

17. What grew out of this?

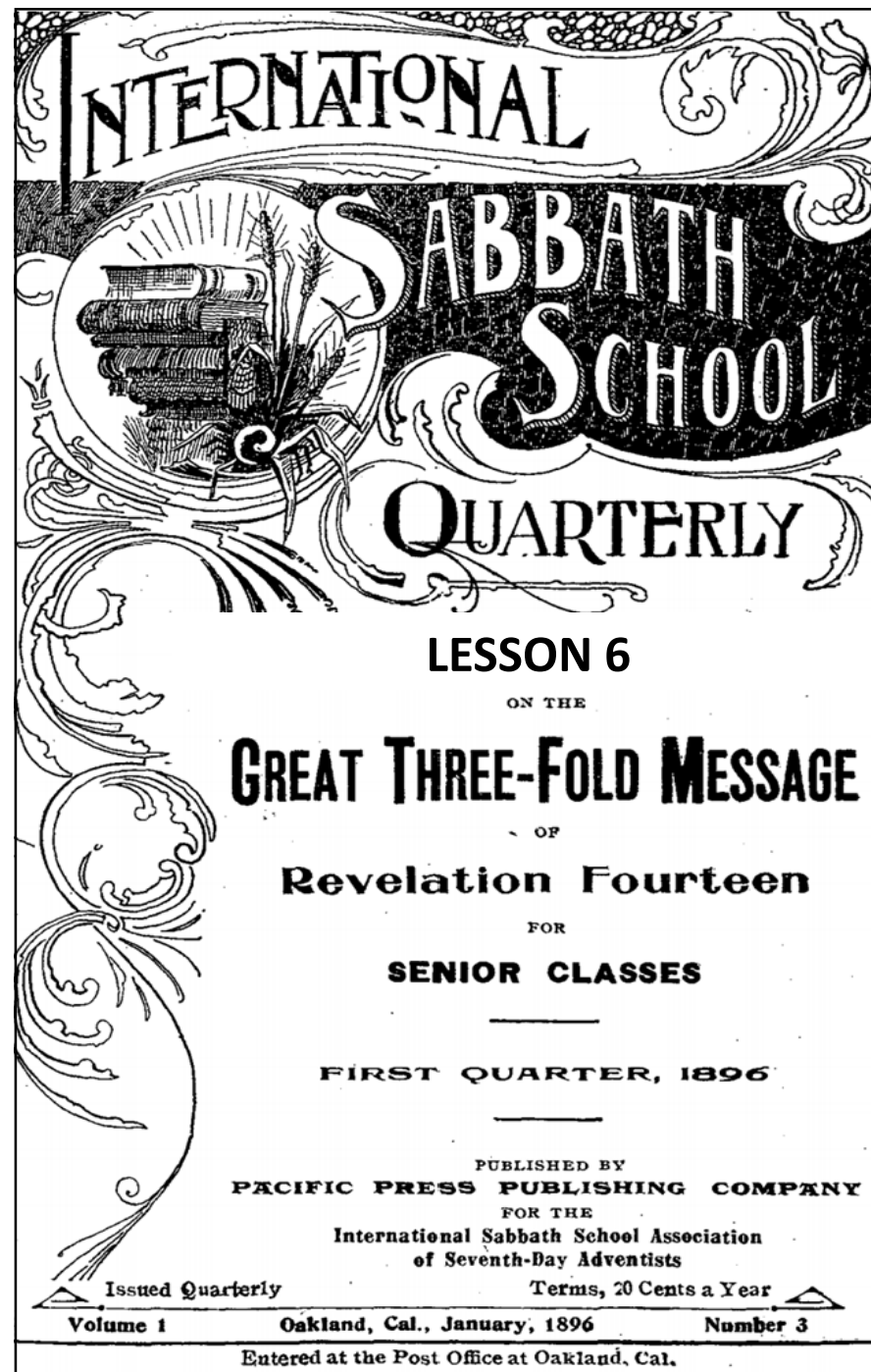
Ans.— The full development of the "man of sin, "the" mystery of iniquity," foretold in 2 Thess. 2:3, 4, 7.

NOTES.

1. **WHATEVER** we may learn Babylon to mean, it is shown in Rev. 14:8 that the term is applied to some system or body of which it is unlawful to unite with the kings of the earth; for fornication [illicit relationship] is an unlawful union.

It cannot, therefore, refer to a literal city; for a literal city may properly be connected with the kings of the earth. By comparing Revelation 12, where the true church of God is symbolized by a pure woman persecuted, with Revelation 17, it will be clearly seen that Babylon, represents an apostate church, which claims to be true, and, therefore, through union with the governments of the earth, persecutes the true church.

2. **NOTICE** that this work was not done for God's glory, but by and for self. "**Let us build us**" a tower, whose top may reach unto heaven ; and let us make us a name." It was self-salvation all through.
3. **THUS** it is with every device of man to save himself, to climb into heaven by his own power or righteousness. The scheme may be beautiful, and man may call it the "gate of God," but God calls it what it truly is,—confusion.
4. **NOT** only was the Council of Nice called by the Emperor Constantine, but Neander (vol. 2, p. 133) says that the decrees "were published under the imperial authority, and thus obtained a political importance."



INTERNATIONAL
SABBATH
SCHOOL
QUARTERLY

LESSON 6
ON THE
GREAT THREE-FOLD MESSAGE
OF
Revelation Fourteen
FOR
SENIOR CLASSES

FIRST QUARTER, 1896

PUBLISHED BY
PACIFIC PRESS PUBLISHING COMPANY
FOR THE
International Sabbath School Association
of Seventh-Day Adventists

Issued Quarterly Terms, 20 Cents a Year

Volume 1 Oakland, Cal., January, 1896 Number 3

Entered at the Post Office at Oakland, Cal.

LESSON 6 — 19 November 2016

REVIEW QUESTIONS. —

- (a) By what is the union between Christ and His church symbolized?
- (b) By what means was this union to be maintained?
- (c) What took place in the church soon after the apostle's day?
- (d) To whom did she turn?

1. What message follows the message of Rev. 14:6, 7?

ORIGIN OF THE TERM "BABYLON"

2. What is the origin of the term "Babylon" ? Gen. 10:10 margin; 11:9

3. What was the original meaning of the word to the natural man?

Ans.—The original word from which Babylon came was Bab-ilu, which in the Semitic language means the "**gate of God**," the way to heaven. "Manual of Ancient History of the East," by Lenormant, vol. 1, p. 24.

4. What was the object and the motive of the people in building the tower of Bab-ilu. Gen. 11:4 **See note 2.**

5. What did the Lord pronounce this scheme of self-salvation to be? Verses 7-9, margin. **See note 3.**

6. What spirit has been characteristic of Babylon both literal and symbolical through the world's history ? Dan. 4:30; Isa. 47:8, 10; Rev. 17:4; 18:7; **compare with** Isaiah 46 : 9.

7. In whom does this spirit of self-exaltation find its source? Isa. 14: 12-14; Ezek. 28:17, first part.

8. What is the true spirit of Christianity in contrast with this? Matt.16 24.

9. How was this spirit of self manifested in the early apostasy?

Ans.— The bishops of the Christian church multiplied rites and ceremonies and holy days. They said by this that God's word and wisdom were not sufficient ; it required their wisdom and their words to make God's plan effectually the "gate of God;" but, as of old, God pronounced it Babylon—confusion.

10. What was the next inevitable step for Babylon to take?

Ans.— Observance of Sunday, the day dedicated by the heathen to the sun. "That very day was the Sunday of their heathen neighbors

and respective countrymen, and patriotism gladly united with expediency in making it at once their Lord's day and their sabbath."—North British Review, vol. 18, p.409.

11. What did the apostate church secure from the state?

Ans.— The very first Sunday law of which we have record was made on March 7, 321 A.D, by Constantine: "On the venerable day of the sun let all magistrates and people residing in the cities, rest, and let all workshops be closed. In the country, however, persons engaged in agriculture may freely and lawfully continue their labor, because it often happens that another day is not so suitable for grain sowing, or for vine planting, lest by neglecting the proper moment for such operations, the bounty of heaven be lost."—Schaff-Herzog Encyclopedia of Religious Knowledge, Art. Sunday Legislation.

12. What important decision was made by the Council of Nice, convened by Constantine?

Ans.— That Easter should always and everywhere be observed on Sunday. **See note 4.**

13. Who was bishop of Rome during this part of Constantine's reign?

Ans.— Sylvester, from January 31, 314, to December 31, 335.

14. What did he decree by "apostolic authority" shortly after the Council of Nice?

Ans.— That Sunday should be called the Lord's day. See " History of the Sabbath," p. 351.

15. What was decreed by the Council of Laodicea, A. D. 364?

Ans.— That if Christians should rest on the Sabbath, "let them be accursed from Christ." See " Prynne's Dissertation on the Lord's Day," pp. 34-44.

16. What followed these decrees?

Ans.— A more rigid law followed, in 386. The church teachers in 401 petitioned the emperor that "public shows might be transferred from the Christian Sunday to some other day of the week, that the faithful might not be disturbed," and that the people might be restrained from attending the theatres, which were " vastly more frequented than the church." In fact, the same reasons for a Sunday law were given then as are used now. These shows were first prohibited by law in 485. (**See "Rights of the People," pp. 215-237.**) Thus the church appealed to and received aid from the state, which she never would have needed, says Neander, if it had not been for "that secular spirit which in this period seized upon the church." Babylon was in unlawful union with the kings of the earth.