W. W. Prescott

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The Kingdom of Christ

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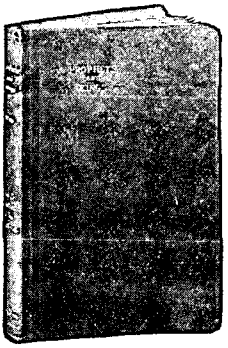

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THE KINGDOM OF CHRIST

Lesson 1 — Christ and the Kingdom

OCTOBER 1, 1921

Daily Study Outline

1. **Study synopsis, paragraphs 1, 2, looking up texts.**
2. **Study synopsis, paragraphs 3, 4, looking up texts.**
3. **Questions 1-6; note 1.**
4. **Questions 7-12; note 2.**
5. **Questions 13-18.**
6. **Questions 19-24.**
7. **Review synopsis; study the notes.**

Synopsis

SEED THOUGHT: "The very title 'Christ' or 'Messiah' suggests kingship. . . . Admission into the kingdom or exclusion from it depends upon men's attitude toward Him."—*"The International Standard Biblical Encyclopedia," page 1802.*

1. By being created in the image of God, Adam, the representative of the human family, was invested with the royal dignity to such an extent that he was able to exercise dominion over the earth. Gen. 1: 26. His crown was not a material one composed of precious metals and gems, but the glory of the divine nature. Ps. 8: 4, 5. When by deliberate choice he allied himself with the will of Satan, the great rebel, and thus placed himself in opposition to the will of God, he separated himself from God (Isa. 59: 2), and lost the divine nature which enabled him to be a king (Rom. 3: 23). The gospel is the good tidings of the restoration of the lost glory (1 Tim. 1: 11, A. R. V., margin), and of the divine nature (2 Peter 1: 4), and the consequent restoration of the crown (1 Peter 5: 4), and of the dominion (Dan. 7: 27).

2. Separation from God means to be "alienated from the life of God" (Eph. 4: 17, 18), and to be accounted as dead (Eph. 2: 1). The restoration of the dominion therefore involves the restoration to fellowship with God (1 John 1: 3), the fountain of life (Ps. 36: 9), and the giver of life (Acts 17: 25), through His Son (1 John 5: 11, 12), and so the new birth is the primary condition of entrance into the kingdom (John 3: 3, 5).

3. The Son of God partook of our human nature (Rom. 8: 3), and became the second man (1 Cor. 15: 47), the last Adam (verse 45), the head and representative of a new humanity, through whom the life lost in the first Adam is restored to us (John 10: 10), and to this second man is given the headship which was originally possessed by the first Adam (Eph. 1: 10, A. R. V.). As the Son of man, He will receive

the kingdom, as foretold by the prophet Daniel (Dan. 7: 13, 14), when He comes in His glory (Matt. 25: 31).

4. Those who abandon all hope of receiving the dominion through their natural birth and their descent from the first Adam (John 3: 6; Rom. 7: 18; 1 Cor. 15: 50), and are willing to sacrifice everything else in order that they may be found in Christ (Phil. 3: 8, 9), will overcome the world through Christ (Phil. 4: 13; 1 John 5: 4), and will share the dominion with Him (Rev. 3: 21), because they are one with Him (John 17: 20, 21, A. R. V.), and confess Him as their Lord (John 13: 13). Thus the dominion is restored to Christ as the Son of man, and through Him to all who are in vital union with Him.

Questions

1. What dignity and what high privilege were bestowed upon Adam, the representative man, in his creation? Gen. 1: 26.
2. What constituted his crown? Ps. 8: 4, 5.
3. What afterwards separated him from God? Isa. 59: 2.
4. What did he consequently lose? Rom. 3: 23.
5. What good tidings is brought to us in the gospel? 1 Tim. 1: 11, A. R. V., margin; 2 Peter 1: 4.
6. What is thus restored? 1 Peter 5: 4; Dan. 7: 27.
7. What does separation from God mean? Eph. 4: 17, 18.
8. How are those accounted who are thus "alienated from the life of God"? Eph. 2: 1.
9. What is therefore involved in the restoration of the dominion? 1 John 1: 3.
10. How is God the Father related to life? Ps. 36: 9; Acts 17: 25.
11. Through whom is life given to us? 1 John 5: 11, 12.
12. What is a primary condition of entering the kingdom? John 3: 3, 5.
13. Into what relation with the human family did the Son of God enter? Rom. 8: 3.
14. Who did He become? 1 Cor. 15: 47, 45.
15. What is restored to us through His coming to this earth? John 10: 10.
16. What is given to this second man? Eph. 1: 10, A. R. V.
17. What prophecy is thus to be fulfilled? Dan. 7: 13, 14.
18. When will the kingdom be given to the Son of man? Matt. 25: 31.
19. What hope must be abandoned? John 3: 6; Rom. 7: 18; 1 Cor. 15: 50.
20. For what end must all else be sacrificed? Phil. 3: 8, 9.
21. What will be the experience of those who do this? Phil. 4: 13; 1 John 5: 4.
22. What will they share with Christ? Rev. 3: 21.

23. What experience prepares for this? John 17: 20, 21, A. R. V.; John 13: 13.

24. To whom will the dominion be restored? and who will share it with Him? See synopsis, paragraph 4.

Notes

THE KEY AND THE DOOR TO THE KINGDOM

1. "Jesus is Himself the Key and the Door to the kingdom. Men enter it by entering into relations with Himself. It is by repentance, forgiveness, and faith, and in regard to all these His action is crucial, and His authority supreme."—*"Aspects of Christ," page 156.*

THE KINGDOM RESTORED

2. "At his creation, Adam was placed in dominion over the earth. But by yielding to temptation, he was brought under the power of Satan. 'Of whom a man is overcome, of the same is he brought in bondage.' When man became Satan's captive, the dominion which he held, passed to his conqueror. Thus Satan became 'the god of this world.' He had usurped that dominion over the earth which had been originally given to Adam. But Christ, by His sacrifice paying the penalty of sin, would not only redeem man, but recover the dominion which he had forfeited. All that was lost by the first Adam will be restored by the second. Says the prophet, 'O Tower of the flock, the stronghold of the daughter of Zion, unto Thee shall it come, even the first dominion.' And the apostle Paul points forward to the 'redemption of the purchased possession.'"—*"Patriarchs and Prophets," page 67.*

Lesson 2—The Promise of the Territory

OCTOBER 8, 1921

Daily Study Outline

1. Study synopsis, paragraphs 1-3, looking up texts.
2. Study synopsis, paragraphs 4, 5, looking up texts.
3. Questions 1-6; note 1.
4. Questions 7-13; note 2.
5. Questions 14-20; note 3.
6. Questions 21-24.
7. Review synopsis; study the notes.

Synopsis

SEED THOUGHT: "The Bible plainly teaches that the promises made to Abraham are to be fulfilled through Christ. All that are Christ's are 'Abraham's seed, and heirs according to the promise.'"—*"Patriarchs and Prophets," page 170.*

1. The gospel is the good news concerning the Son of God (Rom. 1: 1, 3), and has been made known in the promises announced through the prophets (verse 2). These promises find their fulfillment in and through Christ (2 Cor. 1: 19, 20, A. R. V.), who is Himself the Amen (Rev. 3: 14). This gospel was preached to Abraham (Gal. 3: 8), when he was called to leave all and to go out into an unknown land (Gen.

12: 1-3). The blessing of Abraham is realized only through Christ. Gal. 3: 14.

2. The first promise of the land, the territory of the restored kingdom, was made, not to Abraham the individual, but to the seed of Abraham (Gen. 12: 7), and this promise became later the subject of an everlasting covenant (Gen. 15: 18). In the mind of God, "this land" included the world (Rom. 4: 13), that is, the new earth, or the inheritance (Gal. 3: 18).

3. According to the interpretation given by the Holy Spirit, the seed of Abraham is Christ (Gal. 3: 16); and therefore to Christ the new earth, or the inheritance, was given. But the term "Christ" includes not simply the individual seed of Abraham who was born in Bethlehem, but all who are members of His body (1 Cor. 12: 27, 12), or the collective seed, as they are "in Christ" (Rom. 12: 5). All therefore who are finally found "in Christ" are Abraham's seed, and will share in the inheritance promised to Christ. Gal. 3: 29.

4. All our right to the possession of this world as originally given to the first Adam was forfeited through sin, and passed over to Satan, whom Christ Himself recognized as "the prince of the world" (John 14: 30, A. R. V.), and who claimed proprietorship over it (Luke 4: 5, 6). Christ, to whom the lost world was given by promise, came to seek after it (Luke 19: 10), by casting out the usurper (John 12: 31, 32). We have reason to be of good cheer, because He has conquered the world (John 16: 33), as our representative, and we therefore may share in His victory.

5. Even though the land of Canaan had been given to the children of Israel by promise, it had to be taken from the enemy who then possessed it (Joshua 1: 2-6); but it was the Lord's host who entered upon this conquest (Joshua 5: 13, 14), and their experience in taking Jericho showed the Lord's plan that they should conquer by relying upon Him (Heb. 11: 30). By the same faith and dependence upon God, we may conquer the world (1 John 5: 4), and enter upon the possession of the everlasting inheritance promised to Christ in the flesh, the seed, and so to all who are found "in Christ."

Questions

1. Who is the subject of the gospel? Rom. 1: 1, 3.
2. How has the gospel been made known? Verse 2.
3. In and through whom do those promises find their fulfillment? 2 Cor. 1: 19, 20, A. R. V.
4. What title by which Christ is known, indicates this? Rev. 3: 14.

5. What was preached to Abraham? Gal. 3: 8.

6. Where was Abraham called to go before the gospel promises would be fulfilled to him? Gen. 12: 1-3.

7. Through whom is the blessing of Abraham realized? Gal. 3: 14.

8. To whom was the first promise of the land made? Gen. 12: 7.

9. In what solemn form was this promise set forth? Gen. 15: 18.

10. How much was included in this promise? Rom. 4: 13; Gal. 3: 18.

11. Who is the seed to whom the promises were made? Gal. 3: 16.

12. Who are included under the name "Christ"? 1 Cor. 12: 27, 12.

13. In what way are they constituted one body? Rom. 12: 5.

14. Who then are entitled to the benefits of the promises to the seed of Abraham? Gal. 3: 29.

15. How was our right to the possession of the world forfeited? See synopsis, paragraph 4.

16. To whom did this right pass over? and how was he recognized? John 14: 30, A. R. V.

17. What claim did he make? Luke 4: 5, 6.

18. For what purpose did Christ come? Luke 19: 10.

19. Whom did He cast out? John 12: 31, 32.

20. For what reason did Christ urge His followers to be of good cheer? John 16: 33.

21. After the land was given to the children of Israel by promise, what had they to do? Joshua 1: 2-6.

22. Whose host went forth to conquer the promised land? Joshua 5: 13, 14.

23. By what means were they to conquer? Heb. 11: 30.

24. By what means are we to conquer the world, and thus gain the inheritance promised to us who are "in Christ"? 1 John 5: 4.

Notes

All God's Promises Fulfilled Through Christ

1. "The second truth covered and guarded by the conception of Jesus as the Christ is this: that He is the person through whom God's kingdom comes, and through whom all God's promises are fulfilled. . . . To borrow the language of Paul, 'How many soever are the promises of God, in Him is the Yea.' 2 Cor. 1: 20. They must be fulfilled in Him, or not at all; or rather we should say, They have been fulfilled in Him, and in no other." —*"Jesus and the Gospel," pages 15, 16.*

2. "No promise of God has ever been given to man except through Christ. Personal faith in Christ is the one thing necessary in order to receive whatever God has promised."

The Seed Includes Those Who Are in Christ

3. "The seed of Abraham, to whom the promise was made, is Christ. He is the heir. . . . Those who have been baptized into Christ have put

on Christ, and are therefore one in Him. So when it is said that Christ is the seed of Abraham, to whom the promises were made, all who are in Christ are included. But nothing outside of Christ is included in the promise. To say that the inheritance promised to the seed of Abraham could be possessed by any except those who were Christ's through faith in Him, is to ignore the gospel, and to deny the word of God."

Lesson 3 — The Promise of the Throne

OCTOBER 15, 1921

Daily Study Outline

1. Study synopsis, paragraphs 1, 2, looking up texts.
2. Study synopsis, paragraphs 3, 4, looking up texts.
3. Questions 1-4; note 1.
4. Questions 5-10; note 2.
5. Questions 11-17; note 3.
6. Questions 18-23.
7. Review synopsis; study the notes.

Synopsis

SEED THOUGHT: "On the human side He [Christ] had the title to the kingship as son of David, while on the divine side as Son of God He had also the right to the throne."—*"The International Standard Bible Encyclopedia," page 1803.*

1. The first Adam was appointed as God's vicegerent to have dominion over the earth, by virtue of being created in the image of God. Gen. 1: 26. When he lost that image, he lost the power to exercise the dominion. Yet the purpose of God that man should rule the earth, was not to be thus set aside; and the gospel provides for the restoration of the image of God, and therefore the restoration of the dominion. 1 Cor. 15: 49; Rom. 8: 29. This involved the sending of the Son of God, who is His image (Col. 1: 15), to become the second man (1 Cor. 15: 47), the last Adam (verse 45).

2. The purpose of God to restore man to his place as ruler of the world was involved in the first gospel promise of one to come who should bruise the head of the usurper. Gen. 3: 15. The seed through whom this blessing would be realized was later limited to the seed of Abraham (Gen. 12: 3), and to the line of Isaac (Gen. 21: 12). After the people had demanded a visible king (1 Sam. 8: 4, 5), and their demand had been granted (verse 22), and David, who was definitely selected by the Lord (1 Sam. 16: 11-13), was found to be a man after God's own heart (Acts 13: 22), the Lord definitely promised him that the throne and the kingdom of his seed should be established forever (2 Sam. 7: 12, 13). This promise is designated as a covenant based upon the oath of God (Ps. 89: 3, 4), to be fulfilled in a flesh and blood descendant of David (Ps. 132: 11). The succession of day and night is the pledge of its fulfillment. Jer. 33: 20, 21.

3. The seed of David to whom the everlasting throne was given by promise, was Jesus of Nazareth (Luke 1: 31-33), who was of the seed of David (Rom. 1: 3). Those who were familiar with the Scriptures knew that the promised Messiah was the son of David (Matt. 22: 41, 42), and He was thus acclaimed by the people (Matt. 21: 9).

4. But the son of David was the Son of man, the last Adam; and the throne and the kingdom were given to Him as the representative of humanity. Dan. 7: 13, 14, 27. Those who overcome will share the throne with Him (Rev. 3: 21), and will reign "upon the earth" (Rev. 5: 9, 10, A. R. V.), through Christ (Rom. 5: 17, A. R. V.), "forever and ever" (Rev. 22: 5).

Questions

1. To what position was the first Adam appointed by creation? Gen. 1: 26.
2. What provision is made through the gospel of Christ? 1 Cor. 15: 49; Rom. 8: 29.
3. What is Christ, the Son of God? Col. 1: 15.
4. Who did He become? 1 Cor. 15: 47, 45.
5. What was the first gospel promise? and what was involved in it? Gen. 3: 15.
6. To whose family was this seed afterwards limited? Gen. 12: 3.
7. In whose line in this family would the seed come? Gen. 21: 12.
8. What demand did the elders of Israel make of Samuel? 1 Sam. 8: 4, 5.
9. By whose authority was this demand granted? Verse 22.
10. What king was found to be after God's own heart? Acts 13: 22.
11. What definite promise was made to David? 2 Sam. 7: 12, 13.
12. How was this promise designated? Ps. 89: 3, 4.
13. How was it to be fulfilled? Ps. 132: 11.
14. What pledge of its fulfillment was given? Jer. 33: 20, 21.
15. Who was the seed of David to whom the everlasting throne was promised? Luke 1: 31-33.
16. What does the Scripture say concerning His birth? Rom. 1: 3.
17. With what fact were the religious leaders of Christ's day familiar? Matt. 22: 41, 42.
18. What was the conviction of the people concerning Christ? Matt. 21: 9.
19. In what representative capacity will the seed of David receive the throne? Dan. 7: 13, 14, 27.

20. Who will share the throne with Him? Rev. 3: 21.
21. Where will they reign? Rev. 5: 9, 10, A. R. V.
22. Through whom will they reign? Rom. 5: 17, A. R. V.
23. How long will they reign? Rev. 22: 5.

Notes

THE PROMISES TO DAVID FULFILLED IN CHRIST

1. "Glorious are the promises made to David and his house, promises that look forward to the eternal ages, and find their complete fulfillment in Christ."—*"Patriarchs and Prophets," page 754.*

THE SURE MERCIES OF DAVID

2. "The promise to David . . . was not of any earthly and temporal, but of a heavenly and eternal kingdom—not of a changing and corruptible throne, but of one that was unchanging and incorruptible. The sure mercies of David, therefore, were mercies that could never perish or pass away; not such as could be handed on from sire to son, but such as would abide forever in the person of that son who he believed had been promised to him, and for whom so many generations and ages waited."—*"Old Testament Prophecy," pages 114, 115.*

THE SON OF DAVID

3. "After the analogy of earthly kingships it might be said that Jesus Christ is a king by birth. He was born a king. His mother, like His reputed father, 'was of the house and family of David.' Luke 2: 4. The angel in announcing His birth declares that He will occupy the throne of His father David. The Pharisees have no hesitation in affirming that the Christ would be the Son of David. Matt. 22: 45; Mark 12: 35; Luke 20: 41. Frequently in His life He was hailed as 'Son of David'; and after His ascension, Peter declares that the promise God had made to David that 'of the fruit of his loins He would set one upon his throne' (Acts 2: 30) was fulfilled in Jesus of Nazareth."—*"The International Standard Bible Encyclopedia," page 1803.*

Lesson 4—The Promise to Abraham

OCTOBER 22, 1921

Daily Study Outline

1. Study synopsis, paragraphs 1-3, looking up texts.
2. Study synopsis, paragraphs 4-6, looking up texts.
3. Questions 1-5.
4. Questions 6-12.
5. Questions 13-18; note 1.
6. Questions 19-23; note 2.
7. Review synopsis; study the notes.

Synopsis

SEED THOUGHT: "God's covenant with Abraham, being in effect His covenant with mankind in Christ, stands both first and last."—*"The Expositor's Bible" (Galatians), page 205.*

1. The promise of the land (the world) to the seed of Abraham (Christ), and the promise of an everlasting throne to the seed of David (Christ), are the great promises of the gospel. Their fulfillment involves the gift of Christ to take our flesh, and His redemptive work in our behalf. A brief

study of the development and fulfillment of these promises will therefore be of interest and profit.

2. The covenant which was made with Abraham was established with Isaac (Gen. 17: 21; 26: 3); and for Abraham's sake, his seed was to be multiplied (Gen. 26: 24). The blessing of Abraham, which included the promise of the land, was bestowed by Isaac upon Jacob (Gen. 28: 3, 4), and renewed by Jehovah Himself (verses 13, 14); and just before his death, Joseph assured his brethren in Egypt that God would bring them into the land promised "to Abraham, to Isaac, and to Jacob" (Gen. 50: 24).

3. The covenant with Abraham, Isaac, and Jacob was referred to when God made Himself known as Jehovah, the Redeemer (Ex. 6: 2-4); and His sevenfold promise of deliverance culminated in the promise to bring the children of Israel into the land which He had sworn to give "to Abraham, to Isaac, and to Jacob" (verses 6-8). The time of the sojourn of the children of Israel was definitely stated to Abraham (Gen. 15: 13, 14), and the fulfillment of this time promise was mentioned by Stephen when he made his defense before the council (Acts 7: 17).

4. The promise to "Abraham, Isaac, and Israel [Jacob]" was made the basis of Moses' plea in behalf of the people after they had lapsed into idolatry in the wilderness. Ex. 32: 13. The psalmist began his review of the wonderful works of the Lord in behalf of Israel by referring to the covenant with Abraham concerning the land (Ps. 105: 8-11), and he closed his review by another reference to the same promise (verse 42). Moses declared that it was because of the oath of the Lord to their fathers that He brought them out of Egypt. Deut. 7: 8. In the face of threatened trouble on account of the apostasy of Judah, the prophet Micah gave assurance that the Lord would perform the oath which He swore to the fathers. Micah 7: 18-20.

5. The prophet Isaiah used the then partial fulfillment of the promised blessing upon Abraham as the basis of the confidence that the Lord would comfort Zion. Isa. 51: 2, 3. In view of the certainty of the fulfillment of the promise to Abraham, John the Baptist warned the Jews of his day against building their hope upon their being the literal seed of Abraham, since God could fulfill the promise apart from them (Matt. 3: 9); and Jesus Himself gave substantially the same warning (Matt. 8: 10-12; Luke 13: 28). They that are of faith are the children of Abraham (Gal. 3: 7), and will be blessed with Abraham (verse 9).

6. Zacharias recognized the advent of Christ, through whom the promise was to be fulfilled, as due to the fact that

God remembered His covenant with Abraham. Luke 1: 72, 73. Abraham was exalted to be the father of many nations (Gen. 17: 5), with the promise of special divine favor to be shown to him and his seed (verse 7), which would be in number like the stars, and as the sand by the seashore (Gen. 15: 5; Heb. 11: 12). These promises are fulfilled through Christ, the Son of Abraham. Matt. 1: 1.

Questions

1. What two promises may be regarded as the great promises of the gospel? See synopsis, paragraph 1.
2. What covenant was established with Isaac? Gen. 17: 21; 26: 3.
3. What blessing was bestowed by Isaac upon Jacob? Gen. 28: 3, 4.
4. By whom was this blessing renewed to Jacob? Verses 13, 14.
5. How did Joseph show his faith in God's promise of the land? Gen. 50: 24.
6. What covenant was referred to when God made Himself known as the Redeemer? Ex. 6: 2-4.
7. In what did the promise of deliverance culminate? Verses 6-8.
8. To whom was the time of this deliverance definitely stated? Gen. 15: 13, 14.
9. What mention of this promise after the advent of Christ, shows the importance attached to it? Acts 7: 17.
10. What did Moses make the basis of his plea in behalf of the people after they had made the molten calf? Ex. 32: 13.
11. How did the psalmist begin his review of the wonderful works of God in behalf of Israel? Ps. 105: 8-11.
12. How did he close this review? Verse 42.
13. What reason did Moses give for the deliverance of the children of Israel from Egypt? Deut. 7: 8.
14. What assurance did Micah the prophet give? Micah 7: 18-20.
15. What use did Isaiah the prophet make of the promised blessing to Abraham? Isa. 51: 2, 3.
16. What warning did John the Baptist give to the Jews of his time? Matt. 3: 9.
17. What warning was given by Jesus? Matt. 8: 10-12; Luke 13: 28.
18. Who are the children of Abraham? and who will be blessed with him? Gal. 3: 7, 9.
19. To what did Zacharias refer when he prophesied concerning the birth of Christ? Luke 1: 72, 73.

20. What exalted position was assigned to Abraham? Gen. 17: 5.

21. What promise of special favor was made to him? Verse 7.

22. How numerous was his seed to be? Gen. 15: 5; Heb. 11: 12.

23. Through whom are these promises to be fulfilled? Matt. 1: 1.

Notes

The Promise to Abraham

1. "The covenant of grace was first made with man in Eden, when after the fall, there was given a divine promise that the seed of the woman should bruise the serpent's head. . . . This same covenant was renewed to Abraham in the promise, 'In thy seed shall all the nations of the earth be blessed.' "—*Patriarchs and Prophets," page 370.*

Abraham Throughout the Bible

2. "Abraham is a significant figure throughout the Bible. . . . 'The God of Abraham' serves as a designation of Jehovah from the time of Isaac to the latest period. . . .

"When we pass to the New Testament we are astonished at the wealth and variety of allusion to Abraham. As in the Old Testament, his position of ancestor lends him much of his significance, not only as ancestor of Israel (Acts 13: 26), but specifically as ancestor, now of the Levitical priesthood (Heb. 7: 5), now of the Messiah (Matt. 1: 1), now, by the peculiarly Christian doctrine of the unity of believers in Christ, of Christian believers (Gal. 3: 16, 29). All that Abraham the ancestor received through divine election, by the covenant made with him, is inherited by his seed, and passes under the collective names of the promise (Rom. 4: 13), the blessing (Gal. 3: 14), mercy (Luke 1: 54), the oath (Luke 1: 73), the covenant (Acts 3: 25). . . . It is his faith in the divine promise, which, just because it was for him peculiarly unsupported by any evidence of the senses, becomes the type of the faith which leads to justification (Rom. 4: 3), and there in this sense again he is the 'father' of Christians, as believers (Rom. 4: 11)."—*"The International Standard Bible Encyclopedia," page 21.*

Six Million Dollars to Missions

In round numbers the Sabbath schools of the denomination have given six million dollars to missions, the time for each million varying as here indicated:

First Million Dollars in 25 years
Second Million Dollars in 3¼ years
Third Million Dollars in 2¼ years
Fourth Million Dollars in 1¾ years
Fifth Million Dollars in 1 year
Sixth Million Dollars in 9 months

Lesson 5—The Promise to David

OCTOBER 29, 1921

Daily Study Outline

1. **Study synopsis, paragraphs 1-5, looking up texts.**
2. **Study synopsis, paragraphs 6-8, looking up texts.**
3. **Questions 1-6; note 1.**
4. **Questions 7-12; note 2.**
5. **Questions 13-18.**
6. **Questions 19-24.**
7. **Review synopsis; study the notes.**

Synopsis

SEED THOUGHT: "David reigned in the Lord's name, and the Lord, in the fullness of time, was born to occupy David's throne."—*"The Typology of Scripture," pages 121, 122.*

1. In the last lesson, we considered the development and fulfillment of the promise to Abraham. In this lesson, we shall study concerning the promise to David.

2. The house of Saul, the first king of Israel, had passed (1 Chron. 10: 6), and the kingdom was turned to David (verse 14); and the Lord promised to make him a house (2 Sam. 7: 11, last clause), which would continue "for a great while to come" (verse 19), even "forever" (verse 29).

3. In his reign, David represented the character of God (2 Sam. 8: 15; Ps. 103: 6); and he became a manifest type of Christ and His eternal reign (Ezek. 34: 23, 24; 37: 24, 25; Jer. 30: 8, 9). The throne of David was called "the throne of the Lord" (1 Chron. 29: 23), and this throne was to be established "forever" (2 Sam. 7: 16; Ps. 89: 34-36).

4. When a conspiracy was made to overthrow the king who sat on David's throne, and to put another in his place (Isa. 7: 5, 6), the prophet of the Lord foretold the birth of a son who should sit on David's throne to establish it forever (Isa. 9: 6, 7).

5. In his prayer at the dedication of the temple, Solomon referred to the covenant-promise to David (2 Chron. 6: 16); and through the prophet Jeremiah, the Lord testified to the absolute certainty of the fulfillment of this promise (Jer. 33: 19-21). The same prophet foretold the coming of "a righteous Branch" who should "reign as king" (Jer. 23: 5, A. R. V.), and his name points plainly to Christ (verse 6).

6. The angel Gabriel, in announcing the birth of Jesus, declared that the throne of His father David would be given to Him (Luke 1: 32, 33); and the people recognized Him as the Son of David (Matt. 12: 23). Under the inspiration of the Holy Spirit, Zacharias spoke of Christ as "a horn of salvation" raised up in the house of David. Luke 1: 68, 69, A. R. V. When Jesus made His entry into Jerusalem, He

was greeted with the cry, "Blessed is the kingdom that cometh, the kingdom of our father David" (Mark 11: 9, 10, A. R. V.); and after His ascension, Jesus spoke of Himself as "the root and the offspring of David" (Rev. 22: 16).

7. The psalmist recorded the promise that a direct descendant of David should sit on his throne (Ps. 132: 11); and on the Day of Pentecost, the apostle Peter used this promise as the basis of belief in the resurrection of Christ, through whom the promise was to be fulfilled (Acts 2: 29-31, 34-36). The climax in the development and fulfillment of these promises and prophecies will come in the days of the seventh angel. Rev. 11: 15.

8. From these scriptures, it is clear that the promise of the everlasting throne to the seed of David (2 Sam. 7: 12, 13) was to be fulfilled in Jesus Christ, the Son of David (Matt. 1: 1); and those who are "in Christ" and endure, will reign with Him (2 Tim. 2: 12).

Questions

1. What happened to the house of Saul? 1 Chron. 10: 6.
2. To whom was the kingdom of Israel turned? Verse 14.
3. What did the Lord promise to do for David? 2 Sam. 7: 11, last clause.
4. How long would this house continue? Verses 19, 29.
5. Whose character was represented in David's reign? 2 Sam. 8: 15; Ps. 103: 6.
6. What prophecies spoke of David in such a way as to show that he was a type of Christ? Ezek. 34: 23, 24; 37: 24, 25; Jer. 30: 8, 9.
7. What was the throne of David called? 1 Chron. 29: 23.
8. What is said of the duration of this throne? 2 Sam. 7: 16; Ps. 89: 34-36.
9. What conspiracy was made against the throne of David in the days of Ahaz? Isa. 7: 5, 6.
10. In connection with this event, what prophecy was uttered? Isa. 9: 6, 7.
11. To what did Solomon refer in his prayer at the dedication of the temple? 2 Chron. 6: 16.
12. What testimony was borne to the fulfillment of this promise? Jer. 33: 19-21.
13. Of whose coming did Jeremiah prophesy? Jer. 23: 5, A. R. V.
14. To whom does the name given to this Branch point? Verse 6.
15. In announcing the birth of Jesus, what statement did the angel Gabriel make concerning the throne of David? Luke 1: 32, 33.

16. What were the people led to think concerning Christ? Matt. 12: 23.

17. How did Zacharias refer to Christ? Luke 1: 68, 69, A. R. V.

18. What shout did the people raise when Jesus made His entry into Jerusalem? Mark 11: 9, 10, A. R. V.

19. How did Jesus speak of Himself after His ascension? Rev. 22: 16.

20. What promise is recorded concerning David by the psalmist? Ps. 132: 11.

21. How did Peter show that this promise referred to Christ? Acts 2: 29-31, 34-36.

22. When will the climax in the development of these promises and prophecies come? Rev. 11: 15.

23. What is made clear by these scriptures in this lesson? 2 Sam. 7: 12, 13; Matt. 1: 1.

24. Who will share with Christ in the fulfillment of these promises? 2 Tim. 2: 12.

Notes

SHEPHERDS WATCHED FOR THE KING TO DAVID'S THRONE

1. "In the fields where the boy David had led his flock, shepherds were still keeping watch by night. Through the silent hours they talked together of the promised Saviour, and prayed for the coming of the King to David's throne. . . . At these words [Luke 2: 8-14], visions of glory fill the minds of the listening shepherds. The Deliverer has come to Israel! Power, exaltation, triumph, are associated with His coming."—*"The Desire of Ages," page 47.*

CHRIST ON DAVID'S THRONE

2. "The Pharisees had gathered close about Jesus as He answered the question of the scribe. Now turning He put a question to them: 'What think ye of Christ? whose son is He?' This question was designed to test their belief concerning the Messiah,—to show whether they regarded Him simply as a man or as the Son of God. A chorus of voices answered, 'The Son of David.' This was the title which prophecy had given to the Messiah. When Jesus revealed His divinity by His mighty miracles, when He healed the sick and raised the dead, the people had inquired among themselves, 'Is not this the Son of David?' The Syro-Phenician woman, blind Bartimeus, and many others had cried to Him for help, 'Have mercy on me, O Lord, Thou Son of David.' While riding into Jerusalem He had been hailed with the joyful shout, 'Hosanna to the Son of David; blessed is He that cometh in the name of the Lord.' And the little children in the temple had that day echoed the glad ascription. But many who called Jesus the Son of David did not recognize His divinity. They did not understand that the Son of David was also the Son of God."—*Id., pages 608, 609.*

Remember the millions in Central and West China. Our thirteenth Sabbath offering is for that field.

Lesson 6 — Prophecies Concerning the Kingdom

NOVEMBER 5, 1921

Daily Study Outline

1. **Study synopsis, paragraphs 1, 2, looking up texts.**
2. **Study synopsis, paragraphs 3, 4, looking up texts.**
3. **Questions 1-6; note 1.**
4. **Questions 7-11; note 2.**
5. **Questions 12-16; note 3.**
6. **Questions 17-23.**
7. **Review synopsis; study the notes.**

Synopsis

SEED THOUGHT: "All prophecy ultimately relates to this new King, the divine head of the Adamic race, and to His kingdom; to His first coming and its militant period, to His second coming and its triumphant period."—*"The Scriptures God's Living Oracles," page 28.*

1. The Lord Most High is infinite in greatness and power and understanding (Ps. 147: 5), "possessor of heaven and earth" (Gen. 14: 19), whose is the kingdom (1 Chron. 29: 11), and He is "King of all the earth" (Ps. 47: 6, 7). It was His plan that man should be His vicegerent in ruling this world. Gen. 1: 26. Although sin has for a time interfered with this plan, yet the plan will be carried out.

2. Inasmuch as the gospel is the good news of the restoration of the kingdom of God, naturally prophecies concerning the kingdom should occupy a large place in the Scriptures. Some of these prophecies will now be studied. In a certain sense, the Old Testament as a whole is one great prophecy, in both its history of the chosen people, and its typical forms of government and of worship, as well as in its direct predictions; but we shall necessarily confine ourselves to an outline of the more important predictions concerning the kingdom and its restoration.

3. Isaiah prophesied at a time when Assyria from the north and Egypt from the south were threatening the kingdom of Judah; and interspersed with his warnings against an alliance with any foreign power, and his exhortations to rely upon Jehovah (Isa. 50: 10), were prophecies of a glorious time when the ideal kingdom should be established. This would be accomplished through the agency of "a shoot out of the stock of Jesse" (Isa. 11: 1, A. R. V.), who would judge "with righteousness" (verse 4), and with faithfulness (verse 5). The knowledge of the Lord would fill the earth (verse 9), and the nations would seek to "the Root of Jesse" (verse 10). The nature of the kingdom is clearly indicated (Isa. 32: 1), and it corresponds with the description through the

apostle Paul (Rom. 14:17). There is the promise of beholding a king of an unusual character (Isa. 33:17), who is plainly named as being Jehovah (verse 22, A. R. V.), the Holy One of Israel, and their Creator (Isa. 43:15). An essential part of the new order of things will be "new heavens and a new earth" (Isa. 65:17), for which we are still looking (2 Peter 3:13).

4. The action of the people in the days of Samuel, in rejecting the Lord, that He should not be king over them, and in demanding an earthly king (1 Sam. 8:1-7), was prophetic of the total rejection of their true King in favor of an earthly ruler (John 19:15).

Questions

1. What is revealed concerning the greatness and power of the Lord? Ps. 147:5.
2. Of what is He the possessor? Gen. 14:19.
3. What belongs to Him? 1 Chron. 29:11.
4. How extensive is His rule? Ps. 47:6, 7.
5. What was His plan for man? Gen. 1:26.
6. What effect has sin had upon this plan? See synopsis, paragraph 1.
7. Why should we expect that prophecies concerning the kingdom would occupy a large place in the Scriptures? See synopsis, paragraph 2.
8. What kingdoms were threatening Judah when Isaiah prophesied? See synopsis, paragraph 3.
9. Upon whom did he urge the people to rely? Isa. 50:10.
10. What were interspersed among his warnings and exhortations? See synopsis, paragraph 3.
11. Through whose agency would this ideal kingdom be established? Isa. 11:1, A. R. V.
12. What would be characteristic of His rule? Verses 4, 5.
13. What would fill the earth? Verse 9.
14. To whom would the nations seek? Verse 10.
15. What indicates the nature of this kingdom? Isa. 32:1.
16. What statement through the apostle Paul corresponds with this? Rom. 14:17.
17. What promise foreshadows a king of unusual character? Isa. 33:17.
18. Who is this declared to be? Verse 22, A. R. V.
19. How is He further described? Isa. 43:15.
20. What is an essential part of this new order of things? Isa. 65:17.
21. For what are we now looking? 2 Peter 3:13.
22. What attitude did the people assume toward the Lord in the days of Samuel? 1 Sam. 8:1-7.
23. Of what was this action a prophecy? John 19:15.

Notes

The Christ of Prophecy

1. "Reports have reached the rulers in Jerusalem that Jesus is approaching the city with a great concourse of people. But they have no welcome for the Son of God. In fear they go out to meet Him, hoping to disperse the throng. As the procession is about to descend the Mount of Olives, it is intercepted by the rulers. They inquire the cause of the tumultuous rejoicing. As they question, 'Who is this?' the disciples, filled with the spirit of inspiration, answer this question. In eloquent strains they repeat the prophecies concerning Christ:—

"Adam will tell you, It is the seed of the woman that shall bruise the serpent's head.

"Ask Abraham, he will tell you, It is 'Melchizedek, King of Salem,' King of peace.

"Jacob will tell you, He is Shiloh of the tribe of Judah.

"Isaiah will tell you, 'Immanuel,' 'Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of peace.'

"Jeremiah will tell you, The Branch of David, 'the Lord our Righteousness.'

"Daniel will tell you, He is the Messiah.

"Hosea will tell you, He is 'the Lord God of hosts; the Lord is His memorial.'

"John the Baptist will tell you, He is 'the Lamb of God, which taketh away the sin of the world.'

"The great Jehovah has proclaimed from His throne, 'This is My beloved Son.'

"We, His disciples, declare, This is Jesus, the Messiah, the Prince of life, the Redeemer of the world.

"And the prince of the powers of darkness acknowledges Him, saying, 'I know Thee who Thou art, the Holy One of God.'"—*"The Desire of Ages," pages 578, 579.*

The Divine Program of History

2. "To trace the hand of God in history, to note how all the ages of His providential government have moved according to a foreseen and foretold order, to watch the last stages of the divine program of universal history fulfilling themselves in our sight in these last days, to discern 'the signs of the times,' and to observe the budding of the fig tree, is to find hope merging in *definite expectation,* and in patient waiting for Christ—a waiting for Him as for one whose footfall may be already heard, one who even now standeth at the door; it is to lift up our heads, convinced that our redemption, our *full* redemption, the redemption of the body, and of the world itself, draweth nigh."—*"Light for the Last Days," page 18.*

The Evidence of Prophecy

3. "After His resurrection, Jesus appeared to His disciples on the way to Emmaus, and 'beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself.' The hearts of the disciples were stirred. Faith was kindled. They were 'begotten again unto a lively hope,' even before Jesus revealed Himself to them. It was His purpose to enlighten their understanding, and to fasten their faith upon 'the sure word of prophecy.' He wished the truth to take firm root in their minds, not merely because it was supported by His personal testimony, but because of the unquestionable evidence presented by the symbols and shadows of the typical law, and by the prophecies of the Old Testament."—*"The Great Controversy," page 349.*

Lesson 7—The Outcome of the Struggle for World Supremacy

NOVEMBER 12, 1921

Daily Study Outline

1. **Study synopsis, paragraphs 1, 2, looking up texts.**
2. **Study synopsis, paragraph 3, looking up texts.**
3. **Questions 1-5; note 1.**
4. **Questions 6-11; note 2.**
5. **Questions 12-16; note 3.**
6. **Questions 17-22; note 4.**
7. **Review synopsis; study the notes.**

Synopsis

SEED THOUGHT: "The waning power of Israel testified that the Messiah's coming was at hand. The prophecy of Daniel pictured the glory of His reign over an empire which should succeed all earthly kingdoms; and, said the prophet, 'It shall stand forever.' "—*"The Desire of Ages," page 34.*

1. Although the Lord warned His people against making any alliances with a worldly power (Isa. 30: 1, 2), yet Ahaz sought the help of Assyria (2 Chron. 28: 16), and Hoshea turned to Egypt for assistance (2 Kings 17: 4). As the result of their evil course in this and other matters, Israel was carried captive by Assyria (verses 6-18), and later Judah was carried to Babylon (1 Chron. 9: 1, A. R. V.).

2. After Jerusalem had been utterly destroyed (2 Chron. 36: 17-19), and there seemed to be no hope, from a human standpoint, that the predictions of the prophets concerning the future glory of the kingdom would ever be realized, the Lord gave most definite assurances through the prophet Daniel concerning the establishment of the everlasting kingdom. God made known to Nebuchadnezzar, in his dream of the great image, what would come to pass "in the latter days" (Dan. 2: 28); and in declaring the interpretation of this dream, Daniel told him that the head of gold represented the kingdom of Babylon (verses 37, 38), that a second and a third kingdom would succeed his (verse 39), that a fourth kingdom would follow (verse 40), and that this last kingdom would be divided (verse 41). This brief outline of the history of the world, covering many centuries of time, has found its fulfillment in the four great universal kingdoms, Babylon, Medo-Persia, Greece, and Rome, including the division of Rome into ten kingdoms. These were so many historical steps leading up to the consummation of all human history—the setting up of the everlasting kingdom of God. Verse 44.

3. By His providential control of circumstances, the God of heaven so ordered the matter that the dream of Nebuchadnezzar and its interpretation not only announced that His

everlasting kingdom would follow the overthrow of all the worldly kingdoms, but also indicated the reason for its indefinite duration. The religion of Babylon did not contemplate that personal union between Deity and humanity (Dan. 2: 11) which was the glory of the true religion (Isa. 57: 15), and the wise men of Babylon consequently failed to establish their claims when put to the test (Dan. 2: 10). Daniel and his companions depended upon that God who communes with men (verses 17, 18), and He did not fail them (verse 19). Daniel did not claim that the education which he had received in Babylon enabled him to meet the king's demands (verse 30), but acknowledged his dependence upon the God of heaven (verse 28). And after Daniel had interpreted the dream, Nebuchadnezzar recognized the superiority of the God of heaven, just because He could commune with men as He had communed with Daniel in revealing to him the dream and its interpretation. Verse 47.

Questions

1. What warning did the Lord give to His people concerning making alliances with worldly powers? Isa. 30: 1, 2.
2. In spite of this warning, of whom did Ahaz seek help? 2 Chron. 28: 16.
3. To whom did Hoshea turn for help? 2 Kings 17: 4.
4. Because they rebelled against God, what experience came to Israel? Verses 6-18.
5. In what calamity did Judah's course result? 1 Chron. 9: 1, A. R. V.
6. How complete was the overthrow of Jerusalem? 2 Chron. 36: 17-19.
7. In the face of these untoward circumstances, what assurance did God give through the prophet Daniel? See synopsis, paragraph 2.
8. What was made known to Nebuchadnezzar in his dream of the great image? Dan. 2: 28.
9. What kingdom was represented by the head of gold? Verses 37, 38.
10. How were the two succeeding kingdoms described? Verse 39.
11. What was foretold concerning the next kingdom? Verse 40.
12. What feature of the fourth kingdom was emphasized? Verse 41.
13. What has been the answer of history to this prophecy? See synopsis, paragraph 2.
14. To what is all history leading up? Dan. 2: 44.
15. What was the teaching in Babylon concerning the union of divinity and humanity? Verse 11.

16. What was the teaching in Jerusalem? Isa. 57: 15.

17. What failure did the wise men of Babylon admit? Dan. 2: 10.

18. Upon whom did Daniel and his companions depend? Verses 17, 18.

19. How was their faith in God rewarded? Verse 19.

20. What estimate did Daniel place upon his own wisdom? Verse 30.

21. To whom did he give all the credit? Verse 28.

22. What led Nebuchadnezzar to acknowledge the superiority of the God of heaven? Verse 47.

Notes

The Chronology of the Four Kingdoms

1. The sovereignty of the world passed from Babylon to Medo-Persia in 538 B. C.; from Medo-Persia to Greece in 331 B. C.; from Greece to Rome in 168 B. C.; and the division of the Roman empire into ten kingdoms was fully accomplished in 476 A. D. Some of these kingdoms can be readily recognized among the kingdoms of modern Europe; and they will continue until the God of heaven sets up His everlasting kingdom, according to the prediction made through the prophet Daniel.

A Preparatory Experience

2. The loyalty of Daniel and his companions to the God of heaven, as revealed in the experience recorded in the first chapter of Daniel, prepared them for being the recipients of the revelation of the secret or mystery of the kingdom of God.

The Gospel of the Kingdom

3. The purpose of the book of Daniel is to proclaim the gospel of the kingdom of God, and its final triumph over all opposing powers. The organized opposition of the god of this world has been directed toward making Babylon the mistress of the world,—first ancient Babylon, and then modern Babylon,—by enforcing a false religion. In the interpretation of Nebuchadnezzar's dream, only one verse is allotted to both Medo-Persia and Greece, while much more attention is paid to the first and fourth kingdoms. The second and third kingdoms are mentioned simply in order to make the historical and chronological connection between the two Babylons. The real objective is the announcement of the fifth kingdom, the everlasting kingdom of the God of heaven, as the outcome of the long continued struggle for the control of the world.

Are We Ready?

4. "The coming kingdom! This ought to be the all-absorbing topic with the present generation. Reader, are you ready for the issue? He who enters this kingdom enters it not merely for such a lifetime as men live in this present state, not to see it degenerate, not to see it overthrown by a succeeding and more powerful kingdom; but he enters it to participate in all its privileges and blessings, and to share its glories forever; for this kingdom is not to 'be left to other people.' Again we ask you, Are you ready? The terms of heirship are most liberal: 'If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.' Are you on terms of friendship with Christ, the coming King? Do you love His character? Are you trying to walk humbly in His footsteps, and obey His teachings?"—*"Daniel and the Revelation," pages 79, 80, latest edition.*

The great image of Nebuchadnezzar's dream, representing as a whole the kingdom of man, and by the materials of which it was composed, the course of empire. The kingdom of man passes through five noted phases: Babylonian, the head of gold; Medo-Persian, breast and arms of silver; Grecian, the belly and thighs of brass; imperial Rome, legs of iron; and growing democracy, causing the now broken condition of the world, the feet of iron and clay, till the everlasting kingdom of Christ, symbolized by the stone, is established upon their ruins by the creative power of God.

Lesson 8—The Mystery of the Kingdom

NOVEMBER 19, 1921

Daily Study Outline

1. **Study synopsis, paragraphs 1-3, looking up texts.**
2. **Study synopsis, paragraphs 4-6, looking up texts.**
3. **Questions 1-6; note.**
4. **Questions 7-14.**
5. **Questions 15-21.**
6. **Questions 22-27.**
7. **Review synopsis; study the note.**

Synopsis

SEED THOUGHT: "And without controversy great is the mystery of godliness: God was manifest in the flesh." 1 Tim. 3: 16.

"The story of Bethlehem is an exhaustless theme. In it is hidden 'the depth of the riches both of the wisdom and knowledge of God.' "—*"The Desire of Ages," page 48.*

"Our little world is the lesson book of the universe. God's wonderful purpose of grace, the mystery of redeeming love, is the theme into which 'angels desire to look.' "—*Id., pages 19, 20.*

1. That which was revealed to Daniel is called a mystery, or secret. Dan. 2: 19. In revealing this secret, or mystery, to Nebuchadnezzar, Daniel foretold not only the rise and fall of earthly kingdoms as the result of the long struggle for the supremacy of the world, but also the outcome in the setting up of the kingdom of God, and the characteristic difference between that kingdom and the kingdoms which preceded it. Verse 44. They would go down before it in utter destruction, but it would have no end.

2. The kingdom foretold by the prophet Daniel is the everlasting kingdom spoken of by the apostle Peter (2 Peter 1: 10, 11), and the heavenly kingdom looked forward to by the apostle Paul (2 Tim. 4: 18). It was this kingdom concerning which our Lord taught so often in parables, the mystery of which He declared was revealed to His disciples. Mark 4: 11. It is also called the mystery of the gospel (Eph. 6: 19), the mystery of God (Col. 2: 2), the mystery of Christ (Eph. 3: 4), and the mystery of godliness (1 Tim. 3: 16, first clause). In experience, this mystery means that union of divinity and humanity which is ministered to us through an indwelling Christ. Col. 1: 26, 27. This is the kingdom of God "within you." Luke 17: 21.

3. Christ is in His own person the eternal life manifested in visible form (1 John 1: 2; 5: 20, last clause); and in His twofold nature, He is Himself the mystery of godliness (1 Tim. 3: 16, first two clauses). To know Him as the Sent

of God is eternal life. John 17: 3. Those who are joined to Him by a living faith, begin eternal life here. 1 John 5: 13.

4. Christ is not only the manifested life, but He is also the manifested righteousness (1 Cor. 1: 30), as is clearly shown by one of His titles (Jer. 23: 5, 6); and because of the eternity of His being, His righteousness is everlasting (Ps. 119: 142). But the very nature of the kingdom is righteousness (Rom. 14: 17); and righteousness is the basis of its authority (Heb. 1: 8), and the foundation of its rule (Ps. 89: 14, A. R. V.).

5. By comparing Mark 9: 47 with Matt. 5: 8, it will be seen that Jesus regarded "the kingdom of God" as equivalent to "life"; and as the kingdom of God is fully identified with the Son of God, an eternal kingdom is only one form of the manifestation of the eternal life of the King, Jesus Christ. The subjects of the kingdom who are in union with Him, and who reveal their loyalty by doing His will as expressed in His law (Ps. 40: 8), will share in His nature (2 Peter 1: 4), and abide forever (1 John 2: 17).

6. In his ability to make known to Nebuchadnezzar his dream and its interpretation, Daniel demonstrated the reality of that personal fellowship with God which is the expression of the mystery of godliness, and proclaimed in Babylon that eternal life and righteousness which distinguished the kingdom of God from any earthly kingdom, and which constitute the explanation of its eternal duration.

Questions

1. What was revealed to Daniel in a vision? Dan. 2: 19.
2. In revealing this secret, on mystery, to Nebuchadnezzar, what three things did Daniel make known? Verse 44.
3. What does the apostle Peter call the same kingdom of which Daniel spoke? 2 Peter 1: 10, 11.
4. What does the apostle Paul call it? 2 Tim. 4: 18.
5. What does Jesus call the secret, or mystery, revealed to Daniel? Mark 4: 11.
6. How is it related to the gospel? Eph. 6: 19.
7. How is it related to God the Father? Col. 2: 2.
8. How is it related to Christ the Son? Eph. 3: 4.
9. How is it related to Christian experience? 1 Tim. 3: 16, first clause.
10. When wrought out in experience, what does it mean? Col. 1: 26, 27.
11. How is this expressed in terms of the kingdom? Luke 17: 21.
12. What is manifested in a visible form in Christ? 1 John 1: 2; 5: 20, last clause.

13. What is He in His twofold nature? 1 Tim. 3: 16, first two clauses.

14. What does knowing Him involve? John 17: 3.

15. What is the experience of those who are joined to Him by a living faith? 1 John 5: 13.

16. What is the relation between Christ and righteousness? 1 Cor. 1: 30.

17. What title, applied to Him, shows this? Jer. 23: 5, 6.

18. How is the duration of this righteousness defined? Ps. 119: 142.

19. What is the nature of the kingdom of God? Rom. 14: 17.

20. What is the basis of the authority of this kingdom? Heb. 1: 8.

21. What constitutes its foundation? Ps. 89: 14, A. R. V.

22. How does it appear that Jesus regarded "the kingdom of God" as equivalent to "life"? Compare Mark 9: 47 with Matt. 5: 8.

23. What therefore is an eternal kingdom? See synopsis, paragraph 5.

24. In what will those share who are in union with Christ? 2 Peter 1: 4.

25. How long will they abide? 1 John 2: 17.

26. In being able to make known that secret, or mystery, to Nebuchadnezzar, what did Daniel demonstrate? See synopsis, paragraph 6.

27. What did he proclaim in Babylon? Same paragraph.

Note

Christ the Secret of the Old Testament

"In Christ the Eternal lodged His purpose and laid His plans for the world. It is His fullness that the fullness of the times dispenses. The Old Testament, the reservoir of previous revelation, had Him for its close-kept secret, 'held in silence through eternal times.' Rom. 16: 25-27. The drift of its prophecies, the focus of its converging lights, the veiled magnet towards which its spiritual indications pointed, was 'Christ.' He 'was the spiritual rock that followed' Israel in its wanderings, from whose springs the people drank, as it answered to the touch of one and now another of the holy men of old. The revelation of Jesus Christ gives unity, substance, and meaning to the history of Israel, which is otherwise a pathway without goal, a problem without solution. Priest and prophet, law and sacrifice; the kingly Son of David, and the suffering Servant of Jehovah; the Seed of the woman, with bruised foot bruising the serpent's head; the Lord whom His people seek, suddenly coming to His temple; the Stone hewn from the mountains without hands, that grows till it fills the earth—the manifold representations of Israel's ideal, center in the Lord Jesus Christ. The lines of the great figure drawn on the canvas of prophecy—disconnected as they seemed, and without a plan, . . . are filled out and drawn into shape and take life and substance in Him."—*"The Expositor's Bible" (Ephesians), pages 157, 158.*

Lesson 9—A Converting Message to Nebuchadnezzar

NOVEMBER 26, 1921

Daily Study Outline

1. **Study synopsis, paragraphs 1, 2, looking up texts.**
2. **Study synopsis, paragraphs 3, 4, looking up texts.**
3. **Questions 1-5; note 1.**
4. **Questions 6-10.**
5. **Questions 11-16; note 2.**
6. **Questions 17-23; note 3.**
7. **Review synopsis; study the notes.**

Synopsis

SEED THOUGHT: "Under the rebuke of Him who is King of kings and Lord of lords, Nebuchadnezzar had learned at last the lesson which all rulers need to learn,—that true greatness consists in true goodness."—"*Prophets and Kings*," *page 521.*

1. In his interpretation of the dream of Nebuchadnezzar, the prophet Daniel declared that Babylon would be succeeded by three other universal kingdoms, but that the God of heaven would then set up His everlasting kingdom. Dan. 2: 36-44. This fifth kingdom would fill "the whole earth." Verse 35. At first, Nebuchadnezzar seemed to accept this outline of the future as authoritative (verse 47), and to concede the correctness of Isaiah's prophecy (Isa. 13: 19); but during the next twenty years, the greatness of Babylon increased to such an extent that he evidently concluded that his own kingdom would be everlasting; and he expressed his view of world history by setting up an image all of gold (Dan. 3: 1), in contrast with the image of his dream, whose head only was of gold (Dan. 2: 32).

2. The representatives of a world dominion were summoned to the dedication of this image (Dan. 3: 2), and were commanded to acknowledge the supremacy of Babylon by falling down before the image (verses 4, 5). To refuse to do so was to invite death. Verse 6. Three Jewish young men declined to do homage to this image. Verse 12. When a second opportunity to obey the decree was given them, they remained loyal to the God of heaven (verses 16-18), and the threatened punishment was inflicted upon them (verse 21). But God miraculously delivered them (verses 24-27), and Nebuchadnezzar recognized their faithfulness to their God (verse 28) as the great deliverer (verse 29). This experience taught that although the God of heaven had made Nebuchadnezzar a universal king (Dan. 2: 37, 38), God was still above him as ruler of the world (Ps. 103: 19), to whom alone worship was due (Deut. 6: 13).

3. But a further experience was necessary in order to enforce this lesson; for about twenty years later, we find Nebuchadnezzar boasting of "great Babylon" and glorifying himself. Dan. 4: 29, 30. Daniel's interpretation of the dream of the lofty tree was then fulfilled upon him (verses 31-33), which led him personally to acknowledge the true God (verse 34), and to worship Him who had conquered his pride (verse 37).

4. Thus the gospel of the kingdom of God was preached in Babylon in three messages, which resulted in the conversion of the king of Babylon, and in a world-wide proclamation concerning the everlasting kingdom of God. Verses 1-3.

Questions

1. In his interpretation of the dream of the great image, what facts did Daniel set forth? Dan. 2: 36-44.
2. How extensive did he say the fifth kingdom would be? Verse 35.
3. How did Nebuchadnezzar seem to regard this interpretation? Verse 47.
4. With what prophecy was he thus in harmony? Isa. 13: 19.
5. What seemed to change his mind? See synopsis, paragraph 1.
6. How did he express his new view of world supremacy? Dan. 3: 1.
7. With what was this in direct contrast? Dan. 2: 32.
8. Who were summoned to the dedication of this image? Dan. 3: 2.
9. How were they required to express their acceptance of Nebuchadnezzar's views? Verses 4, 5.
10. What would their refusal mean? Verse 6.
11. Who declined to worship the image? Verse 12.
12. What reply did they make when urged to recant? Verses 16-18.
13. What was then done to them? Verse 21.
14. What deliverance was wrought in their behalf? Verses 24-27.
15. How did Nebuchadnezzar recognize their faithfulness? Verse 28.
16. In what declaration did he acknowledge the power of the God of heaven? Verse 29.
17. What were the lessons taught by this experience? Dan. 2: 37, 38; Ps. 103: 19; Deut. 6: 13.
18. What shows that Nebuchadnezzar later disregarded these lessons? Dan. 4: 29, 30.
19. What prediction made by Daniel was then fulfilled? Verses 31-33.

20. What effect did this have upon the king? Verse 34.

21. What confession witnessed to his conversion? Verse 37.

22. What was preached in Babylon, according to the record in the second, third, and fourth chapters of the book of Daniel? See synopsis, paragraph 4.

23. What world-wide proclamation was made as a result? Dan. 4: 1-3.

Notes

NEBUCHADNEZZAR'S MISINTERPRETATION OF HIS DREAM

1. "The symbolic representation by which God had revealed to king and people His purpose for the nations of earth, was now to be made to serve for the glorification of human power. Daniel's interpretation was to be rejected and forgotten; truth was to be misinterpreted and misapplied. The symbol designed of Heaven to unfold to the minds of men important events of the future, was to be used to hinder the spread of the knowledge that God desired the world to receive. Thus through the devisings of ambitious men, Satan was seeking to thwart the divine purpose for the human race." —*"Prophets and Kings," page 505.*

THE LESSONS OF THE DELIVERANCE

2. "By the deliverance of His faithful servants, the Lord declared that He takes His stand with the oppressed, and rebukes all earthly powers that rebel against the authority of Heaven. . . .

"Important are the lessons to be learned from the experience of the Hebrew youth on the plain of Dura. In this our day, many of God's servants, though innocent of wrongdoing, will be given over to suffer humiliation and abuse at the hands of those who, inspired by Satan, are filled with envy and religious bigotry. Especially will the wrath of man be aroused against those who hallow the Sabbath of the fourth commandment; and at last a universal decree will denounce these as deserving of death. The season of distress before God's people will call for a faith that will not falter. His children must make it manifest that He is the only object of their worship, and that no consideration, not even that of life itself, can induce them to make the least concession to false worship."—*Id., pages 511, 512.*

NEBUCHADNEZZAR'S CONVERSION

3. "The once proud monarch [Nebuchadnezzar] had become a humble child of God; the tyrannical, overbearing ruler, a wise and compassionate king. He who had defied and blasphemed the God of heaven, now acknowledged the power of the Most High, and earnestly sought to promote the fear of Jehovah and the happiness of His subjects. . . . God's purpose that the greatest kingdom in the world should show forth His praise, was now fulfilled. This public proclamation, in which Nebuchadnezzar acknowledged the mercy and goodness and authority of God, was the last act of his life recorded in sacred history."—*Id., page 521.*

Sabbath School Goals

Every Church Member a Sabbath School Member

Every Member Striving to Be Perfect in Attendance

Every Member Studying the Lesson Daily

Every Member Giving His Share of the Money That Must Go to Missions

Lesson 10—Babylon's Fall and Its Cause

DECEMBER 3, 1921

Daily Study Outline

1. **Study synopsis, paragraphs 1, 2, looking up texts.**
2. **Study synopsis, paragraphs 3, 4, looking up texts.**
3. **Questions 1-7; note.**
4. **Questions 8-13.**
5. **Questions 14-19.**
6. **Questions 20-24.**
7. **Review synopsis; study the note.**

Synopsis

SEED THOUGHT: "In that last night of mad folly, Belshazzar and his lords had filled up the measure of their guilt and the guilt of the Chaldean kingdom. No longer could God's restraining hand ward off the impending evil."—*"Prophets and Kings," page 530.*

1. The successors of Nebuchadnezzar in the kingdom of Babylon disregarded the lessons which he had learned, and oppressed the people of God who were in captivity, according to the prophecy of Isaiah. Isa. 47: 6. Their defiance of the God of heaven came to a climax in the time of Belshazzar when he openly insulted Him by using the sacred vessels from the temple in Jerusalem at an idolatrous feast. Dan. 5: 1-4. But while the feast was at its height, the hand of an unseen being traced some words upon the wall of the palace (verse 5), which greatly terrified the king of Babylon (verse 6), and led him to call upon the wise men of Babylon to read the writing to him (verse 7). Their failure and the king's distress of mind attracted the attention of the queen, who told him of Daniel, and his ability to deal with such matters, as shown in the reign of Nebuchadnezzar. Verses 10-12.

2. Although nearly seventy years had passed since Daniel had demonstrated his fellowship with God by the revelation made to him, yet the memory of that remarkable experience still lived (verses 13, 14), and he was asked to read the writing on the wall and to make known its interpretation (verse 16). Daniel first reminded Belshazzar that the greatness of Babylon, achieved by Nebuchadnezzar, was wholly due to the Most High God (verses 18, 19), and that on account of his pride of heart, Nebuchadnezzar lost for a time his throne and his glory (verse 20), in order that he might learn to recognize the Most High God as over all earthly kingdoms (verse 21).

3. Belshazzar, as Daniel affirmed, refused to be governed by the principles accepted by Nebuchadnezzar (verse 22), but exalted himself against the Lord of heaven, and gave to idols the glory due to God (verse 23). Then three disconnected

words were inscribed on the wall (verse 25), which Daniel interpreted into three complete sentences. The first announced the overthrow of the kingdom of Babylon (verse 26), the second was a personal estimate of the character of Belshazzar (verse 27), and the third designated his successors in the world supremacy (verse 28). On that very night, the kingdom of Babylon and her king both ceased to be. Verses 30, 31.

4. The three messages to Babylon proclaimed God as the supreme ruler and the only object of worship. This is the everlasting gospel which is being preached to Babylon to-day (Rev. 14: 6, 7), the gospel of God's righteousness, accepted by believing (Rom. 1: 16, 17). The distinguishing characteristic of Babylon was pride (Jer. 50: 29-32), which is the evidence of the lack of that righteousness which is received as a gift from God by faith (Hab. 2: 4). It was the rejection of the gospel of the kingdom of God, the threefold message of righteousness by faith, which caused the fall of Babylon. Dan. 5: 22-24.

Questions

1. How did the successors of Nebuchadnezzar in the kingdom of Babylon show that they disregarded the lessons taught to Nebuchadnezzar? Isa. 47: 6.
2. In what studied insult did their defiance of God come to its climax? Dan. 5: 1-4.
3. What occurred while the feast was in progress? Verse 5.
4. How did this affect the king? Verse 6.
5. Of whom did he seek the interpretation of this writing? Verse 7.
6. In what way did Belshazzar learn of Daniel and his ability to reveal hidden things? Verses 10-12.
7. What remarkable experience was still remembered? Verses 13, 14.
8. What request was made of Daniel? Verse 16.
9. Of what did Daniel first remind Belshazzar? Verses 18, 19.
10. What was the cause of the judgment upon Nebuchadnezzar? Verse 20.
11. For what purpose was this judgment sent upon him? Verse 21.
12. What shows that Belshazzar willfully refused the lesson taught to Nebuchadnezzar? Verse 22.
13. In what conduct did this refusal show itself? Verse 23.
14. What followed this open defiance of God? Verses 24, 25.
15. What did the first word signify concerning the kingdom of Babylon? Verse 26.

16. What did the second word signify concerning Belshazzar? Verse 27.
17. What did the third word signify concerning his successors in the world supremacy? Verse 28.
18. What events fulfilled Daniel's predictions? Verses 30, 31.
19. What was proclaimed in the three messages to Babylon? See synopsis, paragraph 4.
20. In fulfillment of what prophecy is the same gospel being preached to Babylon now? Rev. 14: 6, 7.
21. How is this gospel defined? Rom. 1: 16, 17.
22. What is the distinguishing characteristic of Babylon? Jer. 50: 29-32.
23. Of what is pride the evidence? Hab. 2: 4.
24. What caused the fall of Babylon? Dan. 5: 22-24.

Note

THE PHILOSOPHY OF HISTORY

"Every nation that has come upon the stage of action has been permitted to occupy its place on the earth, that the fact might be determined whether it would fulfill the purposes of the Watcher and the Holy One. Prophecy has traced the rise and progress of the world's great empires,—Babylon, Medo-Persia, Greece, and Rome. With each of these, as with the nations of less power, history has repeated itself. Each has had its period of test; each has failed, its glory faded, its power departed. While nations have rejected God's principles, and in this rejection have wrought their own ruin, yet a divine, overruling purpose has manifestly been at work throughout the ages. . . .

"The history of nations speaks to us to-day. To every nation and to every individual God has assigned a place in His great plan. To-day men and nations are being tested by the plummet in the hand of Him who makes no mistake. All are by their own choice deciding their destiny, and God is overruling all for the accomplishment of His purposes."—*"Prophets and Kings," pages 535, 536.*

The system of reporting adopted by the Sabbath School Department gives opportunity to note the increases in important items of Sabbath school activities. We rejoice at the numerous evidences of progress which they reveal.

Number of Sabbath schools	4,966
Membership	161,985
Members present every Sabbath	14,795
Members having perfect record in attendance and daily study	7,175
Members completing perfect yearly record	641

Lesson 11—Modern Babylon

DECEMBER 10, 1921

Daily Study Outline

1. **Study synopsis, paragraphs 1-4, looking up texts.**
2. **Study synopsis, paragraphs 5, 6, looking up texts.**
3. **Questions 1-5; notes 1, 2.**
4. **Questions 6-12; notes 3, 4.**
5. **Questions 13-19; notes 5, 6.**
6. **Questions 20-26.**
7. **Review synopsis; study the notes.**

Synopsis

SEED THOUGHT: "She is called 'Babylon the Great.' What symbolical title could better describe papal Rome; for has she not been the worldly, idolatrous, proud, persecuting power in the history of the Christian church which the literal Babylon was in the history of apostate Israel?"—*"Key to the Apocalypse," page 75.*

"I now know and am sure that the papacy is the kingdom of Babylon."—*Martin Luther, quoted in "Luther's Primary Works," page 295.*

1. The first five chapters of Daniel contain sketches of history which are also of the nature of prophecy. Although Babylon of the East perished long ago, yet the Babylonish principles have survived, and they are now reproduced in Babylon of the West. It is the purpose of the prophecies in the latter part of the book of Daniel to show this, and to foretell the rise, the work, and the fall of modern Babylon.

2. In the prophecy of the seventh chapter of Daniel, an outline of world history is given, corresponding to the outline presented to Nebuchadnezzar in the second chapter, in which the fortunes of Rome constitute the leading feature. As the fourth beast represents the fourth kingdom (Dan. 7:23), it follows that the third beast represents the third kingdom, the second the second, and the first the first, reckoning from the time of the prophet. We therefore have in this chapter a foreview of Babylon, Medo-Persia, Greece, and Rome; but the fourth kingdom commands the chief attention.

3. As the fourth beast is different from all known animals (verse 7, first part), so the fourth kingdom is different from all other kingdoms (verse 23). The fourth beast had ten horns (verse 7, last clause), which represented the ten kingdoms into which Rome was divided (verse 24, first clause). While the prophet was looking at these ten horns, another horn arose among them, of a peculiar kind (verse 8), which was interpreted to represent a king of an entirely different character (verse 24).

4. It is evident that the dragon with ten horns (Rev. 12:3), and the first beast of the thirteenth chapter of

Revelation (Rev. 13: 1), and the scarlet-colored beast (Rev. 17: 3), symbolize different phases of the fourth kingdom of the seventh chapter of Daniel; but in the last phase, we find a woman guiding and controlling this power, who bears the telltale label, "Babylon the Great" (Rev. 17: 5). We are therefore warranted in concluding that in the little horn of the seventh chapter of Daniel we have a prophetic picture of the rise, work, and fall of modern Babylon,—a power in which the essential features of ancient Babylon will be reproduced. This power is more commonly known as the papacy.

5. Ancient Babylon persecuted those who refused to worship according to her decree (Dan. 3: 4-6); so did the little horn (Dan. 7: 21); so has modern Babylon, the papacy. Ancient Babylon exalted itself against God (Dan. 3: 15; 4: 30); so did the little horn (Dan. 7: 25, first clause); so has modern Babylon, the papacy (2 Thess. 2: 4). The Lord gave His people into the hands of ancient Babylon (Dan. 1: 1, 2); so did He give His people into the hands of the little horn (Dan. 7: 25, last clause); so has He given His people into the hands of modern Babylon, the papacy. The captivity in ancient Babylon was for a definite time (Jer. 25: 11), and so the captivity in modern Babylon is for a definite time (Dan. 7: 25, last clause). In place of the Sabbath of God's holy law, ancient Babylon set up a festival of its own (see note 5); so did the little horn, the papacy (Dan. 7: 25). (See note 6.) In ancient Babylon, Lucifer, the god of this world, attempted to establish a universal kingdom in opposition to the kingdom of God (Isa. 14: 4, 12-14), with the king of Babylon as his vicegerent; and after this attempt had failed, he tried the same thing in modern Babylon, under a different guise (Rev. 13: 2, last clause; 12: 9, first clause). Ancient Babylon fell because it rejected the threefold gospel message which God sent to Nebuchadnezzar (Dan. 5: 22-24), and modern Babylon will be destroyed because of the rejection of the threefold gospel message sent in the last days (Rev. 14: 6-11). The fall of ancient Babylon as described by Jeremiah (Jer. 51: 63, 64), finds its exact counterpart in the description of the fall of modern Babylon (Rev. 18: 21).

6. Through His death on the cross, Christ won the kingdom of this world, and cast out the usurper (John 12: 31-33; Heb. 2: 14); and through the preaching of a crucified Christ (1 Cor. 1: 23, first clause), the results of His victory will be fully realized, and the great petition of our Lord's prayer will be answered (Matt. 6: 10).

Questions

1. What do the first five chapters of Daniel contain? See synopsis, paragraph 1.

2. What is the purpose of the prophecies in the latter part of the book of Daniel? Same paragraph.

3. What is the difference between the outline of world history found in the second chapter of Daniel and that found in the seventh chapter? Paragraph 2.

4. What does the fourth beast of the seventh chapter represent? Dan. 7: 23.

5. What conclusion follows concerning the other symbols of this chapter? See synopsis, paragraph 2.

6. How does the fourth beast compare with other animals? Dan. 7: 7, first part.

7. How does the fourth kingdom compare with the other kingdoms? Verse 23, first clause.

8. What kind of horn came up among the ten horns of the fourth beast? Verse 8.

9. What kind of king was represented by this horn? Verse 24.

10. What connection is there between the fourth beast of the seventh chapter of Daniel, and the dragon, the composite beast, and the scarlet-colored beast of the book of Revelation? See synopsis, paragraph 4.

11. What title is found on the forehead of the woman on the last beast? Rev. 17: 5.

12. What conclusion may properly be drawn from these facts? See synopsis, paragraph 4.

13. What parallel is there between ancient and modern Babylon in the matter of persecution? Dan. 3: 4-6; 7: 21.

14. In the matter of self-exaltation? Dan. 3: 15; 4: 30; 7: 25, first clause; 2 Thess. 2: 4.

15. What similar experience have the people of God had in ancient and modern Babylon? Dan. 1: 1, 2; 7: 25, last clause.

16. What is true with reference to both experiences of captivity? Jer. 25: 11; Dan. 7: 25, last clause.

17. How have both ancient and modern Babylon attempted to change the law of God with reference to the Sabbath? See note 6; Dan. 7: 25.

18. What did the god of this world attempt to do in ancient Babylon? Isa. 14: 4, 12-14.

19. What has he attempted to do in modern Babylon? Rev. 13: 2, last clause; Rev. 12: 9, first clause.

20. What was the cause of the downfall of ancient Babylon? Dan. 5: 22-24.

21. How will the rejection of the threefold message of

Rev. 14: 6-11 affect modern Babylon? See synopsis, paragraph 5.

22. How was the fall of ancient Babylon described? Jer. 51: 63, 64.

23. How is the fall of modern Babylon described? Rev. 18: 21.

24. How did Christ win the kingdom of the world and cast out the usurper? John 12: 31-33; Heb. 2: 14.

25. How will the results of His victory be fully realized? 1 Cor. 1: 23, first clause.

26. What petition of our Lord's prayer will then be answered? Matt. 6: 10.

Notes

Atheist and Antichrist

1. "Throughout the extent of Bible history, from Genesis to Revelation, one city remains, which in fact and symbol is execrated as the enemy of God and the stronghold of evil. In Genesis we are called to see its foundation, as of the first city that wandering men established, and the quick ruin, which fell upon its impious builders. By the prophets we hear it cursed as the oppressor of God's people, the temptress of the nations, full of cruelty and wantonness. And in the book of Revelation its character and curse are transferred to Rome, and the New Babylon stands over against the New Jerusalem.

"The tradition and infection, which have made the name of Babylon as abhorred in Scripture as Satan's own, are represented as the tradition and infection of pride,—the pride, which, in the audacity of youth, proposes to attempt to be equal with God: Go to, let us build us a city and a tower, whose top may touch heaven, and let us make us a name; the pride, which, amid the success and wealth of later years, forgets that there is a God at all: Thou sayest in thine heart, I am, and there is none beside me. Babylon is the atheist of the Old Testament, as she is the antichrist of the New."—*"The Expositor's Bible" (Isaiah, volume 2), page 189.*

The Papacy a Great Fact

2. "The papacy, next to Christianity, is the great fact of the modern world."—*"The Papacy" (Wylie), page 1.*

The Paganism of Babylon

3. "It has been known all along that popery was baptized paganism; but God is now making it manifest that the paganism which Rome has baptized is, in all its essential elements, the very paganism which prevailed in the ancient literal Babylon."—*"The Two Babylons," page 2.*

Typical and Antitypical Babylon

4. "The language applied to the New Testament Babylon, as the reader cannot fail to see, naturally leads us back to the Babylon of the ancient world. As the Apocalyptic woman has in her hand a cup, wherewith she intoxicates the nations, so was it with the Babylon of old. Of that Babylon, while in all its glory, the Lord thus spake, in denouncing its doom by the prophet Jeremiah: 'Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad.' Jer. 51: 7. Why this exact similarity of language in regard to the two systems? The natural inference surely is, that the one stands to the other in the relation of type and antitype."—*Id., page 4.*

THE BABYLONIAN SABBATH

5. "A calendar of saints' days for the month of the intercalary Elul makes the seventh, fourteenth, twenty-first and twenty-eighth days of the lunar month Sabbaths, on which certain works were forbidden to be done. On those days, it is stated, 'flesh cooked on the fire may not be eaten, the clothing of the body may not be changed, white garments may not be put on, a sacrifice may not be offered, the king may not ride in his chariot, or speak in public, the augur may not mutter in a secret place, medicine of the body may not be applied, nor may any curse be uttered.' . . . Where the [time of the] Babylonian Sabbath differed from the Jewish one was in its essentially lunar character. The first Sabbath was the first day of the month, whatever might be the length of the month that preceded it."—*"Fresh Light from the Ancient Monuments," pages 24, 25.*

THE PAPACY'S CLAIM

6. *"Ques.* Which is the Sabbath day?
"Ans. Saturday is the Sabbath day.
"Ques. Why do we observe Sunday instead of Saturday?
"Ans. We observe Sunday instead of Saturday because the Catholic Church, in the Council of Laodicea (A. D. 336), transferred the solemnity from Saturday to Sunday."—*"The Convert's Catechism of Catholic Doctrine," page 50.*

Lesson 12—Separation from Babylon

DECEMBER 17, 1921

Daily Study Outline

1. **Study synopsis, paragraphs 1-3, looking up texts.**
2. **Study synopsis, paragraphs 4, 5, looking up texts.**
3. **Questions 1-8; note 1.**
4. **Questions 9-16; note 2.**
5. **Questions 17-22; note 3.**
6. **Questions 23-29.**
7. **Review synopsis; study the notes.**

Synopsis

SEED THOUGHT: "When those that 'believed not the truth, but had pleasure in unrighteousness,' shall be left to receive strong delusion and to believe a lie, then the light of truth will shine upon all whose hearts are open to receive it, and all the children of the Lord that remain in Babylon will heed the call, 'Come out of her, My people.' "—*"The Great Controversy," page 390.*

1. Babylon in history is the concrete expression of selfishness, pride, atheism, the idolatry of self. In all these respects, it is in absolute contrast with the kingdom of God, in which the law of self-sacrificing love controls. In ancient Babylon, this opposition to the kingdom of God found expression in the gross idolatry of paganism, and the deification of the state, with a religion of a distinct character in which the names of the deities and the ritual of worship were entirely different from the names and the ritual employed in Jerusalem. This was the outworking of Satan's determined plan to shut

out from the world the kingdom of God, the kingdom of righteousness, and to bring all peoples under his own arbitrary power. In his scheme, however, there was no provision for personal fellowship with his subjects (Dan. 2: 11), but the false worship was enforced by state power (Dan. 3: 4-6).

2. When the real meaning of Christianity was revealed through the union of divinity and humanity in the gift of the Son of God to become the Son of man, and thus the mystery of godliness was manifested (1 Tim. 3: 16), and so became a fact of experience (Col. 1: 27), a power was conferred upon believers (Acts 1: 8), which enabled the early church to conquer paganism (Rev. 6: 2). In order to meet this new development which threatened the overthrow of his kingdom, the god of this world devised that counterfeit of the mystery of godliness which the Scripture designates as the mystery of iniquity (2 Thess. 2: 7), which is in reality a reproduction of the paganism of ancient Babylon under the guise of Christianity. Thus arose the papacy, or modern Babylon. A visible head of the church, and human priests and mediators, shut away Christ, the true head of the church (Eph. 1: 22) and the only priest and mediator (Heb. 8: 1, 2); and, as in ancient Babylon, this false religion was enforced by the power of the state.

3. The Reformation of the sixteenth century was an attempt to restore true Christianity to the people by giving to Christ His rightful place as the only head of the church, the only priest and mediator. Those who protested against the claims and the worldly power of the Roman Church were called Protestants, and the reformed religion was designated as Protestantism. In the counter reformation which followed, much which had been lost was restored to Rome; and in later times, and especially during the last century, there has been such a departure from the fundamental principles of the gospel of Christ as revealed in the Scriptures, and emphasized in original Protestantism, that there is now but little effectual protest against the efforts of modern Babylon to become once more the mistress of the world. Thus the effort of the god of this world to establish his kingdom by controlling the consciences of men, has given rise to paganism, Romanism, and false Protestantism, three phases of the Babylonish principles, selfishness, pride, atheism, and the idolatry of self.

4. The call to Abraham to leave his country and his kindred (Gen. 12: 1), was the first call out of Babylon (Gen. 15: 7). Because of their apostasy from God and their acceptance of the idolatries which had originally come from Babylon (Jer. 50: 38), the people of God were driven out of Jerusalem (Jer. 9: 13-16), and taken to Babylon, to whose

ways their hearts had already turned (Jer. 25: 4-11). Under the reign of Cyrus, king of Persia, there was a call out of Babylon (Ezra 1: 2, 3), to which only a portion of the people responded. The Reformation of the sixteenth century was another distinct call to come out of Babylon, but the movement was checked before it had accomplished its complete work.

5. In these last days, Babylon includes not simply modern Babylon in its organized form, the Roman Church, but also those religious systems which once protested against Babylon, but have now in reality accepted her worldly principles in place of the true principles of the gospel of Christ. The final warning concerning Babylon is being given in the threefold message of Rev. 14: 6-12, represented in this second advent movement. This proclamation of the everlasting gospel gives to Christ His place as the head of the church, the only priest and mediator in the heavenly sanctuary, and the only Saviour. This message will swell to a loud cry in the last call to come out of Babylon (Rev. 18: 1-4); and when it shall have finished its world-wide work, Babylon and all included with her will fall to rise no more (Rev. 18: 21-23). Thus the kingdom of Satan will be utterly overthrown.

Questions

1. Of what is Babylon in history the concrete expression? See synopsis, paragraph 1.
2. What law of the kingdom of God is in contrast with these principles? Same paragraph.
3. How did this opposition to the kingdom of God find expression in ancient Babylon? Same paragraph.
4. Of what plan was this the outworking? Same paragraph.
5. What provision was lacking in the religion of Babylon? Dan. 2: 11.
6. How was this false worship enforced? Dan. 3: 4-6.
7. How was the real meaning of Christianity revealed? What was thus manifested? 1 Tim. 3: 16.
8. What was brought into individual experience? Col. 1: 27.
9. What was conferred upon believers? Acts 1: 8.
10. What was the early church thus enabled to do? Rev. 6: 2.
11. What new system was then devised? 2 Thess. 2: 7.
12. What is this system in reality? See synopsis, paragraph 2.
13. Under this system, what has modern Babylon, the papacy, done? Same paragraph.

14. How has this false religion been enforced? Same paragraph.

15. What was attempted in the Reformation of the sixteenth century? Paragraph 3.

16. What was the origin of the term "Protestantism"? Same paragraph.

17. What has been the trend of religious history since the Reformation? Same paragraph.

18. Under what three forms of religion have the Babylonish principles been wrought into history? Same paragraph.

19. What was the first call out of Babylon? Gen. 12: 1; 15: 7.

20. For what was Babylon noted? Jer. 50: 38.

21. Why were the people of God driven out of Jerusalem? Jer. 9: 13-16.

22. What prophecy was fulfilled in their being taken to Babylon? Jer. 25: 4-11.

23. What was the next call out of Babylon? Ezra 1: 2, 3.

24. What was the Reformation of the sixteenth century? See synopsis, paragraph 4.

25. What is included in modern Babylon? Paragraph 5.

26. In what movement is the final warning concerning Babylon being given? Rev. 14: 6-12.

27. In what respects does this message restore Christ to His true place? See synopsis, paragraph 5.

28. In what call will this message swell to a loud cry? Rev. 18: 1-4.

29. What will happen to Babylon when this message has done its work? Rev. 18: 21-23.

Notes

The Two Mysteries

1. "We read but once of the 'mystery of godliness,' and but once of the 'mystery of iniquity.' They are the two preëminently grand mysteries of revelation. They stand over against each other: the 'mystery of iniquity,' fashioning its outward character and semblance upon the 'mystery of godliness,' making it its pattern, till at last the 'mystery of iniquity' presents itself to the world a perfect imitation and counterfeit of the 'mystery of godliness.' "—*"The Papacy Is the Antichrist," page 24.*

A Moral Fall

2. "The fall of Babylon here spoken of [Rev. 18: 2] cannot be literal destruction; for there are events to take place in Babylon after her fall which utterly forbid this idea; as, for instance, the people of God are there after her fall, and are called out in order that they may not receive of her plagues; and in these plagues is embraced her literal destruction. The fall is therefore a moral one; for the result of it is that Babylon becomes the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. These are terrible descriptions of apostasy, showing that, as a consequence of her fall, she piles up an accumulation of sins even to the heavens, and becomes subject to the judgments of God, which

can no longer be delayed."—*"Daniel and the Revelation," pages 709, 710, latest edition.*

THE FINAL WARNING

3. "Of Babylon, at the time brought to view in this prophecy, it is declared, 'Her sins have reached unto heaven, and God hath remembered her iniquities.' She has filled up the measure of her guilt, and destruction is about to fall upon her. But God still has a people in Babylon; and before the visitation of His judgments, these faithful ones must be called out, that they 'partake not of her sins, and receive not of her plagues.' Hence the movement symbolized by the angel coming down from heaven, lightening the earth with his glory, and crying mightily with a strong voice, announcing the sins of Babylon. In connection with his message the call is heard, 'Come out of her, My people.' These announcements, uniting with the third angel's message, constitute the final warning to be given to the inhabitants of the earth."—*"The Great Controversy," page 604.*

Lesson 13—Christ's Teaching Concerning the Kingdom

DECEMBER 24, 1921

Daily Study Outline

1. Study synopsis, paragraphs 1-4, looking up texts.
2. Study synopsis, paragraphs 5-9, looking up texts.
3. Questions 1-6; note 1.
4. Questions 7-14; note 2.
5. Questions 15-19; note 3.
6. Questions 20-24; note 4.
7. Review the synopsis; study the notes.

Synopsis

SEED THOUGHT: "In His parable teaching Christ linked divine truth with common things and incidents."—*"Christ's Object Lessons," Preface, page 7.*

1. Much of the instruction which Christ imparted concerning the kingdom is found in His parables. Some of these will be considered in this lesson.

2. A notable group of parables concerning the kingdom is found in the thirteenth chapter of Matthew, which opens with the parable of the sower. The special features here emphasized are these: the kingdom is to be established by the preaching of the word of God (Matt. 13: 19, first clause; Luke 8: 11), and this preaching will be attended by varying results. The Lord Himself sows the seed, but some permit the enemy to prevent it from taking root. Matt. 13: 19, latter part. Some appear to receive the word joyfully, but are easily overcome by the trials which beset the Christian pathway. Verses 20, 21. In the case of others, their minds are too much absorbed with the things of this world, so that no fruit is borne. Verse 22. Those who fully accept the gospel message and really understand it, give proof of this by fruit-bearing, although in different degrees. Verse 23. Whatever

degree of failure there may be, is due to the hearer, and not to the word preached.

3. In the next parable, that of the wheat and the tares, the same principle of seed-sowing is presented, but the new feature is the work of the enemy and how to deal with it. The good seed was sown (verse 24), the word of the kingdom was proclaimed; but the enemy adopted the same method in propagating doubt and falsehood (verse 25). The law of reproduction was not suspended in the case of the tares. Verse 26. Drastic measures in dealing with the evil might work disastrously for the good. Verses 28, 29. During this time of probation, the perversion of right principles must be permitted as a necessary consequence of freedom of the will; but the rewards and the punishments of the Judgment are determined in this life. Verse 30. Satan's work is to apply to wrong uses the principles and the power of the kingdom of God. Compare verses 36-42.

4. The vitality of the truths of the kingdom which enables it to develop from the smallest beginning is emphasized in the parable of the mustard seed. Verses 31, 32.

5. The pervasive power of the principles of the kingdom of God, when a field of opportunity is given them, is set forth in the parable of the leaven hidden in the meal. Verse 33.

6. The priceless value of the kingdom, and the absolute necessity of surrendering all worldly aims and ambitions in order to gain it, are the lessons taught in the parables of the treasure hidden in the field and the pearl of great price. Verses 44-46. We cannot hold the world in one hand and the kingdom of heaven in the other. Christ must be all to us, or He is nothing.

7. That the end of the gospel age will bring the irrevocable separation between the righteous and the wicked, and that the triumph of righteousness in the kingdom of God will mean the absolute destruction of evil by extinction of those who have cherished sin and refused the gift of righteousness, is the teaching of the last parable in this chapter. Verses 47-50.

8. In another parable, Christ compared the kingdom of God to the growth of the seed cast upon the earth, and set forth the inherent power of the word of the kingdom as revealed in growth and fruitage. Mark 4: 26-28.

9. "With many such parables" Jesus spoke to the people; but these are sufficient to teach the leading characteristics of the kingdom of God in its working among men.

Questions

1. In what form did Christ impart much of His instruction concerning the kingdom of God? See synopsis, paragraph 1.

2. Where is a notable group of parables found? Paragraph 2.

3. According to the parable of the sower, how is the kingdom to be established? Same paragraph.

4. What does the evil one do in the case of those who do not understand the word-seed? Matt. 13: 19.

5. What experiences overwhelm some who seem to receive the word with joy? Verses 20, 21.

6. What experiences are represented by the seed sown among the thorns? Verse 22.

7. What is the result of sowing the seed upon good ground? Verse 23.

8. What new feature is presented in the parable of the wheat and the tares? See synopsis, paragraph 3.

9. What kind of seed was sown? Verse 24.

10. How did the enemy seek to counteract the work of the sower? Verse 25.

11. What law operated in both cases? Verse 26.

12. How did the servants suggest that the tares be treated? Verse 28.

13. What danger did the householder say would be involved in such action? Verse 29.

14. What plan did the householder direct his servants to follow? Verse 30.

15. What lesson concerning the kingdom is taught in the parable of the mustard seed? Verses 31, 32.

16. What phase of truth about the kingdom is presented in the parable of the leaven? Verse 33.

17. What lessons are taught in the parables of the treasure hidden in the field and the pearl of great price? Verses 44-46.

18. What classes of persons will be taken in the gospel net? Verse 47.

19. What process must of necessity follow? Verse 48.

20. What separation takes place at the end of the world? Verse 49.

21. How will sin be destroyed out of the earth? Verse 50.

22. What familiar operation in nature teaches a lesson concerning the kingdom of God? Mark 4: 26, 27.

23. What is the law of nature relating to the production of grain? Verse 28.

24. What principle of the kingdom is here set forth?

Notes

The Heavenly Revealed Through the Earthly

1. "*In Christ's parable-teaching the same principle is seen as in His own mission to the world. That we might become acquainted with His divine character and life, Christ took our nature, and dwelt among us. Divinity was revealed in humanity; the invisible glory in the visible human form. Men could learn of the unknown through the known; heavenly things were*

revealed through the earthly; God was made manifest in the likeness of men. So it was in Christ's teaching; the unknown was illustrated by the known; divine truths by earthly things with which the people were most familiar."—*"Christ's Object Lessons," page 17.*

THE INWARD CHANGE

2. "As the leaven, when mingled with the meal, works from within outward, so it is by the renewing of the heart that the grace of God works to transform the life. No mere external change is sufficient to bring us into harmony with God. There are many who try to reform by correcting this or that bad habit, and they hope in this way to become Christians, but they are beginning in the wrong place. Our first work is with the heart."—*Id., page 97.*

A DOUBLE SIGNIFICANCE

3. "The parable of the merchantman seeking goodly pearls has a double significance: it applies not only to men as seeking the kingdom of heaven, but to Christ as seeking His lost inheritance."—*Id., page 118.*

NO PROBATION AFTER DEATH

4. "These parables [of the tares and the net] teach that there is to be no probation after the Judgment. When the work of the gospel is completed, there immediately follows the separation between the good and the evil, and the destiny of each class is forever fixed."—*Id., page 123.*

Prepare Now for the

Thirteenth Sabbath Offering

Central and West China

December 31, 1921

Lesson 14—The Great Consummation

DECEMBER 31, 1921

Daily Study Outline

1. **Study synopsis, paragraphs 1-4, looking up texts.**
2. **Study synopsis, paragraphs 5-7, looking up texts.**
3. **Questions 1-8.**
4. **Questions 9-16; note.**
5. **Questions 17-22.**
6. **Questions 23-27.**
7. **Review synopsis; study the note.**

Synopsis

SEED THOUGHT: "The hour has come when Christ occupies His rightful position, and is glorified above principalities and

powers and every name that is named."—*"The Great Controversy," page 671.*

1. All the prophets bore witness to Christ (Acts 10: 43), testifying concerning His sufferings and the glories that should follow them (1 Peter 1: 10, 11). The prophecies concerning His sufferings were fulfilled at the time of the first advent (1 Peter 3: 18), and the prophecies concerning the glories that should follow them will be fulfilled at the second advent (Matt. 25: 31; Luke 24: 26).

2. It is the work of Christ to restore (Isa. 49: 6); and the disciples rightly understood that this restoration extended to the kingdom, although they were uncertain as to the time (Acts 1: 6). The good news concerning the restoration of the kingdom must be announced throughout the world (Matt. 24: 14), and this glorious consummation will be fully realized when Christ shall return from heaven to earth (Acts 3: 20, 21; Matt. 25: 31).

3. Christ's desire was that "His own" should be with Him in glory (John 17: 24); and just before His departure from earth to heaven, He promised His disciples that He would return for them (John 14: 3). This promise that He would come again was repeated to them at the time of the ascension (Acts 1: 11), and that coming is definitely mentioned as His second appearance (Heb. 9: 28).

4. Those who have received Christ as the Lord of their lives (John 20: 28), and have become subjects of His kingdom (Col. 1: 12, 13), even though they have fallen asleep, will be remembered in the day of triumph when Jesus returns to earth (1 Thess. 4: 13, 14). The righteous living will have no advantage over them in that day (verse 15), for the living and "the dead in Christ" will meet their Lord at the same time (verses 16, 17). Thus will the subjects of the kingdom enter upon the joy of their Lord. Matt. 25: 21.

5. Christ taught His disciples and us to pray for the coming of the kingdom (Matt. 6: 10); He Himself preached the gospel of the kingdom (Matt. 9: 35); the thief on the cross recognized the relation between the kingdom and His coming (Luke 23: 42), as did also the apostle Paul (2 Tim. 4: 1); and for this appearing we are to be looking (Titus 2: 13).

6. The definite time of the great consummation has not been revealed (Matt. 24: 36); but the fulfillment of the signs foretold by Christ Himself will declare its nearness (verses 33, 34), and the mocking of those who believe in the unchanging order of nature will itself be an indication of "the last days" (2 Peter 3: 3, 4).

7. We are living in the time of the sounding of the seventh angel, when the mystery of God (the gospel) is to be finished

(Rev. 10: 7), and the kingdom is given to Christ (Rev. 11: 15) and to those who are "in Christ." Then God will be glorified in the exaltation of His Son as Lord of all. Phil. 2: 9-11.

Questions

1. To whom did all the prophets bear witness? Acts 10: 43.
2. Concerning what did they testify? 1 Peter 1: 10, 11.
3. When were the prophecies concerning Christ's sufferings fulfilled? 1 Peter 3: 18.
4. When will the prophecies concerning the glories be fulfilled? Matt. 25: 31; Luke 24: 26.
5. What is the work of Christ? Isa. 49: 6.
6. What does this restoration include? Acts 1: 6.
7. What must be announced throughout the world? Matt. 24: 14.
8. When will this glorious consummation be realized? Acts 3: 20, 21; Matt. 25: 31.
9. What was Christ's desire concerning "His own"? John 17: 24.
10. What promise did He make to His disciples? John 14: 3.
11. When was this promise repeated? Acts 1: 11.
12. How is it again definitely mentioned? Heb. 9: 28.
13. Who will be remembered when Jesus returns to this earth? John 20: 28; Col. 1: 12, 13; 1 Thess. 4: 13, 14.
14. What comforting assurance is given to those who fall asleep? 1 Thess. 4: 15.
15. What will be the order of events at that time? Verses 16, 17.
16. Upon what will the subjects of the kingdom then enter? Matt. 25: 21.
17. For what did our Lord teach us to pray? Matt. 6: 10.
18. What did He preach to the people? Matt. 9: 35.
19. What was recognized by the thief on the cross? Luke 23: 42.
20. What two things were closely connected by the apostle Paul? 2 Tim. 4: 1.
21. For what are we to be looking? Titus 2: 13.
22. What has not been revealed to us? Matt. 24: 36.
23. What declares the nearness of the coming of the kingdom? Verses 33, 34.
24. What will be an indication of "the last days"? 2 Peter 3: 3, 4.
25. What will be finished under the sounding of the seventh angel? Rev. 10: 7.

26. To whom will the kingdom then be given? Rev. 11: 15.
27. In what way will God then be glorified? Phil. 2: 9-11.

Note

THE KINGDOM COME

" 'I saw a new heaven and a new earth; for the first heaven and the first earth were passed away.' The fire that consumes the wicked purifies the earth. Every trace of the curse is swept away. No eternally burning hell will keep before the ransomed the fearful consequences of sin.

"One reminder alone remains: our Redeemer will ever bear the marks of His crucifixion. Upon His wounded head, upon His side, His hands and feet, are the only traces of the cruel work that sin has wrought. Says the prophet, beholding Christ in His glory, 'He had bright beams coming out of His side; and there was the hiding of His power.' That pierced side whence flowed the crimson stream that reconciled man to God,—there is the Saviour's glory, there 'the hiding of His power.' 'Mighty to save,' through the sacrifice of redemption, He was therefore strong to execute justice upon them that despised God's mercy. And the tokens of His humiliation are His highest honor; through the eternal ages the wounds of Calvary will show forth His praise, and declare His power.

" 'O Tower of the flock, the stronghold of the daughter of Zion, unto Thee shall it come, even the first dominion.' The time has come, to which holy men have looked with longing since the flaming sword barred the first pair from Eden,—the time for 'the redemption of the purchased possession.' The earth originally given to man as his kingdom, betrayed by him into the hands of Satan, and so long held by the mighty foe, has been brought back by the great plan of redemption. All that was lost by sin has been restored. 'Thus saith the Lord . . . that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited.' God's original purpose in the creation of the earth is fulfilled as it is made the eternal abode of the redeemed. 'The righteous shall inherit the land, and dwell therein forever.' "—*"The Great Controversy," pages 673, 674.*

Lessons for the First Quarter of 1922

LESSON TOPIC: With the Great Teacher
LESSON HELPS: "The Desire of Ages," "Thoughts from the Mount of Blessing"

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