**“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’ Cyclopedia,” article “Pius,” we quote:- {PTUK November 6, 1890, p. 360.1}

“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.” {PTUK November 6, 1890, p. 360.2}

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. 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. {PTUK November 6, 1890, p. 360.3}

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.” Daniel 7:21, 22. {PTUK November 6, 1890, p. 361.1}

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. {PTUK November 6, 1890, p. 361.2}

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.” {PTUK November 6, 1890, p. 361.3}

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. {PTUK November 6, 1890, p. 361.4}

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:- {PTUK November 6, 1890, p. 361.5}

“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.” {PTUK November 6, 1890, p. 361.6}

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 Thessalonians 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.” Daniel 7:27. {PTUK November 6, 1890, p. 361.7}

E. J. W.

**“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. {PTUK November 20, 1890, p. 377.1}

In the book of Isaiah, which is full of prophecies of the Messiah, we find the following words spoken in anticipation of Christ:- {PTUK November 20, 1890, p. 377.2}

“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.” Isaiah 9:6. {PTUK November 20, 1890, p. 377.3}

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:- {PTUK November 20, 1890, p. 377.4}

“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. {PTUK November 20, 1890, p. 377.5}

This texts 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:- {PTUK November 20, 1890, p. 377.6}

“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. {PTUK November 20, 1890, p. 377.7}

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 Matthew 1:23. {PTUK November 20, 1890, p. 377.8}

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.” Hebrews 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.” Hebrews 1:8. {PTUK November 20, 1890, p. 377.9}

Perhaps as strong an argument for the divinity of Christ as can be found in the Bible, aside from positive statements, is contained in Matthew 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.” {PTUK November 20, 1890, p. 377.10}

What did Christ mean by his counter question? {PTUK November 20, 1890, p. 377.11}

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.” Hebrews 7:26. There can be no question but that He was good. {PTUK November 20, 1890, p. 377.12}

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.” Colossians 2:9. {PTUK November 20, 1890, p. 377.13}

The following passages undoubtedly refer to Christ, and give to Him all the power and glory of the Godhead:- {PTUK November 20, 1890, p. 377.14}

“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.” Psalm 50:1-6. {PTUK November 20, 1890, p. 377.15}

This text describes the second coming of Christ. Another somewhat similar is Habakkuk 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.” {PTUK November 20, 1890, p. 377.16}

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.” Revelation 1:7. {PTUK November 20, 1890, p. 377.17}

But perhaps the strongest language of all, as showing the divinity and majesty of Christ, is found in Isaiah. The prophet says:- {PTUK November 20, 1890, p. 377.18}

“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 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.” Isaiah 6:1-5. {PTUK November 20, 1890, p. 377.19}

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. {PTUK November 20, 1890, p. 378.1}

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