W. W. Prescott

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Studies in the Gospel Message

FOR SENIOR CLASSES

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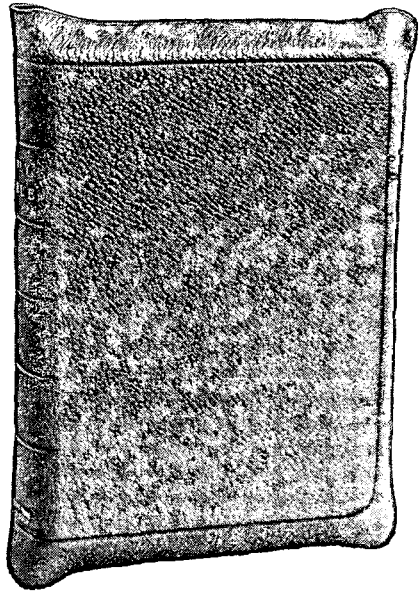

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SABBATH-SCHOOL LESSONS

Studies in the Gospel Message

FOR

SENIOR CLASSES

Fourth Quarter, 1902

LESSON I.—THE VISION OF THE FOUR BEASTS.

October 4, 1902.

QUESTIONS ON DANIEL 7:1-8.

1. At what time was this vision given to Daniel?
2. In what ways did he impart the dream to others?
3. What picture was brought before him in his night vision?
4. What was seen to come from the stormy sea?
5. What was the appearance of the first beast? What peculiarity did the prophet observe about it?
6. What changes appeared while the prophet was looking?
7. What was the appearance of the second beast? What was its position? What special circumstance was noted about it? What command was given to it?
8. What was the appearance of the third beast? What was the first peculiarity noted? The second?
9. What was given to this third beast?
10. What three adjectives are used to describe the fourth beast? What did it have?
11. What was the fourth beast seen to do?
12. How did it compare with the other beasts?

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

13. What marked peculiarity was noted about the fourth beast?

14. What change took place as the prophet was watching the horns? How was this change brought about?

15. What two particulars are given in describing the appearance of this little horn?

NOTES.

The first year of Belshazzar was 540 B. C. It was formerly supposed that Belshazzar was the same as Nabonadius in secular history, whose reign began in 555 B. C. (hence the date in the margin), but later researches have proved that Belshazzar was the son of Nabonadius, and that his reign dated from 540 B. C.

More than sixty years have, therefore, passed away since Daniel interpreted the dream of Nebuchadnezzar, as recorded in the second chapter of Daniel. In the meantime great changes have taken place in the kingdom of Babylon, and the great empire is approaching its end.

Daniel's vision, as recorded in this seventh chapter, stands, evidently, in close relationship to Nebuchadnezzar's dream of the second chapter. The language of this vision makes it plain, and the common consent of Protestant interpreters emphasizes the fact, that the four beasts of this chapter represent the same four kingdoms as were represented in the different parts of the image of Nebuchadnezzar's dream. The lion is Babylon, the bear is Medo-Persia, the leopard is Grecia, the great and terrible beast is Rome. But, as in the second chapter, the chief purpose of the dream was not to set forth the mere fact that there would be four world-kingdoms, so in this vison these four kingdoms

are again brought forward, not merely to state their place in history, but in order to locate definitely the territory, the time, and the work of a kingdom small in territorial dimensions, but world wide in power—the kingdom of antichrist. This will appear more plainly as we proceed with the lessons.

HISTORICAL EXTRACTS.

"In the vision of the first year of Belshazzar, these four empires are symbolized by the four great beasts—the lion, the bear, the leopard, and the great and terrible nondescript beast. The lion of the vision in the first year of Belshazzar, therefore, corresponds to the head of gold of Nebuchadnezzar's dream, and consequently represents Babylon.

"Being first 'a lion with eagle's wings,' it well represents the mighty power and swiftness of the conquests of the Babylon of the time of Nebuchadnezzar. Then it was 'that bitter and hasty nation,' whose horses were 'swifter than the leopards,' and whose horsemen should 'fly as an eagle that hasteth to eat.' And afterward the same lion, with his wings plucked, and lifted up from the earth, and made to stand on his feet as a man, with a man's heart, well represents the same kingdom of Babylon shorn of its vigor, its power, and its majesty, as it was after the death of Nebuchadnezzar, through the reigns of the five weak and wicked kings whom we have been obliged to notice in that period.

"As the lion corresponds to the head of gold of the great image, and so represents Babylon, so the bear of this vision corresponds to the 'other kingdom inferior' to Babylon, represented in the breast and arms of silver of the image in Nebuchadnezzar's dream.

Then in the vision of the third year of Belshazzar, which occurred in the very last days of Babylon, just as it was about to pass away, only three symbols are used —the ram, the goat, and the little horn which became 'exceeding great;' and the first of these is plainly declared by the angel to be 'the kings of Media and Persia.' This demonstrates, therefore, that the kingdom of the Medes and Persians was represented by the symbol of the bear, and was the one referred to when Daniel, in explanation of Nebuchadnezzar's dream of the great image, said to him, 'After thee shall arise another kingdom inferior to thee.'" ("Great Empires of Prophecy," page 35.)

"Another symbol of this third, or Grecian, empire is a leopard having four wings. The symbol of the Babylon of Nebuchadnezzar was a lion with eagle's wings, signifying that in the rapidity of his conquests he would 'fly as the eagle that hasteth to eat.' The four wings upon the leopard could signify nothing less. And so it was with Alexander; for 'from Macedonia to the Ganges, very near to which Alexander marched, is computed at least eleven hundred leagues. Add to this the various turnings in Alexander's marches, . . . we shall find that Alexander, in less than eight years, marched his army upward of seventeen hundred leagues, without including his return to Babylon.'" (Id., page 185.)

"The boundaries of the actual conquests of the Roman armies—the limits to which the Roman soldiers actually marched and conquered—were marked by the Tigris, the Danube, the Rhine, the Firth of Forth, the Atlantic Ocean, the Desert of Sahara, the Desert of Arabia, and the Persian Gulf. And Gibbon's elegant lines alone would mark in Rome the fulfilment of the

prophecy of 'the fourth kingdom:' '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 and their kings, were successively broken by the iron monarchy of Rome.'" (Id., page 319.)

LESSON II.—THE JUDGMENT.—THE POSSESSION OF THE KINGDOM.

October 11, 1902.

QUESTIONS ON DANIEL 7:1–18.

1. What did Daniel next behold in his vision?
2. Who took His position as judge?
3. What description is given of the Judge?
4. What description is given of His throne?
5. What remarkable thing was next observed?
6. How many were in attendance upon the Judge?
7. What definite statements interpret the meaning of the scene presented before the prophet?
8. What next attracted attention in the vision?
9. How is the final experience of the ten-horned beast described?
10. What was taken away from the other beasts? What was granted to them?
11. Who now appears as one of the actors in the vision?
12. How and where does He come?
13. What was given unto Him? For what purpose?

14. What is declared concerning His dominion and kingdom?

15. How did the vision affect the prophet Daniel?

16. How did he seek to learn the meaning of the vision? With what result?

17. What were the four beasts said to be?

18. Who would afterward take the kingdom? How long would they retain it?

NOTES.

The judgment scene here described is evidently the same as the one mentioned in Rev. 20:11-13, where it is stated that "the dead were judged." It is the great assize of the world, when all that have lived upon the earth have a case in court. The time of the sitting of this final court of award is not given here, but will appear from other prophecies.

The little horn is so closely identified with the fourth beast that when the attention of the prophet is called to it by reason of the great words which it spoke, he noted the slaying of the beast and the burning of his body.

A remarkable person is here introduced in the vision. He is none other than the Son of man. The kingdom given to Him, "which shall not be destroyed," is evidently the same as the fifth kingdom of the second chapter, "which shall never be destroyed." Compare Rev. 11:15, R. V.

The kingdom which is said in verse 14 to be given to the Son of man is said in verse 18 to be taken by the saints of the Most High. Thus it appears that when the kingdom is given to the Son of man it is given to the saints in Him. Compare Rev. 3:21.

Babylon took the kingdom, but could not retain it.

Medo-Persia then took the kingdom, but could not retain it. Grecia followed, and then Rome, but neither of them could retain the kingdom. What these great kingdoms could not do with all their power, the saints of the Most High are to do by the power of faith in Christ Jesus. 1 John 5:4.

LESSON III.—THE FOURTH KINGDOM AND THE LITTLE HORN.

October 18, 1902.

QUESTIONS ON DANIEL 7:19–28.

1. Of what part of the vision did Daniel desire a more full interpretation? How did he distinguish the fourth beast from the others? How were its teeth and nails described? What is said of its action?

2. Of what special feature of this beast did Daniel desire a further understanding? What was his final point of inquiry? How is this little horn here described?

3. In what contest did he see this horn to be engaged? With what result?

4. What event brought an end to this warfare? What time had then come?

5. What was the fourth beast then declared to be?

6. How would this kingdom compare with the others?

7. How is its history briefly stated?

8. How were the ten horns interpreted?

9. What appeared after the ten horns were in full view? How did the eleventh horn compare with the ten? How did this king secure his territory?

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10. How did this king act towards the Most High?

11. How did he treat the saints of the Most High?

12. How did he regard the law of the Most High? What power was given to him? For how long a time?

13. What would be the experience of this king in the time of the judgment?

14. To whom would the kingdom be given? How is the duration of this kingdom emphasized?

15. What effect did this vision have upon the prophet Daniel? Did he make the matter public?

NOTES.

From the definiteness of the inquiries concerning the fourth beast and the ten horns, and especially concerning the little horn, it is evident that this part of the vision made the deepest impression upon the mind of the prophet. Here, then, we may expect to find the objective point of the vision. The first three kingdoms serve as so many stepping-stones to reach and locate the fourth kingdom. The little horn is closely identified with the fourth beast, and yet it has an independent history and work. The career of the little horn in its work of opposition to the establishment of the fifth kingdom, the kingdom of the Most High, is presented with a fulness of description which makes it clear that this is the main theme of the vision. The fourth kingdom is Rome. The ten horns are the ten kings or kingdoms which arose in the territory of Rome as the result of the inroads of the barbarians. This was accomplished between A. D. 395 and A. D. 476. "The ten [kingdoms] are the Alemanni, the Franks, the Burgundians, the Suevi, the Vandals, the Visigoths, the Saxons, the Ostrogoths, the Lombards.

and the Heruli." ("Great Empires of Prophecy," page 677.) "After them" rose the little horn, which subdued three kings. "The three that were plucked up by the roots were the Heruli, the Vandals, and the Ostrogoths; and the date of the plucking up of the first of the three is March 5, A. D. 493, and of the last, March, A. D. 538." (Id., page 680.) Dr. L. Gaussen gives the following fourteen marks by which it can be demonstrated that the little horn is the Papacy: (1) A priest-king; (2) the location of its territory; (3) its origin and growth; (4) the time of its rise; (5) the territory acquired; (6) its sagacity; "in this horn were eyes like the eyes of man;" (7) its deceivableness; (8) its unusual pomp; (9) its language; (10) the duration of its blasphemies; (11) the character of its blasphemies; (12) its persecution of the saints; (13) its heresies, its attempted change of the law; (14) the exact length of its power.

LESSON IV.—MODERN BABYLON.

October 25, 1902.

From our study of the vision of the seventh chapter of Daniel, it is evident that the lion stands for Babylon, the bear for Medo-Persia, the leopard for Grecia, the nondescript beast for Rome political, the ten horns for the ten kingdoms into which Rome was divided, and the little horn for Rome ecclesiastical, or the Papacy. It is also evident that the rise and work of the fourth beast and the little horn constitute the leading theme of the vision.

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

The book of Revelation is the complement of the book of Daniel, and deals wholly with the period of time during which the fourth beast and the little horn are upon the stage of action. In the book of Revelation we may therefore expect to find additional light given, which will assist in the more complete understanding and interpretation of the vision of the seventh chapter of Daniel.

A careful reading of Rev. 13:1-10 makes it clear that the beast there described is closely related to the fourth beast and the little horn of the seventh chapter of Daniel. It has some characteristics of each of the first three beasts. Verse 2. This shows that this power reaches back through the third and second kingdom to the first. It has ten horns. Verse 1. It is a blasphemous power. Verse 5. The same length of time is assigned to it as to the supremacy of the little horn. Verse 5. It carried on a warfare against the saints. Verse 7. By comparing these specifications with those given in the seventh chapter of Daniel, as applying to the fourth beast and the little horn, the conclusion is certainly warranted that the subject of the two prophecies is the same.

The beast of Rev. 17:3 is identical with the beast of Rev. 13:1, and therefore with the fourth beast of the seventh chapter of Daniel. Observe the seven heads, the ten horns, and the names of blasphemy.

By the interpretation given to the woman sitting on the beast (Rev. 17:18) and the interpretation given to the seven heads (verse 9), it is evident that she represents Rome; not political Rome, but the Rome which built itself up and fastened itself upon political Rome. This is ecclesiastical Rome, the Papacy. It is remarkable that this is the only ecclesiastical organi-

zation which ever took its name from a city. But the name given to this woman in the prophecy is Babylon. Rev. 17:5. This identifies ecclesiastical Rome, the Papacy, with ancient Babylon, and shows, that the pretended religion of the Papacy is simply paganism, a revival of the sophistical philosophy of the wise men of Babylon, presented under some of the forms and names of Christianity. In the light of this lesson we can see the importance of studying the principles involved in the history of ancient Babylon, for those experiences are being repeated in modern Babylon, the Papacy, and we are called to proclaim the same truth in modern Babylon as was Daniel in ancient Babylon.

QUESTIONS.

1. What kingdoms do the four beasts of the seventh chapter of Daniel represent?

2. What do the ten horns represent?

3. What does the little horn represent?

4. What is the principal theme of the vision?

5. How is the book of Revelation related to the book of Daniel?

6. What period of time is covered in the book of Revelation?

7. How is the first beast of the thirteenth chapter of Revelation connected with the first three beasts of Daniel 7?

8. What serves to connect this beast with the fourth beast of Daniel 7?

9. What is the first specification which connects it with the little horn? The second? The third?

10. What shows that the beast of Revelation 17 is identical with the first beast of Revelation 13, and so with the fourth beast of Daniel 7?

11. What statements make it clear that the woman sitting upon the beast of Revelation 17 is ecclesiastical Rome?

12. What name is given to this woman in the prophecy?

13. What conclusion follows concerning the teachings of the Papacy?

14. Why ought we to study the principles brought out in the history of ancient Babylon?

15. In what respect is our experience like that of Daniel?

LESSON V.—THE PERVERSION OF CHRISTIANITY IN MODERN BABYLON.

November 1, 1902.

The fundamental experience of Christianity is found in the union of divinity and humanity, through which righteousness is revealed in the flesh. Rom. 8:3, 4. This mystery of godliness is Christ in the flesh (1 Tim. 3:16, R. V.), the same flesh and blood which we have (Heb. 2:14). This wonderful union of divinity with humanity in the person of Him who is both Son of man and Son of God is the foundation upon which the church is built. Matt. 16:13-18; 1 Cor. 3:11. The perversion of this truth is the perversion of Christianity.

In the epistle to the Galatians it is emphatically taught that there is but one gospel (chapter 1:6-9), and that, as emphasized in this epistle, is the gospel of justification by faith. The personal experience of this

gospel of justification by faith means Christ dwelling in our flesh. Gal. 1:15, 16; 2:20; 2 Cor. 4:10, 11. This is the test of the genuineness of our Christianity. 2 Cor. 13:5. Any perversion of the doctrine of justification by faith, the doctrine of a Saviour who has taken the same flesh as we bear and who dwells in our sinful flesh, is a perversion of Christianity.

In the paganism of ancient Babylon the doctrine that God dwells with flesh found no place. Dan. 2:11. The same pagan denial of this truth is perpetuated in modern Babylon in the dogma of the immaculate conception of the Virgin Mary. According to this dogma, Jesus did not take the same sinful flesh that we have, and thus, instead of actually dwelling in our flesh as our righteousness, He is so far removed from us that we require the mediation of saints, angels, and the blessed Virgin in order to gain access to Him.

The following extracts from "A Short and Simple Exposition of Catholic Doctrine," issued under the authority of "John Cardinal McCloskey, archbishop of New York," will give an authoritative statement of this dogma: "It is the Catholic belief that the blessed Virgin was, by a special privilege, preserved immaculate, that is, free from the stain of original sin, from the first moment of her conception." ("Catholic Belief," page 212.)

After quoting from the church fathers in proof of this doctrine, the writer continues: "Add to all this that disbelief in the immaculate conception of the blessed Virgin Mary would imply belief in the following revolting consequences; namely, that He who is holiness itself, and has an infinite horror of sin, took human nature from a corrupt human source, whilst He might have taken it from an incorrupt one; . . .

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

that the divine Person drew the precious blood of His humanity from a source which was not from the first immaculate, whilst He might have preserved it immaculate. . . . Who can believe that, it being in the power of God to prepare a spotless, holy temple wherein to dwell incarnate for nine months, He preferred to have one which had been first profaned by the stain of original sin." (Id., pages 217, 218.)

Having removed Jesus so far from us by giving Him an entirely different kind of flesh from what we have, this modern Babylon naturally substitutes justification by works for justification by faith. "It is clear, according to the Church of Rome, that the ground of a sinner's justification is not without him, but within him. He is justified, not because Christ has satisfied the law in his room, but because the man himself has become such as the law requires; or, as Romish divines are accustomed to say, the *formal* cause of justification is *inherent* or *infused* righteousness. The death of Christ has to do with our justification only in so far as it has merited the infusion of those good dispositions which are the formal cause of our justification, and whereby we perform those good works which are meritorious of an increase of grace and eternal life. . . . The Roman Catholic scheme, therefore, is very clearly one of salvation by good works." ("The Papacy," by Rev. J. A. Wylie, pages 291, 292.)

When we remember that the only hope of salvation has been made to rest upon the promised Seed (Gen. 3:15), who has to come in our flesh, and thus bring into our own flesh the power to conquer sin, a power which is received by believing on Him (Rom. 1:16), we can see how completely Christianity has been perverted in modern Babylon.

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

QUESTIONS.

1. What is the fundamental experience of Christianity?

2. What is the result of this experience?

3. In whom is this mystery of godliness revealed?

4. What kind of flesh did He have?

5. What constitutes the foundation for the Christian church?

6. How strongly is it emphasized that there is only one gospel?

7. What relation does this gospel establish between Christ and the believer?

8. What distinguishes a genuine from a pretended Christianity?

9. What teaching is so identified with Christianity that a perversion of it constitutes a perversion of Christianity?

10. What doctrine of ancient Babylon showed that its religion was paganism?

11. Under what form has this paganism been taught in modern Babylon?

12. What authoritative statements are proof of this?

13. What other erroneous teaching naturally follows this perversion of Christianity?

14. To whom is the sinner taught by the Church of Rome to look for justification?

15. What is the only hope of our deliverance from sin?

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

LESSON VI.—THE KINGDOM OF ANTICHRIST.

November 8, 1902.

The symbol of the little horn finds its fulfilment in a man. Daniel 8:8, 24. This is the "man of sin" (2 Thess. 2:3), the antichrist (2 John 7, R. V.). The distinguishing characteristics of this enemy of God's kingdom are plainly set forth. He does not acknowledge the revelation of the Son of God in our flesh (1 John 4:3); he puts himself (humanity) in the place of God (Divinity) (2 Thess. 2:4); he speaks against God, persecutes His people, and thinks to change His law (Dan. 7:25). It is evident that these scriptures all apply to one and the same system or person. Thus the seventh chapter of Daniel is a prophecy of the rise and work of the little horn, the man of sin, antichrist, who attempts to establish a kingdom with himself as king under the cover of a profession of loyalty to the kingdom of God.

In ancient Babylon there was undisguised opposition to the God of heaven. The temple and worship of Belus were entirely distinct from the temple and worship of God. Dan. 1:2. The creed of Babylon openly denied the very essence of Christianity. Dan. 2:11. The head of modern Babylon seeks to hide the real character of his work by assuming Christian forms and names. 2 Thess. 2:4. While pretending to be the vicegerent of God, he is in reality the vicegerent of "that old serpent, called the Devil, and Satan." Compare Rev. 13:2 with Rev. 12:9. This system is called "the mystery of iniquity" (2 Thess. 2:7) in distinction from "the mystery of godliness" (1 Tim. 3:16). "The mystery of godliness" is the revelation of Christ in our

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Nine-tenths of the women of India never heard of a Saviour.

flesh; "the mystery of iniquity" is the revelation of self (which is really the revelation of Satan) in our flesh. The one is the exaltation of Christ; the other is the exaltation of self. The one is Christianity; the other is paganism. The one means a belief in God; the other means a belief in self. The one means justification by faith; the other means justification by works.

QUESTIONS.

1. What appearance did the little horn present to the prophet Daniel?

2. In the interpretation of the vision what was the little horn said to be?

3. What term does the apostle Paul apply to this same enemy of God's kingdom?

4. What term is used by the apostle John in describing the same one?

5. What does the apostle John give as the essential mark of antichrist?

6. What does the apostle Paul say that the man of sin would do?

7. How does the prophet Daniel describe the career of the little horn?

8. What do these passages taken together show to be the real subject of the vision of the seventh chapter of Daniel?

9. How complete was the distinction between the religion of ancient Babylon and the true religion?

10. In what essential feature did the creed of Babylon differ from the truth of Christianity?

11. How does modern Babylon attempt to deceive the world?

12. What does the pope claim to be? What is he in reality? Show this from the Scripture.

The needs of the cause of God are world wide.

13. What name does inspiration give to the Papacy?
14. With what is this in direct contrast?
15. What is the significance of each of these terms?
16. In what teaching does each one find its expressions?

LESSON VII.—CHANGING THE LAW OF THE KINGDOM.

November 15, 1902.

The little horn, the Papacy, antichrist, blasphemes the Most High, and wages war against the saints (Dan. 7:25), but the climax of his rebellious course is found in his purpose to change the law of God (same verse). This little horn was given special authority for a period of 1,260 years. Compare Dan. 7:25; Rev. 12:14, 6. and Rev. 13:5. See also Eze. 4:5, 6, and Num. 14:34. The beginning of this period was marked by the overthrow of the third of the "three kings" (Dan. 7:24), the Ostrogoths, March, A. D. 538, and its close by the capture of Pope Pius Sixth by the French army under General Berthier, A. D. 1798.

The actual change made in the law of God by the little horn, the Papacy, may be seen by comparing the ten commandments as found in Exodus 20 with the ten commandments as found in the standard Catholic catechisms. For convenience of reference the ten commandments, as they appear in the "General Catholic Catechism," are printed here:—

"1. I am the Lord thy God; thou shalt not have any strange gods before Me. 2. Thou shalt not take

the name of the Lord thy God in vain. 3. Remember that thou keep holy the Sabbath day. 4. Honor thy father and thy mother. 5. Thou shalt not kill. 6. Thou shalt not commit adultery. 7. Thou shalt not steal. 8. Thou shalt not bear false witness against thy neighbor. 9. Thou shalt not covet thy neighbor's wife. 10. Thou shalt not covet thy neighbor's goods."

This change in God's law, without regard to its special character and significance, is equivalent to a declaration of independence of God, and is an act of high treason against the sovereignty of God. It is important, however, that we should study the significance of the specific change which has been made.

By the term "the Sabbath day," in the third commandment, the Papacy means the first day of the week, commonly called Sunday. The Roman Catholic Church acknowledges that it has made this change, and claims the power to do so. The following extract is from the "Doctrinal Catholic Catechism," page 173: "Q.—Have you any other way of proving that the church has power to institute festivals of precept? A.—Had she not such power . . . she could not have substituted the observance of Sunday, the first day of the week, for Saturday, the seventh day, a change for which there is no scriptural authority." "The observance of Sunday is solely a law of the Catholic Church." (Father Enright, Feb. 22, 1884.) "The Catholic Church, . . . by virtue of her divine mission, changed the day from Saturday (the seventh day) to Sunday (the first day of the week)." ("Catholic Mirror," Sept. 23, 1893.) All standard Catholic works endorse these claims.

Now the Sabbath of the Lord is a sign between the

Lord and His people, based upon the fact of creation. Ex. 31:17. This creative work was wrought through Him who afterwards took the flesh. John 1:1-3, 14. Redemption is a creative work (Eph. 2:10), and our hope of redemption is based upon the fact that the Redeemer is the Creator (Col. 1:14-17, R. V.). Compare Isa. 43:1. This creative power works salvation for those only who believe (Rom. 1:16), in whose hearts the creative Presence dwells (Eph. 2:22; 3:17). It therefore follows that "the Sabbath of the Lord is the sign of what Jesus Christ is to those who believe in Him. The observance of it by faith—the true observance of it—brings into the life of the believer in Jesus, as nothing else can, *the living presence and power of Jesus Christ.*" But this is simply the experience of justification by faith. To the believer, therefore, the Sabbath of the Lord is the sign of justification by faith. When the Papacy perverted Christianity by separating Jesus Christ, Creator and Redeemer, from sinful flesh, and substituted justification by works (self salvation) for justification by faith (salvation through the indwelling presence of Jesus Christ), it substituted the sign of its own power, the first-day sabbath, for the sign of the Lord's power in salvation, the seventh-day Sabbath. The Papacy has put man in the place of God (2 Thess. 2:3, 4), humanity in the place of Divinity. It has put tradition in the place of the Word of God; it has substituted justification by works for justification by faith, and has thus changed the law of faith into the law of works. In harmony with all this it has changed the written law of God, and has substituted a spurious sabbath, the sign of its pretended power, in the place of the true Sabbath, the sign of the genuine,

creative power of God unto salvation. What more could the little horn do to hinder the purpose of God to establish His kingdom in the hearts of men through their faith in His gift of His Son to the human family?

QUESTIONS.

1. What specific act marks the rebellion of the Papacy against God?

2. For how long a time was special authority conferred upon the Papacy? Give the Scripture proof.

3. What designated the beginning of this period?

4. What event and date designated the close of the period?

5. What is the difference between the law of God as given in the Bible and as given in its changed form in Catholic catechisms?

6. What statements show that the Catholic Church admits that it has changed the law, and claims the authority to do this?

7. What is the Sabbath, and upon what is it based?

8. Through whom was the work of creation accomplished?

9. What is the nature of the work of redemption?

10. Upon what does our hope of salvation rest?

11. Who are personally benefited by this creative work?

12. What does this show the Sabbath of the Lord to be?

13. How can the same conclusion be stated in another form?

14. How was the work of the Papacy in changing the Sabbath the logical result of its false doctrine of justification?

15. What has the little horn done to thwart the pur-

pose of God to establish a kingdom in the earth which "shall stand forever"?

LESSON VIII.—THE VISION OF THE RAM, THE GOAT, AND THE LITTLE HORN.

November 22, 1902.

"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. And I saw in the vision; now it was so, that when I saw, I was in Shushan the palace, which is in the province of Elam; and I saw in the vision, and I was by the river Ulai. 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. I saw the ram pushing westward, and northward, and southward; and no beasts could stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and magnified himself. And as I was considering, behold, an he-goat came from the west over the face of the whole earth, and touched not the ground; and the goat had a notable horn between his eyes. And he came to the ram that had the two horns, which I saw standing before the river, and ran upon him in the fury of his power. 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

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

to the ground, and trampled upon him; and there was none that could deliver the ram out of his hand. And the he-goat magnified himself exceedingly; and when he was strong, the great horn was broken; and instead of it there came up four notable horns toward the four winds of heaven. 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 glorious land. And it waxed great, even to the host of heaven; and some of the host and of the stars it cast down to the ground, and trampled upon them. Yea, it magnified itself, even to the Prince of the host; and it took away from Him the continual burnt-offering, and the place of His sanctuary was cast down. And the host was given over to it together with the continual burnt-offering through transgression; and it cast down truth to the ground, and it did its pleasure and prospered. Then I heard a holy one speaking; and another holy one said unto that certain one which spake, How long shall be the vision concerning the continual burnt-offering, and the transgression that maketh desolate, to give both the sanctuary and the host to be trodden underfoot? And he said unto me, Unto two thousand and three hundred evenings and mornings; then shall the sanctuary be cleansed [margin, "justified"]." Dan. 8:1-14, R. V.

QUESTIONS ON THE TEXT.

1. When was this vision given to Daniel? How long was this after the vision of the seventh chapter?

2. Where were the scenes located which Daniel saw in this vision?

3. What did the prophet first see in his vision? How many horns did this ram have? What is said of

their size? What distinction was noted between them?

4. What did the ram do? With what result? How is his experience described?

5. What next attracted attention in the vision? What special feature is mentioned about the goat?

6. How did the goat attack the ram?

7. What particulars are given of this attack? What was the result of it? Why was not the ram rescued from the fury of the goat?

8. What effect did this victory have upon the goat? What happened at the height of his power? What took the place of the notable horn?

9. What was the next step in the vision? How is the experience of this horn described?

10. What indicates the greatness of its self-exaltation?

11. How did it treat the heavenly host?

12. What is the climax of its self-exaltation?

13. How does it interfere with the established worship and the place of worship?

14. What was given into the power of this horn? For what reason?—"Through transgression."

15. How is its own course of prosperity described?

16. What actors are now introduced in the vision?

17. What inquiry did one make of the other?

18. What prophetic answer was made?

NOTES.

In the remaining part of the chapter, which will form the basis of the next lesson, the interpretation is given to the ram, the goat, and the little horn, and so any special reference to this interpretation will be omitted from this lesson. It is evident, however, that the main purpose of the vision is to set forth the rise and work

of the little horn. Here the interest centers. Here the most detail of description is given. And that part of the work of the little horn which is most emphasized is its attitude toward the worship and service of God as connected with the sanctuary and its services. This attitude is plainly one of self-exaltation and of opposition to the true worship of God. This will be more fully developed in the later lessons.

The Revised Version of this chapter is used, as being in some respects more clear than the Authorized Version. The text is printed in the lessons for the benefit of any who may not have a copy of the Revised Version at hand.

LESSON IX.—THE INTERPRETATION OF THE VISION.

November 29, 1902.

"And it came to pass, when I, even I Daniel, had seen the vision, that I sought to understand it; and, behold, there stood before me as the appearance of a man. And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision. So he came near where I stood; and when he came, I was affrighted, and fell upon my face; but he said unto me, Understand, O son of man; for the vision belongeth to the time of the end. Now as he was speaking with me, I fell into a deep sleep with my face toward the ground; but he touched me, and set me upright. And he said, Behold, I will make thee know what shall be in the latter time of the indignation; for it belongeth to the appointed

time of the end. The ram which thou sawest that had the two horns, they are the kings of Media and Persia. And the rough he-goat is the king of Greece; and the great horn that is between his eyes is the first king. And as for that which was broken, in the place whereof four stood up, four kingdoms shall stand up out of the nation, but not with his power. And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper and do his pleasure; and he shall destroy the mighty ones and the holy people. And through his policy he shall cause craft to prosper in his hands; and he shall magnify himself in his heart, and in their security shall he destroy many; he shall also stand up against the Prince of princes; but he shall be broken without hand. And the vision of the evenings and mornings which hath been told is true; but shut thou up the vision; for it belongeth to many days to come. And I Daniel fainted, and was sick certain days; then I rose up, and did the king's business; and I was astonished at the vision, but none understood it." Dan. 8:15-27, R. V.

QUESTIONS ON THE TEXT.

1. After seeing the vision what did Daniel seek to learn?

2. Who then stood before him? What did he hear?

3. What command was issued?

4. What effect did his presence have upon Daniel?

5. What was the first statement made concerning the vision?

6. What effect did his speaking have upon Daniel?

7. What did the interpreter of the vision then do? What did he promise to make known? At what time did he locate the matter?

8. What interpretation was given to the ram of the vision?

9. What interpretation was given to the he-goat?

10. What was the significance of the great horn of the goat?

11. What interpretation was given to the four horns which succeeded the great horn? What is said of their power?

12. How is the next king described? When would he stand up?

13. How is his power described? How is his conduct described?

14. How will he cause his wrong course to appear right?

15. What mention is made of his self-exaltation? What further statement is made concerning his relation to others?

16. What marks the climax of his rebellious course? How will he come to his end?

17. What was said about the days mentioned in the vision? What instruction was given about the vision? Why?

18. What effect did the vision have upon the health of the prophet Daniel? What effect did it have upon his mind? Was the vision understood?

NOTES.

The vision of the eighth chapter was given only two years after the vision of the seventh chapter, and stands in close relation to it. In the vision of the seventh chapter the whole period of time covered by Babylon,

both ancient and modern, is dealt with, and by the aid of later prophecies it appears that the pagan principles of ancient Babylon are revived under Christian forms and names in modern Babylon, and are taught as the truth in the place of the genuine gospel of salvation. This connection between ancient and modern Babylon having been established in the vision of the seventh chapter and the additional visions of John covering the same period, ancient Babylon now drops out of view, and the whole attention is directed to the outworking of its principles in modern Babylon. Enough particulars are given to locate with definiteness the territory and the time of the little horn, and these specifications are so explicitly interpreted in this lesson that all doubt is removed in their application. In the field of view of this vision we have the kings of Media and Persia, the king or kingship of Greece (margin, "Javan"), with particular mention of "the first king," Alexander the Great, and the "four kingdoms" into which his kingdom was divided soon after his death. "Then, 301 B. C., twenty-two years after the death of Alexander the Great, when all his house, whether relatives or posterity, had perished, the empire conquered by 'the prince of Grecia' was divided among themselves, by Ptolemy, Seleucus, Lysimachus, and Cassander, 'toward the four winds of heaven,' as follows: In the north, Lysimachus [had] Thrace, Bithynia, and some smaller provinces of Asia Minor. [In the] east Seleucus [had] Syria and all the country to the river Indus. [In the] south Ptolemy [had] Egypt, Libya, Arabia, and Palestine. [In the] west Cassander [had] Macedon and Greece." ("Great Empires of Prophecy," page 199.)

The kingdom of Javan included Macedonia as well

as Greece. Alexander the Great was the son of Philip II, the king of Macedon, and "at twenty years of age succeeded Philip as king of Macedon and head of Greece, B. C. 336." Thus it was from Macedon that "the prince of Grecia" went forth to conquer Medo-Persia, and when the great horn was broken and the kingdom was divided into four kingdoms, symbolized by the four horns, it was out of the Macedonian horn that there "came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the glorious land."

The conquest of Macedonia marked the world-wide supremacy of Rome. "This victory, which destroyed the kingdom of Macedonia, and added that country finally to the Roman Empire, was gained in the battle of Pydna, June 22, 168 B. C. 'Thus perished the empire of Alexander the Great, which had subdued and Hellenized the East, one hundred and forty-four years after his death. . . . Polybius dates from the battle of Pydna *the full establishment of the empire of Rome.* It was, in fact, the last battle in which a civilized state confronted Rome in the field on a footing of equality with her as a great power.'" ("Great Empires of Prophecy," pages 243, 244.)

A comparison of the prophecies of the seventh and eighth chapters of Daniel and other prophecies with the record of history makes it clear that the "king of fierce countenance, and understanding dark sentences," who arises "in the latter time" of the four kingdoms which succeeded the kingdom of Alexander, is the same power as is represented by the fourth beast of the seventh chapter, including the ten horns and the little horn. This is Rome. And the little horn of the eighth chapter represents Rome in both of its phases,

—Rome pagan and Rome papal, the former a kind of picture of the latter; "for what were the Cæsars, king and priest of the Roman world, but types of that more terrible power, temporal and spiritual, that was to center in the chair of the popes?" (J. A. Wylie, LL. D., author of "The History of Protestantism.")

LESSON X.—THE CONTINUAL SERVICE.

December 6, 1902.

The reality of the whole gospel is found in God's gift of His Son to humanity and man's acceptance of this gift through his faith. John 3:16. This means the forgiveness of sins. Gal. 1:3, 4. This means fulness of life. John 10:10. This means the utter overthrow of the devil (Heb. 2:14), and a complete victory over death (Isa. 25:8). All this was involved in the original promise of the Seed of the woman, who should bruise the serpent's head. Gen. 3:15. Thus was a Saviour promised who identified Himself with humanity (Luke 2:10, 11), that sin might be condemned and righteousness fulfilled in our flesh (Rom. 8:3, 4). This complete gospel was revealed in the sanctuary, the central idea of which was the indwelling presence of God. Ex. 25:8. This divine presence was manifested in the holy of holies, over the mercy-seat, and between the cherubim. Ex. 25:21, 22. In the typical service performed by the priests, especially in the offering of gifts and sacrifices, the separation which sin had made between God and His people (Isa. 59:1) was overcome, the people found access to God, and a continual fellowship was established between God and His people.

"The daily service consisted of the morning and evening burnt-offering [Ex. 29:38-42], the offering of sweet incense on the golden altar [Ex. 30:7, 8], and the special offerings for individual sins. . . . Every morning and evening a lamb of a year old was burned upon the altar, with its appropriate meat-offering, thus symbolizing the *daily consecration* of the nation to Jehovah, and their *constant dependence* upon the atoning blood of Christ. . . . In the offering of incense the priest was brought more directly into the presence of God than in any other act of the daily ministration. . . . The incense, ascending with the prayers of Israel, represents the merits and intercession of Christ, His perfect righteousness, which through faith is imputed to His people, and which can alone make the worship of sinful beings acceptable to God. Before the veil of the most holy place was an altar of *perpetual intercession*, before the holy an altar of *continual atonement*. By blood and by incense God was to be approached,—symbols pointing to the great Mediator, through whom sinners may approach Jehovah [Heb. 10:19-22], and through whom alone mercy and salvation can be granted to the repentant, believing soul. . . . The showbread was kept ever before the Lord [Num. 4:7], as a perpetual offering. Thus it was a part of the daily sacrifice. . . . It was an acknowledgment of man's dependence upon God for both temporal and spiritual food, and that it is received only through the mediation of Christ." ("Patriarchs and Prophets," pages 352-354.) These offerings were all *continual* offerings, just as the breastplate of judgment was a *continual* memorial (Ex. 28:29, 30), and as the light of the lamps was a *continual* light (Lev. 24:2). Thus was performed a *continual* service,

through which was revealed the *continual* intercession (Heb. 7:24, 25) of the *continual* One (Heb. 1:11, R. V.), and by which the abiding *(continual)* union is maintained (John 15:4).

QUESTIONS.

1. In what Scripture statement is the whole gospel summed up?
2. What relation does the gift of Christ sustain to forgiveness of sin?
3. For what purpose did Christ come in the flesh?
4. What has been made sure by His death in the flesh?
5. How will He finally dispose of death itself?
6. In what original promise was all this involved?
7. In what experience did the Saviour identify Himself with humanity?
8. What was accomplished by the manifestation of the Son of God in sinful flesh?
9. What was the central idea in the preparation of the sanctuary? What was thus revealed?
10. Where did the Lord meet and commune with His people?
11. What was accomplished in the typical service of the sanctuary?
12. What constituted the continual burnt-offering? When was it offered?
13. When was the continual incense-offering made?
14. What was symbolized by the continual burnt-offering?
15. What did the continual incense represent?
16. What was found before the inner veil?
17. What was found before the outer veil?
18. Who was set forth in these continual offerings?

19. What was the lesson of the continual showbread?
20. How and for what purpose was the breastplate of judgment used in the typical service?
21. For what purpose were the lamps to be supplied with oil?
22. What idea was emphasized in all these offerings and services?
23. What kind of service was thus performed in the sanctuary?
24. What was revealed through it?
25. What was thus maintained?

LESSON XI.—TAKING AWAY THE REAL PRESENCE.

December 13, 1902.

The sanctuary and its services constituted a parable of the Messiah. Heb. 9:8, 9, R. V. "The whole worship of ancient Israel was a promise, in figures and symbols, of Christ." Christ Himself associated the temple with His own body. John 2:19-21. "He was the One in whom all the Jewish ceremony and typical service was to find its fulfilment. He stood forth in the place of the temple; all the offices of the church centered in Himself alone." Christ is the eternal priest. Heb. 5:4-6. Christ is the real sacrifice. Heb. 7:26, 27; Eph. 5:2. When Christ was lost out of the sanctuary and its services, then what was an actual provision for a defense against sin became mere ceremonialism, an excuse for sin and an offense to God. Isa. 1:10-18. The *continual* service of the sanctuary (1 Chron. 16:37) found its fulfilment in Christ. He is a priest "after

the order of Melchisedec" (Heb. 5:10), whose priesthood is expressly declared to be a *continual* priesthood (Heb. 7:1-3). In the type the priesthood passed from one to another in a *continual* succession (Heb. 7:23), but in the fulfilment of the type Christ is the only priest, "because He *continueth* ever" (Heb. 7:24). In the type the priests offered continually and repeatedly the same sacrifices, but Christ's one sacrifice is *continual.* Heb. 10:1, 11, 12. (Note.—In the Greek the same expression is used in verse 12 and translated "forever" as is used in verse 1 and there translated "continually." In Rotherham's translation the expression "for the uninterrupted continuance" is used in both verses.) Thus the *continual* priesthood and the *continual* sacrifice of Christ are the assurance of a complete salvation. Heb. 10:7, 24, 25. The typical service had no efficacy in itself. Heb. 10:1, 4. There must be spiritual worship with God in Christ as the center upon which faith must be fastened. Phil. 3:3.

In the Revised Version of the eighth chapter of Daniel the word "burnt-offering" is supplied after the word "continual." This was doubtless done because the expression "the continual burnt-offering" occurs so frequently in the directions concerning the service of the tabernacle. But the ground covered by the word "continual" in the eighth chapter of Daniel is plainly broader than merely one feature of the tabernacle or temple service. It includes the *permanent essence of the whole service,* that "which can alone make the worship of sinful beings acceptable to God," whether that worship is offered with or without any ritual service, with or without any typical temple and typical sacrifices. See 1 Peter 2:4, 5; Ps. 4:5; 51:16-19. This essential thing in the *continual* service is a present

Christ, "the Lamb slain from the foundation of the world," as "the living sacrifice for a fallen world." To offer up such spiritual sacrifices demands such a union between Christ and the believer that the believer himself, in Christ, becomes a priest (Rev. 1:6), he becomes the temple (1 Cor. 3:16), he becomes the offering (Rom. 12:1). This is that union of divinity and humanity which is "the mystery of godliness," whereby the church becomes the body of Christ (Eph. 1:22, 23), and each individual a member (1 Cor. 12:27). It follows, then, that to take away the continual service, or that which is continual, is to have a temple without Christ in it, a priesthood without Christ, a sacrifice without Christ, and a church without Christ. But this changes the worship of God into idolatry, and substitutes paganism for Christianity, while retaining the names and forms of Christianity. And this is just what the little horn, the Papacy, has done.

QUESTIONS.

1. What was the teaching of the sanctuary and its services?

2. What connection did Jesus make between the temple and Himself?

3. Who is the real priest represented by Aaron?

4. Who is the real sacrifice?

5. What would change the ritual service into ceremonialism and make it offensive to God?

6. What kind of service was maintained in the temple? In whom did it find its fulfilment?

7. What was the order of Christ's priesthood? What is stated concerning this priesthood?

8. How many priests were there in the type? Why?

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

9. How many priests are there in the antitype? Why?

10. How many sacrifices were offered in the type? Why?

11. How many sacrifices are offered in the antitype? Why?

12. What blessed consequence grows out of the continual priesthood and the continual sacrifice?

13. Was there any benefit from the mere ritual service? Why not?

14. What kind of worship only is acceptable to God?

15. What is included under the expression "the continual" in the eighth chapter of Daniel? Show the force of this in the texts to which attention is directed.

16. What is this essential thing in the service and worship of God?

17. In the genuine spiritual worship what does the believer become through his union with Christ? Give three answers.

18. What does such a union with Christ as this constitute? What does the church thus become? What does each individual become?

19. What then is the result of taking away "the continual"?

20. What does the worship of God thus become? What is substituted for Christianity?

21. What power has exactly fulfilled these specifications?

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

LESSON XII.—THE TWO MYSTERIES.

December 20, 1902.

The secret or mystery which was revealed unto Daniel (Dan. 2:19) in a night vision was fully revealed as a fact to all the world when "the Word became flesh." This was the mystery of godliness (1 Tim. 3:16), the essence of Christianity. During the lifetime of those who proclaimed this pure gospel to the world, the prophecies of the seventh and eighth chapters of Daniel began to be fulfilled. In writing to the church at Thessalonica concerning this matter the apostle Paul also throws additional light upon these previous prophecies. 2 Thess. 2:3-12. Compare "the falling away" of verse 3 with the "transgression" of Dan. 8:12, R. V. Compare the "man of sin" of verse 3 with the horn in which were eyes and mouth. Dan. 7:8. Compare the self-exaltation of verse 4 with that of Dan. 7:25 and 8:10, 11, R. V. This "man of sin" is evidently the very one who is the leading subject of the prophecies of the seventh and eighth chapters of Daniel. And of this man of sin it is distinctly stated that he substitutes himself for God in the sanctuary service. 2 Thess. 2:4. And the work which culminated in this self-deification, which had already begun in Paul's time, is called "the mystery of iniquity." 2 Thess. 2:7. It thus appears that the work of the Papacy in corrupting the true temple service by taking away the *continual* is accomplished by putting man in the place of God, thus substituting the mystery of iniquity for the mystery of godliness. This means substituting tradition for the Bible, the authority of the church for the command of God, the civil power for the power of the

Spirit, justification by works for justification by faith, and the outward and the visible in worship for that which is spiritual. The result is a mere human organization instead of the church of Jesus Christ.

The tabernacle in the wilderness, and later the temple, was a copy of things in heaven. Ex. 26:30. By the rending of the veil of the temple at the time of the offering of the true sacrifice (Mark 15:38), it was intended to mark the close of the earthly priesthood and ministry. Type had now met antitype. "By virtue of His death and resurrection He [Christ] became the minister of the 'true tabernacle, which the Lord pitched, and not man.'" Under the enlightening influence of the Holy Spirit on the day of Pentecost the apostle Peter beheld Jesus as our high priest. Compare Acts 2:32, 33 with Heb. 8:1, 2. By taking the flesh and offering Himself for man, Jesus took away the typical continual service (Dan. 9:27), which had degenerated into mere ceremonialism, and revealed the eternal reality in its place. This was the mystery of godliness. In its work of corrupting Christianity, the Papacy has taken away the *continual*, the real presence, and has put an earthly service in the place of the heavenly. "Popery has a god of its own,—him, even, whom the canon law calls the 'Lord our God.' It has a saviour of its own,—the church, to wit. It has a sacrifice of its own—the mass. It has a mediator of its own—the priesthood. It has a sanctifier of its own—the sacrament. It has a justification of its own—that even of infused righteousness. It has a pardon of its own—the pardon of the confessional; and it has in the heavens an infallible, all-prevailing advocate, unknown to the gospel,—the 'mother of God.' It thus presents to the world a spiritual and saving

apparatus for the salvation of men, and yet it neither sanctifies nor saves any one. It looks like a church; it professes to have all that a church ought to have; and yet it is not a church. It is a grand deception—'the all deceivableness of unrighteousness.'" This is the mystery of iniquity.

QUESTIONS.

1. How has the mystery revealed to Daniel been made manifest to all?

2. What is the inspired definition of this essence of Christianity?

3. What prophecy is especially valuable in the understanding of the seventh and eighth chapters of Daniel?

4. What specific points of comparison make it evident that the theme of this prophecy is the same as in Daniel's prophecies?

5. What does the man of sin do to destroy the value of the temple service?

6. What expression is used to define this effort to shut God out of His own temple?

7. What light does this prophecy throw upon the method by which the Papacy takes away the "continual"?

8. In what particulars does it appear that the Papacy has put man in the place of God?

9. What is the result of these changes?

10. Of what was the tabernacle a copy?

11. What was the significance of rending the veil of the temple?

12. By virtue of what experiences did Christ become the minister of the true tabernacle?

13. What shows that the apostles recognized this ministry of Christ in the heavenly sanctuary?

Nine-tenths of the women of India never heard of a Saviour.

14. What did Jesus take away by the offering of Himself on the cross? What did He establish in its place?

15. How has the Papacy attempted to make of none effect this work of Jesus and His ministry in the heavenly sanctuary?

16. What has popery substituted for "the gospel of God . . . concerning His Son Jesus Christ our Lord"?

17. What does the apostle Paul call this perversion of the gospel?

LESSON XIII.—THE REAL PRESENCE RESTORED.

December 27, 1902.

The gospel is the divine provision for salvation from sin. Rom. 1:16. It supplies righteousness to the believer. Verse 17. This is the gospel of the manifested life (1 John 1:1, 2) through which we are brought into fellowship with God (verse 3). The Son of God took the flesh in order that we might be brought into the same relationship and fellowship with God. Gal. 4:4, 5. This relationship is established on our part through our faith in Jesus, the Son of God. Gal. 3:26, R. V. This faith lays hold upon the righteousness of God (Rom. 3:20-22), and he who exercises it is justified by it. Justification by faith is the basis of salvation for the whole world (Gal. 3:8), Jew as well as Gentile (Gal. 2:15, 16). The experience of it is the experience of the real presence of Christ in the service of the living temple, the mystery of godliness.

In taking away the continual, the real presence, the Papacy struck at the very heart of the gospel, and took away justification by faith, changing the law of faith

into the law of works, and substituting the mystery of iniquity for the mystery of godliness. This ought to be clear from the lessons already studied. The Reformation of the sixteenth century was an attempt to restore this fundamental doctrine of Christianity. Says D'Aubigne, the historian of the Reformation: "The church had fallen, because *the great doctrine of justification by faith in the Saviour had been taken away from her.* It was necessary, therefore, before she could rise again, that this doctrine should be restored to her. As soon as this fundamental truth should be reestablished in Christendom, all the errors and observances that had taken its place,—all that multitude of saints, of works, penances, masses, indulgences, etc., —would disappear. As soon as the one only Mediator and His only sacrifice were acknowledged, all other mediators and sacrifices would vanish. 'This article of justification,' says a man whom we may consider enlightened on this matter [Luther], 'is what creates the church, nourishes it, edifies it, preserves and defends it; no one can teach worthily in the church, or oppose an adversary with success, if he does not adhere to this truth.' 'This,' adds the writer whom we quote, in allusion to the earliest prophecy, 'is the heel that shall bruise the head of the serpent.'" ("History of the Reformation," vol. 1, page 90.)

The teaching of the Scriptures on the subject of justification by faith was both the cause of the Reformation and the power for the Reformation. It brought light to the mind of Luther, the monk at Wittemberg. D'Aubigne says: "In the retirement of his quiet cell he used to consecrate whole hours to the study of the divine Word, this epistle of St. Paul [to the Romans] lying open before him. On one occasion, having

reached the seventeenth verse of the first chapter, he read the passage from the prophet Habakkuk: 'The just shall live by faith.' This precept struck him. . . . This promise, which he received into his heart, as if God Himself had placed it there, unveils to him the mystery of the Christian life, and increases this life in him." ("History of the Reformation," vol. 1, page 186.) "This powerful text has a mysterious influence on the life of Luther. It was a *creative* sentence, both for the reformer and the Reformation. It was in these words God then said, 'Let there be light; and there was light.'" (Id., page 198.)

In our day a message is to be given announcing the fall of the church (Rev. 14:8), and a call is to be made for a separation from this fallen church (Rev. 18:1-4). This movement is to carry to a successful issue the work of the Reformation, and its keynote must be the same, "*The just shall live by faith.*" It is clear then that the purpose of the third angel's message, the message against the beast and his image, must be "to make ready a people prepared for the Lord" by restoring the continual, which the horn, the Papacy, has taken away, and that this can be done only through the ministry of the experience of the real presence of Christ in the heart, the experience of the doctrine of justification by faith.

QUESTIONS.

1. What is the gospel?
2. What is revealed in it to the believer?
3. Under what other form of statement is this same gospel taught?
4. What is the result of accepting this gospel of life?
5. For what purpose was the Son of God "born of a woman"?

6. How do we accept the offered relationship of sons?

7. What is received by all believers? What experience does this bring?

8. What is the only basis of salvation for all times and for all peoples?

9. Is there any different plan for the Jew than for the Gentile?

10. What experience does this way of salvation bring to those who accept it?

11. What did the Papacy take away? What changes did it make in God's way of salvation?

12. What does D'Aubigne say was the cause of the fall of the church?

13. What does he state to be necessary for her restoration?

14. What consequences would follow the reestablishment of this fundamental truth of Christianity?

15. Of how much importance did Luther regard the doctrine of justification by faith?

16. What connection did Luther make between this great truth and the first promise of the gospel?

17. What statement of the Scripture was the creative sentence for the Reformation?

18. What message is to be given in the present generation?

19. What definite call is to be sounded throughout the world?

20. What truth must be the inspiration and the power for this work?

21. What must be the purpose of the third angel's message?

22. What is the only way in which this purpose can be accomplished?

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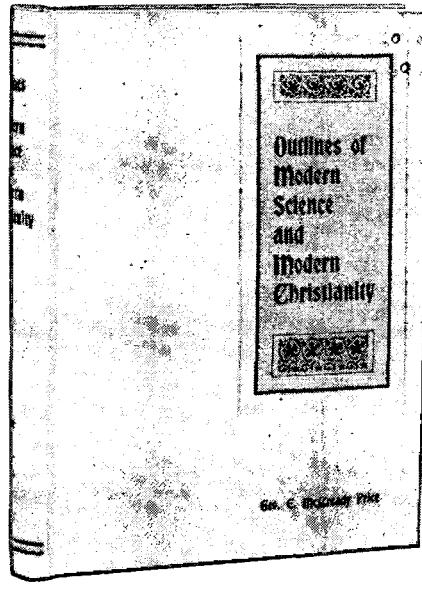

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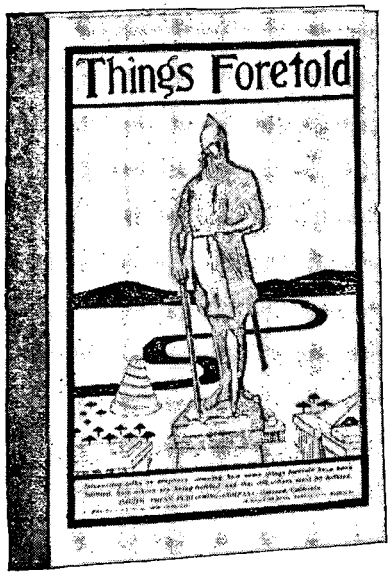

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