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"PROPHECY"

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PROPHECY.

LESSON I.

1. WHO was Nebuchadnezzar? Dan. 1:1.
2. When did he besiege Jerusalem? and what was the result? Verses 1; 2.
3. Who are named as prominent among the captives carried from Jerusalem to Babylon? Verse 6.
4. For what were these persons noted, especially Daniel? Verse 17.
5. Upon inquiry, what did the king learn concerning their wisdom? Verse 20.
6. What caused trouble and loss of sleep to Nebuchadnezzar? Dan. 2:1.
7. To whom did he resort for relief? Verse 2.
8. Could they interpret his dream? Verse 10.
9. How did their answer affect the king, and what did he immediately do? Verses 12, 13.
10. Upon learning of the decree, what course did Daniel pursue? Verses 14-16.
11. Did Daniel understand the interpretation of the dream when he promised to make it known unto the king? Verses 17, 18.
12. How did he get the desired information? Verse 19.
13. What did Daniel then do? Verse 24.
14. When Daniel was brought in before the king, what question was asked him? Verse 26.
15. What humble but wise answer did Daniel make? Verses 27, 28.
16. To whom does God reveal secrets? Amos 3:7.
17. Was this secret revealed to Daniel because of his position among the king's counselors? Dan. 2:30.

LESSON II.

1. WHO was Daniel?
2. Where was he in captivity?
3. For what purpose was he specially called before the king of Babylon?
4. How had the matter the king desired to know been shown to Daniel?
5. What did Daniel say was the subject of the king's dream? Dan. 2: 31.
6. How did this image appear to the king? Verse 31.
7. Of what was the head of the image composed? Verse 32.
8. What formed his breast and arms?
9. What composed the lower part of the body?
10. What material composed its legs and feet? Verse 33.
11. What was the extent of territory covered by the vision? *Ans.*—The earth. Verse 35.
12. What great blow did the image receive?
13. What became of the materials which composed the image? Verse 35.
14. What became of the stone that smote the image?
15. What did Daniel say the head of gold represented? Verses 37, 38.
16. What was to be the nature of the succeeding kingdom? Verse 39.
17. Who was the last Babylonian king? Dan. 5: 30, 31.
18. Who was Belshazzar?
19. To whom was Belshazzar's kingdom given? Verse 28.
20. By what symbol is the Medo-Persian Empire elsewhere represented? Dan. 8: 20.
21. What beast was seen to come up against this ram and overthrow him? Verses 5-7.
22. What did the goat represent? Verse 21.

23. How was this kingdom shown by the image? Dan. 2:39.

24. What was the nature and character of the fourth kingdom? Verse 40.

25. Where is this kingdom spoken of, and by what is it known? Luke 2:1.

26. What did the mixture of clay and iron in the feet and toes indicate? Dan. 2:41.

27. What is to take place in the days of the divided state of that once universal empire? Verse 44.

28. How fully can we rely on the fulfillment of this prophecy? Verse 45.

NOTE.—Belshazzar, or Belsharussur (Bel protects the king), was a son of Nabonadius. Nabonadius, formerly a Chaldean noble, reigned during the last seventeen years of the Babylonian Empire. By some it is supposed that Belshazzar is called the son of Nebuchadnezzar by virtue of being his successor; by others, Nabonadius, his father, is supposed to have married the daughter of Nebuchadnezzar. This latter supposition would make Nebuchadnezzar the grandfather of Belshazzar, and this is probably correct. When Cyrus began the siege of Babylon, Nabonadius advanced to meet him; he was defeated by Cyrus and retired to Borsippa, leaving Belshazzar, whom he had associated with him on the throne, in command at Babylon, and sole ruler of the city when it fell, in 538 B. C. See "Manual of Ancient History of the East," by Lenormant, vol. 1, pp. 488-490, and "Seven Great Monarchies," vol. 2, p. 255.

LESSON III.

1. GIVE a description of the great image of Daniel 2.

2. What kingdoms are represented by its several parts?

3. By what is the fourth kingdom to be succeeded?

4. When did Daniel have his first vision? Dan. 7: 1.
5. What was first presented to the prophet in this vision? Verse 2.
6. What was the result of the strife? Verse 3.
7. What do the winds of symbolic prophecy represent? Jer. 25: 31-33; 49: 36, 37.
8. What do symbolic waters represent? Rev. 17: 15.
9. What did the four beasts of this vision represent? Dan. 7: 17.
10. What was the appearance of the first beast? Verse 4.
11. What was the nature of the second beast? Verse 5.
12. What was the third beast like? Verse 6.
13. Describe the fourth beast? Verse 7.
14. Which of the four kingdoms was represented by the fourth beast? Verse 23. See note.
15. What was the name of this fourth great empire?
16. What is to be the character of this power? Verse 23.
17. How many horns had this fourth beast? Verse 7.
18. What did the ten horns denote? Verse 24.
19. Between what years was this division of the Roman Empire effected? *Ans.*—Between the years A. D. 351 and A. D. 476.

NOTE.—It is clear that, if the four beasts represent four kingdoms, and the fourth beast stands for the fourth great kingdom, each of the three preceding beasts must represent successive kingdoms in the order in which the symbols are given. Hence the third beast would stand for the third kingdom, and so on to the first. The first great empire being Babylon, it was symbolized by the lion. The second beast, which was like a bear, must indicate Medo-Persia; and the third, or leopard-beast, Grecia.

LESSON IV.

1. DESCRIBE the four beasts of Daniel 7.
2. What did the fourth beast symbolize?
3. What did the ten horns denote?
4. When was Rome divided into its ten parts?
5. While the prophet was considering the ten horns, what did he see coming up among them? Dan. 7:8.
6. How early, then, could the little horn arise?
Ans.—Not earlier than A. D. 476.
7. What was to be the character of the little horn as compared with the ten? Verse 24.
8. What was to be his most prominent work?
9. What were the names of the three kingdoms overthrown by the influence of this power? See note A.
10. To what degree of arrogance was this power to rise? Dan. 7:25.
11. How has it spoken against God? Note B.
12. To what extent has it worn out the saints? Note C.
13. How has it sought to change God's law? Note D.
14. How long was the Papacy to have power over the saints, times, and laws? Dan. 7:25.
15. Where in the New Testament is the same expression found? Rev. 12:14.
16. In what other words does the prophet speak of the same period? Verse 6.
17. What is the rule for reckoning symbolic days? Eze. 4:3-6; Num. 14:34.
18. What event marked the close of the period? Note E.
19. In connection with what event was the dominion of the Papacy to be taken away? Dan. 7:26.
20. When did the Pope lose his temporal dominion? *Ans.*—A. D. 1870. See note F.
21. By what means is the beast to be destroyed? Dan. 7:11.

22. What will destroy the Papacy? 2 Thess. 2:8.

NOTE A.—About A. D. 476, the time when the division of the Roman Empire was completed by the establishment of the ten horns, a pretentious power was noticed, seeking acknowledgment of its claims. As early as the beginning of the sixth century, the bishops of Rome had become powerful enough to exert considerable of that influence at the imperial court, which was ere long to exalt them to that station where they could command the kings of the earth. There was only one hindrance to their supremacy, the opposition of the Arian powers to the doctrines of the Catholics, especially to that of the Trinity. These opposing powers were rooted up, the Heruli in 493, the Vandals in 534, and the Ostrogoths in 538. See "Student's Gibbon," pp. 309-319.

NOTE B.—The pope calls himself "The Vicar of Christ." Leo X. blasphemously styled himself, "The Lion of the tribe of Judah;" Leo XII. allowed himself to be called "The Lord our God," and Pope Martin V. called himself, "The most holy and most happy, who is the arbiter of Heaven and the Lord of earth, the successor of St. Peter, the anointed of the Lord, the Master of the universe," etc. The following is quoted from W. E. Gladstone, in the "Vatican Council," page 201, as a portion of the infallibility dogma:—

"All the faithful of Christ must believe that the holy apostolic see and the Roman pontiff possess the primacy over the whole world, and that the Roman pontiff is the successor of the blessed Peter, prince of the apostles, and is true vicar of Christ, and head of the whole church, and father and teacher of all Christians."

NOTE C.—A million of Waldenses perished in France. Nine hundred thousand orthodox

Christians were slain in less than thirty years after the institution of the order of the Jesuits. The duke of Alvah put to death, in the Netherlands, 36,000 in the space of a few years. The Inquisition destroyed by various tortures, 15,000 within thirty years. These are a few specimens out of the many which might be quoted from history, of the work of this power against the saints. For further evidence, one may read "Buck's Theological Dictionary," article "Persecution," Dowling's "Romanism," Charlotte Elizabeth's "Martyrology," "Wars of the Huguenots," etc.

NOTE D.—The Papacy has changed the observance of the fourth commandment, as far as in its power, in order to follow its pagan ancestors in their dedication of a day to the worship of the sun: In a work called "The Sure Way to Find Out the True Religion," we read:—

"The keeping holy the Sunday is a thing absolutely necessary to salvation. And yet this is nowhere laid down in the Bible. On the contrary, the Bible says, 'Remember the Sabbath-day, to keep it holy' (Ex. 20:8), which is Saturday, and not Sunday." For further evidence, see Catholic catechisms, also "Plain Talks about the Protestantism of To-day," page 213.

NOTE E.—In February, 1798, General Berthier entered Rome at the head of a French army, took Pope Pius VI. prisoner, and established a republic in Rome. The pope died in exile the following year, and for two years there was no pope. See Chambers' Cyclopaedia, article "Pius."

NOTE F.—"In September, 1870, Rome, no longer supported by the French, who had been defeated by the Germans, surrendered to Victor Emmanuel, and the possession of the pope's dominion was formally taken, October 2, 1870.—Chambers' Cyclopaedia, article "Italy."

LESSON V.

1. WHAT three kingdoms were plucked up to make way for the establishment of the Papacy?
2. When was the last of these overthrown?
3. What was the Papacy to do?
4. What was it to *think* to do?
5. How long was its oppressive work to continue?
6. What symbol is introduced in Rev. 12: 1? See note A.
7. What other sign was presented to the prophet? Verse 3.
8. For what purpose did the dragon (persecuting power) wait before the woman? Verse 4.
9. What became of the child? Verse 5.
10. Who alone must be the child referred to? Heb. 12: 2; 1: 3.
11. Who is the dragon? Rev. 12: 9. See note B.
12. What is the next symbol presented by the prophet? Rev. 13: 1.
13. How many elements of previous kingdoms were included in this beast, as shown by its composition? Verse 2.
14. From whom did this beast receive his power and authority?
15. How long was this power to continue? Verse 5. See note C.
16. In that time, what was this beast to do? Verses 6, 7.
17. How much of the beast was wounded to death? Verse 3.
18. How was this wound to be given? Verse 10.
19. What power alone has carried on such a work continuously for 1,260 years, and then been led into captivity? See note D.
20. How many has the Papacy had power to lead into captivity? Verse 7.
21. When and how was the papal power wounded to death? See note E.

NOTE A.—In symbolic prophecy, a woman represents a church. Eze. 23: 2-4; Rev. 17: 3-6.

NOTE B.—The original word from which "dragon" is derived, as used in the Old Testament, is applied to any savage beast which preys on other living creatures. See Jer. 14:6; 9:11. It was applied to Pharaoh, because he, like a wild beast, tried to devour God's people. Eze. 29: 3. This is the sense in which the word occurs in Rev. 13: 11. While the two-horned beast appears to be a gentle, lamb-like creature, he has the spirit which finally causes him to speak and act like a dragon, or devouring beast. This symbol, then, has always fitly represented Satan, who, from the first, hated the Son of God, and was cast out from his presence, and who, finding himself shut away from Christ, persecuted, through his agents, the church, in all its stages of existence. The Roman power was his agent, at the opening of the Christian era. Others may do the work of the dragon in succeeding ages, as it is he who is said to make war with the *remnant* of the woman's seed.

NOTE C.—Forty-two months are three and one-half years, or, at thirty days to the month (compare Gen. 7: 11 and 8: 4, also 8: 3), 1,260 days (years), being the same as the time, times, and a half of Dan. 7: 25 and Rev. 12: 14, 6.

NOTE D. No power but the Papacy has ever existed which could fulfill the specifications of the prophecy. Other persecuting powers have existed, but none of these met the demands of the symbols used, either in the methods of their work or the time of their continuance.

NOTE E.—In February, 1798, the French army, under General Berthier, entered Rome, proclaimed it a republic, and carried Pope Pius VI. a captive

to France, exhibiting him from place to place, until he died, in August of the following year.

LESSON VI.

1. WHAT befell one of the heads of the leopard beast?
2. What was represented by this head?
3. When was the Papacy led into captivity?
4. What was then seen to be coming up? Rev. 13:11.
5. What were the special characteristics of this beast?
6. What nation alone, with the gentle appearance mentioned, was coming up in 1798? *Ans.*—The United States.
7. How much power does he exercise? Verse 12, first part.
8. What power was exercised by the preceding beast?
9. What was the two-horned beast to cause, by the exercise of his power? Verse 12, last part.
10. How was he to cause this worship? Verse 14, last part especially.
11. What has been the chief characteristic of the Papacy? *Ans.*—A union of Church and State, or a religious element dominating the civil power, to further its own ends.
12. At what time was that union formed which developed the Papacy? *Ans.*—During the reign of Constantine, A. D. 312-337.
13. How was that union effected? 2 Thess. 2:3. See also note A.
14. What was sure to result from such a union? Verse 4.
15. When and by whom was the great Council of Nice convened? *Ans.*—In A. D. 325, by the Emperor Constantine.
16. What was one of the principal objects in calling that council? See note B.

17. What did the emperor wish to have settled concerning Easter? Note C.

18. How was the matter decided? Note D.

19. Under what authority were the decrees of the council published? *Ans.*—Under the authority of the emperor, which gave them a political importance. (Neander's History, vol. 2, p. 133.)

20. With what power is the two-horned beast able to invest the image it is to make? Rev. 13:15.

21. What decree is it to make, in order to cause all to worship the image? Verses 15-17.

NOTE A.—In the time of Constantine, the bishops of the church became worldly-minded, and, instead of caring for the salvation of their flocks, were often too much inclined to entangle themselves in secular concerns. They held what was called the theocratical theory, which means that God directly rules in the nations of the earth. This belief made them quite willing to allow the emperor to dictate in matters concerning the church, and the bishops "voluntarily made themselves dependent on him by their disputes, and by their determination to make use of the power of the State for the furtherance of their aims." See "Neander's History of the Christian Religion and Church," vol. 2, pp. 16 and 132.

NOTE B.—"The question relating to the observance of Easter, which was agitated in the time of Anicetus and Polycarp, and afterward in that of Victor, was still undecided. It was one of the principal reasons for convoking the Council of Nice, being the most important subject to be considered, after the Arian controversy."—*Boyle's Historical View of the Council of Nice, p. 2, ed. 1839.*

NOTE C.—"It appears that the churches of Syria and Mesopotamia continued to follow the custom of the Jews, and celebrated Easter on the 14th day of the moon, whether falling on Sunday

or not. All the other churches observed that solemnity on Sunday only, *viz.*, those of Rome, Italy, Africa, Lydia, Egypt, Spain, Gaul, and Britain.” —*Boyle's Council of Nice, p. 22.*

NOTE D.—“Easter day was fixed on Sunday immediately following the new moon which was nearest after the vernal equinox.” —*Boyle's Council of Nice, p. 23.*

LESSON VII.

1. How was the two-horned beast to use his power?

2. What was the nature of the power, as represented by the preceding beast?

3. By what means did that power enforce its decrees? *Ans.*—The church used the civil power for the propagation of its dogmas.

4. If the two-horned beast makes an image to the preceding one, then what will it do? *Ans.*—It will have the church dominate the State, and employ the civil power to enforce its dogmas.

5. Is there any prospect of the United States doing such a work? *Ans.*—Already an influential organization, called the National Reform Association, has succeeded in having bills brought before the National Congress, which, if passed, will secure that result.

6. On what theory does this organization base its work? *Ans.*—“Every government, by equitable laws, is a government of God; a republic thus governed is of him, and is as truly and really a theocracy as the commonwealth of Israel.” —*Resolution in Cincinnati National Reform Convention.*

7. In view of such belief, what do they propose to do? See note A.

8. What do the National Reformers and their allies, the American Sunday Union, and the Woman's Christian Temperance Union, especially

demand of the government? *Ans.*—To stop all Sunday trains, discontinue all Sunday papers, and prohibit all manner of Sunday labor, so that their “devotions may not be hindered.”

9. Why do these people wish to compel others to keep Sunday? *Ans.*—Because “he who does not keep the Sabbath (Sunday) does not worship God.”—*Elgin Sunday Convention, November, 1887.*

10. But if one worships by resting on the seventh day, will that be satisfactory to them? See note B.

11. Then what is the object of their Sunday laws? *Ans.*—To compel men to worship according to their ideas.

12. If men yield to such legislation, what do they really worship? Rev. 13:12.

13. Whose servants does that make them? Rom. 6:16.

14. What will this power attempt to enforce on all, to designate them as its servants? Rev. 13:16, 17.

15. What decree will it issue against those who do not yield to its requirements? Verse 15.

16. What sentiment is advanced by the National Reformers on this point? See note C.

17. Will all yield to the demands of this power? Rev. 15:2.

18. To what do they ascribe their deliverance? Verse 3.

NOTE A.—“To secure such an amendment to the Constitution of the United States as shall suitably express our national acknowledgment of Almighty God as the source of all authority in civil government; of the Lord Jesus Christ as the ruler of nations; and of his revealed will as of supreme authority, and thus indicate that this is a Christian nation, and place all the Christian laws, institutions, and usages of the government on an undeniably legal basis in the fundamental law of the land.”—*Art. 2 of National Reform Constitution.*

NOTE B.—“Let a man be what he may, Jew, seventh-day observer, or some other denomination, or those who do not believe in the Christian Sabbath—let the law apply to everyone, that there shall be no public desecration of the first day of the week, the Christian Sabbath, the day of rest for the nation. They may hold any other day of the week as sacred, and observe it, but that day which is the one day in seven for the nation at large, let that not be publicly desecrated by anyone, by officer in the government, or by private citizen, high or low, rich or poor.”—*Dr. McAllister, editor Christian Statesman.*

NOTE C.—At the Lakeside National Reform Convention of 1887, one said during the discussion of the Sunday-law question, “There is a law in the State of Arkansas enforcing Sunday observance upon the people, and the result has been that many good persons have not only been imprisoned, but have lost their property and their lives.” To this Dr. McAllister replied, “It is better that a few should suffer than the whole nation should lose its Sabbath.”

LESSON VIII.

1. WHAT is the object of the Sunday laws now demanded by the National Reformers and their allies?
2. In acceding to their demands, to whom does one render worship?
3. What does God declare such shall receive from him? Rev. 14: 9, 10.
4. What will be the prominent characteristics of those who do not receive the mark of the beast? Verse 12.
5. What day does the commandment require to be observed as a day of rest? Ex. 20: 8-11.

6. If those who keep all of God's commandments, escape the worship and mark of the beast, then what position may be safely taken, as regards the nature of that worship and mark? See note.

7. How many are said to worship the beast? Rev. 13:8.

8. In connection with the proclamation of the Third Angel's Message, what did the prophet see? Rev. 14:14.

9. What was he to do with the sickle? Verse 16.

10. What is the reaping or harvest-time elsewhere called? Matt. 13:39.

11. What will the faithful to God be called to pass through before their final deliverance? Rev. 12:17.

12. Where will they finally appear? Rev. 15:2.

13. What do they have in their foreheads? Rev. 14:1.

14. How came this 144,000 to have this name in their foreheads? Rev. 7:3, 4.

15. What is said of the song these sing on Mt. Zion? Rev. 14:3.

16. From whence were they redeemed? Verse 4.

17. What is said of their character? Verse 5.

NOTE.—If the Third Angel's Message declares those to be saints who keep the commandments of God, and denounces unsparingly those who worship the beast and his image, and hold his mark, it follows that the worship and mark of the beast are in opposition to those commandments. Each persecuting power of the past has in some measure been an idolatrous nation. Even though some of them may have acknowledged, in words, the God of the Bible, their worship has embraced those forms which originated in heathen mythology. It is the same in the United States. While most of the people acknowledge God in words, they persist in maintaining a day of worship which originated in the heathen custom of worshipping the sun as a god.