

The Sabbath Recorder

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THE BIBLE SCHOLAR.

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ALFRED CENTRE, N. Y.

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MORE FAITH IN THEE

When like a hawk at sea, By rudder winds blown, Thy sails troubles threaten me; And hopes seem lost;

Oh! then my cry shall be—More faith, O Christ, in thee, More faith in thee!

When Satan buffet me With cruel hate, Or like a lion ferce, Roars at my gate;

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toral Epistles. It is a record of things that were then past, and of things then present, and things then to come, and things that are yet to come, reaching on to the finish of the mystery of God. But we must not forget that the language of prophecy is peculiar to itself, and that its meaning can only be understood by a knowledge of its laws of syntax and construction. It is not an unintelligible grouping of dreams and visions and fancy, but a sure word of prophecy from the lips of holy men, who spoke as they were moved upon by the Holy Ghost. But two things are to be kept in mind, first, that the Bible is an Oriental book, from a very remote antiquity, and therefore partakes largely of imagery, hyperbole, and symbol; and secondly, that for the most part the prophecies are in poetical measure, and poetry, among all peoples, draws largely from the imagination, and makes a liberal use of trope and emblem and figure. Isaiah says, "Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence." But the prophet did not pray that the material mountains might be melted, or the material heavens be rent, but for some manifestation of divine power in the moral world analogous thereto. In the same highly poetical style, the Savior foretold the overthrow of the Jewish Capital and State—the sun turned to darkness and the moon to blood, the stars falling and the powers of heaven shaken. In a similar style God is boldly said to be a rock, a tower, a shield, a buckler; or he is described as walking upon the floods, and as making the winds his chariot, and as riding upon the whirlwind and the storm. In Isa. 13: 10, we read, "The stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine." But no such catastrophe occurred in the heavens or was understood to be predicted. It was a highly poetical prediction of the downfall of Babylon. See also Joel 2: 10. This peculiarity underlies and overlies the whole book of Revelation, and is the key to its true and full interpretation. It is a book of symbols, and the work of an interpreter is to discover and report what these symbols mean.

The symbol is never to be taken literally, but always looks to some thing beyond itself. This is a very important rule, and must be followed with unflinching severity. It is the violation of this law that has made this book such an enigma, and its attempted interpretation such a tangled mass of contradictions. Symbol and literalism are mingled in inextricable confusion.

In algebra, the symbols have a positive value, never a fanciful one or an arbitrary one. This makes the solution positive and uniform. It is so with this book; and if we can know the meaning and value of the symbols, a true interpretation may be reached.

Another thing important to be remembered is, that the scenes described in the Apocalypse were visions—things seen in a trance state, or dreams, having no existence in fact, but like paintings, or pictures, shadowing the coming history of the church through a long succession of years and centuries, from the date of the book down to the present, and on to the end. The whole book could be easily put on canvas, and it has been so done. Peter's vision of the sheet let down from heaven illustrates the whole thing. The visions of Daniel, Ezekiel, Zechariah, and all the prophets are of the same type. The book seems to be divided into seven parts, corresponding to the days of the week; six filled up with toll and conflict and suffering, the seventh a time of victory and universal rest, the Sabbath of unchanging repose.

The number seven is a sacred number, and indicates perfection, or fullness and completeness, and occurs very frequently in this book. There are seven churches, seven and seven trumpets of woes, and seven valves of wrath, and seven periods making up the whole prophetic cycle. So, also, ten and

twelve and forty are symbolic numbers, and are to be so used. There are twelve patriarchs, twelve tribes, twelve apostles, and twice twelve (equal twenty-four) seats round about the throne for a corresponding number of elders, twelve thousand sealed from each tribe, making an aggregate of one hundred and forty-four thousand, a definite number, symbolizing a positive but innumerable multitude. Forty days measured the fasts of the Old Testament, as in the case of Elijah, and also of Christ; and forty years the journeyings of the children of Israel in the wilderness. "Forty days, each day for a year, you shall bear your iniquities, even forty years." The seventy weeks of Daniel were not literal weeks, but the corresponding number of days, a day for a year, 490 years. In like manner, the forty-two months, or three and one-half years, or a time, times, and a dividing of a time, are 1,260 prophetic days, or 1,260 years, and constitute the great cycle of prophecy—the rise, reign, and fall, and overthrow of the Papacy; the western apostasy and anti-christ; and, at the same time, the rise and reign and decay of Mahometanism, the Eastern anti-christ—making a marked prophetic synchrony very important in the interpretation of the book. With the history of these two anti-Christian forces the book is largely occupied. I submit a few of the more prominent symbols used in this prophecy, with their signification:

Sun—supreme power, church or state. Moon—subordinate power. Stars—individuals. Mountains—kingdoms. Islands—smaller states. Seas—rivers. Rivers—streams, collectively. Sea—rivers—kingdoms and communities. Floods—multitudes in commotion. Sun darkened, moon turned to blood, stars falling—revolutions and anarchy and ruin of states.

Falling of stars—destruction of some great ruler, as Caesar, Bonaparte, or Napoleon III. Scorching of mountains—oppressive despotism. Earthquake—revolution. Mountains—sub-division of kingdoms and states. Sea turned to blood—war and carnage. Sea—political revolutions and power of a party, or proscription. Sickness—political waste and decay. Sun darkened—depression. Hall—grievous taxation. Death—political extinction, as Jewish nation, Rome, Poland, Magyars, and others.

Resurrection—political restoration of oppressed power and privilege, as in the millennium, Ezekiel's vision of the restoration of the Jews; the only emancipation of serfs and slaves, or in the possible lifting up of Ireland. Second resurrection—a second destruction of anti-Christian powers, and a second and final triumph of the gospel, and the establishment of the Kingdom of God in all the earth.

Drying up of the Euphrates—the exhaustion of some political power, as Turkey, from the wasting of its commercial empire, and the revolution that will be a wild beast—a persecuting power, as Pagan and Papal Rome. Horns—ambition, or some state. Heads of wild beasts—forms of government under one political organism. This must suffice for illustration of what may be called the prophetic alphabet or symbolical glossary. This whole book is a stupendous symbolism of the varying fortunes of the church of God, her persecutions, sufferings, martyrdoms, and conflicts with the opposing forces of error and sin, on to the last battle—the expulsion of sin from the world, and the reign of righteousness and peace over the whole earth forever.

The book has nothing to do directly with a future state, either in heaven or hell. All its visions pass in this world. Its bottomless pit is the symbol of providential retribution in the chastisement and punishment of the victims, and its New Jerusalem—the city of gold and its river of life—is a symbol of the universal triumph and reign of the kingdom of God on this earth.

France found the bottomless pit of national perfidy, again and again, in her revolutionary struggles, and in her recent rash invasion of Germany; and other nations may yet rise in the smoke of her torments, and their own hasty judgments, when the ten horns or kingdoms shall make war with the Lamb, and the Lamb shall overcome them that sort of idol-worship which is not "piety towards God." But the opposite extreme is almost as bad. The minister will not be too reticent nor too eulogistic. One of the most comforting commendations that a certain young minister once received was the single remark of the pastor, when the ten horns or kingdoms shall make war with the Lamb, and the Lamb shall overcome them that sort of idol-worship which is not "piety towards God." But the opposite extreme is almost as bad. The minister will not be too reticent nor too eulogistic. One of the most comforting commendations that a certain young minister once received was the single remark of the pastor, when the ten horns or kingdoms shall make war with the Lamb, and the Lamb shall overcome them that sort of idol-worship which is not "piety towards God." But the opposite extreme is almost as bad. The minister will not be too reticent nor too eulogistic. One of the most comforting commendations that a certain young minister once received was the single remark of the pastor, when the ten horns or kingdoms shall make war with the Lamb, and the Lamb shall overcome them that sort of idol-worship which is not "piety towards God." But the opposite extreme is almost as bad. The minister will not be too reticent nor too eulogistic. One of the most comforting commendations that a certain young minister once received was the single remark of the pastor, when the ten horns or kingdoms shall make war with the Lamb, and the Lamb shall overcome them that sort of idol-worship which is not "piety towards God." But the opposite extreme is almost as bad. The minister will not be too reticent nor too eulogistic. One of the most comforting commendations that a certain young minister once received was the single remark of the pastor, when the ten horns or kingdoms shall make war with the Lamb, and the Lamb shall overcome them that sort of idol-worship which is not "piety towards God." But the opposite extreme is almost as bad. The minister will not be too reticent nor too eulogistic. One of the most comforting commendations that a certain young minister once received was the single remark of the pastor, when the ten horns or kingdoms shall make war with the Lamb, and the Lamb shall overcome them that sort of idol-worship which is

S. S. Department.

Under the Direction of THE SABBATH-SCHOOL BOARD OF THE S. S. D. GENERAL CONFERENCE.

INTERNATIONAL LESSONS, 1880.

THIRD QUARTER. July 3. The Creation; Or, God's Work. Gen. 1:1-3:24.

LESSON IX. ABRAHAM'S INTERESTS.

BY REV. L. R. SWINNEY.

For Sabbath day, August 28.

GENESIS 12: 1-33.

Commit to memory verses 23-26.

CENTRAL TRUTH.—The prayer of faith prevails.

DAILY READINGS.

1. It reveals with God. Gen. 22: 1-22.

2. It conquers our enemies. Gen. 22: 1-22.

3. It conquers the world. Matt. 16: 1-28.

4. It conquers the devil. Luke 11: 1-13.

5. It secures all good. Luke 11: 1-13.

GOLDEN TEXT.—"He ever liveth to make intercession for them."

Heb. 7: 25.

ATTENTION.—Moses.

Time—About 1000 B. C.

Place.—Hebron and Plain of the Jordan.

OUTLINE.

I. The doom of the wicked. v. 16-22.

II. The hope of the righteous. v. 23-33.

HINTS FOR SCHOLARS.

1. The whole chapter with the Lord as the central figure.

2. This remarkable appearance of the Lord in His resurrection to our Lord Jesus Christ.

3. The Messianic promise that all nations are blessed through Him.

4. Training his children and his household to keep the way of the Lord, the ground of blessing.

5. The Lord's righteous judgment upon Sodom.

6. Locality. Not south of Dead Sea, nor under it, but in the plain of the Jordan (Hebron, Clear, and east of Bethel. Gen. 12: 1-2).

7. Progress. Sodomward. Lot first pitched his tent toward Sodom, then Abraham, then Isaac, then Jacob, then Joseph.

8. Coming doom. The clock of God's wrath struck a loud knock when it struck at the flood. Sodom. Egypt. Destruction of Jerusalem.

9. Salvation through the Lord.

10. The sake of the Lord's righteousness.

11. Through faith in the Lord.

12. Through the seven complete prayers of Abraham. Seven in Solomon's prayer at the dedication. Seven in our Lord's prayer.

13. Through faith in the Lord. Jehovah. Agent of the Covenant. Christ the central figure of the Old and New Testament, and savior of the world.

14. Thought to be remembered.

1. The sword upon the knife, and then the knife upon the sword.

2. The sword upon the knife, and then the knife upon the sword.

3. While the storm is gathering, in the hour of trial, let us be as the olive tree, which bears its fruit in the midst of the storm.

4. Let us be as the olive tree, which bears its fruit in the midst of the storm.

5. God saves his son to the uttermost. The Lord's love for His people is seen in the fact that He saved Isaac, and then Jacob, and then Joseph.

EXPLANATIONS.

Introduction. Abraham's life from Ur of Chaldees to his grave at Machpelah was one continued discipline, in order to establish his faith. Like a man's people, his faith was developed by trial and tribulation. Like Christ, he must needs go through tribulation to triumph, through gethsemane to glory. But each trial and triumph of his faith was followed by a new promise and a greater blessing. In the gift of these promises, we see the Lord's love for His people, and His love for the world.

1. The doom of the wicked. v. 16-22.

2. The man rose up from thence and looked toward Sodom.

3. He brought blessing to Abraham.

4. He brought blessing to Abraham.

5. He brought blessing to Abraham.

6. He brought blessing to Abraham.

7. He brought blessing to Abraham.

8. He brought blessing to Abraham.

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26. He brought blessing to Abraham.

27. He brought blessing to Abraham.

28. He brought blessing to Abraham.

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GOLDEN TEXT.—"He ever liveth to make intercession for them."

Heb. 7: 25.

ATTENTION.—Moses.

Time—About 1000 B. C.

Place.—Hebron and Plain of the Jordan.

OUTLINE.

I. The doom of the wicked. v. 16-22.

II. The hope of the righteous. v. 23-33.

HINTS FOR SCHOLARS.

1. The whole chapter with the Lord as the central figure.

2. This remarkable appearance of the Lord in His resurrection to our Lord Jesus Christ.

3. The Messianic promise that all nations are blessed through Him.

4. Training his children and his household to keep the way of the Lord, the ground of blessing.

5. The Lord's righteous judgment upon Sodom.

6. Locality. Not south of Dead Sea, nor under it, but in the plain of the Jordan (Hebron, Clear, and east of Bethel. Gen. 12: 1-2).

7. Progress. Sodomward. Lot first pitched his tent toward Sodom, then Abraham, then Isaac, then Jacob, then Joseph.

8. Coming doom. The clock of God's wrath struck a loud knock when it struck at the flood. Sodom. Egypt. Destruction of Jerusalem.

9. Salvation through the Lord.

10. The sake of the Lord's righteousness.

11. Through faith in the Lord.

12. Through the seven complete prayers of Abraham. Seven in Solomon's prayer at the dedication. Seven in our Lord's prayer.

13. Through faith in the Lord. Jehovah. Agent of the Covenant. Christ the central figure of the Old and New Testament, and savior of the world.

14. Thought to be remembered.

1. The sword upon the knife, and then the knife upon the sword.

2. The sword upon the knife, and then the knife upon the sword.

3. While the storm is gathering, in the hour of trial, let us be as the olive tree, which bears its fruit in the midst of the storm.

4. Let us be as the olive tree, which bears its fruit in the midst of the storm.

5. God saves his son to the uttermost. The Lord's love for His people is seen in the fact that He saved Isaac, and then Jacob, and then Joseph.

EXPLANATIONS.

Introduction. Abraham's life from Ur of Chaldees to his grave at Machpelah was one continued discipline, in order to establish his faith. Like a man's people, his faith was developed by trial and tribulation. Like Christ, he must needs go through tribulation to triumph, through gethsemane to glory. But each trial and triumph of his faith was followed by a new promise and a greater blessing. In the gift of these promises, we see the Lord's love for His people, and His love for the world.

1. The doom of the wicked. v. 16-22.

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to know him, and that growth in faith and obedience...

THIRD QUARTER.

July 3. The Creation; Or, God's Work. Gen. 1:1-3:24.

LESSON IX. ABRAHAM'S INTERESTS.

BY REV. L. R. SWINNEY.

For Sabbath day, August 28.

GENESIS 12: 1-33.

Commit to memory verses 23-26.

CENTRAL TRUTH.—The prayer of faith prevails.

DAILY READINGS.

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