

(1st session--9:00) W. W. PRESCOTT

(Morning study: The Person of Christ)

In this message, which we are seeking to give, Christ should be exalted as in no other teaching of the gospel, and as no other people exalt Him. I think that should be the vital purpose in our study, in our teaching, and in our preaching, to make known Christ as a personal Saviour, and to bring people into personal fellowship with Him, to make clear to them what a Saviour he is, what he is able to do, what a revelation of Him has been given to us in the Scriptures. That to me is the vital thing, the central feature of our study, of all teaching. And I find that when we take that viewpoint, study the Scriptures from that viewpoint, the people are helped by our ministry, the people are blessed. "I, if I be lifted up, will draw all men unto me."

Yesterday we called attention to the relation of the Son of God to the original creation. Now this morning I turn to the New Creation. Let us read first: Second Corinthians, 5:17: "Wherefore, if any man is in Christ, he is a new creature; the old things are passed away; behold, they are become new." If any man is in Christ he is a new creation.

Galatians 6:15: "For neither is circumcision anything, nor uncircumcision, but a new creature." The performance of any ceremony does not make us Christians; the omission of the ceremony does not make us Christians. There must be a new creation, that is the vital thing.

Ephesians 2:10: "For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them."

We are his workmanship. The word here translated for "workmanship" is the same word that is translated in Romans 1:2 (in the plural) "things that are made"---"for the invisible things of him since the beginning of the world, are clearly seen, being perceived through the things that are made." And how? Created in Christ Jesus unto good works. That is the way we are made new by that creative process.

15th verse of the same chapter: "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; that he might create in himself of the two one new man, so making peace." That he might create in himself.

Ephesians 4:22, 23: "That ye put off the old man, which is corrupt, that after God hath been created in righteousness and holiness of truth."

Ephesians 4:17, 18: "Being darkened in their understanding, alienated from the life of God." Alienated from life. In the second chapter that same idea is expressed in the 13th verse: "That at that time ye were separate from Christ."---Alienated from the life.

23rd and 24th verses: "That ye be renewed in the spirit of your mind, and put on the new man, that after God hath been created in righteousness and holiness of truth."

Colossians 3:9,10,11---"Lie not one to another; seeing that ye have put off the old man with his doings, and have put on the new man, that is being renewed unto knowledge after the image of him that created him: "

Created in righteousness." "Renewed after the image

of him that created him." I think that is a splendid motto.
Christ Jesus is all. Christ is all and in all.

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Now we carry that thought not simply to persons but to things. Therefore, Revelation 21:1 "I saw a new heaven and a new earth"—in fulfillment of the prophecy of Isaiah in the 65th chapter and the 17th verse: "For behold I create new heavens and a new earth." "That he might created in himself one new man." New heavens, new earth, new man. Now exactly the same process that brings the new heavens and the new earth brings the new man. The same process, same Creator, same person through whom the work is wrought. And in the scriptures these things are brought together in a very simple way. The new heavens, the new earth, the new man are created by the same power, and mediated by the same Person; and that there is no difference between the Person who mediates the creative power to create a new man and the Person who mediates creative power to create new heavens and a new earth.

John 3:17: "God sent not his Son into the world to condemn the world." Observe the word Son is the same word as used in the 16th verse: "For God so loved the world that he gave his only Begotten Son."—~~xxxxxx~~ "God sent not his Son into the world to condemn the world, but that the world through him might be saved." He is the One through whom ~~xxxxxx~~ God would save the world.

Acts 13:32 (Paul preaching at Antioch and ~~xxxx~~ Pisidia is relating the history of Israel from the time of the deliverance from Egypt down to the manifestation of Christ.)
"Be it known unto you, ~~xxxxxx~~ therefore, brethren, that

through this man is proclaimed unto you remission of sins."

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He is the one through whom this is wrought.

Romans 5:1 "Being therefore justified by faith, we have peace with God, through our Lord Jesus Christ." Through our Lord Jesus Christ. In all these cases the word "through" is the same word as used in John 3:1,2: "Through him were all things brought into ~~existence~~ being, and without him was nothing brought into being."

Romans 7:25: {After asking the question in the 24th verse, "O wretched man that I am, who shall deliver me from the body of this death?" he answers it in the 25th verse; "I thank God, through Jesus Christ our Lord."

Now let us turn to another phase of the subject--the direct study of the mediation of the new covenant.

Hebrews 12:24 (Speaking of the contrast between the experience at Sinai and the ~~our~~ present experience--"The sound of the trumpet, of the voice with the fear of blackness and darkness and tempest and other fearfulness, so fearful that Moses himself said "I exceedingly quake". Now notice the contrast (24th verse) "And to Jesus the mediator of the new covenant." Notice the name that is applied there. You are to make Jesus the mediator of the new covenant.

8th chapter, 6th verse: "But now hath he obtained a ministry the more excellent, by so much as he is also the mediator of a better covenant, which hath been enacted upon better promises." You see how close is the connection ~~between~~ in the thought between the covenant and the ~~promises~~. First, Jesus Christ the mediator of the new covenant. Then, the Mediator of a better covenant which hath been enacted--sanctioned. The word

there used is the verbal form of the noun for law--legalized, sanctioned--with all the solemnities and formalities of the law. This new covenant has been sanctioned--put into that very definite form upon better promises.

Take the 10th verse: "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and on their heart also will I write them; and I will be to them a God, and they shall be to me a people:"

Now you come to Jesus Christ the Mediator of the new covenant--a better covenant, enacted upon better promises. That covenant is to write the law in the heart. Remember the definition I gave the other day of the covenant, "An agreement, an arrangement for bringing man into harmony with the divine will, placing him where he can keep the law." It doesn't keep the law for him; it does not force him to keep the law. The covenant is not the law but it is an arrangement for bringing man into harmony with the divine will, placing him where he can keep the law. Now that arrangement is the writing of the law in the heart--not the law itself, but the giving of the law in the heart. The law was given at Sinai (written on tables of stone then). Now it is given again, but it is given in the mind, written in the heart. Now contrast these two: Exodus 24:12, "Jehovah said unto Moses, ~~Now~~ Come up to me into the mount, and be there: and I will give thee the commandment, which I have written, that thou mayest teach them." In connection with that take the ²⁴~~first~~ chapter and the 28th verse:

"And Jehovah said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel. (29 vs.) . . . And he wrote upon the tables the words of the covenant, the ten commandments."

Now that was when they were written upon stone.

2 Cor. 3:3: "Being made manifest that ye are an epistle of Christ, ~~was~~ ministered by us, written not with ink, but with the Spirit of the living God ; not in tables of stone, but in tables that are hearts of flesh."

If you will compare two scriptures, you will see how the writing of the commandments on tables of stone by the finger of God as represented in Exodus is a prophecy or type or suggestion that the real law is to be written in the heart on other tables by his Spirit. Take these two scriptures and contrast them: Luke 11:20: Christ, speaking to the Jews when they are talking about this question of casting out demons, said: "But if I by the finger of God cast out demons, then is the kingdom of God come upon you." He wrote the ten commandments on the tables of stone, he wrote them with his own finger. Now contrast this in Luke 11:20 with Matt. 12:28, where the same experience is described, and note the different word that is used with reference to this casting out:

"But if I by the Spirit of God cast out demons, then is the kingdom of God come upon ~~xx~~ you." The writing of the finger of God on the tables of stone was typical of the writing by the Spirit of God.

Now, going on in the 3d chapter of 2 Corinthians, read the 4th to the 6th verses: "And such confidence have we through Christ to Godward: not that we are sufficient of ourselves, to account anything as from ourselves; but our sufficiency is from God; who also made us sufficient as ministers of a new covenant; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life."

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There is one mediator of the covenant. There may be many ministers of the covenant. Observe the difference. ~~There are~~ we are ministers of the new covenant,—we ought to be; we are not ministers of the new covenant. There is a marked difference between the two offices, that of mediator and that of minister.

When Christ was about to leave the disciples, he said:

(Luke 24:49) "And behold, I send forth the promise of my Father upon you: but tarry ye in the city until ye be clothed with power from on high."

Acts 1:4: "And being assembled together with them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, said he, ye heard from me."

Acts 2:1-4 give the fulfillment: "When the day of Pentecost was now come, they were all together in one place. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance."

This is explained in the 32d and 33d verses: "This Jesus ^{all} did God raise up, whereof we are witnesses. Being therefore by the right hand of God exalted, and having received of the Father the promise." They were to wait for the promise of the Father. He ascended to heaven, and having received of the Father the promise of the Holy Spirit, "he hath poured forth this, which ye see and hear."

Heb. 8:1-2: "Now in the things which we are saying the chief point is this: We have such a high priest, who sat down on the right hand of the throne of the Majesty in the heavens, a minister of the sanctuary, and of the true tabernacle, which the Lord pitched and not man."

He ministered unto them this blessing of the Holy Spirit. That is the way it appears to me, that just now this question of the ministry of Christ, his mediatorial work, his work as high priest in the heavenly sanctuary, is of ~~such~~ very great importance to us. The outpouring of the Spirit upon the day of Pentecost came because He was at the right hand of the father as minister of the sanctuary, the true tabernacle, which the Lord pitched and not man; and as the minister of the heavenly sanctuary he poured out upon them the Holy Spirit, the promise of the Father.

I think it will be by the same ministry through the work of the same High Priest and mediator that the Holy Spirit will be poured out upon His people in the latter rain, and that therefore emphasizes in my mind the very great importance of this subject, the mediatorial work of Christ in the heavenly sanctuary. We are to deal with it actually, according to the scriptures, and not in the way of a mere theological idea or mere abstract dogma.

Now let us turn for a moment to another phase of this subject, connecting today's study very definitely with yesterday's study. Turn to Gen. 8:22; this is after the flood, and is the promise that there will not be another such a catastrophe ~~again~~ upon the earth: "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

Those are the operations of God in nature. While the earth remaineth, there will be those successions of the operations of God, seedtime and harvest. Just that one thought, when you develop it, gives the idea,—"seedtime and harvest." "Behold, the kingdom of God is like a sower. Behold, a sower went forth to sow,"--seed time. The seed is the word of God. That whole question of the seed time has in it the whole question of the gospel of the kingdom.

A.G.DANIELLS: May I interrupt you to tell how the gospel is in the physical earth and seed?

W.W.PRESCOTT: I said in the question of the sowing of the seed and the harvest, as explained in the 13th chapter of Matthew.

A.G.DANIELLS: You mean the gospel as set forth in this spiritual sowing?

W.W.PRESCOTT: He uses the actual sowing to teach the principle bound up in the sowing of the word of God in the hearts of men.

J.N.ANDERSON: Are you using this material seedsowing as an analogy with the spiritual seedsowing?

W.W.PRESCOTT: Yes, I do not identify them any more than Christ identifies them, but the same principle is in both.

J.N.ANDERSON: But in the physical there is no moral quality.

W.W.PRESCOTT: O, no!

J.N.ANDERSON: They differ essentially that way.

W.W.PRESCOTT: In one case that life, that power, is manifested in visible forms where, as you say, there is no moral quality; and in the other case the ~~same~~ same power is manifested in us, and moral qualities appear.

J.N.ANDERSON: But if we say the same power operates in both cases, would it not indicate that there was a moral quality in connection with the physical?

W.W.PRESCOTT: How many powers work? ~~xxxxxxdistinguish~~
~~xxxxxxdistinguish~~

J. N. ANDERSON: I would distinguish something like this: Here is a man that makes furniture for his house. That is a product of his skill. That has a vital relation to the family. So Christ's relation to us is a vital one. ~~His~~ His relation to the physical world is a very different one.

W. W. PRESCOTT: Let us go on with the study or we will lose the connection. Remember, I am not forcing this thought upon you, but it is merely for your consideration.

Jeremiah 33:19-21: "And the word of Jehovah came unto Jeremiah, saying, Thus saith Jehovah: If ye can break my covenant of the day, and my covenant of the night, so that there shall not be day and night in their season; then may also my covenant be broken with David my servant, that he shall not have a son to reign upon his throne; and with the Levites the priests, my ministers."

That is referring to the promise in Gen. 8:22 that there shall be night and day. "If you can break my covenant of the ~~night~~ day and of the night, then you can break my covenant with David."

Now the 31st chapter of Jeremiah, beginning with the 31st verse: "Behold, the days come, saith Jehovah, that I will make a new covenant with the house of Israel, and with the house of Judah: (reads verses 31-36)"

W W PRESCOTT: Now the first part is the new covenant. To what does he appeal as the proof, as the evidence of the stability of that new covenant? He appeals to his work in the physical universe. The ordinances concerning the sun, moon, stars. His power is revealed in the ragins of the sea. He appeals to that as evidence of the stability of this new covenant that he makes. Now turn to the 89th Psalm. The subject of this Psalm, as you see, is the loving kindness and the faithfulness of Jehovah. That is what he has promised to man.

"I will sing of the loving-kindness of Jehovah for ever: With my mouth will I make known thy faithfulness to all generations." He goes on. Third verse: "I have made a covenant with my chosen, I have sworn unto David my servant: Thy seed will I establish for ever, and build up thy throne to all generations."

Now the stability of the gospel rests upon the oath to Abraham. There's the foundation of it. The oath to Abraham, and sure mercies of David as given in the seventh of second Samuel, are based on the oath to Abraham. Here he is speaking of his covenant with David and his faithfulness to establish the covenant. Go on through the Psalm, and come down to the 35th verse. "Once have I sworn by my holiness: I will not lie unto David: His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as the faithful witness in the sky."

Now take that with Genesis 1, where the first things in the Bible is the record of the original creation. You run through this creative record, and you will find that there are just ten creative

commandments. In the third verse "Let there be light," in the sixth verse, "Let there be a firmament," in the ninth verse, "Let the waters under the heavens be gathered together," in the eleventh verse, "Let the earth bring forth grass," in the fourteenth verse, "Let there be lights in the firmament," in the twentieth verse, "Let the waters swarm," in the twenty-second verse, "Be fruitful, and multiply," in the twenty-fourth verse, "Let the earth bring forth living creatures," in the twenty-sixth verse, "Let us make man," in the twenty-eighth verse, "Be fruitful and multiply, and replenish the earth."

Now, as the result of that, we read in the 31st verse, "And God saw everything that he had made, and behold, it was very good." There are ten creative commandments that are mediated through the Son. As the result of that there was a perfect physical creation. Now turn to the 19th Psalm. Note that from the first to the sixth verses he speaks of the heavens, the sun: "The heavens declare the glory of God." What is the glory of God? The manifested perfections of God, whether in nature or in grace. "The firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language; their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world."

This is the scripture that the Apostle Paul quotes to prove that the gospel has been preached to all.

"In them hath he set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run his course. His going forth is from the end of the heavens,

and his circuit unto the ends of it; and there is nothing hid from the heat thereof."

That is the new creation. Now the same one who mediated the ten creative commandments for a perfect physical creation, including man in the image of God, mediated ten commandments for the restoration of that man who lost the image of God. There was a creation that was very good, perfect. He commanded and they were created. Through his Son those creative commandments became effective, were wrought out in the physical universe. Now man lost the image of God in which he was originally created. He is to be restored. The same ten commandments, mediated by the same son through the new covenant, written in the heart, restore man to the image of God, and he is again very good as at the first. Now to my mind there is an absolute difference between identifying God with nature and saying all is God, which is pantheism, a very great difference between that and the scriptural teaching concerning the revelation of God in nature and in grace. A very great difference. I will simply present the reading of the scripture. Now shall we go on.

Rom. 1:20: "For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity." I will not add anything to that, or explain it, I will just read the scripture. "Are clearly seen, being perceived through the things that are made." Now I don't think that's pantheism, and yet his everlasting power and divinity are clearly seen by and perceived through the things that are made. Now look at Isaiah 40. I asked yesterday

Why is it that there is this constant appeal to the physical universe? Why is it that pantheism has arisen to scare us off from the truth, to lead us over the line into error?

Isaiah 40, beginning with the 25th verse: "To whom then will ye liken me, that I should be equal to him? saith the Holy One. Lift up your eyes on high, and see who hath created these, that bringeth out their host by number; he calleth them all by name; by the greatness of his might, and for that he is strong in power, not one is lacking.

"Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from Jehovah, and the justice due to me is passed away from my God? Hast thou not known? hast thou not heard? The everlasting God, Jehovah, the Creator of the ends of the earth, fainteth not, neither is weary; there is no searching of his understanding. He giveth power to the faint; and to him that hath no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait for Jehovah shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint."

I don't see, as far as I observe in reading the scripture, any distinction made between one kind of power in the physical universe, and another kind of power in the spiritual universe. I don't find any evidences of distinction between the two. I think they are the same kind of power revealed for a different purpose. The same power, the same God, the same mediator, but for a different purpose. Why is this constant appeal to the things that are made? Because in the things that are made, the visible things

that are made, the invisible things become visible. I don't interpret it to mean that his power and Godhead in the invisible universe are different from his power and godhead in something else. The appeal is to these visible things in order that we may see the very things that make for our salvation, his eternal power and divinity.

Now the 43rd of Isaiah: "But now thus saith Jehovah that created thee, O Jacob, and he that formed thee, O Israel: Fear not, for I have redeemed thee; I have called thee by thy name, thou art mine." Fifteenth verse: "I am Jehovah, your Holy One, the Creator of Israel, your King." The same one that is the creator of the heavens and earth in the fortieth chapter is the creator of Israel. The same one. The same power, mediated through the same person for a different purpose.

Again in the 65th chapter and 17th verse: "Behold, I create new heavens and a new earth." Now I understand right through, that the creator of the original heavens and earth is the creator of man. The creator of the new heavens and the new earth is the creator of the new man. The same invisible power and divinity that is revealed in the things that are seen since the creation of the world, since that power went forth and was clothed with visible forms, that same power, the power of the gospel, but revealed for a different purpose.

(PRESCOTT--Cont'd)

Now shall we advance one step farther and call attention to this fact. Read John 15:26: "And when the Comforter is come whom I will send unto you from the Father, even the spirit of truth which proceedeth from the Father." This is the spirit of truth. He is, and announces himself as, the spirit of truth. The spirit of truth is the spirit of Christ. The spirit in Jesus.

Therefore we read as in Acts 16:2 6,7: (after this Spirit of truth had been given, speaking of the missionary work of Paul): "And they went through the region of Phrygia and Galatia, having been forbidden of the Holy Spirit to speak the word in Asia; and when they were come over against Mysia, they assayed to go into Bithynia; and the Spirit of Jesus suffered them not." Here is this Spirit that guided them in their work, being called the Spirit of Jesus.

The whole book of Acts is a revelation "of the things which Jesus continued both to do and to teach." The Gospels are the record of the things he did and taught personally, individually in the body; and the Book of Acts is the record of the things he continued to do in the persons of his disciples who were endowed with his Spirit.

Now let us turn to John 14:16- "And I will pray the Father, and he shall give you another Comforter, that he may be with you forever (17 vs.) even the Spirit of truth, whom the world cannot receive." There is that same idea again: Give you another Comforter that he may abide with you forever. Jesus was about to take away from them his bodily presence. He says: "He (that other Comforter) will abide ~~x~~ with you forever."

This in fulfillment of his promise, "Lo, I am with you always, even unto the end of the world." "Even the Spirit of truth, whom the world cannot receive; because it beholdeth him not; neither knoweth him." The world deals with visible things. We have to learn to deal with invisible things. These invisible things are clearly perceived in the things that are made. "Ye know him, for he abideth ~~xxxxx~~ with you and shall be ~~at~~ in you. I will not leave you desolate, I come unto you." The advent of the Spirit is the advent of the Spirit of Jesus Christ,—his personal presence. The impartation of the Spirit is the impartation of the ~~life~~ life of Christ. "Yet a little while, and the world beholdeth me no more; but ye behold me, because I live, ye shall live also. In that day ye shall know that I am in my Father, and ye in me, and I in you."

Now the promise of the Spirit—the Comforter—in the 17th verse was that "he shall be in you." which was to be fulfilled "in that day when ye shall know that I am in you." That is the advent of the Comforter, the advent of this person of Christ in the Spirit—~~div~~ divested now of his humanity to dwell with our humanity. To get this clear we must take all the Scriptures: "That Christ may dwell in your heart," "Crucified with Christ", "Christ living in me." All these Scriptures that speak of the indwelling Christ are fulfilled by the indwelling of the Comforter, and we have just that measure of the indwelling Christ that we have of the indwelling of the Comforter.

But now he ministers that Comforter, he ministers that life himself, as found from the second chapter of Acts where it says "he is at the right hand of God, the minister of the true sanctuary of the Lord. He ministered that gift of the Comforter

on the day of Pentecost, and he continues that ministry. By that ministry, by that gift of the Spirit he writes the law in our hearts--"The law of the Spirit of life in Christ Jesus hath set me free from the law of sin and death." The law is the law of sin and death apart from Christ. The same law ministered by the Spirit of God written in the hearts of flesh, is the law of the Spirit of life in Christ Jesus.

Take that scripture in the 10th of Hebrews in connection with the exposition of the mediatorial work of Christ, and it shows that the true sacrifice is obedience, "Sacrifice and offering thou wouldst not; Lo I come to do thy will." In saying that, he says "he taketh away the first that he may establish the second. The first, were the sacrifices, the outward ceremonials; the second, the doing of the will of God, the obedience to the law of God. Now he takes away the first, the mere outward forms: "Circumcision is nothing, uncircumcision is nothing. . . a new creation." Sacrifices--the mere outward forms--are nothing; obedience is true sacrifice; that is, the keeping of the commandments of God. Now we are set for the keeping of the commandments. We are set to make that known to the world; but the only way we can bring that message to the world so that it shall be life and salvation is when we bring them the message of the Mediator of the New Covenant who writes this law in their hearts by the Spirit of God; that he ministers that life, that power, that Spirit, as the minister of the Sanctuary and the true tabernacle which the Lord pitched, and not man.

Following the intermission, M. C. Wilcox continued his presentation, saying:

There are one or two objections that I will note right in the beginning. One is the is of Revelation 17. Some think that the is there must be in John's day. The is is fixed by the application of the vision, just preceding the judgment, just the same as the is of Revelation 14:7 is fixed by the message, "The hour of his judgment is come."

J. N. ANDERSON: Do you make that the present tense when you quote that last passage?

M. C. WILCOX: "The hour of his judgment is come"?

J. N. ANDERSON: Yee.

M. C. WILCOX: Yes, since 1844.

J. N. ANDERSON: The Greek makes that an event that is past.

M. C. WILCOX: Are we not giving it now?

ANDERSON: My point was simply this, that the tense of the Greek verb there is a past tense, the same as if we would say, The hour of his judgment came.

C. A. SHULL: Is this a discussion or a presentation?

M. C. WILCOX: A presentation, I hope. Now it seems to me that we ought to abide by Principle 13, that when our Lord comes nations are judged, according to Joel 3. After the thousand years, individuals are judged. After the second resurrection takes place generation after generation will be superimposed upon each other, of all those who have lived through the 6,000 years of earth's work, and there can be no renewal of the nations which passed off the stage of action in the last generation. ~~xxxxxxx~~ In the great war against the city of God, there will be all the warriors from

Nimrod, Nebuchadnezzar, and all the others clear down to Hindenberg.

Another thought that I wish to keep with us is that it is a Babylonian system all the way through. I will read two or three verses that I did not read yesterday, in Micah 4, beginning with the 9th verse: "Now why dost thou cry ake out aloud? (reads on from the 9th to the 13th verses)."

It seems to me that takes in the whole ~~fixa~~ conflict from the travailing of Zion to the end.

(Elder Wilcox continues the reading of his paper)

LACEY: I wish to repeat that this is a very wide theme to compass within a few moments' presentation. Revelation 12 and 17 are companion chapters teaching one great truth from a different point of view. I want to omit all unessentials and strike right at the heart of the thing at once, and hence must leave a good deal to take for granted.

Before I begin with the verse by verse exposition, I would like to make a very brief preliminary statement. First, a personal reference, my own personal experience in this matter. When I came into the truth, about 31 years ago, Thoughts on Daniel and Revelation, The Great Controversy, and most naturally the testimonies, looked very good to me. I believe I literally devoured them. I used to sit up till twelve o'clock and later, reading those books, especially Great Controversy and Thoughts on Daniel and Revelation. One thing that impressed me deeply from Great Controversy was the statement made that as the crowning act in the great drama of deception, Satan will impersonate Christ. I was only about 18 or 19 years of age, and that thought that Satan was coming here and was going to impersonate Christ, that that was the final act in the great drama, made something of an impression upon my mind, I want to tell you. It struck me as something very peculiar, very strange. I was told, also, that everything important in the writings of Sister White could be traced from the Bible, and I wondered where in the prophecies there would be an indication that Satan was going to come and impersonate Christ, and somehow there was nothing said about it at all. But I was told that in the Great Controversy there was nothing but had its basis in the Bible, that every statement made by the Spirit of Prophecy, any essential statement, you could

find a basis for that somewhere in the scriptures. So there was a question in my mind, Where is the Biblical basis for this final act? Surely this is not an insignificant factor in the unfolding of things. But it didn't appear in the exposition of those days, and as the years passed on I got a little ray of light here and there, and they crystallized into what I have for Revelation 12 on the board, and I think I see in the latter part of Revelation 12 and in Revelation 17, language which suggests, at least, and which, if simply interpreted, without delving very much into history or going into very remote places, brings to view the statement made in Great Controversy, Satan's impersonation of Christ. That is my personal experience in connection with it. And when I came to study Daniel and Revelation, and dipped once in a while into another and another book, I noticed that while these older men had some good points in presentation of truth, ours was on a high level.

Brother Uriah Smith didn't depend upon another for his presentation of the Seven Churches. We have something in the Present Truth about it, and about the Seven Seals, the Seven Trumpets; the data is given there, a splendid foundation. But then you raise higher, and go right through Revelation that way. But there seems to be a fall in Revelation 12 and Revelation 17. Revelation 13 falls right back to Bishop Newton's presentation, and Revelation 17 also, practically. But just at that point, especially in Revelation 17, is when Sister White comes in and tells us that Satan is going to impersonate Christ, and where I think it appeared to me, and I have not been able to change my view since, that that chapter brings to view that great event, and so the high level is maintained. There is no

need to feel that the wing of the angel falls in Revelation 12 and Revelation 17, but that a high level is preserved in the presentation of the truth and the exposition of this book.

Now let us turn and take these chapters verse by verse rapidly. I have no objection to a question if the point is not clear. I think that helps the study. We have entitled this The Great Controversy Between Christ and Satan, because it is an evident presentation of that great contest. But instead of cramping it and confining it about the cross of Christ, as is done by Bishop Newton and followed by Brother Uriah Smith, putting it here -- the vision of the woman -- putting that itself just after the cross, it seems to me that it covers the entire sweep from the beginning down to the close of the one thousand years, when God presents these symbols in their entirety as they will ultimately appear. Revelation 12 introduces us to a new phase of prophecy. I think we all recognize it. One of the elements in that is this, that God sees the end from the beginning, and we are carried back to a central and vital point in the great controversy, and carried back and forth in a manner different from the steady and steady progress in the line of prophecy in the earlier part of Revelation, and in Daniel.

I might make this suggestion here, that seven is a sacred number indicating sequence, and Daniel's vision may be easily grouped into seven's; but in Revelation that does not so appear.

The chapter opens thus: "And there appeared a great wonder in heaven," or sign, as the margin says. A significant wonder, or a wonderful sign. We are to interpret what is meant by a woman, and by a dragon. These are signs or symbols or someone, or something

"A woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." I would like to take some texts to see what is meant by this woman, for unless we start right, we will not come out right.

Now what is meant by this woman? Bishop Newton had it, simply the gospel church in the light of the gospel dispensation. I would a good deal sooner, in making any references by way of contrast, bring up Newton, for he was followed by Brother Uriah Smith.

Jer. 6:2: "I have likened the daughter of Zion to a comely and delicate woman."

This is what we would call the Jewish church, the house of Israel.

2 Cor. 11:2: "For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ."

Here Paul is talking to a group of Christian believers this side of the cross. What we would call the Christian people. He said this woman represents the church of Christ, in that sense, the bride of the Lamb. The Lord represents himself as married to his people. That union that makes two one. The church before the cross and the church after the cross are not two women, but one bride, one woman.

Eph. 4:4-6: "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

Notice how the thought of unity runs through that passage, in a letter in which Paul is teaching that the ministry of the gospel

includes all classes, and that those who are afar off are made nigh.

Eph. 3:3-6: "How that by revelation he made known unto me the mystery; (as I wrote afore in few words, Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel."

Notice particularly that expression, "That the Gentiles should be fellowheirs and partakers of the same body." A similar statement is made in Romans 11:17-24. We will not stop to read it. It speaks of the olive tree, and the gentiles' being grafted in. There is the thought of unity. It is the one people from the first to the last. Abel was saved by a saving faith just as effectively as any of us are saved today. Abel had only the promises of God unrealized. And when Abraham looked forward by faith that looked for something unfulfilled, and we look back, and Christ has died, there is an element of sight in our faith. It is strengthened more than these believers in God prior to the death of Jesus. This text shows that there is one body. This woman cannot be the New Jerusalem church alone, for she bore Christ. Notice that in verse 5. The woman bears the Man Child, and cried, travelling in birth, beforehand. That is the Jewish church. Neither can it be the Old Testament church alone, for she endured the persecution of the 1260 years.

reason . We are walking in the night.) "Violence shall ~~not~~ no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation; and thy gates Praise. The sun shall be no more thy light by day; neither for brightness but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended."

The time when the Lord is the light of his people and with them in every way, is still in the future. The woman clothed with the sun in the strength of this symbolism and in the intensity of it. It looks as though we are to look forward not merely to the time when the people are as individuals arrayed in the light of Christ, but when the church has the very presence of God with them.

The church

Now let us notice that second point. ~~Thaxx~~ clothed with the sun stand in the very presence of Christ in glory at the end, is the strength of the next specification. The moon under the woman's feet . She is above it. It is not illuminating her any longer. What is meant by the moon? The Bible tells us directly: The sun is Christ. We are not told what the moon is but we must search. Genesis 1:16, "and God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also." That is a suggestion there. The moon is used to enlighten us during the night, the same as the literal moon lights up the night. Christ is the Sun illuminating during the day, the time of his presence. The night (Romans 13:12) is the time of his absence. "The night is far spent, the day is at hand, let us therefore put off the works of darkness and put on the armor of light." What then would be the moon?

It is something which catches light from Christ during this time of his absence and illuminates our pathway just the same as the physical moon reflects the light of the sun during the time of the sun's absence.

The moon includes everything that reflects Christ to us. It includes the Old and New Testaments. The Old Testament with its ceremonies and types that pointed forward to the Lamb of God; and the new Testament with its ordinances that represented Christ until his second coming; all this was part of the moon. Also the altar which was set up at creation and retained its efficacy until the time of the Cross is a part of that ~~moon~~ moon, and all that pertains to this sacrifice of the Lamb of God. Then the table with the broken bread and the wine represents the Lord in his absence, and represents the light that is in ~~the~~ the world which it catches from the cross until Christ comes. Everything points forward to that complete day. The moon represents ~~the~~ the Bible, the ordinances of the Lord's house, the ceremonies; in fact, it represents Christ during his absence from the world.

And this text says the moon was under the woman's feet. In a sense it was under the woman's feet after the crucifixion of Christ. But today we still have the ordinances and they are part of the preaching of Christ today. It says the moon was under the woman's feet, and that strengthens the inference that we are shown the woman down towards the end, when the Bible will have lost its light. I hardly suppose we will study the Bible over in the new earth, any more than we shall celebrate the ordinance of the Lord's death except that one

time when Christ shall drink the new wine with us in the kingdom of his Father.

Now the third specification: We are shown the woman as she will appear in her entirety.

Luke 22:28-30: "Ye are they ^{which} ~~which~~ have continued with me in my temptations. And I appoint ~~ye~~ unto you a kingdom, as my Father hath appointed unto me; That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." That will take place after the thousand years, when they sit on the thrones. It has an application also in the investigative judgment.

Matthew 19:27,28: "Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Notice how that reads, "ye which have followed me (comma) in the regeneration will sit upon twelve thrones." In the regeneration when the Son of man shall sit upon the throne of his glory. What does that word "regeneration" mean? It ~~is according to the Syriac~~ means ~~recreation~~ "recreation." The regeneration, the new earth, the new world (in the Syriac). "Will sit upon twelve thrones". Certainly the apostles will do that in the investigative judgment of the thousand years, but by the language of this verse it carries us down to the end of the thousand years. The woman is clothed with the sun and the moon is under her feet, and she has

upon her head a crown of twelve stars, in the regeneration.

So I say, in following the Bible symbol, it carries us a little farther down than at present. It is a picture of the church of Christ as God sees her, perfected, completed, and arrayed with the sun, everything established under her feet, and crowned with a crown of twelve stars. And I cannot overlook the valuable spiritual lesson that teaches: God looks upon us not as we are today in the course of our development, but he sees us as we shall be perfected in him when Christ shall come.

The church of Christ is the woman clothed with the sun in its completed state (See Isa. 48:10 and Rom. 4:17) and this symbolism of Revelation 17 is an instance of the application of that principle.

Satan and one is pagan Rome. It is the dragon that persecutes the woman and goes to make war with the remnant of her seed.

B.L.HOUSE: Would you say that pagan Rome is the dragon in a secondary sense?

H. C. LACEY: Yes, in a secondary sense; primarily it is Satan, secondarily, pagan Rome.

Let us turn to verse 9. I am skipping a little now. ~~xxxxx~~

"The great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him."

Here are three specifications brought before us in the symbol. There are three points in the explanation, and they tally exactly. Where it says that his tail drew the third part of the stars of heaven, the interpretation is given us by some of our authorities that it is the angels that were cast out, and in Testimonies, Vol. 3, page 115, we are told that when Satan fell, one-third of the angels fell with him. The point is this: Here is a triple specification in the symbol,--a dragon having seven heads and ten horns, his tail drawing the third part of the stars. The angel says here, "the great dragon" is "that old serpent, called the Devil, and Satan, which deceiveth the whole world." The spirit of prophecy tells us that there were one-third of the angels cast out, and this text says a third part of the stars fell. So if I follow the Bible, the dragon is Satan; and if I follow the Testimonies,--and I do both,--the third part of the stars are the third part of the angels that went with him. In between lies that second specification and second interpretation,-- The dragon with the seven heads and ten horns. The dragon, "that old serpent, called the

Devil, and Satan, which deceiveth the whole world: he was cast ~~down~~ out into the earth, and his angels were cast out with him." The seven heads and ten horns are the whole world deceived. This is a telescopic survey of the Great Controversy between Christ and Satan. I do not see why we cannot go beyond Babylon in this case, just as we have to go beyond the second coming of Christ in that other case. Daniel brings us down only to the second coming of Christ. He does tell us that Christ will take the kingdom, but the New Testament describes it for us,--I mean the Revelation does,--and so, without arguing it, I think it goes beyond Babylon, and that the seven heads and ten horns represent the whole deceived world, that Satan has used in the controversy against the woman.

Let us remember that seven represents completeness in sequence, and ten completeness in contemporaneity,--for instance, the ten virgins, the ten horns. Seven is the sacred number for sequence and ten is the number for contemporaneousness. That covers all the kingdoms of earth that Satan has used.

When the seed was conceived, the promise was made, and Satan began to oppose that woman who was travelling in birth.

Now let us pass for a moment to Revelation 17. I do have to differ from my dear Brother Wilcox,--I am sorry to say it, but I cannot help it feeling that he is wrong; and we will all talk so kindly here that I am sure he will not feel hurt.

I may be wrong, brethren, but it looks to me as though this whole prophecy was given to John on one day, the Lord's day, the Sabbath day. If you turn to the 17th chapter, you will find that it says "there came one of the seven angels which had the seven vials." This 17th chapter is fulfilled when the seven vials are being poured out; and so, as John was shown this symbol, one of

the angels came to him and showed him a beast with seven heads and ten horns, and he said, I want you to understand what this means. He says "Five are fallen, one is, and the other is not yet come. When he comes he must continue [that is where the emphasis is] he must continue a short space."

Here was the angel standing by the side of John on the Island of Patmos that Sabbath day, explaining to him with reference to the seven heads and ten horns. He says "Five are fallen, one is." What is that one? John would know what that one was, and we look through his eyes.

"One is,"--that is pagan Rome. Is that true, brethren? Does it fit? "Five are fallen." In the controversy between Christ and Satan, between the world and the church, five had gone down. The one previous to pagan Rome was Greece; then there was Medo-Persia, and then Babylon; but that brings us to the limit of Daniel's vision. But there was Syria, and surely Syria did do something to persecute the woman. The ten tribes were dispersed by her, and then Egypt, and the persecution of the descendants of Jacob. And what beyond Egypt? That is the time when the woman conceived. That is the time that the promise was given.

"The other is not yet come." That is the great power alluded to here. And when he comes he is to continue for a short space. We are told that that power would last a forty and two months, 1260 days; and so that is the period that he continues.

Speaking of the seven heads, is it not true that they represent sequence down to the end? The ten horns are the ten divisions of pagan Rome, that last to the end? It is a telescopic survey of the whole thing, and the chief thing is the seven heads here and the crowns upon the heads.

LACEY: When you come to the 13th chapter the crowns are upon the horns, because that beast is a symbol of the papacy itself, and that was reigning while the horns were in session, the ten horns. That is the reason for that apparent variation between these two.

Now let's pass back to the vision of verse 4: "And his tail drew the third part of the stars of heaven, and did cast them to the earth." That represents the number of angels who fell with Satan at the beginning. But now when we consider Satan as he embodies and gathers up to himself the whole of the forces of evil, this is the synagogue of Satan in its entirety. When does God see him? As he will be at the end of the thousand years. At the end of the thousand years all the wicked dead are raised, and so all these kingdoms will be represented there, with these particular ones that Satan has worked through. Then there is a little time when these two forces are opposed to each other, the woman clothed with the sun and the moon under her feet, inside the city and outside the city the hosts of evil. God who sees the end from the beginning has described them for us and by the figure of prolepsis they are used in the face of history.

F.M.WILCOX: In Vol. 3 of the Spirit of Prophecy verse 10 of Chapter 12 is used as applying to the first advent.

LACEY: Yes, and that is where I apply it.

DANIELLS: The suggestion made by Brother Wilcox was that in Vol. 3 of the Spirit of Prophecy, 10th verse of chapter 12 is applied to the first advent, and Brother Lacey says that is what he does. (This is an answer to a question from the audience).

LACEY: At the end of the fourth verse it says the dragon stood before the woman for to devour her child as soon as it was born. We are carried back to this central and pivotal point in the history of the controversy in the case of the woman. That is when the dragon's case was settled, just as truly as the woman's. The incarnation of Christ is the central point of our history. So he stands before the woman ready to devour her child as soon as it shall be born. I understand that this refers to the effort of Herod and others to accomplish the destruction of Christ at his birth.

Notice the way the chapter moves from the end down to the center. "And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne." That is the ascension of Jesus. The woman fled into the wilderness where she hath a place prepared of God and was fed there a thousand two hundred and three score days. That is the period of protection extended to the church of Christ after the cross. There is no difference in the two views as far as that is concerned.

We are passing backwards in the main current of thought and the next verse says that there was war in heaven. Michael and his angels fought against the dragon, and prevailed against him, and the great dragon was cast out, neither was any more place found for him in heaven. "He was cast out into the earth, and his angels were cast out with him."

We are familiar with these verses, I think, and today in the Review & Herald and elsewhere these verses are applied to that original war in heaven, although Brother Uriah Smith puts it down here about the cross of Christ, following Bishop Newton.

So we recognize the spaciousness of this view. It is a telescopic thing, a broad thing, a comprehensive view of the great controversy.

Verse 10: "And I heard a loud voice saying in heaven, Now is come salvation, and strength; and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night."

You can see our minds have been on these verses. The prophet is leading us from great mountain peak to mountain peak. We have to decide when some of these apply. Verse 9 carries us back to the beginning, but the very next verse says, "I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night."

Those are earthly terms, day and night. This accusing ~~message~~ must be after there has been some human history here. This isn't the accuser of the angels, but the accuser of our brethren has been cast down, who accused them before our God day and night. I understand that when this voice is heard the prophet passes back to that central point again, saying, "Now is come salvation." It came at the cross.

G B THOMPSON: Do you think the plagues will be poured out before probation closes, or after?

L CEY: After.

G B THOMPSON: Then how can the impersonation of Christ by Satan be an overmastering deception when probation has closed?

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LACEY: That's so, but that is exactly where Sister White does put it. I am coming down to that.

E R PALMER: Before we leave that question of the war in heaven, is there not a sense in which that war continued down to the crucifixion of Christ, that being the final feature, for Satan had admission to heaven before, and there was a sort of guerilla warfare going on?

LACEY: I think that is so, just as I think the woman is the church of Christ and the Jewish church as well. "Now is come salvation . . . for the accuser of our brethren is cast down." I understand that right here we bring in that point, that when Satan was cast down to earth he succeeded in making his way to the earth, where he met the first Adam and overcame him, he gained in effect though not permanently, the name of the second Adam. The Bible never gave him the name, it never uses the term The Second Adam, though that has gone into current language, and you will find a great many people using that name. The Bible uses the term The First Adam, and The Last Adam, and The First Man and The Second Man. Good students have made that mistake of confusing those two texts, and say the Second Adam, whereas the Bible never uses that term. Satan is the second Adam, and those who are outside of Christ are really the children of the Devil. So he is in effect the father of the human family, and being the Second Adam Satan had the privilege of ascending to the councils of heaven as indicated in the book of Job, representing our world as the great father of this family, the great Adam of the human race, and he stands there as an accuser. You read his accusations in Job and Zechariah.

But at the cross Jesus conquered him, and he became the last Adam. He is there now, the Advocate, and when we stumble there isn't anyone in heaven to point that out, but there is an Advocate. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous. That text in Zechariah is a beautiful illustration of the same thing, for it says Satan stood at His right hand to resist him, and the Lord would'nt listen to a single word, turned him right down, and said Hath not God chosen thee, a brand plucked from the fire, and Satan was refused.

And so from the cross of Christ we have lived in the days of the Advocate, and he has sent his Holy Ghost down as a comforter, and the thought now is the thought of advocacy, and Christ ministering to his people and saving them.

That is when that tenth verse applies. It is after the time of accusation, and that is characteristic of the Devil's work from creation down to the cross.

Verse 11. "And they overcame him." That refers to the struggle of the people of God here, and that is the secret of victory, the blood of the Lamb personally applied. "They loved not their lives unto the death." They resisted even unto blood in the strife with him. That is the secret of victory.

[This closed the forenoon session. It was agreed that H.C. Lacey should continue his presentation in the discussion hour in the afternoon.]

F. M. WILCOX: I would like to ask a question, that is, if Prof. Prescott thinks that God will not hold the heathen responsible for the revelation of himself which he makes through creation?

PRESCOTT: I should refer that to the use of the 19th Psalm, which is made in the 10th chapter of the epistle of Romans, beginning with the 12th verse;

For there is no difference between the Jew and the Greek for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of God. But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.

There he uses the statement that is found in the 19th Psalm, with reference to the works of God, and the statement is that they have heard; they have all heard because their sound went out into all the earth.

Perhaps in the 2nd chapter of Romans we would strike something of the same thing, the 14th verse: "For when the Gentiles (that is, the outside people), which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves." This may be along the same general line that you have suggested.

SHAW: A question that was not very clear to me is about creation and re-creation. You spoke about one power both for creation and re-creation. Am I right in that?

The power of re-creation, it is in the hearts of men. Now in nature, what would you call it?

PRESCOTT: I used the expression that I did from "Education" purposely so as to avoid any misunderstanding, - "The mysterious life pervades all nature."

SHAW: How far is that from Pantheism?

PRESCOTT: Suppose you take that up with the author rather than with me. That is pretty fair authority I believe to phrase it that way. In the 62nd Psalm, the 11th verse, we read; "God hath spoken once; twice have I heard this; that power belongeth unto God." So far as I have been able to read, I do not find that the Scriptures distinguish between the power of God revealed in creation and the power revealed in re-creation. In Romans 1:20 it says, "the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made." I do not find any adjective used in the scripture to distinguish the power of God in one manifestation from the power of God in another manifestation. It refers us constantly, as in Isaiah 40, to his power, and in his power there is not one lacking. He giveth power to both, but it does not use two kinds of words to distinguish between the powers.

M. C. HILCOX: Is not the same thought expressed by his speaking of the heavens as being garnished?

QUINN: I think the Spirit of Prophecy explains itself. We cannot take an isolated statement and get anything out of it. It says:-

We are living in an age of great light; but much that is called light is opening the way for the wisdom and arts of Satan. Many things will be presented that appear to be true, and yet they need to be carefully considered with much prayer; for they may be specious devices of the enemy. The path of

error often appears to lie close to the path of truth. It is hardly distinguishable from the path that leads to holiness and heaven. But the mind enlightened by the Holy Spirit may discern that it is diverging from the right way. After awhile the two are seen to be widely separated. **II**

Already there are coming in among our people spiritualistic teachings that will undermine the faith of those who give heed to them. The theory that God is an essence pervading all nature is one of Satan's most subtle devices. It misrepresents God, and is a dishonor to His greatness and majesty.

Pantheistic theories are not sustained by the word of God. - Vol. 8, pp. 29

PRESCOTT: Did you read that because it applied to teaching here?

QUINN: Personally, I am not able to distinguish the difference between God in creation and in re-creation.

PRESCOTT: What is the application of the instruction?

QUINN: The instruction here seems to be that the idea of God in all nature is Pantheistic.

PRESCOTT: Would you think Romans 1:20 was Pantheistic? "For the invisible things of him ~~in~~ from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse."

ANDERSON: Is it not true that through these works of God we can know of his manifestations of eternal Godhead and power. We cannot say it predicates his nature, but that these things are his handiwork and reveal to us and speak to us of his wisdom and power that stands back of all this. That is what that passage means to me. I am troubled on this point. It says in one passage we all know so well in John's letter, "He that hath the son hath life, and he that hath not the son of God hath not life." It must be that all those who have mere natural life have not the life of God in the spiritual and moral sense. It seems to me that the gospel draws a very marked line between God's moral supremacy and the power seen in creation. I am of the opinion that we are better off to make that distinction very clear.

PRESCOTT: May I give a little experience? I remember when these words were written, and I passed through the experience that called out these words, and it fell to my lot to stand in the forefront against that Pantheistic teaching. I was accused of having held exactly the same views as Doctor Kellogg had, and yet it fell to my lot to fight him face to face in our committee and through the Review, of which I was editor. I held exactly the same views as I hold now, and one thing that struck me rather strongly, I have been teaching for a year and a half among the simple people of the Far East this very thing, and they have got a great blessing out of this thought, but I find here it does not go. Among those people out there it brought great help and blessing. We took up the very same things in Korea, and here it is not accepted, and I am sorry anything has been said about it here.

PALMER: In the study this morning in the comparison of the material creation and the power of God with the manifestation of that power in recreation or redemption, I found myself not altogether confused, and yet feeling there was something lacking in the expression of recreation or redemption, not as to the person of God, but the mediator or the power through which it was accomplished, as to the provisions and manifestations for its accomplishment.

PRESCOTT: Yes, that is good. Take for instance right here before us. (Indicating the flowers on the desk). Here some kind of life is manifested. I read that expression I hardly thought would be questioned here. Some kind of life is manifested here; we cannot explain it. It builds these things up before our very eyes, but I cannot get the power from these for my salvation. I cannot get any life through that means for my salvation. There is no provision made there for it.

F. V. WILCOX: Brother Palmer had the idea that in Sabbath observance there is a memorial of creation, a sign of sanctification.

PALMER: Yes, something like that, is what I had in mind. If the manifestations and provisions were the same, I don't know that I could discover any reason why Christ should have come here and died for the sin of man. He might have continued his mediatorial work and power for our recreation without that provision for sin and that sacrifice, that manifestation of God which he manifested here.

PRESCOTT: Now suppose we take that thought; it may help us. You remember, I think, in one of my very first talks which I gave here, I said that during this period of time during which

sin is manifested, the character of God has not changed, the purpose of God has not changed, He simply adapts his plans and purposes to the special conditions of this time. Perhaps you may remember that I spoke of that. Now let us take this question of mediation.

PALMER: May I add one other item which I think you can deal with in the same connection? Is it a question of whether we would exclude God from the material universe, or a question of whether we would put a false God into the material universe? It seems that in that struggle,--I went through all those meetings in Battle Creek,--through that struggle it seemed to me the false God was put into nature and God Jehovah did not exist anywhere else in any way in which he did not exist in those plants; and precisely the same power and workings were manifested in those and in man, so it seemed we had a pantheistic God in that power. And the opposite extreme would be to exclude God from the material creation.

PRESCOTT: The Bible is just as clear in the statement that God is present everywhere,--Whither shall I go from thy Spirit, and whither shall I flee from thy presence? If I descend into hell, lo Thou art there, if I fly to the uttermost parts of the earth, Thou art there, etc. But there is a distinction. It also points out that there is a place where God is as he is not any place else. The Bible teaches both, but I cannot reason them out.

F.M. WILCOX: "Our Lord has said, 'Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you . . . For My flesh is meat indeed, and My blood is drink indeed.' This is true of our physical nature. The light shining from that communion service in the upper chamber makes sacred the provisions for our daily life. The family board becomes as the

SHAW: I want to be clear on this matter. I do not know whether I am or not. Now we teach these Hindu people that nature is simply a result of the power of God, that he brought these things into existence, but we teach them that the new birth is the life of Christ within us, and that nature is not the life of Christ nor the life of God. This illustration that Brother Anderson used is the one we make use of. He speaks about the furniture in the room; and we speak about the child as related to the household. He made the furniture with his own hands, but the child is a product of his life. And so we speak of the new birth, and that is the way we carry it on in speaking to these people. Is that right?

PRESGOTT: That would be good if nature had no more life in it than the chair. But it has.

SHAW: Then the question comes, Whose life is it? Is that the life of God? Then if it is, we will worship God in the tree, because that is God.

M C WILCOX: Does not the life come from God but passes into every creature according to the law of that creature being?

PRESGOTT:

G B THOMPSON: I asked a question on this point yesterday, and fear it was not understood. My intention was to draw out the discussion so that the meaning would be made clear. The way I stated ^{it} may have looked as though I thought Brother Lacey and others believed pantheism. I did not intend to convey that idea. But I thought there was a similarity of terms, and I was not clear about them, and thought we might discuss the matter and make it clear. That was the intention of my question.

LACEY: There is no question but that the use of the word essence I read in Controversy is different from the term Brother Quinn read. When we translate that word essence there is no English word equivalent to it, and it is used in a philosophical sense. But there is something that makes God, his attributes, his character, and Jesus is the manifestation of that character. He is the expression of the thought of the Father, and so we use the word essence in that sense. Not in any way indicating that the Great God is only an essence pervading his universe.

But, Brother Prescott, isn't the thing you have been trying to teach us something like this: That God is the creator of the universe, and the creator of our souls. His power in creating the universe and in recreating us is an identical power, but manifested in different ways in creation than in redemption. When he put his power and ^{life} light into the universe, he has not put himself there. His spirit is not in the tree. The tree has God's life in it, but it is not a personal power. There is no spirit there. God's mysterious life pervading everything, but I cannot worship that. But when God regenerates us, he does it by his spirit and has personal fellowship that you cannot get with a tree, of course. Now I notice that Paul makes the connection that Prof. Prescott makes, and I suppose that is why Professor Prescott ~~must~~ makes it. He says, For God who commanded the light to shine out of darkness has shined in our hearts to give light of the glory of God. There is a connection between the redemptive life giving and creative life giving. God has shined into our hearts, and I cannot think this is pantheism.

PRESCOTT: May I read a little? It will be better than for me to speak, perhaps. "In His teaching from nature, Christ was speaking of the things which His own hands had made, and which had qualities and powers that He Himself had imparted. In their original perfection, all things were an expression of the thought of God. To Adam and Eve in their Eden home, nature was full of the knowledge of God, teeming with divine instruction. Wisdom spoke to the eye, and was received into the heart; for they communed with God in His created works. As soon as the holy pair transgressed the law of the Most High, the brightness ^{from the face} of God departed from the face of nature. The earth is now marred and defiled by sin. Yet even in its blighted state, much that is beautiful remains. God's object lessons are not obliterated; rightly understood, nature speaks of her Creator.

"In the days of Christ those lessons had been lost sight of. Men had well-nigh ceased to discern God in His works. The sinfulness of humanity had cast a pall over the fair face of creation; and instead of manifesting God, His works became a barrier that concealed him. Men 'worshipped and served the creature more than the Creator.' Thus the heathen 'became vain in their imaginations, and their foolish heart was darkened.' So in Israel, man's teaching had been put in the place of God's. Not ^{the things of nature, but the sacrificial service and} only the Scriptures themselves,--all given to reveal God,--were so perverted that they became the means of concealing Him."

Christ's Object Lessons, page 18.

I have noticed in one of the small volumes of the Special Testimonies that the most effective way to teach the gospel to the heathen was through the ~~abysmal~~ objects of nature. I took the matter up with the workers out there, and we went over that, and so I thought I would try it; and in one institute that I held where we had native Chinese, I spent one hour each day teaching the gospel from the things of nature, and I took the things right around us that they could see from where we were holding the meetings, the water, rocks, trees, grass, and clouds, and various other objects of nature. We spent one hour every day, taking a different object in nature every day, and taught the gospel ~~as~~ to those natives in that way; and so far as I could judge from what they said, it appealed to them as the most interesting and the most profitable hour of the day. Of course I stand ready to be corrected. I did not know that we got any Pantheism in the teaching, and they seemed to be greatly interested because we dealt with it in a concrete way, and that greatly helps those people.

CHARLES THOMPSON: In following Professor Prescott this morning, in reading the 7th verse of the 19th Psalm, I noticed the marginal reading of the verse says "the doctrine of the Lord is perfect, restoring the soul." Now, that is what I have believed all the time, that I get my soul converted or restored by means of proper doctrine. I do not understand this oft-repeated statement that we can be all right and go to heaven whether we believe correct doctrine or not.

2 W.W.PRESCOTT: The teaching that converts the soul or restores the soul is that teaching which brings Christ to us, no matter what way He comes. The law of the Lord, and other teach-

ing of the Lord is perfect, restoring the soul.

R.A.UNDERWOOD: I do not know as I understood Brother Prescott this morning. He quoted Gen. 8:22, that while the earth remaineth seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease. And as I understood it, he drew a parallel with spiritual things, saying that "while the earth remaineth" swept us over into the new earth. I have understood that the extremes of cold and heat, the seasons, are the results of the curse, and they certainly will not remain as they are now throughout the eternal state.

W. W. PRESCOTT: I will read again what I read this morning: (Reads Jeremiah 33:19-22.) "And the word of Jehovah came unto Jeremiah, saying, Thus saith Jehovah: If ye can break my covenant of the day, and my covenant of the night, so that there shall not be day and night in their season, then may also my covenant be broken with David my servant, that he shall not have a son to reign upon his throne; and with the Levites the priests, my ministers."

I would be willing to leave it right there on just that application, without comment.

(Referring to Gen 8:22)

R. A. UNDERWOOD: But you read this other text, too.

W.W.PRESCOTT: That is the covenant promise on which this is based.

Brother Bollman asked a question that I would like to have the privilege of answering. The Scriptures declare that there is one God and one mediator between God and man, Christ Jesus. Was he therefore a man in the gospel sense before sin? I thought I very distinctly pointed out that during the reign of sin he is mediator in a special sense, a mediator for the restoration of man. Now,

again: Does not the philosophy of the mediation of Christ, to which we have been listening, teach, in effect, that there are two mediators in one person?--first, the Son of God, who was with the Father in the creation, the mediator between his Father and the material creation, in the sense of being the agent of the Father; and second, the same Son made flesh, the incarnation.

When sin came into the world a new situation was introduced. The question at that moment to be answered was not this, Shall I look around for a mediator that will help this situation, but, Shall the Son of God continue to act as mediator for man?

Now apply that: If he continues to act as mediator, because "the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people." (See Hebrews 2:14-17.)

If sin had not come into the world, he would not need to have become like unto his brethren, he would not have needed to partake of flesh and blood; but in order to continue his mediatorial work after man sinned, he must partake of the same flesh and blood that man partakes of. He must become like unto his brethren, not to introduce a new mediator, but in order that the same mediator

was a special application of his priestly mediatorial work for sin. But in the larger sense, apart entirely from that, his mediatorial priestly ministry for his Father has been going on from the beginning. But here comes a special condition, and it makes it necessary for him to become flesh in order that he may be a merciful High Priest.

(PRESCOTT - Cont'd)

UNDERWOOD: I hold the view that there ^{was} ~~was~~ a time when everything ~~was~~ ^{was} be one, but ~~then~~ there came ~~was~~ a time when there came into the universe two parties and two policies. Then Christ became a mediator between two.

PRESCOTT: That would be the accepted application of the idea of his mediatorial work simply for sin--to reconcile the parties at variance. But here is the very point of this; When this variance took place, it did not take God by surprise. He had made provision for it. He had somebody there, and he simply undertook the work. But in order to do the work he had to become flesh like unto us. Let me read this statement from Christ Object's Lessons, page 24: "Through the creation we are to become acquainted with the Creator. The book of nature is a great lesson-book, which in connection with the Scriptures we are to use in teaching others of His character, and guiding the lost sheep back to the fold of God. As the works of God are studied, the Holy Spirit flashes conviction into the mind. It is not the conviction that logical reasoning produces; but unless the mind has become too dark to know God, the eye too dim to see Him, the ear too dull to hear His voice, a deeper meaning is grasped, and the sublime, spiritual truths of the written word are impressed on the heart."

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(Discussion on M.C. Wilcox Topic)

"FATH. I do not quite see the inter-relation that exists between the sixth and seventh heads of Elder Wilcox' view.

"The beast which thou sawest, was and is not, and shall come (or is to come, as the judgment of that harlot impends). Then after that comes the 18th chapter, and the judgment of Babylon comes in that chapter; and the 19th chapter brings in the coming of the Lord.

WIRTH: In the eighth verse it says "the beast thou sawest was, and is not. . . and is to go into perdition." Do you take that "is not" that it was absent at the time of the prophecy.

WILCOX: The "is not" refers to when the beast of the fifth head is not and the sixth head is.

THOMPSON: Is that the ten kingdoms of Rome.

WILCOX: I understand from the time Rome was divided the ten kingdoms continued.

G.B. THOMPSON: That is the sixth head?

WILCOX: The sixth head was the church and state governments of the old world. There are now ten divisions remaining, some of them Protestant and some Papal. As Mr. Bryce says: The religion that triumphed associated itself with the state and continued the despotic form of the middle ages.

WIRTH: Is that the same as the "is not" set forth during the time of the beast receiving the deadly wound, from 1798 on?

WILCOX: From 1798 on.

WIRTH: Then the beast about to come out of perdition is the same as the eighth head.

WILCOX: It is the restoration of the papacy. It is for a little while when the beast is about to come out of the abyss to go into perdition that we may look for this power to arise; just as we are now looking for the restoration of the

papacy. I do not know how it will come. Some think that this present ~~xxxxxxxxxx~~ federation of the old world powers will bring it about. I do not look upon it in that way. I connect up the eleventh chapter of Daniel with it, and I think there will come a king of the south that will push at the king of the north and because of that you will have all the north stirred up to overthrow Moslemism. It will finally lead to the placing of the seat of the Papacy in Jerusalem. And then it can be truly said that all the world worshipped the beast. It is the one great dominant power in that time. But the only thing that stands against that and its peace is the great loud cry of the Message warning against it.

WIRTH: Then you think the restoration of the papacy is before the ten kingdoms put the papacy into power, for you say the seventh head is the restoration.

WILCOX: Now I think the restoration of the Papacy comes when they put it into power. During all that time the message will be preached warning against that thing.

WIRTH: I cannot see then what the seventh head is.

WILCOX: It is that federation of the old world against Moslemism.

PALMER: There is an item that seems rather vital to me there that Brother Wilcox did not make clear to me, and that is the time in prophecy of the verb "is" which is mentioned in the 10th verse of the 17th chapter. The comparison was made with the "is" of the messages of Revelation 14, but in the case of the messages, the symbol is being used to refer to a message the second time, for the angel was seen proclaiming the message. The angel

here seems to be explaining a person to John when he says,
"five are fallen, one is, and one is yet to come." What is
not quite clear to me, is how you place that verse after 1790. Instead
of asking it the present tense with John.

M.C.WILCOX: Whom did John represent? The church, did he not? How very little indeed of any of that prophecy was fulfilled in John's day? The very book itself is given to show the things that were, the things that are, and the things that are to come. And this angel that shows John these things is one of those angels of the plagues, and comes to show John the judgment of the great harlot, and shows him what power that was in the wilderness state during the 1260 years, and the beast that received its deadly wound outside the wilderness state, and that beast is to come again. The beast that was seen in the wilderness state was, is not, and is to come. Could it refer possibly to John's day? "He carried me away in the spirit into the wilderness;" "and I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus. Brother Anderson criticizes it from the Greek viewpoint; he says it has reference to the past tense of the verb, and yet it has reference to John's day.

WIRTH: In that case it would throw it farther ahead. It means in the immediate past, and implies bringing it right up to the present; that is the way it is translated in the Revised Version. If it were in the past it would not seem to affect the argument, as it would throw the angel that much farther ahead.

G.B.THOMPSON: The woman fled from the wilderness. Is it the wilderness in the Dark Ages? In the 17th chapter, 3rd verse, it says "he carried me away . . . into the wilderness."

M.C.WILCOX: There are two women there, but it is the same wilderness, both back in the Dark Ages.

M. C. WILCOX: He shows the judgment of the great harlot, but in order that justice and judgment may be seen, the work of the great harlot is shown during the wilderness period. At the end of that wilderness period the church of God is in captivity, and suffering during that time is relieved, and the beast goes into captivity. The pseudo-Protestant governments are in existence, the Papacy is about to come up out of her low estate and manifest herself again to the world, and all the world shall wonder.

D. E. ROBINSON: The divided point seems to be the viewpoint of the "is," as you say, and the two positions are that one refers to John's day as it was then, and the other viewpoint in the wilderness. Here in the 12th verse it says, "The ten horns which thou sawest, are ten kings, which have received no kingdom as yet." where is the "is" of that verse? Is it in the wilderness; have not the ten horns come up then? They have received no kingdom as yet. I understood that the application was that the ten horns referred to the division of Rome.

M.C.WILCOX: The ten horns of the 13th chapter refers to Rome; sometimes there are ten, sometimes more or less, and I understand there will come a time before the end when there will be ten Socialistic powers that will have one mind to give power and strength unto the beast until the words of God are accomplished, which I understand to be the close of probation.

BOLLMAN: Do you think it accurate and safe to speak of the 1260 years as the Dark Ages?

M.C.WILCOX: Perhaps not all of them are dark, but I feel perfectly free to speak of the Dark Ages as such.

CHAS. THOMPSON: I offer this question. You speak of the ten powers that are yet future, upon which the Papacy will have control, and you emphasize that they are Socialistic powers. What basis have you that they are socialistic; why not monarchical?

H.C. WILCOX: One thing they have no horns. I also understand that the clay of Daniel is a democratic power. The imperialism in the iron, passing from the iron to the clay; the government which is broken is weakest. Yes, I would not object to calling it republicanism. There is an element of socialism that is fighting all the great men of the country.

BOLLMAN: I would like to ask about that iron and clay. We read in the prophecy of Daniel, "Whereas thou sawest the feet and toes;" how far back do we have republicanism entering in?

H.C. WILCOX: It began to enter in all the way through more and more. I would like to say just a word as to how this came in. It came to me in a study of the prophecy in 1883; that very year I was asked to go to England, the beginning of 1883. It was one of the pleas I made. In 1885 I wrote out my views and sent them to the General Conference. They received them very kindly. Elder J. H. Waggoner came to that conference with the expectation of presenting the same identical view of the seven horns of those three chapters, and to his surprise found mine there. He came to present his in person, and I had sent mine in writing. I did not know anything at all of his investigation of that line of prophecy, or of any conclusion to which he had come. The same year in another curious coincidence Brother W. H. Wild, a very devoted, earnest Bible student, came to just the same conclusions from his own private study. They all seemed to meet that year. The year following the

General Conference was again invited to take those views and publish them in pamphlet form, and send them to all ministers in the United States for study. Very little criticism has come to me since that time, in fact the only criticism about this that came was from Elder Smith himself. A great many have preached it since that time, as Prof. Cady did the old Catholic view that Assyria and Egypt are two of the seven heads.

F.M.WILCOX: Was not the angel who revealed this to John one of the plague angels?

M.C.WILCOX: Yes. It is worth a great deal to me that in this chapter we have the great message, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues: for her sins have reached unto heaven, and God has remembered her iniquities." That is the great Babylon that is referred to in the 17th chapter. In the 21st verse, "a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. . . . And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth." And then comes the second coming of Christ.

CHAS. THOMPSON: I would like to ask a question; I have a dissertation on the 17th chapter of ~~xxxx~~ Revelation which states that the 6th head was the United States. What would be your position in disproving this?

M.C.WILCOX: From the single fact that in the 13th chapter it does not say it is another head, but another beast and another territory. The ~~xxxx~~ one came up out of a condition represented

by the sun; the other from the earth. And another beast does its work in the presence of the first beast whose deadly wound was healed, and we are warned against both of them. The United States did so much in bringing the old world from tyranny to freedom, and has by her teaching and attitude swung back the old world in the old tracks of papal tendency.

R D QUINN: I had a personal talk with Brother Prescott. In reading a statement from Volume 8 regarding God being an essence and pervading all nature, and then the suggestion there of pantheism, in that, it rather seemed to be a reflection on what Brother Prescott was saying. Now I wish to remove that entirely, because it was more with the idea -- a statement was read about the mysterious influence of Christ --

W W PRESCOTT: No.

R D QUINN: Well, words to that effect -- the mysterious influence of Christ in all nature, and I read this as a balance against that. I meant that we couldn't take one isolated statement from the Spirit of Prophecy and build a doctrine on it, but in talking with Brother Prescott I find he had no thought of that in mind. We must compare scripture with scripture, and the same in the Spirit of Prophecy, that is, in the mouth of two or three witness shall every word be established. That was the thought I had in mind, without casting any reflection at all, and I sincerely beg the pardon of the Council for introducing that as I did.

W W PRESCOTT: I didn't ask Brother Quinn to say that. I am very sorry that this matter has come up. I think the best thing to do is to stop the whole matter, and I will withdraw from any further teaching on the subject, because I see that it creates trouble and disturbance, and feeling, and I am willing to resign from any further teaching and restore harmony.

M C WILCOY: It seems to me that if there is any subject at all that is important that we have touched upon in any way, it is the personality, the mediatorship of our Lord Jesus Christ.

And it does seem to me that we can study on this, and I believe that the good spirit we have had thus far will continue all through this study, and I hope the studies will continue.

E R PALMER: Since this matter was first presented in a meeting several years ago, I believe it has been a great blessing to everyone who was present, as a matter of personal experience. I think it is an illustration of how closely truth runs along beside error, and I think Satan has endeavored to deprive us of the truth by placing error so close to it so that it looks so much like it that we will dodge the truth when it comes to us. Now there was an illustration came to us in the experience at Battle Creek, to which I think it proper to refer very briefly, and that is, Sister White found herself very largely quoted in that experience as a source of proof of the doctrines that they were teaching at that time, and it was one of the greatest embarrassments that we had for it was so difficult to draw the line closely, and I am satisfied that in an experience that Brother Prescott went through at that time the Lord showed him the way to follow that close line and save us from repudiating the truth, but enable us to repudiate the errors that came to us at that time.

An illustration of how Sister White dealt with that is furnished in the last chapter of Ministry of Healing, but it was not published at that time, but which when it was published an effort was made to emphasize certain truths to correct the impression that had been received by some that she had been teaching the same thing that Doctor Kellogg taught. She had not. And we might say just as emphatically that Brother Prescott has not. But both are teaching

the greatest themes that can come to us for our salvation, but the Devil has something, and has been deceiving this world by something that lies close to it in resemblance, and I think we will be able to defend the truth and fight the error, if we go right along that line without fear, along the course we have studied. I think it would be a calamity to this Conference if we were to throw up the study at this point, or if we were to interpret the teaching on this mighty question as a presentation of the doctrines of pantheism. It is just a lack of having worked it out yet, that leads to that impression in the minds of some. There surely is no foundation for it, and I think we should stay right together on this question and go right through it as we ^{are} ~~were~~ doing on the other questions, and without any intimation arising in our own minds that this is the evil thing that the Lord has helped Brother Prescott and others to fight successfully for years.

PRESCOTT: There is a general feeling to this effect, and I don't wish to teach in the face of that feeling. I would rather withdraw.

VOICES: I don't think that's true.

PRESCOTT: I was told that that was the feeling, that there was a good lot of them that felt that way. Now I haven't anything to crowd upon this body. I would rather get out among the heathen and teach them. Very much rather. I enjoy them very much. I was not judged charged with teaching pantieism, and I brought people out of heathenism. I know I would rather teach them than this body, because there is a deep feeling that has existed in the minds of many that I am just the same as Doctor Kellogg and Wagner

and that I brought it over from England and was really in the mess myself.

Why not please explain to me how, before there was any break at all, before there was any quarrel at all between us, when I took the proof sheets of Doctor Kellogg's book -- I have the original proof sheets yet -- before there was the least sign of a break anywhere, Brother Spicer and I went through those proof sheets, and then I wrote him a letter and advised him to leave all that out of his book. And when he didn't do it and it came to the test I had to fight it. That was before Sister White said a word, and when from some statements in her writings some felt that we were on the wrong side of the question. How did it happen that it fell to my lot to do a very unpleasant task then, and that was to point out the error in his book and its departure from Bible teaching, when I am to this day held under that suspicion. Now I would rather drop the whole thing and let you have any views you please.

C C LEWIS: It seems to me now, that to drop the thing is to give confirmation to that feeling which Brother Prescott thinks is present, but I don't believe it exists in any great extent here. I think it would be a great mistake.

J N ANDERSON: I am very sorry if I have said anything that I ought not to have said, but I should be very sorry to have the study discontinued. But I have mixed with the young men, and to my knowledge every one has spoken of these as being the best part of the convention. I have seen great benefit, and I feel that this is very essential to our own teaching, and I should experience a personal disappointment if these were not continued.

F M WILCOX: I move that it is the consensus of this body that Professor Prescott go on with these studies.

[General acclamation from the floor]

CHAIRMAN KNOX: The motion is carried.

E R PALMER: I wish we could know where that sentiment has prevailed. I am a mixer, and have jostled along with our brethren on the sidewalks, and have joined myself to these interesting knots of men on the doorsteps and in the aisles, and I haven't heard the slightest intimation from any person of such a thing, and I have just slipped into the Conference where it was. I haven't heard an intimation of the thing up to the present moment. I think that the sentiment of the others is not expressed in this idea at all. I think that the Devil would cheat us out of what has been the most uplifting strong feature of this Conference.

R A UNDERWOOD: The whole trend of Professor Prescott's study of the subject on the personality of the Person has been to my mind against anything of the character of pantheism. And now if he doesn't want to continue on some of those fine points while there is a question, yet I hope he will go forward in the presentation of the line of study that he has in view, because I think the whole of it is very helpful.

W T KNOX: Well, now, the Professor has heard the opinion of the delegates. I hope myself that nothing that has been said about this will tend to check us in questioning and discussing concerning the subject. There ought to be perfect freedom, and I am sure Professor Prescott would wish that.

B L HOUSE: I think I have seen one point that is very helpful

Some of us have not been to China and Japan and where the heathen philosophies are, and this very discussion is very helpful to me in being able to see the close distinctions, and the way in which we can draw the distinction between the heathen philosophies and the truth, and if these men who know these subtle philosophies had not questioned this point closely and had the matter brought under consideration, why it would not have proven as helpful to us as it has, so that I think that that very thing has proved a blessing to us, to show the distinction between the two. I have heard from a number of men who have said that there was a very close point there, and if we weren't guarded, could very easily be turned to the philosophy of India and China.

BIRD: I just want to ask a question. I have always understood that in Pantheism, God did not exist apart from nature. We certainly have not had any of that kind of teaching that God does not exist apart from what is revealed in nature.

LACEY: (Continuing his morning Bible Study) We were right in the heart of the consideration of the 12th of Revelation. Let us have a word of prayer, as our minds have been variously exercised during the past fifteen minutes.

Let us turn to the book of Revelation, chapter 12. We had reached the 11th verse in our reading and study of this prophecy. In order to pick up the thread, shall we review, also very briefly? On the board I have a diagram of the entire sweep of the vision. Following the suggestions given here, laying aside any preconceived opinions, we reached the conclusion that the woman represents the church of Christ in her entirety as she will be seen in reality at the end of the thousand years, with Christ at her head, the moon under her feet, and the 12 stars, or apostles who will reign over her, kings in Israel.

At the same time we see a great red dragon having 7 heads and 10 horns, whose tail drew the third part of the stars from heaven. The chapter itself tells us that the dragon is Satan. It suggests that the third part of the stars dragged to the earth by its tail are the angels cast out with him. Which leaves the central specification to be explained by the central explanation. The 7 heads and the ten horns are the whole world. Seven in the Bible is a number of sequence, and ten is a number of

After presenting us these +

After presenting these two scenes in their entirety as they will be seen at the end of the thousand years, for it is then that the climax is reached when the forces of evil and of good will be arrayed, the church in the city and the world outside. Having given us the final view, the prophet carries us back to the decisive point in the controversy, the incarnation of Christ. It is that which Satan wishes to prevent, so we linger there just a moment, and then we are carried back to the beginning when there was war in heaven, the inception of the controversy when it was precipitated by Satan's rebellion and he fought with his angels against Michael and his angels.

BRAISON: Did you purposely put the last part of the diagram after the line denoting the thousand years had closed, and ~~that~~ mean that the dragon will still exist in eternity after the thousand years?

LACEY: Not during eternity, but during the period of about 100 years after the thousand years. It is in that time and just at the end of it that Satan is there with the evil angels and all the world, ready to fight against Christ, and the controversy has reached its climax and finality. But those are the two powers in their ultimate development. God who sees the end from the beginning; sees it and decides the great controversy. Then by a natural transition, we get back to the central point and the voice is heard at the cross of Christ.

Now we go on to verse 12 but will pass on rapidly. "Thrones were rejoiced, & heavens, and ye that dwell in them." The inhabitants of all other worlds, the stars and the universe at

large, are interested in this controversy. "Woe for the earth and for the sea: because the devil is gone down unto you, having great wrath, knowing that he hath but a short time." I know when this verse applies by the next verse. "And when the dragon saw that he was cast down to the earth, he persecuted the woman that brought forth the man-child. And there were given to the woman the two wings of the great eagle, that she might fly into the wilderness unto her place, where she is nourished for a time, and times, and half a time, far from the face of the serpent." Those three verses all go together. At the cross of Christ, the inhabitants of all the other worlds had great rejoicing over the fact that they were delivered, Satan had been there often as the second Adam, representing this world. He was also permitted to visit other worlds and tempt them. He is cast down at that time ^{for} when Christ rises and ascends to heaven, He takes the leadership of the human family and Satan is cast out for the second time, and so the universe rejoices and the devil himself is inspired to greater wrath because he knows his time is short. I want to call special attention to this. All we need to do is look at it fairly and squarely. How much is compressed in that phrase, a short time? At the cross of Christ Satan knew he had "But a short time". How much is involved in that phrase? From there to the end. I don't know how much Satan knew; it doesn't matter whether or not he knew it would be 5000 years, but he knew it would be but a short time. How much is included in that period? If we say to the second advent, it is 2000 years; if we say to the destruction of Satan, it is 5000 years, or more. And all that may be compressed in the biblical phrase, "A short

time". A short time may indicate all the way from two to three thousand years. And John looking down the great highway of time uses this language.

"And when the dragon saw--" I want to put emphasis on the word saw. He saw he was defeated when Christ ascended. He was defeated in the wilderness in the temptation of Christ, and he was defeated ^{at} on the cross. Of course he won outwardly and openly. He put Christ to death, but when Jesus ascended to heaven, he knew his destiny was sealed and saw he was cast to the earth. Then in spite he turned his wrath against that which the Lord had left upon the earth, the woman who brought forth the man child. And the woman was given the wings and fled into the wilderness, etc. So we have the 1260 years. We will not spend further time on that.

"And the serpent cast out of his mouth after the woman water as a river, that he might cause her to be carried away by the stream." I think that refers to the persecution. I have nothing on the board to indicate that, but I think Macanley speaks of the innumerable spies who dogged the steps of the refugees as they went to the different parts of the earth. "And the earth helped the woman, and the earth opened her mouth, and swallowed to the river which the dragon cast out of his mouth." Of course there is a little mixing of figure there, but the resultant truth is easy of comprehension. It looks as though the water disappeared. The earth helped the woman. The Bible refers to the waters and seas as the symbol of multitudes of people, nations and tongues; thickly populated territory is represented by seas. We would therefore say that

thinly populated territory would be earth. So as the 1260 years drew to an end, new countries appeared, as the earth helped the woman. America was discovered in 1492, and started on her independent career in 1776.

17th verse. "And the dragon waxed wroth with the woman, and went away to make war with the rest of her seed, that keep the commandments of God, and hold the testimony of Jesus." The dragon is Satan. Sometimes he is called the dragon, sometimes the serpent, sometimes the great red dragon, and sometimes the great dragon; all synonymous terms. The first time I read that, someone raised the question if it doesn't primarily represent Satan, and secondarily ^{pagan} ~~the power~~ of Rome. I believe that; also thirdly papal Rome, the point being these are the heads through which it works, and these are successive. Have you observed that there is only one mouth at a time? It doesn't say months, but month. The earth swallowed the river the dragon cast out of his mouth. The heads are successive; there is only one mouth operating at a time, and during that time the dragon is the symbol of the power. To illustrate, I think these are Egypt, Assyria, Babylonia, Greece, Pagan, and Papal Rome. When Egypt is alluded to in Ezekiel 29:3 it is called "The great dragon that lieth in the midst of his rivers". This dragon in that sense at the time that the son child was born, was ~~pagan~~ one in the person of Herod, that saw his destruction.

CHARLES THOMPSON: What was that scripture?

Eze. 29:3.

H.C.LACEY: Would you like to read it? Just read it, please.

CHARLES THOMPSON: "Speak, and say, Thus saith the Lord God; Behold, I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself."

H.C.LACEY: The dragon is primarily Satan, and secondarily the power through which Satan works. Pagan Rome is certainly the dragon when Rome tried to compass the destruction of Christ ~~in His birth~~ at His birth. When we come down towards the end, when "the dragon was wroth with the woman, and went to make war with the remnant of her seed," I do not think it is Pagan Rome,--it may be Papal Rome, or it may be something beyond that.

Continuing this thought of the dragon making war with the remnant of the seed of the woman, the best texts read that "he stood upon the sand of the sea." I beg you to catch the meaning of that verse, for it is vital. He institutes war, he opens hostilities with the remnant, and then it says he stands upon the sand of the sea. What does stand mean? To stand up means to ~~reign~~ reign. Satan stands upon the sand of the sea.

One of the things that impressed me in the reading and rereading of "Great Controversy" in years past is that Sister White says the final act is Satan's impersonation of Christ, when the whole world is going to be deceived by him and for a little while claim ~~him~~ he is king. The dragon goes to make war with the remnant. Cannot this language afford that biblical basis which we believe is afforded in scripture for all the great outstanding statements of "Great Controversy"?

When it says here, he stood on the sand of the sea, it means that Satan himself, not a head, but the dragon himself, stands up (reigns) for a little while upon the sand of the sea. What is the sand of the sea? Turn to Revelation 20:8, just as a suggestion: "And shall go out to deceive the nations which are in the four quarters of the earth, ~~Gog~~ Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea." The sea represents peoples, multitudes, nations, kindreds and tongues. The sand of the sea is about the same.

Think of the almost infinite numbers of the people of this world, and Satan standing and reigning on the whole thing, the sand of the sea, accepted as their king.

G. B. THOMPSON: The sand of the sea is the end of the 12th chapter.

H. C. LACEY: Yes, but not the end of this vision. It is most unfortunate that the chapters are divided up as they are. Revelation 12 to 21 and 22 is one single prophecy. Here is a general sweep of this whole prophetic field.

There have been two periods of persecution alluded to, the persecution of the 1260 years and the persecution of the end. What does Revelation 13 bring to view?--the two powers that Satan uses in these two respective persecutions. Shall we call the persecution of the 1260 years the papal persecution, and the persecution of the remnant the Protestant persecution? The agency that Satan used for the papal persecution for the 1260 years was the beast of Revelation 13, and 42 months are assigned to it. Then the two-horned beast of Revelation 13 is the power used by Satan in what we call the Protestant persecution. That is the content of the 13th chapter.

Now we come to the 14th chapter, a warning against the worship of the beast and the reception of his mark, by the threefold angelic message. That comes in connection with the 14th chapter. Revelation 15 introduces the 16th chapter, which is a record of the plagues which are the punishment for rejecting the three ~~angelic~~ angels' messages. We are still in the scope of this vision. Revelation 18 is the downfall of Babylon. Revelation 19 is the second coming of Christ, Revelation 20 is the thousand years, and Revelation 21 and 22 the new earth that follows. This 13th chapter is the foundation of the whole thing, and it is one complete, rounded minor prophecy, not following step by step like Daniel 2, 8 and 9, and Daniel 11, but a great survey of the finality of it all,--John showing us the whole thing, and in that respect his prophecy is like his gospel. Here we had Matthew, Mark and Luke giving us details, but John gives us great principles. The other prophets give us the outline of the history of the world; John gives us a telescopic survey of all the outstanding features, and so we are not surprised that we pass from point to point in this way.

This brings us to chapter 17, which, in the book which we endorse and put out, "Daniel and the Revelation," is practically a dead chapter. Holding that view, you would never take chapter 17 as a subject for a sermon in a tent-meeting, would you? We are restudying it, and trying to find something out of it. Sister White tells us that the final act in the great deception--she puts it right under the plagues--is Satan's impersonation of Christ. In studying the question, I feel that there ought to be something in the Bible to bear out that statement, and I find it in the 17th

chapter. For the last 20 years in my preaching, ~~xxxxxxxxxxxxxxxx~~
~~xxxxxxxxxxxx~~ I have not had any difficulty in finding a living
and chapter 13,
message in that chapter, which I have announced under the heading
of "Satan's Impersonation of Christ." That makes it just as much
of a living issue as Revelation 14 or 11 or 13. It is the final
act in the great drama, coming after probation closes.

C. P. BOLLMAN: Aren't you going to fix up Revelation 13?

H.C.LACEY: I remember Elder J. H. Waggoner's little book,
"Eden to Eden," in which he says that there is not a version or
interpretation that we can give of the seven heads and ten horns
that is not in some way beset with difficulties. There is no dif-
ficulty in Revelation 13, as I see it, nor in Revelation 17. But
now as to the 13th chapter, let me say that I believe that repre-
sents the papacy, and that the two-horned beast is apostate
Protestantism,—the papacy first, as vested in Rome, and apostate
Protestantism as vested in the United States, these being the re-
spective sponsors and supporters of these false systems, both
becoming more and more universal,—for there is Protestantism out-
side of the United States, as well as papacy outside of Rome.

But now as to the beast with seven heads and ten horns: I
sometimes think that we look for something too deep and recondite
and far away in our interpretation. It says something about that
two-horned beast having horns like a lamb, and a lamb in the book
of Revelation is Christ. We are glad to acknowledge that Protest-
antism, and Protestantism as espoused by the United States, has
Christian aspects. It has a Christian phase. Similarly, the
papacy which is brought to view in Revelation 13 is presented to
us with the insignia—shall I say of Satan? Seven heads and ten
horns,—Satanic in appearance, like Satan. I do not think we want

to find Babylon, Medo-Persia, Greece and Rome in the ten horns.. It seems to me that the various specifications fit the papacy. Force is the essential principle of the papacy, and the papacy is the very masterpiece of Satan. It beareth his image; and as Protestantism bears the likeness of Christ,--that is Protestantism as espoused by the United States,--so the papacy as espoused by Rome is Satanic in its essential aspects. Where it speaks of "a mouth like a lion," I do not think we need to apply that to Babylon, Medo-Persia, Greece and Rome. "A mouth like a lion,"--how wonderfully that suggests the papal bulls, the papal roarings during the Dark Ages, when the papacy opened his mouth and passed his great interdicts.

? G.B. THOMPSON: Peter says, "as a roaring lion."

(LACEY-- Cont'd)

The papacy is sure-footed. That is one of the characteristics of it. When the Papacy plants its feet on something it cannot be shaken off. You have seen ~~Rk~~ polar bears pictured on a cake of ice. They are sure footed. When the ~~max~~^{Papacy} gets its feet on a man or a place, it is sure-footed. I think that is a more direct fulfillment of the prophecy than to say the bear refers to Medo Persia.

Now I think the rest of the chapter we can pass by. It has to do with the Papal and Protestant persecution. We may also pass by Revelation 14, 15, and 16.

Now, Revelation 17^{1st vs.}.. "And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew ~~thax~~ unto thee the judgment of the great whore that sitteth upon many waters." I understand that when one of the angels came to John on the Sabbath day he was on Patmos, and said "I will show thee the judgment of the great whore"—that John's mind would naturally turn towards the pouring out of the plagues, but I cannot get away from the idea that the angel came to John at that time ~~ex~~ ~~thax~~ and referred to his, (John's) day.

The angel said: "I will show thee the judgment of the great whore that sitteth upon many waters." We need to be careful as to what is meant by this. Notice what the text says. Who is this woman? Look at the last verse. It tells us "The woman is that great city which reigneth over the kingd of the earth." Now let us go back. What is that ~~gx~~ great city? That is Babylon the great. Let us read in Revelation 16, verse 19: "And

the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. " It is this great city that reigneth over the kings of the earth. How many parts is that great Babylon divided into? Three. It says this woman is that great city that governs the whole earth. Now if we did not have any preconceived opinion of this interpretation we would say this was just the Papacy, that great city which reigns over all the kings of the earth.

It says it was divided into three parts. Now what conceivable sections can the Papacy be divided into? Just as we had to spread out the idea of that woman in Revelation 12 to include the whole church, must we enlarge our conception of this woman of Revelation 17 to include the whole synagogue of Satan. The whole religious world outside of Christ. Babylon is divided into three parts: Paganism, the Papacy, Apostate Protestantism, so far as the prophetic view is concerned. It does not matter where we put Mohammedanism. These three cover the prophecy in this conception. Now that view ^{is strengthened} ~~strengthens~~ immediately by the triple ~~name~~ ^{name} placed upon the forehead of this woman.

Turn to verse ~~2~~ ³ of this chapter— "~~This great woman which~~
~~where the kings of the earth have committed fornication~~
~~with whom the kings of the earth have~~ "With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. So he ~~carried~~ carried me away in the spirit into the wilderness: and I saw

woman sit upon a scarlet coloured beast, full of names of asphemy, having seven heads and ten horns.." He carried him

away in vision, (as Paul was carried away into heaven and saw the future.) He says, "I saw this woman (in the wilderness state. That was the time when this system with the papacy dominant reaches its zenith.

Then he says, "I saw the woman sitting upon a scarlet-coloured . . . with all the names of blasphemy. . . having seven heads and ten horns (which is explained in detail by the angel) 4th verse—"And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abomination and filthiness of fornication; (5th verse) and upon her head was a name written ~~in~~ Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth." I say that Mystery is the expressive key, and refers to paganism and its mysteries which are used for the purpose of oppression and keeping the people down. "Mystery" was God's word to explain the system. That fits the first term. Babylon the great, the mother of harlots. That fits the second, Babylon the Great, the Papacy--and those harlots, the abominations of the earth, refers to Apostate Protestantism. And it fits. The Bible says this woman is the great city that reigns over the kings of the earth. It is Babylon divided into three parts. As we think of the three parts, we say, Paganism, Papacy, Apostate Protestantism. A name is given the woman, and it is a triple name, which befits this triple division. And so we say this woman represents the Synagogue of Satan in its entirety. If the woman of Revelation 12 comprises God's children from Abel down, the woman of Revelation 17 comprises the seed of Satan, from Cain down.

Now let us consider the seven heads and ten horns. Verse sixth says: "And I saw the woman drunken with the

blood of saints, and with the blood of the martyrs of Jesus; and when I saw her, I wondered with great admiration." He saw the persecutions of this power, and he was amazed. Paganism has persecuted, the Papacy has persecuted, and Apostate Protestantism is to persecute. Two thirds of that woman was professedly Christian, and so he could say "he wondered with great ~~admiration~~ astonishment." The Angel said, "I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns." and then he explains what the Beast is. Now let us read the explanation carefully: "The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and shall go into perdition." (Now if we can get away from the idea of a lot of history, and just think of the Bible interpretation of this vision there will be no difficulty over it.). "The beast that thou sawest having seven heads and ten horns." Just a little bit before this it was said to be the devil and Satan; that the seven heads and ten horns represented the dragon, and here it is the same seven heads and ten horns on the scarlet coloured beast. I say if we look back it ~~is~~ is plain it was Satan, and if we look forward a little, it makes him this "beast that shall ascend out of the bottomless pit and go into perdition."

In chapter 20 we have this bottomless pit brought to view. (vs. 1) "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and ~~he~~ bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more." Now this text

says the beast is going to ascend out of the bottomless pit and to go into perdition.

"That he should deceive the nations no more (vs. 3) till the thousand years should be fulfilled: and after that he must be loosed for a little season." John tells how he gets into the bottomless pit: "an angel came down and laid hold of the dragon and cast him into the bottomless pit."

Now if I look forward, this beast is the ten horns; if to Rev. 12 I look backward, it is Satan. If I look to Revelation 20, it is Satan, the dragon, the old serpent, which is the Devil. So I say this beast of Revelation 17 is Satan. Why is this called a beast in Revl. 17 and a dragon in Rev. 12? Because in Rev. 12 it is a ~~ixmx~~ pure woman, and so Satan is represented as the seven headed, tenhorned power. He is represented as ~~xxx~~ a dragon because a dragon breathes fire, and he is going about to devour people. When you come to Revelation 17 it is a wicked woman that is represented, who is supported by Satan. The woman did not ~~xx~~ ride on the dragon, but on a beast. It is the false church supported by Satan.

verse :

Now we come to the ~~expression~~, "The beast that was and is not, and shall ascend out of the bottomless pit and go into perdition, and they that dwell on the earth shall wonder, whose names are not written in the book of life."

The beast that "is not" and yet "is". The Revised version reads, "and shall come". Now this is Satan. For instance, the dragon was represented. It was the devil, the dragon, that old serpent, called the devil and Satan." On the other hand Sister White says something about Satan impersonating Christ. Satan has never manifested himself directly to

the human family. He will always assume a form. At the beginning he took the form of the most intelligent of beings creatures with which Adam and Eve were familiar , and assumed the form of a serpent. That is when the beast "was" very present to them. The beast "was" there personally manifested.

LACEY: -- And talked with her and deceived her. That old serpent is the expression of what the beast was, there personally manifested, and that conquered. He is not now. He isn't personally manifested. He is so far behind the scenes that many many a man under his sway denies his existence. There are people who say there is no personal devil, and he is not, and yet he is going to come. That expression that is translated shall come is the Greek word, the same word from which coming is used when speaking of Christ. He shall be present. It suggests shall come, shall be here by your side. The beast that was, he is not, he is going to be present. That is what that says. He was present once as that old serpent, he is not present now, he is simply a spirit behind the scene now, carrying on his work through heads and horns, through nations, but he is going to be personally here by and by. He is coming, and then those upon the earth shall wonder when they behold him, the beast that was and is not.

Now he says, Here is the mind that hath wisdom. The seven heads are seven mountains on which the woman sitteth. We have alluded to that in a previous study. And they are seven kings. Five are fallen -- and I say again, I can't understand it in any other way than that the angel is talking to John there on the Isle of Patmos on that Sabbath morning. And he said, The seven heads are seven mountains on which the woman sitteth, and they are seven kings in sequence. Five are fallen -- Egypt, Assyria, Babylon, Media-Persia, Grecia had gone. Rome pagan was the sixth, and the other had not yet come. The same expression has not yet, is used in reference to the ten horns -- but when he cometh he must con-

tinue a short space. Of course there are some here who have questioned this before, and I freely admit that this is the weakest point in this whole presentation. But let me tell you. Suppose we emphasize the word continue. The Greek runs this way: A short space shall he remain. But it says it is necessary for him to remain, and the last word on which our mind lingers is the word continue, to remain. Now I just ask you to with me, instead of emphasizing the word shall, emphasize the word continue, and then see. Now just look at the sweep of this vision. See where we have passed -- thousands of years and over into eternity. Well, now, as John stood by the angel he referred to great empires that had lasted for centuries, and he dismisses them in a word. "Five are fallen." Three words -- two in the original -- to cover five empires. And then he says, One is, and that is Rome; that was a long-continuing power, and yet he dismisses it. And he says another is coming, and when he comes he must continue a short space. From the viewpoint of eternity and the sweep of this view, it was a short space. When we remember the twelfth chapter had involved -- included in it, in the short time there at least three thousand years, I see no difficulty in including in this word short 1260 years. There is no time given as to any other power, as to the length of time of its domination, but when it comes to the papacy, its continuance it emphasized. The same is true in Daniel 7, Daniel 8 and 9, Daniel 11, and Revelation 13.

Now look at Revelation 13 a moment, Rev. 13:5: "Power was given unto him to continue forty and two months."

Now we could emphasize that word continue, it happens to be the same in our authorized version, but in the original text it is

different. The point here is that he is to make war for 42 months. There is a period of time allotted to this power that is not allotted to the others. So I see in Revelation simply a parallel for what there is elsewhere. The other references ^{to} dominions are with no reference to the time of their domination, but of the papacy it says, He must continue. Could the angel have said anything else to John than that? Think what it would have meant to John if he had said A long time. When we remember it is the eternal God that is showing us these things, that this is the glance on the history of man from the divine point of view, while I am willing to admit this is the weakest point in the whole thing, I think it is on the whole pretty strong.