

Lesson: 52

The Vicar of Christ Part B

Volume: 6

The action which made the Pope the vicar of God and the high priest of the apostasy, really took away from Christ, as far as human intent and power were concerned, his place and work as the only mediator between God and man (**1 Timothy 2:5**), and this took away from Him, as far as man could take it away, the continual mediation, according to the prediction in this prophecy.

The prophecies of Daniel are cumulative and widening in their view, each carrying matters farther than the preceding one, and bringing out more explicitly and more in detail important features down the stream of time. In **Daniel 2, under the fourth universal kingdom, the Papacy is not represented under any direct symbol or figure at all, simply Rome in its united and divided state; In Daniel 7 Rome is symbolized by the "little horn" coming up among the ten horns representing the divided state of Rome; while in Daniel 8 the only figure used to represent the fourth world power is the "little horn" which waxed "exceeding great."**

In each of these last two chapters the little horn is introduced to tell especially of the workings of the same terrible power-Rome papal. Both chapters deal with the same great apostasy. **In the seventh chapter, the little horn takes away the law of God. In the eighth chapter, it takes away the gospel.** Had it taken away only the law, this would have vitiated the gospel; **for, with the law of God gone, even the true gospel could not save, because the law is needed to convict and give a knowledge of sin.** And had the Papacy taken away only the gospel, and left the law, salvation through such a system would still have been impossible, **for there is no salvation for sinners through even the law of God itself apart from Christ and the gospel.** But to make apostasy doubly sure, this power changes, vitiates, and takes away both the *law* and the *gospel*.

In changing the Sabbath, the Papacy struck directly at the very heart and seal of the law of God, just as in substituting its own mediatorial system for that of Christ's it struck directly at the heavenly sanctuary and its service, which, in his epistle to the Hebrews, Paul shows to be the very heart and essence of the gospel.

FOUNDATION PROGRESSIVE SABBATH ADVENT MINISTRIES
(FPSAM), Inc.

The Foundation Bible Lessons

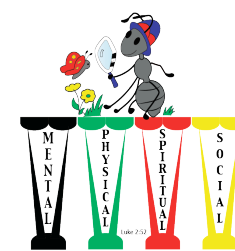
PART 6: The Sure Word of Prophecy

Topic: The Vicar of Christ

Lesson: 52

Part B

Volume: 6



MISSION STATEMENT

Foundation Progressive Sabbath Advent Ministries (FPSAM), Inc. exists to build upon the four **PILLARS** (*Mental, Physical, Spiritual and Social*) that **GUIDED** Jesus' life.

VISION

All Foundation Progressive Sabbath Advent Ministries (FPSAM), Inc. members will use the four pillars to establish and build their personal life and that of others.

SLOGAN

"Don't Accommodate Eliminate"

MOTTO

"Building on FOUR"

TEXT

"And Jesus increased in wisdom (Mental) and stature (Physical & Spiritual), and in favor with God (Spiritual) and man (Social)." **Luke 2:52**

WEBSITE

www.fpsam.org

17. What similar language is used by the apostle Paul in describing the "mystery of iniquity," or "man of sin"?

"That day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; *who _____ and _____ above all that is called _____, or that is _____; so that _____ as _____ sitteth in the temple of _____, showing _____ that he is God.*" **2 Thessalonians 2:3-4**

NOTE: The last two scriptures evidently describe one and the same power, a power which while religious and professedly Christian, is anti-christian in spirit, and the very "man of sin" himself. Possessed with the selfish ambition of Lucifer (**Isaiah 14:12-14; Ezekiel 28:17**), he assumes to occupy the very seat and place of Deity in the temple of God. Professing to be Christ's vicar, or personal representative on earth, he magnifies himself against Christ, and "stands up," or reigns, in the place of, and "against," the Prince of princes.

18. What was given into the hands of the power represented by the little horn?

"And *the _____* was given over to it together with *the continual _____* through transgression." **Daniel 8:12, first clause, R.V.**

19. What did this power do to the truth?

"And *it _____ down _____ to the _____*, and it did its pleasure and prospered." **Daniel 8:12, last clause, R.V.**

NOTES: The interpretation already given to this vision shows plainly that the power represented by the little horn is the successor of Medo-Persia and Grecia. In the vision of the seventh chapter of Daniel, which is closely related to this vision, **the fourth beast represented the fourth kingdom, or Rome**, in its entirety, special attention, however, being given to the "little horn" phase of its history. As shown by the work attributed to it, this little horn, which arose among the ten kingdoms into which Rome was divided, was to be a **religio-political power**, which was to change the times and law of God, and persecute the people of God. In the vision of the eighth chapter the **ecclesiastical features** of this **fourth world power** are especially noticed and emphasized, and hence the only symbol there used to represent it is the **"little horn" which waxed "exceeding great."**

Note: The religion of all the **four great monarchies mentioned in these prophecies was paganism**; but the **paganism of ancient Babylon was re-produced in pagan Rome**, and then **adapted and adopted by papal Rome**. The **little horn** of the eighth chapter represents **Rome, both pagan and papal**, in its ecclesiastical aspect, with its union of paganism, and later of apostate Christianity, with the secular power; with its antichristian persecutions of the saints of God; with its perversion of the priesthood of Christ and with its assertion of both temporal and spiritual power over all the world. It is evident that pagan Rome is introduced into this prophecy chiefly as a means of locating the place and work of papal Rome, and the ecclesiastical features of pagan Rome as typical of the same features accentuated in papal Rome, and that the emphasis is to be placed upon the fulfillment of the prophecy in the work of papal Rome. A careful comparison of **Daniel 7:21,25**, with **Daniel 8:10-12, R.V.**, and **2 Thessalonians 2:3-4**, will amply justify this conclusion.

"The Romans could not forget-never did forget- that they had once been masters and rulers of the world. Even after they had become wholly unfit to rule themselves, let alone the ruling of others, they still retained the temper and used the language of masters. . . . In the absence of an emperor in the West the **popes rapidly** gained influence and power, and **soon built up an ecclesiastical empire that in some respects took the place of the old empire and carried on its civilizing work.**" - **Myers's "Rome; Its Rise and Fall," Boston, 1900, pages 398, 399, 442, 443.**

The host and the stars of **Daniel 8:10** are the same as the saints of the Most High of **Daniel 7:25**; and the Prince of the host of **Daniel 8:11** is the Prince of princes, or Christ. When the same being appeared to Joshua. (**Joshua 5:13-15, margin**), He applies the same expression to Himself.

In **Daniel 8:11-13**, in the Revised Version, the words "burnt offering" have been supplied by the translators after the word "continual," but this rendering seems to place too restricted a meaning upon the word "continual." The fact that no word is connected with "continual" in the original text, although in the typical service of the sanctuary it is used with "burnt offering" (**Exodus 29:42**), with "incense" (**Exodus 30:8**, here rendered perpetual), and with "showbread" (**Numbers 4:7**), indicates that that which is continual represents the *continual service or mediation of Christ in the heavenly sanctuary*, in which an that was continual in the typical service found its antitype and fulfillment. **See Hebrews 6:19,20; 7:1-3, 14-16, 23-25**