info from Roger W. Coon)

- ❖ A survey of obituaries of Seventh-day Adventist in the *Review & Herald* (1857–63) reveals that American life expectancy was extremely short and SDAs were no exception.
- ❖ Age of SDAs at death: Slightly more than one-fourth (26.5%) died during the first seven years of life
- ❖ Another one-fourth (22.5%) died between the ages of 10 and 29
- ❖ 49% of all SDA recorded death in this period came before the individual attained his or her 30th year of life.
(Government statistics for this period are sketchy at best, but a published government study of mortality rates in Massachusetts indicates that SDAs were no better or worse off than the general population.)

- ❖ Death frequently came with unexpected suddenness, and causes of death were overwhelmingly from communicable diseases.
- ❖ Nearly half (46 of 101 victims) perished from pulmonary diseases (tuberculosis was then generally known as consumption). Typhoid was the second most-frequently reported cause (16 of 101 victims), and diphtheria came in third (7 of 101 victims).
- ❖ One family member would become ill, die suddenly, and contagion would quickly take many of the remaining family. Death was no respecter of persons—families of church leaders were afflicted, suffering incredible losses, as often as those of lay members.
- ❖ Nursing those ill was often a passport to death for the caregiver, and families were decimated in an unbelievably short period by multiple deaths.
- ❖ Frequently the funeral services for the deceased were conducted without the presence of a minister.
- ❖ In short, death was a common, frequent, and most unwelcome intruder in every SDA family.

- ❖ Life expectancy is now 76.3 years in the US in 2021, but the health condition of the average American is still seriously at risk.
- ❖ Top three causes of death in 2019 for males and females in the same order for both were heart disease, dementia, and chronic obstructive pulmonary disease.
- ❖ Cancer cases have risen, as have diabetes and heart attacks.

- ❖ Many studies have pointed to the typical American diet as a major cause in the nation's deteriorating health.
- ❖ Sugar consumption has markedly risen during the last century.
- ❖ A century ago, according to Coon, 75% of all protein intake came from plant foods; but today 75% is derived from animal sources. Fast food burgers are ubiquitous.
- ❖ In his or her lifetime (according to Coon), the average American would consume 15 cows, 900 chickens, 24 hogs, 12 sheep, 1,000 lbs. of fish and game, and 26,250 lbs. of dairy products (375 lbs. per year!).
- ❖ This type of diet is high in protein and fat, low in fiber and complex carbohydrates, and deficient in many trace minerals, vitamins, and phytochemicals—a sure prescription for early disease and untimely death.

- ❖ The typical life span in the patriarchal period (Adam to Noah) was nearly 1,000 years (CD 117; 1SM 230).
- ❖ Its decrease was especially rapid after the Flood (4 SG-a 121) and has continued to decline from generation to generation ever since (CH 19; EW 184).
- ❖ Causes of a shortened life span Ellen White identifies are:
 - ❖ Man's sinful course (PP 68; SR 49) in disregarding the laws of life (3T 140) and nature (CH 41)
 - ❖ The misuse of the body (CH 41), particularly in:
 - ❖ (1) Self-gratification and self-indulgence (4T 341.2, 343.2)
 - ❖ (2) Misuse of one's physical powers (COL 346; ML 134; MYP 235)
 - ❖ (3) Overtaxing one set of mental organs (3T 34)
 - ❖ (4) Overtaxing the stomach (CD 131), especially in eating flesh food (4SG-a 121).
- ❖ And one may prolong his/her longevity by a "careful supervision" of one's own habits of living (CD 162), especially by the promotion of a cheerful spirit (MH 241).

I have had great light from the Lord upon the subject of health reform. I did not seek this light; I did not study to obtain it; it was given to me by the Lord to give to others. (*MS 29, 1897, par. 6; cited in CD 493*)

- ❖ First major health-reform vision—June 6, 1863, at Otsego, MI, in the home of Aaron Hilliard during a family Sabbath vespers worship
- ❖ Second major health-reform vision—December 25, 1865, in the church at Rochester, NY, in a service especially called to pray for the restoration of James White's deteriorating health
- ❖ Two limited visions were given earlier in 1848 and 1854.

Autumn 1848

- ❖ Injurious effects of tobacco, tea, and coffee
- ❖ Lt 5, 1851 she called tobacco a “filthy weed,” an “idol” that must be given up and that the “frown of God” was upon users. In 1864 she called it a “most deceitful and malignant” (4SG-a 128) and later said it was “a slow, insidious, and most malignant poison” (MH 327:1).

February 1854

- ❖ Addressed physical cleanliness and the need for control of appetite.

Comprehensive Vision of June 1863

- ❖ Care of health a religious duty
- ❖ Most disease is caused by a violation of the laws of health.
- ❖ Addressed various forms of intemperance—stimulating drinks, tobacco in any form, highly spiced foods, in work, in passions
- ❖ Flesh meat contraindicated in ideal diet
- ❖ Proper dietary habits—not eating too much, not eating in between meals
- ❖ Control of the mind essential as many illness originate in mind rather than from organic or viral cause

- ❖ Natural remedies identified—pure air, pure water, sunshine, exercise, rest, fasting for brief periods, proper nutrition and added in 1885 a firm trust in God
- ❖ Personal cleanliness to include body, clothing, living environment
- ❖ Environmental concerns—remove decaying vegetation from immediate proximity of houses. Construct houses on high ground and avoid allowing water to settle in close proximity
- ❖ Health education of the public urged

Vision of December 1865

- ❖ Establish healthcare institutions to provide for the spiritual needs and provide physical help to cure the ill and also to provide instruction in methods of preventative medicine that the sick may learn how to live healthfully and to preserve health.

In every place the sick may be found, and those who go forth as workers for Christ should be true health reformers, prepared to give those who are sick the **simple treatments** that will relieve them, and then **pray with them**. Thus they will open the door for the entrance of the truth. The doing of this work will be followed by good results. Our Sabbath-keeping families should keep their minds filled with helpful principles of health reform and other lines of truth, that they may be a help to their neighbors. Be practical missionaries. Gather up all the knowledge possible that will help to combat disease. This may be done by those who are diligent students. (*MM* 320.2)

But few can take a course of training in our
medical institutions. But all can study our
health literature and become intelligent on
this important subject.—Manuscript 19,
1911. (*MM* 320.3)

Daniel 2

The Empire of Babylon embraced the civilized world, as the world then was. Nebuchadnezzar was monarch and absolute ruler of the empire. "Thou, O king, art a king of kings; for the God of Heaven hath given thee a kingdom, and power, and strength, and glory. 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." Dan. 2: 37, 38. (A. T. Jones, *Individuality in Religion*, Chapter 1)

In his own providential purpose God had made all nations subject to the sway of King Nebuchadnezzar of Babylon. Jer. 27:1-13. In the form and system of government of Babylon the authority of the king was absolute. His word was the law. In this absolutism of sovereignty King Nebuchadnezzar assumed that he was sovereign of the souls, as well as the bodies, of the religious life as well as the civil conduct, of those who were subject to his power. And since he was ruler of the nations he would be ruler in the religion, and of the religion, of the nations.

Accordingly he made a great image, all of gold about ninety feet tall and nine feet broad, and "set it up in the plain of Dura, in the province of Babylon." Then he summoned from the provinces all the officials of the empire to the dedication and the worship of the great golden image. All the officials came, and were assembled and stood before the image.

"Then a herald cried aloud, To you it is commanded, O people, nations, and languages, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up; and whoso falleth not down and worshippingeth, shall the same hour be cast into the midst of a burning fiery furnace." And as the instruments of music sounded forth the grand signal for the worship "all the people, the nations, and the languages, fell down and worshipped the golden image." Dan. 3:4-6

But in the assembly there were three young Hebrews who had been carried captive from Jerusalem to Babylon, but who had been appointed by the king, officials "over the affairs of the province of Babylon." These neither bowed nor worshipped, nor otherwise paid any particular attention to the proceedings.

This was noticed, and excited accusation before the king.

"There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abednego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou haste set up." Verse 12.

Then the king "in his rage and fury" commanded that the three young men should be brought before him. This was done. The king himself now spoke to them personally and direct: "Is it of purpose, O Shadrach, Meshach, and Abednego, do not ye serve my gods, nor worship the golden image which I have set up?" The king himself then repeated the command that at the sound of the instruments of all kinds of music they fall down and worship, and if not, they were to be cast "the same hour into the midst of a burning fiery furnace."

But the young men quietly answered: "O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou haste set up."

Verse 14-18.

The issue was now clearly drawn. The sovereign of the world's power had personally issued his command direct to the three individuals; and from them he had received answer as direct, that they would not conform. This was conduct, and these were words, such as the king in his absolutism of power had never met before. There was therefore a personal as well as an official resentment aroused in him; and he was so "full of fury" that "the form of his visage was changed against" the young men, and he commanded that the furnace should be heated seven times hotter than usual; and that "the most mighty men in his army" should bind the young men and cast them into the midst of the roaring furnace.

It was done. And the three men, "in their coats, and their hosen, and their hats, and their other garments" fell down bound "into the midst of the burning fiery furnace." But just then the king was more astonished than ever in his life before. He was fairly petrified--"astounded"--and "rose up in haste" and to his counsellors cried out, "Did not we cast three men bound into the midst of the fire?"

They assured him that this was true. But he exclaimed, "Lo, I see four men, loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God."

Then the king went near to the mouth of the furnace and called the men by name and said, "Ye servants of the most high God, come forth and come hither." And they "came forth of the midst of the fire. And the princes, governors, and captains, and the king's counsellors being gathered together, saw these men upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed upon them.

"Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his angel and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god except their own God."

Here, then, is the situation: The Lord had brought all nations in subjection to the king of Babylon. By messages of His own prophet He has commanded His people, the Jews, and these three young men among them, to "serve the king of Babylon." Yet these three had explicitly refused to serve the king of Babylon in this thing which he had personally and directly commanded them; and in this refusal the Lord himself had most signally stood by them and delivered them.

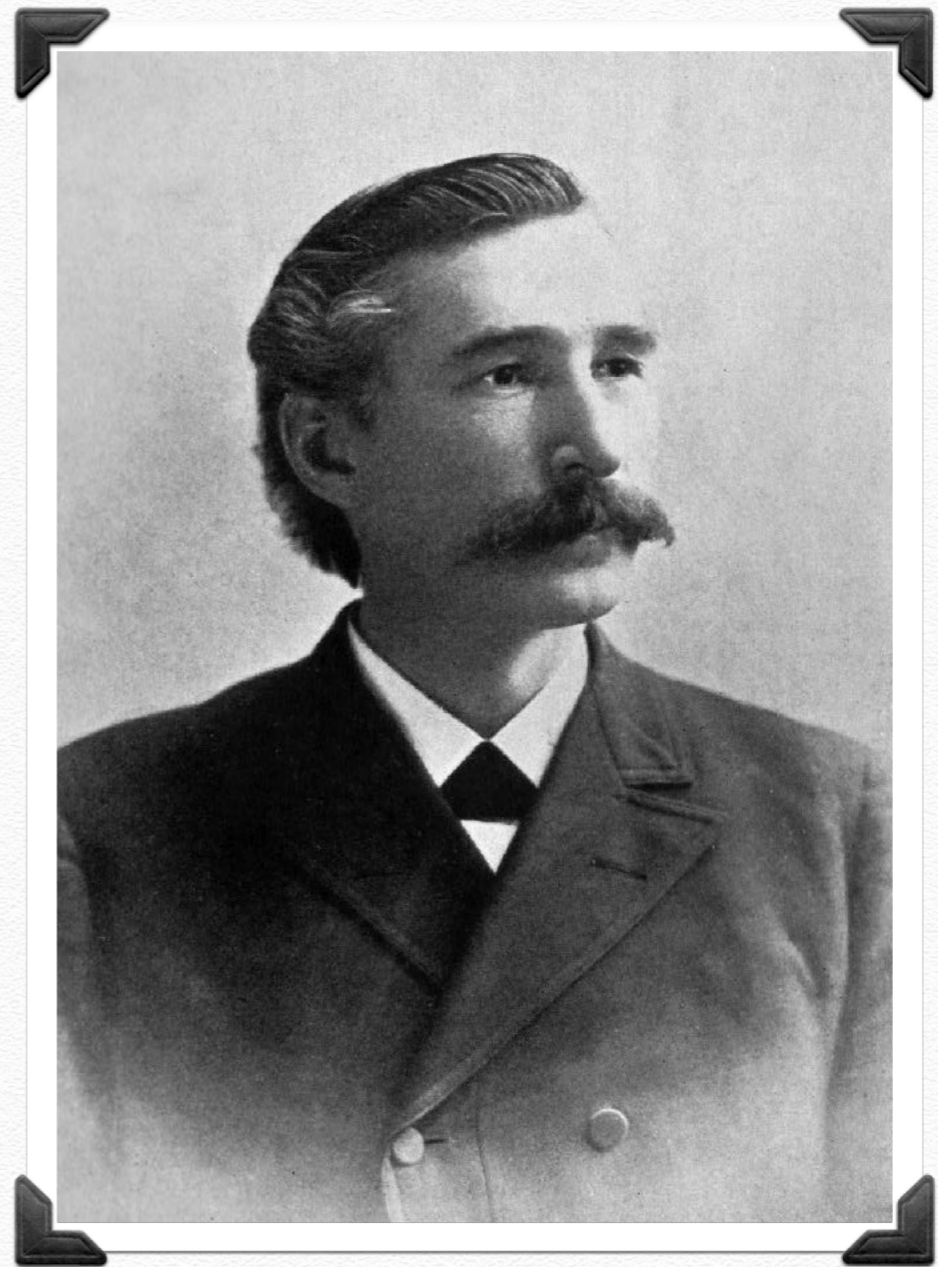
Therefore it would be impossible more plainly to show that the Lord, in commanding the people to be subject to the king of Babylon and to serve him, **had never either commanded or intended that they should be subject to him or serve him in the realm of religion.**

By this unmistakable approval of the course of the three men, and this signal deliverance of them, the Lord made perfectly plain to the king that his command in this matter was wrong: that he had demanded a service that he had no right to require: that in making him king of the nations the Lord had not made him king in the religion of the people: that in bringing him to be head of all the nations, peoples, and languages, God had not given him to be head of the religion of even a solitary individual: that while the Lord had brought all nations and peoples under the king's yoke as to their political and bodily service, this same Lord had unmistakably shown

to the king that he had given no power nor jurisdiction in any way whatever as to their soul's service: that while in all things between nation and nation, and between man and man, all peoples, nations, and languages had been given to him to serve him, and God had made him ruler over them all; yet with the relations between each man and God the king could have nothing whatever to do: and that in the presence of the rights of the individual person, in conscience and in worship "the king's word" must change, the king's decree is naught: that in this the king even of the world is only nobody, for here only God is sovereign and all in all.

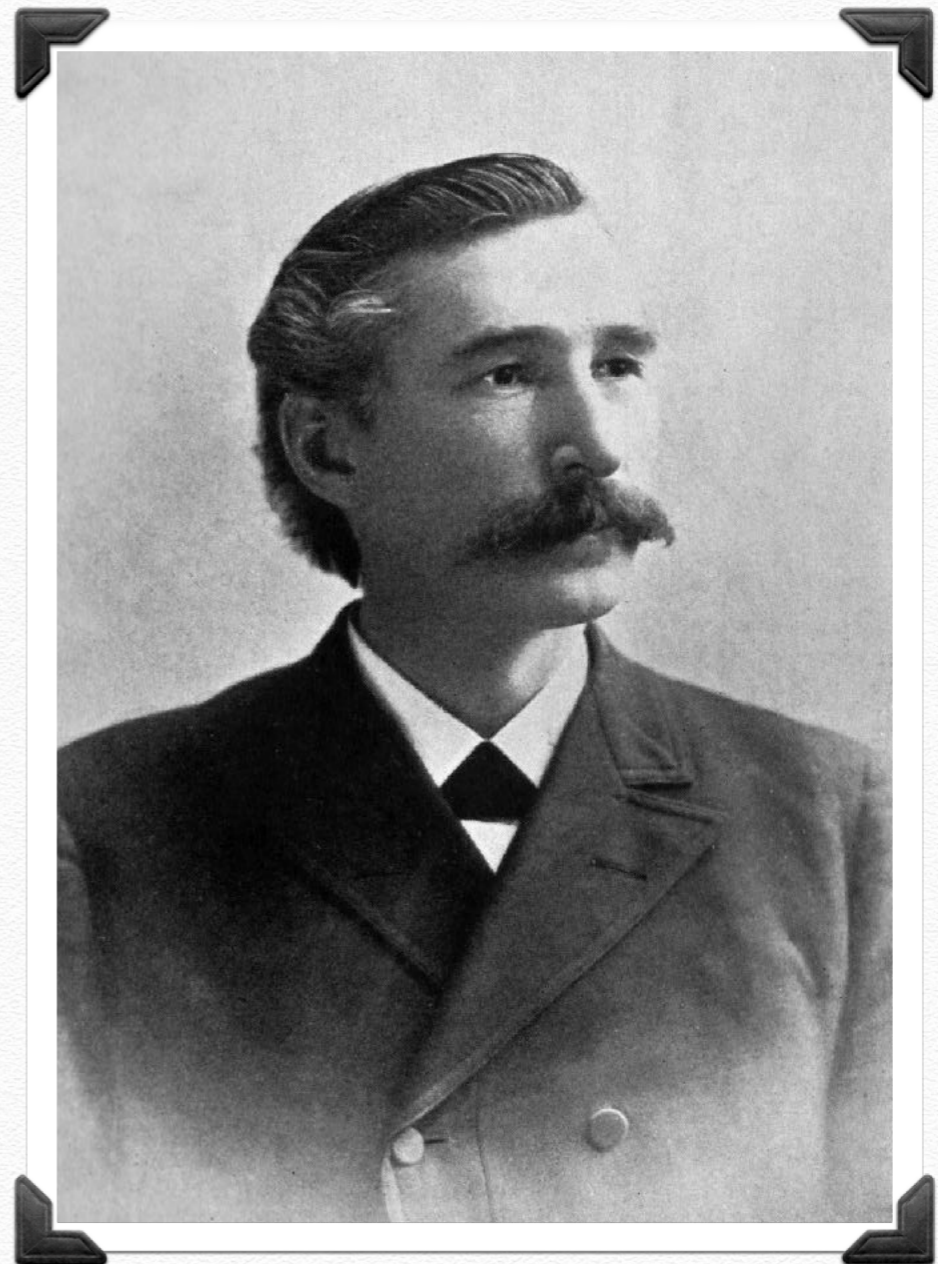
The Medical Missionary

- ❖ November 20, 1907, pp. 369–371, a series entitled “Religious Liberty”
- ❖ December 4, 1907, pp. 385, 386—The Supremacy of the Law
- ❖ December 11, 1907, pp. 397–399, “The Supremacy of the Law”
- ❖ December 25, 1907, pp. 413–414, “The Church Itself”



The Medical Missionary

- ❖ January 8, 1908, pp. 39–42, “The Church Itself”
- ❖ January 29, 1908, pp. 85–88—Between Individuals
- ❖ February 12, 1908, pp. 130–134, “God and Cesar”
- ❖ February 19, 1908, pp. 146–150, “Conclusion”



❖ Daniel 1:1–21

Daniel 7—4 beasts

❖ Daniel 2:1–30

Daniel 7—Little horn and the Judgment

❖ Daniel 2:31–49

❖ Daniel 3:1–30

Daniel 8—The Judgment

❖ Daniel 4:1–37

Daniel 8—The Time of the Judgment

❖ Daniel 5:1–31

Daniel 9:1–27

❖ Daniel 6:1–28

The Time of the End