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"Why It Is" *The Present Truth* 6, 1.

E. J. Waggoner

A man who has been out in a very dark night finds it impossible to see objects distinctly if he suddenly enters a well-lighted room. It would be just as well, yes, even better, for him if the room were at first only partially lighted, for then his eyes would the sooner accommodate themselves to the changed conditions. So also a man who has been in a very deep well, or a cave, cannot see when he suddenly finds himself in the blazing sunlight. Everything at first appears in a haze, then the outlines of form begin to be seen, and finally everything stands out in full relief.

The same principle holds good in other things. If you should place a work on geometry in the hands of an Indian just from the plains, you could not expect him to understand it. Its figures would convey no meaning whatever to him. Or if you should place a Greek Testament in the hands of a bright Sabbath-school scholar, it would be unintelligible to him, although he might be able to read the English language with ease. But give him a few years' time, and he would be able to read the Greek. Yet he would not read it readily at first. He would learn the letters, then certain forms and rules, and then he would stumblingly pick out the meaning of a simple sentence. Even if a book were in a child's own language, and he were unable to read, he would have to acquire a knowledge of it gradually. And so in everything; all knowledge is gradually acquired.

Now let us apply this principle to another case. We claim that the Bible very plainly teaches that the seventh day is the Sabbath, and that no other day is or can be the Sabbath of the Lord. But the question comes up, Why did not all the good of past ages believe and teach thus, if it is Bible doctrine? Why did not the reformers keep the Sabbath? The question is already answered. For

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centuries the Catholic Church had had supreme sway. Its policy was to keep men in ignorance, especially of the bible; that was a proscribed book. Wherever one was found, it was burned by the priest, and the possessor treated as a heretic. The priests themselves knew nothing of the Bible. Even the cardinals and archbishops, the men in highest position in the church, were ignorant of its teachings. They were taught to look upon it as a vile book, and to look to the church for their spiritual knowledge.

Among the common people, the ignorance was of course still greater. There were very few who had ever seen a Bible. If they had seen one, the most of them would have spurned it as a loathsome thing whose very touch would contaminate. Had they ventured to open its pages, it would have conveyed no more to them than if it were blank, for the Bible had not been translated into the language of the common people. The small portions of the Bible that the church

allowed the priests to have were written in Latin. And even if the Bible had been translated, to thousands it would still have been a blank, for where there is ignorance of the Bible there is ignorance of the deepest kind. Very few of the people could read; many even of the nobles and princes could not; there was no incentive for them to do so. This was the night, the darkest part of the night, and the darkness, like that of Egypt, could indeed be felt.

But night does not always last. God's Spirit was at work in the hearts of men, and that always brings light. There were men who had all the wisdom that the schools could bestow. They had been moved to acquire this knowledge by a desire to benefit their fellow-men. And yet in regard to the Bible they were as ignorant as the poorest peasant. But they were anxious to serve God, and Christ says that "if any man will do His will, he shall know of the doctrine." And so these men found the Bible, and, unmoved by the threats of bishops and popes, they translated it and studied it.

The Reformation gave the Bible to the people, but they could not grasp all its truth at once. Its simplest doctrines were so directly opposed to the teachings of the church that it took a long time for their minds to comprehend them. The one great point then needed was to make men understand that the pope had no power to forgive sin, or to give men license to sin, or to remit the punishment due to sin; works of penance would not suffice to gain the favor of God. "The just shall live by faith," was the watchword of the Reformation. People must first learn to believe that the Bible, not the pope, could alone point out the way of life.

Some of the reformers had glimpses of still further truth, but not all. The Reformation had only just begun when Luther and his fellow-laborers died. Many grievous papal errors still existed. Other men followed them, who were moved by the same spirit, and now the light began to dawn more brightly, and more and more of the Bible was made clear to men. They had become somewhat accustomed to its rays of light. Some rested content with the little light they had received, and refused to receive any more. But others looked still farther, and were rewarded by finding new treasures. And now a great flood of light shines forth from the sacred page, and men are beginning to endure the sight. But this could not have been done at once any more than men who have been long confined in a dark dungeon could look at once upon the sun at noonday. And this answers the question, "Why were these things not found out before?"

E. J. W.

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"The First Dominion" *The Present Truth* 6, 2.

E. J. Waggoner

That this earth belongs to the Lord, no one will for a moment call in question. It is his, because he is the Creator. Says the Psalmist: "The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein. For He hath founded it upon the seas, and established it upon the floods." Ps. 24:1, 2. When the prophet Daniel interpreted to King Nebuchadnezzar the dream which foretold

his abasement, he told the king that he should be driven out from his kingdom, "till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will." Dan. 4:25. And in Ps. 115:16; we read: "The heaven, even the heavens are the Lord's; but the earth hath He given to the children of men." This means simply that the Heaven is God's dwelling-place (Ps. 11:4), and that over it he has sole control, but that He has made man the tenant of the earth.

When and how the dominion of the earth was given to man, are told in the following verses:—"And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping

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thing that creepeth upon the earth. So God created man in His own image, in the image of God created He him; male and female created He them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Gen. 1:26-28.

A dominion is a kingdom; to have dominion is to have kingly authority. Therefore since the earth was given to man for a dominion, the earth was designed for man's kingdom. To this intent David speaks in the eighth psalm, where he says of man: "For Thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of Thy hands; Thou hast put all things under his feet; all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas." Ps. 8:5-8. The apostle quotes this (Heb. 2:7, 8), and makes the additional statement that "now we see not yet all things put under him." This being the case, it must be because man has lost the dominion, for it was certainly given to him. In the words of the apostle, therefore, we have at once a statement of the loss of the dominion first given to man, and a promise of its restoration.

The details of the loss of the dominion which at the first was given to man, are given in the third chapter of Genesis. In the first part of the chapter we learn that the serpent beguiled Eve, and persuaded her to eat of the forbidden fruit, and that she in turn induced Adam to eat. Then God said to Adam, "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." Gen. 3:17-19. And afterwards when Cain had killed his brother, the Lord said: "When thou tillest the ground, it shall not henceforth yield unto thee her strength." Gen. 4:12. From this we learn that it is because of man's disobedience that we do not now see all things put under him.

But when man lost the dominion of the earth, who gained it? Evidently the one to whom he yielded obedience. Peter says that, "of whom a man is

overcome, of the same is he brought in bondage." 2 Peter 2:19. And Jesus said: "When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils." Luke 11:21, 22. Our first parents were overcome by the serpent, "which is the devil, and Satan" (Rev. 20:2), and therefore it was to Satan that they yielded up the dominion which had been committed to them.

That Satan is now the ruler of this earth, instead of man, is shown by the Scriptures. In 2 Cor. 4:4, Satan is spoken of as "the god of this world." Christ said that the wicked are children of Satan (John 8:44); and in Eh. 2:2, "the spirit that now worketh in the children of disobedience," is called "the prince of the power of the air." Satan is "the accuser of the brethren," the one whom the followers of Christ are to "resist steadfast in the faith" (1 Pet. 5:8, 9), and Paul says that "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world." Eph. 6:12. And none can doubt that it was to Satan that Christ referred, when he said, "The prince of this world cometh, and hath nothing in Me." John 14:30. E. J. W.

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"The First Dominion" *The Present Truth* 6, 3.

E. J. Waggoner

SATAN AS THE GOD OF THIS WORLD

In the account of our Lord's temptation in the wilderness, we have the most positive evidence that Satan holds the dominion that was given to Adam. The last and greatest temptation is thus described: "Again, the devil taketh Him up into an exceeding high mountain, and showeth Him all the kingdoms of the world, and the glory of them; and saith unto Him, All these things will I give thee, if thou wilt fall down and worship me." Matt. 4:8, 9.

Some may think that Satan lied when he made this promise to Christ, and that he knew that he did not have the power to fulfil the promise, even if he could

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have induced the Lord to comply with the conditions. There is no doubt but that Satan lied when he said that he would give all the kingdoms of the world to Christ, and that he had no intention of yielding up anything that he had; but if he did not possess the kingdoms of the earth, Christ certainly knew it, and in that case the offer of them to Him would not have been any temptation. When Satan said to Jesus, "If Thou be the Son of God, command that the stones be made bread," there was a real temptation, because Jesus was extremely hungry. When Satan placed Jesus on a pinnacle of the temple, and said, "If Thou be the Son of God, cast thyself down," there was a temptation to show His Divine power. And so when Satan showed to Jesus all the kingdoms of the world, offering to give them to Him in return for His homage, there was a temptation, because Satan

was offering that which Christ came into the world to redeem. Jesus did not tell say and that he had no right to offer to Him the kingdoms of this world, but simply refuse to accept them upon the conditions imposed, thus tacitly admitting that Satan was "the prince of this world."

In Eze. 28:12-17 we have an unmistakable reference to Satan. No other being could merit the following description: "Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God; thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold. . . .Thou art the anointed cherub that covereth; and I have set thee so; thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. . . . Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness; I will cast thee to the ground, I will lay thee before kings, that they may behold thee."

That is a description of Satan before his fall, and also a statement of the reason of his fall. But let the reader take particular notice that the being thus described is called "the king of Tyrus." Verse 12. The wisdom and power of the man who sat upon the throne of tire are described in verses 2-11 of this same chapter (Ezekiel 28), and he is called the "*prince* of Tyrus." In this we have further inspired testimony to the fact that Satan is "God of the world," working in the children of disobedience. Wicked rulers, like the king of Tyre, are only nominally kings; they are second in power to Satan, who rules through them, and is thus the real king. But while Satan has usurped the dominion which God gave to Adam, he does not have unlimited control of this earth. God did not give unlimited and supreme authority over the earth even to man in his uprightness; and so when Satan overcame man, it was not possible for him to get control of the earth to an unlimited degree. This fact Satan acknowledged, when he said to the Lord concerning Job, "Hast not thou made an hedge about him, and about his house, and about all that he hath on every side?" Job 1:10. It still remains true that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will."

It was stated, in connection with the reference to the temptation of Jesus, that Satan offered Him that which He came into the world to redeem,-the dominion of the earth, which Adam lost. This will presently be made to appear. When Adam lost the dominion, he also lost his right to live; he forfeited his life to Satan at the same time that he forfeited the earth to him. So it is that Satan is "God of this world," and has also "the power of death." Heb. 2:14. Now, Christ came to redeem what Adam lost. And so when the apostle quotes the words of the psalmist, when he says that God set man over the works of His hands, but that "now we see not yet all things put under Him," he adds: "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that He by the grace of God should taste death for every man." "Forasmuch then as the children are partakers of flesh and blood, He also

Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." Heb. 2:9, 14, 15.

In order that Christ might redeem men from the curse of death, which came upon them when they yielded to Satan, He had to suffer the same curse. Paul says, "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree." Gal. 3:13. And so, to redeem the earth, He bore its curse, when the crown of thorns was placed upon His head. Compare Gen. 3:17, 18 and Matt. 27:29. As Christ has, by death, gained the right to destroy the one who has the power of death, that is, the devil, He has also won the right to the dominion which Satan usurped. And so the prophet addresses Christ in the following language: "And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the *first dominion*; the kingdom shall come to the daughter of Jerusalem." Micah 4:8.

In these words we have the promise of the restoration of the first dominion (see Gen. 1:28), not to Adam, who lost it, but to Christ; the second Adam, who redeemed it. Those who through faith recover themselves out of the snare of the devil, who learned of Jesus to be meek and lower in part, will inherit the earth with Christ, when He shall take possession of it as His kingdom.

Having learned that this earth was designed to be Adam's kingdom, and that he forfeited it, and that Christ has bought the title to it, and will one day call His own to share it with Him, we shall now trace the chain of evidence from paradise lost to paradise restored.

When God pronounced a curse upon our first parents and upon the earth, He also made known the way of escape from that curse. Christ, the deliverer, was immediately promised. To Satan, the Lord said, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Gen. 3:15. These words contain the promise of the Messiah, who, although He should be allowed to be bruised by Satan, should thereby gain the right to destroy Satan and all his works.

Time passed, and Satan seemed to get a still firmer hold upon the earth; for "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." "And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth." Gen. 6:5, 12. In all the earth there was but one family who did acknowledge and serve God; all the rest of mankind were totally given up to the service of the devil. "And God said unto Noah, The end of all flesh is come before Me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth."

So the earth, with all its inhabitants, was destroyed by the flood. Noah and his family alone were saved; and when they came out of the ark, God said to them, as He had said to Adam and Eve, "Be fruitful, and multiply, and replenish the earth." Gen. 9:1. He did not, as to our first parents, give them dominion over all the earth, for that was impossible; but in order that men might not be exterminated by the beasts, that had become savage by passing under the dominion of Satan, He said: "And the fear of you and the dread of you shall be

upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered." Gen. 9:2. Thus did God interpose to limit Satan's power, giving men a chance for life, that they might prepare for the complete possession of the earth when it should be restored.

E. J. W.

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"Call of Abraham" *The Present Truth* 6, 4.

E. J. Waggoner

Soon after the flood, we find them so filled with

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rebellious pride that they began to build a city and a tower, thinking that thereby they could protect themselves against any judgments that God might bring upon them. Gen. 2:1-9. This impious attempt was brought to nothing, and the people were scattered abroad upon the face of all the earth, yet they did not forsake the service of Satan. Within about four hundred years after the flood, the people of the earth were once more sunken in idolatry and superstition.

At that time the Lord came to Abraham, one of the descendants of Shem, and said to him: "Get thee out of thy father's house, unto a land that I will show thee; and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed." Gen. 12:1-3.

The Lord saw in Abraham a willingness to serve him, although all his people were idolaters (Josh. 24:2), and he separated him from them, so that he might not become contaminated by them, but might become the father of a people who should be fitted to inherit the earth. If we closely examine this promise, we shall find that it comprehends a great deal. "In thee shall all families of the earth be blessed" means nothing less than the possession of the whole earth by the descendants of Abraham. But this will appear more clearly as we pass on.

In Gen. 13:14-17, we find the promise renewed more in detail in these words: "And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee."

Here we have strong proof that the promise to Abraham included nothing less than the whole earth, for his seed were to be multiplied as the dust of the earth. The length and the breadth of the land was to be theirs.

At that time Abraham had no child, and in all human probability could never have one. "And when Abram was ninety years old and nine, the Lord appeared to

Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face; and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee." Gen. 17:1-5.

Again, when God was about to destroy Sodom, he said: "Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." Gen. 18:17-19.

This gives us to understand that the promise was made to Abraham with so much positiveness, because the Lord knew that he would keep his commandments, and that he would command his children and his household after him to do likewise. From this also we may learn that the promise to his seed was only to those who should serve the Lord.

Once more we find the promise renewed, when Abraham had showed his faith in God by proceeding to offer up his only son, through whom the promise was to be fulfilled. The Lord then called to Abraham, and said: "By Myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed My voice." Gen. 22:16-18.

In the expression "thy seed shall possess the gate of his enemies," we have the promise of conquest. Bear this in mind, while we consider a few other points. In Gal. 3:15-17, we have a scripture that has an intimate connection with the subject under consideration. It reads thus: "Christ hath redeemed us from the curse of the law, being made a curse for us; . . . that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. Brethren, I speak after the manner of men; though it be but a man's covenant, yet if it be confirmed no man disannuleth, or addeth thereto. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ, the law. . . cannot disannul, that it should make the promise of none effect." From the above scripture we learn that the seed to whom the promise was made, is Christ,-the same that was promised at the time of the fall.

Now in connection with the promise to Abraham, that his seed should possess the gate of his enemies, read the following words of God the Father to his Son Jesus Christ: "Thou art My Son; this day have I begotten thee. Ask of Me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Ps. 2:7-9.

When this shall have been accomplished, then "the meek shall inherit the earth, and shall delight themselves in the abundance of peace;" for the meek are they who have come to Christ and have learned of him, yielding themselves to him to be his servants; and Paul says: "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29. From this, together with the statement that "they which are of faith, the same are the children of Abraham. And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed" (Gal. 3:7, 8), we may conclude, even at this stage of our study, that the promise to Abraham, and to his seed, was nothing less than the promise of the earth to all who, through faith in Christ, should gain the victory over sin. And this is further confirmed by Paul's statement that "the promise that he should be the heir of the world, was not to Abraham, or to his seed through the law, but through the righteousness of faith." Rom. 4:13. But we shall come to this point again, as we proceed in this investigation.

In the twenty-sixth chapter of Genesis we find the promise once more repeated, this time to Isaac; and in the twenty-eighth chapter it is renewed to Jacob.

E. J. W.

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"The Hope of the Promise" *The Present Truth* 6, 5.

E. J. Waggoner

Now it is certain that neither Abraham, Isaac, nor Jacob ever had any share in the inheritance promised to them. When Stephen was before the Jewish Sanhedrim on trial for his life, he referred to God's call for Abraham to go into the land of Canaan, and said, "And He gave him none inheritance in it, no, not so much as to set his foot on: yet He promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child." Acts 7:5. And this Stephen used as a part of his argument that the promise to Israel was yet to be fulfilled. But we shall find that the Lord is not slack concerning His promise.

Not only did Abraham have no inheritance in the land, but Isaac and Jacob were in a like condition. The apostle says: "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise; for he looked for a city which hath foundations, whose builder and maker is God." Heb. 11:8-10.

And the same is true of Abraham's numerous posterity through faith. Verses 13-16. They confessed that they were strangers and pilgrims in the earth, which had been promised to them for an inheritance; they died without having received the promised inheritance, or any part of it; yet their faith was as strong when they died as when the promise was first made. Therefore we know beyond all

question, that none of the patriarchs expected that the inheritance would be given to them in their life-time. They plainly declared, says Paul, that they looked for a country, and we have already learned that that country was the whole earth; and since they were not disappointed because the country was not given to them in their life-time, it is evident that they understood the promise to embrace the resurrection from the dead. This was plainly declared to be the case by Paul when he testified of his faith before Agrippa. Said he: "And now I stand and am judged *for the hope of the promise made of God unto our fathers*; unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead?" Acts 26:6-8.

All who have read the book of Acts know that Paul was persecuted by the Jews because he preached Christ. This was the cause of all the Jewish persecution of Christians. After Peter and John had healed the lame man, at the gate of the temple, and had declared to the Jews that it was done through the power of Jesus of Nazareth, whom they had crucified, and who had risen from the dead, "the captain of the temple, and the Sadducees, came upon them, being grieved that they taught the people, and preached through Jesus the resurrection from the dead." Acts 4:1, 2. This was the burden of all the apostle's. Paul said that in Corinth he knew nothing else but "Jesus Christ, and Him crucified" (1 Cor. 2:2), and we may be sure that he did not preach a different gospel to the Corinthians from what he did to other people. Indeed, at the time when Paul stood before Agrippa, and uttered the words quoted in the preceding paragraph, he said that he had continued unto that day, "saying none other things than those which the prophets and Moses did say should come; that Christ should suffer, and that He should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles." Acts 26:22, 23.

The Jews professed to believe the writings of Moses and the prophets, and the

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apostles preached nothing else. When Paul was accused by the Jews before Felix, he said: "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets; and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." Acts 24:14, 15.

It is probably a fact that in many instances where men have been persecuted as heretics, the heresy of which they were accused was some doctrine which their accusers would have been obliged to hold if they had been consistent with their profession. In the great majority of cases, the "heretics" in the church have been men who have obeyed and talk about truth of the Bible, and their persecutors have been those, who, by their preaching, were convicted of inconsistency. So the Jews held the doctrine of the resurrection of the dead; but they persecuted Paul for preaching it, because it involved the preaching of Christ, whom their pride led them to reject.

Now put these facts with Paul's statement that he stood and was judged for the hope of the promise made of God to the fathers, and it is as plain as language can make it that the promise to the fathers that through Christ they should have a resurrection from the dead, and should by that means enter upon their inheritance. Paul looked forward to the fulfillment of the promise with as ardent hope and as steadfast faith as did Abraham, and it was this that he had in mind when he said that, "denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:12, 13.

This has been the hope of the church in all ages. But in the midst of his deep affliction, the patriarch Job found comfort in the knowledge that his Redeemer lived and should stand in the latter day upon the earth, and that although worms might devour his body, nevertheless in his flesh he should see God. Job 19:23-27. Again, after speaking of the certainty of death and decay, he asked, "If a man die, shall he live again?" and at once answered his own question, saying, "All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee; thou wilt have a desire to the work of Thine hands." Job 14:14, 15. What this change will be, and when it will take place, we are told by the apostle Paul in the following language: "Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. . . . Then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" 1 Cor. 15:51-55.

Isaiah also, after speaking of the desolation of Israel, said: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. 26:19. And this will take place at the time spoken of in the following verses, from which Paul quoted when he showed to the Corinthians the mystery of the resurrection from the dead: "And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And He will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth; for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us; this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isa. 25:6-9.
E. J. W.

March 13, 1890

"The Rest that Remains" *The Present Truth* 6, 6.

E. J. Waggoner

We return once more to Abraham, and the promise to him and his seed. We have learned that the promise was confirmed to him in Christ; and certainly this was the case when a son was promised to him, for the record says, "And he believed in the Lord; and He counted it to him for righteousness." Gen. 15:6. This counting his faith for righteousness was nothing else but the forgiveness of his sins, through Christ. This is plainly declared to be the case, in Rom. 4:3-9. Now at the very time when the promise was thus confirmed to him, the Lord said to him: "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance." Gen. 15:13, 14.

In this text we have the sojourn in Egypt foretold; but we have more than that, for the children of Israel were not in Egypt four hundred years. It was only four hundred and thirty years from the time that the promise was made to Abraham until the giving of the law, immediately after the departure from Egypt. Gal. 3:17. We can easily make up this time thus: From the time that the promise was made, till the birth of Isaac, was twenty-five years. Compare Gen. 12:1-4 and Gen. 21:5. From the birth of Isaac till the birth of Jacob was sixty years. Gen. 25:26. From the birth of Jacob till the going down into Egypt was one hundred and thirty years. Gen. 47:8, 9. Therefore from the promise to Abraham, until the going down into Egypt was (25, 60, 130) 215 years. And Josephus says ("Antiquities," chap. 15, paragraph 2) that the length of the sojourn in Egypt was two hundred and fifteen years, thus making the four hundred and thirty years of Galatians 3:17.

But how about the four hundred years of affliction, which the Lord said that the posterity of Abraham should suffer? It is evident from the text, and also from Acts 7:6, 7, that the four hundred years ended at the exode, the same time when the four hundred and thirty years ended. Thus they must have begun thirty years after the promise was first made to Abraham, or when Isaac was about five years old. Now in Gal. 4:29 Paul says that "he that was born after the flesh," namely, Ishmael, persecuted Isaac, who was "born after the Spirit;" and this cannot refer to any other time than that when Ishmael "mocked" Isaac, which resulted in the expulsion of Ishmael and his mother. Gen. 21:9, 10. This is the only recorded instance of the persecution of Isaac by Ishmael, and was, as nearly as can be calculated, about thirty years after the promise, and four hundred years before the deliverance from Egypt. So there were one hundred and eighty-five of the four hundred years' affliction, that were endured in the land of Canaan, and in adjoining countries. Yet all this time they were sojourning in a country that was not theirs. Compare Gen. 15:13 and Heb. 11:9.

We pass over the bondage in Egypt, and come to the time of the exode. When Moses was sent down into Egypt to deliver the people, the Lord gave him the following message: "Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments; and I will take you to me for a people, and I will be to you a God; and ye shall know that I am the Lord your God, which bringeth you out from

under the burdens of the Egyptians. And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage; I am the Lord." Ex. 6:6-8.

Here the promise to Abraham, which was renewed to Isaac and to Jacob, was renewed again to their descendants. And in pursuance of that same promise, the Lord said to them when they had gone out of Egypt: "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine; and ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel." Ex. 19:4-6.

Now that this was the same promise that was made to Abraham, we have an explicit statement in the following words, found in Deut. 7:6-8: "For thou art an holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth. The Lord did not set His love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people; but because the Lord loved you, and *because he would keep the oath which He had sworn unto your fathers*, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt."

When we read the promise recorded in Gen. 22:16 we noted that in the words, "Thy seed shall possess the gate of his enemies," it included rest from oppression. So likewise the promise to the Israelites included not only possession of land, but rest. This will appear from the next article.

E. J. W.

March 27, 1890

"The Throne of David" *The Present Truth* 6, 7.

E. J. Waggoner

Again we return to the children of Israel in the land of Canaan. We pass by the time of the judges, of their apostasies and consequent afflictions, and come to the time when the kingdom had been established, and given to David. The record says that "when the king sat in his house, and the Lord had given him rest round about from all his enemies" (2 Sam. 7:1), the king proposed to build a house for the Lord. The prophet Nathan approved of his project, but afterwards, at the command of the Lord, he told him that he should not build the house. After briefly rehearsing his dealings with the children of Israel, the Lord said: "Moreover

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I will appoint a place for My people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime." 2 Sam. 7:10.

Note this text carefully. When these words were spoken to David, the children of Israel had been in the land of Canaan four hundred years, and at that very

time David, as king of all Israel, was in quiet possession of the land, for, "the Lord had given him rest round about from all his enemies;" and yet, ignoring all this, the Lord promised to plant His people in a land of *their own*, and to give them rest from their enemies. What could the Lord have meant by that? Simply this, that the possession of the small territory of the land of Canaan, was not the rest that God designed for His people. Not yet had the promise to Abraham been fulfilled, and the Lord had not forgotten it.

At this time the Lord identified David with the promise, almost as closely as was Abraham. The Lord said to him: "And thine house and *thy kingdom shall be established for ever* before thee; thy throne shall be established for ever." 2 Sam. 7:16. And in praising God for the largeness of His promise, David said: "Then went king David in, and sat before the Lord, and he said, Who am I, O Lord God? and what is my house, that thou hast brought me hitherto? And this was yet a small thing in Thy sight, O Lord God; but Thou hast spoken also of thy servant's house for a great while to come. . . . Wherefore Thou art great, O Lord God; for there is none like Thee, neither is there any God beside Thee, according to all that we have heard with our ears. And what one nation in the earth is like Thy people, even like Israel, whom God went to redeem for a people to Himself, and to make Him a name, and to do for you great things and terrible, for Thy land, before Thy people, which Thou redeemedst to Thee from Egypt, from the nations and their gods? For Thou hast confirmed to Thyself Thy people *Israel to be a people unto Thee for ever*; and Thou, Lord, art become their God." 2 Sam. 7:18-24.

Starting with this specific promise that David's kingdom should be established forever, and that Israel should be a people forever, we shall very briefly trace the history of that kingdom. We find that it continued prosperous and undivided only through the remainder of his reign, and through the reign of his son Solomon. When Solomon died, his son Rehoboam succeeded to the throne. 1 Kings 11:43. No sooner was Rehoboam seated upon the throne than the people came to him to learn what would be the policy of his reign, and asking that he would lighten the burdens imposed on them by his father. Following the counsel of the young men, Rehoboam replied: "My father made your yoke heavy, and I will add to your yoke; my father also chastised you with whips, but I will chastise you with scorpions." 1 Kings 12:14.

"So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither have we inheritance in the son of Jesse, to your tents, O Israel; now see to thine own house, David. So Israel departed unto their tents. But as for the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them. . . . So Israel rebelled against the house of David unto this day. And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel; there was none that followed the house of David, but the tribe of Judah only." Verses 16-20.

This division of the kingdom was effected in the year 975 B.C. It was in fulfillment of a prophecy made to Jeroboam, by Ahijah, which is recorded in the eleventh chapter of 1 Kings. The reason why the greater part of the kingdom was

to be taken away from the house of Solomon, was thus stated by the prophet: "Thus saith the Lord, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee (but he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel); because that they have forsaken Me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in My ways, to do that which is right in Mine eyes, and to keep My statutes and My judgments, as did David his father." Verses 31-33.

Thus the kingdom, with the exception of one tribe, was taken from the house of David, on account of Solomon's terrible idolatry; and to Jeroboam the Lord said: "And I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel. And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in My ways, and do that which is right in My sight, to keep My statutes and My commandments, as David My servant did; that I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee." Verses 37, 38.

But Jeroboam did not heed the words of the Lord. As soon as he came to the throne, he made two calves for the people to worship, so as to keep them from going to Jerusalem to worship the Lord (1 Kings 12:26-30); and although he was reproved by the prophet of the Lord, he "returned not from his evil way," but "made Israel to sin," for which reason the Lord cut him off. Read 1 Kings 13 and 14.

The succeeding kings were no better; for among all the kings of Israel we find not one good man. They were all idolaters, and some of them were men of the vilest character, without a single redeeming trait. The children of Israel sinned against the Lord "and walked in the statutes of the heathen, whom the Lord cast out from before the children of Israel;" "and they set them up images and groves in every high hill, and under every green tree; and there they burnt incense in all the high places, as did the heathen whom the Lord carried away before them; and wrought wicked things to provoke the Lord to anger." "And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the Lord, to provoke Him to anger." See 2 Kings 16:7-23.

So in the year 721 B.C., after the kingdom of Israel had continued 254 years, and had made a record of wickedness, which has probably never been exceeded by any nation, the Lord removed them "out of His sight." In that year the king of Assyria took Samaria the capital of the kingdom, "and carried Israel away into Assyria," and filled their places with "men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim." 2 Kings 17:24. From this date the kingdom of Israel has no more a place in history. E. J. W.

April 10, 1890

"The Throne of David" *The Present Truth* 6, 8.

E. J. Waggoner

THE JEWISH PEOPLE REJECT CHRIST

The history of the kingdom of Judah was somewhat different. Some of the kings were as wicked as any of the kings of Israel, and some of them were men of eminent piety. There was a succession of apostasies, of judgments, and of repentance and apostasy. Toward the close of its history the prophet Jeremiah said: "Thus said the Lord unto me; Go and stand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem; and say unto them, Hear ye the word of the Lord, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates; Thus saith the Lord: Take heed to yourselves, and bear no burden on the Sabbath day, nor bring it in by the gates of Jerusalem; neither carry forth a burden out of your houses on the Sabbath day, neither do ye any work, but hallow ye the Sabbath day, as I commanded your fathers. But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction. And it shall come to pass, if ye diligently hearken unto Me, saith the Lord, to bring in no burden through the gates of this city on the Sabbath day, but hallow the Sabbath day, to do no work therein; then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem; and this city shall remain for ever." Jer. 17:19-25.

A few remarks concerning God's purpose with Israel may be in place here. He chose Abraham because Abraham had a heart to serve him, and would keep the light of God's truth from dying out. He called the Israelites out from Egypt, so that they might serve Him; and He made them the depositories of His holy law, in order that they might hold up the standard of truth to the surrounding nations. In numerous places we learn that provision was made that the strangers who wished to serve the Lord could become a part of Israel, and heirs of the promise equally with the descendants of Abraham. If the children of Israel had been true to their high calling, and had not departed from God, or, having departed and repented, had remained faithful, they would ever have continued as a nation. And the text that we have just read indicates that in that case Jerusalem itself would have stood forever as the capital of the kingdom. What transformation it would have undergone to make it suitable for the eternal habitation of the saints, we cannot tell. On the other hand, the following judgment, if they should depart from God, was uttered by Jeremiah: "But if ye will not hearken unto Me to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." Jer. 17:27.

These warnings were not heeded. In Jeremiah, chapters 25 and 27, we find the announcement of their captivity, because of their refusal to obey God. This

was the complete overthrow of the kingdom of Judah. Although after seventy years of captivity, all who wished were given full liberty to return to Jerusalem, and the city and the temple were rebuilt, no king since that time has ever sat upon the throne of Israel. The Jews were in Babylon till that empire was overthrown by the Medes and Persians, B.C. 538. Cyrus, and Darius, and Artaxerxes, kings of Persia, gave them permission to return to their own land, but they had no king, and they existed only through the sufferance of the kings of Persia. Alexander the Great showed them favours, and to him they acknowledged allegiance. When the empire of Greece was divided at the death of Alexander, they were subject by turns to different kings until finally they turned to the rising Roman power for complete protection, and remained subject to them as long as they had any existence as a nation. But before we speak of their final fate, we must look at a prophecy concerning the kingdom, which was uttered by Ezekiel toward the last of Zedekiah's reign.

After foretelling the invasion by the king of Babylon, the prophet said: "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, Thus saith the Lord God: Remove the diadem, and take off the crown; this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it; and it shall be no more, until He come whose right it is; and I will give it Him." Eze. 21:25-27.

In this prophecy the history of the world from that time until the end of time is briefly told. When the diadem was removed from the head of Zedekiah, the kingdom passed into the hands of Nebuchadnezzar, king of Babylon. Not simply the narrow limits of the kingdom over which Zedekiah ruled, but all the kingdoms of the earth, or, rather, the dominion of the whole earth, was given to Nebuchadnezzar. See Jer. 27:5-7; Dan. 2:37, 38. Then, said the Lord, "I will overturn, overturn, overturn it." Three kings reigned in Babylon after Nebuchadnezzar, and then the first overturning took place, and the empire of the world passed into the hands of the Medes and the Persians. (See Ezra 1:2.) This took place B.C. 538. The Persian Empire, for the Median portion was overshadowed by the Persian element, lasted for 297 years, until B.C. 331. Then the second overturning took place, and the empire of Greece had the universal control in the earth. See Dan. 2:39. After the death of Alexander the empire was divided into four parts, each striving for supreme control; but by the year 168 B.C. the third overturning had taken place, and the world came under the dominion of the Romans. This was to be the last overturning, said the prophet, "until He come whose right it is," when it should be given to Him. The one whose the earth is by right, is Christ, for the Father has said to Him, "Ask of me, and I shall give thee. . . the uttermost parts of the earth for Thy possession." Ps. 2:8. Moreover, Christ has purchased the possession by bearing the curse which came upon it in consequence of Satan's maliciousness, and which constituted the evil one's sole claim to it. Thus He bought Satan's technical and usurped claim, and became sole heir to the whole world.

But the promise to give the dominion to Christ did not have reference to His first advent, as will appear from the following:-

1. At the first advent of Christ the Romans ruled the whole world (Luke 2:1); and that empire continued, powerful and undivided, for nearly four hundred years afterward. Although the Jews rejected Jesus, they had not the power to put him to death, and He was formally condemned and executed by the Romans.

2. Just before His crucifixion, Jesus wept over Jerusalem, saying, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord." Matt. 23:37-39.

The rejection of the Messiah filled up the cup of the iniquity of the Jewish nation. "He came unto His own, and His own received Him not." John 1:11. If they had accepted Him, they might, even at that late day, and after so many apostasies, have still remained the chosen people of God, through whom the nations of the world should be enlightened, and around whose standard of the faithful would flock. As Jesus thought of what they might have been if they had received Him, He wept, saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." Luke 19:42.

Never again would the tribes go up to Mount Zion, the joy of the whole earth; no longer should the gorgeous temple be called a house of prayer for all nations. When Christ uttered that last cry upon the cross, "It is finished," the veil of the temple was rent in twain from the top to the bottom, showing that their house was left and to them desolate. Less than forty years later (A.D. 70), the Romans besieged Jerusalem and utterly destroyed it, fulfilling the words of Christ recorded in Matt. 24:2, and Luke 19:43, 44. This destruction, which marked the utter extinction of the Jewish people as a nation, also prefigured the final destruction of all that reject the gospel. E. J. W.

April 24, 1890

"The Throne of David" *The Present Truth* 6, 9.

E. J. Waggoner

"HE IS FAITHFUL WHO HAS PROMISED"

Although the Jewish people as a nation were rejected, God did not forget His promise. Centuries before, He had said to David that his throne shall be established, and the people of Israel should continue forever; and this promise he could not break. Said He: "My covenant will I not break, nor alter the thing that is gone out of My lips. Once have I sworn by My holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before Me. It shall be established for ever as the moon, and as a faithful witness in heaven." Ps. 89:34-38. Later still Isaiah had made the prophetic statement that, "Unto us a

child is born, unto us a son is given; and the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." Isa. 9:6, 7.

Here, as in the promise made to Abraham, we find that Christ is the seed. It is through Christ that David's kingdom is to be established forever, and when the angel Gabriel came to Mary to announce the birth of Jesus, he said of Him, "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of his father David; and He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end." Luke 1:31-33.

David understood that the promise concerning the establishment of his kingdom was to be fulfilled in this manner. On the day of Pentecost, Peter quoted the words of David in the sixteenth psalm: "Therefore did my heart rejoice, and my tongue was glad, moreover also my flesh shall rest in hope, for Thou wilt not leave my soul in hell; neither wilt Thou suffer Thine Holy One to see corruption," and then he added: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ, that His soul was not left in hell [the grave], neither His flesh did see corruption." Acts 2:29-31. It was this assurance that caused David, like the other patriarchs, to die in full faith that the promise would be fulfilled.

Christ knew full well that the house of Jacob and the throne of David should endure forever even while he was foretelling the utter destruction of the Jewish nation. John 18:36; Acts 1:6, 7. He was now ascended to heaven, to sit down at the right hand of God. Why He went there, and what He is doing there, will be briefly indicated by a few scriptures. Through the prophet John He said: "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." Rev. 3:21. So He has not yet received His kingdom, but sits upon His Father's throne, which is a throne of grace (Heb. 4:14-16), procuring pardon and salvation for all who come unto God by Him. It was this work that the prophet Zechariah foretold in these words: "Thus speaketh the Lord of hosts, saying, Behold the man whose name is The BRANCH; and He shall grow up out of His place, and He shall build the temple of the Lord; even He shall build the temple of the Lord; and He shall bear the glory, and shall sit and rule upon His throne; and He shall be a priest upon His throne; and the counsel of peace shall be between them both." Zech. 6:12, 13.

Since Christ sits upon a throne of grace, the kingdom in which He now rules must be a kingdom of grace. This is an entirely different kingdom from the kingdom of glory, and is designed to fit subjects for that kingdom. It is this kingdom of grace that is referred to in Col. 1:12-14; Rom. 14:17; Matt. 12:28; Rev. 1:9.

Those who are in the kingdom of grace may expect to suffer tribulation, because tribulation works patience, and causes the sufferer to know more of the grace of God. But the kingdom of glory will put an end to all tribulation. So Jesus comforts the despised and sorrowing little band of disciples with the words: "Fear not, little flock; for it is your father's good pleasure to give you the kingdom." Luke 12:32.

James says: "Hearken, my beloved brethren, hath not God chosen the poor of this world rich in faith, *and heirs of the kingdom* which He hath promised to them that love Him." James 2:5. Here is the kingdom of which those rich in faith are only heirs; it is promised to those that love God, but they do not yet possess it. And to the same intent Peter, after mentioning the Christian graces,-faith, virtue, godliness, patience, brotherly kindness, charity, etc. "Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." 2 Peter 1:10, 11.

Thus we see that the grace of God, which is freely dispensed while Christ sits upon the throne of grace, and by means of which we are enabled to overcome (Heb. 4:14-16), simply fits us for the kingdom of glory, into which an abundant entrance will be ministered to the faithful at the coming of our Lord and Saviour Jesus Christ. Matt. 25:31-34.

While He sits upon His Father's throne, it is as a priest, counseling with His Father for the peace of mankind. David tells until what time He will remain there, saying, "The Lord said unto my Lord, Sit thou on My right hand, until I make Thy foes Thy footstool." Acts 2:34, 35; Psa. 110:1.

When Christ was on this earth, He had not kingly power, except as He was full of grace and truth. As a representative of the kingdom of grace, He had power on earth to forgive sins. "God was in Christ, reconciling the world unto Himself." But the kingdom of this world was not His. If He had then possessed the kingdom, He would have destroyed His enemies, as He will do when He comes again, after He has received it. At that time He paid tribute to earthly kings; when He comes again, it will be as King of kings and Lord of lords.

From all these texts it is evident that Christ did not receive the kingdom at His first advent. Instead of having a kingdom, He had not so much as a place to lay His head. But He has ascended to the right hand of God, there to remain until the kingdom is given to Him, and His enemies are made His footstool, when He will return to rid His kingdom of His enemies, and to plant His people Israel in their own land.

The parable of the ten pounds, as recorded by Luke, was given for the purpose of teaching this very thing. Luke 19:11-15. Then follows the accounting with the servants, and the commendation of those who had been faithful; and the parable closes with these words: "But those Mine enemies, which would not that I should reign over them, bring hither, and slay them before Me." This is so plain as to need no comment. It shows that Christ has gone to heaven to receive the kingdom, and that He will return when He has received it.

In the seventh chapter of Daniel, verses 9 and 10, there is a graphic word-picture of the Judgment in heaven, which will determine who are worthy to be raised from the dead, or to be translated, when the Lord comes. As soon as this judgment is over, Christ will receive His kingdom, as we read in the following verses: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion,

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and glory, and a kingdom, that all people, nations, and languages, should serve Him; His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." Daniel. 8:13, 14. This is the fulfillment of the words of the angel Gabriel to Mary, when he announced the birth of Jesus, saying: "And the Lord God shall give unto Him the throne of His father David; and He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end." Luke 1:32, 33.

The throne of David is the throne that was a promise to Christ; therefore the dominion, the receiving of which is described in Dan. 7:13, 14, must be the kingdom of Israel. It was declared that His everlasting dominion should be over the house of Jacob; yet the prophet, after telling of the destruction of earthly monarchies, says: "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Therefore it must be that all the saints of God will constitute the people of Israel, over whom Christ shall reign. This truth has been referred to before, but now more extended positive Scripture proof is in order.

E. J. W.

May 8, 1890

"The True Israel" *The Present Truth* 6, 10.

E. J. Waggoner

The promise is: "To him that overcometh will I grant to sit with me in My throne, even as I also overcame, and am set down with My Father in His throne." Rev. 3:21. Now the word "Israel" signifies, "a prince of God," or "one who prevails." It was given to Jacob after he had wrestled all night with the angel, and had gained the victory. The Lord said to him: "Thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God and with men, and hast prevailed." Gen. 32:28. Therefore an overcomer is an Israelite; and the promise is that to those who are Israelites Christ will grant to sit with Him on His throne.

The natural descendants of Abraham were never considered as the true Israel, and heirs according to the promise, unless they were, like Him, righteous. When Christ told the Jews that if they believed in Him they should know the truth, and the truth should make them free, they replied, "We be Abraham's seed, and were never in bondage to any man." John 8:33. But Jesus showed them that they

were in the worst bondage than any human slavery, namely, the bondage of sin (verse 34); and to their repeated statements that they were the children of Abraham, He replied: "If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill Me, a man that hath told you the truth, which I have heard of God; this did not Abraham." "Ye are of your father the devil, and the lusts of your father ye will do." Verses 39, 40, 44.

In like manner, also, John the Baptist told the wicked Pharisees and Sadducees not to flatter themselves that they were the children of Abraham, because God

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was able of the very stones to raise up children unto Abraham (Matt. 3:7-9), plainly implying that sooner than fulfil the promise to such unworthy descendants as they were, God would take stones and raise up children unto Abraham. That this was not a new idea, is evident from the fact that even in the wilderness, from the very time that the promise was renewed to the Jews at the exode, the stubborn Jew who refused to humble himself before God, and confess his sin, on the day of atonement, was cut off from among his people (Lev. 23:28, 29), while a stranger was at any time permitted to identify himself with Israel by circumcision.

Circumcision was the mark of Jewish citizenship. The man who was circumcised was known to be an Israelite; yet, as has been stated, this was a rite administered to foreigners, after which they were considered the same as those that were born of Jewish parents, thus showing that the natural descendants of Abraham did not comprise all Israel. More than this, we have evidence to show that the Lord never regarded the outward mark of circumcision, whether in the person of a native, or a foreigner, as evidence that that individual was really an heir of Abraham. In the following passage we learn what circumcision implied:-

"Blessed is the man to whom the Lord will not impute sin. Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also." Rom. 4:8-11.

Abraham received circumcision as a sign that he had obtained "the righteousness of God which is by faith of Jesus Christ." Circumcision was there for a sign of righteousness. If a person was circumcised, but was not righteous, he was no more a child of Abraham than any other man; and whoever was righteous, like Abraham, was really his child. So Abraham was the father of all that believed, whether circumcised or uncircumcised. That outward circumcision did not make the man an Israelite, unless he was righteous, is plainly declared by Paul in Rom. 2:25-29:-

"For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision. Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be

counted for circumcision? . . . For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."

This was true, not simply when the apostle wrote, but from the beginning of the history of the Jewish nation. When the Lord gave laws to His people, from Mount Sinai, He said that if they disobeyed Him, He would bring desolation upon their land, and they should perish among the heathen; but,-

"If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against Me, and that also they have walked contrary unto Me; . . . if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity; then will I remember My covenant with Jacob, and also My covenant with Isaac, and also My covenant with Abraham will I remember; and I will remember the land." Lev. 26:40-42.

And so it was in the days of Moses, as well as in the days of Christ, that "an Israelite indeed" was one in whom was "no guile."

In the eleventh of Romans the apostle very forcibly illustrates the way in which the promises to Israel could be fulfilled, even though all the literal descendants of Jacob should forfeit their right to the inheritance. In the first and second verses he declares that God has not cast away His people. This might lead us to suppose that literal Israel are yet the chosen people of God, if he did not say in verse 5 that those that remain are "according to the election of grace." Then he represents Israel by an olive tree. Some of the branches have been cut off, and the Gentiles, a wild olive tree, have been grafted in. This grafting is contrary to nature, for the grafts partake of the root and fatness of the tame olive tree into which they are grafted, and bear the same kind of fruit. He warns those who are thus grafted in not to boast, since they stand only by faith, and as natural branches were broken off because of unbelief, so they may likewise be removed. The Jews, the natural branches, they become part of the tree, but if they do, it will not be as original branches, but as spiritual grafts. Thus the people of Israel will be only a spiritual people, those who are Christ, "and so all Israel shall be saved."

E. J. W.

May 22, 1890

"The Gathering of Israel" *The Present Truth* 6, 11.

E. J. Waggoner

We can now pass rapidly to the close of our subject, with a view of the gathering of Israel, and of their establishment in their own land. We turn first to the prophecy of Ezekiel, and must necessarily quote a large portion of the thirty-seventh chapter. The prophecy was uttered soon after the Jews were carried away to Babylon. And here we would remark incidentally, that the books of Haggai, Zechariah, and Malachi, are the only prophesies that were not spoken either before or during the captivity, and that Haggai and Zechariah were written

before the complete restoration after the captivity. Therefore whatever portion of the prophecies refers to the restoration of literal Israel, was fulfilled by the decrees of the kings of Persia. As we shall see, however, the greater portion of the prophecies refers to the final gathering of the true Israel of God. Now for Ezekiel's prophecy:-

"The hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and set me down in the midst of the valley which was full of bones, And caused me to pass by them round about; and, behold, there were very many in the open valley; and, lo, they were very dry. And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest. Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live; and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord. So I prophesied as I was commanded; and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above; but there was no breath in them. Then said He unto me, Prophecy unto the wind, prophecy, Son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as He commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army." Eze. 37:1-10.

It is useless to spend time conjecturing what this may mean, when we have the Lord's explanation given in connection with it, so we quote further:-

"Then He said unto me, Son of man, these bones are the whole house of Israel; behold, they say, Our bones are dried, and our hope is lost; we are cut off for our parts. Therefore prophecy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you, and ye shall live, and I shall place you in your own land; then shall ye know that I the Lord have spoken it, and performed it, saith the Lord." Verses 11-14.

This is nothing less than a prophecy of the resurrection of the righteous at the second coming of Christ. But the Lord continues the interpretation thus:-

"Thus saith the Lord God: Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land." Verse 20.

No one can deny that the gathering of Israel of which Ezekiel speaks, is the same gathering that is spoken of by the other prophets. It is evident that the words, "Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and *bring them into their own land,*" is the same promise that the Lord made to David, through the prophet Nathan, when he said (2 Sam. 7:10), "Moreover I will appoint a place for My people Israel, and will plant them, that they may dwell in a place of their own, and

move no more; neither shall the children of wickedness afflict them any more, as beforetime." And this gathering of the children of Israel into their own

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land is accomplished only by opening their graves and bringing them up out of their graves. In this prophecy of Ezekiel, therefore, we have the most positive assurance that the promises to Israel never contemplated anything else but an eternal inheritance; their own land is the earth made new.

With Ezekiel's statement that the gathering of Israel shall follow the general resurrection, compare the following:-

"And then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." Matt. 24:30, 31.

When this gathering of the people of God takes place, "the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4:16, 17. And this is what Paul calls "our gathering together unto Him." 2 Thess. 2:1.

E. J. W.

June 5, 1890

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"The Gathering of Israel" *The Present Truth* 6, 12.

E. J. Waggoner

Returning to the prophecy of Ezekiel, we find out what will follow this gathering of Israel:-

"And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all. . . . And David My servant shall be king over them; and they all shall have one shepherd; they shall also walk in My judgments, and observe My statutes, and do them. And they shall dwell in the land that I have given unto Jacob My servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever; and My servant David shall be their prince for ever. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set My sanctuary in the midst of them for evermore. My tabernacle also shall be with them; yea, I will be their God, and they shall be My people." Eze. 37:22-27.

With the statement that they shall be placed in their own land, in peace for ever, compare the promise to David, in 2 Sam. 7:10. And with Eze. 37:27: "My tabernacle also shall be with them; yea, I will be their God, and they shall be My people;" and compare what John says in his prophetic description of the new heavens and the new earth: "And I heard a great voice out of heaven saying,

Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. And He that sat upon the throne said, Behold, I make all things new." Rev. 21:3-5.

Again, the statement that God shall wipe away all tears from their eyes, and there shall be no more death, *neither sorrow* nor crying, which is expressly declared to be when the earth is made new, read the following, and there cannot remain a doubt but that the gathering which the prophets of old spoke concerning Israel, was the gathering to the new Jerusalem in the new earth:-

"Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel *will gather* him, and keep him, as a shepherd doth his flock. For *the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he* [compare Hosea 13:14]. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd; and their soul shall be as a watered garden; and *they shall not sorrow any more at all.*" Jer. 31:10-12.

Before this has been consummated, however, the wicked must be destroyed from the earth. When Christ,-"the Seed to whom the promise was made,"-the One whose the kingdom is by right,-shall come, He will say to the true Israel, who are gathered from all the earth, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34. This resurrection of the righteous at the coming of Christ, is called the first resurrection, and takes place one thousand years before the resurrection of the wicked (Rev. 20:1-5), of whom those not previously dead are destroyed "by the brightness of His coming." During this thousand years the earth will be desolate, reduced to its primitive, chaotic state, as is described in Jer. 4:23-27: "I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger. For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end." See also Isa. 34:2-15, and which is stated of the earth that "from generation to generation it shall lie waste;" and that the Lord "shall stretch out upon at the line of confusion, and the stones of emptiness."

It is called a "bottomless pit," because that word is the same as "the deep" of Gen. 1:2, which, as the earth will be during the one thousand years, "was without form, and void." In this desolate place Satan will be obliged to stay, and is therefore "bound," unable to deceive the nations until the thousand years are expired, when the wicked will be raised, and he can exercise his power again for a little season. Then the holy city, the New Jerusalem, will come down from God out of heaven (Rev. 21:1), the hosts of the wicked, under the leadership of Satan, will go up on the breath of the earth, and compass the beloved city, when fire

shall come down from God out of heaven and devour them. Rev. 20:7-9. This fire shall burn as an oven, until the wicked are burned up root and branch (Mal. 4:1), and shall also dissolve the earth and purify it from all its corruption. 2 Pet. 3:7, 10, 11. From their place of safety in the city of God, the saints will behold the destruction of the wicked (Isa. 33:14-16; Psa. 37:34), and shall afterward go out from the purified earth, which will then be their home throughout eternity.

But if the earth is the kingdom, and the saints do not dwell upon it for more than a thousand years after the coming of the Lord, how can it be said that they inherit the kingdom at His coming? This is easily answered. At the first resurrection the saints are taken at once to the capital of the kingdom, the New Jerusalem, where, during the thousand years, they are associated with Jesus in judging the wicked, and determining the punishment due each one. Rev. 20:4-6; 1 Cor. 6:2, 3. During this time the entire history of the world will pass under the eyes of the saints, and they will understand the secret workings that had been hidden from all but the eyes of God. Then the things which have seemed obscure, in God's dealings with men, will be understood. So Christ and His saints will be *in possession* of the earth during all the thousand years, although they do not dwell in it during that time. It will be in their hands, and they will be engaged in making it fit for habitation, by removing from it those things which offend. The kingdom is given to Christ as soon as He leaves the throne of grace, and ceases to plead for sinners. From that time "the uttermost parts of the earth" are His possession, and He at once proceeds to dash nations in pieces, so that when His people Israel are planted in the land, the children of wickedness shall not affect them any more. (See 2 Sam. 7:10.)

E. J. W.

"The Dominion Restored" *The Present Truth* 6, 12.

E. J. Waggoner

The glories of the eternal inheritance of Israel cannot be imagined, of both the pen of inspiration has described them as well as could be done with our feeble language. We read that immediately after the desolation of the earth,-

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God. Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not; behold, your God will come with vengeance, even God with a recompense; He will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert. . . . And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35. "They shall obtain joy and gladness," because "God shall wipe away all tears from their eyes; and there

shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." Rev. 21:4.

Again the prophet says of "Jerusalem which is above," and is free, which is the mother of us all (compare Gal. 4:26, 27, and Isa. 51:1): "For thy Maker is thine husband; the Lord of hosts is His name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall He be called." Isa. 54:5. Jerusalem is represented as now mourning as a widow, desolate and bereaved of her children,-those whom she would have had if sin had not deprived her of them. But when the kingdom is given to Christ, "the everlasting Father," the city is represented as being married to Him (Rev. 21:1, 9, 10), and all the faithful are the children. So the Lord comforts Zion, saying:-

"O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones." Isa. 54:11, 12.

With the above read the following description of the New Jerusalem by a New Testament writer:-

"And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like

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unto a stone most precious, even like a jasper stone, clear as crystal; and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel; on the east three gates; on the north three gates; on the south three gates; and on the west three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. . . . And the building of the wall of it was of jasper; and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. And the twelve gates were twelve pearls; every several gate was of one pearl; and the street of the city was pure gold, as it were transparent glass." Rev. 21:10-21.

Who cannot see that the two prophets, Isaiah and John, are describing the same thing? the place to which the Israel of God are to be gathered, and where the twelve apostles shall sit on thrones, judging the twelve tribes of Israel. But the prophet Isaiah continues:-

"And all thy children shall be taught of the Lord; and great shall be the peace of thy children. In righteousness shalt thou be established; thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee." Isa. 54:13, 14.

Thus will be fulfilled the promise to David, in 2 Sam. 7:10.

"No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." Isa. 54:17.

And a glorious heritage it will be. Delightful indeed it is to read these descriptions of it; "but what must it be to be there?"

E. J. W.

June 19, 1890

"The Dominion Restored" *The Present Truth* 6, 13.

E. J. Waggoner

But there are a few more prophesies that we must notice, out of the many upon this subject. We read:-

"And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for Me, this is My covenant with them, saith the Lord; My Spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever. Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." Isa. 59:20, 21; 60:1-3. "Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. . . . Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended." Isa. 60:11-20.

Read this carefully, and then compare it with the following:-

"And the city had no need of the sun, neither of the moon, to shine in it" for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it" and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day; for there shall be no night there. And they shall bring the glory and honour of the nations into it." Rev. 21:23-26.

Once more we read:-

"For, behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create; for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in My people; and the voice of weeping shall be no more heard in her, nor the voice of crying.

. . . And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. . . . They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. They shall not hurt nor destroy in all My holy mountain, saith the LORD." Isa. 65:17-25. (See also Isa. 11:1-9).

What! lions and wolves in the new earth, the saints' eternal inheritance? Yes, most certainly, for when the kingdom shall come to the daughter of Jerusalem, "the first dominion" shall be restored; and the first dominion was over "all sheep oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas." Psa. 8:6-8; Gen. 1:26-28. The kingdom and dominion which God will give to His people will be very real,-as real as was the original kingdom of David, and infinitely more glorious and blessed, for it will be Eden restored.

"In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old; that they may possess the remnant of Edom, and of all the heathen, which are called by My name, saith the Lord that doeth this. . . . And I will bring again the captivity of My people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God." Amos 9:11-15. Read also once more with this, 2 Sam. 7:10.

As surely as the waters of Noah once covered the earth; as surely as God's throne is in the heavens, and founded upon justice and judgment, so surely will this be the heritage of the saints, the true Israel. And so,-

"Israel shall be saved in the Lord with an everlasting salvation; ye shall not be ashamed nor confounded world without end. For thus saith the Lord that created the heavens; God Himself that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited; I am the Lord; and there is none else. I have not spoken in secret, in a dark place of the earth; I said not unto the seed of Jacob, Seek ye Me in vain; I the Lord speak righteousness, I declare things that are right." Isa. 45:17-19.

And "many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." Matt. 8:11.

E. J. W.

July 17, 1890

"The Measure of Mercy" *The Present Truth* 6, 15.

E. J. Waggoner

The Psalmist prayed, "Let Thy mercy, O Lord, be upon us, but according as we hope in Thee." Ps. 33:22. This is an inspired prayer. It was prompted by the Holy Spirit, which helps our infirmities, and teaches what we ought to pray for. Therefore it is certain that the prayer is a proper one. It is just as certain that the standard of giving, which it calls for, is a just one. Since God directed the prayer to be uttered, that is evidence that He will grant the request.

And what is the request? That the mercy of God should be bestowed upon us to the degree that we hope for it. What a wonderful range that is, within which we are permitted to draw upon the heavenly treasury! It is as though God has given us cheques on the bank of heaven, with His name assigned to them, with the privilege of filling in any amount we wish. The prayer of the Psalmist is equivalent to a promise on the part of God that He will give us as much as we hope for.

But we remember that the mercy that we *hope* for is to be given us, and not what we would simply like to have. "For we are saved by hope; but hope that is seen is not hope; for what a man seeth, why doth he yet hope for?" Rom. 8:24. That is, we hope only for that thing which we do not see with our natural eyes. Hope means expectation as well as desire. Therefore we find that hope is inseparably connected with faith, and very closely allied to it. "Faith is the substance of things hoped for, the evidence of things not seen." And our hope in God is the measure of the mercy that we receive from Him. So it is pretty hard to distinguish between faith and hope.

Perhaps the process by which the blessings of God are obtained, may briefly be noted thus: First, overpowered by a sense of need, we deserve something better than we have-something substantial. Then the rich promises of God are open before us, and faith in God's word creates a whole that they may be ours; and then faith appropriates just to the amount of our hope. But the way in which it is done matters not, so long as we know that the grace bestowed will be according to the measure of our faith and hope. Since we may have whatever our faith in God's Word prompts us to hope for, it is evident that our destiny is really in our own hands.

Nor need we fear that we shall exhaust the treasury of mercy. The word of truth says: "Thy mercy, O Lord, is in the heavens; and Thy faithfulness reacheth unto the clouds." Ps. 36:5. And, "as the heaven is high above the earth, so is His mercy toward them that fear Him." Ps. 103:11. So when we make perhaps according to our largest hopes, we may know that there is still enough left and to spare; for He "is able to do it exceedingly abundantly, above all that we ask or think."

E. J. W.

July 31, 1890

"Saving Faith" *The Present Truth* 6, 16.

E. J. Waggoner

"But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above);

or, Who shall descend into the deep? (that is, to bring up Christ again from the dead). But what saith it? The word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Rom. 10:6-9.

May we accept these words, especially the statement in the last verse, as literally true? Shall we not be in danger if we do? Is not something more than faith in Christ necessary to salvation? To the first of these questions we say, Yes, and to the last two we say, No, and refer to the Scriptures for corroboration. So plain a statement cannot be other than literally true and one that can be depended on by the trembling sinner.

As an instance in proof, take the case of the jailer at Philippi. Paul and Silas, after having been inhumanly beaten, were placed in his care. Notwithstanding their lacerated backs and their manacled feet, they prayed and sang praises to God at midnight and suddenly an earthquake shook the prison, and all the doors were opened. It was not alone the natural fear produced by feeling the earth rock beneath him nor yet the dread of Roman justice if the prisoners in his charge should escape, that caused the jailer to tremble. But he felt in that earthquake shock a premonition of the great judgment, concerning which the apostles had preached; and, trembling under his load of guilt, he fell down before Paul and Silas, saying, "Sirs, what must I do to be saved?" Mark well the answer; for here was a soul in sorest extremity and what was sufficient for him must be the message to all lost ones. To the jailer's anguished appeal, Paul replied, "Believe on the Lord Jesus Christ, and thou shalt be saved." Acts 16:30, 31. This agrees exactly with the words which we quoted from Paul to the Romans.

But some one will say, "Faith is good, and necessary, but it is not enough." If that be true, then Paul kept back something that was profitable to the jailer, and this we cannot admit. "But isn't there some work that must be done? Are we not to obey the commandments of God?"—Most certainly; the same apostle declares that we should "be careful to maintain good works" (Titus 3:8), and the works that God requires are works of obedience to His law; yet we still affirm that faith is all-sufficient for salvation. How is this? Let the Saviour's own words answer.

On one occasion the Jews said unto Jesus, "What shall we do that we might work the works of God?" Just the thing that we want to know. Mark the reply: "This is the work of God, that ye believe on him whom he hath sent." John 6:28, 29. Would that these words might be written in letters of gold and kept continually before the eyes of every struggling Christian. The seeming paradox is cleared up. Works are necessary, yet faith is all-sufficient, because faith does the work. Faith comprehends everything and without faith there is nothing.

The trouble is that people in general have a faulty conception of faith. They imagine that it is mere assent and that it is only a passive thing to which active works must be added. But faith is active and it is not only the most substantial thing but the only real foundation. The law is the righteousness of God (Isa. 51:6, 7), for which we are commanded to seek (Matt. 6:33), but it cannot be kept except by faith, for the only righteousness which will stand in the Judgment is

"that which is through the faith of Christ, the righteousness which is of God by faith." Phil. 3:9.

Read the words of Paul in Rom. 3:31. "Do we then make void the law through faith? God forbid; yea, we establish the law." Making void the law of God by man is not abolishing it; for that is an impossibility. It is as fixed as the throne of God. No matter what men say of the law, nor how much they trample upon it and despise it, it remains the same. The only way that men can make void the law of God is to make it of none effect in their hearts by their disobedience. Thus in Num. 30:15, a vow that has been broken is said to have been made void. So when the apostle says that we do not make void the law through faith, he means that faith and disobedience are incompatible. No matter how much the law-breaker professes faith, the fact that he is a law-breaker shows that he has no faith. But the possession of faith is shown by the establishment of the law in the heart, so that the man does not sin against God. Let no one decry faith as of little moment.

But does not the apostle James say that faith alone cannot save a man and that faith without works is dead? Let us look at his words a moment. Too many have with honest intent perverted them to a dead legalism. He does say that faith without works is dead and this agrees most fully with what we have just quoted and written. For if faith without works is dead, the absence of works shows the absence of faith; for that which is dead has no existence. If a man has faith, works will necessarily appear and the man will not boast of either one, for by faith boasting is excluded. Rom. 3:27. Boasting is done only by those who trust wholly in dead works or whose profession of faith is a hollow mockery.

Then how about James 2:14, which says: "What doth it profit, my brethren, though a man say he hath faith and have not works? Can faith save him?" The answer necessarily implied is, of course, that it cannot. Why not? Because he hasn't it. What doth it profit, if a man say he has faith, if by his wicked course he shows that he has none? Must we decry the power of faith simply because it does nothing for the man who makes a false profession of it? Paul speaks of some who profess that they know God but who deny Him by their works. Titus 1:16. The man to whom James refers is one of this class. The fact that he has no good works-no fruit of the Spirit-shows that he has no faith, despite his loud profession, and so of course faith cannot save him; for faith has no power to save a man who does not possess it.

This is but a brief presentation of this subject. Much more ought to be said, and many difficulties that arise in honest people's minds ought to be met, and this will be done in due time. But the scripture cited should be sufficient to cause us to heed the exhortation to hold fast the profession of our faith, without wavering, "knowing that He is faithful that promised."

E. J. W.

August 14, 1890

"The Spirit as Guide" *The Present Truth* 6, 17.

E. J. Waggoner

When Christ told His disciples that He was about to go away, and that they could not follow Him, their hearts were filled with sorrow and anxiety. They dreaded to face an unfriendly world alone. He had been their guide and instructor, and they had learned much from His teachings. They knew of no one who could fill His place. Peter had echoed the sentiments of all the disciples when, in answer to Christ's inquiry if they also would go away, he said, "Lord, to whom shall we go? Thou hast the words of eternal life." They knew that no one else could do for them what Jesus had done; and the thought of being separated from Him was a sad one.

To comfort them, Christ gave them the assurance that He would come again and receive them unto Himself, and that by this means they could again be with Him. But even this promise was not sufficient, for there would still intervene a long period during which they would be left alone. How could they do without the presence and counsel of their Lord?

Again Jesus meets the difficulty by promising that whatsoever they should ask in His name should be done for them; and He added, "And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth." John 14:16, 17. This Spirit was to be sent in His name, and was to take His place until His return. Said Christ, "I will not leave you comfortless [orphans]; I will come to you." This coming does not refer to His personal, visible coming, when He will receive His people to Himself, but to the Spirit who should come in His name. The Spirit was to be their guide, to prepare them for His coming at the last day.

The offices of the Spirit are many; but

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there is a special one pointed out in this discourse of our Lord. Said He: "These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14:25, 26. It is as a teacher that the Spirit is here brought to view.

Many persons entertain very erroneous views as to the manner in which the Spirit operates. They imagine that it will teach them something which the Bible does not contain. When certain Bible truths are presented to them for their observance, they excuse themselves from all responsibility in the matter by saying that they are led by the Spirit of God, and do not feel it their duty to do that particular thing. They say the Spirit was given to guide into all truth; and, consequently, if it was necessary to obey that portion of the Scripture, it would have been brought to their notice. The fact that they do not feel impressed to obey is proof to their minds that there is no necessity for obedience. To such persons the Bible is of no account; they make its truth depend entirely upon their own feelings. And they actually charge God with the inconsistency of authorizing his Spirit to speak in contradiction of his revealed word. The fact that God cannot lie should convince anyone that his Spirit and his word must always be in harmony.

Christ prayed for his disciples, "Sanctify them through Thy truth; Thy word is truth." The psalmist David said, "Thy righteousness is an everlasting righteousness, and Thy law is the truth." From these passages we learn that when Christ said, "When He, the Spirit of truth, is come, He will guide you into all truth," He meant that the Spirit would lead them into a proper understanding of that which had already been revealed. He plainly stated this when he said, "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Many things that Christ said were not understood at the time; but they were made plain by the Spirit, after Christ had ascended to heaven. And it is thus that the Spirit teaches us now; it leads those who are humble and teachable into a proper understanding of the written word of God.

Paul gives testimony on this point which is not uncertain. In Eph. 6:13-17, he describes the Christian's armor. The following is the concluding portion: "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, *which is the word of God.*" Christ said that when the Comforter, the Holy Spirit, should come, He would "reprove [convince] the world of sin, and of righteousness, and of judgment." Paul says that "by the law is the knowledge of sin." Both these passages are harmonized by the one quoted from Paul to the Ephesians. The Spirit does indeed convince of sin, but it is by impressing on the minds and hearts of men the claims of God's word. The Bible is the sword, the instrument by which the Spirit pierces the heart and lays bare its wickedness. The Spirit is the active agent, but the word of God is that through which it works. The two always act in unison.

We should look with suspicion upon any spirit that counsels opposition to the word of God. John tells us that there are many spirits, and that we are to try them. In Isaiah we are told by what we are to try them: "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8:20. It is the spirit of darkness that leads men to act contrary to the word of God.

E. J. W.

September 11, 1890

"The Papacy. Daniel Seventh. The First Three Kings" *The Present Truth* 6, 19.

E. J. Waggoner

DANIEL SEVENTH. THE FIRST THREE KINGS

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

Just what year the first year of Belshazzar was, we are unable to determine. It used to be stated with confidence that it was the year 555 B.C.; but then it was

supposed that Belshazzar and Nabonadius were one and the same person. The name Nabonadius was found in the accounts of the overthrow of Babylon; and, knowing that he began to reign in 555 B.C., chronologers placed 555 in the margin of the Bible as the first year of Belshazzar. But more recent explorations have revealed the fact that Belshazzar was the son of Nabonadius, and was simply associate king with his father. (See Rawlinson's Seven Great Monarchies, the Fourth Monarchy, chap. 8, paragraphs 38-50.) When Cyrus came against Babylon, Nabonadius

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came out to meet him; but, being defeated, he shut himself up in Bersippa, a few miles below Babylon, having Belshazzar in charge of the city of Babylon.

This explains why Belshazzar, on the night of his great feast, promised to make Daniel the third ruler in the kingdom (Dan. 5:16), and not the second, if he would interpret the writing on the wall. He promised Daniel the highest place that there was to bestow. Nabonadius was first, Belshazzar himself was second, and Daniel was made third. This is one of the strongest proofs of the accuracy of the Bible as an historical record. The more the ancient resources are unearthed, the more exact and authentic is the Bible shown to be.

"Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. And four great beasts came up from the sea, diverse one from another." Dan. 7:2, 3.

The Scriptures never put a man under the necessity of guessing at anything that God wishes him to understand; he wishes us to understand the book of Daniel (Matt. 24:15), and therefore we shall look to the Bible for the interpretation of this vision. In this seventh chapter we have the explanation. Verse 17 says: "These great beasts which are four, are four kings, which shall arise out of the earth." And then, showing us that not individual kings but kingdoms are meant, the next verse continues: "But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever." Verse 18. From this verse we learn that these four kingdoms are to be the only universal empires before the setting up of the kingdom of God, of which the saints are heirs, and in which they are to dwell for ever. We found that this was the termination of the four kingdoms of Daniel 2. Therefore we know that the four kings of Daniel 7 must be identical with the four kings of Daniel 2; for it is an utter impossibility that the two series of universal kingdoms should exist in the earth at the same time.

There are two other symbols, namely, the winds and the sea are symbolical, for the beasts are symbolical, and literal winds and the sea; but they are easily explained. The four beasts (kingdoms) came up as the result of the strife of the four winds of heaven upon the great sea. Winds blowing on the sea produce commotion. But the commotion by which nations rise and fall is war; therefore we must conclude that the four winds blowing on the great sea, represent strife among the people of the earth. We shall see that this is correct.

It must be accepted as a fact that when a symbol is once used in a prophecy, with a certain meaning, it must have the same meaning in whatever other prophecy it is found. If this were not so, we would have no harmony in the Bible. By following this principle, all is harmonious. In the seventeenth of Revelation,

John says that he saw a woman sitting on many waters (verse 1); and the angel told him (verse 15) that these waters were "peoples, and multitudes, and nations, and kings." Then the great sea of Daniel 7 must represent the people of the earth. See also Isa. 8:7, where the king of Assyria is called "the waters of river." If the sea means people, then of course the stirring up of the sea, by winds, denotes the stirring up of the people-strife. In harmony with this, we find in Jer. 25:32, 33, that as a result of a great whirlwind that shall be raised up from the coasts of the earth, the slain shall be from one end of the earth even unto the other end of the earth. In Rev. 7:1-3 the wind, the fierce passions of men, are represented as being held so that the earth may not be hurt.

The prophecy, then, simply brings to view the four universal empires,- Babylon, Medo-Persia, Grecia, and Rome,-each arising as the result of the ungoverned passions of the people. They were presented in this manner in order to bring out additional features. The first, Babylon, with its power and glory, was represented by a lion, with eagle's wings. Dan. 7:4. In one place it is described as follows: "For, lo, I raise up the Chaldeans, that bitter and hasty nation. . . Their horses also are swifter than the leopards, and are more fierce than the evening wolves; and their horsemen shall spread themselves, and their horsemen shall come from far; they shall fly as the eagle that hasteth to eat." Hab. 1:6-8.

Daniel continues concerning this first beast: "I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it." Dan. 7:4. The marginal rendering "wherewith," in place of the first "and," makes the passage more clear thus: "I beheld till the wings thereof were plucked, wherewith it was lifted up from the earth, and it was made to stand upon the feet as a man, and a man's heart was given to it."

The wings upon the back of the lion symbolize the swiftness with which Babylon extended her conquests. (See Hab. 1:6-8, quoted above.) By its wings it was lifted up from the earth, and made to rise above any obstacle that lay in the path, and thus its progress was unhindered. But the glory of the Babylonian kingdom ended with Nebuchadnezzar. The kingdom was as magnificent as ever, but the power to uphold the magnificence was gone. No longer did it surmount all obstacles as with the eagles' wings; it then stood still, and extended its conquests no further. Instead of being lion-hearted, Belshazzar was so timid that "the joints of his loins were loosed, and his knees smote one against another" (Dan. 5:6), when in the midst of his blasphemous revel the handwriting appeared on the wall. "Conscience doth make cowards" of all wicked men, when they see the handwriting of God, whether on the wall or in His book.

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

For the expression, "And it raised up itself on one side," The marginal reading would substitute, "it raised up one dominion." This would indicate, what was actually the case that one branch of the Medo-Persians empire had the pre-eminent. At the first, the Median kingdom was *the* kingdom, and Persia was only a province. When the Babylonian expedition was begun, it was by Darius, king of

Media; his nephew, Cyrus, Prince of Persia, was simply an ally. When Babylon was conquered, Darius took the throne; but after the death of Darius, the median portion of the kingdom became secondary. Some historians say that Persia revolted from media, and gained its pre-eminence by conquest. But however it was, there is no question but that Persia was the leading power in the Medo-Persian dominion. So greatly did it tower above the median portion, that the empire is often spoken of simply as the Persian empire.

"And they said thus unto it, Arise, devour much flesh." Dan. 7:5. By this we can see the propriety of having the second line of symbols to represent the four kingdoms. Their peculiar characteristics could not be indicated by the parts of the image, except that one could be shown to be stronger or more magnificent than another. But in this line additional features are indicated. Thus the Medo-Persian empire is shown to have been characterized by lust for conquest, and disregard for human life. Every reader of history knows that the cruel, despotic disposition of most of the Persian kings, and the vast armies that they sacrifice, fully sustain the character which the prophecy gives to that empire. Prideaux pronounces the Persian kings, after Cyrus, "the worst race of men that ever governed an empire."-*Connection, under the year 559 B. C., Nerglissar I.*

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

The leopard is a very swift-footed beast, and the addition of four wings would give

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it speed almost beyond comprehension. Nothing could more fitly represent the Grecian empire under Alexander, whose very name is a synonym for celerity of movement. Says Rollin (book 15, sec. 2, last paragraph), "Alexander, in less than eight years, marched his army upwards of seventeen hundred leagues, without including his return to Babylon." And he conquered enemies as he went.

The foreheads of this beast can indicate nothing but the four parts into which the Grecian empire was divided after the death of Alexander. Bear in mind that the Grecian empire was not divided into four other empires, and but that there were foreheads to the one empire, just as there were foreheads to the leopard. Rollin gives the history of all the kings of the four divisions under the head of "Alexander's Successors."

E. J. W.

September 25, 1890

"The Papacy. No. 2" *The Sings of the Times* 6, 20.

E. J. Waggoner

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

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

Since the four beasts represented the four universal empires of earth (Dan. 7:17, 18), it follows that the fourth beast represents the fourth kingdom, or Rome, of whose iron monarchy we have already read.

But Daniel was not completely satisfied with the first answer given by the angel. From his connection with Nebuchadnezzar's dream he must have known the main features of these four kingdoms; but there were some particulars upon which he desired more light. "Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; and of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows." Dan. 7:19, 20.

The answer to this request was given as follows: "Thus he said, The fourth beast shall be the fourth kingdom upon earth, . . . and the ten horns out of this kingdom are ten kings that shall arise; and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings." Dan. 7:23, 24.

The fourth beast was the fourth kingdom, or Rome, and the ten horns, it is plainly stated, "are ten kings that shall arise," that is, ten parts into which the Roman empire should be divided. This

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division is mentioned in Dan. 2:41. It was unaffected by the incursion of the barbarous tribes which dismembered the Roman empire in the fourth and fifth centuries, the history of which is so graphically described by Gibbon.

After the division of the Roman empire was completed, which was in A.D. 476, another power was to arise, and in its rise was to pluck up three of the first kingdoms by the roots. There is so general an agreement by all commentators in regard to this "little horn" which had "eyes like the eyes of a man, and a mouth speaking great things" (Dan. 7:8), that we risk nothing in saying at once that it represents the papacy. The characteristics given in Dan. 7:8, 20, 21, 25, are met in the papacy, and in no other power. It uprooted three kingdoms to make room for itself; and as if to show the fulfillment of the prophecy, the pope's tiara is a triple crown. Such a crown is worn by no other ruler. The three kingdoms that were plucked up will be named a little further on.

"And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws." Dan. 7:25. If we find that these three specifications apply to the papacy, then it will be useless to look further for an application of the little horn. We will consider them in detail.

1. "He shall speak great words against the Most High." It is a notorious fact that the pope is styled the "Vicar of the Son of God," indicating that he fills the office of Christ. Paul, speaking of the papacy, which he calls the "man of sin" (2 Thess. 2:3, 4), says that he "exalteth himself above all that is called God or that

is worship." This is a parallel to Dan. 7:25. It is fulfilled in the pope's claim to have power to grant indulgences, a thing which God himself has never promised to do. Further, it is fulfilled in the papal dogma of infallibility. This dogma was ratified by the council of 1870, and the following is a portion of the decree:-

"And since by the divine right of apostolic primacy the Roman pontiff is placed over the universal church, we further teach and declare that he is the *supreme judge of the faithful*, and that in all causes, the decision of which belongs to the church, recourse may be had to his tribunal, and that none may re-open the judgment of the apostolic see, than whose authority *there is no greater*, nor can any lawfully review its judgment."-*The Vatican Decrees, by Dr. Philip Schaff.*

Although this dogma was ratified in 1870, it has been held for centuries, as is shown by the following monstrous assertion in one of the Roman decretals:-

"If the pope should become neglectful of his own salvation, and of that of other men, and so lost to all good that he draw down with himself innumerable people by heaps in the hell, and plunge them with himself into eternal torment, yet no mortal man may presume to reprehend him, forasmuch as he is judge of all, and to be judged of no one."-*Quoted by Wiley, History of Protestantism, book 5, chap. 10.*

Monsignor Capel, who was private chaplain to Pope Pius IX., in a pamphlet entitled, "The Pope; the Vicar of Christ; the Head of the Church," gives a list of titles and appellations that had been given the pope in various church documents, and from this list we select the following:-

"Most Divine Head of all Heads; Holy Father of Fathers; Pontiff Supreme over all Prelates; The Chief Pastor, Pastor of Pastors; Christ by Unction; Melchizedek in Order; High Priest; Supreme Bishop; Key-Bearer of the Kingdom of heaven; Supreme Chief, Most powerful Word; Vicar of Christ; Sovereign Bishop of Bishops; Ruler of the House of the Lord; Apostolic Lord and Father of Fathers; Chief Pastor and Teacher and Physician of Souls; Rock, against which the proud Gates of Hell prevail not; Infallible Pope; Head of all the Holy Priests of God; Chief of the Universal Church; Bishop of Bishops, that is, Sovereign Pontiff."

These titles, and many others equally blasphemous, including "The Lion of the Tribe of Judah," the pope receives as his own by right. In our own enlightened age, this title has been given to Pope Leo XII. by his servile flatterers, in whose eyes "His Holiness" is a divine being. No other power on earth has ever so opposed an exalted itself against all that is called God, or that is worshipped; so that the pope sitteth in the temple of God, "setting himself forth as God." 2 Thess. 2:4, revised version.

2. "And shall wear out the saints of the Most High." When we come to this particular, the evidence is overwhelming. Both time and language would fail to do justice to the matter. Prominent among papal atrocities is the massacre of St. Bartholomew's day. On the 24th of August, 1572, was begun in Paris one of the most horrible, and cold-blooded massacres that history records, but-that of the Huguenots. The king himself, Charles IX., took part in it, of shooting down many of those who were attempting to escape the fury of his soldiers. The number slain throughout France on this occasion is placed by the best authorities at seventy thousand.

But the saints were to be *worn out*. This implies more than outright slaughter. We quote one paragraph from the account of the imprisonment of the Waldenses when, at the command of Louis XIV., who was the obedient servant of the pope, they had been driven from their valleys:-

"We know not if ever before an entire nation were in prison at once. Yet now it was so. All of the Waldensian race that remained from the sword of their executioners were immured in the dungeons of Piedmont! . . . And how were they treated in prison? As the African slave was treated on the 'middle passage.' They had a sufficiency of neither food nor clothing. The bread dealt out to them was fetid. They had putrid water to drink. They were exposed to the sun by day and to the cold at night. They were compelled to sleep on the bare pavement, or on straw so full of vermin that the stone floor was preferable. Disease broke out in these horrible abodes, and the mortality was fearful. 'When they entered these dungeons,' says Henri Armand, 'they counted fourteen thousand healthy mountaineers, but when, at the intercession of the Swiss deputies, their prisons were opened, three thousand skeletons only crawled out.'" - *History of Protestantism, book 16, chap. 13, paragraph 18.*

How many millions of martyrs have been put to death in the name of Christianity, by that most unchristian and antichristian power, the papacy, will never be known until the dead, small and great, stand before God. In this way, perhaps, more than by its wonderful pretensions and blasphemous titles, has the papacy spoken great words against the Most High; because, since it professes to be Christian, it has caused the enemies of Christ to revile the Christian religion, which they ignorantly supposed to be responsible for so many outrages. The papacy has done more to make infidels than all other causes combined.

3. "And think to change times and laws." The Papacy has not hesitated to lay impious hands even upon the laws of God, and has remodeled the ten commandments to suit herself. To allow for her image worship, she has expunged the main portion of the second commandment, adding the remainder to the first, and has divided the tenth in order to make the number good.

Without stopping to discuss whether or not the Bible authorizes the change from the Sabbath of the commandment to the first day of the week, it is sufficient to note that the Catholic Church *claims* that it has made the change by its own authority, thus arrogating to itself the power to undo the decrees of God. That it does expressly set itself above the Bible, is further shown by the following from "A Sure Way to Find Out the True Religion":-

"Lastly, the keeping holy the Sunday is a thing absolutely necessary to salvation; and yet this is nowhere put down in the Bible; on the contrary, the Bible says, 'Remember the Sabbath-day, to keep it holy' (Ex. 20:8), which is Saturday, and not Sunday; therefore, the Bible does not contain all things necessary to salvation, and, consequently, cannot be a sufficient rule of faith." - *Pages 95, 96.*

But the Bible *is* a more sure and sufficient guide in all things. "All Scripture is given by inspiration of God, and is profitable

for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, *thoroughly furnished* unto all good works." 2 Tim.

3:16. 17. "Every word of God is pure; he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar." Prov. 30:5, 6. Whatever varies in the slightest degree from the Scripture standard, must be wrong. He who adds to his words will be found to be a liar. Now, since the papacy does add to the words of the Lord, and boasts of its power to do so, it follows that it is one with that system of religion of which Paul says that its votaries "changed the truth of God into a lie, and worshiped and served the creature more than the Creator." Rom. 1:25. It puts a man in the place of God, and boasts of its power to change the words of God, and to command the consciences of men, contrary to the decrees of God; and thus it exalts itself above God. What greater words could be spoken against the Most High?

E. J. W.

October 9, 1890

"The Papacy. No. 3" *The Present Truth* 6, 21.

E. J. Waggoner

THE CHURCH CORRUPTED

Since the Bible alone is the true standard of faith and morals, it is very evident that when any power sets itself above the Bible, corruption must follow. The history of the Roman Catholic Church shows that this is absolutely true. The power that sets itself above God necessarily sets itself against God; but as God is the embodiment of all goodness, that which is opposed to him must be the embodiment of all wickedness. Therefore, according to the prophetic declaration concerning the assumptions of the Papacy, we should expect to see in it the very depths of iniquity. A very few quotations will be given concerning the apostasy which resulted in the full development of "that Wicked," "the man of sin." Dr. Wylie, in his "History of Protestantism," says:-

"The moment inspired men cease to address us, and that their disciples and scholars take their place-men of apostolic spirit and doctrine, no doubt, but without the direct knowledge of their predecessors-we become sensible of a change; an eclipse has passed upon the exceeding glory of the gospel. As we pass from Paul to Clement, and from Clement to the Fathers that succeeded him, we find the gospel becoming less of grace and more of merit. The light wanes as we travel down the patristic road, and remove ourselves farther from the apostolic dawn. It continues for some time at least to be the same gospel, but its glory is shorn, its mighty force is abated; and we are reminded of the change that seems to pass upon the sun, when after contemplating him in a tropical hemisphere, we see him in a northern sky, where his slanting beams, forcing their way through mists and vapors, are robbed of half their splendor. Seen through the fogs of the patristic age, the gospel scarcely looks the same which had burst upon the world without a cloud but a few centuries before."-*Book I, chap. 2, paragraph 11.*

The Doctor was more charitable than the facts will warrant, in saying that the Fathers were no doubt men of apostolic spirit and doctrine. They were at best but half heathen, whatever their intentions may have been, for they drank from the muddy pool of heathen philosophy instead of at the pure fountain of divine revelation; and their great effort was to assimilate Christianity and pagan philosophy. In this they succeeded but too well. Again we quote from Wylie:-

"The gates of the sanctuary once forced, the stream of corruption continued to flow with ever-deepening volume. The declensions in doctrine and worship already introduced had changed the brightness of the church's morning into twilight; the descent of the Northern nations, which beginning in the fifth, continued through several successive centuries, converted that twilight into night. The new tribes did change their country, but not their superstitions; and, unhappily, there was neither zeal nor vigour in the Christianity of the age to effect their instruction and a genuine conversion. The Bible had been withdrawn; in the pulpit fable had usurped the place of truth; holy lives, whose silent eloquence might have won upon the barbarians, were rarely exemplified; and thus, instead of the church dissipating the superstitions that now encompass her like a cloud, these superstitions all but quenched her own light. She opened her gates to receive the new peoples as they were. She sprinkled them with the new baptismal water; she inscribed their names in her registers; she taught them in their invocations to repeat the titles of the Trinity; but the doctrines of the gospel, which alone can enlighten the understanding, purify the heart, and enrich the life with virtue, she was little careful to inculcate upon them. She folded them within her pale, but they were scarcely more Christian than before, while she was greatly less so."-*Ib., book 1, chap. 2, paragraph 8.*

Thus was the church becoming paganized, and not long did it take to complete the transformation. Wylie continues:-

"Apostasy is like the descent of heavy bodies, it proceeds with ever-accelerating velocity. First, lamps were lighted at the tombs of the martyrs; next, the Lord's supper was celebrated at their graves; next, prayers were offered *for* them and *to* them; next, paintings and images began to disfigure the walls, and corpses to pollute the floors of the churches. Baptism, which apostles required water only to dispense, could not be celebrated without white robes and chrism, milk, honey, and salt. Then came a crowd of church offices whose names and numbers are in striking contrast to the few and simple orders of men who were employed in the first propagation of Christianity."-*Ib., paragraph 9.*

That the church should be corrupted was the inevitable result of the methods employed to make converts. Says the historian:-

"As the lower ranks of society are governed by imitation, the conversion of those who possessed any eminence of birth, of power, or of riches, was soon followed by dependent multitudes. The salvation of the common people was purchased at an easy rate, if it be true that, in one year, twelve thousand men were baptized at Rome, besides a proportionable number of women and children, and that a white garment, with twenty pieces of gold, had been promised by the emperor to every convert."-*Decline and Fall of the Roman Empire, chap. 20, paragraph 18.*

There is no reason to disbelieve this statement, for it is related upon good authority that Gregory Thaumaturgus (Gregory the miracle worker), bishop of Neo-C sarea, on the anniversaries of the martyrs (and they were numerous) allowed his flock to give a loose rein to pleasure, to indulge in conviviality, and to do all the things that the worshipers of idols were accustomed to do in their temples, on their festival days, hoping thereby to gain the heathen, and thinking that in

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process of time they would, as "Christian," voluntarily leave off such customs. (See Mosheim's Ecclesiastical History, book 1, cent. 2, part, 2 chap. 4, sec. 2, note 3.) This was not an isolated case, for Mosheim says that "the Christian bishops purposely multiplied sacred [?] rites for the sake of rendering the Jews and the pagans more friendly to them." Thus was pure Christianity crowded into obscurity, and that which took its name was in reality paganism with all of its corruption. Speaking of the barbarians who conquered Rome, Wylie says:-

"These rude warriors, who had overturned the throne of the C sars, bowed down before the chair of the popes. The evangelization of these tribes was a task of easy accomplishment. The 'Catholic faith,' which they began to exchange for their paganism or Arianism, consisted chiefly in their being able to recite the names of the objects of their worship, which they were left to adore with much the same rites as they had practiced in their native forests. They did not much concern themselves with the study of Christian doctrine, or the practice of Christian virtue. The age furnished but few manuals of the one, and still fewer models of the other."-*History of Protestantism, book 1, chap. 3, paragraph 9.*

How could there be any models of virtue, when the truly virtuous were slaughtered, and the only virtue recognised was adherence to the dogmas of Rome? Henry Charles Lea, in his "History of the Inquisition of the Middle Ages," graphically portrays the condition of the papacy. On this point he says, among other things:-

"Uniformity of faith had been enforced by the Inquisition and its methods, and so long as faith was preserved, crime and sin were comparatively unimportant except as a source of revenue to those who sold absolution. As Theodoric Vrie tersely puts it, hell and purgatory would be emptied if enough money could be found. The artificial standard thus created is seen in a revelation of the Virgin to St. Birgitta, that a Pope who was free from heresy, no matter how polluted by sin and vice, is not so wicked but that he has the absolute power to bind and loose souls. There are many wicked popes plunged in hell, but all their lawful acts on earth are accepted and confirmed by God, and all priests who are not heretics administer true sacraments, no matter how depraved they may be. Correctness of belief was thus the sole essential; virtue was a wholly subordinate consideration. How completely under such a system religion and morals came to be dissociated is seen in the remarks of Pius II. quoted above, that the Franciscans were excellent theologians, but cared nothing about virtue.

"This, in fact, was the direct result of the system of persecution embodied in the Inquisition. Heretics who were admitted to be patterns of virtue were ruthlessly exterminated in the name of Christ, while in the same holy name the

orthodox could purchase absolution for the vilest of crimes for a few coins. When the only unpardonable offense was persistence in some trifling error of belief, such as the poverty of Christ; when men had before them the example of their spiritual guides as leaders in vice and debauchery and contempt of sacred things, all the sanctions of morality were destroyed, and the confusion between right and wrong became hopeless. The world has probably never seen a society more vile than that of Europe in the fourteenth and fifteenth centuries."-*Vol. 3, pp. 641, 642.*

The custom of selling absolution, which was devised for the purpose of filling up the depleted papal treasury, is one of the worst things that the Papacy has ever done against God and his worship. It set at naught the atonement, counting the blood of the covenant an unholy thing, and fastened the world far more securely than it had ever before been in "the bond of iniquity," which must hold those who think that the gift of God can be purchased with money.

Perhaps some may think that the Papacy has improved, since we no longer see crimes so openly committed under its sheltering wing. They think that its wickedness was due to the ignorance of the age, and that "advancing civilization" has made such wickedness impossible. Such should remember that "Rome never changes." The only reason why crimes are not so openly committed under its protection is because it has not now the power to protect them. As evidence that the seeming improvement in the character of the Papacy is due to lack of power and not to the spread of education, we quote the following:-

"In Italy the revival of letters, while elevating the intellectual faculties, had been accompanied with deeper degradation in both the moral and spiritual condition of society. Without removing superstition, it had rendered skepticism fashionable, and it had weakened the sanctions of religion without supplying another basis for morality. The world has probably never seen a more defiant disregard of all law, human and divine, than that displayed by both the church and the laity during the pontificates of Sixtus IV. and Innocent VIII. and Alexander VI. [1471-1503.] Increase of culture and of wealth seemed only to afford new attractions and enlarged opportunities for luxury and vice, and from the highest to the lowest there was indulgence of unbridled appetites, with a cynical disregard even of hypocrisy."-*Id., p. 203.*

The principles of the Papacy are the same to-day that they were five hundred years ago. The system is as corrupt to-day as it ever was, and it cannot be reformed. It is denominated by Inspiration the "man of sin," and as such it will remain to the end of its career. Men do not put new wine into old bottles, nor does God entrust His truth to the hands of those who have proved their unfaithfulness.

E. J. W.

October 23, 1890

"The Papacy. No. 4" *The Present Truth* 6, 22.

E. J. Waggoner

The prophet says: "And they shall be given into his hand until a time and times and the dividing of time." The "they" of course refers to the "saints of the Most High" and the "times and laws," which are mentioned in the same verse. The "time and times and the dividing of time," then, indicates the period of Papal supremacy, and of the unlimited reign of lawlessness.

In the first place we may notice that in the Douay Bible, as well as in the Revised Version, "time and times and the dividing of time," is rendered, "time, and times, and *half* a time." We have no need to conjecture what this means, for the Bible is its own interpreter. In Rev. 12:14 we find the same period of time mentioned: "And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent." Now in verse 6 of the same chapter the same event is brought to view in these words: "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days." From these two verses we learn that "a time, and times, and half a time" is only another expression for twelve hundred and sixty days. Then the little horn of Daniel 7 was to have supremacy for twelve hundred and sixty days.

The question now arises, "Is it possible that 1,260 days, or three years and a half years, cover the whole time which the prophecy allows to the Papacy?" We answer, No; and the explanation is simple. The prophecy is symbolic; four mighty empires are represented by short-lived beasts; the Roman Catholic power is represented by a little horn of one of these beasts. It is obvious, then, that the prophecy would not be consistent if it should express the duration of those powers in literal years. The time would be out of proportion to the nature of the symbol representing the power. Therefore it is evident that the time must also be symbolic. We inquire, then, What is the standard of time when used in symbolic prophecy? In Eze. 4:4-6 we read the answer:-

"Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it; according to the number of the days that thou shalt lie upon it thou shalt bear their iniquity. For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days; so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days; I have appointed thee each day for a year."

Since all prophecy of Scripture proceeds from the same source, and is not of private interpretation (2 Pet. 1:20, 21), the interpretation given to a symbol in one prophecy; therefore the "time, and times, and half a time," or twelve hundred and sixty days, indicate just twelve hundred and sixty years.

The next question to be settled is, When does this period of time begin and end? There are several dates given by various authors to mark the rise of Papal supremacy, but 538 A.D. seems to be the one that has the only just claim to consideration. The prophet, in describing the rise of the little horn, says, "He shall subdue three kings." Dan. 7:24. This is in explanation of the fact that three horns were to be plucked up before it. Of course the only powers that would be rooted up to make room for the Catholic power would be those who were opposed to it.

Now long before 538 A.D., paganism, as a State religion in the Roman empire, was dead. Since the time of Constantine, Rome had been nominally Christian. The barbarous tribes by which the empire was divided into the ten parts, also embraced the Christianity of the empire.

But not all of these tribes were favorable to the pretensions of the bishops of Rome. Some of them, especially the Heruli, the Vandals, and the Ostrogoths, were professedly followers of Arius. The contest between the Catholics and Arians was bitter and unrelenting, and so long as these powers held Italy and the adjacent country, the pope could not assert papal authority.

In the year 493 A.D., the power of the Heruli was annihilated by the death of Odoacer. From that time it is impossible to trace them in history. In 534 the Vandals were conquered by Belisarius, the general of Justinian; and in 538 A.D., Rome, which until that time had been in possession of the Arian Ostrogoths, was occupied by the Roman army, and the Catholic religion was established. These conquests are described in detail in the

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thirty-ninth and forty-first chapters of Gibbon. When the last of these Arian powers was overthrown (A.D. 538), there was nothing to hinder the bishop of Rome from occupying the proud position for which he had so long been striving.

To show plainly the object of these wars against the Arian powers, and what was gained by them, we make two brief quotations from Gibbon. After having rehearsed the defeat of the Vandals and the capture of Carthage by the Romans, the historian speaks as follows concerning Justinian:-

Impatient to abolish the temporal and spiritual tyranny of the Vandals, he proceeded, without delay, to the full establishment of the Catholic Church. Her jurisdiction, wealth, and immunities, perhaps the most essential part of Episcopal religion, were restored and amplified with a liberal hand; the Arian worship was suppressed, the Donatist meetings were proscribed; and the synod of Carthage, by the voice of two hundred and seventeen bishops, applauded the just measure of pious retaliation."-*Decline and Fall, chap. 41, paragraph 11.*

The victory of Belisarius over the Ostrogoths (A.D. 538) is thus described:-

"The Goths consented to retreat in the presence of a victorious enemy; to delay till the next spring the operations of offensive war; to summon their scattered forces; to relinquish their distant possessions, and to trust even Rome itself to the faith of its inhabitants. Leuderis, an aged warrior, was left in the capital with four thousand soldiers; a feeble garrison, which might have seconded the zeal, though it was incapable of opposing the wishes of the Romans. But a momentary enthusiasm of religion and patriotism was kindled in their minds. They furiously exclaimed that the apostolic throne should not longer be profaned by the triumph or toleration of Arianism; that the tombs of the CÆsars should no longer be trampled by the savages of the North; and, without reflecting that Italy must sink into a province of Constantinople, they fondly hailed the restoration of a Roman emperor as a new era of freedom and prosperity. The deputies of the Pope and clergy, of the Senate and people, invited the lieutenant of Justinian to accept their voluntary allegiance, and to enter the city, whose gates would be thrown open for his reception. . . . The first days, which coincided with the old

Saturnalia, were devoted to mutual congratulation and the public joy, and the Catholics prepared to celebrate, without a rival, the approaching festival of the nativity of Christ."-*Id.*, paragraphs 22, 23.

These quotations show most conclusively that in A.D. 538 the bishop of Rome did become literally "the pope," *i.e.*, the father, or head and ruler, of the churches. The last opposing horn had then been plucked up, and the Papacy was free to enter upon that career of ecclesiastical tyranny for which it had long been preparing; and the "mystery of iniquity" which had been working so long was given full liberty.

E. J. W.

November 6, 1890

"The Papacy. No. 5" *The Present Truth* 6, 23.

E. J. Waggoner

Since the supremacy of the Papacy was to continue twelve hundred and sixty years, it is evident that it must have been checked in the year 1798 A.D. Let us see if at that time anything happened to justify this conclusion. From "Chambers' Cyclopaedia," article "Pius," we quote:-

"At length the [French] Directory ordered the invasion of Rome; Berthier entered the city, February 10, 1798, and took possession of the castle of St. Angelo. Pius [VI.] was called on to renounce his temporal sovereignty, and on his refusal, was seized, February 20, and carried away to Siena, and afterwards to the celebrated Certosa, or Carthusian monastery, of Florence. On the threatened advance of the Austro-Russian army in the following year, he was transferred to Grenoble, and finally to Valence on the Rhone, where, worn out by age and by the rigor of confinement, he died in August, 1799, in the eighty-second year of his age and the twenty-fourth of his pontificate."

Thus we see that from 538 to 1798 A.D. there were twelve hundred and sixty years of unbroken power, plainly fulfilling the prophecy. At that time the power of the Papacy was broken; indeed, it might well have been thought to be utterly destroyed.

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In March 1800, however, another Pope was chosen, and the Papacy has continued ever since, but with diminished power. Immediately after the enunciation of the dogma of papal infallibility, July 21, 1870, Victor Emmanuel took advantage of the withdrawal of the French soldiers from Rome, to make that city the capital of his kingdom. Accordingly he entered it on September 20 of the same year, and that day marked the close of the temporal dominion of the Pope of Rome, who ever since has sulked in the Vatican, where, in order more effectually to work upon the sympathies of the people, he professes to be a prisoner. From his retreat, like Bunyan's aged pope in his cave, he growls out at those who despise his pretensions, "You will never mend till more of you be burnt;" for his one ambition is the restoration of the Papacy to its former power.

Whether this dream will ever be fully realised is not indicated in the prophecy under consideration; yet that, before the end, the power of the Papacy will increase far beyond what it is at the present, is plainly set forth in these words. "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom." Dan. 7:21, 22.

For several years it seemed as though every vestige of the power of the Papacy was irrecoverably gone; but "the Scripture cannot be broken," and now, although it has no territorial dominion, there is no kingdom on earth that approaches it in power. The Pope rules not only the vast host of Catholics in every land under the sun, nearly all of whom hold their allegiance to him above that which they owe to their civil rulers, but he rules nations. Not alone is his influence supreme in Catholic countries, but Governments professedly Protestant look to him for help in difficult places. Germany, which so long opposed him, is now virtually subject to his dictation; England has invited him to help her settle her troubles with Ireland; the Czar of Russia has made overtures to him, as he needs his help in dealing with nihilism. When the papal delegates came to America to bring to Cardinal Gibbons the insignia of his office, a government vessel was sent out to meet them, and, on its return with them on board, the papal flag floated from the mast-head, in the place of the stars and stripes. On the occasion of the jubilee of Pope Leo XIII., Sweden and Italy were the only nations that did not send him presents and congratulations.

The *Christian Union* (January 26, 1888) said that the presentation to Pope Leo XIII. of a copy of the Constitution of the United States, by the President, was "a sensible way of discharging what was, under the circumstances, almost a matter of national obligation." And it gave, as a reason for this extraordinary statement, the still more extraordinary statement that "the Pope is a temporal prince, and the amenities which are paid to temporal princes are due him." It further said: "It is not impossible that the time may come when the old antagonism of the Catholic and the Protestant may appear insignificant in view of the deeper antagonisms which shall make them essentially one. . . . Stranger things have happened in history than such a change of attitude as would be involved in the following of the Roman Catholic and the Protestant."

In the *Christian at Work* (April 12 and 19, 1888) Prof. Charles A. Briggs, of Union Theological Seminary, New York, had an article entitled, "Is Rome an Ally or an Enemy, or Both?" in which he noted a few points of difference in matters which he considered non-essentials, but said: "In all matters of worship we are in essential concord with Roman Catholics, and we ought not to hesitate to make an alliance with them so far as possible to maintain the sanctity of the Sabbath as a day of worship," etc.

One more item, and it is a most significant one, must suffice on this point. In "Protestant" Germany, in the city of Cassel, where the majority of churches are Lutheran, a Rev. Thummel was indicted sometime in the year 1888, for attacking the Papacy and calling the Pope antichrist. In moving for nine months' imprisonment for Mr. Thummel, the prosecuting attorney said:-

"The defendant refers (or appeals) to Dr. M. Luther. First, it must be considered that Luther lived three hundred years ago, and that meanwhile the customs, the tone, and tastes, etc., have changed. If Luther lived to-day, and should say and write the same things that he did then, he would undoubtedly, by reason of section 496 of the Penal Code, be condemned."

History is making rapidly, and the student of prophecy will not have long to wait to see what shall be the end of all these things. Of one thing he may be certain, that "the triumphing of the wicked is short," and when the mother of harlots and abominations of the earth shall say, "I sit a queen, and am no widow, and shall see no sorrow," then shall her plagues come upon her in one day,- death and mourning, and famine, and "she shall be utterly burned with fire." The more rapidly the power and influence of the Papacy revive, the sooner will the Lord consume "that Wicked" with the spirit of his mouth, and destroy it with the brightness of His coming (2 Thess. 2:8); and then "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. 7:27.

E. J. W.

November 20, 1890

"The Divinity of Christ. No. 1" *The Present Truth* 6, 24.

E. J. Waggoner

The first text that we quote is that one so familiar to everyone who knows anything of the Bible, John 1:1: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." That this refers to Christ is evident from verse 4: "In Him was life; and the life was the light of men;" and from verse 14: "And the Word was made flesh, and dwelt among us, full of grace and truth." Indeed, we never heard of anyone who doubted that the evangelist has reference to Christ in this passage. From it we learn that Christ is God. That text alone, if we had no other, is sufficient to establish the divinity of Christ, for the word "divinity" means, "the nature or essence of God." We believe in the divinity of Christ, because the Bible says that Christ is God.

In the book of Isaiah, which is full of prophecies of the Messiah, we find the following words spoken in anticipation of Christ:-

"For unto us a child is born, unto us a Son is given; and the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Isa. 9:6.

It would be impossible to find titles which would more completely show the exalted nature of Christ than these: "The mighty God, The everlasting Father." But we read again from the beloved disciple:-

"No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him." John 1:18.

This text shows the closeness of the relationship between Christ and the Father. He is "the only begotten Son," and He is "in the bosom of the Father." No matter where Christ may be in person, He is "in the bosom of the Father;" that is a statement that is universally true, showing the unity of the Father and the Son. "He hath declared him." That is, no man has seen God, but they know His character and attributes, because they have seen Him set forth in Christ. This truth is well indicated by the words of Christ to Philip:-

"Philip saith unto Him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known Me, Philip? he that hath seen Me hath seen the Father; and how sayest thou then, Show us the Father?" John 14:8, 9.

So perfectly did Christ represent the Father, that for one to say that he had not seen the Father was equivalent to saying that he had not seen Christ. For this we have the words of Christ Himself; therefore those who refuse to accept Him as divine, do so simply because they cannot believe His word. Those who do not believe that Christ, as He was here on earth, was divine, do not give Him credit for being even an honest man. The very name that was given to Jesus-Emmanuel-signifies, "God with us." See Matt. 1:23.

The writer to the Hebrews, speaking of Christ's superiority to the angels, says that it is because "He hath by inheritance a more excellent name than they." Heb. 1:3. What name is it that He has by inheritance? It is, "The mighty God." As the *only begotten Son* of God, He has that name by right. It is most natural that the Son should inherit the name of the Father. That He has this name, is shown still further by the words of the Father Himself, who addresses the Son by it. Speaking of God the Father, the apostle says: "But unto the Son He saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of Thy kingdom." Heb. 1:8.

Perhaps as strong an argument for the divinity of Christ as can be found in the Bible, aside from positive statements, is contained in Matt. 19:17, for it is Christ's own claim that He was God. It is even more emphatic than John 14:9. A young man, a ruler, came to Christ and said: "Good Master, what good thing shall I do, that I may have eternal life?" and Jesus replied, "Why callest thou Me good? there is none good but one, that is God; but if thou wilt enter into life, keep the commandments."

What did Christ mean by his counter question?

Did He mean to reprove the young man for calling Him good? Did He mean to disclaim that epithet? Not by any means, for He was absolutely good; He was goodness personified. Paul states that He is "holy, harmless, undefiled, separate from sinners, and made higher than the heavens." Heb. 7:26. There can be no question but that He was good.

He meant to impress upon the young man's mind the fact that the one whom he was addressing as Master was not a mere man, as one of the rabbis, but that he was God. He claimed for Himself absolute goodness, and since there is none good but God, He thereby identified Himself with God. And with this we may connect the statement of the apostle Paul, that "in Him dwelleth all the fulness of the Godhead bodily." Col. 2:9.

The following passages undoubtedly refer to Christ, and give to Him all the power and glory of the Godhead:-

"The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof. Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence; a fire shall devour before Him, and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth, that He may judge His people. Gather My saints together unto Me; those that have made a covenant with Me by sacrifice. And the heavens shall declare His righteousness; for God is judge Himself." Ps. 50:1-6.

This text describes the second coming of Christ. Another somewhat similar is Hab. 3:3-6: "God came from Teman, and the Holy One from Mount Paran. His glory covered the heavens, and the earth was full of His praise. And His brightness was as the light; He had bright beams coming out of His side [margin]; and there was the hiding of His power. Before Him went the pestilence, and burning coals went forth at His feet. He stood, and measured the earth; He beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow; His ways are everlasting."

Here we have unmistakable reference to the coming of the Lord. His power and Godhead could hardly be more sublimely presented. Note the words, "He had bright beams coming out of His side; and there was the hiding of His power." It was from the side of Christ that the mingled blood and water flowed, which showed that His heart had been broken for sinners. The wounds of Jesus are the pledge of His love to sinners. From His side flowed the blood which "cleanseth us from all sin." But if that blood is despised, those wounds become as powerful for wrath as for salvation. By His great sacrifice He showed his infinite power to redeem and to destroy. That the sight of the wounds of Jesus will deepen the fear and anguish of sinners is indicated by the words: "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him; and all kindreds of the earth shall wail because of Him." Rev. 1:7.

But perhaps the strongest language of all, as showing the divinity and majesty of Christ, is found in Isaiah. The prophet says:-

"In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple. Above it stood the seraphims; each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And

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one cried unto another, and said, Holy, holy, holy, is the Lord of hosts; the whole earth is full of His glory. And the posts of the door moved at the voice of Him that cried, and the house was filled with smoke. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts." Isa. 6:1-5.

We should not know to whom this refers, if our Saviour Himself had not, in John 12:40, 41, quoted Isaiah's words in the tenth verse of this chapter, and applied them to Himself. From these texts we have proof not only that the inspired writers call Jesus the Divine Son of God, but that Jesus Himself claimed

to be God.
E. J. W.

December 4, 1890

"The Divinity of Christ. No. 2" *The Present Truth* 6, 25.

E. J. Waggoner

THE WORKS OF CHRIST PROVE HIS DIVINE NATURE

We come to notice some of the works which Christ does as God, and in this we shall find additional proof of his divinity. In one talk with the Jews, He used the following language, which shows His position of equality with the Father: "For neither doth the Father judge any man, but He hath given all judgment unto the Son; that all may honour the Son even as they honour the Father. He that honoureth not the Son, honoureth not the Father which sent Him." John 5:22, 23, Revised Version.

The first way in which God is revealed to us as demanding honour, is as Creator. Paul says that the heathen who know not God are without excuse, because God has revealed unto them that which may be known of Him; for ever since the creation of the world, the invisible things of God, that is, His eternal power and Godhead, are clearly seen, being understood by the things which are made. Rom. 1:19, 20. Now since Christ is to be honoured by all, just as they honour the Father, it follows that he is to be honoured as Creator; and so, according to Paul's words to the Romans, the visible creation affords proof of the "eternal power and Godhead" of Christ. Let us note a few texts which speak of Christ as Creator. John 1:1, 2 has already been quoted, showing that Christ is God. Verse 3 says: "All things were made by Him, and without Him was not anything made that was made."

In Heb. 1:8-10 we have the record of language which the Father addressed to the Son. The first, in verses 8, 9, in which the Father addresses the Son as God, we have already quoted. But in verse 10 we are told that He said further to Him: "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thy hands." So whenever we look abroad upon the earth, or view the shining heavens, we may know that they show the power and love of our Saviour, the Lord Jesus Christ. Without Him was not anything made. The apostle Paul makes this most emphatic, in his epistle to the Colossians, of Christ, through whose love we have redemption, He says, "Who is the image of the invisible God, the firstborn of every creature; for by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him, and for Him; and He is before all things, and by Him all things consist." Col. 1:15-17.

From the words, "the first-born of every creature," some have argued that Christ Himself is a created being. But that is not only a hasty conclusion, but one

directly opposed to the text itself. Note the following points: 1. The same thing could not be both creature and Creator. But this text affirms in the most emphatic terms, what other texts teach, that Christ is Creator. 2. Verse 16 shows that He was not created, for, "by Him were all things created, that are in Heaven, and that are in earth, visible and invisible," etc. Says John, also, "All things were made by Him; and *without Him was not anything made* that was made." John 1:3. This excludes Christ from the list of created beings; for everything that was made was made by Him. In Rev. 5:13, also, it is stated that "every creature which is in Heaven, and on the earth, and under the earth," gave honour and glory to Him. 3. The term "first-born of every creature" cannot by any possibility indicate that He is a created being, standing related to other creatures simply as first, and highest in rank, because He is "the only begotten Son of God." There is none other in the universe that stands related to God the Father as He does. The term first-born does not in this case, at least, imply that others were born after Him. It only shows His pre-eminence above all things, as stated in verse 18. 4. Verse 17 says that "He is before all things, and by Him all things consist." This again separates Him from the creation, except as creation's Lord; and this is what the text teaches. In Him creation had its beginning, as stated in Rev. 3:14. Creation existed in Him, in embryo, as it were; "for it pleased the Father that in Him should all fulness dwell." Col. 1:19. No language could more perfectly show the pre-existence and the creative power of Christ, than does the language of Col. 1:15-17.

"By Him all things consist." Literally, "by Him all things hold, or stay, together." This is equivalent to Heb. 1:3, which speaks of Him as "upholding all things by the word of His power." He brought all things into existence, and He preserves them in existence. His word caused them to exist, and His word upholds them. In all these things He acts, not independently, but conjointly with the Father. Said He: "I and My Father are one." John 10:30. Not a thought does one have that is not the thought of the other. Their unity in creation is shown in the words, "And God said, Let us make man in our image, after our likeness." Gen. 1:26. This union of the Father and the Son serves to explain why the Hebrew word which is rendered "God" is in the plural number. "No man hath seen God at any time; the only begotten Son which is in the bosom of the Father, He hath declared Him." John 1:18. All that we know of God, we learn through Christ. Let no one, therefore, say that in exalting Christ we are in danger of lowering our ideas of God. That is impossible, for the more exalted ideas we have of Christ, the more exalted must be our ideas of the Father. E. J. W.

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"The Divinity of Christ. No. 3" *The Present Truth* 6, 26.

E. J. Waggoner

HIS PRE-EXISTENCE, AND EQUALITY WITH THE FATHER

The fact that Jesus is spoken of as the only-begotten Son of God should be sufficient to establish a belief in His divinity. As Son of God, He must partake of the nature of God. "As the Father hath life in Himself, so hath He given the Son to have life in Himself." John 5:26. Life and immortality are imparted to the faithful people of God, but Christ alone shares with the Father of the power to impart life. He has "life in Himself;" that is, He is able to perpetuate His own existence. This is shown by His own words, when, showing the voluntary nature of His sacrifice for man, He said: "I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again." John 10:17, 18.

That Christ is Divine is shown by the fact that He receives worship. Angels have always refused to receive worship and adoration. But we read of the Father, that "when He bringeth in the first be gotten into the world, He saith, And let all the angels of God worship Him." Heb. 1:6. If He is to receive worship from angels, it follows as a matter of course that He should receive worship from men; and we find that even while here on earth, in the likeness of man, He received worship as God. The prophet John thus records the adoration which Christ will finally receive equally with the Father: "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, blessing, and honour, and glory, and power, be unto Him that sitteth on the throne, and unto the Lamb for ever and ever." Rev. 5:13.

If Christ were not God, this would be idolatry. The great indictment against the heathen is that they "changed the truth of God into a lie, and worshipped and served the creature more than the Creator." Rom. 1:25. It matters not what the position of a creature may be, whether a beast, a man, or an angel, worship of it is strictly forbidden. Only God may be worshipped, and since Christ may be worshipped, Christ is God. So say the Scriptures of truth.

It is hardly necessary, with all this array of testimony, to speak of the pre-existence of Christ. One of the strangest things in the world is that men professing to believe and reverence the Bible, will claim that Christ had no existence prior to His birth of the Virgin Mary. Three texts only will be quoted here to disprove this theory; but texts which will be quoted later, on another point, will just as fully prove the pre-existence of Christ. The first text is in the prayer of Jesus on the night of His betrayal. He said, "And now, O Father, glorify Thou Me Thine own self, with the glory which I had with Thee before the world was." John 17:5. We do not know what could be plainer, unless it is the statement that He made the world. John says that "all things were made by Him, and without Him was not anything made that was made." John 1:3.

But stronger still are the words of the prophet, who foretold the place of the birth of the Messiah in these words: "But thou, Bethlehem Ephratah, no doubt be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been from of old, *from the days of eternity*." Micah 5:2, margin. He who would dispute the pre-existence of Christ in the face of these texts, would deny that the sun shines at midday, if it suited his notion to do so.

In arguing the perfect equality of the Father and the Son, and the fact that Christ is in very nature God, we do not design to be understood as teaching that the Father was not before the Son. It should not be necessary to guard this point, lest some should think that the Son existed as soon as the Father; yet some go to that extreme, which adds nothing to the dignity of Christ, but rather detracts from the honour due Him, since many throw the whole truth away rather than accept a theory so obviously out of harmony with the language of Scripture, that Jesus is the *only begotten Son* of God. He was begotten, not created. He is of the substance of the Father, so that in His very nature He is God; and since this is so, "It pleased the Father that in Him should all fulness dwell." Col. 1:19. Or, as the apostle states in Col. 2:9, "For in Him dwelleth all the fulness of the Godhead bodily." It would be difficult to frame language more expressive of the Divine nature.

Some have difficulty in reconciling Christ's statement in John 14:28, "My Father is greater than I," with the idea that He is God, and is entitled to worship. Some, indeed, dwell upon that text alone as sufficient to overthrow the idea of Christ's divinity; but if that were allowed, it would only prove a contradiction in the Bible, and even in Christ's own speech; for it is most positively declared, as we seen, that He is Divine. There are two facts which are amply sufficient to account for Christ's statement recorded in John 14:20. One is that Christ is the Son of God. While both are of the same nature, the Father is first in point of time. He is also greater in that He had no beginning, while Christ's personality had a beginning. Then, too, the statement is emphatically true in view of the position which Christ had assumed. He "emptied Himself, taking the form of a servant, being made in the likeness of man." Phil. 2:7, Revised Version. He was "made a little lower than the angels for the suffering of death." Heb. 2:9. In order to redeem man, He had to become a merciful and faithful high priest in things pertaining to God, He must come into active sympathy with us through the same experiences of suffering that His people are called upon to endure. "It behoved him to be made in all points like unto His brethren." Through his humanity he felt the fulness of human woe. He did not lay aside His divinity, but He laid aside His glory, and veiled His divinity with humanity. So His statement, "My father is greater than I," is perfectly consistent with the claim, made by Himself as well as by all who wrote of Him, that He was and is God.

E. J. W.