

## W W PRESCOTT

I call attention first to this principle, that the mediation of Christ grows out of his sonship; it is involved in his sonship, that in the very nature of his relationship to the Father he must be the mediator for the Father. We have been studying the person of Christ. All that we have received concerning his person is still true, and that idea of relationship to him is still true and it is still true, as I have endeavored to emphasize, that we are dealing with facts, that the gospel is the announcement of those facts, and our personal experience is in our relation to those facts and that person. So it is yet. So we shall still go on with the study of the person of Christ, but now in a special application of the theme, and I call attention first to this idea. The mediation rests upon the idea, grows out of that sonship, that relation, and that the mediator is both the son of God and son of man, just as we have been studying. We build upon that.

Turn to the first chapter of the Epistle to the Hebrews. This whole epistle is the exposition of this question, the mediation of Christ, but observe that we have the very foundation of this exposition in the first and second chapters. I think we have lost much by simply taking certain texts out of this epistle to the Hebrews, rather than taking the whole epistle. The first name that is given to this being who is expounded in this epistle to be the surety of the covenant, the mediator of the covenant, the minister of the sanctuary, the first ~~theme~~ term applied to him is Son. He has spoken to us in his Son, and you observe that the word his is supplied in our texts, indicating that there is no exact corresponding word and the fact that it is so expressed places emphasis upon the rela-

tionship rather than upon the individual. Not that the individual is not present, but that the emphasis now is upon the relationship, upon the sonship, rather than upon the person who is the son. Not that we dismiss him at all, but this epistle is to expound a certain phase of that individual. That phase, that view, grows out of that relationship which is expressed here. He has spoken to us by one who stands in the relation to him of a son. This chapter is taken up with an exposition of the exalted character and being of the son. "Appointed heir of all things, through whom also he made the worlds, the very raying forth, emanation, the very outshining of his glory. In the gospel of John, in which he expresses more than in any other gospel the idea that he is the son of God, the word became flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the father, full of grace and truth. Here in describing his character, his being, he is the effulgence, the emanation, the raying forth of his glory, the very image of his inmost being. That translation person in our authorized texts, is one of those illustrations where interpretation came into the translation. The word that is used here is the word translated confirmation in two or three other epistles. It is the substance in the metaphysical sense. The very image of his substance, not material substance, but the very image of his inmost being, what he actually is. Not in a material sense. His very inner being is revealed in this psalm from which the text in Hebrews is quoted. I think this translation helps us, "The expression of his essence," his inmost being.

Now in the eighth verse he is called God, in the tenth verse he is called Lord, in the eleventh verse the eternity of his being

is predicated, "thou continuest." That is the first chapter of Hebrews, just to expound to us the question of the mediation of Christ. You come to the second chapter, and you take exactly the other term. He is not spoken of in the second chapter as God, or Lord, or Eternal in his being, the only term applied to him is his earthly name, Jesus. We behold Jesus, son of man. So that these two chapters in laying the foundation for the exposition of this question of the mediation of Christ, emphasize first the sonship, second the double force of that sonship as son of God, and God, and Lord, and Eternal, and second he is the Man, the Son of man. That lays the foundation for the exposition of this question.

Now let us read 1 Tim. 2:5: "For there is one God, one mediator also between God and men, himself man, Christ Jesus."

That sets forth this fact in clear terms, that there is only one mediator, that that mediator is a man as well as God, that his name is Christ Jesus. Now in the fifth chapter of the epistle to the Hebrews there is another term given to this. Hebrews 5:4. Speaking of the work of the priest, "And no man taketh the honor unto himself, but when he is called of God, even as was Aaron. So Christ also glorified not himself to be made a high priest, but he that spake unto him, Thou art my Son, this day have I begotten thee: as he saith also in another place, Thou art a priest for ever after the order of Melchizedek."

Here the sonship is placed first and the priesthood growing out of it. He did not assume that honor to be the high priest, but God made him high priest. He that said unto him, Thou art my

Son, this day have I begotten thee, and said in another place, Thou art a priest. You take this scripture that comes from the second Psalm, "Thou art my Son, this day have I begotten thee." Turn to Acts 13 and see the application of that scripture. It was from this Psalm that the Apostle Paul preached. 32nd verse: "And we bring you good tidings of the promise made unto the fathers, that God hath fulfilled the same unto our brethren in that he raised up Jesus" -- notice the word Jesus here -- "that man of Nazareth. As also it is written in the second psalm, Thou art my son, this day have I begotten thee." That is, he applies that scripture to the resurrection. Now you put the sonship and the priesthood together. "Thou art my Son, this day have I begotten thee." Here that expression is used as applied to the resurrection. "Thou art a priest forever after the order of Melchizedek." There is the relation between the sonship of Christ as demonstrated in the resurrection. There is a connection between his work as priest and his resurrection life. He was not made priest after the law of a carnal commandment, but after the power of an endless life. That endless life in the man Jesus is demonstrated in that victory in death in the resurrection. "When ye have lifted up the son of man, then shall ye know that I am he." And you go back to Isaiah's prophecy from Isaiah 41 to 45, and see what is involved in his saying, Then shall ye know that I am he. You will find it is equivalent to saying, Then shall ye know that I am God, and in it was the resurrection.

Now read Romans 1:1-3: "Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, which he promised

afore through his prophets in the holy scriptures, concerning his Son, who was born of the seed of David according to the flesh, who was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead; "even

Put them all together. The demonstration that Jesus, the man, was the Son of God and God, was the resurrection. He was born of the seed of David according to the flesh, the son of man. He was declared to be the Son of God by the resurrection from the dead. "When ye have lifted up the Son of man, then shall ye know that I am he." And upon that rests his priesthood, his mediation for us, the power of that endless life, a life demonstrated to be endless, eternal, from the fact that death couldn't hold him. Reading further, you have the same thought from Revelation 1:17,18: "I am the first and the last, and the Living one; and I was dead, and behold, I am alive for evermore, and I have the keys of death and of Hades." The endless life that is expressed in Hebrews 1:11, "Thou continuest."

Now upon the basis of the first chapter rests the hope of his ability as priest and mediator, because as the Son he continues, that is, the eternal Son, because he is God, because he is Lord, there is the basis for our confidence in him as mediator for us, because he is Jesus, the Son of man, born of the seed of David according to the flesh. Upon this rests the means for bringing to us that power of the endless life. Uniting that eternal power with us in our flesh, that rendered it necessary that he should take the flesh, so that Son of God, Son of man, the incarnation, the death, the resurrection, and ascension, are all necessary to our view of him as our high priest in the heavenly sanctuary.

Now, then, in order to bring clearly before us this subject of the mediation of the Son, and in order that we may get the view of this mediation, for us in our present state, I divided the subject in this way: 1. The mediation of Christ in Creation (2) the mediation of Christ in administration,

That I apply first to the original creation. Then I apply the same thing to the new creation, that is, to redemption. His mediation in creation, his mediation in ~~administration~~ administration in the original creation and in the things that are visible; his mediation in creation, his mediation in administration when he undertakes our present case in sin.

Now let us study first his mediation in Creation. He is the mediator between his Father and the universe, mediating the life and the light of the Godhead. ~~in~~ That is to say, we must not limit the mediation of Christ the Son to this time of sin. The mediation of Christ for sin grows out of his mediation before sin came into the world; and his mediation for his Father before sin came into the world lays the foundation for his mediation after sin comes into the world. Is that clear? His mediation during the time of sin, which is but an incident in eternity, grows out of his mediation before sin came into the world at all; and after sin is out of the world, he will go on in his mediatorial work through all eternity, because his mediation grows out of his sonship, and he is the eternal Son. Now let us read some scriptures very definitely on this, and see their application.

Prov. 8:22: "Jehovah possessed me, ~~in~~ the beginning of his way." You say it does not read that way. In the authorized text and in the text of the Revised Version, it reads like this: "Jehovah possessed me in the beginning of his way." The marginal reading of the Revised Version is, "Jehovah possessed me as the beginning of his way." I think we can even drop out that little word as. "Jehovah possessed me, the beginning of his way." He is the beginning of the way. He is the end of the way, too, but now we are dealing with this thought.

This word possessed is rather peculiar in its meaning. It is the same word and the same form of the word that is used in Gen. 4:1, and you see by the connection just what is involved: "And the man knew Eve, his wife; and she conceived and bare Cain, and said, I have gotten a man." That is, a man was born. I have acquired a son. This in Prov. 8:22 is the same word exactly: "Jehovah possessed (acquired) me, the beginning of his way." The sonship is emphasized in this very word. The Son was the Father's way out of Himself. He is also the way back to the Father. So when we apply it in the matter of our personal relationship to God,--Through him we have access in one Spirit unto the Father." He is the beginning of the way out, and he is the way back. Therefore, he who is in the way, he who is in Christ, is in the way to God, a living Way.

This chapter in Proverbs is speaking of Wisdom, 1st verse: "Doth not wisdom cry, and understanding put forth her voice?" That is a personification of wisdom and understanding. It is really a personification of wisdom as Christ. According to I Cor. 1:24, we preach Christ crucified, the wisdom of God. The Lord possessed me, wisdom, his Son, the beginning of his way.

John 14:6: "I am the way." "Possessed me, the beginning of his way," that is Christ, the person.

Now, is this thought clear to you? In creation God's wisdom becomes visible through His Son, the Way? Hold that thought a bit, because I want to apply it, not simply to these visible things, that wisdom becomes visible there, but we want to apply it further,--that wisdom becomes visible here, in Christ.

Psalms 104:24: "O Jehovah, how manifold are thy works! In wisdom hast thou made them all."



Prov. 3:19: "Jehovah by wisdom founded the earth." Now go to the 3d chapter of Hebrews, and you will see that applied to his mediation. Sometimes unfortunate ~~trans~~ translations turn us away from these connections. In Hebrews 3, where it says that "He that built things is God," all ~~this~~, it is not the ordinary word for build. It is translated also establish, He that established all things is God. I like the word founded, He that founded all things is God, just as it says here,-- By wisdom he founded the earth.

Prov. 8:27-30: "When he established the heavens, I was there: When he set a circle upon the face of the deep, when he made firm the skies above, when the fountains of the deep became strong when he gave to the sea its bound, that the waters should not transgress his commandment, when he marked out the foundations of the earth; then I was by him, as a master workman."

That is wisdom,--by wisdom, in wisdom, hast thou made them all.

Have you ever asked yourself why is it that in the Old Testament scriptures so much space is taken in talking about the things of the visible universe? Take the book of Job,--one of the earliest books, perhaps the earliest,--and you go through the argument there. You have three men arguing with Job. The Lord says they have not said the thing that is right, and yet you hear them quoted very positively as proving doctrine. It is better to see whether God said it or whether somebody else said it,--somebody that God said was not doing the right thing. Because a thing is in the Bible does not prove that we should use it in proving a doctrine. "Thou shalt not surely die," is in the Bible, just as much as "I am the way, the truth and the life." But I choose the latter as the basis of my confidence." In the book of Job you have false philosophy. It is not that all that those men

said was false, but they used those facts to establish the false philosophy. That is the trouble with their reasoning. But when God came to reason with Job, what did he say? He simply began by asking questions about the material universe. Follow it right straight through, and you will find his whole argument with Job was simply asking him questions about the material universe, and when he ~~has~~ had finished Job said, I abhor myself.

(PRESCOTTEE-Cont'd)

Because he ~~saw~~ <sup>saw</sup> such a revelation of God. He ~~saw~~ <sup>saw</sup> the greatness of God; and seeing that greatness, he saw his own littleness and nothing; and the latter part of the book of Job is the very best possible foundation for the teaching of "Justification by Faith." What is Justification by Faith? It is the work of God in laying in the dust the glory of man and doing for him the work which he cannot do for himself. And if there is any application of Scripture that teaches it, it will be found in Job, chapters 40 to 42, although it does not use the term Justification or the term Faith at all.

Now why does the Old Testament scripture refer so much to ~~visible things and to history and biography?~~ Not in order to teach physical science; not in order to teach science as such or to teach history as such or to teach biography as such; but in order to teach the gospel ~~and~~ and because the gospel of the new creation is the application of the work of God as shown in the old creation, and you can deal with it as concrete and not abstract ~~theology~~.

Now let us pass on to the New Testament to get a further interpretation. First Corinthians 8:6, "Yet to us there is one God, the Father, of whom are all things, and we unto him; and one Lord, Jesus Christ, through whom are all things, and we through him." When we speak of God the Father, his Fatherhood means that he in himself is the source of all things. There is but one God, and we unto him, and one Jesus Christ, and we through him. This is to be taken in its

most absolute sense. The Father, the Source of all things; one Lord Jesus Christ, through whom are all things. This is simply an ~~in~~ unfolding to us of that truth in Proverbs, "The Lord possessed me in the beginning of his way. The Son was the agent, the way, the Mediator in all the creation.

John 1:3, ~~the Father began the creation~~ "All things were made through him; and without him was not anything made that was made." Christ is that "Person", that "Wisdom", that "Way"—The Source, the Father; the Son, the one through whom all things came into existence,—in the ~~the~~ broadest sense of the word.

Col. 1:16,17 (Remember this, that a wrong scientific theory about the origin of creation will always lead to a false gospel. That is what we face today. ~~the scientific theory of evolution~~ And a false theory concerning the original creation leads to a false theory concerning the new creation of the gospel.) Verses 12,13,14: Should also be taken in this connection:

(Col. 1:12-17) "Giving thanks unto the Father, who made us meet to be partakers of the inheritance of the saints in light; who delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love; in whom we have our redemption, the forgiveness of our sins: who is the image of the invisible God, the first-born of ~~the~~ all creation; for in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and unto him."

There are three different words used in this connection: speaking about creation: "Created in him", "created through him"

and "created unto him." And he is before all things, and in him all things consist--subsist--exist. (Here is shown his administrative characteristic). You take the verses from the 14th to the 17th of this chapter, and they set forth the Son as Mediator in creation, mediator in administration of the things created.

FM WILCOX: May I ask in what sense you use the word "Mediator" before creation? As the instrument?

PRESCOTT: As the instrument, as the agent, through whom the action passes back and forth.

Now notice the connection here. He is spoken of as the Son. It does not say "the kingdom of Jesus " or the "kingdom of Christ," but "the kingdom of the Son". It is that personal relationship--"in him", "through him", "unto him" are all things. The continued existence of the universe is dependent upon the continued existence of the Son. The coming into being of the universe is dependent on the Son. The continuation of the universe depends upon the son because "in him" all things subsist or exist, are held together.

Now take Psalms 90:1,2, and we get another view of it (We are speaking now of the original creation and his mediation in the original creation before sin came into the world.)

"Lord , thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." The origin of creation was a birth. These are the terms that are used here: The Father, the source of all things--the Son, the way for all

things. The bringing into being of all things, a birth. The mountains were brought forth--were ~~xxxx~~ born.

Compare John 1:3 with John 8:58. ~~xxxx~~ "All things  
born  
came into being through him" "Before Abraham was, I am."  
The word rendered "was born" in John 8:58 is the same word  
as rendered "came into being" in John 1:3. It is the word  
"birth." The same as in Ps. 90:1,2 "Thou gavest birth  
to the world." "All things were born through him, and without  
him was not anything born that was born."

Now if I may apply the thought: In the book  
"Education" page 99 we read this statement. "A mysterious  
life pervades all nature." That life is manifest in our  
nature--that living power. The Son is the Mediator of that  
living power in our nature, and creation is a birth.

[This period was taken by M. C. Wilcox, who read first various  
< extracts from the writings of Sister White, many of them unpublished,  
and followed with a paper on the Beast Power of Revelation 13-21]

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## THE BEAST POWER OF THE REVELATION

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*M. C. Wilcox*

Not to the "beasts" of chapters 4 to 6 do these propoitions refer: for the rendering in those chapters in our common version is very unfortunate. It ought be living creatures or living ones. Rather it is the Beast-power of chapters 12 to 20.

1. In prophecy a wild beast symbolizes primarily a union of church and state, or a system of legalized religion. This is evident from the fact that it is an object that is itself worshiped or compels worship, which blasphemes, and which persecutes those who are servants of God. It is therefore a religious power, for it is opposed to God and his saints; and it also has civil power, or authority to enforce its decrees, for it makes war against and puts to death the saints of God. Therefore, every persecuting power or system must embrace these two essential characteristics, - legalized religion and civil power. A purely civil government, or power, such as God has ordained for the protection of men will not persecute for religion's sake. The federal government of the United States is perhaps the best example of this.

A purely religious or ecclesiastical organization cannot persecute. It may anathematize, excommunicate, expel from its membership, but it cannot fine, imprison, or take property, or life.

Both elements are essential to the beast power. Either taken away and the beast power of prophecy perishes.

The first mention of the beast power is in the Revelation in chapters 13: 1-10.

2. That symbol looks back to a two-fold origin: (a) The dragon of Chapter 12, as regards heads, and authority; (b) To the four beasts of Daniel 7, all of which find place in the composite beast in Revelation 13.

The secret of the beast symbol is found in its

3- The first mention of the dragon--explained to be the old serpent, the Devil and Satan, (rev. 12: 9)--is found in Genesis 3: 1-15, the adversary of God, the enemy and destroyer of the race.

The dragon--symbol in prophecy from that time refers either to the devil or his agent. The beast system is the devil's substitute for the kingdom of God.

4. The first great system organized by the influence of the devil among men was after the deluge, and of a religious character. Contrary to the command of God to scatter abroad, multiply and replenish the earth (Genl:28; 9: 7), the devil moved men to say, "Come, let us build us a city, and a tower whose top may reach unto heaven; and let us make us a name; lest we be scattered abroad upon the face of the whole earth." Gen. 11: 1-9. They, according to their record, called that which they builded Bab-il, "the Gate of God," but God called it Babel, "confusion."



5. But this was not the origin of Babylon. It was first known in heaven when Lucifer, the Day-Star, set up a different standard than God, a different center, a different king, which brought and bred confusion. (Isa. 14: 12-14.) Hence, he is rightly called "king of Babylon" in the broadest, largest sense. (Isa. 14: 4.) God's standard was order, cosmos; Satan's, confusion, chaos.

Satan began his organized work among men at Babylon, through Nimrod, the rebel, the hunter of men. Gen. 11: 1-9; 10: 8,9,10.

6. The centralized worship and work of God began in the exodus from Egypt. From the beginning of the centralizing of God's work among men, Satan began to use the nations of men to destroy the Holy Seed. He used Egypt, and Mesopotamia, and Moab, and Midian, and Ammon, and the Philistines, and the Amalekites, and Assyrians, and others. But all these attempts accomplished no more than the affliction and scourging of a wondering and apostate people.

7. The first utter overthrow of God's government in Israel was under Babylon, Babylon the oppressor of all the nations of earth; and the time was the utter apostasy of the last of Israel's kings, "the deadly wounded, wicked" Zedekiah; and from thenceforth the kingdom is perverted "till He should come whose right it is." Ezra 21: 25-27.

8. The devil is not permitted of God to persecute his people openly, physically. He can only do this through human agencies. Hence, every nation or government of earth that yields to the devil becomes his agency. Preeminently at the head of these systems in church and world stands Babylon, spiritually and politically.

9. Under Babylonian captivity began the sore anguish and travail of the church for her Deliverer. This is set forth by the prophet: "Now, why dost thou cry out aloud? Is there no king in thee, is thy counsellor perished, that pangs have taken hold of thee, as of a woman in travail? Be in pain, and labor to bring forth, O daughter of Zion, like a woman in travail; for now shalt thou go forth out of the city, and shalt dwell in the field, and shalt come even unto Babylon; there shalt thou be rescued." Micah 4: 9, 10. The Deliverer is set forth in chapter 5: 1-3, the Babe of Bethlehem, the "ruler of Israel; whose goings forth are from old, from everlasting."

No candid mind, it seems to me, can escape the conclusion that the figure of the travelling woman in Revelation 12 is taken directly from Micah. As long as the visible king remained in Israel, and the temple, the ark, the center of worship, all the outward symbols at least, Zion did not mourn, or long for the Deliverer; but as soon as all these were taken by Babylon, the travelling, the anguish began. Then began the watchful waiting and demoniacal cruelty and fiendish plotting of the Devil. Jehovah's hedge about his people was broken down; they were captives in apostate kingdoms, religiously under the Devil's control. He would either so mingle the holy seed with the people of the world that God's genealogical promise regarding the Seed could not be fulfilled, or he would destroy the tribe and family through which the Seed would come, or he would destroy the Seed in human flesh.

His first attempt was the destruction of the royal family in Judea by death or apostasy. The second was the same efforts through

Medo-Persia, using in one mighty effort an ancient enemy, the Amelek, in Haman. The third was the seductive philosophy of pagan Greece, and the persecution under Antiochus IV of Syria. The fourth under Pagan Rome, by exposure of the infant Jesus and the cruel decree of Herod, and later of Pilate. Over all Incarnate Right triumphed.

10. This whole beast power was essentially Babylonian, though of reality varied under its different manifestations. The lion, Babylon, was the first of these great world dynasties, under whose power God's people directly and decisively fell. It was not alone Babylon's military power, but her system of education, her art, her philosophy, her religion, that gave her power. Church and state were united. The king, if not divine, was a protege of the gods. Babylon "made all the earth drunken; the nations have drunk her wine."

Says Sayce in "Ancient Empires of the East," page 92: "In populousness and antiquity Assyria was far exceeded by the Southern kingdom of Babylonia. Here were the center and starting point of the civilization which afterward spread through western Asia."

"The Schaff-Herzog Encyclopedia," article "Babylonia," says: "The earliest, religious, scientific, and artistic traditions of our present civilization were cradled in Babylon." Shalmaneser, the Assyrian monarch, calls Babylon "the bond of heaven to earth, the seat of life." (Story of Chaldea) by Ragozin, p. 225, par. 3.

Rogers, "History of Babylonia and Assyria, Vol I, pp. 397, 586, speaking of Babylon in the days of Amraphael (Gen. 15) uses these words: "The city of Babylon which he had made so great, so continued. Its supremacy there was none to question." "No capital in the world has ever been the center of so much power, wealth, and culture for a period so long."

And it is Rogers, I recall, who tells us that in the days of Assyrian Supremacy no monarch of Assyria felt that his kingdom was safe till he had gone to Babylon, laid his crown before the great god, Marduk, and received it from him.

11. The symbols indicate the Babylonian influence and character. The composite beast of Revelation 13 had the mouth of the lion; but the lion is a symbol of Babylon, and the beast speaks all the way throughout its career with the Babylonian mouth. "The king of Babylon" Lucifer (Isa. 14: 4, 12-14), reveals the character, self-exaltation, the destruction of everything that stands in the way, even to taking the throne of God in the sides of the north. It is also religious, for the very town and city were called the Gate of God. Self-exaltation is the spirit of Babylon. "I will make myself like the Most High." (Isa. 14: 14). "Let us make us a name." (Gen. 11: 4.) "Great Babylon which I have built." (Dan. 4: 30.) "I am and there is none else beside me." (Isa. 47: 10.) At its least the spirit of Babylon is the perversion of the ~~maximax~~ truth of God; at its greatest it is open, active rebellion against God; in all it is confusion, and eventual ly utter destruction. And ancient, literal Babylon is a prophecy of modern, mystical Babylon, originating in, and molded by the same principles, and the source of confusion in the world today.

It is clearly evident, then, that the beginning of world dynasties which have been specially used of Satan, under the overruling

hand of God, is Babylon. Babylon heads and names the system.

13. The twelfth chapter of the Revelation is the alphabet, the great outline prophecy of all that follows. It shows, too, conclusively that behind all the tyranny, oppression, intolerance of civil governments is the instigator of all evil,-- the devil, the angel that revolted, the first "king of Babylon." Isa. 14: 4, 12. The chapter covers the whole career of symbolic prophecy from Daniel 7 to the end, and its symbols, not new, are also the symbols of the 13th and 17th chapters.

These leading symbols are a woman in travail arrayed with the sun, moon under her feet, a crown of 12 stars, seen "in heaven", a dragon with seven crowned heads and ten horns, waiting to devour him for whom the woman travailed; the man-child, the conqueror; prophetic time twice named, the wilderness twice named; and the extent of the prophecy to the end. The symbol meanings are well known. IN brief they are as follows:

(a) The woman, the daughter of Zion, left in no doubt by Micah 4: 9, 10, and Jer. 6: 2, is a symbol of the church of Christ; the sun, the righteousness and fulness of the Christian dispensation since the manifestation of the Son of God in the flesh; the moon, the dispensation of the past; the twelve stars, the twelve tribes and twelve apostles; the travailing, the longing for the Deliverer; "in heaven" showing that the conflict is in the spiritual world. See Eph. 6: 12.

(b) The dragon is defined to be the "old serpent," called the "Devil, and Satan;" the tail drawing the third part of the stars of heaven, the first revolt and the fall of the angels; the seven heads, seven great world dynasties through which the devil works; the ten horns, the division of these earthly powers in later times, set forth in Daniel 7.

(c) The man-child, our Lord Jesus Christ.

(d) The "war in heaven"--the spiritual realm--the spiritual warfare from the fall of man to the resurrection of the Christ. Michael is the Son of God, the Angel among angels.

(e) The 1260 days and the time, times and half a time are identical, and also identical with the time of Dan. 7: 25, Rev. 11: 2, and 13: 5, symbolizing so many years.

(f) The wilderness period of the church the time of the dark ages, when church and civil powers were backslidden, ignorant, and barren to such a large extent of good.

(g) The remnant church is a commandment keeping Christian church.

13. The beast of Revelation 13: 1-10 is synchronous and identical with the powers of heads of the twelfth chapter, through which Satan works. The seven indicates completeness and carries us from Babylon to the end. The chronological viewpoint of this prophecy--the IS of the prophecy--is the 1260 years of beast persecution. Four dynasties, religiously considered, are in the past, Babylon, Medo-Persia, Grecia, and Pagan Rome.

Each of these heads while in the same family, give its own individual character to the beast, the operating body of the system, so that the beast for the time is the particular character of the head. The beast becomes the beast of the head, while that particular head is dominant.

14. Again the twelfth chapter shows the great spiritual conflict, with the ~~great~~ instigator of all evil, the inspirer and director of persecuting powers--the great controversy between the devil and his angels and agents on the one hand, and our Lord and His angels and people on the other.

The thirteenth chapter reveals the open agents of Satan, the civil power, themselves the perverted civil dynasties.

The seventeenth chapter reveals a later phase of the beast power, the IS of which is the present day, and it reveals this additional fact that the agent which the devil uses to control the beast power in its nefarious purposes is the apostate church, Babylon, the modern "mistress of kingdoms," not yet manifest in her fulness. The IS of 12, first advent; of 13 the 1260 days; of 17, the last days, now.

15. The beast of chapter 13 is identical with the beasts of Daniel 7, but reveals more of their character and their origin in Satan's craft and plan, their essential unity against the Way and Truth and people of God. Their territory too is shown to be the Old World of ancient history with its influence extending to all parts of earth, the great sea before which Daniel stood.

The inspirer of the beast and the one who gives it authority and power is the devil. This does not mean that all these nations in the system have not at times administered good laws--God has wrought through them despite the devil; but this phase of mere civil government is not the object of the prophecy. The beast of prophecy is not mere civil government, but its perversion. It will help us if we ever bear this in mind.

16. The beast, therefore, is not the Roman Catholic Church which has independent existence apart from civil government. It is not the Papacy, the pope, his cabinet, the curia, the system, which with its world ambitions still abides. It is what I would call papal domination or recognition, and the fifth head could well be called the papal head. Nor should this papal domination be called the temporal power of the Papacy, which was exercised over the States of the Church. In the exercise of that power the papacy was a horn among the horns, to use the terms of Daniel 7; but its domination or recognition as the head was the overlordship of all the divisions of the Roman Empire.

17. This fifth head was "wounded to death," "smitten unto death" according to the American Revision; literally "slain unto death." Vincent, in his Word Studies, remarks on the word rendered slain in --Rev. 5: 6, of the lamb; Rev. 13: 3, of the beast--"the verb indicates violence, butchery," "to slay or kill" (see I John 3: 12.) "The word occurs eight times in the Apocalypse, and in seven of these it must be rendered slain or slaughtered. Professor Milligan rightly observes that the statement is the counterpart of that in 5: 6, where we read of the Lamb as though it had been slaughtered. In both cases there had been actual death, and in both revival. The one is a mocking counterpart of the other."

This slaughter or slaying was effected by change in public sentiment brought about by the Reformation and Renaissance, and the final blow struck by the French Revolution, and the overthrow of the Pope by the French under General Berthier. This was not a deadly

blow to the Roman Catholic Church or to the Papacy, but ~~the~~ to Papal domination or recognized headship over the nations. The Roman Catholic Church possessed the requisite authority and machinery within her own organization apart from civil power to elect a new pope, and did so in 1800, but her persecuting power was gone.

18. As the 10 horned beast is overthrown, another beast appears in the prophecy of Revelation 13. This beast cannot be one of the seven heads of the first beast; for (1) It is expressly called another beast", (2) It arises in different territory. (3) It does its wicked work in the presence of the first beast, both are alive and acting at the same time. It seems to me that the heart of the prophecy does not refer to this new power in the commendable part of its career, but to the church-and-state system, or the religion and state system that is developed in connection with the power. There are various marks of identity used in the application of this symbol, but it seems clear that there are two only that are essential,-- the time, and the peculiar two horns. The time is the closing years of the 18th century when the first beast went into captivity. The two horns are those of the Lamb, a symbol of Christ, Rev. 5: 6. Here is fulness of perfection in Christ's work and mission, great working principles, symbolized by seven horns.

There are two great principles in Christianity, and only two, that can be applied to civil government, namely, the equality of man, and the right to worship or not to worship. The former is set forth in such passages as Matt. 23: 8, 10, and Acts 10: 34; the latter in John 12: 47, 48; 2 Cor. 1: 24. These two principles have ever helped to raise the hopes and hearts of men whenever the Gospel message has been carried. Then, too, they are found in the Christian religion only, of all religions on the face of the earth.

Those two principles are found among the governments of earth existing when the Papacy went into captivity, in one government, and in one alone in all the world. They find expression in the great fundamental documents of American liberty, the Declaration of Independence and the Constitution of the United States. They exalt the equality of man, democracy, on the one hand, and on the other, freedom of conscience, religious liberty, the right so far as man is concerned, to believe or not to believe, to worship or not to worship. They leave the individual soul responsible to God alone. These principles have made America great, and have attracted to her of the best of Europe's millions. Let me repeat, These principles are found in Christianity alone of all religions, and in America alone of all governments. Therefore this nation is the subject of the prophecy of Rev. 13: 11. More of this later.

19. The deadly wound of the beast is to be healed according to the prophecy. That means that that type of union of church and a state will be restored of which the Papacy is the head. The civil power may have another form, imperial or republic, but the religious control will be papal. This recrudescence of this phase of the beast by the consent of whatever civil government exists will again dominate the Old World. The two-horned beast does its evil work of the dragon type before the beast whose deadly wound is healed, who had the death-stroke and lived; to the healed beast the image is made. Rev. 13: 12, 14, 15. The image is made after the deadly wound is healed.

20. The latter phase of the seven-headed beast is found in Revelation 17. The seven heads, the names of blasphemy, and the ten horns identify it with the beast of chapter 13. It is the same great system under another phase.

21. The seventeenth chapter presents last day phases of the beast power. The very one who shows it to John reveals this; it is one of the angels who have the bowls of God's wrath, waiting to execute their mission. Then he is to reveal to John the Judgment of the harlot, and consequently the character of this apostasy, which shows the justice and fitness of the judgment.

22. The many waters are defined in verse 15 as peoples, multitudes, nations, tongues. The symbol is broader than the beast. That first symbol has direct reference to an organized system. The great harlot overrules, is supported by both. Ancient Babylon is said to sit upon "many waters." Jer. 51: 13.

23. Babylon is the corrupter of the nations, committing fornication with the kings of the earth from the distant past, and so continuing to the end. Compare Jer. 51: 7; Rev. 14: 8; 18: 3. "Fornication" is unlawful relationship, and this fornication is the union of this great religious system--Babylon--with the governments of earth, each head indicating a different form, but with the same basic principle--man in the place of God.

24. The name, "MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE HARLOTS AND OF THE ABOMINATIONS OF EARTH", befits the character. The name upon the forehead was customary with harlots. Seneca, addressing a wanton priestess, says, "Thy name hung from thy forehead." The word "mystery" is by some considered a part of the name, by others as implying that the name is to be interpreted symbolically. --Vincent. The name is expressive of the "mystery of iniquity" set over against the "mystery of godliness." Compare 2 Thess. 2: 7 with Col. 1: 27, and 1 Tim. 3: 15. The one is of the flesh, the other of the Spirit; the one originating with Lucifer, the other the power of the gospel of Christ.

From Babylon sprang all the multiform apostasies, pagan and apostate Christian, of all the centuries. From the fertile womb of that first great apostasy came "the abomination" and "the abomination of desolation."

25. John was shown in the wilderness period the beast of Revelation 13 under the fifth head, during the time when papal Rome, believing she was doing God service, put to death so many thousand souls. The application of this figure of the woman originating in Babylon of old, and as a prophecy of modern mystical Babylon, the Papacy, is fixed by the two Babylons themselves. Kitto's Biblical Cyclopedia has a cut of "Rhea, the great mother of the gods," the mother of impurity, represented as holding out a golden cup to her worshipers. And in 1825, on the occasion of the jubilee, Pope Leo XII caused to be struck a medal having on one side his own image, and on the other a woman representing the Church of Rome, holding in her left hand a bishop's crozier, and in her right a cup, with the legend in Latin "Sedet super universum." "The whole world is her seat." See Source Book, pages 65, 66.



26. The explanation of the angel fixed the time of existence of that phase of the beast that John saw. It "Was, and IS NOT." It was in the wilderness time, at the end of which it was slain under the fifth phase or head. The beast still exists, but under another, the sixth head. What is that head? It cannot be the United States, for that is symbolized by another "Beast." That sixth head is not the papal head restored; for the papal head "is not," but at the time of the application of this vision, "is about to come." The sixth head covers the period of time in the Roman world history, in the divided empire, between 1798 and the restoration of the Papacy, and this head must continue the beast power, the existence of legalized religion, intolerant state governments, which shall be distinct from the centralized papal system.

27. Did such a regime follow? --There did in the separate church and state governments of Europe, all of which were more or less oppressive and intolerant, and some of them decidedly persecuting in character. Instead of having one general union of church and state, the different countries set up their own national churches, and each country formed the union of church and state in itself, yet all of them generally after the same ~~same~~ pattern. Thus was constituted the sixth head of the beast power, an utterly unsatisfactory condition both to government and to church. This is so admirably set forth, with no thought of the prophecy in mind, by the Right Honorable James Bryce in his "Holy Roman Empire," edition of 1903, chapter 18, that we cannot forbear to quote:

"The principles which had led the Protestants to sever themselves from the Roman Church should have taught them to bear with the opinions of others, and warned them from the attempt to connect agreement in doctrine or manner of worship with the necessary forms of civil government. Still less ought they to have enforced that agreement by civil penalties; for faith, upon their own showing, had no value save when it was freely given.....

"But whether it was that men only half saw what they had done, or that, finding it hard enough to unriquet priestly fetters, they welcomed all the aid a temporal prince could give; the result was that religion, or, rather, religious creeds, began to be involved with politics more closely than had ever been the case before. Through the greater part of Christendom wars of religion waged for a century or more, and down to our own days feelings of theological antipathy continue to affect the relations of the powers of Europe. In almost every country the form of doctrine which triumphed associated itself with the State, and maintained the despotic system of the Middle Ages, while it forsook the grounds on which that system had been based.

"It was thus that there arose national churches, which were to be to the several Protestant countries of Europe that which the Church Catholic had been to the world at large; churches, that is to say, each of which was to be coextensive with its respective State, was to enjoy landed wealth and exclusive political privilege, and was to be armed with coercive powers against recusants."

This is the condition of the European world, or was before the great war, where has existed the empire of the great beast power, from which empire has gone forth the law to the rest of the world. It was the same system, but a different phase. The sixth head of that fearful system of government is the present phase, or shall we say, pre-war phase of Church-and-State governments existing among the nations of Europe,-- the horns of the beast,--the most influential of

which profess to be Protestant. But if these governments were truly Protestant, they would not persecute. But when the Protestant churches or any Protestant church turns from these principles to accept of tradition and human creed, she brings confusion instead of power, and becomes a part of Babylon, because molded by the principles of Babylon. Her creed may be called "The Gate of God", but God calls it Confusion. And when she unites with the State, to seek to enforce or better to maintain that creed, she commits fornication with the kings of the earth, and is a part of the Babylonian family. She is no longer Protestant. She may have true Protestants and Christians in her fold, but all such God will call out. So the Papacy has had within her fold in all ages true Christians, living up to all the light they possessed; but they were Christians not because of the papal system, but in spite of it. Germany, England, France, Denmark, Norway, and Sweden were not, nor have they been Protestant governments or nations in the sense of being Christian. They may be called Protestant and Christian; there are Christians in them; but the system of government is not Christian but Babylonian--simply another phase in the great system of which Lucifer was the inventor, Babylon was the head, and the Papacy the masterpiece.

By this we do not refer to the legitimate rule and sphere of these governments and all civil governments; for civil government is ordained of God. But we refer to the union of Church and State, or religion enforced by law, which is the characteristic of all these powers.

28. This system of church-and-state government constitutes the sixth, the present existing head, rapidly degenerating into a condition of anarchy, similar to the days preceding the French Revolution, represented in Revelation 11: 7 by "the beast that cometh up out of the abyss," or bottomless pit. That condition is being reproduced on a world scale now. Not one-tenth alone of the Roman world is involved now as then was, but the whole is involved. Out of that abyss, or chaotic condition the seventh head, the restoration of the papal head "is about to come," "and to go into perdition," the execution of the judgment which the angel came to reveal.

29. The restoration of this papal power is the wonder of the world, the world that knows not God. Those registered on the scroll of life knew from the prophetic word. The world wonders when they behold the beast, how that "he was, and is not, and shall come," of "shall be present." More than that, the whole earth not only wonders but worships both dragon and beast, worships them both in yielding all to the principles that made both dragon and beast. Rev. 13: 3,4.

30. The key to the opening of the chapter, the key we have been using, is stated in verses 9 and 10: "Here is the mind ('meaning' margin) that hath wisdom. The seven heads are seven mountains, on which the woman sitteth; and they are seven kings; the five are fallen, the one is, the other is not yet come; and when he cometh, he must continue a little while." Mountains are symbols of government, centers of strength and power in which to trust. So David declares that Jehovah, in whom he trusted, had made his "mountain to stand strong." Ps. 30: 7. So God's system, or mountain is said to be exalted over the systems or mountains and hills of the world. Isa. 2: 2,3. See also Jer. 17: 3 where Judah is called God's "mountain in the field." Babylon is called in Jer. 51: 25 a "destroying mountain," which, because of her wickedness, God declares He will make a "burnt mountain."



So the kingdom of Christ becomes a "great mountain and fills the whole earth." Dan. 2: 35.

The first of the seven mountains that directly first supported apostasy was Babylon. Apostasy was first enthroned and supported by her in a successful worldly way. Then follows Medo-Persia, Grecia, Rome Pagan and Rome Papal, the five who are now fallen; Apostate Protestantism the one that now IS; the restored Papal head, the one that is "about to come" and to continue a little while. All of these are Babylonian.

31. And yet there comes in another which is of the seven but not one of the seven. It is inspired by the same spirit of the dragon, but it is not a head of the Babylonian system. If we take the beast of Rev. 11: 7, "the beast that cometh up out of the abyss," as representing the awful aesthetic, anarchistic French Revolution, this beast which pushes up from a similar but broader, more extended condition of mad revolution would represent a socialistic regime, the last effort of man to establish stable government, which combines in itself all the evils of the whole system of the seven, and which in the hope of effecting stability in government will restore the papal overlordship in religion. In this revolution there will be developed a ten-divisioned socialistic government, the ten United States of Europe, that will be "of one mind" to restore papal domination, to the wonder of the world. The wounded-to-death fifth head will be restored over a confederated government.

So the prophecy seems to indicate. We lay down no hard and fast explanation, no definite modus operandi by which the restoration of papal power will come. We may look for results. The coming events will, as they unroll, indicate the way. This we may know, that the dominating power of the Dark Ages will be restored by a united confederation of European states.

32. The restored beast power will be a confederation of Old World, last-day powers. The two-horned beast forms an image to the beast under the head that was healed "to the first beast whose death-stroke was healed;" "saying to them that dwell on the earth that they should make an image to the beast that had the stroke of the sword and lived." Rev. 13: 12, 14.

Does this not mean that a confederacy of the New World will unite to form that image? Not the United States alone--herself a confederation of republics--but all the republics of the Western Continent, followers of the giant of the North. This country is the symbol of the prophecy because she is the responsible leader in it all, and the direct spiritual inspirer of it is Apostate Protestantism; for "Romanism in the Old World and Apostate Protestantism in the New will pursue a similar course toward those who honor the divine precepts."

33. The time that this last great manifestation of prophecy shall endure under the restored beast regime is one prophetic hour, minian horan, a definite time. Alford says, "During the space of one hour; just as the corresponding term in chapter 8: 1 means during the space of half an hour. Some, for example Vitringa and Elliott, have upheld the meaning of 'at one and the same time with.' But I venture to say, that but for a preconceived opinion, no one would ever have thought of any other meaning for these words than the ordinary one, 'for the space of one hour', and thus accordingly we will take them,

as signifying some definite space unknown to us." --"New Testament for English Readers Hloco." "Together with," that is, in conjunction with allied with; their power will be associated with his power, the beast." --Idem.

The hour is prophetic time, as is the half hour of chapter 8; 2. The only rule we have for the interpretation of an hour is found in John 12: 9, "Are there not twelve hours in the day?" Taking the key given through John for the prophetic time problem given through the same apostle, and we have one-twelfth of a prophetic year, thirty days, a definite time period, so often found in commercial and legal customs. When our Lord comes, there will be silence in heaven about the space of half an hour, while heaven is emptied of its angels in escorting our Lord to this earth, and the glorious return of Him and His redeemed ones to the City of God. We read in "Early Writings" that the saints are seven days ascending to the sea of glass before the throne of God. The same time is evidently occupied in coming. These, with the day for the resurrection and gathering of the saints makes the about one-half hour to be fifteen days, and confirms the rule of twelve hours to the day.

34. The ten divisions of the Socialistic confederation shall have one mind, and they give their power and their authority to the beast (this church and state union) for one hour. Never since the Roman empire was divided has this been seen. The time will come when, given up of God to the strong, over-mastering delusions of the last days, even as of old, "the nations rage, and the peoples meditate of vain things," "the kings of the earth set themselves, and the rulers take counsel together against Jehovah and against His anointed." The Most High has given the object lesson to the universe of the utter futility of peace and quietude under the fullest national and international agreements when God is left out of the question. There is perfect agreement in the ex inauguration of this scheme against Christ and His people. They are given thirty days to yield all to the rule of the beast whose headquarters for this purpose are not in the See of St. Peter, but in the city of the great King, where our Lord died and rose again. From thence shall crowned apostasy send forth its last decree, and the deceived people will say, "Out of Zion shall go forth the law, and the word of Jehovah from Jerusalem." Then will the harlot of the ages, "I sit a queen and am no widow, and shall in no wise see mourning" Rev. 18: 7. Or, in the words of another prophet, "I am, and there is none else besides me; I shall not sit as a widow, neither shall I know the loss of children." Isa. 47: 8.

35. Thirty days pass, the words of God are fulfilled, the day of salvation is over, probation has closed, and the people of the whole earth have identified themselves with sin or with righteousness. And the mighty angels of God pour out the bowls of God's wrath upon the earth, the very first of which falls on the perpetrators of the iniquitous law. The hour of the judgment of the great harlot has struck.

The peace and safety promised by the siren voice of mystical Babylon has not come, and the fulfilment of God's message in the fall of the plagues undeceive the nations. Then will be fulfilled Rev. 17: 16, "And the ten horns which thou sawest, and the beast, these shall hate the harlot, and shall make her desolate, and shall eat her flesh, and shall burn her utterly with fire." These are symbols of utter and complete destruction, echoed in chapter 13. After the blasphemous song of Babylon, "I am and there is none else beside me,"

words true only of Jehovah (Isa. 45: 5, 6, 14, 18); and "I sit a queen and am no widow, and shall in no wise see mourning," we read the dire and swift consequences: "Therefore in one day shall her plagues come, death, and mourning, and famine, and she shall be utterly burned with fire; for strong is the Lord God who judged her."

Then follows the weeping and mourning and lamentation because of her fall, represented as men weeping over a fallen city. And three times over is the "one hour" mentioned. The one hour of triumph is followed with a day of judgment. From the time of that little space of triumph, "in one hour is thy judgment come," "in one hour is she made desolate," and the utter destruction immediately follows. Rev. 18:21-24; 16:19.

(Note: "Early Writings," pp. 282-3, has this: "I saw a writing, copies of which were scattered [by airship, perhaps] in different parts of the land, giving orders that unless the saints should yield their peculiar faith, give up the Sabbath, and observe the first day of the week, the people were at liberty, after a certain time, to put them to death." Does not this have reference to the "one hour"? The thirty days would be a regular legal period, and one considered ample after the news of the coalition of the world powers, and the conditions were promulgated.

41. Let me say again, Babylon is built upon perversion of truth, the false principles of self-exaltation, that rejects no means to accomplish its end. The king and inspirer is Lucifer. The chief teacher and prime agent of Lucifer is the woman Babylon, in both heathen and Christian times. Through Babylon the nations are deceived, and by union with her have they produced the beast with its multiform heads.

42. The remedy for all this is the Gospel of Jesus Christ, a personal Saviour, with the power of His Spirit impressing upon the heart, "Fear God;" "Give Him glory;" "the hour of His judgment is come;" "Worship Him," the Creator of the heavens and the earth, and the re-creator of all who believe. The Gospel of Jesus Christ places the glory of man -- all men -- in the dust, and exalts alone Jesus Christ our Lord.

43. There is a mighty advantage, it appears to me, in presenting the beast power in this way. You are singling out no church, no

people. You are presenting God's simple plan of salvation, and its consistency in perfect morality, man's insufficiency, his only hope in Christ Jesus, and the glorious end -- the highest honor to the all-worthy Creator, and the highest good of man.

In contrast to this is set forth the awful evil and menace of the principles of Babylon, deceiving many wise and many good men throughout the ages, and producing the beast power, which to be logical and loyal to the principles that gave it birth, must persecute all who oppose it. It is much easier and less offensive to show to Roman Catholics the whole system, and point out that papal Rome is not alone a part of beast rule. She is a part, great and powerful, but only a part. Wandering Protestantism forms a part also. Help them to see the logic, the clearness, the consistency of leaving this great world organization, always popular, always great, yet ever leading from God, ever exalting man, and ending in rebellion against High Heaven.

44. This view does not affect one moral or essential principle of the great threefold message, but rather renders it clearer, stronger, more cogent, and reveals its world-wide scope. It does not place us as antagonistic to worldly government, but faithful messengers to warn people and government against the principles that pervert and the system that would engulf both church and state in destruction, as well as all who yield to these principles of evil.

This view places above all things else, exalts above all, the Great Creator, the personal Christ, the Holy Spirit, and the word of the mighty Gospel of God. It lifts those who bear the message above race and national prejudice, and enables them to love and labor for all souls for whom Christ died.

The Book of Revelation closes the prophetic story of the great controversy between the great principles of might and right, between selfishness and unselfishness, between arbitrary force and the persuasion of comparison, between hate and love, between righteousness and sin, embodied in two persons, Lucifer the apostate and Michael, the Son of God, the Son of man, our personal Lord and Saviour. Between the lies of philosophy and the simplicity of truth the conflict has waged. It has been between every error of delusion from him who deceiveth the whole world, and the verities of Him who is Incarnate truth and righteousness, of which the whole book is an apocalypse, a revelation, a disclosure.

We see the devil's masterpieces in this world organized with Satanic subtlety against the organized work and people of God, seemingly a conquering and world-wide force against a world-beset and yet militant Zion. It does not in the mighty drama deal so much with the individual as with the combinations with which men identify themselves. While in the great actors we are carried back to the beginning of the moral controversy of the universe, in the world we the conflict of the drama lies within the field of symbolic prophecy when Satan's forces stand at their best and strongest and the Zion of God is torn and scattered, her earthly kingdom gone, her only support on high, her only effective power the whole armour of God.

The great drama of the Revelation from chapter 12 on, therefore, does not deal with those powers which we have played union parts or insignificant parts in the past, nor with great powers even when only partially successful. Its black actors upon the stage are Satan's masterpieces, the first of whom have been seen in Daniel, and all of whom appear in the Apocalypse from Babylon, the beginning of empires, that wholly and utterly to all

human sight overthrow the work of God and lead into captivity the daughter of Zion. As the first of the mighty foes appears upon the stage the time and application are clearly fixed by the travelling woman of Micah 4:9, 10 and Revelation 12:1, 2 and the lion in the beast of Revelation 13, to Babylon the glory of the Chaldees excellency and her utter overthrow of the only visible kingdom of God on earth in Jerusalem; and the travelling of Zion begins when there is no king in her.

We see the daughter of Zion passing under the yoke of Babylon's successors, under the plottings of Haman, under the persecutions of Antiochus the god manifest, under pagan Rome, when the very life and crown of Zion's hope seemed imperiled. We see her passing to well-nigh extinction under Satan's masterpiece, mystical Babylon and her strange hypnotic maddening. Satanic power over the nations, until the very nations in her thrall strike to death the head that bound them. We see the next form, the perversion of what seemed to offer relief, the ten horns out of the Reformation, the gospel a thing of commerce and mart and Zion becoming corrupted with creed division and philosophy and union of church and state, yet providence overruling to modify the forces in the old world and the new power in the new world. We see the last two powers of the drama in the old world, a ten divisioned, socialistic confederation arising out of a chaotic condition, reversing all law and custom, till finally to save itself it listens to the harlot of the ages, who includes among her paramours the last of the kingdoms, and restores again the master agent of the devil for the overthrow of Zion.

We see another side to the great drama, almost a continued tragedy. The daughter of Zion goes into Babylonian captivity, at times with her harp on the willow and she in mourning. Yet her

prophets abide and cheer her with hope. She departs from her lawful husband and returns. She drinks of the poisonous cups of error, and sickens. She gives birth at last to the mighty Man Child, who dies upon the cross. Out of every seeming sure extinction comes to faith the triumph of God. The mighty Man Child conquers, and the song peals forth in the heavens of God, "Now is come the salvation and the power, and the kingdom of our God," He conquered by dying. The black adversary is cast down. The conquering Zion overcomes for a time, the ekklesia of God is victorious in His name.

Then comes the long centuries of tragedy under both the fourth and the fifth acts of the drama, till the daughter of Zion seems lost forever in the dark ages, till from her very sacrifices man slay her oppressor.

For a time she walks with her Lord, carried His message under milder adversaries, divided yet effective. We see in the last of her career Zion, God's ekklesia, His called out ones, acting an important part upon the stage, though few in number, meeting the harlot of the centuries who has poisoned and maddened the nations by the seductive golden cup filled with the unclean things of her fornication. The Zion of God and her messengers present the water of life. Their faces are lighted with the shining of a new dawn. They have come into new touch with their Saviour, Teacher, King. They are bearing the message of Glad Tidings of a divine Saviour of power and love to all the nations. Amid all the fearful elements of a disintegrating world, they cry, "Fear God." Amid all the voices of lamentation of humanity and schemes of men, Zion's messengers cry, "Give God the glory." Amid the thousand courts of earth, national and international, the prophets cry, "The hour of God's



judgment is come." High over all the worship of the earthly, the material, the sordid, of lust and greed and false philosophy, from God's Zion comes the message, "Worship Him that made heaven and earth and sea and fountains of waters, who pledges His creative power to save. Clearly yet sadly she notes that great Babylon is fallen because of her worldly afflictions, and in ringing, vibrant voice that echoes everywhere she warns against the worship of the beast power of the sevenfold drama and its last and worst of all attempts to destroy; against the counterpart of that power in the new world; and against the badge of eternal slavery and death, the mark of the beast.

Perils thicken around the Zion of God. Every baleful power of her rival Babylon is pitted against her. Pale and steadfast she seems doomed to destruction under the decree of the beast and false prophet. But she falters not though God seems to have forsaken her. Out of that which does not appear to human sight God saves her as He did her prototype from the Roman sealed grave. Steadfast to the end, and God interposes. The wrathful heavens open for the outpouring of just wrath, and God saves His commandment-keeping Zion. The last effort of the prince of darkness against a Lamb, the Lamb of God in the person of His followers has struck. The war is over, for the Lamb has overcome them, for He is Lord of lords and King of kings; and they also have overcome who are with Him, called and chosen and faithful. The judgment of mystical Babylon and all earthly powers fall, and Zion is gathered home where her sons sing the song of Moses the servant of God, victory over all earthly foes, and the song of the Lamb, victory over all inward foes, through Christ their Lord, regnant forever.

After the completion of Elder M. C. Wilcox's paper, Elder A. G. Daniells introduced the 1260 year period for further study:

W. W. PRESCOTT: I would simply like to ask that ~~xxxxxx~~ one thing should be done in handling this whole question, and that is that great care should be taken that what is brought forward on this question applies to the date concerning which we are talking. Take the date 533: What is brought forward should be brought forward as facts about 533, what happened then. As to 538: The facts should be brought forward as to what actually happened in 538. I hear many assertions about 538. I hear that in 538 the pope became supreme. I hear that in 538 the decrees of 533 went into effect, and therefore 538 is the proper date.

F. M. WILCOX: Do you consider that anything happened in 538 which affected in any way the supremacy of the papacy?

W. W. PRESCOTT: Yes, I think so.

F. M. WILCOX: What use it?

W. W. PRESCOTT: I think the defeat of the Goths at Rome. The Goths were Arians, foes of the papacy. But we have to take a broader view of the field than to just look at one event and claim everything for that. As a matter of fact, the Lombards were much more the foes of the papacy than the ~~gs~~ Goths ever dreamed of being; and the Lombards made such a commotion that the papacy had to appeal to the fires to come ~~and~~ <sup>to</sup> overthrow them, and they did.

F. M. WILCOX: Now, on your admission that there was something in 538 that contributed to the supremacy of the papacy, and there was something in 1798 that contributed to the papal downfall,—so long as we have taken those dates in the past and used them as we have, and

so long as they are spoken of ~~is~~ as they are in the ~~mixix~~ spirit of prophecy, wouldn't it be better for us to continue to reckon the period from those dates?

W.W.PRESCOTT: I have no objection to that, as far as I am concerned, if that principle is followed, that only what happened there shall be asserted. It is only when we go beyond that that I have difficulty. I have not discarded 538 or 1798, but in my own mind I place the emphasis on 533 and 1793.

PRESOTT--(Cont'd)

I want to make a very specific application of this prophecy as fulfilled in the Scripture and the statement is in the Spirit of Prophecy. Now in the last Friday's presentation of the question it was stated that in Great Controversy that persecution had ceased previous to the year 1798--subtracting 25 years from 1798, making the date 1773. It was said, in 1773 that persecution had ceased. The proof was the abolishing of the Jesuits by the Bull of Clement XIV in that year. Now let me ask you, what led to the abolishing of the Jesuits? It was the demand of Roman Catholic Governments because the Jesuits were interfering with the civil authorities, undermining the civil authority. Now if the suppression of the Jesuits ended the Protestant persecution, ~~their restoration would bring it~~ back. But they were restored in 1814 by Pius VII. Now the suppression of the Jesuits was <sup>not</sup> a matter of religious persecution at all. It was a matter of interfering with civil powers, and it was Roman Catholic powers that demanded their suppression; but they were restored in 1814 by the same papal power. The Jesuits were not a persecuting agency. The persecution of the Protestants was brought about by the civil powers at the instigation of the Roman Catholic church.

We have been told that the decree of Maria Theresa of Austria brought the end of persecution. I have searched a long time to find that decree, but have been unable to find it.

WALDO: There was such a decree made, when the Empress

Maria Therese of Austria made a proclamation allowing greater liberty to her subjects, but that did not stop the persecution.

PRESCOTT: I hold to the date of 1798. But I wish the history and the emphasis were as equally upon 538 as it is on 1798, because 538 is named as the actual year in which the Papacy was humiliated. The Pope was obliged to go to Constantinople under compulsion and acknowledge the Patriarch there had just the same authority as he himself did. It is difficult for me to see when one man is made to acknowledge another man his equal, how he has any supremacy over the second. And just at that time the history shows he did this. And so I can not believe that the actual supremacy of the Papacy blossomed out suddenly. The decree went into effect in 538. ~~xxxxxxxxxxxxxxxxxxxxxxxx~~

On Friday the ground was shifted from the captivity of the Pope in 1798 to the proclamation of the French Republic. I have this to say in regard to this. We have urged very strongly to stick to Great Controversy. Now I do not think Great Controversy makes the captivity of the pope in 1798 as the thing.

WIRTH: When are we to place the shortening of the period, if it is not 1773.

PRESCOTT: I think it is very difficult to put your finger on a single year and say the ~~xxxxxxxxxxxx~~ papacy was put out. It was a gradual fading out. But I think you will find it is pretty difficult to find any large organized persecution of the papacy after the Reformation set in.

Now the thing that I cannot fix upon exactly is the decrees. A decree is a definite thing, put forth at a definite time. There was a decree in 503, another in 533, and



H A WASHBURN: In the vision Daniel said I considered the beast that had ten horns. I considered the horns and there came up among the horns another one, a little horn, before whom there were three of the first horns plucked up by the roots. Now it was the position which was taken in the paper read on that subject, that the ten kingdoms arose, then the eleventh one, and then in the presence of the eleventh one three go down. The expression "before whom there were three of the first horns plucked up by the roots," means in the presence of whom. That would allow of a different enumeration of the ten kingdoms and of the three overthrown. And that interpretation was given. Yet someone said here that in the Hebrew that expression before whom three of the first horns were plucked up by the roots, was the Hebrew expression which would mean in the presence of whom, and when that was stated here it looked to me as though that interpretation were conclusive. But we sometimes quote Hebrew when we are not very sure of it. It developed in a few days that it does not state that. This word min appears there. I don't think that scripture indicates that after the eleventh kingdom was established three disappeared in its presence. It seems to me the idea is this. We have in verse 7 and verse 8 where the expression occurs, "Before whom there were three of the first horns plucked up by the roots, and the tenth verse says a fiery stream issued and came forth from before the ancient of days. It is the same expression in the Hebrew. I don't see that it means necessarily that the little horn must arise and then three go down, but Daniel may have seen the ten horns on the beast, then the eleventh horn coming up, and as it came up, from before him, in his presence, three were plucked up by the roots. It doesn't seem to me that the language of the

scripture precludes that idea, and therefore there are two interpretations possible.

If after the ten kingdoms were raised up, then the eleventh established, then three go down, we would have to say the three kings overthrown were the Vandals, the Heruli, and the Lombards. But if this other is the idea of the scripture, then we have got to take another position and say that the three overthrown were overthrown before the papacy was established, and that position appeals to me. If we take the more recent position we would look at the time when we would say the papacy was established, and would have the date which has been selected, 533, when a papal monarchy was established by Justinian. We can't find the Heruli among them, and we count the Bavarians among them upon some evidence that I want yet to see. And then we look for three to go down after that, and find that they would have to be the three I have mentioned. But if the ten kingdoms are to be established and three horns plucked up by the roots before the eleventh kingdom is fully established, we would have to look for the three to be plucked up before 533; and in that case we would have to take the Heruli even though we have to cite only circumstantial evidence, the Vandals as the second, then come in the Ostrogoths, and here is where some say you cannot prove the Ostrogoths were overthrown in 538. For many years I have called attention to the fact that there is no history where you can find 538 given for the fall of the Ostrogoths. I called attention to that twenty years ago, and I still think, brethren, that the Ostrogoths were overthrown in God's sight in 538, and I will give you the reasons. If that is true,



that would mean something for the establishment of the date 538. I will try to state this clearly and briefly. It is a fact of history that dates like 552, 553, 554, and 555, are given as the end of the Ostrogothic kingdom without exception. Gibbon speaks of that also. He describes the Ostrogoths down to 538, and goes on to 555.

I believe I will read a paragraph which will state the facts of history a little more briefly and accurately. Let me read this. It is something I presented a year or so ago, —a brief essay on the subject:

"There was thus declared or decreed a monarchy in the Christian church, with the Bishop of Rome in the seat of supreme power. The saints were thus given into the hand of the little horn power.

"It might at once be considered that the period of 1260 years should date from the year 533. The language of the scripture, however, should be borne in mind: 'I considered the horns, and, behold, there came up among them another horn, a little one, before which three of the first horns were plucked up by the roots. . . . The other horn which came up, and before which three fell.' Dan. 7:8, 20. Before the little horn was established, three horns had been plucked up; and when the third was plucked up, the little horn had taken its place in their stead. Now in the year 533 only one of the ten kingdoms had fallen, the second fell the following year, and not until the third was overthrown could the specified time for the papacy be reckoned as beginning.

"Thus we are brought to a consideration of the date for the fall of the Ostrogothic kingdom. This date is given by Seventh-day Adventists as 538 A. D. Consultation of the history might, at first glance, make it appear that this is erroneous. The fall of the

Gothic kingdom will be found in various histories to be assigned to any of the years from ~~552~~ 552-555. Without close reading it will appear that these dates properly mark the end of this kingdom, 552 being the year of the ~~xxxxxx~~ defeat and death of Totila, and 553 that of Teias, when Gibbon says, 'The Gothic kingdom was no more.' 554 marks the attempt and failure to restore the Gothic kingdom under the leadership of an Allemanian duke, and in 555 was the capitulation of a remnant of 7,000 of his followers. Gibbon, 'Decline and Fall,' chapter XLIII, par. 16-20. But attention must be given to the Gothic war of Belisarius, from 535 to 540. After the conquest by this general of Sicily Campania and Rome the Goths under Vitiges assembled in full force to besiege him in the city of Rome in the year 537. But after a year's reverses during the siege of Rome the remnant of the Gothic army in 538 burnt their tents and tumultuously retreated from the city. What had taken place during that year is described in these words of the historian; 'The whole nation of the Ostrogoths had been assembled for the attack, and was almost entirely consumed in the siege of Rome.' Gibbon, Chapter XLI, par. 30. 'With heavy hearts the barbarians must have thought, as they turned them northward, upon the many graves of gallant men which they were leaving on that fatal plain. Some of them must have suspected the melancholy truth that they had dug one grave deeper and wider than all: the grave of the Gothic monarchy in Italy.' Hodgkin, 'Italy and Her Invaders,' Book 5, chapter 9, last paragraph. The submission of Vitigea was secured shortly, and the Gothic kingdom was a part of the empire of Justinian.

"The fall of the Ostrogoths is properly to be reckoned from this ruinous year in the siege of Rome when the 'whole nation was

almost entirely consumed.' It is true that we read of a revolt of the Goths under Totila, and the maintenance of a Gothic kingdom until 553, but this is a use of the name Goths for essentially different people. Gibbon (chapter XLIII, paragraph 4) says of the Goths after the campaign of Belisarius: 'They had lost their king (an inconsiderable loss), their capital, their treasures, the provinces from Sicily to the Alps, and the military force of 200,000 barbarians magnificently equipped with horses and arms.'"

I believe the facts indicate that the Ostrogoths essentially <sup>who</sup> had met their end in 538, and those peoples/were called Goths for some twenty years were essentially a new people, though they had the same name. I believe that the Lord in giving the prophecy could see events as they would be, and if He announced the fall of the Ostrogoths, it would mean the Ostrogoths proper, and not a new people that happened to have the same name.

A.C.DANIELIS: In Volume V we read that there was new light that we should study and agitate, go on with our investigations. Now, brethren, I think that in some respects that counsel has been followed for a number of years now, and we have been in the last ten years, I know, giving to these technical questions far more study than we did back in the early days. You take these questions that are under consideration, the 1260 years--why for a quarter of this generation we hardly raised a question about the period, and we had but little information about it too, very little. We had gone over the ground in a very superficial way, but now, in the last ten or fifteen years we have been plowing deeper and deeper in this and getting a lot of valuable information, and it has not overthrown the positions we held, but it has given us more evidence and given us more ground to stand on. I call your attention to this Source

Book," and the question of the papacy is brought out in the "Source Book." There are 66 pages devoted to the papacy in this book, and they are all devoted to quotations. The "Source Book" isn't an exposition of theory set forth, but it is a statement of historical facts. Now I see here some places wherethere are little notes signed by E.D.S. Now, what does that mean?

ANSWER: Editors.

A. G. DANIELLS: Now, who are the editors? I think Brother Prescott, Brother Spicer, Brother Boalman (VOICE: Professor Caviness)—yes, and Professor Caviness. I tell you, brethren, they have done a lot of valuable work, and this is a most valuable compilation. I think now the most of us can go to work and study these 66 pages with a lot of profit, and all this is invaluable. We are getting far more light on these questions. We didn't, many of us, possess the history. We did not have the material to work with, and when you have brought out all these 66 pages, we are landed right back to our position that the 1260 years actually date from 538 and end in 1798, and that the overthrow of paganism or this master of the daily brought out in the eighth chapter was fixed in 538 and runs through to 1798, 1290 years, by these excerpts from history showing the active beginning or at least definite events and definite acts in the working up of affairs to the establishment of these dates, 503, 538, and 1798. Those events didn't just crop up like a mushroom in one night, did they? This establishment of papal domination and the ending of those things didn't crop up in a night, it took years and years to come to that. Well, now, what we understand is that these references to 503, 538, and 1798 don't destroy our positions that we held before at all, but they give us light as to the steps by which we came

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to those dates. Isn't that the idea?

## AFTERNOON SESSION, July 13

A.G.DANIELLS: This morning Brother Prescott stated that a false theory or philosophy of creation leads to a false philosophy of the gospel. I would like to have him explain that a little more fully and make it a little plainer than was made in the bare statement.

W.W.PRESCOTT: The gospel exalts Christ, puts Him in the forefront as the only Saviour. We are taught to look unto Jesus, that there is no other name under heaven given among men whereby we must be saved. The purpose of all that work that Brother Wilcox spoke of this forenoon, under the leadership of the invisible king of Babylon, the purpose of that old rebel called the devil and Satan, has been to shut out from the world a knowledge of Christ. He has always aimed to substitute himself in place of Christ. The scripture teaching is very plain, as we had this morning, that all things came into being through Christ, and inasmuch as he was the mediator in the original creation and the new creation is simply for the purpose of carrying out the original plan that man should be in his image, he of course is the only mediator in the new creation or gospel. The false science which brings in some other teaching concerning the original creation has for its purpose to shut out Christ from the gospel, and is used for that purpose, and is worked that way right along. I spoke of the case with the Colossian church. Now take a more modern case. Take it in our own day. This message arose in our country we may say between 1844 and 1850. Not to be exact, that was the time of the beginning of the Seventh-day Adventist movement. It was just about at that time that Hugh Miller's books began to appear, like "The Testimony of the Rocks." From that time on in this country there has gradually risen

this theory about creation that has resulted in finally shutting out a personal creator. I do not think that has been done just as a matter of science. I think there is a deeper purpose than that in it. I think that has been to shut out the idea of the creator, his work through Christ. This gospel message that we are to give is to call special attention back to the Creator who created all things through Christ. Therefore, the phrasing of the message is, "Worship him that made heaven and earth, the sea and the fountains of waters," designating him specifically as the Creator.

I think that in our own time the false science that has arisen has been made by that master-mind which is behind all apostasy, not simply to introduce false scientific teaching, but to shut out Christ and His Gospel from men, to shut out the knowledge of God working for the recreation of men and the earth. Does that explain it, Brother Daniells?

A. G. DANIELLS: I took it like this: A false science regarding the origin of things, the creation, eliminates the true Creator. Well, then, as that Creator is the same one in the new creation, the next step is to eliminate him from this regeneration, the new creation in the gospel. And so, as we get the material things through evolution, man gets back by evolution.

PRESCOTT: And so I read, you remember, in the convention here that chapter on Evolution, that evolution is now taking its place not simply in science, but in history and religion.

A.G.DANIELLS: That was the point. This morning you did not develop it. Now just one thought more. These men that are trying to meet this idea of evolution of man, trying to bring Christ in as the real Creator of the new man,--they ought to leap clear over the evolu-

tionary theory regarding the origin of things and get back to the other.

PRESCOTT: Surely.

DANIELLS: Well, you see there is the trouble. I went to hear Mr. Riley in Minneapolis, and he spoke very earnestly on this only Name, this only One; but when you come to read his writings you will find him floundering around in the meshes of evolution on the origin of things, and he goes wrong on the law and the Sabbath because he is lost there. The hope for that man and all that are associated with him is to vault clear back to the Bible ground of Jesus being the creator, the Father producing all this through his Son, and now the Father is leading the lost sheep back through this Son.

PRESCOTT: The gospel begins in the first chapter of Genesis. When we remove that and substitute in place of a personal Creator an evolutionary theory, we are removing the foundations of the gospel.

G. P. BOLLMAN: You have been speaking, Brother Prescott, of Christ as a mediator in Creation. Now, must that not be used in quite a different sense than what the term Mediator is used now? We are told that there is one ~~XX~~ God, and one Mediator between God ~~XX~~ and man, Christ Jesus. Then if he was the mediator before he became man, in that sense must it not be quite a difference sense than what we use the term Mediator now?

A.G.DANIELLS: Do you think that is a good word to use back there?

W.W.PRESCOTT: I like it very much.

DANIELLS: But a mediator, as we count it, is one who stands between the judge and the defendant.

PRESCOTT: The way we have been looking at it, we have narrowed down the mediatorial work of the Son of God to His mediatorial work for sin, which is only one phase, and a very limited phase, so far as time is concerned. It is a phase in which we are very personally interested,



and from that standpoint it is of the utmost importance; but His mediatorial work for sin is through ~~the~~ exactly the same person, and must be through the same person, and must be by the exercise of the same power as his mediatorial work in the original creation; and our basis for confidence that He can be a mediator for sin, a mediator through whom we shall be created anew in Christ Jesus, is in the very fact, the absolute fact, that he was the mediator in the original creation.

A. G. DANIELLS: Do we have mediation between God and the world?

W. W. PRESCOTT: Yes, mediation, exactly; a mediation between the ~~un~~ uncreated and the created. And no one can be a mediator between the uncreated and the created so far as visible things are concerned, who has not, as it were, proceeded from the uncreated. That is the force of that scripture, In him were all things created. Now put the two together. In him were all things created. That refers to the visible universe. But now in Eph. 3:10, we are his workmanship, created in Christ Jesus. That is exactly the same expression. All visible things were created in ~~him~~ him. We are his workmanship now, as Christians created in Christ Jesus,--exactly the same.

A.G.DANIELLS: I do not question that He was in both, but the question is whether he was there as a mediator.

W.W.PRESCOTT: Is your idea that a mediator must be one who reconciles people who are apart? I do not want to accept that idea.

M.C.WILCOX: The idea of the Roman Catholics is that the priest must offer sacrifices, but the Bible indicates that the priesthood goes on forever.

FRENCH: I would like to know whether you apply that idea of the mediatorial work of Christ in general or to the recreation of the

sinner?

W.W.PRESCOTT: Both. There is one Son of God, there is one work of God for man, created in him his image, recreated in his image. The Son who was the mediator in creating in his image in the first place is the only one who can be the mediator to recreate him in His image.

T. E. BOWEN: Wouldn't the word "word" convey to our minds a better idea than the word mediator?

W.W.PRESCOTT: You may use it just as you please, but the whole thing centers here with me. Here I am, asking for a personal work to be done for me, which must be a creative work,—"create in me a clean heart." It is a creative work, and I want to be sure that some one attends to that that I know can do it. My attention is directed to the fact that he is the mediator in everything that I can see. He was the mediator in bringing these things into existence. He is the mediator in creation, he is the mediator in administration, in all visible things.

A.G.DANIELLS: Now where is that word mediator used in the Bible for that,—for creation? It is used for mediation between the Father and the lost world. We know that, and there is where we get it. Now where do we get mediator for him as Creator?

W.W.PRESCOTT: Take the idea of mediator as applied in Hebrews 7:25: "Wherefore he is able to save to the uttermost them that draw near unto God through him." That is where he is mediator for us, isn't it?

A.G.DANIELLS: That is for sin.

W.W.PRESCOTT: Yes, for sin, for our recreation. We come unto God through Him.

PRESCOTT(Cont'd)

All things were created through him. Exactly the same Greek word is used here for this work in the visible creation as is used to describe the work of the new creation.

DANIELLS: I am intrenched in the ~~xxxx~~ idea of his work there, but so far I cannot see how he did that as Mediator. I know he does now.

LACEY: Is not the difficulty after all merely connected with use of the word "Mediator". Professor Prescott is using the word in the sense of "Intermediary". Christ is the ~~xxxx~~ intermediary between God and creation. God's power is represented through Christ in his product of creation. Professor Prescott is using it in its original Latin sense. In this sense Christ is not only the mediator between God and sinful men, but the intermediary of the entire Universe—all the created works of God.

F.M.WILCOX: What is the original meaning?

LACEY: One who goes between—in the middle—a go-between.

GB. THOMPSON: Did we have a "go-between" before sin came in?

PRESCOTT: May I add right there, the whole idea of the imminence of God in creation is because they leave out the Mediator. Then they come to us and say: "God in man," leaving out the mediator.

ANDERSON: I think this difficulty we have is a real one. I think the Bible is very clear in making this word "Intermediary"—a redemptive word.

DANIELLS: That is my idea.

ANDERSON: I do not think we are safe in using this idea in relation to creation. I think it belongs to that idea of

redemption from sin. The question of the creation is a matter of God's power, and the question of redemption is a matter of God's personal life.

PRESCOTT: That is the very thing I have presented. Creation is as a birth—God's life goes forth (as I read this morning): "A mysterious life pervades all nature."

ANDERSON: But don't we believe that the experience of the new life—redemption—is something that the sinner does not experience. He is in sin. He lives by the power of God, but has not a present spiritual life.

PRESCOTT: Before man fell, what about him then? When he was created in the image of God, did he have spiritual life?

ANDERSON: He was in the process of receiving that spiritual life by personal fellowship with God.

PRESCOTT: He was not created a spiritual being?

ANDERSON: Not a complete being. He was on the plane of probation, and by fellowship with God was to attain to perfection, the same as we. We have been lost. We are on the plane of death; to be raised from that plane to the plane of deliverance we must have the personal life of God, and that comes through the Incarnation. I think that these two ideas blur. We are not careful we are liable to take a step in the direction of Pantheism.

PRESCOTT: I distinguish between original mediation and the redemptive mediation. "through him all things were born"—come into being, and man came into being in the image of God, through that creative mediation. I cannot think man was anything less than

in the image of God according to the Scripture—and that was by creative mediation.

ANDERSON: It does not speak of "birth" in that connection.

PRESCOTT: It says in Psalms 90:1,2, "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting, thou art God." (~~Revised Version~~)

(The Revised Version makes this plain~~ly~~) It says the "mountains were brought forth". When we speak of a child being brought forth we mean it was born.

Now let me emphasize this. It is very important. I distinguish between the creative mediation before sin entered the world, and the redemptive mediation, after sin came in. What I insist upon is that some one by some power did both. (Amen)

PALMER: Could we not retain the idea expressed by the word "in him" and "through him" without using the word "Mediator", which in the Scripture is so closely associated with <sup>6</sup>redemption from sin?

PRESCOTT: I cannot take another word for it, but it is all right for you to take any word you choose. But I simply say that when I studied this theme this word seemed to be the best expression of that idea.

THOMPSON: I want to get things straight, and I confess some of these definitions are perplexing. I heard this morning the mention of the word "Essence". What does that mean?

LACEY: It referred to a translation which said Christ was the ~~expression~~ the very expression of the Father's essence. That means he was the exhibition of the very being of God. No one knows what God is except as he is revealed through Jesus Christ.

G.B. THOMPSON: I want to read a statement from the Spirit of Prophecy: "The thought that God is an essence pervading all nature is one of Satan's most subtle devices."

LACEY: It means (the use of the word essence) that he was the very idea of what God was himself in his life, his mercy and power. He is the expression of God.

THOMPSON: I understand Pantheism teaches there is not anything behind nature, and this theory teaches there is a Person behind it.

DANIELLS: I fear there is a danger in the use of terms. When we come to talk to an audience who do not understand these terms there is danger of them know not knowing what we are preaching.

PRESCOTT: How about the "new birth?" It says that we are to be born again, and Nicodemus did not understand it. But there is the old birth and the new birth, the old creation and the new creation.

DANIELLS: when we use these terms in this fashion we must be very careful.

PRESCOTT: I recognize that truth and error lie right close, side by side, and the reason why error comes up so near is to make us afraid of the truth. Now when error makes us afraid of the truth we back off from the truth and lose it. Now if we can have wisdom enough to have the full benefit of the truth and not swing off over into the error, we are in advance of our position. I went through this experience. I was the one that had to stand up and face Dr. Kellogg on his book the Living Temple. He was striking at, and turning aside, the very fundamental truths of the gospel. Now how did it come about? By his science, in

that ~~hexaxix~~ left out what did not look forward to the Mediator in ~~caaxix~~ creation. His next step was the he left ~~ex~~ Christ Him out of the new creation. He had God "immediately" in mind and not "mediately." So long as we hold the idea of the Mediator in the original creation we will hold the idea of the Mediator in the new creation and will not be swung off.

ANDERSON: I speak of this because I had some experience along this line when I started for China. Before leaving I had a long talk with Dr. Kellogg on this very matter. At that time he was the leading man in our Mission Board. He insisted that unless I had a certain theory I was not fitted to go to China. And he spent a long time to explain just what God was, and how I should teach God when I got into China. We finally got down to the point where we ~~kiijaxkaxk~~ looked into the matter of the "new birth", and I asked if he thought the new birth was a new separate life that had come down from God through Jesus Christ to take possession of the human being. He said, "No, I don't believe that. There is no difference between the new birth--the spirit life and the physical life. There is no line there. The life that we have--the ordinary natural life--becomes in harmony with God by changing the attitude." I said, I did not believe that; before a man can come into the Kingdom he ~~ex~~ must become a part of God's own divine life; and that has been provided for us in the gift of Jesus Christ; and that life is just as real to the person as the things we handle in our hands. Dr. Kellogg drew no distinction between the ordinary things of the natural creation and the spiritual life that is to come to us in the incarnation through the gift of Jesus Christ.

PRESCOTT: The first time Dr. Kellogg talked with me privately over his new views, he said practically the same thing and I said, speaking to another party about it afterward, "Unless Dr. Kellogg changes his mind about that question, he is gone, for he has lost the very fundamental thing in the gospel."

PALMER: Dr. Kellogg apparently went astray first in the interpretation of God's relation to the physical universe and it so appeared, perhaps you will remember, in an article in GOOD HEALTH. That is where we first saw it, and read it, and the next morning after we had read it, I said to Mrs. Palmer, "What do you think of that article? It has left a queer feeling with me?" She said, "That seems like another God". He went off on that, and our next discovery was that he was off on the matter of recreation and new birth. Having lost the way out from God, he lost the way back to God.

PRESCOTT: I have a question that Brother Bollman wanted to ask this morning and has written. "You first emphasize the name Jesus by tracing it back to Jehovah. This morning you emphasize it by leading back to man. How does this harmonize?"

Entomologically, the word Jesus can be traced back to two Hebrew words meaning Jehovah for Salvation. When Jehovah was revealed for salvation, it was as the son of man.

DANIELLS: Well, our time is up now and that brings us to the second study, the beast power of Revelation. Are there any questions anyone wishes to ask about that?

PRESCOTT: I would like to ask as to the interpretation of the woman in the 12th chapter, for a little help to straighten it up a bit perhaps. As I read through there, I have found the



two cities just as I brought out the other day, Jerusalem and Babylon. We come to the climax in the destruction of Babylon in the 18th chapter, and the new Jerusalem in the 21st chapter. In the 17th chapter the woman had the title upon her forehead, Babylon. Would it lead us astray if we kept the same principle of interpretation and said that as the woman of the 17th chapter is modern Babylon, the apostate church; so the woman of the 12th chapter is modern Jerusalem, the true church?

We know that in the 17th chapter ~~the~~ of Revelation the woman has been named Babylon. Now we say this is modern Babylon the apostate church. To keep the same principle and interpretation, would it be proper to say the woman of Revelation 12 is modern Jerusalem, the true church? Then you have the two women, two cities, two churches right through.

H.C.WILCOX: I am perfectly agreed to that. In the two references which I gave, it was the daughter of Zion in both. In Jeremiah and also in Micah 4:10.

PRESCOTT: I have found persons in this difficulty which is why I raise the question. The man child the woman brought forth is Christ, the son of the church. But if you take the Scripture and make it Zion, you can bring over the Old Testament phraseology. That is how I would like to do it.

LACEY: Can we take that symbol of the woman in Revelation 12 as the symbol of the church in its entirety?, going back to Abel? It says the Jewish church brought forth Christ in pain about to be delivered, and it certainly includes the Christian church for she went into the wilderness for 1260 years, and so doesn't it represent the church in its entirety from Abel who looked ~~xxxxxx~~ forward by faith down to the last soul who finds

Jesus as the Saviour, just as the false woman in Revelation 17 represents the other in her entirety from Cain down?

PRESCOTT: I think that is true in principle to several phases in the manifestation of these principles.

M C WILCOX: Yes, I think that is true from the time of organized Assyria and organized Babylon.

G P BOLLMAN: Going back, as you do, to Babylon, then for the heads, where do we find the horns?

M C WILCOX: They are found on all the heads, from Pagan Rome on through the imperial dynasties down to the time of Papal Rome.

Now in this view, brethren, I wish you could get to looking at it as I do. I don't mean by that that you will accept my view, but I want you to get what my view is. It is the great big broad view of the great controversy between good and evil from the beginning all the way through. To my mind it presents a great deal simpler way of presenting it than to tie it up with all sorts of detail. It presents the twelfth of Revelation to my mind as one of the greatest chapters in all the word of God in a marvelous scope from beginning to end. It sets before us Christ Jesus the Lord, who has undertaken from the beginning the manifestation of the Godhead to this world, and the great adversary who has enlisted against him. It carries that thing through all the way till the end, and these beast powers are the powers that Satan has used and is using to turn men away from the great idea of God's kingdom.

Washburn: You refer to Babylon as the head, and allude to Nimrod -- you are speaking of the early Babylon. Do you think, Brother Wilcox, that Egypt and Assyria <sup>are</sup> not powers which

Satan used are really included in Babylon?

WILCOX: No, only in the sense that they brought confusion into the world.

WASHEURN: But you say this refers to it from first to last.

WILCOX: I would leave Egypt and Assyria out of this prophecy. Egypt came in only as a scourge, not against the organized work of God, but against the people of God before the organized work began. I don't see how you can go back of the time in the prophecy when the daughter of Zion was ~~traveling~~ <sup>Micah</sup> travailing for deliverance. ~~Michael~~ makes it very clear. The woman was travailing when it could be said, there is no king in thee. Up to the time of Zedekiah there was a king and the worship, and everything in Jerusalem. But when Zedekiah was carried away and Babylon came in, the kingdom was perverted, and from that time on the woman began to travail for her deliverance.

WIRTH: As far as world powers go, isn't there an analogy between Revelation 12 and Daniel 2? That is the way I had looked at it.

WILCOX: No. In these four great powers, neither Egypt nor Assyria came.

WASHEURN: They are past, and could not appear in the prophetic vision after they were passed.

WILCOX: Revelation 12 brings in the seven heads with the Devil behind them all, and in the 13th chapter it brings in the agents that Satan used with the same seven heads, but goes back from the beginning of this to the four beasts of Daniel 7, which is

places in that composite beast of Revelation 13.

WASHBURN: Then that prophecy is to call attention to only those powers which came up after God's work had progressed to the point where they had no king?

WILCOX: Yes.

LACEY: One other question: Did you take that war in heaven back to creation, or to when Michael and his angels fought?

WILCOX: I would carry that back, of course, to where the Devil is brought in. That carries it back to the warfare, and antedates Babylon.

LONGACRE: How long did the warfare last?

WILCOX: There it lasted between Christ and the Devil until Christ conquered at the resurrection. And then it goes on through the daughter of Babylon and the church.

LACEY: I don't think, though, that it will be inconsistent to bring in Egypt after the war in heaven.

WILCOX: Why not bring in other powers that have persecuted God's people then? We have other powers that persecuted the Lord's people, and held them in bondage for years. Why not bring them in?

LACEY: Because these are the outstanding ones.

WILCOX: But they are against his word just the same. Egypt does not come within the Babylonian line of prophecy, nor does Assyria. They were both scourges of God's people. But they did not break the kingdom and overrule it. Right out of the Egyptian bondage God established his people. Assyria did everything possible and took away the ten tribes but did not take away the center of God's worship in the earth.

F. M. Wilcox: Why not bring in the powers that persecuted God's people? We have other powers that persecuted God's people, and went down to perdition. Why not bring them into the prophecy?

M C WILCOX: Egypt does not come within the Babylonian line of prophecy. Nor does Assyria. They were both scourges of God's people. They didn't break the kingdom and overrule. Assyria did everything in her power and took away the ten tribes; but not in the sense of the worship of God in the earth. It remained until later. And she sought to destroy the ten tribes, and yet God told Judah that she was worse than Israel, and yet he preserved her because all the promises came through the tribes of Judah.

A O TAIT: Can you go back of the ten to get heads for those beasts?

M C WILCOX: I Don't see how we can.

L L CAVINESS: I feel to sympathize with that position. I think we have to begin with Babylon. Do you make ~~an~~ a distinction, Brother Wilcox, between the red dragon and the other dragon?

M C WILCOX: No, sir. I think the dragon is the dragon all the way through.

L L CAVINESS. May I raise another question. If you don't make that distinction, in what way can you say paganism drew the third part of the stars of heaven?

M C WILCOX: I don't say so, I think it was the devil.

L L CAVINESS: Well, didn't you say the dragon is Satan in one place and the papacy in the other?

M C WILCOX: Yes. [Reading, beginning with prop. 19]

DANIELLS: --And select men to present them and have a better understanding. This has come very suddenly. So I don't have any idea this is going to end our work when we get through. Then I think it would be well for us to arrange, or at least give some suggestions for a continuation of our studies when this meeting is over, along certain specific lines, and perhaps ask some men to give special helps and research work.

TAIT: Would it be out of order to move that we ask the Fall Council to arrange for a Bible Conference for 1920?

DANIELLS: I had thought probably the time to do that would be when we close up. About the time we close, we can do that if nothing happens between now and then.

TAIT: I was thinking if that can be done now I think there should be a committee appointed to arrange for certain topics for study to be brought in toward the close.

DANIELLS: Wouldn't that be hasty work? Wouldn't it be better to appoint a committee to work that up after this conference is over and have it ready for the Fall Council?

TAIT: Yes, unless we can have some work going on during the summer.

DANIELLS: First of all, now, what will you do about the close of this Council? Shall we run through to the close of Monday night? There is no objection at all to that if you will not be disturbed by the departure of a few.

PRESCOTT: I think if the chairman is obliged to go to meet appointments, we should feel the loss in trying to finish up, and I fear it would be piecing it out. I would rather close up in a good strong way, although personally I would be glad to have all continue through.

CHAS. THOMPSON: I move that we close this Bible Conference next Friday noon.

DANIELLS: We wanted to have Sabbath a good closing day.

CHAS. THOMPSON: I mean, close the regular program Friday, and have a special program for Sabbath.

DANIELLS: We can work Friday afternoon.

You have heard the motion that we close this Bible Conference Sabbath evening. All in favor say aye. -- Carried.

I would like to ask Elder Knox to take the chair.

BOLLMAN: I would like to renew if I may, a question I asked Friday. When the professor from South Lancaster was reading extracts from history, if I remember correctly, to prove that the Papacy was abolished in 1798, he read some extracts that said the Papal Government was abolished then. The question was asked whether he considered the terms synonymous or not.

PREMIER: Of course we all know the Papacy still exists today. The Papal Government, we know, was temporarily abolished at that time. Of course it was re-established less than two years later.

LONGACRE: What is the difference between the Catholic Church as a church organization and the Papacy?

NIELSEN: "The infliction of the deadly wound points to the abolition of the Papacy in 1798." Controversy p.579. old Ed.

FIT: I would like to ask Brother Nielsen how he explains this: If the Papacy was abolished, how was the deadly wound healed?

NIELSEN: I don't know that I can throw any light on it, but there is the statement.

BRISCOE: In the new edition, it says "Points to the

downfall of the papacy in 1798."

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ANDERSON: Can these historians tell us the specific things that happened? We know the pope was taken prisoner, but were the cardinals dispersed, and was the organization of the church broken up? What were the facts which took place corresponding to the fall or abolition of the papacy?

WALDORF: The Papal System, is what Brother Longacre asks about. When we come to deal with the papacy, we are dealing with the mystery of iniquity,--the most stupendous proposition anybody can study. What happened in 1798? During this morning, I said that when the Jesuits were suppressed, persecution was allayed. This is perfectly true. In 1793 liberty began in France. The reformation was caused because the entire property of France was in the hands of the Priests, very nearly. About 5/8 of the landed estates of France were in the hands of the papacy, or the church.

They said they were going to inaugurate a new order of things. During that time the pope was king of Italy. He still sat on his temporal throne, persecuting the Waldensean church; the church in the wilderness. They didn't dare to worship in Italy or bring in any Protestant books whatsoever. We are dealing with the 12th of Revelation when we deal with the 1260 days. We have to study both the church in the wilderness and the papal church at the same time. The book of God says the church would be in the wilderness for 1260 years. From 538 on, the church went into the wilderness more and more. From that time on we have the church in the wilderness for 1260 years. And they were persecuted right up to 1798. When Napoleon marched over the Alps in 1798 and began his campaign against the Italians, he marked



down to observe Rome in 1797. At that time he took away part of the Papal States. The pope was almost as helpless in 1797 as in 1798; but what we are after to establish in prophecy is that when Berthier went to Rome he took Pope Pius prisoner and broke the power that the papacy had over the church that was in the wilderness, and gave her freedom again to spread the truth in Italy. That is the deadly wound that was inflicted on the papacy, and thing I think we should emphasize. The papal government, as far as the cardinals <sup>were</sup> concerned, was there, but the head was taken into France.

In 1800 the Austrian cardinals elected a new pope. He was carried into captivity again, or was taken away by the French armies and kept for five years, up to 1814. Several historians consider that to be the restoration of the Papacy. However, that was only a temporary healing of that wound. But during those years, the papal government could not persecute the Christians. That is the real dawn of liberty again in Europe. They didn't have any head for two years, and the French armies remained in Rome until Napoleon began to mobilize his armies for Waterloo, when they withdrew. Just as soon as the French army left Rome, the Pope came back, and the restoration of the papacy began. No sooner was it restored than it began to persecute again. They wouldn't allow any liberty in those Aldersman valleys, but they finally gave liberty because other powers interfered with them.

To my mind, this is the point in the entire history. 528 marks the supremacy of the papacy spiritually. They were never a man subject to anyone. Before that, the patriarchs had to approve of every bishop they elected in Rome,

but the Alemanni never did. Just as when the Belgian Government went into France and had only a strip of territory, the Belgian nation was still in existence although almost entirely in the hands of the Germans; the same thing can be said of the Lombardic invasion. The Papacy had to withdraw, but the Eastern Empire enlisted in its defense and it never had to submit to the Lombardic approval of bishops. So 538 marks the beginning of the papal spiritual supremacy; and 1798 marks the end of it, when liberty began to be spread abroad everywhere from 1798. From that time on the Papacy began to decline more and more. In 1870 it lost its temporal dominion.

Now I believe in the papal restoration myself, but I must say I cannot see altogether what these brethren have said. As Elder Daniels said, we have light to come yet on that subject, and I am earnestly studying. No one has helped me more in the study of history than Prof. Prescott. He warned us again and again when editor of the Protestant Magazine, be sure you know what you quote before quoting Roman Catholic histories. I went into catholic libraries and talked with the priests by the hour. Before we quote Catholic authorities, we must understand their law. There are two councils; one held in 503. That has been ~~xxx~~ placed with the Isodorian(?) decrees. The Catholic encyclopedia says concerning that council these words: