

STUDIES IN REVELATION 12 & 13

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STUDIES IN REVELATION 12 & 13

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REVELATION 12

Three Centers of Focus

- Revelation 12:1-5 amplified in 12:7-12: The Child
- Revelation 12:6 amplified in 12:13-16: The Woman
- Revelation 12:17 amplified in chapter 13: The Remnant

In Daniel 7 and Revelation 13:1-10 the center of focus is on the earthly powers that Satan used to persecute God's people. But in this chapter we see the real enemy of God's people, Satan.

There are three Old Testament contexts that form the background of this chapter:

- Genesis 3:15
- The exodus of Israel from Egypt
- The story of Elijah

The Genesis 3:15 Backdrop

"And I will put [1] enmity between [2] you and the [3] woman and between your seed and her [4] Seed; He shall bruise your head and you shall bruise His heel."

Notice the four elements of Genesis 3:15:

- Enmity
- Serpent
- Woman
- Two seeds

The primary enmity is between the serpent and the woman's Seed. Then the enmity extends against the woman and finally against the remnant of the woman's Seed.

- Enmity against the woman's Seed
- Enmity against the woman
- Enmity against the remnant of the woman's Seed

The Exodus Backdrop

Prophecy: God's Old Testament bride is compared to a beautiful woman (**Jeremiah 6:2; Jeremiah 31:32**). God married Israel in the Old Testament. The woman is God's bride and the Father implanted Jesus in the womb of Mary.

Fulfillment: Revelation 12:1: God's bride is the Church. Jesus was the Seed of Abraham and David. Jesus once said that "salvation is of the Jews" (**John 4:22, 25**). In other words, Jesus was born from the lineage of the Jewish nation, that is, from the Old Testament Church.

Prophecy: God's people were crying out in travail because of the bitter bondage to cruel taskmasters (**Exodus 1:13-14; 2:7, 12-14**). Israel was longing for the birth of a deliverer (**Exodus 2:23-25**). God's people were in bondage in a strange land. If they were not delivered, the promise of the Seed could not be fulfilled.

Fulfillment: When Jesus was about to be born into this world, the whole of humanity was in bondage to sin (**John 8:32-34; Hebrews 2:14-15**). Revelation 12:2 depicts the woman in travail, longing for a deliverer.

Prophecy: Israel was enslaved by Pharaoh, the great dragon (**Ezekiel 29:3**)

Fulfillment: God's people were enslaved by the accuser of the brethren, the great dragon, the ancient serpent, the devil and Satan (**Revelation 12:3, 4, 9**).

Prophecy: A deliverer was born of a woman whose name was Moses (**Exodus 2:1-2**).

Fulfillment: A man child was born of the woman (**Revelation 12:5; Matthew 2**). The woman at this stage represents the Jewish Church. Jesus was the seed of Abraham and of David. This means that Jesus was born from the Old Testament Church. For this reason Jesus said to the Samaritan woman that salvation is of the Jews (**John 4:22, 25; see also Romans 9:4, 5**).

Prophecy: Pharaoh fears to lose his throne to the deliverer (**Exodus 1:22**).

Fulfillment: Herod fears to lose his throne (**Matthew 2:13**).

Prophecy: Pharaoh kills the infants in order to get rid of the deliverer but Moses is protected in Egypt (**Exodus 1:22**).

Fulfillment: All the infants killed by Herod to get rid of the deliverer (**Matthew 2:16**).

Prophecy: God called Moses and Israel out of Egypt (**Hosea 11:1**).

Fulfillment: Jesus was protected in Egypt from where he was called out (**Matthew 2:15**).

Prophecy: The death of the lamb marks the deliverance (**Exodus 12:21-23**).

Fulfillment: Jesus is presented by John as the Lamb of God before his baptism and Paul tells us that Jesus is our Passover (**John 1:29; I Corinthians 5:7, 8**).

Prophecy: Israel was baptized in the Red Sea (**I Corinthians 10:1-4**).

Fulfillment: Jesus baptized in the Jordan River (**Matthew 3:16-17**).

Prophecy: Moses fasted for 40 days on the mountain in the wilderness (**Exodus 34:28**).

Fulfillment: Jesus goes into the wilderness and fasts for forty days and is taken up on a high mountain (**Matthew 4:2**).

Prophecy: God gave Israel a law from a mountain through Moses (**Exodus 34:32**).

Fulfillment: Jesus explains the law of the kingdom of His Father in the Sermon on the Mount (**Matthew 5:1, 17, 21-22, 28**).

Prophecy: The face of Moses shone on the mountain as he spoke with God (**Exodus 34:29-34**).

Fulfillment: The face of Jesus shone upon the Mount of Transfiguration as he heard the voice of God (**John 1:14; Matthew 17:1-3**). Interestingly, Moses was present on the Mount.

Prophecy: Moses intercedes for his people offering his own life (**Exodus 32:30-32**).

Fulfillment: Jesus is the great intercessor in favor of his sinful people (**I Timothy 2:5; I John 2:1**).

Prophecy: Moses brings water from a rock (**Exodus 17:1-6**), brings manna from heaven (**Exodus 16**), and rises up a serpent that saves Israel from death (**Numbers 21:9**).

Fulfillment: Jesus is the rock from whom water springs (**John 4:13-14; 7:37-39; Matthew 21:42-44**). He is also the manna from heaven (**John 6:41**), and the serpent raised in the wilderness (**John 3:14**).

Prophecy: Moses organized the 12 tribes (**Exodus 24:4**) and established 70 (**Exodus 24:1**) to carry on the work of Israel.

Fulfillment: Jesus chose 12 and sent out 70 to carry out His work (**Revelation 12:1; Matthew 10:1; Luke 10:1, 17**).

Prophecy: Moses was tested by the constant opposition of the Jewish leaders and the people.

Fulfillment: Jesus was opposed constantly by the leaders and His people.

Prophecy: Moses died, was buried by God, was resurrected by Christ and ascended to heaven (**Deuteronomy 34:5, 6; Jude 9; Matthew 17:3**).

Fulfillment: Jesus died, was buried, was resurrected and ascended to heaven (**Revelation 12: 5**).

Prophecy: Deuteronomy 18:15-18 promised one greater than Moses.

Fulfillment: Jesus is the prophecy greater than Moses (**Acts 3:22-26**).

Summary: Literal Moses brings literal deliverance to literal Israel from Literal bondage in literal Egypt, by offering a literal lamb, took them across a literal desert. Brings literal water from the literal rock and literal manna from heaven and rises up a literal serpent to prevent literal death, and leads literal Israel to the borders of literal Canaan. It is clear that the story of Moses was fulfilled on a larger scale in Jesus. It is obvious that what was literal and local with Old Testament Israel is to be understood in a spiritual and worldwide sense today.

Genesis 3:15 and Revelation 12:1-5

Revelation 12:1 Element # 1: The Woman

“Now a great sign appeared in heaven: a woman clothed with the sun, with the moon under her feet, and on her head a garland of twelve stars.”

What stage of the Church are we talking about here? Is it the Old Testament Church or the New Testament Church? It must be the Old Testament Church because the child had not been born yet and the child is Jesus.

It would be good to remember that in the Old Testament we have many women and many seeds who prefigure THE woman and THE Seed of Genesis 3:15.

What is represented by the sun that clothes the woman and the moon that she stands on? The answer is determined by the meaning of the greater light and the lesser light.

- The sun is the greater light and the moon is the lesser light (**Genesis 1:16**)
- The sun: Represents Jesus Christ, the greater light (**Psalms 84:11; Matthew 17:3; Revelation 1:16; Malachi 4:1**)
- The moon: the lesser light is the Bible which gives witness to Jesus (**John 5:35, 39, 46, 47**)

Only one woman: There is only one woman before Jesus was born, when Jesus was born, when the Church was persecuted for 1260 years and when the final remnant is persecuted. God has only one true Church in all ages. Dispensationalists are totally wrong when they say that God has two mutually separable peoples. There is only one Messiah and only one people of the Messiah. The same dragon is also active in all of the stages.

The twelve stars:

They represent the twelve sons of Jacob. They are the founders which later form the twelve tribes of Israel, (**Genesis 37:9, 10; Genesis 49:28**).

The twelve stars also represent the twelve apostles who are the founders of the New Testament Church: (**Mark 3:14**). Notice the number of times that the apostles are addressed as 'the twelve' (**Matthew 10:1, 2, 5, 11:1; 20:17; 26:20**).

“As in the Old Testament the twelve patriarchs stood as representatives of Israel, so the twelve apostles stood as representatives of the gospel church.” Acts of the Apostles p.19

*“The Old Testament portrayed faithful Israel (or Judah or Jerusalem) as a virgin or God's bride but their unfaithful equivalent as a prostitute; thus the tale of two cities that contrasts the heavenly Jerusalem (**Revelation 21:2**) and Babylon the prostitute (**17:5**).”* IVB Bible Background New Testament on **Revelation 12:1**

The significance of the events of Acts 1:16, 26. Why such an urgency to name the twelfth apostle before the outpouring of the Holy Spirit on the Day of Pentecost?

Notice the number of times that the apostles are addressed as 'the twelve' (**Matthew 10:1, 2, 5, 11:1; 20:17; 26:20**).

Acts 1:16-26: *"Men and brethren, this Scripture had to be fulfilled, which the Holy Spirit spoke before by the mouth of David concerning Judas, who became a guide to those who arrested Jesus; ¹⁷ for he was numbered with us and obtained a part in this ministry." ¹⁸ (Now this man purchased a field with the wages of iniquity; and falling headlong, he burst open in the middle and all his entrails gushed out. ¹⁹ And it became known to all those dwelling in Jerusalem; so that field is called in their own language, Akel Dama, that is, Field of Blood.) ²⁰ "For it is written in the Book of Psalms: 'Let his dwelling place be desolate, and let no one live in it'; and, 'Let another take his office.' ²¹ "Therefore, of these men who have accompanied us all the time that the Lord Jesus went in and out among us, ²² beginning from the baptism of John to that day when He was taken up from us, one of these must become a witness with us of His resurrection." ²³ And they proposed two: Joseph called Barsabas, who was surnamed Justus, and Matthias. ²⁴ And they prayed and said, "You, O Lord, who know the hearts of all, show which of these two You have chosen ²⁵ to take part in this ministry and apostleship from which Judas by transgression fell, that he might go to his own place." ²⁶ And they cast their lots, and the lot fell on Matthias. And he was numbered with the eleven apostles."*

There were twelve stones in the breastplate of the high priest (**Exodus 28:15-30**).

Jesus was inaugurated as the high priest upon His ascension and he needed to have twelve apostles because the breastplate had twelve stones (**Hebrews 8:1, 2**).

There is only one city with the twelve tribes and the twelve apostles: Revelation 21:12; Revelation 21:14.

There is this myth that the disciples rushed to name a successor of Judas and chose Matthias when it was God's plan to make Saul of Tarsus # 12. But this is an unwarranted assumption and pure speculation.

Notice what Ellen White had to say:

"Two men were selected, who, in the careful judgment of the believers, were best qualified for the place. But the disciples, distrusting their ability to decide the question farther, referred it to One that knew all hearts. They sought the Lord in prayer to ascertain which of the two men was more suitable for the important position of trust, as an apostle of Christ. The Spirit of God selected Matthias for the office." 3SP p. 264

Revelation 12:2: Element # 2: The woman's Seed

"Then being with child, she cried out in labor and in pain to give birth."

- The Seed has not been born at this point so the woman must represent the Church of the Old Testament
- The Seed is Jesus as can be seen clearly in Revelation 12:5

Revelation 12:3: Element # 3: The seven-headed dragon with ten horns

“And another sign appeared in heaven: behold, a great, fiery red dragon having seven heads and ten horns, and seven diadems on his heads.”

“The line of prophecy in which these symbols are found begins with Revelation 12, with the dragon that sought to destroy Christ at His birth. The dragon is said to be Satan (Revelation 12:9); he it was that moved upon Herod to put the Saviour to death. But the chief agent of Satan in making war upon Christ and His people during the first centuries of the Christian Era was the Roman Empire, in which paganism was the prevailing religion. Thus while the dragon, primarily, represents Satan, it is, in a secondary sense, a symbol of pagan Rome.” The Great Controversy, p. 438

Revelation 12:4: Element # 4: Enmity against the woman’s Seed

“His tail drew a third of the stars of heaven and threw them to the earth. And the dragon stood before the woman who was ready to give birth, to devour her Child as soon as it was born.”

Revelation 12:4 presents the entire sweep of the controversy between Christ and Satan from the origin of sin in heaven till Jesus died on the cross. He first gives a flashback into what happened in heaven and then goes right to the birth of Jesus. In verse 9 once again he gives a flashback to heaven and then deals with events after the ascension of Jesus. So verses 7-10 take us a little further forward than verse 3 and verse 5.

Satan attempted to destroy the Seed by two methods: Persecution and infiltration. Genesis 3:15 begins its preliminary fulfillment in the story of Cain and Abel. Eve was not THE WOMAN of Revelation 12:1 and Abel was not THE SEED.

- The enmity is primarily between the serpent and the woman’s Seed
- There is a conspiracy behind history as exemplified by the stories of Cain, Abel, Ruth, the flood, Joseph, David, and Esther. See also, Revelation 2:10.

Revelation 12:5: The ascension of Jesus took place during the period of the Roman Empire

“She bore a male Child who was to rule all nations with a rod of iron. And her Child was caught up to God and His throne.”

The Rest of the Story in Revelation 12:7-12

The structure of Revelation 12:3, 4 and 12:7-12 are to be understood in the following manner:

Focus on Christ’s birth:

Flashback: Before creation the dragon fought against Michael (Jesus) and swept away one third of His angels by his lies (tail).

Historical Event: Satan stood before the woman when Jesus was about to be born.

Focus on Christ’s victory at the cross:

Flashback: Satan was originally cast out of heaven with his angels (which were originally Michael's angels).

Historical Event: Satan was conquered by Jesus at the cross.

The heavenly celebration because of the victory of Jesus: Revelation 12:7-12 with John 12:31-33; Luke 10:18, 19.

The accuser of the brethren is illustrated by the story of Job and by Zechariah 3.

It is common in the book of Revelation to present the broad sweep of events and group them together. Notice for example Revelation 13:11 (there is a period of time between horns like a lamb and speaking like a dragon), Revelation 13:3—deadly wound and healing spoken of as happening quickly; **Revelation 12:** the broad sweep of the woman's history; **Revelation 11:19:** Two events spoken of as happening quickly. We should not be surprised that John jumps from the original event to the cross.

"And war broke [aorist] out in heaven: Michael and his angels fought [aorist] with the dragon; and the dragon and his angels fought [aorist],⁸ but they did [aorist] not prevail, nor was a place found for them in heaven any longer.⁹ So the great dragon was [aorist] cast out, that serpent of old, called the Devil and Satan, who deceives [present participle] the whole world; he was [aorist] cast to the earth, and his angels were [aorist] cast out with him."

"It was the highest sin to rebel against the order and will of God. All heaven seemed in commotion. The angels were marshaled in companies with a commanding angel at their head. All the angels were astir. Satan was insinuating against the government of God, ambitious to exalt himself, and unwilling to submit to the authority of Jesus. Some of the angels sympathized with Satan in his rebellion, and others strongly contended for the honor and wisdom of God in giving authority to his Son. And there was contention with the angels. Satan and his affected ones, who were striving to reform the government of God, wished to look into his unsearchable wisdom to ascertain his purpose in exalting Jesus, and endowing him with such unlimited power and command. They rebelled against the authority of the Son of God, and all the angels were summoned to appear before the Father, to have their cases decided. And it was decided that Satan should be expelled from heaven, and that the angels, all who joined with Satan in the rebellion, should be turned out with him. Then there was war in heaven. Angels were engaged in the battle; Satan wished to conquer the Son of God, and those who were submissive to his will. But the good and true angels prevailed, and Satan, with his followers, was driven from heaven."
1SG p. 17

The tenses of the verbs clearly indicate that this is a past event that is being looked at from the perspective of the present. Verses 10-12 will now describe the consequences of the past event. Christ's victory is amplified in Revelation 12:10-12. There we are told that the heavenly host sang:

"Then I heard a loud voice saying in heaven, 'Now salvation, and strength, and the kingdom of our God, and the power of His Christ have come [aorist], for the accuser of our brethren, who accused [aorist] them before our God day and night, has been cast down.¹¹ And they overcame [aorist] him by the blood of the Lamb and by the word of their testimony, and they did not [aorist] love their lives to the death."

Even though Satan was cast out of heaven when He rebelled against God, he still represented this world in the heavenly council (**Job 1; John 14:30; Moses' body; Zechariah 3**). Satan was always there accusing God's people. But now the heavenly inhabitants can rejoice because the pest is gone from heaven.

Jacob: *"Satan had accused Jacob before the angels of God, claiming the right to destroy him because of his sin; he had moved upon Esau to march against him; and during the patriarch's long night of wrestling, Satan endeavored to force upon him a sense of his guilt in order to discourage him and break his hold upon God. Jacob was driven almost to despair; but he knew that without help from heaven he must perish. He had sincerely repented of his great sin, and he appealed to the mercy of God. He would not be turned from his purpose, but held fast the Angel and urged his petition with earnest, agonizing cries until he prevailed."* The Great Controversy, p. 618

Blood of the lamb: Justification

Word of their testimony: Sanctification

*"When Cain, moved by the spirit of the wicked one, saw that he could not control Abel, he was so enraged that he destroyed his life. And wherever there are any who will stand in vindication of the righteousness of the law of God, the same spirit will be manifested against them. It is the spirit that through all the ages has set up the stake and kindled the burning pile for the disciples of Christ. But the cruelties heaped upon the follower of Jesus are instigated by Satan and his hosts because they cannot force him to submit to their control. It is the rage of a vanquished foe. Every martyr of Jesus has died a conqueror. Says the prophet, 'they overcame him ["that old serpent, called the devil, and Satan"] by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death (**Revelation 12:11**).'"* Patriarchs and Prophets, p. 77

But when Christ died on the cross the prince of this world was cast out (**John 12:30-33**). This is what Jesus meant when He said, I saw Satan fall like lightning from heaven (**Luke 10:18**). Jesus, as the second Adam, gained the victory where the first Adam failed (see **Romans 5:12-21**) and the world now belongs to Jesus legally. The only thing that remains is to see who will choose to be on the side of the winner.

"The casting down of Satan as an accuser of the brethren in heaven was accomplished by the great work of Christ in giving up His life." ZBC p. 973

"Satan saw that his disguise was torn away. His administration was laid open before the unfallen angels and before the heavenly universe. He had revealed himself as a murderer. By shedding the blood of the Son of God, he had uprooted himself from the sympathies of the heavenly beings. Henceforth his work was restricted. Whatever attitude he might assume, he could no longer await the angels as they came from the heavenly courts, and before them accuse Christ's brethren of being clothed with the garments of blackness and the defilement of sin. The last link of sympathy between Satan and the heavenly world was broken." The Desire of Ages, p. 761.2

"Like the apostles, the seventy had received supernatural endowments as a seal of their mission. When their work was completed, they returned with joy, saying, "Lord, even the devils are

subject unto us through Thy name." Jesus answered, "I beheld Satan as lightning fall from heaven." The scenes of the past and the future were presented to the mind of Jesus. He beheld Lucifer as he was first cast out from the heavenly places. He looked forward to the scenes of His own agony, when before all the worlds the character of the deceiver should be unveiled. He heard the cry, "It is finished" (**John 19:30**), announcing that the redemption of the lost race was forever made certain, that heaven was made eternally secure against the accusations, the deceptions, the pretensions, that Satan would instigate. Beyond the cross of Calvary, with its agony and shame, Jesus looked forward to the great final day, when the prince of the power of the air will meet his destruction in the earth so long marred by his rebellion. Jesus beheld the work of evil forever ended, and the peace of God filling heaven and earth." The Desire of Ages, p. 490

"When Christ cried, "It is finished," God's unseen hand rent the strong fabric composing the veil of the temple from top to bottom. The way into the holiest of all was made manifest. God bowed His head satisfied. Now His justice and mercy could blend. He could be just, and yet the justifier of all who should believe on Christ. He looked upon the victim expiring on the cross, and said, "It is finished. The human race shall have another trial." The redemption price was paid, and Satan fell like lightning from heaven" (MS pp. 111, 1897) SBC p. 1150

"Heaven marked the insult and mockery that He received, and knew that it was at Satan's instigation. They marked the work of counter agencies going forward; Satan constantly pressing darkness, sorrow, and suffering upon the race, and Christ counteracting it. They watched the battle between light and darkness as it waxed stronger. And as Christ in His expiring agony upon the cross cried out, "It is finished" (**John 19:30**), a shout of triumph rang through every world and through heaven itself. The great contest that had been so long in progress in this world was now decided, and Christ was conqueror. His death had answered the question whether the Father and the Son had sufficient love for man to exercise self-denial and a spirit of sacrifice. Satan had revealed his true character as a liar and a murderer. It was seen that the very same spirit with which he had ruled the children of men who were under his power, he would have manifested if permitted to control the intelligences of heaven. With one voice the loyal universe united in extolling the divine administration." The Desire of Ages, p. 69, 70

"In this choice the principles of Satan were made manifest; and the hosts of heaven, and all the worlds that God had created, judged that Satan was an accuser of the brethren, a liar, and a murderer. In heaven and among the unfallen worlds the question of Satan's deceiving power, of his malignant principles, was settled, and the perfect purity and holiness of Christ, who was bearing the test and trial in behalf of fallen man, was forever proved. Through the development of Satan's character and principles, he was forever uprooted from the affection of the unfallen worlds, and the controversy concerning his claims and the claims of Christ was forever settled in heaven." ISM p. 348

"Satan exults over the sins which he has induced souls to commit, and he makes the most of all these failures and sins. He rehearses them to the angels of God, and taunts them with these weaknesses and failures. He is in every sense an accuser of the brethren, and exults over every sin and wrong which God's people are beguiled to commit." 2T p. 106

"Christ did not yield up His life till He had accomplished the work which He came to do, and with His parting breath He exclaimed, "It is finished." (**John 19:30**). The battle had been won. His

right hand and His holy arm had gotten Him the victory. As a Conqueror He planted His banner on the eternal heights. Was there not joy among the angels? All heaven triumphed in the Saviour's victory. Satan was defeated, and knew that his kingdom was lost. To the angels and the unfallen worlds the cry, "It is finished," had a deep significance. It was for them as well as for us that the great work of redemption had been accomplished. They with us share the fruits of Christ's victory." The Desire of Ages, p.758

Reaction in heaven and on earth: ¹² therefore rejoice O heavens, and you who dwell in them! Woe to the inhabitants of the earth and the sea! For the devil has come down to you, having great wrath, because he knows that he has a short time." This rage is described in verse 6 and verses 13-15.

I Peter 5:8: "Satan again counseled with his angels, and with bitter hatred against God's government told them that while he retained his power and authority upon earth their efforts must be tenfold stronger against the followers of Jesus. They had prevailed nothing against Christ but must overthrow His followers, if possible. In every generation they must seek to ensnare those who would believe in Jesus. He related to his angels that Jesus had given His disciples power to rebuke them and cast them out, and to heal those whom they should afflict. Then Satan's angels went forth like roaring lions, seeking to destroy the followers of Jesus." Early Writings, pp. 191, 192

"Satan did not then exult as he had done. He had hoped to break up the plan of salvation; but it was laid too deep. And now by the death of Christ he knew that he himself must finally die, and his kingdom be given to Jesus. He held a council with his angels. He had prevailed nothing against the Son of God, and now they must increase their efforts and with their power and cunning turn to His followers. They must prevent all whom they could from receiving the salvation purchased for them by Jesus. By so doing Satan could still work against the government of God. Also it would be for his own interest to keep from Jesus as many as possible. For the sins of those who are redeemed by the blood of Christ will at last be rolled back upon the originator of sin, and he must bear their punishment, while those who do not accept salvation through Jesus will suffer the penalty of their own sins." Early Writings, p. 178

"The signs of Christ's coming are fast fulfilling. Satan sees that he has but a short time in which to work, and he has set his agencies to work to stir up the elements of the world, that men may be deceived, deluded, and kept occupied and entranced until the day of probation shall be ended and the door of mercy be forever shut." Counsels to Parents, Teachers, and Students, p. 414

"As we near the close of time, Satan comes down with great power knowing his time is short. Especially upon the remnant will his power be exercised. He will war against them, he will seek to divide and scatter them, that they may grow weak and be overthrown. The people of God should move understandingly; their efforts should be united. They should be of the same mind, of the same judgment; then their efforts will not be scattered, but will be of force, and tell in the upbuilding of the cause of present truth." Spiritual Gifts, Volume 4b p. 45

Revelation 12:6 amplified in 12:13-15

- The devil first persecuted the child; he wanted to get rid of the child (12:1-5, 7-12).
- When the child escapes, then he goes after the mother (12:6, 13-15). How do you think the child feels about someone mistreating his mother? Is there anything we love more than our mother? He who touches mother, touches the child or son.
- When God provides refuge for the woman to escape the ire of the serpent, the serpent goes after the remnant of her Seed (12:17).

Three Old Testament contexts form the backdrop of Revelation 12:6, 13-15:

- Genesis 3:15 (which we have already studied)
- Daniel 7 (the little horn; the time period and persecution of the saints is the same)
- The Elijah story (the most important backdrop)

"Now when the dragon saw that he had been cast to the earth, he persecuted the woman who gave birth to the male Child. ¹⁴ But the woman was given two wings of a great eagle, that she might fly into the wilderness to her place, where she is nourished for a time and times and half a time, from the presence of the serpent. ¹⁵ So the serpent spewed water out of his mouth like a flood after the woman, that he might cause her to be carried away by the flood."

Revelation 12:6

Revelation 12:6 introduces several elements that are repeated and amplified in verses 13-15:

- Woman
- Serpent
- Wilderness
- Place prepared
- Nourished
- 1260 days

Commentary: Revelation 12:6 merely introduces the next stage in the drama but does not tell us why the dragon is now enraged with the woman. In order to know the reason we must go to the amplification in verses 13-15.

A comparison of Daniel 7:25 and Revelation 12:6, 14 reveal three things:

- The woman represents the saints of the Most High
- The power behind the little horn is the dragon, the ancient serpent, the devil and Satan
- The 3.5 times is the same as the 1260 days

"The forty and two months are the same as the "time and times and the dividing of time," three years and a half, or 1260 days, of Daniel 7,—the time during which the papal power was to oppress God's people. This period, as stated in preceding chapters, began with the establishment of the papacy, A. D. 538, and terminated in 1798." The Great Controversy, p. 439

Revelation 12:13-15

Verse 13: We now discover the reason why the dragon is enraged with the woman and went to make war with her. The dragon was angry because he had been cast down to the earth at the cross.

Verse 14: The eagles' wings bring to mind the exodus of Israel from Egypt. In Exodus 19:10-14 we find the imagery of the Eagle rescuing Israel in the wilderness. The Eagle is a swift, powerful fowl that flies high and protects its young like the apple of its eye. This is the same way that Jesus feels about His persecuted people. He feeds them; he places them upon His wings and protects them from the enemy. In Exodus 19:4 (see also **Isaiah 40:31**). God says that he took Israel upon eagles' wings when He delivered them from bondage to pharaoh, the great dragon.

We now discover that the dragon and the little horn represent the same power and the woman and the saints of the Most High are the same.

Verse 15: Even though the dragon/serpent had seven heads, only one head is spewing water out. This indicates clearly that only one head rules at a time. At this time we do not know which head is spewing out the water but the matter will be explained in Revelation 17:15.

The meaning of the waters: Isaiah 8:7, 8; Psalm 69:1, 2, 14, 15; Daniel 9:26; Isaiah 57:20; Psalm 68:21, 22; Psalm 89:9, 10; Jeremiah 51:36 (river=sea), Habakkuk 3:8, 15

The waters are not just any old waters, they are the river Euphrates.

In Joshua 24:2, 3, 14, 15 the Euphrates River is described under the euphemism of "the Flood."

Genesis 15:18 depicts the Euphrates as "the great River" (see also **Isaiah 8:7, 8; 17:12, 13; 59:19**). Thus in Revelation 12 we are to understand the River (with the definite article in the Greek) or Flood that the dragon spews out his mouth as the river Euphrates.

Even though the Greek word translated "flood" and "river" in the New Testament are the same, many contemporary Bible versions have seen the relationship between "the flood" and "the river" and thus use them interchangeably. Notice only one example of many, the English Standard Version (ESV):

"The serpent poured water like a river out of his mouth after the woman, to sweep her away with a flood.¹⁶ But the earth came to the help of the woman, and the earth opened its mouth and swallowed the river that the dragon had poured from his mouth."

In order to fully comprehend Revelation 12:6, 13-15 we must go to the Elijah story in the Old Testament.

The Elijah Typology in Revelation 12

Foundational Principle:

The Seven churches, seven seals and seven trumpets cover the same basic historical events from different perspectives. The churches actually form the skeletal foundation of the chronological sequence of the rest of the book of Revelation.

- The first church, seal and trumpet describe the apostolic church
- The second church, seal and trumpet describe the period of imperial Rome
- The third church, seal and trumpet describe the period when paganism penetrated the Christian church
- The fourth church, seal and trumpet describe the period of papal supremacy when the Bible and the work of Christ were eclipsed

The Meaning of the Seven Churches

“The names of the seven churches are symbolic of the church in different periods of the Christian Era. The number 7 indicates completeness, and is symbolic of the fact that the messages extend to the end of time, while the symbols used reveal the condition of the church at different periods in the history of the word.” Acts of the Apostles, p. 585

Hal Lindsey and Dave Hunt say the churches represent Eras of Christian Church history. Jezebel must therefore not be literal but symbolic because during this period literal Jezebel was already dead.

Ephesus – The apostolic church

Smyrna: The persecuted church under the Roman emperors

Pergamum: The compromising church under Constantine

Thyatira: The apostate church of the middle Ages

Hal Lindsey and Dave Hunt agree that the seven churches represent consecutive periods of Christian Church history. They also agree that the fourth church represents the period of papal supremacy. Jezebel in the church of Thyatira must therefore not be literal but symbolic because during this period literal Jezebel was already dead and because Jezebel did not live 1260 years.

Analysis of the Church of Thyatira

Revelation 2:20-23

“Nevertheless I have a few things against you, because you [the church of Thyatira] allow that woman Jezebel [the beast of Revelation 13 and harlot of Revelation 17], who calls herself a prophetess, to teach and seduce My servants to commit sexual immorality [fornication, union of Church and state] and eat things sacrificed to idols [idolatry].²¹ And I gave her time [1260 years] to repent of her sexual immorality [fornication], and she did not repent.²² Indeed I will cast her into a sickbed [the deadly wound], and those who commit adultery with her into great tribulation [the French Revolution], unless they repent of their deeds.²³ I will kill her children [the Protestant churches] with death, and all the churches [all seven of them] shall know that I am He who searches the minds and hearts [the investigative judgment]. And I will give to each one of you according to your Works [the moment when the reward is given to the harlot and her lovers].”

The Elijah Story

In the Old Testament story Jezebel the pagan priestess introduced the apostasy into Israel. In Revelation Thyatira is a period of history when the Christian church blended paganism and Christianity and acted like Jezebel.

*"Now Ahab the son of Omri did evil in the sight of the LORD more than all who were before him.
³¹ And it came to pass, as though it had been a trivial thing for him to walk in the sins of Jeroboam the son of Nebat, that he took as wife Jezebel the daughter of Ethbaal, king of the Sidonians and he went and served Baal and worshiped him." (I Kings 16:30, 31)*

Revelation 2:20

"Nevertheless I have a few things against you, because you allow that woman Jezebel, who calls herself a prophetess, to teach and seduce My servants to commit sexual immorality and eat things sacrificed to idols." (Revelation 2:20)

Jezebel was an adulteress mother who had an illicit relationship [fornication] with the king and she was involved in the occult.

*"Now Ahab the son of Omri did evil in the sight of the LORD, more than all who were before him.
³¹ And it came to pass, as though it had been a trivial thing for him to walk in the sins of Jeroboam the son of Nebat, that he took as wife Jezebel the daughter of Ethbaal, king of the Sidonians; and he went and served Baal and worshiped him." (I Kings 16:30, 31)*

"Now it happened, when Joram saw Jehu, that he said, "Is it peace, Jehu?" So he answered, "What peace, as long as the harlotries of your mother Jezebel and her witchcraft are so many?" (II Kings 9:22)

"Then one of the seven angels who had the seven bowls came and talked with me, saying to me, "Come, I will show you the judgment of the great harlot who sits on many waters, ² with whom the kings of the earth committed fornication, and the inhabitants of the earth were made drunk with the wine of her fornication. . . ⁵ And on her forehead a name was written: MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND OF THE ABOMINATIONS OF THE EARTH." (Revelation 17:1, 2, 5)

"For your merchants were the great men of the earth, for by your sorcery all the nations were deceived." (Revelation 18:23)

The issues in the conflict involved the law of God, worship and the Gospel

Worship:

"Now Ahab the son of Omri did evil in the sight of the LORD more than all who were before him. And it came to pass, as though it had been a trivial thing for him to walk in the sins of Jeroboam the son of Nebat, that he took as wife Jezebel the daughter of Ethbaal, king of the Sidonians; and he went and served Baal and worshiped him." (I Kings 16:30, 31)

"So they worshiped the dragon who gave authority to the beast; and they worshiped the beast, saying, "Who is like the beast? Who is able to make war with him?" (Revelation 13:4)

Law

"Then it happened, when Ahab saw Elijah that Ahab said to him: "Is that you, O troubler of Israel?" And he answered, ¹⁸ "I have not troubled Israel, but you and your father's house have, in that you have forsaken the commandments of the LORD and you have followed the Baals." (I Kings 18:17, 18)

"He shall speak pompous words against the Most High, shall persecute the saints of the Most High, and shall intend to change times and law. Then the saints shall be given into his hand for a time and times and half a time." (Daniel 7:25)

II Thessalonians 2 refers to the man of sin and the mystery of lawlessness

Tearing Down the Gospel Sanctuary Truth

"Then Elijah said to all the people, "Come near to me." So all the people came near to him. And he repaired the altar of the LORD that was broken down. ³¹ And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, to whom the word of the LORD had come, saying, "Israel shall be your name". . . ³⁶ And it came to pass, at the time of the offering of the evening sacrifice, that Elijah the prophet came near and said, "LORD God of Abraham, Isaac, and Israel, let it be known this day that You are God in Israel and I am Your servant, and that I have done all these things at Your word. ³⁷ Hear me, O LORD, hear me, that this people may know that You are the LORD God, and that You have turned their hearts back to You again." (I Kings 18:30, 31, 36, 37)

"He even exalted himself as high as the Prince of the host; and by him the daily sacrifices were taken away, and the place of His sanctuary was cast down." (Daniel 8:11)

No rain during the period of apostasy:

"And Elijah the Tishbite, of the inhabitants of Gilead, said to Ahab, "As the LORD God of Israel lives, before whom I stand, there shall not be dew nor rain these years, except at my word." (I Kings 17:1)

"These have power to shut heaven, so that no rain falls in the days of their prophecy." (Revelation 11:6)

Notice the reason for the scarcity of rain:

"When I shut up heaven and there is no rain, or command the locusts to devour the land, or send pestilence among My people, ¹⁴ if My people who are called by My name will humble themselves, and pray and seek My face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land." (II Chronicles 7:13, 14)

Where there is no rain there is famine for the word of God

"Behold, the days are coming," says the Lord GOD, "That I will send a famine on the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD. ¹² They shall wander from sea to sea, and from north to east; they shall run to and fro, seeking the word of the LORD, but shall not find it." (Amos 8:11, 12)

The length of the famine was three years and six months

"Elijah was a man with a nature like ours and he prayed earnestly that it would not rain; and it did not rain on the land for three years and six months." (James 5:17)

The Jezebel of the middle Ages was given time to repent of her fornication. How much time was given to her? *"Time, times and the dividing of time"*, a period that reached from 538 to 1798.

"And I gave her time [chronos] to repent of her sexual immorality, and she did not repent." (Revelation 2:21)

Revelation 11:3: The 1260 days are years (if the 1260 days are really years then Elijah cannot be a literal person but a group of people who live like Elijah and proclaim the message of Elijah).

"And I will give power to my two witnesses, and they will prophesy one thousand two hundred and sixty days, clothed in sackcloth."

Daniel 7:25: The 1260 days are equal to three and a half times

"He shall speak pompous words against the Most High, shall persecute the saints of the Most High, and shall intend to change times and law. Then the saints shall be given into his hand for a time and times and half a time."

There was a faithful remnant within the apostate church

"Yet I have reserved seven thousand in Israel, all whose knees have not bowed to Baal, and every mouth that has not kissed him." (I Kings 19:18)

"Now to you I say, and to the rest [loipos, the remnant] in Thyatira, as many as do not have this doctrine, who have not known the depths of Satan, as they say, I will put on you no other burden. ²⁵ But hold fast what you have till I come." (Revelation 2:24, 25)

Elijah was blamed for the calamities and he was sought out everywhere

"As the LORD your God lives, there is no nation or kingdom where my master has not sent someone to hunt for you; and when they said, 'He is not here,' he took an oath from the kingdom or nation that they could not find you. ¹⁷ Then it happened, when Ahab saw Elijah that Ahab said to him: 'Is that you, O troubler of Israel?'" (I Kings 18:10, 17)

Revelation 12:6: The faithful remnant was sought out everywhere. The Waldensians are a prime example. Crusades were organized against them.

"Then the woman fled into the wilderness, where she has a place prepared by God that they should feed her there one thousand two hundred and sixty days." (Revelation 12:6)

Elijah fled to the wilderness

"Get away from here and turn eastward, and hide by the Brook Cherith, which flows into the Jordan." (I Kings 17:3)

"Then the woman fled into the wilderness, where she has a place prepared by God, that they should feed her there one thousand two hundred and sixty days. . . ¹⁴ But the woman was given two wings of a great eagle, that she might fly into the wilderness to her place, where she is nourished for a time and times and half a time, from the presence of the serpent." (Revelation 12:6, 14)

The faithful were nourished by God

"And it will be that you shall drink from the brook, and I have commanded the ravens to feed you there." (I Kings 17:4)

"The ravens brought him bread and meat in the morning, and bread and meat in the evening; and he drank from the brook." (I Kings 17:6)

"Then the woman fled into the wilderness, where she has a place prepared by God that they should feed her there one thousand two hundred and sixty days. . . But the woman was given two wings of a great eagle, that she might fly into the wilderness to her place, where she is nourished for a time and times and half a time, from the presence of the serpent." (Revelation 12:6, 14)

Jezebel was a murderer of God's prophets

"For so it was, while Jezebel massacred the prophets of the LORD, that Obadiah had taken one hundred prophets and hidden them, fifty to a cave, and had fed them with bread and water." (I Kings 18:4)

"Then Jezebel sent a messenger to Elijah, saying, "So let the gods do to me, and more also, if I do not make your life as the life of one of them by tomorrow about this time." ³ And when he saw that, he arose and ran for his life, and went to Beersheba, which belongs to Judah, and left his servant there." (I Kings 19:2, 3)

"I saw the woman, drunk with the blood of the saints and with the blood of the martyrs of Jesus. And when I saw her, I marveled with great amazement." (Revelation 17:6)

The False prophets of Baal were fed by Jezebel

"Now therefore, send and gather all Israel to me on Mount Carmel, the four hundred and fifty prophets of Baal, and the four hundred prophets of Asherah, who eat at Jezebel's table."

Revelation 16:13: The harlot has the false prophet who does her bidding

"And I saw three unclean spirits like frogs coming out of the mouth of the dragon, out of the mouth of the beast, and out of the mouth of the false prophet."

Revelation 17:5: The harlot has daughters

"And on her forehead a name was written: MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND OF THE ABOMINATIONS OF THE EARTH."

Revelation 2:23: Jezebel had children who were born from her toward the end of the 1260 years who will do her bidding

"I will kill her children with death, and all the churches shall know that I am He who searches the minds and hearts. And I will give to each one of you according to your works."

A continuation of Elijah at the end of time

Malachi 4:1-3: The Elijah of the middle Ages was not the final Elijah. The conclusion of the story has not been written. Jezebel was not slain, the false prophets were not slain, the great and terrible day of the Lord did not come and the church was not translated. We are to expect the final Elijah to complete the story.

"For behold, the day is coming, burning like an oven, and all the proud, yes, all who do wickedly will be stubble. And the day which is coming shall burn them up," Says the LORD of hosts, "That will leave them neither root nor branch. ² But to you who fear My name the Sun of Righteousness shall arise with healing in His wings; and you shall go out and grow fat like stall-fed calves. ³ You shall trample the wicked, for they shall be ashes under the soles of your feet on the day that I do this," says the LORD of hosts."

Revelation 6:9-11: The post apostolic church has two stages of existence because the harlot has two stages of existence.

"When He opened the fifth seal, I saw under the altar the souls of those who had been slain for the word of God and for the testimony which they held. ¹⁰ And they cried with a loud voice, saying, "How long, O Lord, holy and true, until You judge and avenge our blood on those who dwell on the earth?" ¹¹ Then a white robe was given to each of them; and it was said to them that they should rest a little while longer, until both the number of their fellow servants and their brethren, who would be killed as they were, was completed."

Revelation 13:3: The harlot has two stages of existence and so Elijah, the children of the harlot and Ahab must also have two stages of existence.

"And I saw one of his heads as if it had been mortally wounded, and his deadly wound was healed. And all the world marveled and followed the beast."

Revelation 2:22: She was cast into her sickbed and those who committed fornication with her into the great tribulation of the French Revolution.

"Indeed I will cast her into a sickbed, and those who commit adultery with her into great tribulation, unless they repent of their deeds."

Elijah broadens from Israel to Western Europe to the world at the end of time.

Revelation 12:17: After the three and a half times God will raise up a people who will keep the commandments of God, have the gift of prophecy, preach true worship to the creator, restore the gospel, denounce Babylon, lead the world to take a stand for the seal of God or the mark of

the beast. This will be the end time Elijah with the power from heaven which will enlighten the world with its glory (**Revelation 18:1**)

Revelation 12:16, 17

Review of the literary structure of Revelation 12

- Flashbacks to heaven
- Israel in the Old Testament period denoted by the 12 stars
- The birth of the child
- Ascension of the child
- Victory celebration in heaven
- Wrath of the dragon against the woman
- Persecution for 1260 years
- The earth helps the woman
- Final war against the remnant

This is historicism at its best! It gives us a broad sweep of history from the rebellion of Lucifer in heaven till the final war against God's people.

Identity of the Dragon

The dragon is the main antagonistic protagonist of Revelation 12.

Though not directly called a dragon in Daniel 7, the fourth beast is nevertheless a dragon which represents the Roman Empire. But Revelation 12 amplifies the meaning of Daniel 7 by explaining that the power behind the nondescript beast of Daniel 7 was Satan. Thus we see that the fourth beast is the visible kingdom (the Roman Empire) through which Satan works to attempt to kill the child.

In Daniel 7 the nondescript beast then sprouts a Little horn that persecutes the saints for 1260 years. We know that the little horn is Roman because it rises from the head of the fourth beast among its ten horns. But Revelation 12 takes us behind the scenes to show us that the real power behind the little horn (papal Rome) is the dragon which persecutes the woman for 1260 years. Thus Satan persecuted the woman through the instrumentality of Rome. Notably, we are told in Revelation 13:2 that the dragon gave his seat, authority and power to the beast.

But we are also told that the dragon will persecute the remnant at the end of time (**Revelation 12:17**). It is the same dragon that persecuted the child and the woman and therefore it must represent Satan working through Rome. In fact, Revelation 13 will show that the beast from the earth does everything to impress the first beast, commanding all to worship it, to make an image of and to it and imposing its mark. Thus the beast from the earth continues the legacy of Rome because it speaks like a dragon (**Revelation 13:11**).

In all stages it is Satan working through Rome. Dragon persecutes the child then hands off the baton to the beast (**Revelation 12**) and then the beast from the earth speaks like a dragon.

Ellen White explains how the United States will speak not only like Satan but also like Rome:

"God's word has given warning of the impending danger; let this be unheeded, and the Protestant world will learn what the purposes of Rome really are, only when it is too late to escape the snare. She is silently growing into power. Her doctrines are exerting their influence in legislative halls, in the churches, and in the hearts of men. She is piling up her lofty and massive structures in the secret recesses of which her former persecutions will be repeated. Stealthily and unsuspectedly she is strengthening her forces to further her own ends when the time shall come for her to strike. All that she desires is vantage ground, and this is already being given her. We shall soon see and shall feel what the purpose of the Roman element is. Whoever shall believe and obey the word of God will thereby incur reproach and persecution." The Great Controversy, p. 581

"By this first beast is represented the Roman Church, an ecclesiastical body clothed with civil power, having authority to punish all dissenters. The image to the beast represents another religious body clothed with similar powers. The formation of this image is the work of that beast whose peaceful rise and mild professions render it so striking a symbol of the United States. Here is to be found an image of the Papacy." Last Day Events, p. 381

Revelation 12:15, 16: *"So the serpent spewed water out of his mouth like a flood after the woman, that he might cause her to be carried away by the flood."¹⁶ But the earth helped the woman, and the earth opened its mouth and swallowed up the flood which the dragon had spewed out of his mouth."*

Where was the woman being persecuted during the 1260 years? The answer is, in Europe. Because the dragon which persecutes the woman represents Rome and the little horn came from the head of Rome and among the ten divisions of Rome.

What came to the rescue of the woman who was being persecuted in Europe? The answer is the earth. The earth must be a different place because all of the beasts of Daniel 7 came from the sea including the fourth beast. What is represented by the earth? It represents the territory of the United States. At this point the nation had not yet come forth from the earth. The territory provided refuge for the woman beginning in 1620 and the nation arose from this territory around 1798 in harmony with Revelation 13:11.

In Revelation 12:13-15 we find a description of the persecution of the woman by the dragon for 1260 years. Then in verse 16 you have the earth helping the woman. The earth helps the woman before the 1260 years come to an end. How do we know this? The answer is, by the sequence of events in The Great Controversy. In The Great Controversy, pp. 265 Ellen White begins the chapter on the French Revolution which culminates the 1260 year period. But in the very next chapter Ellen White goes back in time to describe how the territory of the United States provided refuge for those who were persecuted in Europe. This is very similar to the order of Revelation 12 where in verse 14 the woman is persecuted for 1260 years and then in verse 16 we have the earth helping the woman.

Ellen White describes the fulfillment of the 1260 years:

"The periods here mentioned--"forty and two months," and "a thousand two hundred and threescore days"--are the same, alike representing the time in which the church of Christ was to

suffer oppression from Rome. The 1260 years of papal supremacy began in A.D. 538, and would therefore terminate in 1798. (See Appendix note for page 54.) At that time a French army entered Rome and made the pope a prisoner, and he died in exile. Though a new pope was soon afterward elected, the papal hierarchy has never since been able to wield the power which it before possessed.” The Great Controversy, p. 266

She then goes back in history and expounds upon the pilgrims who came to the territory of the United States in the early 1600’s:

“It was the desire for liberty of conscience that inspired the Pilgrims to brave the perils of the long journey across the sea, to endure the hardships and dangers of the wilderness, and with God’s blessing to lay, on the shores of America, the foundation of a mighty nation.” The Great Controversy, p. 292

It was from persecution by the dragon that the woman escaped. This does not mean that during the Colonial period religious liberty was always respected. There was religious persecution in the colonial period but it was not the dragon that was doing the persecuting. In fact, the colonists were very suspicious of the papacy.

*“What nation of the New World was in 1798 rising into power, giving promise of strength and greatness, and attracting the attention of the world? The application of the symbol admits of no question. One nation, and only one, meets the specifications of this prophecy; it points unmistakably to the United States of America. Again and again the thought, almost the exact words, of the sacred writer has been unconsciously employed by the orator and the historian in describing the rise and growth of this nation. The beast was seen ‘coming up out of the earth;’ and, according to the translators, the word here rendered ‘coming up’ literally signifies ‘to grow or spring up as a plant.’ And, as we have seen, the nation must arise in territory previously unoccupied. A prominent writer, describing the rise of the United States, speaks of ‘the mystery of her coming forth from vacancy,’ and says: ‘Like a silent seed we grew into empire.’ G. A. Townsend, *The New World Compared with the Old*, page 462. A European journal in 1850 spoke of the United States as a wonderful empire, which was ‘emerging,’ and ‘amid the silence of the earth daily adding to its power and pride.’ *The Dublin Nation*” The Great Controversy, p. 440*

Who is the remnant of the woman’s Seed in Revelation 12? The woman’s seed has already been identified as Christ in the first five verses of the chapter so the remnant of her Seed must be the remnant of Jesus. In other words this would be the Seed’s seed. Both Jesus (**John 12:24**) and the apostle Paul developed this idea (**Galatians 3:16, 28, 29**). This last remnant is not the remnant of the woman but rather the remnant of her Seed!

The Dragon’s Rage

Earlier in the chapter we noticed that the dragon was enraged against the woman because the child was caught up to God’s throne. But at the end of the chapter the rage is due to the fact that the remnant keep the commandments of God and have the testimony of Jesus Christ. Let’s talk a little about the commandments of God.

References to the Commandments of God in Revelation

The expression *“keep the commandments of God”* is used in three places in the book of Revelation: 12:17; 14:12 and 22:14.

Reference # 1:

Revelation 14:12: *“[in contrast to those who worship the beast and his image and receive the mark]: ‘Here is the patience of the saints; here are those who keep [tereoo] the commandments of God and the faith of Jesus.’”*

Reference # 2:

Revelation 22:14 **[we will deal with the disputed translation of this verse later]:** *“Blessed are those who do [poieoo] His commandments that they may have the right to the tree of life, and may enter through the gates into the city.”*

The text does not say that they believe in the commandments or have the commandments or teach the commandments or preach them but they keep them.

So I guess if you teach that no one can keep them you are making God a liar!

What does the word ‘keep’ mean? The Word “keep” means ‘to guard’, ‘to observe.’ It is used in with Revelation 16:15 to describe those who guard their robes. It is also used in John 9:16 where Jesus is accused of not ‘keeping’ the Sabbath. It is further used in James 2:10 and Matthew 19:17 to describe the keeping of the Ten Commandments.

Reference # 3:

Revelation 12:17: *“And the dragon was enraged with the woman, and he went to make war with the rest of her offspring, who keep the commandments of God and have the testimony of Jesus Christ.”*

Satan, the Law and the Origin of Sin

Why does Satan hate the commandments of God and those who keep them? In order to answer this question we must pay a visit to heaven as it was before this world was created.

Satan sinned in heaven:

Ezekiel 28:16: *“By the abundance of your trading you became filled with violence within, and you sinned; therefore I cast you as a profane thing out of the mountain of God; and I destroyed you, O covering cherub, from the midst of the fiery stones.”*

Satan has sinned from the beginning:

John 3:8: *“He who sins is of the devil, for the devil has sinned from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil.”*

Sin is transgression of the law and therefore Satan must have broken the law:

I John 3:4: *"Whoever commits sin also commits lawlessness, and sin is lawlessness [or: 'transgression of the law']."*

Satan attempted to sell his lies in heaven. Notably, even today we use commercial terms to metaphorically refer to lying. For example, we say, *"I don't buy it"*; you *"can't sell me that one"*.

Ezekiel 28:16: *"By the abundance of your trading you became filled with violence within, and you sinned; therefore I cast you as a profane thing out of the mountain of God; and I destroyed you, O covering cherub, from the midst of the fiery stones."*

Ezekiel 22:9: *"In you are men who slander to cause bloodshed; in you are those who eat on the mountains; in your midst they commit lewdness."*

Leviticus 19:16: *"You shall not go about as a talebearer among your people; nor shall you take a stand against the life of your neighbor: I am the Lord."*

John 8:44: *"You are of your father the devil, and the desires of your father you want to do. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. When he speaks a lie, he speaks from his own resources, for he is a liar and the father of it."*

Revelation 12:3: *"His tail drew a third of the stars of heaven and threw them to the earth."*

Isaiah 9:15, 16: *"The elder and honorable, he is the head; the prophet who teaches lies, he is the tail. For the leaders of this people cause them to err and those who are led by them are destroyed."*

Satan deceived a third of the angels to rebel against God with him:

Revelation 12:9: *"So the great dragon was cast out, that serpent of old, called the Devil and Satan, who deceives the whole world; he was cast to the earth, and his angels were cast out with him."*

Ellen White provides a profound glimpse into the issue involved when Satan began his attack against the law of God:

"Leaving his place in the immediate presence of the Father, Lucifer went forth to diffuse the spirit of discontent among the angels. He worked with mysterious secrecy, and for a time concealed his real purpose under an appearance of reverence for God. He began to insinuate doubts concerning the laws that governed heavenly beings, intimating that though laws might be necessary for the inhabitants of the worlds, angels, being more exalted, needed no such restraint, for their own wisdom was a sufficient guide." Patriarchs and Prophets, p. 37

"He reiterated his claim that angels needed no control, but should be left to follow their own will, which would ever guide them right. He denounced the divine statutes as a restriction of their liberty and declared that it was his purpose to secure the abolition of law; that, freed from this restraint, the hosts of heaven might enter upon a more exalted, more glorious state of existence." The Great Controversy, p. 499

Sin Enters Planet Earth

All the principles of the Ten Commandments were contained in the command of Genesis 2:15-17. Satan led Eve to disobey God's commands. When Eve disobeyed the one she was actually disobeying them all (see James Even more notably), Satan used the first post-modern argument in human history. He convinced Eve that she could be her own source of ethical and moral decisions that she could rely on her own definition of right and wrong without depending on God's objective definition. Let's take a closer look at Genesis 3:1-5.

Genesis 3:1-5: *"Now the serpent was more cunning than any beast of the field which the Lord God had made. And he said to the woman, 'Has God indeed said, 'You shall not eat of every tree of the garden?'"² And the woman said to the serpent, 'We may eat the fruit of the trees of the garden;³ but of the fruit of the tree which is in the midst of the garden, God has said, 'You shall not eat it, nor shall you touch it, lest you die.'"⁴ Then the serpent said to the woman, 'You will not surely die.⁵ For God knows that in the day you eat of it your eyes will be opened and you will be like God, knowing good and evil."*

The question is: Who defines good and evil? Does each individual human being provides his/her own definition from inside or does God provide an objective definition from outside? The answer is that God, in His law provides the absolute definition of good and evil. God is the absolute definer of good and evil.

Which Commandments?

Can we be sure that the expression "keep the commandments" in Revelation refers specifically to the Ten Commandments?

After instructing the rich young ruler to keep the Commandments Jesus then quoted the last six of the ten:

Matthew 19:17-22: *"So He said to him: 'Why do you call Me good? No one is good but One, that is, God. But if you want to enter into life, keep the commandments.'"¹⁸ He said to Him, 'Which ones?' Jesus said, "'You shall not murder,' 'You shall not commit adultery,' 'You shall not steal,' 'You shall not bear false witness,'"¹⁹ 'Honor your father and your mother,' and: 'You shall love your neighbor as yourself.'"²⁰ The young man said to Him, "All these things I have kept from my youth. What do I still lack?" Jesus said to him,²¹ "If you want to be perfect, go, sell what you have and give to the poor and you will have treasure in heaven; and come, follow Me."²² But when the young man heard that saying, he went away sorrowful, for he had great possessions."*

The women who came to the tomb rested on the Sabbath (the fourth) according to the commandment:

Luke 23:56: *"Then they returned and prepared spices and fragrant oils. And they rested on the Sabbath according to the commandment."*

The expression “commandment of God” is used to refer to the fifth commandment:

Mark 7:9, 10: *“He said to them, ‘All too well you reject the commandment of God, that you may keep your tradition.’¹⁰ For Moses said, ‘Honor your father and your mother’; and, ‘He who curses father or mother, let him be put to death.’”*

The word ‘commandment’ is a reference to the tenth commandment

Romans 7:7-12: *“What shall we say then? Is the law sin? Certainly not! On the contrary, I would not have known sin except through the law. For I would not have known covetousness unless the law had said, ‘You shall not covet.’⁸ But sin, taking opportunity by the commandment, produced in me all manner of evil desire. For apart from the law sin was dead.⁹ I was alive once without the law, but when the commandment came, sin revived and I died.¹⁰ And the commandment, which was to bring life, I found to bring death.¹¹ For sin, taking occasion by the commandment, deceived me, and by it killed me.¹² Therefore the law is holy, and the commandment holy and just and good.”*

Paul wrote that we must keep the commandments of God

I Corinthians 7:19: *“Circumcision is nothing and uncircumcision is nothing, but keeping the commandments of God is what matters.”*

Are the words “law” and “commandments” used interchangeably in Scripture?

Exodus 16:28: *“And the Lord said to Moses, ‘How long do you refuse to keep My commandments and My laws?’”*

Exodus 24:12: *“Then the Lord said to Moses: ‘Come up to Me on the mountain and be there; and I will give you tablets of stone, and the law and commandments which I have written, that you may teach them.’”*

God wrote the Ten Commandments but in Deuteronomy we are told that God gave them a fiery law so commandments and law are interchangeable:

Deuteronomy 4:13: *“So He declared to you His covenant which He commanded you to perform, the Ten Commandments; and He wrote them on two tablets of stone.”*

Deuteronomy 33:2: *“The Lord came from Sinai and dawned on them from Seir; He shone forth from Mount Paran and He came with ten thousands of saints; from His right hand came a fiery law for them.”*

Romans 7:7-12: *“What shall we say then? Is the law sin? Certainly not! On the contrary, I would not have known sin except through the law. For I would not have known covetousness unless the law had said, ‘You shall not covet.’⁸ But sin, taking opportunity by the commandment, produced in me all manner of evil desire. For apart from the law sin was dead.⁹ I was alive once without the law, but when the commandment came, sin revived and I died.¹⁰ And the commandment, which was to bring life, I found to bring death.¹¹ For sin, taking occasion by the commandment, deceived me, and by it killed me.¹² Therefore the law is holy, and the commandment holy and just and good.”*

Romans 13:8-10: *"Owe no one anything except to love one another, for he who loves another has fulfilled the law. For the commandments, "You shall not commit adultery," "You shall not murder," "You shall not steal," "You shall not bear false witness," "You shall not covet," and if there is any other commandment, are all summed up in this saying, namely, "You shall love your neighbor as yourself." Love does no harm to a neighbor; therefore love is the fulfillment of the law.⁹ For whoever shall keep the whole law, and yet stumble in one point, he is guilty of all. For He who said, "Do not commit adultery," also said, "Do not murder." Now if you do not commit adultery, but you do murder, you have become a transgressor of the law.¹⁰ So speak and so do as those who will be judged by the law of liberty."*

How did Jesus feel about the commandments?

John 14:15, 16: *"If you love Me keep My commandments.¹⁶ And I will pray the Father, and He will give you another Helper, that He may abide with you forever."*

John 15:10: *"If you keep My commandments, you will abide in My love, just as I have kept My Father's commandments and abide in His love."*

1 John 2:3, 4: *"Now by this we know that we know Him, if we keep His commandments.⁴ He who says, "I know Him," and does not keep His commandments, is a liar, and the truth is not in him."*

John 5:3: *"For this is the love of God, that we keep His commandments. And His commandments are not burdensome."*

Antichrist Meddles with the Law

One thing stands clear in the Bible. Satan hates the Ten Commandments and he has led the Christian world to attempt to change them. The Little horn thought he could change the law of God (**Daniel 7:25**). This system is also called the man of sin and the lawless one (**II Thessalonians 2:4, 9**). This change can be seen in the changes that are made in Roman Catholic Catechisms. Notably, the little horn who ruled for 1260 years thought he could change the law but at the very end of this period God raised a remnant who would keep them (**Revelation 12:14-17**).

II Thessalonians 2:3-8: *"Let no one deceive you by any means; for that Day will not come unless the falling away comes first, and the man of sin is revealed, the son of perdition,⁴ who opposes and exalts himself above all that is called God or that is worshiped, so that he sits as God in the temple of God, showing himself that he is God.⁵ Do you not remember that when I was still with you I told you these things?⁶ And now you know what is restraining, that he may be revealed in his own time.⁷ For the mystery of lawlessness is already at work; only He who now restrains will do so until He is taken out of the way.⁸ And then the lawless one will be revealed whom the Lord will consume with the breath of His mouth and destroy with the brightness of His coming."*

Daniel 7:25: *"He shall speak pompous words against the Most High, shall persecute the saints of the Most High and shall intend to change times and law. Then the saints shall be given into his hand for a time and times and half a time."*

Revelation 12:13,14, 17: *"Now when the dragon saw that he had been cast to the earth, he persecuted the woman who gave birth to the male Child. ¹⁴ But the woman was given two wings of a great eagle, that she might fly into the wilderness to her place, where she is nourished for a time and times and half a time, from the presence of the serpent. . . ¹⁷ And the dragon was enraged with the woman, and he went to make war with the rest of her offspring, who keep the commandments of God and have the testimony of Jesus Christ."*

Keeping the commandments is in antithesis with the third angel's message so keeping the commandments must be the opposite of receiving the mark of the beast.

Revelation 14:11-12: *"And the smoke of their torment ascends forever and ever; and they have no rest day or night, who worship the beast and his image, and whoever receives the mark of his name." ¹² Here is the patience of the saints; here are those who keep the commandments of God and the faith of Jesus."*

The book of Revelation describes in vivid detail who will be in the city and who will be outside. Inside are the commandments keepers and outside are the commandment breakers:

Revelation 22:14, 15: *"Blessed are those who do His commandments, that they may have the right to the tree of life, and may enter through the gates into the city. ¹⁵ But outside are dogs and sorcerers and sexually immoral and murderers and idolaters, and whoever loves and practices a lie."*

The translation of this verse has been disputed. The King James translates: "keep the commandments" and most modern versions translate "wash their robes." Which is the correct translation? The book of Revelation elsewhere uses both expressions. Notice the following texts:

Revelation 7:9, 13, 14; Revelation 19:6-8; Revelation 3:5; 3:18

Revelation 21:7-8: *"He who overcomes shall inherit all things, and I will be his God and he shall be My son. ⁸ But the cowardly, unbelieving, abominable, murderers, sexually immoral, sorcerers, idolaters, and all liars shall have their part in the lake which burns with fire and brimstone, which is the second death."*

It is as clear as the noon day sun that those inside the city overcame sin while those outside led sinful lives.

How do the saints keep the commandments?

Revelation 14:1 says that God's end time people have the name of the Father in the forehead. The name represents the character and the character of God is revealed in His law. They follow the lamb wherever He goes, no lie in our mouths, without spot before the throne of God. This is not legalistic keeping of the commandments. Writing His law means that he writes his character and we love righteousness and hate iniquity and the law is in our hearts (**Psalms 40:6-8**).

Revelation 14:1: *"Then I looked, and behold, a Lamb standing on Mount Zion, and with Him one hundred and forty-four thousand, having His Father's name written on their foreheads."*

*"In biblical thought a name is not a mere label of identification; it is an expression of the essential nature of its bearer. A man's name reveals his character. Adam was able to give names to the beasts and birds (**Genesis 2:20**) because, as Milton says, he understood their nature." Interpreter's Dictionary of the Bible, volume 3, p. 500-501*

Genesis 27:36: *"And Esau said: 'Is he not rightly named Jacob? For he has supplanted me these two times. He took away my birthright, and now look, he has taken away my blessing!'"*

I Samuel 25:25: *"Please, let not my lord regard this scoundrel Nabal. For as his name is, so is he: Nabal is his name, and folly is with him!"*

Exodus 33:18-19

And he said, "Please, show me Your glory." ¹⁹ Then He said, "I will make all My goodness pass before you, and I will proclaim the name of the Lord before you. I will be gracious to whom I will be gracious, and I will have compassion on whom I will have compassion."

Ezekiel 36:26, 27: *"I will give you a new heart and put a new spirit within you; I will take the heart of stone out of your flesh and give you a heart of flesh. ²⁷ I will put My Spirit within you and cause you to walk in My statutes, and you will keep My judgments and do them."*

Psalms 40:6-8: *"Sacrifice and offering You did not desire; My ears You have opened. Burnt offering and sin offering You did not require. ⁷ Then I said, 'Behold, I come; in the scroll of the book it is written of me.' ⁸ I delight to do Your will, O my God, and Your law is within my heart."*

Jeremiah 31:31-33: *"Behold, the days are coming, says the Lord, when I will make a new covenant with the house of Israel and with the house of Judah—³² not according to the covenant that I made with their fathers in the day that I took them by the hand to lead them out of the land of Egypt, My covenant which they broke, though I was a husband to them, says the Lord. ³³ But this is the covenant that I will make with the house of Israel after those days, says the Lord: I will put My law in their minds, and write it on their hearts; and I will be their God, and they shall be My people."*

It does no good to have them posted in courtrooms if they are not engraved on the heart. Righteousness comes from inside out and not from outside in. Force creates martyrs of hypocrites. Big debate as to whether this is a Christian nation. It sure doesn't look like it.

STUDIES IN REVELATION 12 & 13

by Pastor Stephen Bohr

REVELATION 13

The Literary Structure of Revelation 13

Past (**Revelation 13:1-3**): Description of the beast (John sees the beast)

Future (**Revelation 13:3, 4**): The wound is healed and the whole world worships the beast

Past (**Revelation 13:5-7**): Actions of the beast amplified (John hears the actions of the beast)

Future (**Revelation 13:8**): The whole world will worship the beast when the wound is healed

Past Revelation 13:9-10: Past: The deadly wound is given

Future (**Revelation 13:11-18**): The whole world will worship (**Revelation 13:15**—worship is the issue) the first beast by command of the second beast.

The Old Testament Backgrounds

There are hints in Revelation 13 that come from four Old Testament backgrounds. These hints should lead us to study the Old Testament stories in their totality. Revelation 13 is not merely making a homiletical use of a few details from these Old Testament stories but rather is telling us that they will be repeated on a grander global scale in the future. This is the law of type and antitype.

- The beasts of Daniel 7 (**Revelation 13:2**)
- The story of the exodus (the song of Moses and the Lamb in chapter 15:2-4)
- The Elijah story (fire that comes down from heaven in chapter 13:13)
- Daniel 3 (Nebuchadnezzar and his image)

The Parties and Issues Involved in Revelation 13

- The dragon (Rome which gave its authority to the beast, 13:2)
- The first (sea) beast who received the deadly wound
- The second (land) beast who helps the deadly wound to heal

- The image of and to the beast which is erected by the land beast in honor of the beast and in his presence
- The earth dwellers who worship the beast and his image
- The victorious remnant which have the seal of God (**Revelation 14:1-5; 15:2-4**).
- The mark of the beast which is opposite of the seal of God (**Revelation 14:1**).
- The number of the beast's name

Links between Revelation 13, 14 and 15

There is a very close link between Revelation 13, 14 and 15. We know this because Revelation 13 makes reference to the beast, his image, his mark and the number of his name (**Revelation 13:11-18**). Revelation 14 warns against the beast, the image, the mark and the number of his name (**Revelation 14:9-11**) and Revelation 15:2-4 refers to a group that has gained the victory over the beast, his image, his mark and the number of his name. In Revelation 13 the beast, his image, his mark and his number are introduced, in Revelation 14 the world is warned against them and Revelation 15 assures us that a group will heed the warning and gain the victory over them. Thus, Revelation 13, 14 and 15 must be studied together!

Church and State in Revelation 13: The Background of Daniel 2

Daniel 2:41, 42:

"Whereas you saw the feet and toes, partly of potter's clay and partly of iron, the kingdom shall be divided; yet the strength of the iron shall be in it, just as you saw the iron mixed with ceramic clay. ⁴² And as the toes of the feet were partly of iron and partly of clay, so the kingdom shall be partly strong and partly fragile."

- The iron of the legs continues in the feet of the image. This means that the civil power of the Roman Empire continues in the foot stage
- A new element is added to the iron in the foot stage and as a result you have an illegitimate amalgamation
- The clay is of a particular type—it is potter's clay
- Iron and clay, when they are alone, are both useful and have their legitimate function. It is only when they are mixed that both are weakened

Every detail in Daniel 2 is of a symbolic nature. The gold, silver, bronze, iron, Stone and mountain are all symbolic. This means that the potter's clay must also have a symbolic value.

What does the Potter's Clay Represent?

Ellen White's View:

"We have come to a time when God's sacred work is represented by the feet of the image in which the iron was mixed with the miry clay. God has a people, a chosen people, whose discernment must be sanctified, who must not become unholy by laying upon the foundation wood, hay, and stubble. Every soul who is loyal to the commandments of God will see that the distinguishing feature of our faith is the seventh-day Sabbath. If the government would honor

the Sabbath as God has commanded, it would stand in the strength of God and in defense of the faith once delivered to the saints. But statesmen will uphold the spurious sabbath, and will mingle their religious faith with the observance of this child of the papacy, placing it above the Sabbath which the Lord has sanctified and blessed, setting it apart for man to keep holy, as a sign between Him and His people to a thousand generations. The mingling of churchcraft and statecraft is represented by the iron and the clay. This union is weakening all the power of the churches. This investing the church with the power of the state will bring evil results. Men have almost passed the point of God's forbearance. They have invested their strength in politics, and have united with the papacy. But the time will come when God will punish those who have made void His law, and their evil work will recoil upon themselves" Manuscript 63, 1899. 4BC 1168

Jeremiah 18:1-6 explains that the clay represents God's Old Testament people, Israel

"The word which came to Jeremiah from the Lord, saying: "Arise and go down to the potter's house, and there I will cause you to hear My words." Then I went down to the potter's house, and there he was, making something at the wheel. And the vessel that he made of clay was marred in the hand of the potter; so he made it again into another vessel, as it seemed good to the potter to make. Then the word of the Lord came to me, saying: "O house of Israel, can I not do with you as this potter?" says the Lord. "Look, as the clay is in the potter's hand, so are you in My hand, O house of Israel!"

Genesis 2:7 (with **Isaiah 64:8**): When God created the physical body of man he made it out of potter's clay. The body was perfect with all of its members but it had no life. God breathed the spirit into the body and then all of the organs and members began to fulfill their particular function.

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being."

"But now, O Lord, You are our Father; we are the clay, and You our potter; and all we are the work of Your hand."

Colossians 1:18: Symbolically speaking the Church is the body of Christ.

"And He is the head of the body, the church, Who is the beginning, the firstborn from the dead, that in all things He may have the preeminence."

According to Acts 2:1 ten days before the day of Pentecost, the members of the body of Christ came together as one:

"When the Day of Pentecost had fully come, they were all with one accord in one place."

Acts 2:2-4: God then breathed the Holy Spirit into the body (see also, **John 22:22, 23**)

"And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting. ³ Then there appeared to them divided tongues, as of fire, and one sat upon each of them. ⁴ And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance."

I Corinthians 12:7-13: Now all the members of the body began to function in perfect harmony with the head and each fulfilled its particular function.

"But the manifestation of the Spirit is given to each one for the profit of all: ⁸ for to one is given the word of wisdom through the Spirit, to another the word of knowledge through the same Spirit, ⁹ to another faith by the same Spirit, to another gifts of healings by the same Spirit, ¹⁰ to another the working of miracles, to another prophecy, to another discerning of spirits, to another different kinds of tongues, to another the interpretation of tongues. ¹¹ But one and the same Spirit works all these things, distributing to each one individually as He wills. ¹² For as the body is one and has many members, but all the members of that one body, being many, are one body, so also is Christ. ¹³ For by one Spirit we were all baptized into one body — whether Jews or Greeks, whether slaves or free — and have all been made to drink into one Spirit."

Ezekiel 37:10, 11: Israel is compared to a valley of dry bones. God brings the members of the body together, puts his Spirit in them and they live. These dry bones represent the house of Israel.

"So I prophesied as He commanded me, and breath came into them, and they lived, and stood upon their feet, an exceedingly great army. ¹¹ Then He said to me, "Son of man, these bones are the whole house of Israel. They indeed say: 'Our bones are dry, our hope is lost, and we ourselves are cut off!'"

Revelation 17:1, 2 describes the same mixture of Church and state but uses different symbolism. Instead of referring to the mixture of iron and clay it refers to a fornicating relationship between the apostate harlot Church and the kings of the earth.

"Then one of the seven angels who had the seven bowls came and talked with me, saying to me, 'Come, I will show you the judgment of the great harlot who sits on many waters, ² with whom the kings of the earth committed fornication, and the inhabitants of the earth were made drunk with the wine of her fornication.'"

Revelation 18:1-3: Fornication presents the same scenario where the harlot church fornicates with the kings of the earth.

"After these things I saw another angel coming down from heaven, having great authority, and the earth was illuminated with his glory. ² And he cried mightily with a loud voice, saying: "Babylon the great is fallen, is fallen, and has become a dwelling place of demons, a prison for every foul spirit, and a cage for every unclean and hated bird! ³ For all the nations have drunk of the wine of the wrath of her fornication, the kings of the earth have committed fornication with her, and the merchants of the earth have become rich through the abundance of her luxury."

Lessons from the Jewish Harlot of Christ's Day

"It was by departure from the Lord, and alliance with the heathen, that the Jewish church became a harlot; and Rome, corrupting herself in like manner by seeking the support of worldly powers, receives a like condemnation." The Great Controversy, p. 382

"There is a striking similarity between the Church of Rome and the Jewish Church at the time of Christ's first advent. While the Jews secretly trampled upon every principle of the law of God,

they were outwardly rigorous in the observance of its precepts, loading it down with exactions and traditions that made obedience painful and burdensome. As the Jews professed to revere the law, so do Romanists claim to reverence the cross. They exalt the symbol of Christ's sufferings, while in their lives they deny Him whom it represents." The Great Controversy, p. 568

"Whenever the church has obtained secular power, she has employed it to punish dissent from her doctrines. Protestant churches that have followed in the steps of Rome by forming alliance with worldly powers have manifested a similar desire to restrict liberty of conscience. An example of this is given in the long-continued persecution of dissenters by the Church of England. During the sixteenth and seventeenth centuries, thousands of nonconformist ministers were forced to flee from their churches, and many, both of pastors and people, were subjected to fine, imprisonment, torture, and martyrdom. It was apostasy that led the early church to seek the aid of the civil government, and this prepared the way for the development of the papacy--the beast." The Great Controversy, p. 443

Jesus on Church and State

Matthew 22:15-21: Jesus recognized two separate kingdoms

"Then the Pharisees went and plotted how they might entangle Him in His talk. ¹⁶ And they sent to Him their disciples with the Herodians, saying, "Teacher, we know that You are true, and teach the way of God in truth; nor do You care about anyone, for You do not regard the person of men. ¹⁷ Tell us, therefore, what do You think? Is it lawful to pay taxes to Caesar, or not?" ¹⁸ But Jesus perceived their wickedness, and said, "Why do you test Me, you hypocrites? ¹⁹ Show Me the tax money." So they brought Him a denarius. ²⁰ And He said to them, "Whose image and inscription is this?" ²¹ They said to Him, "Caesar's." And He said to them, "Render therefore to Caesar the things that are Caesar's, and to God the things that are God's."

What do we owe to Caesar and what do we owe to God?

Two tables of the law with two different duties, one vertical and the other horizontal:

Deuteronomy 4:13: *"So He declared to you His covenant which He commanded you to perform, the Ten Commandments; and He wrote them on two tablets of stone."*

Our first duty is vertical toward God:

Deuteronomy 6:4, 5: *"Hear, O Israel: The Lord our God, the Lord is one! ⁵ You shall love the Lord your God with all your heart, with all your soul, and with all your strength."*

Our second duty is horizontal toward our fellow human beings:

Leviticus 19:18: *"You shall not take vengeance, nor bear any grudge against the children of your people, but you shall love your neighbor as yourself: I am the Lord."*

Christ described the two duties:

Matthew 22:34-40: *"But when the Pharisees heard that He had silenced the Sadducees, they gathered together. ³⁵ Then one of them, a lawyer, asked Him a question, testing Him, and saying, ³⁶ "Teacher, which is the great commandment in the law?" ³⁷ Jesus said to him, "You*

shall love the Lord your God with all your heart, with all your soul, and with all your mind.' ³⁸ *This is the first and great commandment.* ³⁹ *And the second is like it: 'You shall love your neighbor as yourself.'* ⁴⁰ *On these two commandments hang all the Law and the Prophets."*

Jesus and the Two Tables

Jesus was not accused by the religious leaders of breaking the last six commandments. They never accused Him of dishonoring his parents, of killing, adultery, theft, bearing false witness against His neighbor or covetousness. All accusations against Jesus had to do with the first table of the Law. Jesus violated no civil laws of the Roman Empire, He was an exemplary citizen.

The first commandment:

Mark 2:7: *"Why does this Man speak blasphemies like this? Who can forgive sins but God alone?"*

John 10:33: *"The Jews answered Him, saying, "For a good work we do not stone You, but for blasphemy, and because You, being a Man, make Yourself God."*

The third commandment:

John 8:58, 59: *"Jesus said to them, "Most assuredly, I say to you, before Abraham was, I AM." ⁵⁹ Then they took up stones to throw at Him; but Jesus hid Himself and went out of the temple, going through the midst of them, and so passed by."*

The fourth commandment:

John 9:16: *"Therefore some of the Pharisees said, "This Man is not from God, because He does not keep the Sabbath."*

John 5:16, 18: *"For this reason the Jews persecuted Jesus, and sought to kill Him, because He had done these things on the Sabbath. 17 But Jesus answered them, "My Father has been working until now, and I have been working." 18 Therefore the Jews sought all the more to kill Him, because He not only broke the Sabbath, but also said that God was His Father, making Himself equal with God."*

Jesus remained aloof from the civil power. He did not come to establish a temporal kingdom but rather the principles of God's kingdom in the heart.

Satan Wanted and the Jewish Nation wanted Jesus to take over the kingdom of civil power

Matthew 4:10: *"Again, the devil took Him up on an exceedingly high mountain, and showed Him all the kingdoms of the world and their glory. 9 And he said to Him, "All these things I will give You if You will fall down and worship me."*

John 6:15: *"Therefore when Jesus perceived that they were about to come and take Him by force to make Him king, He departed again to the mountain by Himself alone."*

Luke 9:55, 56: *"But He turned and rebuked them, and said, "You do not know what manner of spirit you are of. 56 For the Son of Man did not come to destroy men's lives but to save them." And they went to another village."*

According to Jesus, the Kingdom of God must be within. The kingdom works like leaven from inside out, not forced from outside in. Jesus represented the kingdom of God, not the kingdom of men.

Luke 17:20, 21: "Now when He was asked by the Pharisees when the kingdom of God would come, He answered them and said, "The kingdom of God does not come with observation; 21 nor will they say: 'See here!' or 'See there!' For indeed, the kingdom of God is within you."

Notice this powerful statement by Ellen G. White:

"The kingdom of God comes not with outward show. The gospel of the grace of God, with its spirit of self-abnegation, can never be in harmony with the spirit of the world. The two principles are antagonistic. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (1 Corinthians 2:14)

But today in the religious world there are multitudes who, as they believe, are working for the establishment of the kingdom of Christ as an earthly and temporal dominion. They desire to make our Lord the ruler of the kingdoms of this world, the ruler in its courts and camps, its legislative halls, its palaces and market places. They expect Him to rule through legal enactments, enforced by human authority. Since Christ is not now here in person, they themselves will undertake to act in His stead, to execute the laws of His kingdom. The establishment of such a kingdom is what the Jews desired in the days of Christ. They would have received Jesus, had He been willing to establish a temporal dominion, to enforce what they regarded as the laws of God, and to make them the expositors of His will and the agents of His authority. But He said, *"My kingdom is not of this world."* (**John 18:36**) He would not accept the earthly throne.

The government under which Jesus lived was corrupt and oppressive; on every hand were crying abuses,—extortion, intolerance, and grinding cruelty. Yet the Savior attempted no civil reforms. He attacked no national abuses, nor condemned the national enemies. He did not interfere with the authority or administration of those in power. He who was our example kept aloof from earthly governments. Not because He was indifferent to the woes of men, but because the remedy did not lie in merely human and external measures. To be efficient, the cure must reach men individually, and must regenerate the heart.

Not by the decisions of courts or councils or legislative assemblies, not by the patronage of worldly great men, is the kingdom of Christ established, but by the implanting of Christ's nature in humanity through the work of the Holy Spirit. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1:12, 13. Here is the only power that can work the uplifting of mankind. And the human agency for the accomplishment of this work is the teaching and practicing of the word of God." *The Desire of Ages*, pp. 509, 510

A Matter of National Security

After Jesus resurrected Lazarus, the multitudes began to follow Him such as never before. The Jewish leaders were losing their members and they were jealous of Jesus. They feared that their

nation would become irrelevant because everyone would follow Jesus and the Romans would take away their nation. Thus it was a matter of national security! They felt that by killing Jesus they would save their nation from ruin when in reality, when they killed Jesus they brought doom upon their nation. The Romans which they used to destroy Jesus later came and destroyed their nation and city!

The Jewish leadership called a special meeting of the Sanhedrin (composed of the great religious scholars, priests and nobility of Judaism) to deal with the growing menace of Jesus:

John 11:47-50: *"Then the chief priests and the Pharisees gathered a council and said: 'What shall we do? For this Man works many signs.'⁴⁸ If we let Him alone like this, everyone will believe in Him, and the Romans will come and take away both our place and nation."⁴⁹ And one of them, Caiaphas, being high priest that year, said to them, "You know nothing at all,⁵⁰ nor do you consider that it is expedient for us that one man should die for the people, and not that the whole nation should perish."*

The identical argument will be used in the name of national security in the future:

"It will be urged that the few who stand in opposition to an institution of the church and a law of the state ought not to be tolerated; that it is better for them to suffer than for whole nations to be thrown into confusion and lawlessness. The same argument many centuries ago was brought against Christ by the 'rulers of the people.' 'It is expedient for us,' said the wily Caiaphas, 'that one man should die for the people, and that the whole nation perish not.' John 11:50. This argument will appear conclusive; and a decree will finally be issued against those who hallow the Sabbath of the fourth commandment, denouncing them as deserving of the severest punishment and giving the people liberty, after a certain time, to put them to death. Romanism in the Old World and apostate Protestantism in the New will pursue a similar course toward those who honor all the divine precepts." The Great Controversy, pp. 614, 615

In verse 53 we are told that the decision of the Sanhedrin was that Jesus should die in order to save the nation.

Peter in the Garden

When the temple guard came to arrest Jesus, Peter took out the literal sword to defend Jesus. It is significant that Peter, one of the disciples of Christ, felt that it was necessary to defend the kingdom of Jesus with the sword. Jesus firmly rebuked Peter in words that are very reminiscent of Revelation 13:10.

Matthew 26:50-52: *"And suddenly, one of those who were with Jesus stretched out his hand and drew his sword, struck the servant of the high priest, and cut off his ear."⁵² But Jesus said to him, "Put your sword in its place, for all who take the sword will perish by the sword."*

The Religious Trial

From the Garden of Gethsemane Jesus was taken to the house of Caiaphas for a religious inquisition.

Matthew 26:57: *"And those who had laid hold of Jesus led Him away to Caiaphas the high priest, where the scribes and the elders were assembled."*

It is noteworthy that the Sanhedrin was a religious court. Jesus had a religious trial before He had a civil trial. It was the church of that day and age (not the civil power), which claimed to be God's true church, that gave the death decree against Christ. Later, the civil power merely became the sword in the hand of the church.

Matthew 26:59-64: *"Now the chief priests, the elders, and all the council sought false testimony against Jesus to put Him to death, ⁶⁰ but found none. Even though many false witnesses came forward, they found none. But at last two false witnesses came forward ⁶¹ and said, 'This fellow said: 'I am able to destroy the temple of God and to build it in three days.''" ⁶² And the high priest arose and said to Him, "Do You answer nothing? What is it these men testify against You?" ⁶³ But Jesus kept silent. And the high priest answered and said to Him: "I put You under oath by the living God: Tell us if You are the Christ, the Son of God!" ⁶⁴ Jesus said to him, "It is as you said. Nevertheless, I say to you, hereafter you will see the Son of Man sitting at the right hand of the Power, and coming on the clouds of heaven."*

The religious trial of Jesus violated almost every law of Jewish jurisprudence. This was no impartial court. The religious court had already made up its mind before the inquisition that it was going to convict Him. His due process rights were trampled underfoot. False witnesses were retained by the Sanhedrin against Jesus. He was slapped by the high priest and scourged before he was found guilty. He was tried at night in private and was accused of crimes that did not violate any of the civil laws of Rome. Ultimately He was condemned by the testimony of one witness and was pressured into incriminating himself. He was given no right to counsel, and contrary to Jewish law He was tried on Friday. Jewish law forbade a trial to take place on Fridays, Sabbaths or feast days. Further, Jewish law required at least three days to pass between the time when the death sentence was pronounced and when it could be executed.

Denominational Ecumenism

At the time of Christ Judaism was composed of several sects. All these sects were Jewish but they had conflicting doctrines and disliked one another. For example, the Pharisees believed in life after death and the resurrection. The Sadducees, on the other hand believed in neither. Even though they all represented different denominations with variant beliefs, they all came together on one point: to destroy public enemy number one Who was a threat to the security of the nation. They felt that they had to do this to save their nation from ruin. Instead, by crucifying Christ, they committed national apostasy which led to national ruin.

It is important to remember that Jesus was found worthy of death by the religious tribunal. It was the professed people of God of that day that condemned an innocent man.

Matthew 26:65, 66: *"Then the high priest tore his clothes, saying, 'He has spoken blasphemy! What further need do we have of witnesses? Look, now you have heard His blasphemy!' ⁶⁶ What do you think?" They answered and said: "He is deserving of death."*

Taken to Civil Court

But the religious leaders had a serious problem. The church could not execute the death penalty without the approval of the state. After His religious trial Jesus was taken before Pilate, the civil ruler.

Matthew 27:1, 2: *"When morning came, all the chief priests and elders of the people plotted against Jesus to put Him to death. ² And when they had bound Him, they led Him away and delivered Him to Pontius Pilate the governor."*

When the religious leaders brought Jesus before Pilate, he asked them a very penetrating question:

John 18:30: *"Pilate then went out to them and said, "What accusation do you bring against this Man?"*

The leaders could sense by the tone of Pilate's voice that he was not buying the idea that Jesus was a criminal so they said:

"If He were not an evildoer, we would not have delivered Him up to you."

Two Kingdoms and Two Laws

It is significant that Pilate recognized the existence of two kingdoms with two separate laws. **He suspected that Jesus had not violated any law of his kingdom so he told them to judge Jesus according to their law:**

John 18:31: *"Then Pilate said to them, "You take Him and judge Him according to your law."*

They then explained that as a church they were not authorized to execute the death penalty without the approval of the civil power of Rome. **They were requesting the imprimatur of Rome. They used the civil power of Rome to slay Jesus--the sword of Rome.**

John 18:31: *"Therefore the Jews said to him, "It is not lawful for us to put anyone to death."*

The leaders recognized that they could not persuade Pilate to condemn Jesus for His religious convictions unless they could find some crime that Jesus had committed against Rome. **In order to accomplish this purpose they resorted to open and boldfaced prevarication. They leveled three accusations against Jesus:**

Luke 23:2: *"And they began to accuse Him, saying, "We found this fellow perverting the nation and forbidding to pay taxes to Caesar, saying that He Himself is Christ, a King."*

Pilate knew that Jesus was not perverting the nation and perhaps he knew that Jesus was not a tax evader. But when Pilate heard the accusation that Jesus claimed to be a king he called Jesus into his private chambers to question him about this accusation. After all, claiming to be a king would be the crime of sedition against the Roman Empire. Pilate asked Jesus if He really claimed to be a king. In His answer, Jesus clearly revealed that He believed in the existence of two separable kingdoms in the Roman Empire. But Jesus laid Pilate's concern to rest by stating that His kingdom was not of this world. **In fact He stated that if His kingdom were of this world His disciples would use their swords to establish and defend it:**

John 18:36: *"Jesus answered, "My kingdom is not of this world. If My kingdom were of this world, My servants would fight, so that I should not be delivered to the Jews; but now My kingdom is not from here."*

Pilate's concerns were laid to rest. He realized that Jesus was some other kind of king and that Jesus did not represent any danger to Rome. **If Pilate had thought that Jesus aspired to the political throne he would have instantly condemned Jesus for sedition against the Roman government:**

John 18:37: *"Pilate therefore said to Him, "Are You a king then?" Jesus answered, "You say rightly that I am a king. For this cause I was born and for this cause I have come into the world, that I should bear witness to the truth. Everyone who is of the truth hears My voice."*

Not Guilty

Three times Pilate then went before the infuriated crowd to publicly announce that he could find no crime that Jesus had committed:

John 18:38: *"Pilate said to Him, "What is truth?" And when he had said this, he went out again to the Jews, and said to them: "I find no fault in Him at all."*

John 19:4: *"Pilate then went out again, and said to them, "Behold, I am bringing Him out to you, that you may know that I find no fault in Him."*

John 19:6: *"Therefore, when the chief priests and officers saw Him, they cried out, saying, "Crucify Him, crucify Him!" Pilate said to them, "You take Him and crucify Him, for I find no fault in Him."*

Jesus, in the mind of the religious leaders, had violated the first table of the Law but Pilate wanted nothing to do with this table. **Notice how the Jews themselves recognized that Pilate had his law and they had theirs:**

John 19:7: *"The Jews answered him: "We have a law, and according to our law He ought to die, because He made Himself the Son of God."*

The same argument will be used against God's people at the end of time:

"Those who live during the last days of this earth's history will know what it means to be persecuted for the truth's sake. In the courts injustice will prevail. The judges will refuse to listen to the reasons of those who are loyal to the commandments of God because they know the arguments in favor of the fourth commandment are unanswerable. They will say, "We have a law, and by our law he ought to die." God's law is nothing to them. "Our law" with them is supreme. Those who respect this human law will be favored, but those who will not bow to the idol sabbath have no favors shown them." ST May 26, 1898. Last Day Events, pp. 145, 146

Notably, Jesus recognized that Pilate had been given power from above the rule in civil affairs:

John 19:11: *"Jesus answered, "You could have no power at all against Me unless it had been given you from above. Therefore the one who delivered Me to you has the greater sin."*

Political Expediency

We have noticed that Pilate three times publicly announced that he could find no crime in Jesus. Why, then, did he condemn to death an innocent man? **There were two reasons:**

First, there was a tumult brewing and Pilate did not want to have a riot on his hands:

When Pilate saw that he could not prevail at all, but rather that a tumult was rising, he took water and washed his hands before the multitude, saying, *"I am innocent of the blood of this just Person. You see to it."* (**Matthew 27:24**)

But second, and more significantly, Pilate condemned Jesus because political pressure was put upon him by the religious leaders and he was afraid of being removed from his political position. **They intimidated him with the thought that if he released Jesus, Caesar would remove him from being governor:**

John 19:12: *"From then on Pilate sought to release Him, but the Jews cried out, saying, 'If you let this Man go, you are not Caesar's friend. Whoever makes himself a king speaks against Caesar.'"*

At the end of time political leaders will also condemn God's faithful people to save their position:

"The dignitaries of church and state will unite to bribe, persuade, or compel all classes to honor the Sunday. The lack of divine authority will be supplied by oppressive enactments. Political corruption is destroying love of justice and regard for truth; and even in free America, rulers and legislators, in order to secure public favor, will yield to the popular demand for a law enforcing Sunday observance. Liberty of conscience, which has cost so great a sacrifice, will no longer be respected." The Great Controversy, p. 592

Leaders Influence Members

It was not primarily the people who wanted the death of Jesus. Scripture makes it clear that they asked for the blood of Jesus because of the influence of their religious leaders:

Matthew 27:20: *"But the chief priests and elders persuaded the multitudes that they should ask for Barabbas and destroy Jesus."*

"Legions of evil angels controlled the priests and rulers, and gave voice to the suggestions of Satan in persuading and tempting the people by falsehoods and bribes to reject the Son of God, and to choose a robber and murderer in his stead." Review and Herald, April 14, 1896

High Treason and Fornication

They claimed Caesar as their king and rejected the king of kings! By fornicating with the Roman state they were rejecting their husband and playing the harlot.

The gospels make it clear that Jesus wanted to be Israel's only husband. There are all sorts of marriage metaphors in the Gospels that describe the relationship that Jesus wanted to have with His people.

John the Baptist who came to prepare the way for the marriage of Jesus with His people, is called the friend of the bridegroom (**John 3:29**). Jesus himself said that the children could not fast while the bridegroom was in their midst (**Mark 2:19, 20**). Jesus also told the parable of the ten virgins (**Matthew 25:1-10**) which in its first instance applied to the Jews. Furthermore, Jesus told the parable of the Father who prepared a wedding feast for His Son (**Matthew 22:1-14**). Clearly, Jesus was the bridegroom who was wooing His people to fall in love with Him and marry Him.

The climax of the trial of Jesus is when Pilate brought out Jesus and Barabbas and put them side by side before the mob and then asked them which of the two he should release. **The Jewish nation, by their answer committed high treason against God:**

John 19:13-15: *"When Pilate therefore heard that saying, he brought Jesus out and sat down in the judgment seat in a place that is called The Pavement, but in Hebrew, Gabbatha. ¹⁴ Now it was the Preparation Day of the Passover, and about the sixth hour. And he said to the Jews, "Behold your King!" ¹⁵ But they cried out, "Away with Him, away with Him! Crucify Him!" Pilate said to them, "Shall I crucify your King?" The chief priests answered: "We have no king but Caesar!"*

By choosing Caesar over Christ, they were actually fornicating with the civil power. They forsook their husband and chose Caesar instead. This is exactly what Old Testament Israel had done repeatedly. But this time there was finality to their spiritual adultery as can be seen in the parable of the vineyard workers.

Apostasy and Ruin

The religious leaders had thought that by destroying Christ they would save their nation from being destroyed by the Romans. But by crucifying Christ, they caused what they wished to prevent. **The very Romans that they had used to crucify Christ came and destroyed their city and their nation. In other words, national apostasy led to national ruin:**

John 19:41-44: *"Now as He drew near, He saw the city and wept over it, ⁴² saying, "If you had known, even you, especially in this your day, the things that make for your peace! But now they are hidden from your eyes. ⁴³ For days will come upon you when your enemies will build an embankment around you, surround you and close you in on every side, ⁴⁴ and level you, and your children within you, to the ground; and they will not leave in you one stone upon another, because you did not know the time of your visitation."*

The same will occur at the end of time. Protestant churches will think that by joining the state they will save the nation but the contrary will occur. **National apostasy will lead to national ruin:**

"With rapid steps we are approaching this period. When Protestant churches shall unite with the secular power to sustain a false religion, for opposing which their ancestors endured the fiercest persecution, then will the papal sabbath be enforced by the combined authority of church and state. There will be a national apostasy, which will end only in national ruin." Manuscript 51, 1899. Evangelism, p. 235

The Church after Pentecost

The book of Acts makes it very clear that Jesus sent the disciples to preach the gospel and to baptize those who repented. In order to accomplish their work, Jesus gave his disciples the Holy Spirit so that they could preach the Word of God with convicting power. **Jesus gave His church the sword of the Spirit:**

Ephesians 6:17: *"And take the helmet of salvation, and the sword of the Spirit, which is the word of God."*

The way in which the church used this sword was by preaching the Word of God. This is the only sword that Jesus gave to His church:

Acts 1:8: *"But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth."*

Notably, Jesus did not give His disciples permission to use the punitive sword of the state to punish those who rejected their message. **In fact, Jesus instructed that the punitive sword would not be used by the disciples but rather against them:**

Matthew 10:34-39: *"Do not think that I came to bring peace on earth. I did not come to bring peace but a sword. ³⁵ For I have come to 'set a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law'; ³⁶ and 'a man's enemies will be those of his own household.' ³⁷ He who loves father or mother more than Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me. ³⁸ And he who does not take his cross and follow after Me is not worthy of Me. ³⁹ He who finds his life will lose it, and he who loses his life for My sake will find it."*

In the book of Acts there is not a shred of evidence that the apostles ever used the civil power of Rome to advance Christ's kingdom or punish those who were not in harmony with it. The disciples were persecuted by the rulers of Rome by instigation of the Jews. (see **Acts 9:23; 13:45, 50; 14:2; 16:20, 21; 17:6, 7, 13; 18:12-15; 20:3, 19; Acts 21:27; Acts 23:12; Acts 24:1-10; Acts 25:2, 3, 9, 10, 15, 16; Acts 26: 2, 3; 26:21; Acts 28:18, 19**)

Notice one example:

Acts 12:1-3: *"Now about that time Herod the king stretched out his hand to harass some from the church. ² Then he killed James the brother of John with the sword. ³ And because he saw that it pleased the Jews, he proceeded further to seize Peter also. Now it was during the Days of Unleavened Bread."*

The apostate Jewish church repeatedly in the book of Acts used the magistrates of Rome to jail, whip and kill the followers of Jesus. Never in any book of the New Testament do we find the followers of Jesus using the civil power to fulfill the mission of Jesus. The church used only the sword that Jesus had given it, the Sword of the Spirit

The Civil Sword

There is another sword that is mentioned in the New Testament. This sword does not belong to the church but rather to the state. God established the civil order and gave it a sword. This

sword is to be used by the civil power to punish violations of the second table of the law. In other words, this sword is used to preserve the civil order of society. **The apostle Paul referred to this sword in Romans 13:1-10:**

"Let every soul be subject to the governing authorities. For there is no authority except from God, and the authorities that exist are appointed by God. ² Therefore whoever resists the authority resists the ordinance of God, and those who resist will bring judgment on themselves. ³ For rulers are not a terror to good works, but to evil. Do you want to be unafraid of the authority? Do what is good, and you will have praise from the same. ⁴ For he is God's minister to you for good. But if you do evil, be afraid; for he does not bear the sword in vain; for he is God's minister, an avenger to execute wrath on him who practices evil. ⁵ Therefore you must be subject, not only because of wrath but also for conscience' sake. ⁶ For because of this you also pay taxes, for they are God's ministers attending continually to this very thing. ⁷ Render therefore to all their due: taxes to whom taxes are due, customs to whom customs, fear to whom fear, honor to whom honor." ⁸ Owe no one anything except to love one another, for he who loves another has fulfilled the law. ⁹ For the commandments, "You shall not commit adultery," "You shall not murder," "You shall not steal," "You shall not bear false witness," "You shall not covet," and if there is any other commandment, are all summed up in this saying, namely, "You shall love your neighbor as yourself." ¹⁰ Love does no harm to a neighbor; therefore love is the fulfillment of the law."

Apostasy Enters the Church

When the church lost the simplicity of the gospel and the power of the Holy Spirit, apostasy came in, and as a result the church merged with the state. In the course of time the same scenes of the trial and crucifixion of Jesus took place all over again. But this time it was the church persecuting the disciples rather than the Jews persecuting Jesus. But by persecuting the church they were persecuting Jesus.

Lessons from Pilate's Wife

When Pilate (the civil ruler) was deliberating on whether to deliver Jesus unto death, his wife sent him a message, warning him to have nothing to do with this just man. **But Pilate, instead of heeding his wife, because of the pressure of the people who in turn were pressured by the religious leaders and to save his political position washed his hands and delivered an innocent man to death:**

Matthew 27:19: "While he was sitting on the judgment seat, his wife sent to him, saying, "Have nothing to do with that just Man, for I have suffered many things today in a dream because of Him."

Matthew 27:24: "When Pilate saw that he could not prevail at all, but rather that a tumult was rising, he took water and washed his hands before the multitude, saying, "I am innocent of the blood of this just Person. You see to it."

Pilate was not innocent of the blood of this man. The same call goes out to the political rulers of the world today. Will they give in to the pressure of the church and condemn God's faithful people to death or will they pay heed to the counsel of Pilate's wife? The decision will be in their hands.

Both Scripture and the Spirit of Prophecy clearly affirm that the history of Jesus will be repeated again with His body, the church:

John 16:1-3: *"These things I have spoken to you that you should not be made to stumble. ² They will put you out of the synagogues; yes, the time is coming that whoever kills you will think that he offers God service. ³ And these things they will do to you because they have not known the Father nor Me."*

"The forces of the powers of darkness will unite with human agents who have given themselves unto the control of Satan, and the same scenes that were exhibited at the trial, rejection and crucifixion of Christ will be revived. Through yielding to satanic influences men will be merged into fiends, and those who were created in the image of God, who were formed to honor and glorify their Creator, will become the habitation of dragons, and Satan will see in an apostate race his masterpiece of evil--men who reflect his own image" (Manuscript S 39, 1894). 5BC 1136

"He will work in as subtle a manner as we near the end of earth's history. All his deceiving power will be brought to bear upon human subjects, to complete the work of deluding the human family. So deceptive will be his working that men will do as they did in the days of Christ; and when asked: Whom shall I release unto you, Christ or Barabbas? The almost universal cry will be, Barabbas, Barabbas! And when the question is asked, "What will ye then that I shall do unto him whom ye call the King of the Jews?" the cry again will be, "Crucify him!" Christ will be represented in the person of those who accept the truth, and who identify their interest with that of their Lord. The world will be enraged at them in the same way that they were enraged at Christ, and the Disciples of Christ will know that they are to be treated no better than was their Lord. But Christ will surely identify his interest with that of those who accept him as their personal Savior. Every insult, every reproach, every false accusation made against them by those who have turned their ears away from the truth and are turned unto fables, will be charged upon the guilty ones as done to Christ in the person of his saints." Review and Herald, April 14, 1896

"The agencies of Satan are having their last chance to develop before the world, before angels and men, the true principles of their attributes. The people of God are now to stand as representatives of the attributes of the Father and the Son." Review and Herald, April 14, 1896

Comments on Revelation 13:1-10

An Apostate System

Today we are going to talk about a system that is portrayed in the Bible as the antichrist. We are not going to talk about the individuals in the system but rather the corporate, organizational system itself. There are many sincere persons in this system. They love the Lord and serve Him to the best of their knowledge and ability. But the system is corrupt and irreversible.

You say: *"How can we separate the individuals from the system if the individuals are members of the system?"*

Perhaps the best explanation is found in the history of the Jewish nation in the days of Christ. The corporate entity composed of ministers and theologians had become corrupt. The governing Sanhedrin on several occasions gathered to pronounce the death sentence against Jesus. The priesthood was also corrupt. The nation was involved in ritualism and ceremonialism but their hearts were far away from the Lord. In this context, Jesus came to bring about revival and reformation within the Jewish Nation. He had no intention of calling people out of Judaism. But as time went by, the Jewish Nation became more and more hardened against His message and mission.

Finally, Jesus, in a scathing but loving rebuke to these leaders, pronounced woes upon them (see **Matthew 23**). He called them hypocrites, murderers, a generation of vipers and serpents and asked how they would be able to escape the condemnation of hell. Finally he told them that the kingdom would be taken from them and given to the Gentiles (**Matthew 23:43**).

But there were faithful children of God within the system. We think of people like eleven of the twelve apostles, Nicodemus, Joseph of Arimatea, the wise Gamaliel and even Saul of Tarsus. We are told in Acts 6:7 that large numbers of the priests became followers of Jesus after the outpouring of the Holy Spirit. On the day of Pentecost, three thousand were baptized into the faith and became members of the Christian Church, all of them Jews.

You see, the system and those that are within the system is not the same thing. Many of the people who belong to the system are as corrupt as the system but there are also many who are in the system, both leaders and lay people who have not bowed the knee to Baal. Let's begin our study with Revelation 13.

Revelation 13:1, 2: *"Then I stood on the sand of the sea. And I saw a beast rising up out of the sea, having seven heads and ten horns, and on his horns ten crowns, and on his heads a blasphemous name. Now the beast which I saw was like a leopard, his feet were like the feet of a bear, and his mouth like the mouth of a lion. The dragon gave him his power, his throne, and great authority."*

The Symbols

- Sand of the sea (the beasts of **Daniel 7:1, 2** also came up from the sea. The turbulent sea represents warring nations—**Isaiah 17:12, 13**)
- Seven heads (the seven heads on the single beast represent stages of the total career of the nations beginning with Babylon and ending with the resurrected papacy. The leopard with four heads in **Daniel 7** presents the total career of Greece without any time distinctions and then **Daniel 8** amplifies by teaching that Greece will be ruled first by a notable horn and then later four horns will rule when the notable horn is broken. Only one head of the beast of **Revelation 13:1-10** rules at any given time as can be seen in **Revelation 12, 13 and 17**)
- Ten horns (The horns are not distributed among the seven heads; they are all on the same head. The ten horns are on heads # 5, 6, 7)
- Ten crowns on horns (horns represent kingdoms)
- Blasphemous name (this blasphemous name has a number which is 666)

Backdrop of Daniel 7

Revelation 13:2: *"Now the beast which I saw was like a leopard, his feet were like the feet of a bear, and his mouth like the mouth of a lion. The dragon gave him his power, his throne, and great authority."*

One is struck by the fact that the same beasts of Daniel 7 are mentioned but in reverse order. The reason for the reversal of order is that John is living in the period of the lion (Babylon) and looking forward and John is living in the period of the dragon (the Roman Empire) and looking backward.

It has long been recognized by students of Bible prophecy that the four beasts of Daniel 7 represent four consecutive kingdoms that arose in the course of history beginning in the days of king Nebuchadnezzar (see the parallel prophecy in **Daniel 2** which proves this beyond any doubt). History proves that the lion represents the kingdom of Babylon (605-539), the bear symbolizes the kingdom of the Medes and Persians (539-331), the leopard denotes Greece (331-168) and the dragon beast represents Rome.

Four Stages of Rome

What has not received sufficient attention is the fact that the fourth beast (the Roman Empire) is described as having four consecutive periods of dominion.

Stage # 1: The United Roman Empire (168 BC-476 AD)

Daniel 7:23: *"Thus he said: 'The fourth beast shall be a fourth kingdom on earth, which shall be different from all other kingdoms, and shall devour the whole earth, trample it and break it in pieces.'"*

Stage # 2: The Divided Roman Empire (476 AD-538 AD)

Daniel 7:24: *"The ten horns are ten kings who shall arise from this kingdom."*

The text is clear. In order for the ten horns to arise from this kingdom, the kingdom must have already existed before they arose. History proves that the Roman Empire was carved up and divided among the barbarian tribes who invaded from the north (more on this in a few moments).

Stage # 3: Papal Rome during the 1260 Years (538 AD-1798 AD)

Daniel 7:24, 25: *"And another shall rise after them; he shall be different from the first ones, and shall subdue three kings. He shall speak pompous words against the Most High, shall persecute the saints of the Most High, and shall intend to change times and law. Then the saints shall be given into his hand for a time and times and half a time."*

Ten Characteristics help to identify this power:

1: Arose to power after the ten had come up (**Daniel 7:23, 24**)

2: Arose among the ten (**Daniel 7:8**)

3: Arose from the dragon (7:23, 24)

"Within three centuries, the Roman Church had transformed the administrative organization of the Roman Empire into an ecclesiastical system of bishoprics, dioceses, monasteries, colonies, garrisons, schools, libraries, administrative centers, envoys, representatives, courts of justice, and a criminal system of intricate laws all under the direct control of the pope. His Roman Palace, the Lateran, became the new Senate. The new senators were the cardinals. The bishops who lived in Rome and the priests and deacons helped the pope to administer this new imperium." (Malachi Martin, The Decline and Fall of the Roman Church, p. 105)

"The Roman Church in this way privily pushed itself into the place of the Roman World-Empire, of which it is the actual continuation; the empire has not perished, but has only undergone a transformation. . . That is no mere 'clever remark,' but the recognition of the true state of the matter historically, and the most appropriate and fruitful way of describing the character of this Church. It still governs the nations. It is a political creation, and as imposing as a World-Empire, because [it is] the continuation of the Roman Empire. The Pope, who calls himself 'King' and 'Pontifex Maximus,' is Caesar's successor.'" (Adolph Harnack, What is Christianity? pp. 269-270)

"The Empire was falling into decay. The Barbarians knew that its life was failing, that the old organism was worn out, and they hastened to take possession of the remains. From every direction they came for the spoils. The Saxons and the Angles settled in Great Britain; the Franks invaded Northern Gaul; the Visigoths made Spain and the region south of the Loire their own; the Burgundians took possession of the upper valley of the Rhone; the Vandals made conquests in Africa. The Ostrogoths and Lombards were waiting for their turn to come. Among these new invaders, some were heretics, others were pagans. What is to become of the Church? Are its days numbered, and is the Empire to bring it down as its companion into an open tomb? No, the Church will not descend into the tomb. It will survive the Empire. It will have to pass through days of distress. It will witness calamity after calamity, ruins heaped upon ruins. But in the midst of the greatest sadness, it will receive precious consolations. One after another, these barbarian peoples will submit to its laws, and will count it a glory to be the Church's children. The frontiers of the Church will be extended; its institutions, for a moment shaken by the Barbarians, will be consolidated, developed, and will adapt themselves to their surroundings. The papacy, most sorely tried of all, will make a new advance. At length a second empire will arise, and of this empire the Pope will be the master--more than this, he will be the master of Europe. He will dictate his orders to kings who will obey them." (Joseph Turmel, The Latin Church in the Middle Ages, p. v, vi)

"The all-conquering barbarians were storming the gates of Augustine's city when the saint died in 430. The North African town of Hippo was one of the last imperial outposts to be attacked. Rome had already gone under. Only four years before, St. Augustine's City of God had laid the theological groundwork for the church to step into the void left by the collapsing Roman Empire." (Douglas Auchincloss, City of God and Man, Time, 76 (December 12, 1960), p. 64

"The removal of the capital of the Empire from Rome to Constantinople in 330 left the Western Church, practically free from imperial power, to develop its own form of organization. The Bishop of Rome, in the seat of the Caesars, was now the greatest man in the West, and was soon forced to become the political as well as the spiritual head. To the Western world Rome was still the political capital--hence the whole habit of mind, all ambition, pride, and sense of

glory, and every social prejudice favored the evolution of the great city into the ecclesiastical capital. Civil as well as religious disputes were referred to the successor of Peter for settlement. Again and again, when barbarians attacked Rome, he was compelled to actually assume military leadership. Eastern Emperors frequently recognized the high claims of the Popes in order to gain their assistance. It is not difficult to understand, how, under these responsibilities, the primacy of the Bishop of Rome, established in the pre-Constantine period, was emphasized and magnified after 313 [Edict of Milan]. The importance of this fact must not be overlooked. The organization of the Church was thus put on the same divine basis as the revelation of Christianity. This idea once accepted led inevitably to the medieval Papacy.” (Alexander Clarence Flick, The Rise of the Mediaeval Church, pp. 168, 169)

“During the whole medieval period there was in Rome a single spiritual and temporal authority [the papacy] exercising powers which in the end exceeded those that had ever lain within the grasp of the Roman emperor.” (R. W. Southern, Western Society and the Church in the Middle Ages, vol 2), pp. 24-25

“The papacy is no other than the ghost of the deceased Roman Empire, sitting crowned upon the grave thereof.” (Thomas Hobbes, as quoted in, Dave Hunt, A Woman Rides the Beast, p. 95)

“Christian Rome was the legitimate successor of pagan Rome.... Christ had triumphed [and] Rome was ready to extend its sway to the heavens themselves.” (W. H. C. Frend, The Rise of Christianity, p. 773)

“The Roman Christian Church was a church of world-wide importance and power, and her bishop the most influential. Out of the ruins of political Rome arose the great moral empire in the ‘giant form’ of the Roman Church. In the marvelous rise of the Roman Church is seen in strong relief the majestic office of the Bishop of Rome.” (Alexander Clarence Flick, The Rise of the Mediaeval Church, p. 150)

“When the Western empire fell into the hands of the barbarians, the Roman bishop was the only surviving heir of this imperial past, or, in the well-know dictum of Hobbes, ‘the ghost of the deceased Roman empire, sitting crowned upon the grave thereof.’” (Philip Schaff, History of the Christian Church, vol. 3, p. 287)

“Long before the fall of Rome, there had begun to grow up within the Roman Empire an ecclesiastical state, which was shaping itself upon the imperial model. This spiritual empire, like the secular empire, possessed a hierarchy of officers, of which deacons, priests or presbyters, and bishops were the most important. . . . Another consequence of the fall of the Roman power in the west was the development of the Papacy. In the absence of an Emperor [2 Thessalonians 2] 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.” (Myers, General History for Colleges, pp. 348, 316)

“St. Thomas. . . says that the Roman Empire has not ceased, but is changed from the temporal into the spiritual. . . It was, then, the Apostolic Church, which, spreading throughout the nations, already combined together by the power of the heathen empire of Rome, quickened them with a new life. . . the temporal power in the old heathen empire of Rome, and the spiritual power in the supernatural kingdom of God met together. . . these two powers were blended and fused together [Daniel 2:41]; they became one authority, the emperor ruling from his throne within

the sphere of his earthly jurisdiction, and the Supreme Pontiff ruling likewise from a throne of a higher sovereignty over the nations. . . the material power which once reigned in Rome [was] consecrated and sanctified by the investiture of the Vicar of Jesus Christ with temporal sovereignty over the city where he dwelt. And now for these twelve hundred years the peace, the perpetuity and faithfulness of the Christian civilization of Europe, has been owing solely in its principle to this consecration of the power and authority of the great empire of Rome, taken up of old, perpetuated, preserved, as I have said, by the salt which had been sprinkled from heaven, and continued in the person of the Supreme Pontiff, and in that order of Christian civilization of which he has been the creator.” (Cardinal Manning, The Temporal Power of the Vicar of Jesus Christ, pp. 123-128)

“If we extend our view over the ruins of the Western Empire, such is the spectacle that meets us on every side. . . . the Pax Romana has ceased; it is universal confusion. But wherever a bishop holds his court, religion protects all that is left of the ancient order. A new Rome ascends slowly above the horizon. It is the heir of the religion which it has overthrown; it assumes the outward splendors of the Caesars. . . . The emperor is no more. . . . But the Pontifex Maximus abides; he is now the Vicar of Christ, offering the old civilization to the tribes of the north. He converts them to his creed, and they serve him as their Father and Judge supreme. This is the Papal Monarchy, which in its power and its decline overshadows the history of Europe for a thousand years.” (W. F. Barry, The Papal Monarchy, pp. 45, 46)

“As Rome’s role in pagan history came to an end, she was destined to play another, a sacred one, in Christian history. . . . Rome’s part in ecclesiastical history had begun. . . . Thus a Christian Rome, destined, like its pagan predecessor on the Palatine, to conquer a large part of the earth, gradually arose on Vatican Hill. . . . While today the Palatine [the hill of the Roman Emperors’ palaces] is in ruins, St. Peter’s still draws worshipers from all parts of the world.” (Walter Woodburn Hyde, Paganism to Christianity in the Roman Empire, pp. 6-7)

4: He would uproot three horns (7:8)

5: Spoke great words (7:8, 25)

6: Would persecute the saints (7:21, 25)

7: Ruled for 3.5 times (7:25)

8: Thought he could change God’s law (7:25)

9: Thought he could change God’s times (7:25)

10: It would recover its power before the end (7:26, 27)

There can be no doubt that stage # 3 represents ecclesiastical or papal Rome.

Stage # 4: Papal Rome restored to power sometime after the three and a half times and before the second coming of Jesus

Daniel 7:26, 27: *“But the court shall be seated, and they shall take away his [the little horn’s] dominion, to consume and destroy it forever. Then the kingdom and dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people, the saints of*

the Most High. His kingdom is an everlasting kingdom, and all dominions shall serve and obey Him.”

The fourth stage of the fourth beast is implicit in Daniel 7. If the little horn’s dominion will be taken away and destroyed when Jesus comes, then it must be ruling the world again at that time. This means that the papacy’s career did not end when it lost its dominion at the end of the three and one half prophetic times. It will be alive, well and ruling the world again when Jesus comes and will be destroyed by the brightness of His coming (**2 Thessalonians 2:8, 9**)

Summarizing the four stages of the fourth beast we have:

- The fourth beast alone: Imperial Rome (168-476)
- The fourth beast with ten horns: Divided Rome (476-538)
- The fourth beast with the little horn ruling for three and one half prophetic years: Papal Rome’s first stage (538-1798)
- Fourth beast when the little horn is restored to power: Papal Rome’s second stage (in the near future)

Revelation 13:1-10 parallels Daniel 7

Even a cursory glance at Revelation 13:1, 2 reveals a clear link with Daniel 7. **The same sequence of powers appears in both passages:**

Revelation 13:1, 2: *“Now the beast which I saw was like a leopard, his feet were like the feet of a bear, and his mouth like the mouth of a lion. The dragon gave him his power, his throne, and great authority.”*

As with the dragon beast of Daniel 7, the dragon beast (fourth beast) of Revelation 12-13 also has four consecutive stages of dominion:

- Imperial Rome: The dragon which sought to kill Jesus (12:1-3)
- Divided Rome: The dragon had ten horns (12:3)
- Papal Rome: The beast which received its power, throne and great authority from the dragon and then ruled for 42 months (13:5)
- Papal Rome: The beast which will rule the world once again after the deadly wound is healed (13:3)

It will be noticed that the beast which received its power, its throne and great authority from the dragon performed the same actions for the same time period as the little horn:

Revelation 13:5, 7: *“And he was given a mouth speaking great things and blasphemies, and he was given authority to continue for forty-two months. It was granted to him to make war with the saints and to overcome them. And authority was given him over every tribe, tongue, and nation.”*

Fourth Stage of the Dragon Beast

It is important to underline that while the fourth stage of the dragon beast was only implied in Daniel 7 it is made explicit in Revelation 13 where we are told that after the beast ruled for 42 months it would receive a deadly wound and then have another period of dominion. In between these two stages the beast is convalescing with a deadly wound.

Revelation 13:3: *“And I saw one of his heads as if it had been mortally wounded, and his deadly wound was healed and all the world marveled and followed the beast.”*

- Only one head of the beast is wounded, the head that ruled during the 42 months.
- The beast has seven heads but they rule consecutively one at a time. When we study Revelation 17 we will find that at this point in the prophecy, five of the heads had already died. At the moment when John saw this beast, the head had been freshly wounded. Whereas the other heads all died to never live again, this head will live again.
- What is the meaning of the expression “as if it had been mortally wounded”?
- Ellen White on repeated occasions stated that the entire world would follow and worship the beast:

“History will be repeated. False religion will be exalted. The first day of the week, a common working day, possessing no sanctity whatever, will be set up as was the image of Babylon. All nations and tongues and peoples will be commanded to worship this spurious sabbath. . . . The decree enforcing the worship of this day is to go forth to all the world.” 7BC 976 (1897) Last Day Events, pp. 134, 135

“As America, the land of religious liberty, shall unite with the papacy in forcing the conscience and compelling men to honor the false sabbath, the people of every country on the globe will be led to follow her example.” Testimonies for the Church, volume 6, p. 18

“The Sabbath question is to be the issue in the great final conflict in which all the world will act a part.” Testimonies for the Church, volume 6, p. 352

“Foreign nations will follow the example of the United States. Though she leads out, yet the same crisis will come upon our people in all parts of the world.” Testimonies for the Church, volume 6, p. 395

“The substitution of the false for the true is the last act in the drama. When this substitution becomes universal God will reveal Himself. When the laws of men are exalted above the laws of God, when the powers of this earth try to force men to keep the first day of the week, know that the time has come for God to work.” Last Day Events, p. 135

“The substitution of the laws of men for the law of God, the exaltation, by merely human authority, of Sunday in place of the Bible Sabbath, is the last act in the drama. When this substitution becomes universal God will reveal Himself. He will arise in His majesty to shake terribly the earth.” Testimonies for the Church, volume 7, p. 141

"The wicked . . . declared that they had the truth, that miracles were among them, that angels from heaven talked with them and walked with them, that great power and signs and wonders were performed among them, and that this was the temporal millennium that they had been expecting so long. The whole world was converted and in harmony with the Sunday law." Last Day Events, p. 136

"The whole world is to be stirred with enmity against Seventh-day Adventists because they will not yield homage to the papacy by honoring Sunday, the institution of this antichristian power." Testimonies to Ministers p. 37

"Those who trample upon God's law make human laws which they will force the people to accept. Men will devise and counsel and plan what they will do. The whole world keeps Sunday, they say, and why should not this people, who are so few in number, do according to the laws of the land?" Last Day Events, p. 136

*"The so-called Christian world is to be the theater of great and decisive actions. Men in authority will enact laws controlling the conscience, after the example of the papacy. Babylon will make all nations drink of the wine of the wrath of her fornication. Every nation will be involved. Of this time John the Revelator declares: [**Revelation 18:3-7; 17:13, 14**, quoted]. 'These have one mind.' There will be a universal bond of union, one great harmony, a confederacy of Satan's forces. 'And shall give their power and strength unto the beast.' Thus is manifested the same arbitrary, oppressive power against religious liberty--freedom to worship God according to the dictates of conscience--as was manifested by the papacy, when in the past it persecuted those who dared to refuse to conform with the religious rites and ceremonies of Romanism." Last Day Events, pp. 136, 137*

"In the great conflict between faith and unbelief the whole Christian world will be involved." Review and Herald February 7, 1893. Last Day Events, p. 137

"As the Sabbath has become the special point of controversy throughout Christendom and religious and secular authorities have combined to enforce the observance of the Sunday, the persistent refusal of a small minority to yield to the popular demand will make them objects of universal execration." The Great Controversy, p. 615

Crucial Questions

- With what weapon was the beast wounded?
- What does the sword represent?
- How and when did the beast acquire the sword?
- What is the meaning of the deadly wound?
- Was the deadly wound healed in 1801 or 1929
- What presently keeps the deadly wound from healing?
- When and how will the wound be healed and by whom?

The Weapon that Wounded the Beast

Revelation 13:10 explains that the deadly wound that ended the dragon's third stage of rule was given with the sword. **When the sword wounded the beast it was led into captivity which means that it was not free to wreak havoc like it did during the period of its dominion:**

Revelation 13:10: *"He who leads into captivity shall go into captivity; he who kills with the sword must be killed with the sword."*

Someone might object: *"The text does not say that the beast killed with the sword and must be killed with the sword; the text uses the indefinite: 'he who.'"*

But Revelation 13:14 leaves no doubt that it was the beast who killed with the sword and in turn was killed with it:

"And he deceives those who dwell on the earth by those signs which he was granted to do in the sight of the beast, telling those who dwell on the earth to make an image to the beast who was wounded by the sword and lived."

What is represented by a sword?

As we have already seen, Jesus gave His church a sword which is the Bible.

Ephesians 6:17: *"And take the helmet of salvation, and the sword of the Spirit, which is the word of God."*

Whenever I ask people what the sword represents they immediately answer *"it represents the Word of God."* However, the sword that wounded the beast in Revelation 13:10 was not the Bible. It is rather obvious that the papacy did not slay people with the Bible!!

The crucial question then is this: Which sword did the papacy use to persecute God's saints during its period of supremacy? **The answer is found in Romans 13:1-4:**

"Let every soul be subject to the governing authorities. For there is no authority except from God, and the authorities that exist are appointed by God. Therefore whoever resists the authority resists the ordinance of God and those who resist will bring judgment on themselves. For rulers are not a terror to good works but to evil. Do you want to be unafraid of the authority? Do what is good, and you will have praise from the same. For he is God's minister to you for good. But if you do evil, be afraid; for he does not bear the sword in vain; for he is God's minister, an avenger to execute wrath on him who practices evil."

The Sword that Wounded the Beast

It is important to remember that in the Bible, symbols are flexible. That is to say, they do not always mean the same thing—the context must dictate their meaning. A lion in Scripture can represent Christ, Satan, Babylon and Judah. Leaven can represent sin but it can also represent the Holy Spirit who brings about phenomenal growth in the church. Thus the sword can represent the Bible but it can also represent the punitive power of the state to punish civil and criminal transgressions.

The sword that is mentioned in Romans 13 threatens civil penalties (incarceration, confiscation of goods, fines, death) against transgressors. This passage makes it clear that this sword does not belong to the church but rather to the state. This sword is punitive, not persuasive.

It goes without saying that this cannot be the sword that wounded the beast at the end of the 1260 years because we are told explicitly that the very sword that the beast used to kill the saints during the 1260 years would be used to kill it at the end of this period.

It is rather obvious that the papacy did not use the Bible during the 1260 years to kill dissenters (rather it forbade the Bible and kept it in an unknown tongue) so the symbol of the sword in the context of Revelation 13 must represent something different than it does in Ephesians 6:17.

God Established Both

It is important to realize that God has established both church and state. In God's order they both have their legitimate function and place.

Jesus announced that He would build His church upon Himself when He said to Peter: *"upon this rock I will build My church."* The church is Christ's spiritual kingdom.

But Romans 13 also makes it very clear that the state was established by God—it is even called God's minister. But the state is God's minister to punish violations of civil and criminal law, not religious law. Romans 13 explicitly affirm that the state is God's minister to preserve the civil order of society. In the days of Paul this sword was in the hand of the Roman Empire.

Jesus and the Sword

Remarkably, Jesus refused to allow His followers (the incipient church of that age) to use the temporal sword to defend His kingdom.

When the mob came to arrest Jesus in the Garden of Gethsemane we are told that Peter drew his sword and cut off the ear of the high priest's servant. Peter, who was purportedly the first pope, was using the temporal sword to defend His Master's spiritual kingdom. During the middle Ages, the papacy did the same thing by burning heretics and by organizing the crusades to defend and recover the holy sites which had been lost to the Muslims.

Did Jesus encourage Peter's behavior? Did he commend Peter for using the literal sword to defend His kingdom? Did He rebuke His other disciples for not following Peter's laudable example? **Absolutely not! Jesus soundly rebuked Peter in words strikingly similar to those of Revelation 13:10:**

"But Jesus said to him, 'Put your sword in its place, for all who take the sword will perish by the sword.'" (Matthew 26:52)

A few hours later when Pilate asked Jesus if He was a king, Jesus promptly replied:

"My kingdom is not of this world. If My kingdom were of this world, My servants would fight, so that I should not be delivered to the Jews; but now My kingdom is not from here." (John 18:36)

Jesus refused to allow His followers to employ the temporal sword to establish or to defend His spiritual kingdom.

What is the deadly wound?

Now that we know that the sword of Revelation 13:10 represents the attempt of the church to use the punitive power of the state to enforce religious laws, we must seek to discover what is meant by the deadly wound.

A careful study of Revelation 13:10 reveals that the deadly wound does not refer primarily to the confiscation of the territories of the Roman Catholic Church. Neither is it the elimination of the Roman Catholic Church as a church because that has never happened.

The deadly wound was given to the papacy when the sword of the state that the papacy had used to persecute God's people turned against it. The deadly wound then was the removal of the sword of the state from the hand of the papacy. This led to papacy into captivity because it could no longer use the power of the state to enforce its practices and dogmas.

How did the papacy obtain the sword?

Revelation 13:10 states explicitly that the very sword that the papacy used to kill God's people (**Daniel 7:25; Revelation 13:5**) would be used by the state to give the papacy its deadly wound. This means that the sword of the state would turn against the papacy at the end of its period of dominion.

Between the year 300 AD and the year 476 AD hordes of barbarian tribes from the north invaded and carved up the Roman Empire. Romulus Augustulus, the last emperor of the western empire was deposed in the year 476 AD. Without an emperor, the Empire was thrown into turmoil. The barbarian incursions into the Roman Empire turned it upside down and left it without a civil ruler who could preserve law and order. In the midst of this chaotic situation, the Bishop of Rome was enticed to take the reins of civil power and bring about order in the empire. As a result, the bishop of Rome was not only the spiritual leader of the church but also became the temporal ruler of the state.

Cardinal Manning

Cardinal Edward Manning described the manner in which the Roman Pontiff originally gained his civil power in the Roman Empire. **When the barbarians invaded the Roman Empire and tore it apart Manning explains:**

*"Now the abandonment of Rome was the liberation of the pontiffs. Whatsoever claims to obedience the emperors may have made, and whatsoever compliance the Pontiff may have yielded, the whole previous relation, anomalous, and annulled again and again by the vices and outrages of the emperors, was finally dissolved by a higher power. The providence of God permitted a succession of irruptions, Gothic, Lombard, and Hungarian, to desolate Italy, and to efface from it every remnant of the empire. The pontiffs found themselves alone, the sole fountains of order, peace, law, and safety. And from the hour of this providential liberation, when, by a divine intervention, the chains fell off from the hands of the successor of St. Peter, as once before from his own, no sovereign has ever reigned in Rome except the Vicar of Jesus Christ." (Henry Edward Manning, *The Temporal Power of the Vicar of Jesus Christ*, Preface, pp. xxviii, xxix. London: Burns and Lambert, 1862)*

Manning further explains:

"It [the papacy] waited until such a time as God should break its bonds asunder, and should liberate it from subjection to civil powers, and enthrone it in the possession of a temporal sovereignty of its own." Henry Edward Manning, *The Temporal Power of the Vicar of Jesus Christ* (London: Burns & Lambert, second edition, 1862), pp. 11-13.

Manning is saying that when the civil power of Rome was removed by the barbarians, the bishop of Rome filled the vacuum and became the arbiter in civil affairs as well as in religious. Remarkably, Manning refers to this taking over of civil power by the bishop of Rome with expressions such as *"breaking bonds asunder"*, and *"chains falling off"*, terminology that is reminiscent of 2 Thessalonians 2 to which we must now turn. The dragon had given the beast 'his power, his throne and great authority' (**Revelation 13:2**)

Paul's Mysterious 'Restrainer'

In cryptic language, the apostle Paul had already referred to the moment when the civil power of the Roman Empire would be given over to papal Rome. **In 2 Thessalonians 2:6, 7 the apostle referred to the removal of the mysterious restrainer of 2 Thessalonians 2:6, 7:**

"And now you know what is restraining [the civil power of the Roman Empire], that he may be revealed in his own time. For the mystery of lawlessness is already at work; only He who now restrains [the emperor] will do so until He is taken out of the way."

The early church Fathers were practically unanimous in the opinion that the 'restrainer' was a reference to the Roman Empire in general and the emperors in particular. In verse 5 the apostle refers to what was restraining (using the neuter article to katechon) but in verse 7 he refers to who was restraining (using the masculine article ho katechon). By his use of language, Paul indicates that the Church at Thessalonica knew who the restrainer was and what was restraining. And yet Paul wrote in veiled, cryptic language. Why wouldn't Paul just come out and write openly that the Roman Empire was the restrainer that would be taken out of the way?

The answer is obvious. If Paul had said this openly the Roman Empire would have had grounds to accuse Paul of sedition. So Paul had to be cautious in his way of referring to this matter. Dispensationalists describe the restrainer as the Holy Spirit. But if this were true, then why would there be any need for Paul to be so cautious? It is clear that Paul could not define the 'restrainer' openly. It was not necessary to do so because the Thessalonians knew what he was talking about.

You will notice in the comment by Cardinal Manning that the fall of the Roman Empire led to the 'liberation' of the Roman Pontiff. In other words, before this he was restrained. You will also notice that the fall of the Roman Empire is described as chains falling off the hands of the successor of St. Peter. The inevitable conclusion we reach from Manning's words is that the fall of the empire removed the restraint placed upon the Bishop of Rome.

The Ante-Nicene Fathers

But now let us turn to the writings of the early church Fathers to see how they understood the 'restrainer'. Let us begin with Tertullian (160-240 AD):

“For the mystery of iniquity doth already work; only he who now hinders must hinder, until he be taken out of the way.’ What obstacle is there but the Roman state, the falling away of which, by being scattered into ten kingdoms, shall introduce Antichrist upon (its own ruins)? ‘And then shall be revealed the wicked one.” ‘On the Resurrection of the Flesh,’ chapter 24; Ante-Nicene Fathers, vol. III, p. 563 [New York: Charles Scribner’s Sons, 1908].

Tertullian also states

“The very end of all things threatening dreadful woes is only retarded by the continued existence of the Roman Empire.” (‘Apology,’ chapter 32; Ante-Nicene Fathers, Vol. III, p. 43)

Now notice the words of Lactantius (early fourth century):

“The subject itself declares that the fall and ruin of the world will shortly take place; except that while the city of Rome remains, it appears that nothing of this kind is to be feared. But when that capital of the world shall have fallen, and shall have begun to be a street, which the Sibyls say shall come to pass, who can doubt that the end has now arrived to the affairs of men and the whole world? It is that city, that only, which still sustains all things.” (‘The Divine Institutes,’ book 7, chapter 25; Ante-Nicene Fathers, vol. VII, p. 220)

Let’s listen to Cyril of Jerusalem (318-386 AD):

“But this aforesaid Antichrist is to come when the times of the Roman Empire shall have been fulfilled, and the end of the world is drawing near. There shall rise up together ten kings of the Romans, reigning in different parts perhaps, but all about the same time; and after those an eleventh, the Antichrist, who by his magical craft shall seize upon the Roman power; and of the kings who reigned before him, ‘three he shall humble,’ and the remaining seven he shall keep in subjection to himself.” (‘Catechetical Lectures’ Section 15, on II Thessalonians 2:4; Nicene and Post-Nicene Fathers, vol. VII, p. 108 [New York: The Christian Literature Company, 1895])

Next we present the testimony of Ambrose (died in 398 AD):

“After the falling or decay of the Roman Empire, Antichrist shall appear.” (Quoted in, Bishop Thomas Newton, Dissertations on the Prophecies, p. 463 [London: B. Blake, 1840])

Next in line is Chrysostom (died in 407 AD):

“When the Roman Empire is taken out of the way, then he [the Antichrist] shall come. And naturally. For as long as the fear of this empire lasts, no one will willingly exalt himself, but when that is dissolved, he will attack the anarchy, and endeavor to seize upon the government both of man and of God.” ‘Homily IV on 2 Thessalonians 2:6-9,’ Nicene and Post-Nicene Fathers, vol. XIII, p. 389 [New York: Charles Scribner’s and Sons, 1905]

Finally we will quote from Jerome (died 420 AD):

“He that letteth is taken out of the way, and yet we do not realize that Antichrist is near.” (Letter to Ageruchia, written about 409 A. D. Letter 123, section 16; Nicene and Post-Nicene Fathers, vol. VI, p. 236 [New York: Charles Scribner’s Sons, 1912]).

Other Roman Catholic Theologians

Scores of church historians have said the same:

"Long ages ago, when Rome through the neglect of the Western emperors was left to the mercy of the barbarous hordes, the Romans turned to one figure for aid and protection, and asked him to rule them; and thus, in this simple manner, the best title of all to kingly right, commenced the temporal sovereignty of the popes. And meekly stepping to the throne of Caesar, the Vicar of Christ took up the scepter to which the emperors and kings of Europe were to bow in reverence through so many ages." James P. Conroy, **American Catholic Quarterly Review**, April, 1911.

"Under the Roman Empire [stage # 1] the popes had no temporal powers. But when the Roman Empire had disintegrated and its place had been taken by a number of rude, barbarous kingdoms [stage # 2], the Roman Catholic Church not only became independent of the states in religious affairs but dominated secular affairs as well [stage # 3]." Carl Conrad Eckhardt, *The Papacy and World Affairs* (Chicago: The University of Chicago Press, 1937), p. 1

Church historian, R. W. Southern further explains the relationship between the papacy and the state during the middle ages:

"During the whole medieval period there was in Rome a single spiritual and temporal authority [the papacy] exercising powers which in the end exceeded those that had ever lain within the grasp of the Roman emperor." (R. W. Southern, *Western Society and the Church in the Middle Ages*, vol 2), pp. 24-25

Church historian John N. Figgis adds his testimony:

"[In] the Middle Ages the church was not a State, it was the State; or rather, the civil authority (for a separate society was not recognized), was merely the police department of the Church. ." John N. Figgis, From *Gerson to Grotius*, p. 4

This idea of the church ruling in temporal as well as in spiritual affairs was fleshed out in 1302 when pope Boniface VIII wrote a significant bull (personal letter) titled Unam Sanctam.

"We are informed by the texts of the gospels that in this [Roman Catholic] Church and in its power are two swords; namely, the spiritual and the temporal. Both, therefore, are in the power of the Church, that is to say, the spiritual and the material sword, but the former [the spiritual] is to be administered for the Church but the latter [the temporal] by the Church; the former in the hands of the priest; the latter by the hands of kings and soldiers, but at the will and sufferance of the priest."

Ellen G. White has some interesting statements regarding the restrainer both in history and in prophecy:

"The spirit of compromise and conformity [of the early Christian church] was restrained for a time by the fierce persecutions which the church endured under paganism. But as persecution ceased, and Christianity entered the courts and palaces of kings, she laid aside the humble simplicity of Christ and His apostles for the pomp and pride of pagan priests and rulers; and in place of the requirements of God, she substituted human theories and traditions." *The Great Controversy*, p. 49

“Let the restraints now imposed by secular governments be removed and Rome be reinstated in her former power, and there would speedily be a revival of her tyranny and persecution.” The Great Controversy, p. 564

“The vast empire of Rome crumbled to pieces, and from its ruins rose that mighty power, the Roman Catholic Church. This church boasts of her infallibility and her hereditary religion.” Manuscript Releases, volume 1, p. 50

Revelation 20 helps us understand what it means to be bound and unbound. When Satan is able to use the civil rulers of the world to accomplish his purposes he is unbound. But when the kings are dead, he is bound.

What Happened in 1798?

The year 1798 marked the climax of the French Revolution that began in 1789. The Revolution was an uprising against both kingly power and priestly intolerance. On February 12, 1798 General Berthier entered Vatican City, deposed pope Pius VI, informed him that his power was at an end, and took him prisoner to France where he later died in exile. The emperor, Napoleon Bonaparte, had already given the order that a successor not be elected.

It is interesting to note how historians describe the deadly wound of 1798. They employ language very similar to that of Revelation 13. Let's take a few examples.

“The papacy was extinct; not a vestige of its existence remained; and among all the Roman Catholic powers not a finger was stirred in its defense [because it no longer had the support of the state]. The Eternal City had no longer prince or pontiff; its bishop was a dying captive in foreign lands; and the decree was already announced that no successor would be allowed in its place.” George Trevor, Rome: From the Fall of the Western Empire pp. 439, 440

“No wonder that half of Europe thought Napoleon's veto would be obeyed, and that with the Pope the Papacy was dead.” (Joseph Rickaby, Lectures on the History of Religion, ‘The Modern Papacy,’ volume 3, p. 1

“Multitudes imagined that the papacy was at the point of death and asked, would Pius VI be the last pontiff, and if the close of the eighteenth century would be signaled by the fall of the papal dynasty.” T. H. Gill, The Papal Drama, book 10

“. . . the Papacy had suffered its deepest humiliation. . . [and] appeared to be annihilated . . . The Revolution also dealt it the wound which, it seemed did not want to heal until far into the twentieth century.” (M. Weitlauff, quoted in, Frank B. Holbrook, Symposium on Revelation, volume 2 (Hagerstown, Maryland: Review and Herald, 1992), p. 337

One can't help but sense the irony of what took place in 1798. France is known as the eldest daughter of the papacy because Clovis, king of the Franks, was the first who officially gave temporal power to the papacy in the year 508. Strikingly, the very nation that had first given the papacy the sword, now turned on her mother and gave her the deadly wound.

In the chapter on the French Revolution, Ellen White quoted the church historian Wylie:

"Thus Rome succeeded in arraying France against the Reformation. It was to uphold the throne, preserve the nobles, and maintain the laws, that the sword of persecution was first unsheathed in France." The Great Controversy, p. 277

Words of Luther to the elector when he was about to depart the Wartburg back to Wittenberg:

"No secular sword can advance this cause; God must do all, without the aid or co-operation of man. He who has most faith is the most availing defense." The Great Controversy, p. 188

"Then he [Saul of Tarsus] was entrusted with the sword of secular power, he was the agent of the Sanhedrim, the Jewish inquisitor, the exterminator of heretics, seeking victims to imprison, to scourge, or to stone."

The French Revolution was a catastrophic event for the papacy. In the aftermath of the Revolution country after country in the western world followed the example of France establishing democratic governments that proclaimed their emancipation from the straightjacket of the papacy. But though the Revolution well nigh annihilated the papacy, prophecy foretells that she will arise from her deathbed far more powerful and despotic than in the past.

*"The events of the French Revolution (including the demise of the papacy under Napoleon) that impacted politics and religious liberty are probably the most apparent manifestation of the 'mortal wound.' But for all practical purposes, it was this long process of political, social, and religious transformation that caused the 'mortal wound' and brought the sea beast to the 'is not' period (cf. **Revelation 17:11**)."* Ranko Stefanovic, Revelation of Jesus Christ, pp. 412, 413

Thomas Jefferson showed that the constitutional documents of the United States had an impact on the thinking of Europe even as early as 1786. **This was 12 years before the deadly wound and five years before the First Amendment:**

"The Virginia act for religious freedom has been received with infinite approbation in Europe, and propagated with enthusiasm. I do not mean by governments, but by the individuals who compose them. It has been translated into French and Italian; has been sent to most of the courts of Europe, and has been the best evidence of the falsehood of those reports which stated us to be in anarchy. It is inserted in the new "Encyclopédie," and is appearing in most of the publications respecting America. In fact, it is comfortable to see the standard of reason at length erected, after so many ages, during which the human mind has been held in vassalage by kings, priests, and nobles; and it is honorable for us, to have produced the first legislature who had the courage to declare, that the reason of man may be trusted with the formation of his own opinions.... " (Thomas Jefferson, letter to James Madison from Paris, Dec. 16, 1786. From Lloyd S. Kramer, ed., Paine and Jefferson on Liberty, New York: Continuum, 1988, pp. 87-88.)

The Healing of the Wound

Revelation 13:3 describes the healing of the deadly wound:

“And I saw one of his heads as if it had been mortally wounded, and his deadly wound was healed and all the world marveled and followed the beast.”

What is the healing of the papacy’s deadly wound? Is it primarily the restoration of her confiscated territory? Is it the recovery of her ecclesiastical power? Not primarily.

You see the term ‘papacy’ is a code word for a religious-political system that employs the power of the state to compel people to obey its dictates. In other words the papacy is not merely a church but an amalgamation of church and state. The papacy is a political system with a religious face.

If the deadly wound means that the state turned against the papacy and took away the sword from her in 1798, then the healing of the wound must mean that the state will once again give back to her the power of the sword that she lost in that year.

Was the deadly wound healed in 1801?

It is a little known fact in Adventist circles that a new pope was elected just three and a half years after the deadly wound was given in February of 1798. Not only was a new pope elected but he was even allowed to retain possession of his Italian principality. **Says historian Arthur Robert Pennington:**

“He [Napoleon] felt that, as the large majority of the inhabitants of France knew no other form of faith than Romanism, it must become the established religion of the country. Accordingly we find that he now began negotiations with the Pope, which issued in a Concordat in July, 1801, whereby the Roman Catholic religion was once more established in France. He also left Pius in possession of his Italian principality.” Arthur Robert Pennington, *Epochs of the Papacy*, pp. 450, 452.

There are strong reasons to believe that the deadly wound was not healed in 1801. What are they?

First of all, as we shall see in due course, prophecy clearly indicates that the United States will be the power that will restore the sword to the papacy, not France.

Secondly, even though the papacy retained its territory and principality, the nations of Europe wanted nothing to do with her.

This helplessness of the papacy is revealed in a book written by Cardinal Edward Manning and published in 1862 where he rebukes the nations of Europe for forsaking the papacy:

“See this Catholic Church, this Church of God, feeble and weak, rejected even by the very nations called Catholic. There is Catholic France, and Catholic Germany, and Catholic Italy giving up this exploded figment of the temporal power of the Vicar of Jesus Christ.” And so, because the Church seems weak, and the Vicar of the Son of God is renewing the Passion of his Master upon

earth, therefore we are scandalized, therefore we turn our faces from him.” The Temporal Power of the Vicar of Jesus Christ, pp. 140, 141

Third, the nations of Europe did not erect an image to the beast nor did they enforce the mark of the beast after the concordat of 1801.

Finally, the power of the papacy was severely restricted by the French government. The state elected the bishops and paid the clergy and the clergy were required to swear an oath of allegiance to the state.

This leads us to conclude that the recovery of spiritual dominion and territory does not necessarily mean that the deadly wound was healed.

The Wound of 1870

Another little known fact in Adventist circles is that the papacy received a further wound on September 20, 1870 when King Victor Emmanuel II confiscated the Papal States and united Italy. As a result the papacy lost most of its territory (except for a handful of buildings in Vatican City). In protest, Pope Pius IX and his successors declared themselves prisoners of the Vatican and as a result no pope left Vatican City for the next 59 years.

During his pontificate of 46 years Pope Pius IX further alienated and angered the governments of western Europe and the United States by proclaiming the Dogma of the Immaculate Conception [1854] by publishing his Syllabus of Errors where he railed against democratic governments and civil and religious liberty [1864] and by convoking Vatican Council I where the Dogma of Papal Infallibility [1870] was proclaimed. This takes us to the year 1929.

Was the deadly wound healed in 1929?

Much has been made of the year 1929 by Adventist writers. Was the deadly wound really healed in that year? There are several convincing reasons why we cannot say that the wound was healed in 1929. Let's examine them.

First of all, the concordat that was signed between the papacy and the Italian government in 1929 had to do with the wound the papacy received in 1870 and not the one it received in 1798.

Secondly, the book of Revelation makes it clear as we shall see that the United States, not Italy, would be the nation to bring about the healing of the wound.

Even more significantly, the whole world did not wonder after the papacy nor was an image of and to it erected nor was its mark enforced as a result of what happened in 1929.

Where, then, did Adventists get the idea that the wound was healed in 1929? The answer is found in an article that appeared in the San Francisco Chronicle the very day that the 1929 Concordat was signed.

The headline on the front-page of the newspaper read:

“VATICAN AGAIN AT PEACE WITH ITALY AFTER LONG QUARREL”

In smaller lettering appeared the words: "Heal Wound of Many Years."

The part of the article that was most significant to Adventists was this:

"The Roman question tonight was a thing of the past and the Vatican was at peace with Italy. The formal accomplishment of this today was the exchange of signatures in the historic Palace of St. John Lateran by two noteworthy plenipotentiaries, Cardinal Gasparri for Pope Pius XI and Premier Mussolini for King Victor Emmanuel III."

"In affixing the autographs to the memorable document, healing the wound which has festered since 1870 [not since 1798], extreme cordiality was displayed on both sides." The San Francisco Chronicle, February 11, 1929, p. 1

The New York Times reported on this important event:

"The Pope is again an independent sovereign ruler, as he was throughout the middle Ages, though his temporal realm, established today, is the most microscopic independent State in the world, and probably the smallest in all history." The New York Times, Tuesday, February 12, 1929

The article in the San Francisco Chronicle makes it abundantly clear that the wound that was healed in 1929 was the one given the papacy in 1870 and not the one she received in 1798.

Don't get me wrong. What happened in 1929 was very significant. The recovery of temporal sovereignty by the papacy was an important occurrence. We might go so far as to say that the wounds of the papacy began to be healed in that year. But the wound was not healed in that year.

Why hasn't the mortal wound healed yet?

The late Malachi Martin the Jesuit exorcist of the Roman Catholic Church and author of the best-selling book, The Keys of this Blood, said in 1986:

"[For] fifteen hundred years and more, Rome had kept as strong a hand as possible in each local community around the wide world. . . . By and large, and admitting some exceptions, that had been the Roman view until two hundred years of inactivity had been imposed upon the papacy by the major secular powers of the world." Quoted in Christianity Today (November 21, 1986), p. 26.

Ellen White concurred with Martin although she wrote a hundred years earlier:

"Let the restraints now imposed by secular governments be removed and Rome be reinstated in her former power, and there would speedily be a revival of her tyranny and persecution." The Great Controversy, p. 564

The reason why the mortal wound has not yet healed is because the secular governments of the world have not allowed the papacy to ride on them once again. So to speak, the chains that fell off the hands of the papacy when the civil power of the Roman Empire fell in the third and fourth centuries were slapped back on her hands in 1798.

In a remarkable statement John W. Robbins, a Reformed theologian, agrees with both Martin and White:

“Ayn Rand was right when she wrote in 1967: ‘The Catholic Church has never given up the hope to re-establish [she must have once had it and lost it] the medieval union of church and state, with a global state and a global theocracy as its ultimate goal.’ The Roman Church-State is a hybrid—a monster of ecclesiastical and political power. Its political thought is totalitarian, and whenever it has had the opportunity to apply its principles, the result has been bloody repression. If, during the last 30 years, it has softened its assertions of full, supreme, and irresponsible power, and has murdered fewer people than before, such changes in behavior are not due to a change in its ideas, but to a change in its circumstances [the secular governments keep her at arms’ length]. . . The Roman Church-State in the twentieth century, however, is an institution recovering from a mortal wound. If and when it regains [so it must have lost it] its full power and authority, it will impose a regime more sinister than any the planet has yet seen [the deadly wound will be healed].” John W. Robbins, Ecclesiastical Megalomania, p. 195.

Evangelical writer Dave Hunt adds:

“Why do world leaders want to get into bed with the Vatican? [Notice the fornication metaphor] The heads of state in today’s world all recognize that the Pope wields a power which in many ways is even greater than their own. It is not only Catholicism’s 900 million subjects and enormous wealth that causes the world’s most powerful governments to cultivate friendly relations with the Roman Catholic Church; it is because Vatican City’s citizens are found in great numbers in nearly every country. They constitute an international network that reaches into the inside circles of the world’s power centers.” Dave Hunt, Global Peace, p. 116

In his book The Keys of this Blood, Malachi Martin described the competition for global control among three systems: capitalism, communism and Roman Catholicism:

“There is one great similarity shared by all three of these globalist competitors. Each one has in mind a particular grand design for one world governance . . . Their geopolitical competition is about which of the three will form, dominate and run the world system that will replace the decaying nation system.” Malachi Martin, The Keys of this Blood, p. 18

Martin harbors no doubts about who will win in this tooth and nail competition—the Roman Catholic papacy. **And Martin describes in chilling words what will happen when the papacy regains its power:**

“No holds barred because, once the competition has been decided, the world and all that’s in it--our way of life as individuals and as citizens of the nations; our families and our jobs; our trade and commerce and money; our educational systems and our religions and our cultures; even the badges of our national identity, which most of us have always taken for granted--all will have been powerfully and radically altered forever. No one can be exempted from its effects. No sector of our lives will remain untouched. . . . Nobody who is acquainted with the plans of these three rivals has any doubt but that only one of them can win.” Malachi Martin, The Keys of This Blood, p. 16

And what is the time frame for this geopolitical New World Order under the leadership of the Roman Catholic papacy?

“As to the time factor involved, those of us who are under seventy will see at least the basic structures of the new world government installed. Those of us under forty will surely live under its legislative, executive and judiciary authority and control.” Malachi Martin, The Keys of this Blood, pp. 15-16.

The crucial question is this: How will the papacy regain the power of the sword that it lost over two hundred years ago? Who will loosen the chains that have restrained this system for the last two centuries? Even more pointedly, what nation in the world would be foolish enough to place the sword once again in the hand of such a despotic power?

Prophecy reveals that the sword of civil power will be restored to the papacy with the aid of the most unlikely of nations.

Revelation's Land Beast

Revelation 13:11-18

“Then I saw another beast coming up [used of plant growth in Matthew 13:7] out of the earth, and he had two horns like a lamb [symbol of Christ 28 times in Revelation] and spoke like a dragon [symbol of Satan working through Rome].¹² And he exercises all the authority of the first beast in his presence [at the first beast's commissioning], and causes [by the use of compulsion] the earth and those who dwell in it to worship the first beast whose deadly wound was healed.¹³ He [the land beast] performs great signs, so that he even makes fire come down from heaven on the earth in the sight of men [reminiscent of the stories of Elijah and Pentecost].¹⁴ And he deceives those who dwell on the earth by those signs which he was granted to do in the sight of [at the commissioning of] the beast, telling those [NIV: ‘he ordered them’] who dwell on the earth to make an image to [‘in honor of’ in the NIV: dative case] the beast who was wounded by the sword and lived.¹⁵ He [the first beast in the light of Ellen White's comment in Spaulding-Magan, pp. 1, 2] was granted power to give breath to the image of [genitive case] the beast, that the image of [genitive case] the beast should both speak [through its legislative and judicial authority] and cause [uses compulsion] as many as would not worship the image of [genitive case] the beast to be killed.¹⁶ He causes [NIV: ‘forced everyone’] all, both small and great, rich and poor, free and slave, to receive a mark [to be studied in a later lecture] on their right hand [out of convenience] or on their foreheads [out of conviction]¹⁷ and that no one may buy or sell except one who has the mark or the name [Vicarius Filii Dei] of the beast, or the number of his name [666].”¹⁸ Here is wisdom. Let him who has understanding calculate [psephizo: see Luke 14:28] the number of the beast, for it is the number of a man: His number is 666.”

Exegetical Remarks

The chronological sequence of Revelation 12 concludes with three distinct stages:

- The first is the period of the 1260 year persecution of the saints by the dragon (verses 13-15)
- The second stage is the period when the earth helped the woman by swallowing up the waters of persecution (verse 16)
- The third stage is when the dragon will be enraged against the woman and will go out to war against the final remnant of her seed (verse 17)

- The historical sequence in Revelation 13 is identical:
- The first stage is the period of 42 months during which the saints were persecuted by the beast (**Revelation 13:1-10**)
- The second stage is when the beast rises from the earth with the two horns like a lamb (**Revelation 13:11**)
- The third stage is when the beast with the lamblike horns ends up speaking like a dragon (**Revelation 13:12-18**)

The word 'earth' in Revelation 13:11-18 has a restricted meaning. In context, it applies primarily to the geographical territory of the United States as seen by the historical sequence of Revelation 12:13-17.

The expression 'coming up' is used in Matthew 13:7 to describe weeds that sprout up from the earth.

As we shall see later on in this study, the dragon is a symbol of Satan working through the instrumentality of Rome. The dragon in the book of Revelation is always identified with the different stages of Rome. Rome tried to kill Jesus, Papal Rome attempted to destroy the saints during the 1260 years and Papal Rome restored to power will attempt to destroy the final remnant.

The word 'lamb' is used 29 times in the book of Revelation and in 28 of those 29 times it refers indisputably to Jesus Christ. As we shall see, it is also related to Jesus Christ in Revelation 13:11.

The expression 'and spoke like a dragon' can legitimately be translated in two different yet complementary ways. It can be translated 'and it spoke like a dragon' or 'but it spoke like a dragon.' The first translation would indicate that the land beast has two horns like a lamb while at the same time it speaks like a dragon. The second translation indicates a contrast between the two horns and the voice of the dragon: The land beast had two horns like a lamb but it contradicted what the horns represent by speaking like a dragon.

It bears noting that the land beast does everything to honor and impress the first beast. We are told that it 'exercises all the authority of the first beast in its presence,' (verse 12) that it 'causes the earth and those who dwell in it to worship the first beast' (verse 12) that it performs signs 'in the sight of the beast' (verse 14). We are also told that it makes an image of the first beast (3 times in verse 15) in order to honor it (verse 14). The land beast forbids anyone to buy or sell unless they have the mark of the beast (verses 16, 17) and it gives a death decree against those who refuse to worship the image of the first beast (verse 15).

According to the best lexicons, the expression 'in the sight of the beast' means 'at the commissioning of' the first beast. Thus, this second beast is the first beast's puppet.

The word 'cause' that is used throughout the passage indicates that this land beast will use force to compel the entire world to render honor to the first beast. That is to say, this beast will not persuade people to worship the beast but rather will compel them to do so. Though the word poieo generally means simply 'to make', in this context it carries the nuance of force. The word is used in a similar way in Revelation 3:9 where we are told that God will make (force) the Synagogue of Satan worship before the feet of the saints.

The sign of the land beast bringing fire down from heaven is reminiscent of the experience of Elijah when he brought fire down from heaven on Mt. Carmel. In other words, the story of Elijah must be studied carefully as one of the backgrounds to this prophecy. The fire from heaven also brings to mind the tongues of fire that fell on the Day of Pentecost.

Another clear backdrop behind the story of the beast, his image, his mark and the number 666 is found in the story of Daniel 3. We will fully study this backdrop later on in this document.

The word 'image' [eikon] in the passage refers to a likeness or a reflection of someone or something. It is used in Matthew 22:20 to describe the image of Caesar on the Roman denarius. It is also used to describe idolatrous images of the gods made by the pagans and the word also describes Jesus as the image of the invisible God.

The Beast from the Earth

Revelation 13:11 describes a two horned beast that rises from the earth who will compel the entire world to worship the beast that was wounded with the sword. The text seems to indicate that it is the destiny of this second beast to help the first beast recover its power. The land beast will set up an image of and to the sea beast and will impose its mark. We are told that everything it does is in the presence of the first beast. This expression is translated 'on its behalf' in the NIV and The Message paraphrase has it that this beast 'was a puppet of the first Beast.' This two-horned beast will be the sword in the hand of the papacy and we are told that it will threaten to kill with that sword everyone who dissents:

"He was granted power to give breath to the image of the beast, that the image of the beast should both speak and cause as many as would not worship the image of the beast to be killed."
(Revelation 13:15)

In Revelation 13:11 we find a description of this land beast:

"Then I saw another beast coming up out of the earth, and he had two horns like a lamb and spoke like a dragon."

What's remarkable about this beast is its split personality. While it has two horns like a lamb at the same time it will speak like a dragon. Notably, the two horns are not broken off before it begins to speak like a dragon. It speaks like a dragon while it still continues to have the two lamblike horns on its head. The character of this beast is reminiscent of the split personality manifested by Dr. Jekyll (good) and Mr. Hyde (evil).

Introductory Statements in Revelation

It is important to realize that Revelation 13:11 is the summary statement of the entire career of the earth beast from beginning to end. It is customary in Revelation for the beginning and ending point of a prophetic sequence to be summarized at the very inception of the prophecy (**Revelation 3:21, Rev. 8:1-5; 11:19; Rev. 15:1**). This prophecy does not mean that the land beast acts simultaneously like a lamb and a dragon at the very beginning of its career!! When this beast rises from the earth it has two horns like a lamb and only later on, while it still has the horns like the lamb, it will speak like a dragon.

What is meant by the two lamblike horns and the voice of the dragon? Let's begin by identifying the meaning of the dragon symbolism in the book of Revelation.

Three Stages of the Dragon

Even a cursory study of Revelation 12 and 13 indicates the dragon is the central protagonist of these chapters. The dragon stands in the background of the different historical stages that are described in these chapters.

In the book of Revelation the dragon primarily represents Satan (**Revelation 12:7-9**) but it also represents Rome in its various stages. Thus it is that the beast that rises from the earth and speaks like a dragon is not only a spokesman for Satan but also for Rome.

This can be seen clearly by a comparison of Daniel 7:25 and Revelation 12:14. In Daniel 7:25 we are told that the little horn persecuted the saints for 1260 years. The little horn is clearly a symbol of papal Rome. In Revelation 12:14 we are informed that the dragon persecuted the woman for 1260 years. A comparison of these two verses leads us to the inevitable conclusion that the dragon persecuted the church through the instrumentality of Rome.

- **Dragon Stage # 1:** It was Satan who stood next to the woman to devour her child as soon as he was born but Satan operated through the instrumentality of Herod, a ruler of the Roman Empire. Satan also used Rome to condemn Jesus to death (**Revelation 12:3 [Daniel 7:23] Matthew 2:16**).
- **Dragon Stage # 2:** When Imperial Rome disintegrated; it gave its seat, its power and its great authority to the beast (**Revelation 13:2**). That is to say, the papacy continued to exercise the powers of the dragon—Satan and Rome for 1260 years.
- **Dragon Stage # 3:** When we are told in Revelation 13:11 that the beast from the earth will speak like a dragon it must mean that this beast will not only be a spokesman for Satan but also for Rome. And so, the dragon, the sea beast and the land beast are all agents of Satan who operates through Rome.

The Perspective of Revelation 12

This phenomenon of Satan operating through the instrumentality of Rome can be clearly discerned in the three stages of Revelation 12.

- **Stage # 1:** It was the dragon—Satan through pagan Rome—who attempted to kill the male child (**Revelation 12:1-5**).
- **Stage # 2:** It was the dragon—Satan through papal Rome—who persecuted the woman for 1260 years after the child ascended to heaven (**Revelation 12:5, 6, 13-15**).
- **Stage # 3:** It will be the dragon—Satan through resurrected papal Rome with the aid of apostate Protestantism—who will persecute the remnant of the woman's seed when the deadly wound is healed (**Revelation 12:17**).

This is the reason why Revelation 13:4 affirms that the world will not only worship the beast but it will also worship the dragon from whom the beast received its power, its throne and great authority! Ellen White made a very interesting remark about the Papacy having a Roman element:

"She [the Papacy] is silently growing into power. Her doctrines are exerting their influence in legislative halls, in the churches, and in the hearts of men. She is piling up her lofty and massive structures in the secret recesses of which her former persecutions will be repeated. Stealthily and unsuspectedly she is strengthening her forces to further her own ends when the time shall come for her to strike. All that she desires is vantage ground, and this is already being given her. We shall soon see and shall feel what the purpose of the Roman element is. Whoever shall believe and obey the word of God will thereby incur reproach and persecution." GC 581

Identifying Characteristics of the Land Beast

Characteristic # 1: The Historical flow of Daniel 7 and Revelation 13:1-10:

- Lion: Babylon
- Bear: Medes and Persians
- Leopard: Greece
- Dragon: Rome
- Ten Horns: Divided Rome
- Little horn and Sea Beast: Papal Rome during its 1260 year stage
- Deadly wound stage from 1798 till the present (secular governments restrain)
- Beast from the earth
- Deadly wound healed by the land beast

Characteristic # 2: A beast represents a nation

It is universally agreed among students of apocalyptic prophecy that beasts symbolize or represent kingdoms. In the book of Daniel, the lion, the bear, the leopard, the dragon, the ram and the he-goat all represent nations or empires.

The noted Bible commentator, Adam Clarke wisely remarked about this lamb-horned beast:

"As a beast has already been shown to be the symbol of a kingdom or empire, the rising up of this second beast must consequently represent the rising up of another empire."

Characteristic # 3: It rises around the time when the first beast received its deadly wound and was led into captivity. This occurred in the year 1798.

Revelation 13:10, 11:

"He who leads into captivity shall go into captivity; he who kills with the sword must be killed with the sword. Here is the patience and the faith of the saints. Then I saw another beast coming up out of the earth, and he had two horns like a lamb and spoke like a dragon."

Characteristic # 4: The earth must represent a sparsely populated area because all of the other beasts arose from the sea which represents nations, tongues and people (**Revelation 17:15;**

Isaiah 17:12, 13). In Revelation 13:11 there is no reference to waters, winds or savage beasts to fight or conquer.

Daniel J. Boorstin (for many years the Librarian of Congress) in his 1975 Reith Lectures in London stated:

“ . . . the vacancy of North America [was] to prove to be its peculiar promise to the world. . . Emptiness was America’s special fertility.” Quoted in *Signs of the Times*, October, 1976, p. 25

Characteristic # 5: It rises like a plant in silence. The expression ‘coming up’ is used in the parable of the Sower to describe the sprouting of plants (**Matthew 13:7**)

“The history of the United States was separated by a beneficent Providence from the wild and cruel history of the rest of the continent, and like a silent seed we grew into an empire.” G. A. Townsend, *The New World Compared with the Old*, quoted in *Why America Happened*, *Signs of the Times*, October, 1976, p. 26

Characteristic # 6: The four beasts of Daniel 7 are depicted as coming up from the sea (**Daniel 7:2; 13:1, 2**). The first two beasts were Asiatic powers. The next two beasts were European powers. The beast with lamblike horns could not arise in Europe or Asia because it did not arise from the sea but rather from the earth. In other words, this beast arose in a different place than the first four beasts. The fulfillment of prophecy seems to move from east to west, so this nation must arise further west than the other nations of Daniel 7. Notably, the American Continent is directly west of Europe.

Characteristic # 7: The territory where this nation later arose provided refuge for the woman who was persecuted by the sea beast during the 1260 years (**Revelation 12:13-16**).

Characteristic # 8: This beast is contemporaneous or co-exists with the first beast. The first beast is much older and this second beast becomes an ally of the first beast and helps it recover its power. The land beast will become the first beast’s enforcer and help its wound to heal. It will force people to worship the beast, the image and to receive the mark.

Characteristic # 9: Later in its history this nation would become a worldwide superpower economically (forbidding to buy or sell), militarily (enforcing the mark of the beast on pain of death) and politically (leading all the nations of the world to worship the first beast).

Population of the United States:

- **1701:** 260,000
- **1776:** 2.8 million
- **1800:** 5,236,000
- **1900:** 76,212,000
- **1950:** 151,325,000
- **2009:** Over 306 million

Characteristic # 10: The land beast has two lamblike horns but it will end up speaking like a dragon. This characteristic will engage us for the rest of this study.

Two horns: Two kingdoms within one nation.

Seventh-day Adventist interpreters have been accused of being inconsistent when we teach that the two lamblike horns represent two principles upon which this nation was built. Why, they say, do we state that the two horns represent two principles here while at the same time we teach that horns represent kingdoms in other parts of Daniel and Revelation (such as the ten horns on the fourth beast of Daniel 7 and the ram of Daniel 8)? We shall find in our study that there is really no contradiction at all! As we shall see, laying at the foundation of the idea of two principles is the concept that in one nation there would be two distinguishable and separable kingdoms.

Adam Clarke shows how consistency demands that the two horns of the land beast represent kingdoms:

“As the seven-headed beast is represented as having ten horns, which signify so many kingdoms leagued together to support the Latin Church, so the beast which rises out of the earth has also two horns, which must consequently represent two kingdoms; for if horns of a beast mean kingdoms in one part of the Apocalypse, kingdoms must be intended by this symbol whenever it is used in a similar way in any other part of this book.”

Background of Daniel 8

Was Adam Clarke correct in his assessment? I believe we can prove that he was. The closest Biblical parallel to the lamb-horned beast of Revelation 13:11 is the ram of Daniel 8. Let's notice verses three and twenty:

“Then I lifted my eyes and saw, and there, standing beside the river, was a ram which had two horns, and the two horns were high; but one was higher than the other, and the higher one came up last. . . The ram which you saw, having the two horns--they are the kings of Media and Persia.”

It will be noticed that the ram represents one nation in which are found two kingdoms—the Medes and the Persians. The inevitable conclusion is that the two horns like a lamb in Revelation 13:11 symbolize two kingdoms that exist side by side within a single nation.

Why the horns are lamblike

Revelation uses the word ‘Lamb’ 29 times and in 28 of those times it refers indisputably to Christ. But, does it also apply to Christ in this case? **Ranko Stefanovic answers the question:**

“The symbol of the lamb in Revelation always refers to Christ, which suggests that the reference here is not to any lamb but clearly to the Lamb. Thus, the appearance of the earth beast is described in Christ-like terms, suggesting a very possible history of this power, with a religious overtone.” Ranko Stefanovic, Revelation of Jesus Christ, p. 419

The text is clear: The two lamblike horns are in antithesis to the dragon's voice. This land beast has two horns like a lamb but it speaks like a dragon. Clearly the Holy Spirit through John intends to convey a contrast here between the Lamb's horns and the dragon's voice.

It is clear from Revelation 13:11 that the two lamblike horns constitute the positive or favorable side of the land beast while the dragon's voice is the negative or unfavorable side. The two lamblike horns indicate that while the earth beast professes to believe in the two kingdoms that Jesus believed in it contradicts its profession in actual practice.

Being that the two horns represent the two kingdoms that Jesus recognized, the question is: Which two kingdoms did Jesus, the lamb, recognize? Before we answer this question, let us summarize what we have studied so far about this beast.

Conclusion and Summary

- The land beast represents a single nation.
- The two horns represent the fact that in this one nation two kingdoms coexist side by side.
- The horns are lamblike so they must represent two kingdoms that were taught and recognized by Jesus, the Lamb of God.

Which Two Kingdoms did Jesus Recognize?

In order to answer this question, let's turn in our Bibles to Matthew 22:15-22:

"Then the Pharisees went and plotted how they might entangle Him in His talk. ¹⁶ And they sent to Him their disciples with the Herodians, saying, 'Teacher, we know that You are true, and teach the way of God in truth; nor do You care about anyone, for You do not regard the person of men. ¹⁷ Tell us, therefore, what do You think? Is it lawful to pay taxes to Caesar, or not?' ¹⁸ But Jesus perceived their wickedness, and said, 'Why do you test Me, you hypocrites? ¹⁹ Show Me the tax money.' So they brought Him a denarius. ²⁰ And He said to them, 'Whose image and inscription is this?' ²¹ They said to Him, 'Caesar's.' And He said to them, 'Render therefore to Caesar the things that are Caesar's, and to God the things that are God's.' ²² When they had heard these words, they marveled, and left Him and went their way."

Clearly, Jesus, the Lamb of God, taught the existence of two kingdoms in His day. The first was the civil power of Rome and the second was the spiritual kingdom of God. Jesus elsewhere referred to these kingdoms as "My kingdom" and the kingdom of "this world" (John 18:36).

Nation with Lamblike Horns

Now the question must be asked and answered: What nation or kingdom arose around 1798 when the first beast received its deadly wound which in its founding documents explicitly recognized the legitimate simultaneous existence of two kingdoms within a single nation such as Jesus believed in? **The answer is unmistakable and irrefutable. States Ellen White:**

"What nation of the New World was in 1798 rising into power, giving promise of strength and greatness, and attracting the attention of the world? The application of the symbol admits of no question. One nation, and only one, meets the specifications of this prophecy; it points unmistakably to the United States of America." The Great Controversy, p. 440

It is truly amazing that Ellen White would say such a thing when the United States did not yet have worldwide clout and influence at that time!!! **Ellen White was actually saying two things**

that at the time were inconceivable: 1) The deadly wound of the papacy would be healed [contrary to Uriah Smith who said at the same time that the career of the Papacy was finished], and **2)** the United States would exercise worldwide influence to make this possible.

Two Periods

For convenience's sake, the history of the United States can be divided into two broad periods:

- The Colonial period (1620-1776)
- The Constitutional period (1776 to the present)

Constitutional Fathers

The Constitutional Fathers (men such as George Washington, Thomas Jefferson, John Adams, James Madison and Benjamin Franklin) of the United States knew full well three things:

- The history of the church/state alliance in the middle ages
- The history of church/state relations in the colonial period
- The union of church and state as portrayed in the Bible

Fathers Knew about the Inquisition

In their writings, the Founding Fathers reveal very clearly that they knew full well the history of the church/state alliance in the middle ages and the persecution that ensued. In fact, they were living in the closing years of the 1260 year prophecy. It is sobering to realize that the Declaration of Independence (1776), the Constitution (1787) and the Bill of Rights (1791) were all written and ratified immediately before the deadly wound was given to the papacy in 1798.

The constitutional fathers knew that when church and state are joined together the inevitable result is the denial of civil and religious liberty and persecution.

They knew all about the mechanism of the Inquisition and were well acquainted with the martyrdom of holy men such as John Hus. They knew that Hus was held in subhuman prison squalor for months without due process, that he was accused by false witnesses, that he had broken no civil laws, that he was tried only for the religious convictions of his conscience, that he was judged by the leaders of the church in a similar fashion that the Sanhedrin had judged Jesus, that the religious leaders pronounced upon him the death penalty and that the church had finally appealed to the civil power of emperor Sigismund to ratify their death decree. And they knew that Hus was burned at the stake for nothing other than his religious beliefs.

John Hus

The man who was chosen to take Hus from Prague to Constance was called Pogius the Papist. When Pogius went to Prague to pick up Hus to take him to Constance, he was pro-Roman Catholic but when he saw the piety of Hus and how he was mistreated by the papacy, he became a Hus sympathizer. When Hus arrived in Constance he was immediately placed in prison. After several months without due process he was brought forth from prison to stand trial. This is how Pogius described Hus' condition:

“After a short while Hus was led out of his dungeon into a decent chamber, but his feet almost refused to carry him, he swayed as he walked; listless and unused to the day was the light of his eyes, deathly pale his cheeks and loose what was left of his teeth, since eleven had fallen out due to the damp prison. The nails on his fingers were terribly long, because he had been unable to bite them off for many weeks; upon his skin was a crust of dirt which exuded an awful stench and his otherwise brown hair fell in white ringlets upon his rotting and torn garb. His shoes had rotted upon his feet and his shirt and loincloth had vanished. The rounded flesh which had covered his bones had shrunk and shriveled and he had become a picture of woe without equal, unrecognizable to those who had known him before. Horror filled those who looked upon him and pitying people prepared a bath for him, brought shirts and clothing and refreshed him with strengthening foods, for which he could only thank with tearful eyes.” Pogius the Papist, Hus the Heretic, p. 19

Hus was then taken to stand before the religious magistrates (much as Jesus stood before the Sanhedrin) for his religious trial:

“With the clock striking eight and the bells tolling, the procession of bishops, cardinals, fathers and deputies moved toward the church, where a chair had been placed for Hus about which the seats of the gentlemen were arranged.” Hus the Heretic, p. 28

Forty Seven charges were then read none of which were violations of civil law. All of the accusations leveled against Hus were over the religious convictions of his own conscience.

According to Pogius when Hus attempted to present his defense, the religious leaders shouted much like the mob that cried out for the crucifixion of Jesus Hus the Heretic, p. 40

Hus concluded his remarks by stating:

“He [God] gave to Peter, his disciple, the key to open all hearts and the heaven of faith with it, but not the sword, to slay, as you slay all those who do not accept your worldly doctrines and who evade them.” Hus the Heretic, p. 41

The vote was then taken to determine if Hus was guilty of the accusations that were leveled against him. The following was the tally:

- 31 votes found him not guilty
- 11 were for excommunication
- 45 votes were for death

After his religious trial Hus was taken before the civil ruler, Emperor Sigismund, because the church needed the help of the civil power in order to execute him. **Pogius described how Count Chlum, one of the ardent defenders of Hus, pleaded with the Emperor:**

“Caesar, desist from such doings. . . Caesar, Caesar, do not write your name with blood.” But the Emperor’s ears were deaf and were further closed by the cardinals, bishops and priests who crowded about him, kissed the hem of his garments and praised his name, when he seized the quill and wrote his name.” Hus the Heretic, p. 63

The priests wrote the sentence and gave it to Emperor Sigismund who signed the royal edict on July 5, 1415.

Inquisition in Lima, Peru

A few years ago I had the privilege of preaching a week of prayer at our Seventh-day Adventist University near the city of Lima, Peru. There was one place I had always wanted to visit in Lima—the palace of the Inquisition. You see, Latin America had three places where the Inquisition functioned: Colombia, Peru and Mexico.

At the very entrance of the Palace there was a large mural that portrayed an Auto de Fe in the Plaza de Armas. After our tour guide explained the various elements of the mural, we stepped into the torture chamber. I was amazed at how our young tour guide described the methods that were used to torture and slay heretics who disagreed with the teachings and practices of the Roman Catholic Church.

As we entered the torture chamber on the right there was the Strappado:

- The victim's wrists were bound behind their back with a rope and then the loose end of the rope was tossed over a beam.
- The victim would then be slowly raised with the rope with his arms behind his back. When the victim was high above the ground the rope was abruptly released and then stopped before the victim got to the ground thus dislocating his arms and shoulders.
- Sometimes weights of up to 25 pounds were bound to the victim's feet to make the drop more precipitous and the dislocation more painful

Next there was the whipping post:

- With hands and feet in the stocks the prisoner was beaten a minimum of 50 times and a maximum of 200 times on the back with a whip

A left turn and on the left hand side there was the Rack:

- The victim was laid upon a table face up with arms and legs extended. The victim's ankles and wrists were then tied with ropes that were attached to pulleys at the four ends of the table
- Wheels at either end of the board were turned pulling the legs downward and the arms upward. As the ropes got tighter and tighter the body was stretched in opposite directions
- As the victim was commanded to recant, the shoulders, elbows, thighs and ankles were slowly dislocated as the prisoner writhed in pain

On the right hand side was the Garotte:

- It was an instrument that slowly strangled the victim.

- The hands and feet were tied with rope to the arms and legs of the chair and a noose was put around the neck.
- In back of the chair was a wheel that worked as a tourniquet.
- The wheel was slowly turned and this pulled the rope tighter and tighter around the hands, feet and neck until the victim was strangled.

Water boarding was next:

- Another left and we are at a bench where the victim was laid down, his nostrils were pinched shut and water was poured down a funnel into the victim's throat.
- Sometimes a cloth was forced down the throat while pouring the water causing the sensation of suffocation by drowning.
- Then we went down deep into underground tunnels where dungeons had been hewn into the rock.
- The cubicles were barely larger than the person who was placed in them
- For days they were shut in by the cold and in absolute darkness with barely enough room to wiggle without their families even knowing where they were

As mentioned before, some more fortunate victims were taken to the Plaza de Armas, wood was placed around their bodies, they were chained to a stake and then they were burned alive. The Constitutional Fathers of the United States knew all about this history and they made up their minds that in the country they were establishing things would be very different!

The Colonial Period

The Constitutional Fathers also knew all about the history of the colonial period. They were well aware that atheists, Jews, Quakers, Baptists and others were deprived of their civil rights simply because their beliefs and practices did not square with those of the established religion of the colonies.

They knew about Sunday laws that compelled people to attend church on pain of fines, lashes, imprisonment and in the case of three colonies, even death. They knew that only members of the established church could serve in official positions in the civil government. They knew that people's taxes were used by the government to remunerate the pastors of the established churches.

They knew full well about how Roger Williams was banished from the Massachusetts Bay Colony in September of 1635 for his views concerning the separation of church and state. They knew how he had to flee from the colony in late 1635 and early 1636 in the dead of winter in order to escape the wrath of the religious leaders. The Founding Fathers knew how Williams had founded the colony of Rhode Island with its capital, Providence. **Williams' used a persuasive argument against the idea that the church should employ the power of the state to force people to embrace and practice the established religion of the colonies:**

"The forcing of a woman, that is, the violent acting of uncleanness upon her body against her will, we count rape: by proportion that is a spiritual or soul-rape, which is forcing of the

conscience of any person, to acts of worship.” Words of Roger Williams in Timothy Hall, Separating Church and State, p. 87

According to Williams, the civil magistrate possesses a “civil sword . . . for the defense of persons, estates, families, liberties of a city or civil state, and the suppressing of uncivil or injurious persons or actions.” Words of Roger Williams in Timothy Hall, Separating Church and State, p. 79

In his excellent book, Separating Church and State, Timothy Hall remarks:

“Nor did Williams think that toleration required believers in different faiths to leave one another alone. Proselytization, for him was entirely consistent with religious liberty. He believed in a militant faith although one whose militancy expressed itself through spiritual weapons such as preaching and persuasion and prayer rather than through civic violence. The religious toleration Williams advocated was one that would leave believers free to undertake spiritual warfare against spiritual error. He sought to sheath the civil sword so that the sword of spiritual truth could be wielded against apostasy and unbelief.” Timothy L. Hall, Separating Church and State, p. 29

In language very similar to Revelation 13:11, Roger Williams once said that when a follower of Christ advocates persecution against those who disagree with him, he is guilty of ‘the language of the dragon in a lamb’s lip.’

Amazingly, the sentence of banishment given against Roger Williams in September of 1635 lasted until 1936 when Bill # 488 expunged from the laws of Massachusetts the banishment of Williams in the following words:

“Resolved, that the sentence of expulsion passed against Roger Williams by the General Court of Massachusetts Bay Colony in the year sixteen hundred and thirty-five be and hereby is revoked.” Timothy L. Hall, Separating Church and State, p. 39

Concerning the Colonial period in the Colony of Virginia, Southern Baptist minister and former eight-term Republican Congressman, John Buchanan once said:

“Preachers like Pat Robertson and Jerry Falwell should not forget that, in the colony of Virginia, Baptist ministers were beaten and imprisoned and run out of town for preaching their dissenting faith, while Anglican ministers were paid with tax funds from the state treasury.” Quoted by Samuel Rabinove, “Religious Liberty and Church-State Separation: Why Should We Care?” Speech on April 10, 1986, Vital Speeches of the Day, June 15, 1986, p. 527.)

Constitutional Fathers and the Bible

Even though the Founding Fathers were not church-goers, they were well acquainted with the Bible. They particularly admired Christ and knew all about His trial, sentencing and execution by a union of the apostate Jewish Church with the Roman State and they also knew about the persecution that befell the apostolic church at the hands of the Roman State by the instigation of the apostate Jewish Church.

The Founding Documents

The founding documents of the United States are remarkable indeed. In 1776 the Declaration of Independence affirmed that all men are created equal and that they have certain inalienable rights among which are life, liberty and the pursuit of happiness. In 1787 the Constitution was ratified and in 1791 the Bill of Rights (the first Ten Amendments to the Constitution) was approved.

All of these documents were ratified immediately before the papacy received its deadly wound in 1798. Just as prophecy predicted, God, in His providence, was preparing the next world super power to appear on the stage even as the previous power was about to be mortally wounded.

An examination of the writings of the constitutional fathers reveals that they firmly believed in the existence of two kingdoms in the United States that were to forever remain separate. According to their view the church was to use the spiritual sword of the Spirit to persuade through the preaching of the Word while the state was to use the material sword to preserve the civil order.

The new nation was established upon two great principles:

- Republicanism (representative civil government with the civil sword)
- Protestantism (representative religious government with the religious sword)

During the Middle Ages all civil matters were decided and imposed by the king and all religious matters were decided and enforced by the pope. The power flowed from top to bottom. When the king spoke in civil matters and the pope spoke in religious matters, the people were simply expected to obey without question.

The constitutional fathers established a revolutionary system of government that flowed from the bottom up—a government of the people, by the people and for the people in which citizens would enjoy full civil and religious liberty. The foundational idea behind this concept was that of two kingdoms in one nation, each with its own sword and separate from one another.

This was one of the most revolutionary experiments in human history. **Ellen White, who was born only 27 years after the deadly wound was given to the papacy in 1798, describes the contrast between the system of the middle ages and the system that the Constitutional Fathers finally adopted and implemented:**

“Among the Christian exiles who first fled to America and sought an asylum from royal oppression [an oppressive state] and priestly intolerance [an oppressive church] were many who determined to establish a government upon the broad foundation of civil [state] and religious liberty [church]. Their views found place in the Declaration of Independence, which sets forth the great truth that ‘all men are created equal’ and endowed with the inalienable right to ‘life, liberty, and the pursuit of happiness.’ And the Constitution guarantees to the people the right of self-government, providing that representatives elected by the popular vote shall enact and administer the laws. Freedom of religious faith was also granted, every man being permitted to worship God according to the dictates of his conscience. Republicanism [a state without a king] and Protestantism [a church without a pope] became the fundamental principles of the nation. These principles are the secret of its power and prosperity.” The Great Controversy, p. 441

"The founders of the nation wisely sought to guard against the employment of secular power on the part of the church, with its inevitable result--intolerance and persecution." The Great Controversy, p. 442

In this way the founding fathers rejected the apostate Roman Catholic view that it is legitimate for the church to use the power of the state to enforce its beliefs and practices. Instead the Founding Fathers established a government that returned to the view of church and state that had characterized Jesus and the earliest church, one that separated church and state and guaranteed the freedom to worship God according to the dictates of conscience.

Let's take a look at several statements from the writings of the Founders of the Nation:

George Washington

"If I could have entertained the slightest apprehension that the Constitution framed by the convention where I had the honor to preside might possibly endanger the religious rights of any ecclesiastical society, certainly I would never have placed my signature on it; and if I could now conceive that the general government might ever be so administered as to render the liberty of conscience insecure, I beg you will be persuaded that no one would be more zealous than myself to establish effectual barriers against the horrors of spiritual tyranny and every species of religious persecution. For, you doubtless remember, I have often expressed my sentiments that any man, conducting himself as a good citizen and being accountable to God alone for his religious opinions, ought to be protected in worshiping the Deity according to the dictates of his own conscience." George Washington to the Baptist Delegation, August 8, 1789.

Benjamin Franklin

"When religion is good, I conceive that it will support itself; and when it does not support itself, and God does not take care to support it, so that its professors are obliged to call for the help of the civil powers, 'tis a sign, I apprehend, of it being a bad one." (Quoted in Clifford Goldstein, Day of the Dragon, p. 77)

Thomas Jefferson

I have had the privilege of visiting the Jefferson Monument in Washington D. C. several times. Etched on the Monument are the following words:

"Almighty God hath created the mind free. All attempts to influence it by temporal punishment or burdens. . . are a departure from the plan of the Holy Author of our religion. . . No man shall be compelled to frequent or support any religious worship or ministry or shall otherwise suffer on account of his religious opinions or belief, but all men shall be free to profess and by argument to maintain, their opinions in matters of religion. I know but one code of morality for men whether acting singly or collectively."

Jefferson once wrote:

"The legitimate powers of government extend to such acts only as are injurious to others. It does me no injury for my neighbor to say that there are twenty gods, or no gods. It neither picks my pocket nor breaks my leg." (Thomas Jefferson, Writings, p. 285)

Jefferson wrote in 1782:

"It is error alone which needs the support of government. Truth can stand by itself." (Thomas Jefferson, Notes on Virginia, 1782; from George Seldes, ed., The Great Quotations, Secaucus, New Jersey: Citadel Press, 1983, p. 363)

Jefferson knew full well about the mechanism of the Inquisition:

"Is uniformity [in matters of religion] attainable? Millions of innocent men, women, and children, since the introduction of Christianity, have been burnt, tortured, fined, imprisoned; yet we have not advanced one inch towards uniformity. What has been the effect of coercion? To make one half the world fools and the other half hypocrites. To support roguery and error all over the earth" (Thomas Jefferson, Notes on Virginia, 1782; from George Seldes, editor., The Great Quotations, Secaucus, New Jersey: Citadel Press, 1983, p. 363)

Jefferson stated that people should be willing to die as martyrs in order to preserve civil and religious liberty:

"To preserve the freedom of the human mind then and freedom of the press, every spirit should be ready to devote itself to martyrdom; for as long as we may think as we will, and speak as we think, the condition of man will proceed in improvement." (Thomas Jefferson, letter to William Green Mumford, June 18, 1799. From Adrienne Koch, ed., The American Enlightenment: The Shaping of the American Experiment and a Free Society, New York: George Braziller, 1965, p. 341)

The Religious Liberty department of the Seventh-day Adventist Church has made it a top priority to defend the religious freedom of all denominations. When the civil power has occasionally attempted to restrict the religious freedom of any religious group, the Adventists have been among the first to step to the plate to defend it. **One reason we feel so strongly about this is explained in a statement by Thomas Jefferson:**

"It behoves every man who values liberty of conscience for himself, to resist invasions of it in the case of others; or their case may, by change of circumstances, become his own." (Thomas Jefferson, letter to Benjamin Rush, April 21, 1803. From Daniel B. Baker, ed., Political Quotations, Detroit: Gale Research, Inc., 1990, p. 189.)

Notice how Jefferson warned against the clergy using the power of the state to enforce religion:

"The clergy, by getting themselves established by law and ingrafted into the machine of government, have been a very formidable engine against the civil and religious rights of man." (Letter to J. Moor, 1800)

"History, I believe, furnishes no example of a priest-ridden people maintaining a free civil government. This marks the lowest grade of ignorance of which their civil as well as religious leaders will always avail themselves for their own purposes" (Letter to von Humboldt, 1813).

"In every country and in every age, the priest has been hostile to liberty. He is always in alliance with the despot, abetting his abuses in return for protection to his own." (Letter to H. Spafford, 1814)

“To suffer the civil magistrate to intrude his powers into the field of opinion and to restrain the profession or propagation of principles on supposition of their ill tendency is a dangerous fallacy which at once destroys all religious liberty, because he being of course judge of that tendency will make his opinions the rule of judgment and approve or condemn the sentiments of others only as they shall square with or differ from his own” (Statute for Religious Freedom, 1779).

“Reason and free inquiry are the only effectual agents against error. Give a loose to them, they will support the true religion by bringing every false one to their tribunal, to the test of their investigation. They are the natural enemies of error, and of error only.” (Notes on Virginia, 1785)

Several years after the drawing up and ratification of the founding documents of the nation, Jefferson could look back with pride at how the experiment had proved a success:

“We have solved by fair experiment the great and interesting question whether freedom of religion is compatible with order in government and obedience to the laws. And we have experienced the quiet as well as the comfort which results from leaving everyone to profess freely and openly those principles of religion which are the inductions of his own reason and the serious convictions of his own inquiries” (Letter to the Virginia Baptists, 1808).

“... our fellow citizens, after half a century of experience and prosperity, continue to approve the choice we made. May it be to the world, what I believe it will be, (to some parts sooner, to others later, but finally to all,) the signal of arousing men to burst the chains under which monkish ignorance and superstition had persuaded them to bind themselves, and to assume the blessings and security of self-government. That form which we have substituted, restores the free right to the unbounded exercise of reason and freedom of opinion. All eyes are opened, or opening, to the rights of man. The general spread of the light of science has already laid open to every view the palpable truth, that the mass of mankind has not been born with saddles on their backs, nor a favored few booted and spurred, ready to ride them legitimately, by the grace of God. These are grounds of hope for others. For ourselves, let the annual return of this day [Fourth of July] forever refresh our recollections of these rights, and an undiminished devotion to them....” (Thomas Jefferson, letter to Roger C. Weightman, June 24, 1826 [Jefferson's last letter, dated ten days before he died]; from Adrienne Koch, ed., The American Enlightenment: The Shaping of the American Experiment and a Free Society, New York: George Braziller, 1965, p. 372)

Some have argued that Jefferson believed that only the General (Federal) Government was bound by the First Amendment but not the individual states. However it must be remembered that the Fourteenth Amendment has made it very clear that the First Amendment of the Federal Constitution applies to the individual States as well.

“I consider the government of the United States as interdicted by the Constitution from intermeddling in religious institutions, their doctrines, discipline, or exercises. This results not only from the provision that no law shall be made respecting the establishment or free exercise of religion, but from that also which reserves to the states the powers not delegated to the United States. Certainly, no power to prescribe any religious exercise or to assume authority in religious discipline has been delegated to the General Government. It must rest with the States, as far as it can be in any human authority.” (Letter to Samuel Miller, Jan. 23, 1808)

Danbury Baptism Association

In a letter addressed to the Danbury Baptist Association in 1802, Thomas Jefferson expressed his understanding of the first two clauses of the first amendment by using the metaphor of the wall which he most likely borrowed from Roger Williams:

"Believing with you [the Danbury Baptists] that religion is a matter which lies solely between Man and his God, that he owes account to none other for his faith or his worship, that the legitimate powers of government reach actions only, and not opinions, I contemplate with sovereign reverence that act of the whole American people which declared that their legislature should "make no law respecting an establishment of religion, or prohibiting the free exercise thereof," thus building a wall of separation between Church and State."

Certainly Thomas Jefferson knew far better the intent of the First Amendment than those who now boldly attempt to rewrite and reinterpret it.

It will be noticed that the third clause of the First Amendment guarantees full civil rights—freedom of speech, freedom of the press, freedom of assembly and freedom to petition the government for a redress of grievances.

Thus, encased in the first amendment to the Constitution of a single nation, the United States, are the two horns like a lamb—religious and civil liberty. And these principles of religious and civil liberty are based on the foundational idea that the kingdom of the church and the kingdom of the state should be kept separate.

When either of the first two clauses of the first amendment is violated by the government, the inevitable result is the loss of the civil liberties guaranteed by the third clause and inevitably persecution.

James Madison in Memorial and Remonstrance

The climax of the conflict between James Madison and Patrick Henry was the 1784-1785 battle over Henry's Assessment Bill. This tax for the support of religion at first singled out one sect for preferential treatment, but was later broadened to include all Christian sects. In its final form, the bill allowed each taxpayer to designate which church should receive his share of the tax. In the absence of such a choice, the legislature was authorized to apply it to "*pious uses*."

James Madison's Memorial and Remonstrance is an attack on all forms of establishment of religion, whether they are selective or general and 'nondiscriminatory.' This is also the most concise and the articulate statement of the views of the First Amendment's author concerning what is an establishment of religion. Here most of all we can see that he had in mind much more than simply a national church.

Helping create a storm of popular protest, the Remonstrance played a key role in killing the Assessment Bill. Support for the bill varied among different religious groups. Quakers and Mennonites were immediately skeptical, not surprising since Virginia had recently considered a special tax on them because they were exempt from serving in the militia. Presbyterian ministers and leaders initially supported the bill, but the laity came out strongly against it — especially after the publication of the Remonstrance. Baptists came out immediately against the bill, supporting a full separation of church and state.

Madison's was not the only effort to kill the bill: there was also a popular uprising against it, with numerous petitions and over 10,000 signatures submitted to the legislature before the vote. Some were based on religious principles while others were explicit in their secularism, even going so far as to reject the idea that religion is at all necessary for public morality.

Religious Freedom in Virginia and America

The defeat of the Assessment Bill cleared the way for Jefferson's Bill for Establishing Religious Freedom. Madison drove it through in January of 1786, seven years after it was first introduced. The next year, Madison became a member of the Constitutional Convention where he could work to secure religious liberty for the entire nation.

Madison believed that, under the Constitution, *"there is not a shadow of right in the general government to intermeddle with religion"* and that *"this subject is, for the honor of America, perfectly free and unshackled. The Government has no jurisdiction over it...."* Despite this, he promised he would get a Bill of Rights added to the Constitution to specifically guarantee religious freedom. Virginia and other states ratified the Constitution partially on the strength of such promises.

At no point is Madison more unrelenting than in his opposition to state support or aid for religion. Not even 'three pence' contribution was to be taken from any citizen for such a purpose. *"If it were lawful to impose a small tax for religion the admission would pave the way for oppressive levies."* Not the amount but *"the principle of assessment"* itself was wrong. For Madison, his struggle was as much to prevent *"the interference of law in religion"* as to restrain religious intervention in political matters. He recognized that these were two sides of the same coin.

Article #4: *"Whilst we assert for ourselves a freedom to embrace, to profess and to observe the Religion which we believe to be of divine origin, we cannot deny an equal freedom to those whose minds have not yet yielded to the evidence which has convinced us. If this freedom be abused, it is an offence against God, not against man: To God, therefore, not to man, must an account of it be rendered."*

Article #7: *"Because experience witnesseth that ecclesiastical establishments, instead of maintaining the purity and efficacy of Religion, have had a contrary operation. During almost fifteen centuries has the legal establishment of Christianity been on trial. What have been its fruits? More or less in all places, pride and indolence in the Clergy, ignorance and servility in the laity, in both, superstition, bigotry and persecution."*

Article #8: *"What influence in fact have ecclesiastical establishments had on Civil Society? In some instances they have been seen to erect a spiritual tyranny on the ruins of the Civil authority; in many instances they have been seen upholding the thrones of political tyranny: in no instance have they been seen the guardians of the liberties of the people. Rulers who wished to subvert the public liberty, may have found an established Clergy convenient auxiliaries. A just Government instituted to secure & perpetuate it needs them not. Such a Government will be best supported by protecting every Citizen in the enjoyment of his Religion with the same equal hand which protects his person and his property; by neither invading the equal rights of any Sect, nor suffering any Sect to invade those of another."*

Article #9: *"Because the proposed establishment is a departure from the generous policy, which, offering an Asylum to the persecuted and oppressed of every Nation and Religion, promised a lustre to our country, and an accession to the number of its citizens. What a melancholy mark is the Bill of sudden degeneracy? Instead of holding forth an Asylum to the persecuted, it is itself a signal of persecution. It degrades from the equal rank of Citizens all those whose opinions in Religion do not bend to those of the Legislative authority. Distant as it may be in its present form from the Inquisition, it differs from it only in degree. The one is the first step, the other the last in the career of intolerance."*

Article #11: *"Torrents of blood have been split in the old world, by vain attempts of the secular arm, to extinguish Religious discord, by proscribing all difference in Religious opinion."*

Article #15: *"Because finally, 'the equal right of every citizen to the free exercise of his Religion according to the dictates of conscience' is held by the same tenure with all our other rights. If we recur to its origin, it is equally the gift of nature; if we weigh its importance, it cannot be less dear to us; if we consult the 'Declaration of those rights which pertain to the good people of Virginia, as the basis and foundation of Government,' it is enumerated with equal solemnity, or rather studied emphasis."*

James Madison Statements

In a letter to Edward Livingston, James Madison once stated:

"I observe with particular pleasure the view you have taken of the immunity of religion from civil jurisdiction, in every case where it does not trespass on private rights or the public peace."
(Quoted in Timothy Hall, Separating Church and State, p. 145)

James Madison, who is called the 'Father of the Constitution,' expressed his views on the relationship between religion and the government:

"There is not a shadow of right in the general government to intermeddle with religion. Its least interference with it [religion] would be a most flagrant usurpation. I can appeal to my uniform conduct on this subject that I have warmly supported religious freedom."

"An alliance or coalition between Government and religion cannot be too carefully guarded against.....Every new and successful example therefore of a PERFECT SEPARATION between ecclesiastical and civil matters is of importance.....religion and government will exist in greater purity, without (rather) than with the aid of government." [James Madison in a letter to Livingston, 1822, from Leonard W. Levy- The Establishment Clause, Religion and the First Amendment, page 124]

"We are teaching the world the great truth that Governments do better without Kings and Nobles than with them [republicanism]. The merit will be doubled by the other lesson that Religion flourishes in greater purity, without than with the aid of Government [Protestantism]."
[James Madison, Letter to Edward Livingston, July 10, 1822 The Writings of James Madison, Gaillard Hunt].

"[I]t may not be easy, in every possible case, to trace the line of separation between the rights of religion and the Civil authority with such distinctness as to avoid collisions and doubts on

unessential points. The tendency to unsurpation on one side or the other, or to a corrupting coalition or alliance between them, will be best guarded against by an entire abstinence of the Gov't from interference in any way whatsoever, beyond the necessity of preserving public order, and protecting each sect against trespasses on its legal rights by others." [James Madison, in a letter to Rev Jasper Adams spring 1832, from James Madison on Religious Liberty, edited by Robert S. Alley, pp. 237-238]

"It was the Universal opinion of the Century preceding the last, that Civil Government could not stand without the prop of a religious establishment; and that the Christian religion itself, would perish if not supported by the legal provision for its clergy. The experience of Virginia conspicuously corroborates the disproof of both opinions. The Civil Government, tho' bereft of everything like an associated hierarchy, possesses the requisite stability and performs its functions with complete success; whilst the number, the industry, and the morality of the priesthood, and the devotion of the people have been manifestly increased by the TOTAL SEPARATION OF THE CHURCH FROM THE STATE." [James Madison, as quoted in Robert L. Maddox: Separation of Church and State; Guarantor of Religious Freedom]

"We hold it for a fundamental and undeniable truth that religion, or the duty which we owe our Creator, and the manner of discharging it, can be directed only by reason and conviction, not by force or violence. The religion, then, of every man must be left to the conviction and conscience of every man: and that it is the right of every man to exercise it as these may dictate." [James Madison, Memorial and Remonstrance to the Assembly of Virginia]

"No distinction seems to be more obvious than that between spiritual and temporal matters. Yet whenever they have been made objects of Legislation, they have clashed and contended with each other, till one or the other has gained the supremacy." [James Madison in a letter to Thomas Jefferson Oct-Nov 1787]

"The experience of the United States is a happy disproof of the error so long rooted in the unenlightened minds of well-meaning Christians, as well as in the corrupt hearts of persecuting usurpers, that without a legal incorporation of religious and civil polity, neither could be supported. A mutual independence is found most friendly to practical Religion, to social harmony, and to political prosperity." [James Madison, Letter to F.L. Schaeffer, Dec 3, 1821]

Sometimes when I am lecturing on this subject I ask the question: To how many kingdoms do Christians in the United States belong?

The fact is that Christians are citizens of two kingdoms in a single country. We are citizens of the United States by birth and we are citizens of the heavenly kingdom by the new birth. We have an earthly passport that identifies our earthly country of origin and we have a heavenly passport, the blood of the Lamb, which identifies us as citizens of Christ's heavenly kingdom, the church.

John Adams and the Treaty of Tripoli

On June 10, 1797, the year before the deadly wound was given to the Roman Catholic papacy, president John Adams signed into law the Treaty of Tripoli which unambiguously stated:

"The Government of the United States is not in any sense founded upon the Christian religion."

Notably, this treaty was sent by President Adams to the Senate in May of 1797 where it was read aloud to all of the senators who were present and printed copies were also given to each Senator. The vote to ratify the treaty was unanimous! Notably, the treaty was printed in full in several newspapers in Philadelphia and New York City and there was not even a whimper of protest from the general public. None of the Senators paid a heavy price for signing the treaty.

The views of John Adams on religious liberty are broad and clear:

"We think ourselves possessed, or, at least, we boast that we are so, of liberty of conscience on all subjects, and of the right of free inquiry and private judgment in all cases, and yet how far are we from these exalted privileges in fact! There exists, I believe, throughout the whole Christian world, a law which makes it blasphemy to deny or doubt the divine inspiration of all the books of the Old and New Testaments, from Genesis to Revelations. In most countries of Europe it is punished by fire at the stake, or the rack, or the wheel. In England itself it is punished by boring through the tongue with a red-hot poker. In America it is not better; even in our own Massachusetts, which I believe, upon the whole, is as temperate and moderate in religious zeal as most of the States, a law was made in the latter end of the last century, repealing the cruel punishments of the former laws, but substituting fine and imprisonment upon all those blasphemers upon any book of the Old Testament or New. Now, what free inquiry, when a writer must surely encounter the risk of fine or imprisonment for adducing any argument for investigating into the divine authority of those books? Who would run the risk of translating Dupuis? But I cannot enlarge upon this subject, though I have it much at heart. I think such laws a great embarrassment, great obstructions to the improvement of the human mind. Books that cannot bear examination, certainly ought not to be established as divine inspiration by penal laws. It is true, few persons appear desirous to put such laws in execution, and it is also true that some few persons are hardy enough to venture to depart from them. But as long as they continue in force as laws, the human mind must make an awkward and clumsy progress in its investigations. I wish they were repealed. The substance and essence of Christianity, as I understand it, is eternal and unchangeable, and will bear examination forever, but it has been mixed with extraneous ingredients, which I think will not bear examination, and they ought to be separated. Adieu." (John Adams, letter to Thomas Jefferson, January 23, 1825. Adams was 90, Jefferson 81 at the time; both died on July 4th of the following year, on the 50th anniversary of the signing of the Declaration of Independence. From Adrienne Koch, ed., The American Enlightenment: The Shaping of the American Experiment and a Free Society, New York: George Braziller, 1965, p. 234.)

The First Amendment

It has become fashionable today for Christian activists to say that separation of church and state was established only to protect the rights of the church from the encroachment of the state but just the opposite is true. The history of the middle ages and the colonial period shows beyond any doubt that the greater danger is for the church to try and use the state to accomplish its mission.

Frequently Christian activists will also say that separation of church and state appears nowhere in the Constitution. **Technically this is true if we mean that the actual expression: "separation of church and state" is not in the Constitution. However, although the specific expression is**

not found in the Constitution, the concept is clearly and explicitly contained in the First Amendment to the Constitution:

“Congress shall make no law respecting an establishment of religion [clause # 1], or prohibiting the free exercise thereof [clause # 2]; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances [clause # 3].”

Some contemporary Christian activists have even gone so far as to say that the First amendment applies to the federal government but does not apply to the states. But this idea has been overturned consistently by the Supreme Court on the basis of the Fourteenth Amendment.

Notice that the intent of the First Amendment is not only to forbid the establishment of a church or a religion over and above another church or another religion. The word ‘religion’ in the First Amendment is not preceded by a definite or an indefinite article.

Clearly, the First Amendment forbids Congress from drawing up laws that have anything to do with religion, period. In this sense the Constitution clearly contains the concept of the separation of church and state because the state is forbidden to make laws that establish religion or prohibit its free exercise. Thus the state can have nothing to do with religion except to protect everyone’s right to practice it freely according to the dictates of their own conscience.

Thomas Paine

Thomas Paine was an enemy of the Bible and religion (whom Ellen White strongly condemned as an infidel stating that he would come up in the second resurrection at the end of the millennium) **nevertheless he had some interesting things to say about the relationship between church and state:**

“Persecution is not an original feature in any religion; but it is always the strongly-marked feature of all law-religions, or religions established by law. Take away the law-establishment, and every religion re-assumes its original benignity.” (Thomas Paine, *The Rights of Man*, 1791-1792. From Gorton Carruth and Eugene Ehrlich, eds., *The Harper Book of American Quotations*, New York: Harper & Row, 1988, pp. 499-500.)

The founding fathers believed that freedom of religion was an inalienable right which explains why Thomas Paine stated the following:

“Toleration is not the opposite of intolerance but the counterfeit of it. Both are despotisms: the one assumes to itself the right of withholding liberty of conscience, the other of granting it.” (Thomas Paine, *The Rights of Man*, p. 58. As quoted by John M. Swomley, *Religious Liberty and the Secular State: The Constitutional Context*, Buffalo, NY: Prometheus Books, 1987, p. 7. Swomley added, “Toleration is a concession; religious liberty is a right.”)

Isaac Backus

“Religious matters are to be separated from the jurisdiction of the state not because they are beneath the interests of the state, but, quite to the contrary, because they are too high and holy

and thus are beyond the competence of the state.” (Isaac Backus, An Appeal to the Public for Religious Liberty, 1773, as quoted by Albert Menendez and Edd Doerr, compilers, The Great Quotations on Religious Liberty, Long Beach, CA: Centerline Press, 1991, p. 7.)

Patrick Henry

“That religion, or the duty we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction, not by force or violence; and therefore all men are equally entitled to the free exercise of religion, according to the dictates of conscience.” (Patrick Henry [1736-1799], American patriot and statesman, Virginia Bill of Rights, June 12, 1776. From Daniel B. Baker, ed., Political Quotations, Detroit: Gale Research, Inc., 1990, p. 189)

Samuel West

“For the civil authority to pretend to establish particular modes of faith and forms of worship, and to punish all that deviate from the standards which our superiors have set up, is attended with the most pernicious consequences to society. It cramps all free and rational inquiry, fills the world with hypocrites and superstitious bigots--nay, with infidels and skeptics; it exposes men of religion and conscience to the rage and malice of fiery, blind zealots, and dissolves every tender tie of human nature. And I cannot but look upon it as a peculiar blessing of Heaven that we live in a land where everyone can freely deliver his sentiments upon religious subjects, and have the privilege of worshipping God according to the dictates of his own conscience, without any molestation or disturbance--a privilege which I hope we shall ever keep up and strenuously maintain.” (Samuel West, Dartmouth, MA, Election Sermon, 1776, as quoted by Albert Menendez and Edd Doerr, compilers, The Great Quotations on Religious Liberty, Long Beach, CA: Centerline Press, 1991, p. 103.)

John Leland

“Is conformity of sentiments in matters of religion essential to the happiness of civil government? Not at all. Government has no more to do with the religious opinions of men than it has with the principles of the mathematics. Let every man speak freely without fear--maintain the principles that he believes--worship according to his own faith, either one God, three Gods, no God, or twenty Gods; and let government protect him in so doing, i.e., see that he meets with no personal abuse or loss of property for his religious opinions. Instead of discouraging him with proscriptions, fines, confiscation or death, let him be encouraged, as a free man, to bring forth his arguments and maintain his points with all boldness; then if his doctrine is false it will be confuted, and if it is true (though ever so novel) let others credit it. When every man has this liberty what can he wish for more? A liberal man asks for nothing more of government.” (John Leland, The Rights of Conscience Inalienable, and Therefore Religious Opinions not Cognizable by Law [a pamphlet], New London, Connecticut, 1791. Reprinted in Mortimer Adler, ed., 1784-1796, Organizing the New Nation: The Annals of America, Vol. 3, Chicago: Encyclopedia Britannica, 1968, pp. 447-448. Leland was a Baptist minister who refused to support the Constitution until Madison persuaded him that the Constitution would not undermine religious liberty)

“The liberty I contend for is more than toleration. The very idea of toleration is despicable; it supposes that some have a pre-eminence above the rest to grant indulgence; whereas all should be equally free, Jews, Turks [Muslims], Pagans and Christians. Test oaths and established creeds

should be avoided as the worst of evils.” (Baptist minister John Leland, 1820, as quoted by Samuel Rabinove, Church and State Must Remain Separate, in Julie S. Bach, ed., Civil Liberties: Opposing Viewpoints, St. Paul: Greenhaven Press, 1988, p. 53)

Other Thinkers

“[The] manifest object of the men who framed the institution of this country, was to have a State without religion and a Church without politics--that is to say, they meant that one should never be used as an engine for the purposes of the other.... For that they built up a wall of complete partition between the two.” (Jeremiah S. Black, noted constitutional advocate, Essays and Speeches, D. Appleton and Co., 1885. As quoted by Leo Pfeffer, The Establishment Clause: The Never-Ending Conflict, in Ronald C. White and Albright G. Zimmerman, An Unsettled Arena: Religion and the Bill of Rights, Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1990, p. 72)

“In the eighteenth century the American principle of separation of Church and State was indeed an audacious experiment. Never before had a national state been prepared to dispense with an official religion as a prop to its authority and never before had a church been set adrift without the support of the state. Throughout most of American history the doctrine has provided freedom for religious development while keeping politics free of religion. And that, apparently, had been the intention of the Founding Fathers.” (Carl N. Degler, Out of Our Past: The Forces That Shaped Modern America [Revised ed.], New York: Harper & Row, 1970, p. 96)

“Recognizing the evils of man acting like God or of man's using government to help God out in managing the world, the traditional religionists, such as disciples of Roger Williams, Isaac Backus, and John Leland, joined with the deists in fashioning a system in which neither belief nor disbelief in God was to be a matter within the jurisdiction of human government. Both groups sought to secure a government that neither aided nor injured religion, and for this both the Establishment and Free Exercise Clauses of the First Amendment were adopted.” (Leo Pfeffer, The Establishment Clause: The Never-Ending Conflict, in Ronald C. White and Albright G. Zimmerman, An Unsettled Arena: Religion and the Bill of Rights, Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1990, p. 73 [footnote])

“All religions united with government are more or less inimical to liberty. All separated from government, are compatible with liberty.” (Henry Clay, 1777-1852, Speech in the House of Representatives, March 24, 1818. From Daniel B. Baker, ed., Political Quotations, Detroit: Gale Research, Inc., 1990, p. 190)

“I am tolerant of all creeds. Yet if any sect suffered itself to be used for political objects I would meet it by political opposition. In my view church and state should be separate, not only in form, but fact. Religion and politics should not be mingled.” (Millard Fillmore, 13th U. S. President [1850-1853], in an address during the 1856 Presidential election, according to Albert Menendez and Edd Doerr, compilers, The Great Quotations on Religious Liberty, Long Beach, CA: Centerline Press, 1991, p. 35.)

“When the Know-Nothings get control, it [the Declaration of Independence] will read: “All men are created equal except negroes, foreigners and Catholics.” When it comes to this I should prefer immigrating to some country where they make no pretence of loving liberty--to Russia, for instance, where despotism can be taken pure, and without the base alloy of hypocrisy.”

(Abraham Lincoln, 16th U. S. President [1860-1865], letter to Joshua F. Speed, August 24, 1855, according to Albert Menendez and Edd Doerr, compilers, The Great Quotations on Religious Liberty, Long Beach, CA: Centerline Press, 1991, pp. 59-60.)

“Encourage free schools, and resolve that not one dollar of money shall be appropriated to the support of any sectarian school. Resolve that neither the state nor nation, or both combined, shall support institutions of learning other than those sufficient to afford every child growing up in the land the opportunity of a good common school education, unmixed with sectarian, pagan, or atheistical tenets. Leave the matter of religion to the family altar, the church, and the private schools, supported entirely by private contributions. Keep the church and state forever separated.” (Ulysses S. Grant, 18th U.S. President [1869-1877], speech before the Army of the Tennessee, Des Moines, Iowa, 1875; from George Seldes, ed., The Great Quotations, Secaucus, New Jersey: Citadel Press, 1983, p. 288)

“If there is one thing for which we stand in this country, it is for complete religious freedom, and it is an emphatic negation of this right to cross-examine a man on his religion before being willing to support him for public office.” (Theodore Roosevelt, 26th U. S. President [1901-1909], letter to J. C. Martin, November 9, 1908, according to Albert Menendez and Edd Doerr, compilers, The Great Quotations on Religious Liberty, Long Beach, CA: Centerline Press, 1991, p. 83.)

“I believe in absolute freedom of conscience for all men and equality of all churches, all sects, and all beliefs before the law as a matter of right and not as a matter of favor. I believe in the absolute separation of church and state and in the strict enforcement of the Constitution that Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof. I believe that no tribunal of any church has any power to make any decree of any force in the law of the land, other than to establish the status of its own communicants within its own church.” (Alfred E. Smith, Governor of New York and Democratic candidate for President in 1928; in Atlantic Monthly, April, 1927, according to Albert Menendez and Edd Doerr, compilers, The Great Quotations on Religious Liberty, Long Beach, CA: Centerline Press, 1991, p. 89.)

“It is my firm belief that there should be separation of church and state in the United States--that is, that both church and state should be free to operate, without interference from each other in their respective areas of jurisdiction. We live in a liberal, democratic society which embraces wide varieties of belief and disbelief. There is no doubt in my mind that the pluralism which has developed under our Constitution, providing as it does a framework within which diverse opinions can exist side by side and by their interaction enrich the whole, is the most ideal system yet devised by man. I cannot conceive of a set of circumstances which would lead me to a different conclusion.” (John F. Kennedy, 35th U.S. President [1961-1963]; letter to Glenn L. Archer, February 23, 1959, according to Albert Menendez and Edd Doerr, compilers, The Great Quotations on Religious Liberty, Long Beach, CA: Centerline Press, 1991, p. 54.)

“I believe in the American tradition of separation of church and state which is expressed in the First Amendment to the Constitution. By my office--and by my personal conviction--I am sworn to uphold that tradition.” (Lyndon B. Johnson, 36th U. S. President [1963-1969]; interview, Baptist Standard, October, 1964, according to Albert Menendez and Edd Doerr, compilers, The Great Quotations on Religious Liberty, Long Beach, CA: Centerline Press, 1991, p. 50.)

"I believe that prayer in public schools should be voluntary. It is difficult for me to see how religious exercises can be a requirement in public schools, given our Constitutional requirement of separation of church and state. I feel that the highly desirable goal of religious education must be principally the responsibility of church and home. I do not believe that public education should show any hostility toward religion, and neither should it inhibit voluntary participation, if it does not interfere with the educational process." (Gerald R. Ford, 38th President [1974-1977], in an interview with Los Angeles Herald-Examiner, October 9, 1976 [p. A-8], according to Alan F. Pater and Jason R. Pater, compilers and editors, What They Said in 1976: The Yearbook of Spoken Opinion, Beverly Hills, CA: Monitor Book Co., 1977, p. 522.)

"Government is contemptuous of true religion when it confiscates the taxes of Caesar to finance the things of God." (Sam J. Ervin, Jr., 1896-1985, U.S. Senator from North Carolina, in an Open Letter to President Reagan, Congressional Record, April 29, 1982, according to Albert Menendez and Edd Doerr, compilers, The Great Quotations on Religious Liberty, Long Beach, CA: Centerline Press, 1991, p. 33.)

"Many sincere persons charge that the school-prayer cases show the Supreme Court to be hostile to religion. This charge is untrue and unjust. In these cases the Supreme Court was faithful to its judicial duty. It enforced the First Amendment, which commands government to maintain strict neutrality respecting religion, neither aiding nor opposing it." (Sam J. Ervin, Jr., 1896-1985, U.S. Senator from North Carolina, in Free Inquiry, Summer 1983; as quoted by Leo Pfeffer, Prayer in Public Schools: The Court's Decisions, in the "Church and State" issue of National Forum: The Phi Kappa Phi Journal, Winter, 1988, p. 26.)

"If religious freedom is to endure in America, the responsibility for teaching religion to public school children must be left to the homes and churches of our land, where this responsibility rightfully belongs. It must not be assumed by the government through the agency of the public school system." (Sam J. Ervin, Jr., 1896-1985, U.S. Senator from North Carolina, in Preserving the Constitution, Michie, 1984, according to Albert Menendez and Edd Doerr, compilers, The Great Quotations on Religious Liberty, Long Beach, CA: Centerline Press, 1991, p. 33.)

"The wall of separation ensures the government's freedom from religion and the individual's freedom of religion. The second probably cannot flourish without the first." (Leonard W. Levy, The Establishment Clause: Religion and the First Amendment, 1986. From Gorton Carruth and Eugene Ehrlich, eds., The Harper Book of American Quotations, New York: Harper & Row, 1988, p. 499.)

"Voluntary, individual, silent prayer has never been banned or discouraged in the public schools. The Supreme Court has banned state-sponsored religious services. Those who advocate prayer services in the public schools do not want voluntary prayer. They want the government to be officially involved in promoting and sponsoring prayer services so as to put pressure on children to engage in public prayer. They apparently do not care whether parents want their children to engage in public prayer or be indoctrinated with sectarian religious ideas. The object is to provide a captive classroom audience that will be exposed to the prayers of those with a religious message, which they deliver in the form of a prayer." (John M. Swomley, Religious Liberty and the Secular State: The Constitutional Context, Buffalo, NY: Prometheus Books, 1987, p. 128)

Vision of the Founding Fathers

What the founding fathers envisioned was not a Christian Nation but rather a nation of Christians. Their idea was that the church should do the work of leavening society by leading people to Christ and by teaching honesty, chastity, respect for life and property, family values, etc. In this way, society would be leavened from within and would be moral and righteous.

The idea was not that the government should impose by legislation the moral values of the church to make society moral. This is not the mission of the church. The mission of the church is to leaven society by the preaching of the Word of God so that society can be transformed from the inside out, not from outside in. This is what is taught in the parable of the leaven (**Matthew 13:33**).

Notice the following telling statement from the pen of Ellen G. White:

"The kingdom of God comes not with outward show. The gospel of the grace of God, with its spirit of self-abnegation, can never be in harmony with the spirit of the world. The two principles are antagonistic. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (1 Corinthians 2:14)

But today in the religious world there are multitudes who, as they believe, are working for the establishment of the kingdom of Christ as an earthly and temporal dominion. They desire to make our Lord the ruler of the kingdoms of this world, the ruler in its courts and camps, its legislative halls, its palaces and market places. They expect Him to rule through legal enactments, enforced by human authority. Since Christ is not now here in person, they themselves will undertake to act in His stead, to execute the laws of His kingdom. The establishment of such a kingdom is what the Jews desired in the days of Christ. They would have received Jesus, had He been willing to establish a temporal dominion, to enforce what they regarded as the laws of God, and to make them the expositors of His will and the agents of His authority. But He said, *"My kingdom is not of this world."* (**John 18:36**) He would not accept the earthly throne.

The government under which Jesus lived was corrupt and oppressive; on every hand were crying abuses,--extortion, intolerance, and grinding cruelty. Yet the Savior attempted no civil reforms. He attacked no national abuses, nor condemned the national enemies. He did not interfere with the authority or administration of those in power. He who was our example kept aloof from earthly governments. Not because He was indifferent to the woes of men, but because the remedy did not lie in merely human and external measures. To be efficient, the cure must reach men individually, and must regenerate the heart.

"Not by the decisions of courts or councils or legislative assemblies, not by the patronage of worldly great men, is the kingdom of Christ established, but by the implanting of Christ's nature in humanity through the work of the Holy Spirit. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John 1:12, 13) Here is the only power that can work the uplifting of mankind. And the human agency for the

accomplishment of this work is the teaching and practicing of the word of God.” The Desire of Ages, pp. 509, 510

Inconsistent Founding Fathers

Some revisionist historians such as David Barton have shown that the founders did not abide by their own principles of separation of church and state. This is true but the conclusion that Barton draws from it is false.

“His [Madison’s] actions did not always coincide with his professed opinions, particularly with those he professed late in life. For example, it has been noted that on the same day [horns like a lamb but speaks like a dragon] Madison introduced Jefferson’s Bill for Establishing Religious Freedom in the Virginia legislature [bill # 84], he also introduced a bill for the punishment of Sabbath-breakers.” Timothy Hall, Separating Church and State, p. 136

Madison pushed through the Virginia Legislature a bill that was called: “A Bill for Punishing Disturbers of Religious Worship and Sabbath Breakers”.

This was clearly a religious law established by the Virginia Legislature and thus a violation of Madison’s and Jefferson’s principles. **Thus, early in the history of the United States even the founding fathers were doing exactly what the land beast of Revelation would do:** Upholding two principles while at the same time undermining them.

The bill stated:

“If any person on Sunday shall himself be found laboring at his own or any other trade of calling, or shall employ his apprentices, servants or slaves in labor, or other business, except it be in the ordinary household he shall forfeit the sum of ten shillings for every such offense.”

This is the same James Madison who is called ‘the Father of the Constitution’. But Madison was not in this alone. **What is even more tragic is that Thomas Jefferson wrote the actual wording of this law, and this at about the same time as Jefferson wrote (Bill # 82) “The Bill for Establishing Religious Freedom” in which he stated that:**

“No man shall be compelled to frequent or support any religious worship, place, or ministry whatsoever, nor shall be enforced, restrained, molested, or burdened in his body or goods, nor shall otherwise suffer on account of his religious opinions or beliefs; but that all men shall be free to profess and by argument to maintain, their opinion in matters of religion, and that the same shall in no wise diminish, enlarge, or affect their civil capacities.”

It is important to realize that both of these laws were enacted in 1786. This was five years before the First Amendment was included in the Constitution. Perhaps Madison and Jefferson had matured somewhat in their ideas when they drew up the First Amendment to the Constitution five years later.

The founding fathers were not always consistent in living up to their principles. The Declaration of Independence states that all men are created equal and have been endowed by their Creator with certain inalienable rights among which are the right to life, liberty and the pursuit of happiness and yet the founding fathers all had slaves to whom these rights were denied. Does

this make the statement in the Declaration of Independence untrue? No, they simply did not abide by their own principles.

This inconsistency does not prove that the founders did not believe in a strict separation of church and state. All it proves is how easy it would be for the United States to contradict its own principles. Remember, the land beast has two horns like a lamb and yet speaks like a dragon. Even in its early history the founders showed how the United States could stand for the two principles and yet contradict them in actual practice.

John F. Kennedy

Although a Roman Catholic, John F. Kennedy showed that he clearly understood the principles upon which the United States was founded when he had to assure the Protestant pastors in Texas that he would follow the Constitution rather than the pope if he became president. **In an address to the Greater Houston Ministerial Association on September 12, 1960 he eloquently stated:**

"I believe in an America where the separation of church and state is absolute; where no Catholic prelate would tell the President -- should he be Catholic -- how to act, and no Protestant minister would tell his parishioners for whom to vote; where no church or church school is granted any public funds or political preference, and where no man is denied public office merely because his religion differs from the President who might appoint him, or the people who might elect him.

I believe in an America that is officially neither Catholic, Protestant nor Jewish; where no public official either requests or accepts instructions on public policy from the Pope, the National Council of Churches or any other ecclesiastical source; where no religious body seeks to impose its will directly or indirectly upon the general populace or the public acts of its officials, and where religious liberty is so indivisible that an act against one church is treated as an act against all."

Alexis de Tocqueville, French political thinker and historian, toured the United States in 1831-1833 and after careful observation of the political system in the United States he wrote the famous two volume set, *Democracy in America*. **When he asked American political thinkers why there was so much peace in the United States, he was told that it was mainly because of the separation of church and state. In his own words:**

"... all attributed the peaceful dominion of religion in their country mainly to separation of church and state. I do not hesitate to confirm that during my stay in America I did not meet a single individual, of the clergy of the laity, who was not of the same opinion." (Democracy in America, volume 1, p. 308)

A Dire Warning from Ellen G. White

Ellen White has warned about what will happen in the United States when the First Amendment is finally trampled upon:

"Protestants have tampered with and patronized popery; they have made compromises and concessions which papists themselves are surprised to see and fail to understand. Men are

closing their eyes to the real character of Romanism and the dangers to be apprehended from her supremacy. The people need to be aroused to resist the advances of this most dangerous foe to civil and religious liberty.” GC 566

“When the land which the Lord provided as an asylum for His people, that they might worship Him according to the dictates of their own consciences, the land over which for long years the shield of Omnipotence has been spread, the land which God has favored by making it the depository of the pure religion of Christ—when that land shall, through its legislators [it will be done by Congress], abjure the principles of Protestantism, and give countenance to Romish apostasy in tampering with God's law--it is then that the final work of the man of sin will be revealed. Protestants will throw their whole influence and strength on the side of the Papacy; by a national act [this is an act of Congress] enforcing the false sabbath, they will give life and vigor [the United States helps the wound to heal by giving the sword back] to the corrupt faith of Rome, reviving [giving her life again so she must have been dead] her tyranny and oppression of conscience. Then it will be time for God to work in mighty power for the vindication of His truth.” Maranatha, p. 179

Our next topic of discussion will be on the time when the lamb-horned beast will make an image of the first beast and speak like a dragon.

The Image of the Beast

Introduction

In a previous lecture we studied the identity of the sea beast of Revelation 13:1-10 and we noticed that it clearly represents the Roman Catholic papacy. Then we studied about the land beast of Revelation 13:11 and determined that it is symbolic of the United States. The two lamblike horns represent the fact that that kingdom, in its founding documents, would recognize the simultaneous existence within the one nation of two separate kingdoms—church and state which lie at the foundation of the two principles of civil and religious liberty. Now we want to study the meaning of the image that will be made by the land beast in honor of the sea beast.

What is the Image?

In order to ascertain what the image of the beast is like we must first review what the original was like because the image is a replica or reflection of the first beast in its honor (see, for example, **Luke 20:24; II Corinthians 3:18**). **It is an image of the beast and to the beast. The crucial question is this:** What was the central characteristic of the Roman Catholic papacy during its heyday?

We have found that the word ‘papacy’ refers to a church that employs the power of the state to accomplish its own purposes. Ellen White explains clearly and succinctly what the image is:

“But what is the ‘image to the beast’? And how is it to be formed? The image is made by the two-horned beast, and is an image to the beast. It is also called an image of the beast. Then to learn what the image is like and how it is to be formed we must study the characteristics of the beast itself--the papacy.

“When the early church became corrupted by departing from the simplicity of the gospel and accepting heathen rites and customs, she lost the Spirit and power of God; and in order to control the consciences of the people [because the Holy Spirit no longer did], she sought the support of the secular power. The result was the papacy, a church that controlled the power of the state [notice here that Ellen White clearly defines the meaning of the word ‘papacy’ as the union of church and state] and employed it to further her own ends, especially for the punishment of ‘heresy.’ In order for the United States to form an image of the beast, the religious power [the church] must so control the civil government [must have the power of the secular sword] that the authority of the state will also be employed by the church to accomplish her own ends” The Great Controversy, p. 443

As we have seen, the papacy during the 1260 years united the church with the state and then used the punitive sword of the state to punish those who dissented from her doctrines and practices. The Protestants in the United States [the land beast] will make a replica of this. They will work upon the secular power to safeguard their institutions and to punish those who dissent.

By making an image of the first beast, the United States will disown and contradict its own founding principles and make an image or replica of what the papacy did during the 1260 years. As a result, much of the history of what the papacy did to John Hus and the Sanhedrin did to Jesus will be repeated in the end time.

We have already interpreted the meaning of the two horns like a lamb (a single nation composed of two separate kingdoms—church and state from where we derive the idea of religious and civil liberty). But what is meant by the voice of the dragon? In order to answer this we must know what is represented by the dragon.

The Identity of the Dragon

The dragon is the central protagonist of Revelation 12 and 13. It primarily represents Satan (**Revelation 12:7-9**) but it also represents the Roman Empire (**Revelation 12:3** [**Daniel 7:23**]; **Matthew 2:16**). Thus the beast that rises from the earth yet speaks like a dragon must be a spokesman not only for Satan but also for Rome.

It was Satan who stood next to the woman to devour her child as soon as He was born. Satan operated through the instrumentality of Herod, a ruler of the Roman Empire (**Revelation 12:3** [**Daniel 7:23**] **Matthew 2:16**).

When Imperial Rome (represented by the dragon) disintegrated, we are told that it gave its throne, its power and its great authority to the sea beast (**Revelation 13:2**). That is to say, the papacy continued to exercise the powers of the dragon—Satan and Rome for 1260 years. But then it received the deadly wound.

After convalescing for a period of time with the deadly wound, the wound is healed by the land beast who will speak like a dragon. This must mean that the land beast will not only be a spokesman for Satan but also for Rome. And so, the dragon, the sea beast and the land beast are all agents of Satan who operates through Rome.

This phenomenon of Satan operating through the instrumentality of Rome can be clearly discerned in the chronological sequence of events in Revelation 12:

- It was the dragon—Satan through pagan Rome—who attempted to kill the male child (**Revelation 12:1-5**)
- It was the dragon—Satan through papal Rome—who persecuted the woman for 1260 years after the child ascended to heaven (**Revelation 12:5, 6, 13-15**)
- It will be the dragon—Satan through resurrected papal Rome with the aid of apostate Protestantism—who will persecute the remnant of the woman's seed when the deadly wound is healed (**Revelation 12:17**)
- This is the reason why Revelation 13:4 affirms that the world will not only worship the beast but it will also worship the dragon from whom the beast received its power, its throne and great authority!

The Roman Element

Ellen White made a very interesting remark about the Papacy having a Roman element:

"She [the Papacy] is silently growing into power. Her doctrines are exerting their influence in legislative halls, in the churches, and in the hearts of men. She is piling up her lofty and massive structures in the secret recesses of which her former persecutions will be repeated. Stealthily and unsuspectedly she is strengthening her forces to further her own ends when the time shall come for her to strike. All that she desires is vantage ground, and this is already being given her. We shall soon see and shall feel what the purpose of the Roman element [this is the iron of the legs, the power of the sword] is. Whoever shall believe and obey the word of God will thereby incur reproach and persecution." The Great Controversy, p. 581

The United States Speaks

We are told that the nation represented by the beast from the earth will speak like a dragon. It will command all to worship the image of the first beast and to receive its mark. The question is: How does the United States speak? The answer is that it speaks through the representatives that the people have elected. The duly elected representatives of the congress of the United States are the voice of the people, by the people and for the people. **Ellen White explains:**

"The 'speaking' of the nation is the action of its legislative and judicial authorities. By such action it will give the lie to those liberal and peaceful principles which it has put forth as the foundation of its policy." The Great Controversy, p. 442

A Unique Beast

It is significant that Revelation 13:11 is the only time in Bible prophecy where we are explicitly told what kind of horns a beast had on its head—lamblike horns.

Another unique element of this land beast is that in the prophecy of Daniel 7 each successive beast conquered and replaced the previous one. But this lamb horned beast is radically different than the previous ones. Instead of fighting against the beast that immediately

preceded it and taking its place it actually helps the previous beast recover its lost power and then honors it by building an image of it and to it.

Everything this second beast does is with reference to the first beast. It compels the world to worship the first beast, to make an image of it and to receive its mark. This second beast exercises or executes all the authority of the first beast (**Revelation 13:14**) as the first beast exercised all the authority of the dragon beast. Thus there is a passing on of the baton from the dragon to the sea beast to the land beast. We are told that everything this land beast does is accomplished in the presence [enooopion] of the first beast. The word 'presence' is the same one that is used in Revelation 13:13 where the land beast makes fire come down from heaven in the presence of men, obviously to impress them!

The text is clear that the second and first beasts co-exist in history and the second becomes subservient to the first and does its bidding in order to impress it (**Revelation 13:12, 14**). We shall find in our study that the land beast helps the sea beast recover its power by helping tear down three walls that prevent the papacy from exercising world dominion. The first wall is the one between Protestants and Catholics. The second wall is the one between church and state and the third wall is the wall between Catholicism and Communism, symbolized by the Berlin Wall or the Iron Curtain.

Providential Rise

The terminology of Revelation 13:11 would seem to indicate that this beast from the earth arises in the providence of God. That is to say, God made this beast by a special creative act for a special purpose. The terminology used in Genesis 1:24 is very similar to what we find in Revelation 13:11. In both we are told that God brought forth something out of the earth by a creative act. This must mean that the beast from the earth represents a miraculous creative act of God. In contrast, the first beast rises from the sea and the beast of Revelation 17 rises from the grave or abyss, realms that are under Satan's dominion.

The Two Horns

As we have already seen, the two horns like a lamb represent the two kingdoms that Jesus, the Lamb, recognized while He was on the earth. **These two kingdoms are mentioned explicitly by Jesus in Matthew 22:21:**

"Render therefore to Caesar the things that are Caesar's, and to God the things that are God's."

Much is being said today in Evangelical circles about the need for Americans to be patriotic and Christian. It is assumed that in order to be both, the United States government must support religion through things like inscriptions on our currency, the expression 'one nation under God' in the Pledge of Allegiance, government vouchers for sending children to religious schools, government mandated school prayer, federal funds for charitable choice, religious displays on public property and the like.

But as we have already seen, to separate the affairs of the church and the state is Christian because it is what Christ taught. And it is also patriotic because it is in harmony with the founding documents of the nation. To join church and state would thus be antichristian

(contrary to what Christ taught) and unpatriotic (contrary to what the founding fathers of America taught).

The First Amendment

Let's review the first amendment to the Constitution of the United States:

"Congress shall make no law respecting an establishment of religion [clause # 1] or prohibiting the free exercise thereof [clause # 2] or abridging the freedom of speech, or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances [clause # 3]."

The first two clauses of the first amendment are known as 'the establishment clause' and 'the free exercise clause'. The third clause guarantees full civil rights. What happens when either of the first two clauses of the First Amendment is violated?

Let's turn to Daniel 3 and 6 to find the answer to our question. The events described in these two chapters are real life examples of what happens when the first two clauses of the First Amendment are violated—the result is that citizens lose their legitimate civil rights and suffer persecution and ultimately risk losing the greatest civil right of all—life itself. When either of the first two clauses is violated the last clause will also fall by the wayside.

The Establishment Clause in Daniel 3

One of the foundational backgrounds to Revelation 13:11-18 is found in Daniel 3. Both of these passages describe a beast (Nebuchadnezzar for a time lived like a beast), an image, a command by the civil power to worship the image, and a death decree against dissenters. And as we shall see in a later lecture, stealthily hidden behind the dimensions of Nebuchadnezzar's image (60X6) is the mystic number 666.

In Jeremiah 27:4-8 we are told that God commanded all nations to obey king Nebuchadnezzar and if they failed to do so He would punish them:

"And command them to say to their masters, 'Thus says the Lord of hosts, the God of Israel — thus you shall say to your masters: ⁵ 'I have made the earth, the man and the beast that are on the ground, by My great power and by My outstretched arm, and have given it to whom it seemed proper to Me. ⁶ And now I have given all these lands into the hand of Nebuchadnezzar the king of Babylon, My servant; and the beasts of the field I have also given him to serve him. ⁷ So all nations shall serve him and his son and his son's son, until the time of his land comes; and then many nations and great kings shall make him serve them. ⁸ And it shall be, that the nation and kingdom which will not serve Nebuchadnezzar the king of Babylon, and which will not put its neck under the yoke of the king of Babylon, that nation I will punish,' says the Lord, 'with the sword, the famine, and the pestilence, until I have consumed them by his hand.'"

Even though God had warned everyone to be subject to king Nebuchadnezzar, in Daniel 3 we find a description of three young men who chose to disobey him. But God, instead of punishing them for not being subject to the king, rewarded them! Why?

The answer is that in Daniel 3 the civil ruler, Nebuchadnezzar, attempted to establish religion. He raised an image and commanded all nations, tongues and peoples to worship it. Those who

refused to comply with this religious decree enforced by the state were to be deprived of the ultimate civil right—life itself! Thus when the king overstepped his legitimate realm of authority and attempted to establish religion this automatically led to persecution against those who failed to comply.

The three young men who refused to worship the image are shown elsewhere in the book to be respectful of the king's legitimate civil commands but when the king crossed the line between civil law and religious duty the young men drew a line in the sand. When the civil power overstepped its legitimate bounds, the three young men chose to obey God rather than man and as a result they were condemned to the fiery furnace.

In the final instance the three young men had no human court of appeal and it looked like the king had all the cards. In fact the king defiantly raised his hand to heaven and roared:

“And what god will be able to deliver you from my hand?”

God answered that question when He personally and spectacularly intervened to deliver His faithful servants from the devouring flames.

The Free Exercise Clause in Daniel 6

The story of Daniel 6 is similar yet different. God had placed Darius to rule in civil affairs but he overstepped his bounds and gave a religious decree forbidding the free exercise of religion. Darius was not establishing a religious observance. He was not commanding everyone to pray to a certain god or in a certain manner. He was simply forbidding the free exercise right of the people to pray to the God of their choice for a period of thirty days.

In Daniel six we catch a glimpse of what happens when the free exercise clause of the First Amendment is violated. When Darius forbade the free exercise of religion in his realm, the inevitable result was the persecution of Daniel who insisted upon the right of worshiping his God according to the dictates of his own conscience.

Daniel was loved by the king and is seen elsewhere in the book as a loyal subject to all the legitimate civil laws of the Medes and Persians. He practiced civil disobedience only when the king overstepped his legitimate bounds as a civil ruler and pronounced a religious law. When the king crossed the line between civil and religious matters, Daniel drew a line in the sand and commended his case to God.

On this occasion all the power once again seemed to be in the hands of the enemies of Daniel. The law of the Medes and Persians could not be changed or revoked so it appeared that Daniel was doomed to destruction. But as in the case of Daniel's three friends, God was the final court of appeal and He intervened in spectacular fashion to deliver his servant from the lions and from his enemies.

Nebuchadnezzar and Darius Oblivious

Significantly, neither Nebuchadnezzar nor Darius got the point that God was trying to teach them. After God delivered the three young men from the furnace, Nebuchadnezzar threatened that anyone who said anything against the God of Daniel would be cut in pieces and their houses razed to the ground (**Daniel 3:29**). He didn't yet understand that God does not force

people to embrace true religion any more than the king attempted to force people to practice false worship. Worship is a matter of personal choice, not a matter of civil compulsion!

And after Daniel was delivered from the lion's den, king Darius made a decree that everyone was obligated to tremble and fear before the God of Daniel (**Daniel 6:26, 27**). The king didn't get the point. People can't be forced to tremble and fear before God—this must come from a spontaneous heart that loves Him.

The First Amendment in the End Time

Someone might ask: What does all this have to do with the United States at the end time?

The prophecy of Revelation 13:11-18 clearly indicates that the United States will eventually violate both the establishment clause and the free exercise clause of the First Amendment. It will not get rid of them but rather preserve them in theory but deny them in practice. The land beast will not only compel all to obey the authority of the papacy by keeping Sunday thus establishing religion but it will also forbid the observance of the Sabbath thus forbidding the free exercise thereof. Ellen White prophetically understood this when she wrote:

“The time will come when men will not only forbid Sunday work, but they will try to force men to labor on the Sabbath, and to subscribe to Sunday observance or forfeit their freedom and their lives.” (Maranatha, p. 177)

When this time comes, the apostasy that was begun when the papacy attempted to change the day of worship from Sabbath to Sunday during the 1260 years (**Daniel 7:25**) will be completed by apostate Protestantism at the end of time when it enforces the mark of the beast. **A comparison between Daniel 7:25 with Revelation 13 reveal some very interesting information. Daniel 7:25 contains four elements that relate to the little horn:**

- Speaks great words against the Most High
- Persecutes the saints of the Most High
- Thinks to change times and laws
- Rules for a period of 1260 years

Revelation 13 contains the same elements that relate to the beast but one appears to be missing:

- Speaks great words and blasphemies against the Most High
- Persecutes the saints of the Most High
- Rules for 42 months

Where is the parallel to the change in the times and laws? The answer is found in the fact that the land beast forces all to receive the mark of the beast which is the change in the Law.

When Protestants in the United States enforce the mark of the beast by civil authority, the process will have come full circle. Just as the papacy destroyed the apostolic view of the separation of church and state, so apostate Protestantism will overturn the view of church and state that was established and taught the founding fathers of the United States.

Aren't Sunday Laws Unconstitutional?

Someone might legitimately ask: Wouldn't the establishment of a Sunday law by congress as the national day of rest be a clear violation of the establishment clause of the first amendment to the Constitution? Wouldn't such a law be clearly unconstitutional? **And a related question:** Wouldn't a congressional law forbidding the observance of the seventh-day Sabbath also be in violation of the free exercise clause of the First Amendment and thus also unconstitutional? The obvious answer of any rational person to these questions would be yes.

I am quite sure that when that time comes, the constitutionality of such laws will be questioned. But according to Bible prophecy the appeal will fall upon deaf ears—there will be no redress of grievances for God's faithful remnant.

Profession and Practice

It bears noting that we are not to expect the eradication of the First Amendment from the Constitution. The First Amendment will remain in place. But what will most likely happen is that the Supreme Court will declare in a time of dire national emergency, that unconstitutional laws are constitutional. After all, we are not told that the two lamblike horns will be broken before the land beast speaks as a dragon. It will still have the two horns like a lamb while it speaks like a dragon.

Ellen White poignantly describes this nuance of the prophecy:

"The lamblike horns and dragon voice of the symbol point to a striking contradiction between the professions and the practice of the nation thus represented. The 'speaking' of the nation is the action of its legislative and judicial authorities. By such action it will give the lie to those liberal and peaceful principles which it has put forth as the foundation of its policy. The prediction that it will speak "as a dragon" and exercise "all the power of the first beast" plainly foretells a development of the spirit of intolerance and persecution that was manifested by the nations represented by the dragon and the leopardlike beast. And the statement that the beast with two horns 'causeth the earth and them which dwell therein to worship the first beast' indicates that the authority of this nation is to be exercised in enforcing some observance which shall be an act of homage to the papacy.

"Such action would be directly contrary to the principles of this government, to the genius of its free institutions, to the direct and solemn avowals of the Declaration of Independence, and to the Constitution. The founders of the nation wisely sought to guard against the employment of secular power on the part of the church, with its inevitable result--intolerance and persecution. The Constitution provides that 'Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof,' and that 'no religious test shall ever be required as a qualification to any office or public trust under the United States.' Only in flagrant violation of these safeguards to the nation's liberty, can any religious observance be enforced by civil authority. But the inconsistency of such action is no greater than is represented in the symbol. It is the beast with lamblike horns--in profession pure, gentle, and harmless--that speaks as a dragon." The Great Controversy, p. 442

Three Branches of Government

Our system of government like that of many other nations has three branches: The executive, the legislative and the judicial. As we know, the legislative branch draws up the laws, the executive branch enforces the laws and the judicial (especially the Supreme Court) interprets them. I frequently ask people: Which of these three branches is the most powerful? The answer is usually, the executive. But actually the most powerful branch of government in the United States is the judicial, particularly the Supreme Court.

And why is this? The answer is quite simple. Congress can write a bill and the president can sign it into law but if the law is appealed and the Supreme Court declares it unconstitutional the bill will not remain law. **The flip side is also true:** Congress could draw up a bill that is unconstitutional but if the Supreme Court declares it constitutional it would be enforced.

The Most Powerful Branch

If you don't think that the Supreme Court is the most powerful branch of government, just remember what happened in the 2000 election. After many appeals to various courts of the land, the case was taken to the Supreme Court and when the Supreme Court spoke, George W. Bush became president and there was no more discussion.

There are now six Roman Catholics on the Supreme Court of the United States: Chief Justice John Roberts and associate justices Antonin Scalia, Clarence Thomas, Anthony Kennedy, Samuel Alito and Sonia Sotomayor. There is nothing to indicate that the trend of naming Roman Catholics to the Court will end anytime soon. Catholics compose 25% of the population of the United States but they own 66% of the Supreme Court!

Roman Catholics have done all in their power to win over Barack Obama to their side. Shortly after being elected president, Obama was invited to give the Commencement Address at Notre Dame University in the midst of protests and then shortly thereafter Obama nominated Sonia Sotomayor, a Roman Catholic, as the sixth justice to the Supreme Court. Fortunately Elena Kagan, a somewhat liberal Jew, was later elected by Barack Obama to the Supreme Court.

The more liberal judges on the Court are getting up in years and most likely they will be replaced in the next few years. Can we fathom what it will be like to have seven or more Roman Catholics on the Supreme Court?

Ellen White has warned us what will happen when a Protestant government becomes entangled with the Roman Catholic Papacy:

"They [Christians] do not see that if a Protestant government sacrifices the principles that have made them a free, independent nation, and through legislation brings into the Constitution, principles that will propagate papal falsehood and papal delusion, they are plunging into the Roman horrors of the Dark Ages." The Review and Herald, December 11, 1888

Some Seventh-day Adventists say that this scenario portrayed by Ellen White is alarmist or sensationalist, that the Supreme Court justices are patriotic Americans and that they would never return the United States to the horrors of the dark ages. **But Ellen White has warned to whom Roman Catholics owe their supreme loyalty:**

"The Roman Catholic Church, with all its ramifications throughout the world, forms one vast organization under the control, and designed to serve the interests, of the papal see. Its millions of communicants, in every country on the globe, are instructed to hold themselves as bound in allegiance to the pope. Whatever their nationality or their government, they are to regard the authority of the church as above all other. Though they may take the oath pledging their loyalty to the state, yet back of this lies the vow of obedience to Rome, absolving them from every pledge inimical to her interests." The Great Controversy, p. 580

Fascination with the Papacy

Many Protestants today are fascinated by the papacy. Prominent political leaders such as Jeb Bush, Newt Gingrich and Tony Blair have renounced their Protestant heritage and have converted to the Roman Catholic Church. Many Protestants point to the papacy's fight for human rights, for the poor, for life, for morality, for conventional marriage and against what John Paul II called the 'culture of death'. They believe that the papacy has changed and therefore that there is nothing to fear. Yet the papacy has not repudiated any of its dogmas nor has it laid aside its aspirations to global political power. **She is harmless when she is helpless. One its leaders once said:**

"In the minority we are a lamb; in equality we are a serpent and in the majority we are a lion."

Ellen White added her testimony:

"It is a part of her [the papacy's] policy to assume the character which will best accomplish her purpose; but beneath the variable appearance of the chameleon she conceals the invariable venom of the serpent." The Great Controversy, p. 571

Ellen White described the image of the beast over 120 years ago:

"When the land which the Lord provided as an asylum for his people, that they might worship him according to the dictates of their own consciences, the land over which for long years the shield of Omnipotence has been spread, the land which God has favored by making it the depository of the pure religion of Christ,—when that land shall, through its legislators, abjure the principles of Protestantism, and give countenance to Romish apostasy in tampering with God's law,—it is then that the final work of the man of sin will be revealed. Protestants will throw their whole influence and strength on the side of the Papacy; by a national act [an act of congress] enforcing the false Sabbath, they will give life and vigor to the corrupt faith of Rome, reviving her tyranny and oppression of conscience. Then it will be time for God to work in mighty power for the vindication of his truth." Signs of the Times, June 12, 1893

When this happens, the United States will have formed a mirror reflection [image] of the papacy in its honor. The sea beast (the papacy) was characterized by a church that employed the power of the state to punish dissenters and so it will be with the land beast that makes the image. **Time and again Ellen White warned about the dangers ahead:**

"In order for the United States to form an image of the beast, the religious power must so control the civil government that the authority of the state will also be employed by the church to accomplish her own ends." The Great Controversy, p. 443

"Rome is aiming to re-establish her power, to recover her lost supremacy. Let the principle once be established in the United States that the church may employ or control the power of the state; that religious observances may be enforced by secular laws; in short, that the authority of church and state is to dominate the conscience and the triumph of Rome in this country is assured." The Great Controversy, p. 581

"When the leading churches of the United States, uniting upon such points of doctrine as are held by them in common, shall influence the state to enforce their decrees and to sustain their institutions, then Protestant America will have formed an image of the Roman hierarchy, and the infliction of civil penalties [the state using the sword] upon dissenters will inevitably result." The Great Controversy, p. 445

In this way the land beast of Revelation 13:11 will speak like a dragon, that is, like Rome.

The first beast of Revelation 13 (the papacy) thought to change the law of God by changing the day of worship from Sabbath to Sunday. The second beast will enforce this change by using the sword of the state. The whole world will then be led to follow the example of the United States.

"As America, the land of religious liberty shall unite with the papacy in forcing the conscience and compelling men to honor the false sabbath, the people of every country on the globe will be led to follow her example." Testimonies for the Church, volume 6, p. 18

How could it happen?

How can such a thing happen when the global power of the United States seems to be waning while the power of nations such as China seems to be increasing? Though we still don't have all the answers to this question several things are clear in Bible prophecy.

The issue that will galvanize the world into one body will be global survival (see **Matthew 24:6-8**). No doubt a Sunday law will be enacted in the context of a global economic meltdown, a series of unprecedented natural disasters perhaps due to climate change, an alarming increase in crime, unparalleled terrorist attacks and spectacular manifestations from the spirit world instructing and encouraging the global political leaders to do away with what they perceive to be the cause of the problems facing the global community. Then the story of Elijah will be repeated and God's Remnant people will be called 'troublers of the people.'

The argument which was used against Jesus two thousand years ago will be invoked once again: *"It is better for these dissenters to die than for the United States to perish."* (See GC 615) In America this argument will appear patriotic and Christian but it will prove to be just the opposite. **As happened with the Jewish nation, national apostasy will be followed speedily by national ruin:**

"When Protestant churches shall unite with the secular power to sustain a false religion, for opposing which their ancestors endured the fiercest persecution, then will the papal sabbath be enforced by the combined authority of church and state. There will be a national apostasy, which will end only in national ruin." Evangelism, p. 235

The question is: How will the United States be able to persuade the entire world to follow its agenda? As mentioned before, global survival will be used as an argument. But there will also

be another factor involved. The beast from the earth will perform powerful and undeniable miracles to back up its agenda!

Miracles and the Image

Before we are able to discuss how miracles will be instrumental in getting the world to buy the agenda of Sunday legislation, we must say a few things about the three members of the Godhead.

At the very beginning of Revelation we are introduced to the fact that the Godhead is composed of three equal beings each with his own personality but one in purpose.

First we have ‘the one who is and who was and who is to come.’ Next we have the seven spirits who are before the throne and finally we have Jesus Christ, the faithful witness (**Revelation 1:4-5**).

In chapters 4 and 5 we once again meet the Father who is seated on the throne (**Revelation 4:1, 2**), the seven spirits who are before the throne (**Revelation 4:5**) and the Lamb as though it had been slain in the midst of the throne (**Revelation 5:6**).

Each of these persons plays an important role in the plan of salvation. God the Father is the ruler who sits on the throne and is described as the one who ‘is and was and is to come.’ But the Father delegates His authority to Jesus who carries on His Father’s work on earth (**Matthew 28:18-20**).

After receiving authority from His Father, Jesus had a three and a half year ministry at the end of which He was given a mortal wound (**Revelation 5:6** [the identical word used in **Revelation 13:3** to describe the beast’s wound]; see, **Isaiah 53:5**) but the wound was healed when he resurrected and the entire world was reached with the message of the resurrected Christ.

When Jesus ascended to heaven He delegated His authority to the Holy Spirit who spoke in name of Jesus and performed his wondrous works even making fire come down from heaven on the day of Pentecost (**Acts 2:1-4**). The power of the fire provided power to preach and brought conviction to thousands all over the world who chose to follow Jesus (**Acts 2:47; Colossians 1:6**)

Satan’s Counterfeit Trinity

According to the book of Revelation Satan has a counterfeit trinity composed of the dragon, the beast and the false prophet (**Revelation 16:13**). These three powers counterfeit the roles of the Father, the Son and the Holy Spirit.

The dragon counterfeits the role of God the Father because it is spoken of as the one who ‘was and is and is to come’ (**Revelation 17:8**). He is the power who rules. He in turn delegates his throne and authority to the beast as God the Father delegated His authority to Jesus (**Revelation 13:2**).

After the beast receives authority from the dragon, he, like Jesus, has a symbolic three and a half year ministry (**Revelation 13:5**). At the end of the three and a half years, the beast receives a deadly wound (**Revelation 13:3, 9, 10**) but the wound is healed (**Revelation 13:3**) and the

whole world wonders after the beast marveling because of its miraculous resurrection (see **Revelation 17:8**).

The false prophet then exercises all the authority of the first beast and speaks for it even making fire come down from heaven in the sight of men (**Revelation 13:13**). The fire from heaven persuades the multitudes that the message of the false prophet is true and the whole world wonders after the beast and follows it.

Apocalyptic Elijah's Three Enemies

Elijah's three enemies show the relationship that exists among the protagonists in Satan's counterfeit trinity. Elijah had three enemies: the first was the political ruler, king Ahab, the second was the harlot woman Jezebel and the third was the false prophets of Baal who did the bidding of the harlot. These three enemies foreshadow the enemies of God's end time Elijah movement.

The beast from the earth is called the False Prophet (**Revelation 16:13**). Notice that this is not a false prophet but the (the definite article is in the Greek) false prophet. He is a specific prophet with a proper name. And what is his proper name? His name is Elijah. But he is a counterfeit Elijah. And how do we know this? By his actions! In the **Old Testament, Elijah had a trinity of enemies**: Ahab, Jezebel and the false prophets of Jezebel. In Revelation we also have a trinity of enemies of God's end time people. These enemies are the kings, the harlot, the counterfeit prophet Elijah. Elijah made fire come down from heaven in the sight of men to prove that he was God's messenger. The false prophet will bring fire down from heaven to attempt to prove that he is God's messenger.

The first enemy of the end-time Elijah is the dragon which represents the kings of the earth and the whole world who commit fornication with the harlot (**Revelation 16:13, 14; 17:2; 18:3**).

The second enemy of the end-time Elijah is identified as the great harlot who sits on many waters (**Revelation 17:1**). This great harlot deceived the nations by her sorcery (**Revelation 18:23**). She is also called the beast.

This harlot is called the mother of harlots and of the abominations of the earth. If she is the mother then she must have harlot daughters (**Revelation 17:5**; see also, **Revelation 2:20-23**) who do her bidding. The daughters are also called the false prophet.

The harlot sits upon many waters which means that she reigns over peoples, multitudes, nations and tongues (**Revelation 17:1, 15**).

In order to fully comprehend the relationship among these three end time powers it is also necessary to study carefully the story of John the Baptist who was called Elijah by Jesus (**Luke 1:17; Matthew 11:11-14; Matthew 17:10-13**). The story of Mark 6:18, is particularly important.

In the days of Elijah the message of Elijah was proved true when fire came down from heaven to consume the sacrifices he had placed on the altar. At the end of time the false prophet will counterfeit this miracle.

Counterfeit Holy Spirit Revival

Ellen White seems to indicate that the fire that will fall from heaven will be literal as on the Day of Pentecost:

“Satan will work through his agents who have departed from the faith to bring fire down from heaven in the sight of men.” Selected Messages, volume 2, p. 54

Literal fire falling from heaven? Are you kidding? Really? How could such a thing happen?

How this might occur can be illustrated by some remarks that were made by world renowned Pentecostal evangelist and faith healer, Benny Hinn. On Friday evening, November 13, 2001 I was in a hotel room near Tucson, Arizona and happened to tune into TBN’s *“Praise the Lord”* program. Paul Crouch, President of TBN, was interviewing Benny Hinn about his conversion experience. Hinn explained that before he was a Christian he had visions and dreams of himself preaching in stadiums before thousands of people. **Then he said this, and I quote:**

“In the last twelve months I have been having some new dreams and visions . . . some amazing dreams. I have been seeing fire. I have seen myself in stadiums where literal fire was falling from heaven. The glory of God is about to be revealed visibly.”

Hinn then referred to the tongues of fire on the Day of Pentecost, the Elijah experience on Mt. Carmel and the pillar of fire in the wilderness as proof that in the future the fire would fall from heaven at his meetings.

The critical question is this: Would the descent of literal fire from heaven at Hinn’s meetings be a sign that the Holy Spirit is being poured out and that his message is true? Of course not! The Bible provides the standard by which all supernatural phenomena must be tested. Our senses cannot be trusted and our feelings can lead us astray.

Isaiah 8:20 clearly states: *“To the law and to the testimony! If they do not speak according to this word, it is because there is no light in them.”*

Do Benny Hinn’s teachings square with the Bible? Two items will prove that they don’t. Hinn claims to speak regularly with the spirit of Katherine Kuhlman at her grave in California. He has also gone on the record stating that Sunday is the day that the Lord has made to be kept by Christians in honor of the resurrection of Christ.

Ellen White describes a great counterfeit revival in the Christian world just before the final outpouring of God’s Spirit in the Latter Rain:

“Notwithstanding the widespread declension of faith and piety, there are true followers of Christ in these churches [the churches identified as Babylon]. Before the final visitation of God’s judgments upon the earth there will be among the people of the Lord such a revival of primitive godliness as has not been witnessed since apostolic times. The Spirit and power of God will be poured out upon His children. At that time many will separate themselves from those churches in which the love of this world has supplanted love for God and His word. Many, both of ministers and people, will gladly accept those great truths which God has caused to be proclaimed at this time to prepare a people for the Lord’s second coming. The enemy of souls desires to hinder this work; and before the time for such a movement shall come, he will

endeavor to prevent it by introducing a counterfeit. In those churches which he can bring under his deceptive power he will make it appear that God's special blessing is poured out; there will be manifest what is thought to be great religious interest. Multitudes will exult that God is working marvelously for them, when the work is that of another spirit. Under a religious guise, Satan will seek to extend his influence over the Christian world." The Great Controversy, p. 464.

Religious Ecumenism

In recent years there has been a growing illegitimate love affair between Protestants and Catholics in the United States. What factors have fostered this unevenly yoked love fest? Several theological, sociological and historical factors have converged to foster this growing intimacy. Let's examine some highlights.

In 1517 Martin Luther nailed his 95 Theses on the cathedral door in Wittenberg, an event which historians mark as the beginning of the Protestant Reformation. This act began the process of building a wall of separation between Protestants and Roman Catholics. Martin Luther laid the first bricks in the wall and others such as Calvin and Zwingli made the wall ever higher.

In order for the Papacy to regain its power, this wall must tumble down. The problem is that the wall got higher and higher with the passing of time. Colonial America was very suspicious of the papacy and set up laws to impede its progress. But at no time in its history was the United States more inimical to the papacy than in the decades of the 1870's and 1880's. During this period, Protestants looked upon Roman Catholics with great suspicion because Pope Pius IX did several things that angered Protestants. First he was instrumental in the proclamation of the Dogma of the Immaculate Conception of Mary in 1854. Then he published his Syllabus of Errors in 1864 and capped it all off by presiding at Vatican Council I where the Dogma of Papal Infallibility was established in 1870.

These and other actions by the Papacy alienated Protestants in the United States from the Vatican and made the rift between the two ever broader and deeper. As late as the early 1960's Protestants were still suspicious and fearful of Roman Catholicism as can be seen by John F. Kennedy's explanation of his views of church and state to a pastoral alliance in Houston, Texas (more on this later)

Vatican Council II (1962-1965)

Until Vatican Council II Roman Catholicism was looked upon by Protestants as a Latin babbling, Bible suppressing, Protestant hating cult. Vatican Council II did much to change this image. Good old grandfatherly Pope John XXIII presided over the Council in its initial years. Amazingly, the Vatican extended the hand of fellowship to theologians from prominent Protestant churches who were invited to attend the Council as observers.

The catchword of the Council was Aggiornamento which is Latin for 'renewal.' The Council encouraged Roman Catholics to study the Bible in small groups (under the careful supervision and scrutiny of the priests). The Council encouraged an orderly dialogue between Catholic and Protestant theologians. The Mass could now be said in the languages that the common people could understand. Protestants were no longer called heretics but rather 'separated brethren.' Even the rite of baptism that was performed in Protestant churches was accepted as legitimate.

To the superficial view of the careless observer, Roman Catholicism was emerging from the Jurassic age and catching up with the times.

Yet to the careful observer, the changes were merely cosmetic. That is, the Papacy went through a facelift but under the facelift it remained the same old ugly system. None of the dogmas of the Catholic Church were changed or reformed. It still considered itself infallible, still taught that Sunday is the Sabbath, that the dead are not dead, that we can pray to the spirits of departed saints, that sins should be confessed to a human priest, that hell burns forever, that Mary mediates between Christ and sinners, that man is justified by faith plus works, that it is acceptable to bow before idols, that Christ is sacrificed anew in each and every mass, that priests must be celibate, that oral tradition is of equal authority as Scripture, etc.

Yet in the aftermath of the Council the image of the papacy began to change for the better in the minds of Protestants. The cosmetic surgery proved to be a success.

Election of JFK

I was just a kid in Caracas, Venezuela back then but I still remember as clearly as today that in Seventh-day.

Adventist churches it was whispered that if John F. Kennedy, a Roman Catholic, won the 1960 election the national Sunday law would be right around the corner.

There was fear in the United States about having a Catholic president but it was soon discovered that the fears were unfounded. The expected Sunday law and time of trouble did not come. What's more, Kennedy's views on the relationship between church and state were identical to those of Protestants so people assumed that Kennedy's own understanding was also that of the Roman Catholic Church.

In an address to the Greater Houston Ministerial Association on September 12, 1960 Kennedy eloquently stated:

"I believe in an America where the separation of church and state is absolute; where no Catholic prelate would tell the President -- should he be Catholic -- how to act, and no Protestant minister would tell his parishioners for whom to vote; where no church or church school is granted any public funds or political preference, and where no man is denied public office merely because his religion differs from the President who might appoint him, or the people who might elect him.

I believe in an America that is officially neither Catholic, Protestant nor Jewish; where no public official either requests or accepts instructions on public policy from the Pope, the National Council of Churches or any other ecclesiastical source; where no religious body seeks to impose its will directly or indirectly upon the general populace or the public acts of its officials, and where religious liberty is so indivisible that an act against one church is treated as an act against all."

Kennedy's death was a traumatic event for the people of the United States. The optimism that Kennedy had sown (through the establishment of organizations such as the Peace Corps) in the hearts of the youth was shaken to the core. Whether you loved or hated him, Kennedy's death caused a deep trauma in the psyche of the American people.

Ban on Government Sponsored School Prayer

Another event that galvanized Protestants and Catholics and led them to conclude that government was inimical toward religion was the Supreme Court's 1962 decision to ban government sponsored school prayer. In *Engel vs. Vitale*, a strongly civil-libertarian court, headed by Chief Justice Earl Warren, ruled that reciting nondenominational prayers written by government officials violated the Establishment Clause of the Constitution.

The Board of Education of Union Free School District No. 9 in New Hyde Park, New York, at the time required students to recite a 22-word, nondenominational prayer every morning. Several parents sued claiming that this prayer requirement violated their children's freedom of religion. The United States Supreme Court ruled that the daily prayer ritual violated the First Amendment's Establishment Clause, even though students were given the opportunity not to participate. The Establishment Clause provides that "*Congress shall make no law respecting an establishment of religion.*"

The Court wrote an unusual opinion, one that does not cite any cases, or rely on any prior case law, in support of its decision. Instead, the Court relied on the history of religion and its relationship with government and warned of the dangers of a union between church and state. The Court supported its position using historical examples, such as the notorious religious intolerance in 17th century England which contributed to the European migration to North America and the founding of the American colonies. **The Court wrote:**

"It is a matter of history that this very practice of establishing governmentally composed prayers for religious services was one of the reasons that caused many of our early colonists to leave England and seek religious freedom in America."

Roe v. Wade

Perhaps no single event in the last forty years has done more to cement the relationship between Protestants and Catholics and to mobilize them in a common cause than the *Roe v. Wade* decision by the Supreme Court in 1973. This decision has mobilized conservative Protestants and Catholics in a relentless attempt to overturn it. A politician's attitude toward *Roe v. Wade* has become the litmus test of political orthodoxy to the religious right. For years, organizations such as the Moral Majority and the Christian Coalition have distributed voter guides in evangelical churches which serve as a report card on a politician's view on abortion, school prayer, vouchers, etc.

Norma McCorvey who used 'Jane Roe' as a pseudonym brought this class-action lawsuit before the Supreme Court. The defendant in the case was Dallas County, Texas district attorney, Henry B. Wade. McCorvey, representing all pregnant women, contended that the Texas abortion law violated the privacy rights of pregnant women. The case was heard at the Supreme Court in Washington, D. C. Using the Ninth Amendment (which guarantees the right to privacy) as the basis for their ruling, seven of the nine judges voted to overturn the Texas abortion law (Chief Justice Warren Burger, Harry Blackmun, William J. Brennan, William O. Douglas, Thurgood Marshall, Lewis Powell and Potter Stewart). The two judges who dissented were William Rehnquist and Byron White. The arguments of the plaintiff's attorneys were based on the Ninth Amendment idea that abortion is a personal decision and that a person's right to privacy is

infringed upon when abortion is forbidden. The defense attorneys on the other hand argued that the unborn have certain legal rights that must be protected by the state.

What made the decision particularly thorny was the fact that the Texas abortion law targeted only those who performed the abortion and not those who sought it. Thus, Assistant District Attorney John Tolle argued that McCorvey lacked standing to sue because the law did not apply to her since she was seeking an abortion and not performing it.

Tolle also requested a personal interview with the so called 'Jane Roe' but in an anonymous affidavit filed by her attorneys she declined because the notoriety of the case might damage her ability to secure a job in the future and also because her right to privacy might be severely infringed upon.

On January 22, 1973, the Supreme Court handed down its decision. Reading from his majority opinion, Justice Harry Blackmun reviewed the history of abortion legislation in the United States, saying "*The restrictive criminal abortion laws in effect in a majority of states today . . . are not of ancient or even of common law origin.*" Rather, he said, it seemed that legislators had designed these laws to protect women from a procedure that was, in the 19th century, a risk to their health. That objective was no longer valid, said Blackmun, since abortions were now as safe as or safer than childbirth for women.

Blackmun then turned to a discussion of the "right to personal privacy," before coming to the central point of his decision:

The right of privacy, whether it be founded in the Fourteenth Amendment's concept of personal liberty and restrictions on state action . . . or . . . in the Ninth Amendment's reservation of rights to the people, is broad enough to encompass a woman's decision to terminate her pregnancy.

Discussing Texas' claim that it had the right to infringe on Roe's rights "*to protect prenatal life,*" Blackmun examined the U.S. Constitution to see if the Founding Fathers had intended to include prenatal life when they used the word "*person*" in the document. He concluded that nowhere in the document had he found "*any possible pre-natal application.*" He declared, "*The word 'person' as used in the Fourteenth Amendment, does not include the unborn.*"

Addressing "the difficult question of when life begins," Blackmun said, "*When those trained in the respective disciplines of medicine, philosophy, and theology are unable to arrive at any consensus, the judiciary . . . is not in a position to speculate as to the answer.*" He then discussed the wide divergence of thinking on "*this most sensitive and difficult question.*" Blackmun pointed out that "*the view that life does not begin until live birth . . . appears to be the predominant, though not the unanimous attitude of the Jewish faith . . . [and] also the position of a large segment of the Protestant community, . . .*" while the Roman Catholic Church "*would recognize the existence of life from the moment of conception . . . a view strongly held by many non-Catholics as well.*" Blackmun summarized the impact of these competing views upon the Court's decision: "In view of all this, we do not agree that, by adopting one theory of life, Texas may override the rights of the pregnant woman that are at stake."

Continuing, Blackmun cautioned that neither a fetus' ineligibility for state protection nor a woman's right to privacy was absolute:

The State does have an important and legitimate interest in preserving and protecting the health of the pregnant woman . . . and . . . it has still another important and legitimate interest in protecting the potentiality of human life. These interests are separate and distinct. Each grows in substantiality as the woman approaches term and, at a point during the pregnancy, each becomes "*compelling*."

Finally, Blackmun outlined a formula to balance these competing interests. During the first trimester of pregnancy, the "*abortion decision . . . must be left to the medical judgment of the pregnant woman's attending physician*." During the second trimester, a state could "regulate the abortion procedure in ways that are reasonably related to maternal health." During "the stage subsequent to viability, the State . . . may . . . regulate, and even proscribe, abortion except where it is necessary, in appropriate medical judgment, for the preservation of the life or health of the mother."

Erosion of Moral Values in Society

The decade of the 1960's was a period of moral transition for the United States. The Beatles, Elvis Presley, and Woodstock glorified the use of drugs and encouraged sex outside of marriage and rebellion against all authority. The Vietnam War galvanized the youth against the political establishment and the slogan 'make love, not war' became the clarion call of the hippies. There can be no doubt that the 1960's was a watershed decade. It brought into existence an entire generation of young people who openly defied the authority of parents, teachers, preachers and political institutions. Morality in the United States rapidly began to decay. The backlash from the religious community was to be expected and in the course of time Protestants and Catholics joined hands to 'moralize' society.

You see the moral deterioration of society demands unity of action. To use the expression of Chuck Colson, 'we cannot afford to be divided when the barbarians are scaling the walls'. There is a perception, and it is real, that the political left and the secular humanists are inimical to religion and would rather have religion cease to exist! Growing economic turmoil, social unrest, war, drug trafficking, disrespect for authority, erosion of family values, terrorism, and natural disasters create an angst that demands united action to restore sanity to society.

Recent decades have seen a growing intimacy between the Protestant churches in America and the Roman Catholic papacy. Enthusiastic cooperation on social issues such as abortion, gay marriage and judicial activism has given them a common agenda. Cooperation in the election of conservative candidates has given them a common cause.

Political Activism Due to the Disintegration of Morality

Journalist Cal Thomas once said:

"If we will not be constrained from within by the power of God, we must be constrained from without by the power of the State acting as God's agent." Harper's Magazine, March, 1995, p. 30

Ralph Reed who was invited to speak at the Catholic Campaign for America explained the united socio-political agenda of Protestants and Catholics:

“The Catholic vote holds the key to the future and I believe that if they can unite, if Catholics can unite with the Evangelical Christians, the Protestants who share their views on the sanctity of innocent human life and the need for religious liberty, and school choice, and common sense values, I believe if Catholics and Evangelicals can unite there is no person who runs for office in any city or any state in America that can’t be elected and there is no bill that can’t be passed in either house of Congress or any state legislative chamber anywhere in America. It is the emerging force in the electorate today. The Pope does use the term hierarchy of doctrine. Father Robertson said: ‘Obviously some teachings are more important than others and there has to be an agreement on those essential points while leaving considerable latitude on other points that are less essential to the faith.’”

Author and theologian Tim LaHaye made legislative reform a necessary precondition for revival:

“While it is true that God has already given America three national revivals in the past, we desperately need another one today. Personally, I am not sure we can have one without legislative reform.” Clifford Goldstein, *The Saving of America*, p. 47

Of course the question begs to be asked: Is revival brought about by the inward working of the Holy Spirit or is it accomplished by legislative reform?

Richard Hogue in his book, Saints and Dirty Politics linked Christian involvement in politics with bringing back the nation to the Lord:

“. . . if our country survives—and I realize that’s a big IF—it will be because there is an awakening in the lives of committed Christians across our nation who finally begin to realize that it is not only their opportunity but also their absolute responsibility to be intricately involved in the political process of our country and use that involvement to turn this nation once again to the Lord.” (Quoted in Clifford Goldstein, *The Saving of America*, p. 53)

And Ralph Reed, who was the first president of Pat Robertson’s Christian Coalition joins the chorus of voices clamoring for Christians to take back the country through political involvement:

“What Christians have got to do is take back this country, one precinct at a time, one neighborhood at a time, one state at a time. I honestly believe that in my lifetime we will see a country once again governed by Christians.” (Quoted in Clifford Goldstein, *Day of the Dragon*, p. 72)

In a speech delivered by radical right winger Randall Terry at Willoughby Hills, Ohio in July of 1993 he stated:

“Our goal must be simple: We must have a Christian nation built on God’s law, on the Ten Commandments. No apologies.” (Speech by Randall Terry at Willoughby Hills, Ohio in July of 1993)

Pat Robertson, speaking at the concluding meeting of the Second Annual Road to Victory Conference of the Christian Coalition on September 12, 1992:

"Two thousand three hundred years ago the world was at a similar crisis as it is today, and a man named Haman erected a gallows to kill God's man, Mordecai. We see that same thing today and who knows but what you are come to the kingdom for a time such as this . . . The enemies of religious freedom have erected a gallows for us but they will be hung on their own gallows.

"God told me in December 1991 that He was going to bless the Christian Coalition beyond our wildest expectations. Before the year 2000, the Christian Coalition will be the most powerful organization in the United States. We will have over 1.7 million Christian activists in all counties and voting precincts in America. People will be calling from Washington D. C. to ask us what is the position of the Christian Coalition so that we will know how to vote . . .

"Reports of the demise of the Christian Right have been greatly exaggerated. We are alive, growing and better organized than ever. Even if George Bush is not reelected this year, we're going to be back in 1993, and in 1994, we are going to be back in 1995 and in 1996 and 1997 and 1998 and 1999. We're going to be back until we win it all.

The recent major natural disasters, the San Francisco earthquake, hurricane Andrew, hurricane Aniki are evidences that God is displeased with the wickedness of our nation and we can expect these disasters to increase until we get our nation back to God."

Many years before, Pat Robertson had already expressed the objectives of the Christian right:

"... we have together with the Protestants and the Catholics enough votes to run the country and when the people say, 'We've had enough,' we are going to take over." Conservative Digest, August, 1979:

Robert Grant, president of Christian Voice, which was a branch of the Moral Majority established by Jerry Falwell once said:

"If Christians unite we can do anything. We can pass any law or any amendment and that's exactly what we intend to do." Quoted in Liberty Magazine, May/June 1980, p. 4

In a television interview, Grant stated:

"We can do anything. We can amend the Constitution. We can elect a president. We can change or make any law in the land. And it behooves us to do it. If we have to live under the law, as well, we should live under moral and Godly Law." (20/20 program the week of the Democratic National Convention in 1980)

What many conservative religious leaders want today is exactly what the religious leaders wanted during the Colonial period. They believe that the political system united with the religious leaders can preserve the moral fiber of the nation. **But history proves that the opposite is true:**

"The regulation adopted by the early colonists, of permitting only members of the church to vote or to hold office in the civil government, led to most pernicious results. This measure had

been accepted as a means of preserving the purity of the state, but it resulted in the corruption of the church. A profession of religion being the condition of suffrage and office holding, many, actuated solely by motives of worldly policy, united with the church without a change of heart. Thus the churches came to consist, to a considerable extent, of unconverted persons; and even in the ministry were those who not only held errors of doctrine, but who were ignorant of the renewing power of the Holy Spirit. Thus again was demonstrated the evil results, so often witnessed in the history of the church from the days of Constantine to the present, of attempting to build up the church by the aid of the state, of appealing to the secular power in support of the gospel of Him who declared: "My kingdom is not of this world." John 18:36. The union of the church with the state, be the degree never so slight, while it may appear to bring the world nearer to the church, does in reality but bring the church nearer to the world." The Great Controversy, p. 297

The humanist philosopher, Friedrich Nietzsche expressed it this way: "Be careful when you fight the dragon lest you become a dragon." By wanting to fight against the dragon of the left wing, or secular humanism, the Christian right will speak like the dragon which they wish to overcome.

Judge Roy Moore

Judge Moore was a state judge who campaigned in the year 2000 to become the Chief Justice of the Alabama Supreme Court. He campaigned as the 'Ten Commandments judge' and promised that if elected he would display the Ten Commandments in the court building. With the support of the religious right, he won in a landslide.

Alabama is notorious for being a bastion of the religious right, a stronghold of the so-called Bible belt. Bible belt Protestants have traditionally taught that the Ten Commandments were nailed to the cross and that we are not under law but under grace. They have been strong opponents of Seventh-day Adventists who have sought to uphold the perpetuity of God's moral law. And so it is quite puzzling that they would want to post the Ten Commandments in America's court rooms when they believe that the law was nailed to the cross. Yet the religious right fought tooth and nail in support of Judge Moore's Ten Commandment monument.

In fact the monument weighed a whopping 5,300 pounds. It was sneaked into the state building after working hours on July 31, 2001 without informing any of the other justices on the court. The building of the monument was financed by several religious right supporters.

Judge Moore was immediately sued by Americans United for the Separation of Church and State, the American Civil Liberties Union and the Southern Poverty Legal Center. In the trial that ensued, Judge Moore had to testify before United States District Court Judge Myron Thompson. During the trial, Moore boldly declared that Buddhism is not a religion which is protected by the First Amendment. In his legal opinion, Justice Thompson pointed out that Judge Moore's position almost amounted to the establishment of a theocracy. Justice Thompson stated: "*His fundamental, if not sole, purpose in displaying the monument was non-secular; and the monument's primary effect advances religion.*"

Not surprisingly, a good share of Justice Moore's legal expenses were raised by D. James Kennedy, who before his death was a staunch opponent of the separation of church and state and by his own admission would have liked the United States to return to the theocratic style of

government that existed in Calvin's Geneva or in Colonial America. One is reminded that Servetus was burned at the stake for heresy under Calvin's system.

At the conclusion of the trial, Judge Moore was given 30 days to remove the monument or face the threat of removal from office. **Judge Moore refused to budge and was removed from office. As reported by CNN:**

On November 13, 2003, Alabama's Court of the Judiciary unanimously removed Moore from his post as Chief Justice.

Alabama's judicial ethics panel removed Chief Justice Roy Moore from office Thursday for defying a federal judge's order to move a Ten Commandments monument from the state Supreme Court building.

The nine-member Court of the Judiciary issued its unanimous decision after a one-day trial Wednesday.

The panel, which includes judges, lawyers and non-lawyers, could have reprimanded Moore, continued his suspension or cleared him.

The ethics panel said Moore put himself above the law by "*willfully and publicly*" flouting the order to remove the 2.6-ton monument from the state judicial building's rotunda in August.

U.S. District Judge Myron Thompson ruled the granite carving was an unconstitutional endorsement of religion. Moore refused to obey the order but was overruled by his eight colleagues on the state Supreme Court. On November 3, the U.S. Supreme Court refused to hear Moore's appeal of Thompson's ruling.

Moore "*showed no signs of contrition for his actions*," the Court of the Judiciary found.

Moore's critics said they were not yet satisfied.

Richard Cohen, a lawyer for the Southern Poverty Law Center -- one of the groups that sued Moore over the monument -- said the organization would seek to have Moore disbarred.

After the ruling, Moore said he was not surprised by the decision and that he was being removed from office because he "*acknowledged God*."

Moore read comments by Alabama Attorney General Bill Pryor in 1997 that defended his display of the Ten Commandments in his courtroom when he was a state circuit court judge.

Pryor filed the ethics charges after Moore refused to remove the monument.

"*God has chosen this time and this place so we can save our country and save our courts for our children*," Moore said.

President Bush has nominated Pryor to a seat on the 11th U.S. Circuit Court of Appeals. Senate Democrats are trying to block the nomination by filibuster.

Pryor, a Republican, has said he believes the Ten Commandments display was constitutional, but he said Thursday federal court orders must be obeyed.

"At the end of the day, when the courts resolve those controversies, we respect their decision," he said. "That does not mean that we always agree with their decision."

On Wednesday, prosecutors showed the ethics panel documents and videotapes they said proved Moore defied a lawful court order in violation of his oath of office. They rested their case after 25 minutes.

Alabama Christian Coalition president, John Giles said that he believed that there would be a backlash against the ruling in Alabama. *"I am afraid the judge's order putting a 30-day limit on the removal of the monument will lead to an uprising of citizens protesting removal of that monument."*

Because of this decision conservative Protestants and Catholics have accused the government of being inimical to religion in general and to the Ten Commandments in particular. This has provided fuel to the fire of evangelicals who have accused the Federal Judiciary of being activist and secular humanist.

Thomas Jefferson once warned that threats of freedom come, not when the government acts against its constituents, but when 'a government is a mere instrument of the major number of constituents.'

Vouchers, Charitable Choice and Religious Displays

In recent years the failure of the public education system has led Protestants and Catholics to lobby together for school vouchers that will allow parents to send their children to sectarian schools at government expense. Of course the Roman Catholic Church stands to benefit most from this arrangement because they have the largest parochial school system in the country.

Protestants and Catholics have also made great strides in getting the government to support their charitable organizations. George W. Bush signed an executive order authorizing the federal government to give money to private and sectarian charities. Is this not the case of Caesar rendering to God that which is Caesar's? Would we feel comfortable if the government requested churches to pay a portion of their tithes as taxes in order to reduce the Federal budget deficit? Would this not be rendering unto Caesar that which is God's?

Another area of debate that has joined Protestants and Catholics in a common camp is the issue of religious displays on government property. For example, when government magistrates refuse to put up nativity scenes on public property, the Christian right has cried foul, claiming that this is discriminatory against Christianity.

The Marriage Debate

The issue of marriage has also helped fuse the relationship between Protestants and Catholics. The papacy (and rightly so!) is a staunch defender of conventional marriage as the union between a man and a woman. Conservative Protestants agree. The Manhattan Declaration, which was signed by conservative Protestants and Catholics, puts the pressure on the political leaders of the United States to defend the sanctity of heterosexual marriage. The legalization of gay marriage by the courts and legislatures in several states has led Christian conservatives to feel like the government has become morally lax.

Ironically, the political left in the United States is in favor of gay marriage which is clearly contradictory to the institution of marriage that was established by God at Creation. On the other hand, conservative Catholics and Protestants are in favor of Sunday sacredness which is clearly contradictory to the creation story where God made the seventh-day Sabbath holy. So both the left and the right are attempting to change creation institutions. It is crass hypocrisy to defend the sanctity of marriage on the basis of creation and not to sustain the equal sanctity of the Sabbath which was created at the same time and in the same place!

Theological Ecumenism

The word 'ecumenism' means 'to dwell in the same house'. After Vatican II Protestant and Roman Catholic scholars began meeting on a regular basis to discuss theological issues. In these contacts friendships were formed and a consensus was sought on the 'basics' of the Christian faith. Three documents signed by prominent Protestant and Catholic leaders in recent years illustrate how the two sides have drawn closer and closer together. The first was Evangelicals and Catholics Together, the second was the Joint Declaration on Righteousness by Faith and the third was the Manhattan Declaration.

Evangelicals and Catholics Together

Evangelicals and Catholics Together: The Christian Mission in the Third Millennium consisting of 25 pages was signed on March 29, 1994 by 39 of the most influential evangelicals and Catholics in the United States including Richard Neehaus (a prominent clergyman who converted from the Lutheran to the Catholic Church), Charles Colson (of Watergate and prison ministries fame), Pat Robertson (founder of the Christian Broadcasting Network), John Cardinal O'Connor (who was in charge of the archdiocese of New York) as well as other influential bishops, archbishops and scholars. The document discouraged Protestants and Catholics from proselytizing members from one another's churches and encouraged Protestants and Catholics to work together in the evangelization of the world.

Pat Robertson's explained the reason why he signed the document:

"The moral crisis facing society today and the obvious social breakdown mandates a closer cooperation between people of faith. The time has come where we must lay aside minor points of doctrinal differences and focus on the Lord Jesus Christ. . . I'm lending my support because I believe it's imperative that we work to bring the body of Christ together." Christian American, May/June, 1994

USA Today, March 30, 1994 had this to say about Evangelicals and Catholics Together:

"The leaders in a statement [Evangelicals and Catholics Together] are urging the nation's fifty-two million Catholics and thirteen million evangelicals to no longer hold each other at theological arms length and stop aggressive proselytizing of each others' flocks, in short, to turn their theological swords into a recognition of a common faith."

One of the signers of this document was Keith Fournier who wrote a book titled, House United. This book has incredible ecumenical implications. Notice his comment on page 336:

“Catholics, Protestants and Orthodox can come together, must come together, and are coming together. The wall of separation is cracking, portions of the wall are beginning to fall away. Christians are waking up and starting to see each other as Family.”

Kenneth Kantzer, in an article in *Christianity Today*, “Church on the Move,” November 7, 1986, p. 16 remarked:

“Finally we [Catholics and Evangelicals] can work together on those political and social issues where we are in such strong agreement. Our united effort in these areas will do much to influence the world to the good . . . In spite of basic differences, we can use our common Judeo-Christian value system to forge moral leadership that will advance the cause of justice and peace through a stable society in our nation and around the world.”

Joint Declaration

On October 31, 1999 after 33 years of deliberation and negotiation (which began right after Vatican II) Roman Catholic and Lutheran leaders (who represented 61.5 million Lutherans worldwide) signed the Joint Declaration on Righteousness by Faith in which they concluded that Martin Luther’s rift with Rome was actually due to a misunderstanding and was a battle over semantics (definition of words). The irony of the whole matter is that the document was signed exactly 482 years to the day after Martin Luther nailed his 95 Theses to the cathedral door in Wittenberg.

Manhattan Declaration

More recently thousands of religious leaders, both Protestant and Roman Catholic have signed the Manhattan Declaration. **I have written extensively on the importance of this document in a Secrets Unsealed Newsletter a portion of which I will quote here:**

“Perhaps some of you have heard of the Manhattan Declaration. This document was drafted on October 20, 2009 and released on November 20 by some very influential Roman Catholic, Protestant, Evangelical and Orthodox religious leaders in the United States and the world. Among those who have signed the Declaration are bishops and archbishops, university presidents, theological seminary presidents, seminary teachers, chancellors, leaders of various family life organizations, senior pastors of influential mega and giga churches, lawyers and world renowned Christian authors, editors and religious broadcasters.”

To date there are over one half million signatories from every religious stripe—Roman Catholic, Episcopalian, Anglican, Orthodox, Methodist, United Methodist, Baptist, Presbyterian, Reformed, Salvation Army, Christian, Reformed Episcopal, Church of God in Christ, Congregational, Pentecostal, Church of Christ, Evangelical Free, Assembly of God, Church of the Brethren, Lutheran—a truly ecumenical group! In fact the drafters of the Declaration have explicitly stated: “we act together” and we have “united at this hour” to “reaffirm fundamental truths.” In another place the Declaration states: “We are Christians who have joined together across historic lines of ecclesial differences to affirm our right—and, more importantly, to embrace our obligation—to speak and act in defense of these truths.” As I see it, this ecumenical spirit is one of the most problematic aspects of the Manhattan Declaration.

Ut Unum Sint

To these three documents must be added John Paul's encyclical, *Ut Unum Sint* ('that they all may be one') where He envisions the day when Protestants and Catholics can gather together under the same roof to celebrate the Eucharist or Mass. This is a significant call because according to Roman Catholic theology only a properly ordained priest by apostolic succession has the power to transubstantiate the bread and the wine into the body and blood of Jesus. This must mean that if and when such an ecumenical Mass is celebrated, a Roman Catholic priest must officiate because only he can transubstantiate the bread and wine.

Together on Common Points

It is an undeniable fact that Roman Catholic and Protestant theologians have drawn ever closer together on what they consider to be the 'bare minimums' of the Christian faith.

Chuck Colson in the introduction to Roman Catholic Keith Fournier's book, *Evangelical Catholics* (notice that Fournier claims to be both Evangelical and Catholic), **makes several remarkable statements:**

"It's high time that all of us who are Christians come together regardless of the differences of our confessions and our traditions and make common cause to bring Christian values to bear in our society. When the barbarians are scaling the walls, there is no time for petty quarreling in the camp" p. 1

"But at root, those who are called of God, whether Catholic or Protestant, are part of the same Body. What they share is a belief in the basics: the virgin birth, the deity of Christ, His bodily resurrection, His imminent return, and the authority of His infallible Word. They also share the same mission: presenting Christ as Savior and Lord to a needy world" p. 6

"I pray that this [Fournier's] book will be read by Catholics and Protestant alike, that it will be a bridge across many of the historic divisions in the church that have weakened our stand in today's culture" p. 6

Ralph Reed who was the first president of Pat Robertson's Christian Coalition and now lobbies for Christian causes in Congress said the following in a speech which he delivered to the Catholic Campaign for America:

"The truth is, you and I are uniting . . . We are coming together because whatever theological differences there are, there is far more that unites us and brings us together than divides us and separates us . . . The good news is the chasm is being bridged and that those walls are crumbling . . . The truth my friends is this. Catholicism never has been, is not today, and never will be a threat to American democracy. It was and remains the most colorful and the most vibrant thread running through the tapestry of American democracy."

One's mouth drops wide open when one hears Reed unashamedly and recklessly affirm:

"Cardinal Gibbons said this: he said, No constitution is more in harmony with Catholic principles than the American constitution and no religion is more in accord with that constitution than the Catholic religion."

Here Ralph Reed is obviously suffering from historical amnesia and Gibbons is knowingly prevaricating.

Reed continued his speech:

"I want you to know that as Evangelicals we stand shoulder to shoulder with you in insuring that never again will bigotry be directed against Catholics and their religion be used to try and silence them and drive them from the public square."

"I think you know that we have recently launched a division of the Christian Coalition called the Catholic Alliance which is designed to formalize and continue to build bridges in our partnership with Roman Catholics. The Catholic Alliance, like the Catholic Campaign, will be a lay movement."

Ellen White who strongly disagrees with Reed sounds very much like him:

"When the leading churches of the United States, uniting upon such points of doctrine as are held in common, shall influence the state to enforce their decrees and to sustain their institutions, then Protestant America will have formed an image to the Roman hierarchy, and the infliction of civil penalties upon dissenters will inevitably result." The Great Controversy, p. 445

Ralph Reed as reported in The Amarillo Sunday News Globe, December 10, 1995 stated:

"We can no longer afford to be divided. It is a luxury that is no longer ours. The left wants you and I to be divided. Nothing frightens them more than Christians shattering the barriers of denomination."

He further affirmed:

"Obviously, some teachings are more important than others, and there has to be an agreement on those essential points, while leaving considerable latitude on other points that are less essential to the faith." (Ralph Reed, Our Sunday Visitor, January 14, 1996.)

Gary North, one of the leaders of the religious right once stated:

"We must use the doctrine of religious liberty to gain independence for Christian schools until we train up a generation of people who know that there is no religious neutrality . . . Then they will get busy in constructing a Bible-based social, political and religious order which finally denies the religious liberty of the enemies of God." (Gary North quoted in The Religious Right: The Assault on Tolerance and Pluralism in America, pp. 5, 6)

Ellen White's prediction in 1888 appeared totally absurd but is now quite believable:

"When the land which the Lord provided as an asylum for His people, that they might worship Him according to the dictates of their own consciences, the land over which for long years the shield of Omnipotence has been spread, the land which God has favored by making it the depository of the pure religion of Christ--when that land shall, through its legislators, abjure the principles of Protestantism, and give countenance to Romish apostasy in tampering with God's law--it is then that the final work of the man of sin will be revealed. Protestants will throw their whole influence and strength on the side of the Papacy; by a national act enforcing the false

sabbath, they will give life and vigor to the corrupt faith of Rome, reviving her tyranny and oppression of conscience. Then it will be time for God to work in mighty power for the vindication of His truth.” Maranatha, p. 179

W. A. Criswell, who for many years was the senior pastor of the First Baptist Church, one of the largest Baptist churches in the United States had this to say about the ecumenical union of Protestants and Catholics:

“I don’t know anyone more dedicated to the great fundamental doctrines of Christianity than the Catholics.” (W. A. Criswell, former president of the Southern Baptist Convention. Quoted in, Dave Hunt, A Woman Rides the Beast, p. 388.)

And what does Billy Graham (who for over six decades was the most admired pastor in the United States and the dean of all Protestant evangelists) have to say about Roman Catholicism?

“I’ve found that my beliefs are essentially the same as those of orthodox Roman Catholics.” (Billy Graham, quoted in Dave Hunt, A Woman Rides the Beast, p. 388.)

In 1981 Billy Graham hailed the pope as *“the greatest moral leader of the world and the world’s greatest evangelist.”* (Quoted in Michael de Semlyen, All Roads Lead to Rome? p. 170)

US News and World Report quoted Graham as saying:

“World travel and getting to know the clergy of all denominations has helped mold me into an ecumenical being. We’re separated by theology and, in some instances by culture and race, but all of that means nothing to me anymore.” US News and World Report, December 19, 1988.

On the Good Morning America program, Billy Graham stated on August 12, 1993:

“I admire the pope. We address the same moral issues.”

When the pope visited Salt Lake City, Billy Graham was interviewed On January 21, 1998 by Larry King on his program Larry King Live. Notice how the dialogue unfolded:

King: *“Do you feel comfortable with Salt Lake City? Do you feel comfortable with the Vatican?”*

Graham: *“Oh, I’m very comfortable with the Vatican. I’ve been to see the pope several times, and, in fact, the day that he was inaugurated, made pope, I was preaching in his Cathedral in Krakow. I was his guest.”*

King: *“You were preaching in his church the day he was made pope?”*

Graham: *“That is correct, in Krakow.”* (Graham chuckled)

King: *“You must have been shocked.”*

Graham: *“Of course I was. There was shouting on the streets, you know, the next day: ‘Polish pope, Polish pope.’”*

King: *“Do you like this pope?”*

Graham: *“I like him very much. He’s very conservative . . . He and I agree on almost everything.”*

In the Introduction to the book by Keith Fournier, Evangelical Catholics, Charles Colson of Watergate fame and who spearheads Prison Ministries International stated:

"It's high time that all of us who are Christians come together regardless of the differences of our confessions and our traditions and make common cause to bring Christian values to bear in our society. When the barbarians are scaling the walls, there is no time for petty quarreling in the camp."

An example of this growing intimacy between Protestants and the papacy can be seen by the ecumenical meeting that was held at St. Joseph's Church in Manhattan, New York on Friday, April 18, 2008. No less than 250 leaders from the great mainline Protestant denominations and other Christian organizations in the United States participated including United Methodists, Evangelical Lutherans, Lutheran Church Missouri Synod, the National Association of Evangelicals, Presbyterians, the Reformed church, the National Baptist Convention, various Pentecostal groups, Greek Orthodox, Armenian and Episcopalian. Even the Mormons were represented! Fifteen of these leaders were chosen to personally shake the pope's hand.

Benedict XVI stood at the front of the church in his white papal robe and cassock as each of these fifteen representatives came forward to cordially shake his hand; some of them inclining their head to him and all of them uttering kind words. This, in spite of the fact that Benedict has explicitly said that Protestant churches are not true Christian churches. So to speak, Martin Luther must have been rolling over in his grave at such a betrayal of the Protestant Reformation that cost so much sweat, blood and tears!

Dave Hunt is one of the few evangelicals which have foreseen the dangers of the Protestant-Roman Catholic love affair:

"This indicates that not only Roman Catholicism and Eastern Orthodoxy will be united, but that Protestants will join together with them, along with all of the world's religions, including even the Muslims, to form one new world religion." A Woman Rides the Beast, p. 39

Ellen White sounded an alarm similar to Dave Hunt's:

"Protestants have tampered with and patronized popery; they have made compromises and concessions which papists themselves are surprised to see and fail to understand. Men are closing their eyes to the real character of Romanism and the dangers to be apprehended from her supremacy. The people need to be aroused to resist the advances of this most dangerous foe to civil and religious liberty." The Great Controversy, p. 566

Attack on the Wall

The Founding Fathers built a tall wall of separation between church and state. In order to the Papacy to gain the ascendancy again, this wall must come tumbling down. The wall was built in 1787 when the Constitution was ratified and in 1791 when the first Ten Amendments to the Constitution were adopted. As we have already studied, the two horns like a lamb are ingrained in the first amendment:

"Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

"As long as the First Amendment is upheld by the government of the United States the papacy cannot ascend to power once again. Jesuit priest, Malachi Martin stated as much when he stated that "two hundred years of inactivity have been imposed upon the papacy by the major secular powers of the world." The Keys of this Blood, p. 22

Yet Ellen White has warned:

"Let the restraints now imposed by secular governments [the First Amendment prevents the government from legislating in matters of religion] be removed and Rome be reinstated in her former power, and there would speedily be a revival of her tyranny and persecution." The Great Controversy, p. 564

Nine years after the First Amendment was adopted, Thomas Jefferson wrote a letter to the Danbury Baptist Association in 1802 where he explained his understanding of the first two clauses of the First Amendment by using the metaphor of the wall which he most likely borrowed from Roger Williams:

"Believing with you [the Danbury Baptists] that religion is a matter which lies solely between Man and his God, that he owes account to none other for his faith or his worship, that the legitimate powers of government reach actions only, and not opinions, I contemplate with sovereign reverence that act of the whole American people which declared that their legislature should "make no law respecting an establishment of religion, or prohibiting the free exercise thereof," thus building a wall of separation between Church and State."

Yet right wing religious leaders today wish to tear down the wall of separation between church and state. They think they have a better understanding of the First Amendment than Thomas Jefferson.

Keith Fournier, who was President of the American Center for Law and Justice, the legal arm of Pat Robertson's organization once said:

"Yet there is a wall which has been mistakenly erected in our own beloved country. Its impact on religious freedom has perhaps had an even more devastating effect [than the Berlin Wall], it is the so called wall of separation of church and state."

Pat Robertson himself wrote:

"They [liberals and secular humanists] have kept us in submission because they have talked about separation of church and state. There is no such thing in the Constitution. It's a lie of the left, and we're not going to take it anymore." (Anti-Defamation League, The Religious Right: The Assault on Tolerance and Pluralism in America, p. 4)

Jerry Falwell, long time senior pastor of the Thomas Road Baptist Church in Lynchburg, Virginia once stated:

"Separation of Church and State has long been the battle cry of civil libertarians wishing to purge our glorious Christian heritage from our nation's history. Of course, the term never once appears in our Constitution and is a modern fabrication of discrimination." Quoted in Church and State, June 2006, p. 14

The late D. James Kennedy creator of Evangelism Explosion and long time senior pastor of Coral Ridge Presbyterian church spoke of the wall of separation as diabolical:

"If we are committed and involved in taking back the nation for Christian values . . . there is no doubt we can witness the dismantling of not just the Berlin wall but the even more diabolical 'wall of separation' that has led to secularization, immorality, and corruption in our country."
(Quoted in *They Said It! Religious Right Leaders in Their Own Words*)

W. A. Criswell, who for years was the senior pastor of the First Baptist Church in Dallas and is also the former president of the National Baptist Convention once boldly affirmed:

"I believe that this notion of the separation of church and state was the figment of some infidel's imagination." *The Saving of America* p. 59

Former Arizona state senator John B. Conlan several years ago argued as do many Protestants and Catholics:

"The separation of church and state is a false issue. It is a slogan created by the secular humanists which sounds legal but in fact is a sham. It does not appear anywhere in the constitution, and it is not a concept that our Founding Fathers believed. [there is a strong tendency today to rewrite what the founding fathers believed] . . . 'Separation of church and state' . . . is simply a line of propaganda created by modern humanists to intimidate Christians and make us believe that we are second-class citizens." *The Saving of America*, p. 59

Keith Fournier, on September 10-12, 1992 in Washington, D. C. at the Second Annual Road to Victory Briefing Conference of the Christian Coalition stated:

"The wall of separation between church and state that was erected by secular humanists and other enemies of religious freedom has to come down. That wall is more of a threat to society than the Berlin Wall ever was. Those opposing our views are the new Fascists."

David S. Nelson who was the director of Pat Robertson's Christian Coalition in Colorado stated:

"The separation of church and state is (1) not a teaching of the founding fathers; (2) not an historical teaching; (3) not a teaching of law (except in recent years);(4) not a Biblical teaching. In summary, there should be absolutely no 'separation of church and state in America.'" Undated flyer in 1992

Reinterpreting the Intent of the First Amendment

The 1994 agenda of the Republican Party in Congress is expressed in the book, Contract with the American Family, pp. 4, 5:

"The founding Fathers intended the establishment clause to insure that America's political institutions would never be used to benefit one religion at the expense of another."

"They [Europeans] believed that the European system of officially sanctioned 'state religions' benefited neither the state nor the religion involved. Indeed, it was from such systems that the

Pilgrims and Puritans fled. This is what is rightly meant by the phrase, 'separation of church and state.'

The Contract with the American Family, p. 1, refers to this when it stated:

"We have witnessed the steady erosion of the time honored rights of religious Americans. The time has now come to amend the Constitution to restore freedom of speech for America's people of faith."

"Tim LaHaye, is quoted in Time September 2, 1985 as saying that 25% of federal jobs should go to Christian conservatives. He also said: "No humanist is qualified to hold any governmental office."

This flies in the face of the fourteenth amendment to the Constitution where we are clearly told that there can be no religious test to occupy any office of trust in these United States.

Notice what Ralph Reed says in his book, *Politically Incorrect*, p. 16

"The future of American politics lies in the growing strength of Evangelicals and their Roman Catholic allies. If these two core constituencies—evangelicals comprising the swing vote in the south, Catholics holding sway in the north—can cooperate on issues and support like minded candidates they can determine the outcome of almost any election in the nation. Nasty nativism and dark distrust about Popery and foreign influence have been swept into the ash heap of history. John F. Kennedy's election in 1960 buried the Catholic bogeyman forever. No longer burdened by the past, Roman Catholics, Evangelicals, Greek Orthodox and many religious conservatives from the mainline denominations are forging a new alliance that promises to be among the most powerful and important in the modern political era."

The Makeup of the Supreme Court

In recent years the Supreme Court of the United States has become increasingly conservative and some of its members have reinterpreted the meaning of the separation of church and state and the First Amendment.

William Rehnquist, the late Chief Justice of the United States Supreme Court once said:

"The wall of separation between church and state is a metaphor based on bad history; a metaphor which has proved useless as a guide to judging; it should be frankly and explicitly abandoned." The Saving of America, p.

Just as disturbing is the prospect that the Supreme Court will refuse even to hear a case based on the idea that the litigant has no standing with the court. Notice the following article:

Illegal Immigration from Latin America

As is well known, immigration from Latin America, both legal and illegal, has exploded in the last few decades. It is estimated that some 13 million illegal immigrants presently live in the United States. Most of these people came into the United States from the southern border. Irrespective of what one think about the issue of immigration, this influx of people has given the Seventh-day Adventist Church great opportunities for evangelism. Scores of Latin

Americans in the United States have told me that they would probably never have known our message if they had not come to the United States.

But Latin American immigration into the United States also presents grave dangers. Most of the immigrants are Roman Catholics who bring with them a Roman Catholic political and religious philosophy. That is, they are unacquainted with the vision of the Founding Fathers of the United States. They come from countries where Roman Catholicism is linked with the state and receives special favors from it. Separation of church and state is an alien concept to them. In the future, when Catholicism implants its principles into the political system of the United States these immigrants, as good Roman Catholics, will most likely support religious legislation on the part of the government.

Shift in Prophetic Understanding

For some three hundred years after Luther nailed his 95 Theses to the cathedral door, Protestants unanimously identified the papacy as the predicted antichrist of Bible prophecy. But in the early 19th century there was a shift in Protestant prophetic understanding (for the full story read my book, *Futurism's Incredible Journey*). Protestants forsook historicism as the governing method for the study of Bible prophecy and embraced preterism and futurism straight from the bosom of the Roman Catholic counter-reformation.

The fulfillment of the antichrist prophecies has been transposed back into the inter-testamental period or forward to the future after the rapture of the church. As a result, Protestants fail to perceive any danger in uniting with the papacy. After all, if the papacy is not the predicted antichrist of prophecy, then there is no reason to fear!

Rise of the Charismatic Movement and Neo-Mysticism: Same worship styles based on subjective experience rather than the Word of God

Time magazine for March 21, 2005 carried an interesting article titled: *"Hail, Mary: Catholics have long revered her, but Protestants are finding their own reasons to celebrate the mother of Jesus."*

In the article the writer states that Protestants are taking another look at Mary through the prism of Roman Catholic eyes.

The ideas and practices of two Roman Catholic mystics are now being incorporated into prayer habits and devotional life of some Protestant churches including the Seventh-day Adventist Church. These methods include practices that were established by middle ages mystic, St. Francis Assisi and by the founder of the Inquisition and the Jesuit Order, St. Ignatius Loyola. These practices are referred to by different names including 'Contemplative Prayer.' The end result of this type of devotional life is to cast aside doctrine. After all, why should we fight about arid, dry, intellectual doctrines when the Spirit is giving us all the same experience.

Prestige of John Paul II

John Paul II gave great visibility and likeability to the Roman Catholic Church. His travels the four corners of the earth raised the esteem of the Roman Catholic Church in the eyes of the world. John Paul was considered a role model because he took a strong moral stand on issues

such as the right to life, traditional marriage, and against unrestrained materialism. He was a favorite among the youth and he was instrumental in bringing down the iron curtain.

The high esteem in which he was held by the world can be seen as much in his death as in his life. At John Paul's funeral there were 80 heads of state, political representatives from over 200 countries, and representatives of all the world's major religions including Muslims, Jews, Hindus and Buddhists. Three United States presidents attended (Bill Clinton, George Herbert Walker Bush, and George W. Bush). It was reported that Jimmy Carter wanted to attend but was slighted.

Carter wanted to attend but was slighted.

One of the impressive pictures etched in memory's hall was that of three presidents, Laura Bush and Condoleezza Rice kneeling before the pope's dead body. Over 5 million people from all over the world went to Rome to pay their respects to the pope's body and some 300,000 gathered in St. Peter's Square for the funeral. Some stood in line for 24 hours just to view his body. For two weeks, practically the only news on television was on the pope's life and death. The pomp and ceremonies that accompanied the services were simple spectacular and awe inspiring.

The Roman Catholic media

For example, John Paul's funeral and other Roman Catholic events.

Furthermore, the communication media in the United States is almost totally controlled by Roman Catholics. Most of the talk show hosts and news anchors are Roman Catholics.

Renewed Emphasis on Sunday

John Paul II wrote a Pastoral Letter titled *Dies Domini* (the Lord's Day) where he sought to encourage the leaders of his church to put a renewed emphasis upon the importance of Sunday as the 'Christian Sabbath.' In it he underlines that materialism and consumerism have shut out God and people need a common day of worship for family life and personal rest.

Notably, Protestants feel very comfortable with much of this pastoral letter because they believe that Sunday is the true day of worship. Traditionally, the Roman Catholic Church has argued that the change of the Sabbath to Sunday was due to Tradition without any foundation in Scripture. But John Paul II in *Dies Domini* uses the same skewed arguments from Scripture that Protestants have used since time immemorial. I am sure that he has done this to please Protestants who do not accept the authority of Tradition as the basis for Sunday observance.

It is also well known that the Roman Catholic Church is pushing hard for a Sunday law to be enforced in the entire European Union. Hundreds of organizations including Protestant Churches and labor unions have lobbied the European parliament for a European Union Sunday law for the common good of family and social harmony.

Prophecy's view: The sword will be restored.

Dr. Ralph Reed who was the president of the Christian Coalition in its heyday once stated:

"The truth my friends is this. Catholicism never has been, is not today, and never will be a threat to American democracy. It was and remains the most colorful and the most vibrant thread running through the tapestry of American democracy." (Quoted in G. Edward Reid, Sunday's Coming, p. 72)

"When Protestant churches shall unite with the secular power to sustain a false religion, for opposing which their ancestors endured the fiercest persecution, then will the papal sabbath be enforced by the combined authority of church and state. There will be a national apostasy, which will end only in national ruin." Evangelism, p. 235 (1899)

*"Protestants will throw their whole influence and strength on the side of the papacy. By a national act enforcing the false sabbath they will give life and vigor to the corrupt faith of Rome, reviving [**Revelation 13:3**] her tyranny and oppression of conscience." Maranatha, p. 179*

"When the leading churches of the United States, uniting upon such points of doctrine as are held by them in common, shall influence the state to enforce their decrees and to sustain their institutions, then Protestant America will have formed an image of the Roman hierarchy, and the infliction of civil penalties upon dissenters will inevitably result." The Great Controversy, p. 445

". . . there is an increasing indifference concerning the doctrines that separate the reformed churches from the papal hierarchy; the opinion is gaining ground that, after all, we do not differ so widely upon vital points as has been supposed, and that a little concession on our part will bring us into a better understanding with Rome." The Great Controversy, p. 563

"Protestants have tampered with and patronized popery; they have made compromises and concessions which papists themselves are surprised to see and fail to understand. Men are closing their eyes to the real character of Romanism and the dangers to be apprehended from her supremacy. The people need to be aroused to resist the advances of this most dangerous foe to civil and religious liberty." The Great Controversy, p. 566

Ellen White explained the secret of the power and prosperity of the USA:

"Among the Christian exiles who first fled to America and sought an asylum from royal oppression and priestly intolerance were many who determined to establish a government upon the broad foundation of civil and religious liberty. Their views found place in the Declaration of Independence, which sets forth the great truth that "all men are created equal" and endowed with the inalienable right to "life, liberty, and the pursuit of happiness." And the Constitution guarantees to the people the right of self-government, providing that representatives elected by the popular vote shall enact and administer the laws. Freedom of religious faith was also granted, every man being permitted to worship God according to the dictates of his conscience. Republicanism and Protestantism became the fundamental principles of the nation. These principles are the secret of its power and prosperity." The Great Controversy, p. 411.

Political Ecumenism

In 1867 the United States had broken relations and forbade any diplomatic relations with the Vatican.

A subtle change in mood on the part of the United States government was seen when in 1951, President Harry Truman suggested that it would be a good idea to formalize diplomatic relations with the Vatican. But Truman was not prepared for the uproar and backlash from the American people who were still well aware of the antagonism between the principles of Protestantism and Romanism.

When Truman nominated General Mark W. Clark to be our ambassador to the Vatican, the public opposition was so strong that General Clark withdrew his name and the nomination was killed before it reached confirmation in the Senate. In 1970 President Richard Nixon asked Henry Cabot Lodge to make periodic visits to the Vatican for the purpose of exchanging views on international and humanitarian projects but he did so without diplomatic status.

But on September 22, 1983 the ban on diplomatic relations came to an end when Ronald Reagan (with barely a whimper from an inclusive and pluralistic American people) appointed William A. Wilson the first United States ambassador, not to the State of Vatican City, but to the Holy See itself. The announcement was made on January 10, 1984. On March 7, 1984, the Senate confirmed William A. Wilson as the first U.S. ambassador to the Holy See. Now, for the first time, one of the two world superpowers had contributed to the healing of the deadly wound. Just six years later, the other superpower would cave when in 1989 the Soviet Union also established full diplomatic relations with the Holy See.

Though the appointment of William A. Wilson did not awaken the furor which the nomination of General Mark W. Clark had, there was still much discussion in the Senate before his confirmation. The discussion revolved around the issue of how the United States could send an ambassador to a church and yet not violate the constitutional separation of church and state. Some senators tried to obviate this problem by insisting that the ambassador was being sent to Vatican State rather than to the Holy See. Concerning this crafty argument, Norskov Olsen remarks:

"While Vatican City is subordinated to the Holy See and ambassadors are accredited not to the former but to the latter, it is acknowledged that the pope could not claim the prerogatives of a temporal ruler without the Vatican City State. Referring to the international juristic personality of the Catholic Church and the Lateral Treaty, Cardinal Hyginus Eugene, apostolic nuncio to Belgium and the European Economic Council, writes that the latter 'merely once more provided the Pope, who is the spiritual sovereign of the Church, with another title to sovereignty, that of temporal sovereignty, which would immediately cease to exist if the Vatican State became extinct.'" (V Norskov Olsen, Papal Supremacy and American Democracy (Riverside, California: Loma Linda University Press, 1987), p. 52.

What Olsen is saying is simply this: It is impossible to say that the ambassador is being sent to Vatican State without at the same time saying that the ambassador is being sent to the Holy See. The reason is simple: Vatican State gives the Pope, as the religious leader of Holy See, a legitimate right to claim temporal power. You cannot any more separate the pope's secular power from his religious power than you can separate the body from the spirit!

Another controversial issue had to do with how the United States could show preferential treatment to one church above all the others. This problem was simply ignored and was never

resolved. Yet in spite of these two problems, the nomination went through with few objections. The United States had prepared the way for the full healing of the deadly wound!

The Demise of the Communist Block

The first bricks of this wall were laid in the French Revolution. The wall was further bolstered in 1917 and by the agreement between Truman, Churchill and Stalin after World War II. It was further bolstered in the 1960's when nation after nation was embracing communism.

It is symbolized by the Berlin Wall.

In order for the Papacy to regain her power, this wall had to come down.

Daniel 11:40: The time of the end is 1798 and the king of the south is France.

The Holy Alliance

"On June 7, 1982, Reagan and John Paul met for fifty minutes at the Vatican. During that conversation the plot was hatched to eliminate communism. In that meeting, Reagan and the Pope agreed to undertake a clandestine campaign to hasten the dissolution of the communist empire. Declares Richard Allen, Reagan's first National Security Adviser: 'This was one of the great secret alliances of all time.'" Time, February 24, 1992, The Holy Alliance, p. 28.

The fascinating book by Carl Bernstein, His Holiness, documents with luxury of detail what happened behind the scenes.

The economic and military might of the United States combined with the on-the-ground intelligence of the Roman Catholic Church brought down the Iron Curtain. Reagan and the pope wounded just a few months apart and their wounds were healed. They both had a destiny to fulfill.

Malachi Martin wrote the book, The Keys of this Blood where he stated that there are three systems vying for global control and only one can win. Catholicism will win.

Ellen White was bold when she said these three walls would come down and they did though historical circumstances seemed to indicate otherwise.

And on a state level, the United States government has shown a growing infatuation with the papacy. From Ronald Reagan and John Paul II teaming up to overthrow the former Soviet Union, to establishing diplomatic relations with the Holy See, to congress giving John Paul II the Congressional Medal of Freedom, to three presidents a president's wife and a secretary of State bowing before the casket of John Paul II in Rome, to the pope visiting the White House, there has been an incredible miasma of historical amnesia about the dangers presented by the papacy.

On May 24, 2000, Congressman Chris Smith introduced legislation to award the Congressional Gold Medal to Pope John Paul II. By July, the House and the Senate had passed the bill. Bill Clinton signed the bill on July 27.

Executing the order giving the government permission to give money to religious charities is known as faith-based initiative. Also the use of vouchers to educate our children in sectarian schools.

Historical Amnesia in our own Church

Now I am going to read a statement and I want you to guess who wrote it. After talking about how the Roman Catholic Church controlled the consciences of the populace during the middle Ages, the author states:

"But those days are over. The world has changed. The United States has changed. And even the Roman Catholic Church has changed, in the second half of our century, having reconciled itself with progress, liberalism and modern civilization. It is no longer the Bible-suppressing, science-resisting, liberty-opposing, Protestant-hating, culture-ignoring, Latin-mumbling, obscurantism-loving ecclesiastical organization of former years, intent on ruling the world from Rome. Vatican Council II transformed all that.

"To ignore these new realities and to refuse to come to terms with the contemporary Roman Church is to choose to remain stuck in a religious no-man's-land, condemning a church that no longer exists, using old labels and propaganda that only offend and alienate deeply. Instead, Seventh-day Adventists ought to involve themselves in building bridges of understanding to reach out to Roman Catholics and developing bonds of love to enable them with us to arrive at a fuller appreciation and application of the gospel of Jesus Christ."

Take a guess who wrote this. The author was Paul J. Landa, history professor of La Sierra University. This quotation is found in *Adventist Today*, July/August, 1993.

Is it possible that even in our own church we have made concessions and approaches toward apostate Protestantism and Rome?

It is a little known fact that the Seventh-day Adventist Church belongs to several commissions of the World Council of Churches. Most probably don't know that the religious liberty department of the General Conference gave a gold medal to Pope Paul VI, that the flag of the Holy See was paraded across the stage at the St. Louis General Conference, that Andrews University invited two Roman Catholic priests from Notre Dame University to lecture on evangelism at our Theological Seminary, that some of our prominent theologians have been in dialogue with Roman Catholic scholars for several years, that two former teachers from La Sierra University have encouraged Adventists to build bridges of understanding between the Seventh-day Adventist Church and the Roman Catholic Church and that many of our scholars are shifting our view of the number 666 to a Roman Catholic view. Just as disturbing is the fact that many churches have discouraged the preaching of Bible prophecy for fear of offending Catholics and Protestants.

Global Unity

"The line of distinction between professed Christians and the ungodly is now hardly distinguishable. Church members love what the world loves and are ready to join with them, and Satan determines to unite them in one body and thus strengthen his cause by sweeping all into the ranks of spiritualism. Papists, who boast of miracles as a certain sign of the true church,

will be readily deceived by this wonder-working power; and Protestants, having cast away the shield of truth, will also be deluded. Papists, Protestants, and worldlings will alike accept the form of godliness without the power, and they will see in this union a grand movement for the conversion of the world and the ushering in of the long-expected millennium.” The Great Controversy, pp. 588, 589

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." In the near future we shall see these words fulfilled as the Protestant churches unite with the world and with the papal power against Commandment keepers. The same spirit which actuated papists in ages past will lead Protestants to pursue a similar course toward those who will maintain their loyalty to God." Testimonies for the Church, Volume 5, p. 449

"Kings and rulers and governors have placed upon themselves the brand of antichrist, and are represented as the dragon who goes to make war with the saints--with those who keep the commandments of God and who have the faith of Jesus. In their enmity against the people of God, they show themselves guilty also of the choice of Barabbas instead of Christ." Testimonies to Ministers and Gospel Workers, p. 39

Revelation 12, 17 and 19 corroborate this view. In Revelation 12 it is the dragon who attempts to slay the male child but Satan is the shadow ruler because he uses a king of the Roman Empire to accomplish his purposes. In Revelation 17 we once again have three powers—the harlot, the daughters and the kings with whom the harlot fornicates. In Revelation 19 we have the beast, the false prophet and the kings of the earth arrayed against Jesus. Only in Revelation 20 do you see the real ruler behind the kings and that is Satan.

Pilate's lesson

We have been warned that unscrupulous and self-serving legislators, like Pilate, in order to retain their political influence, will give in to the popular demand for a national Sunday law and will condemn God's faithful children to death.

"To secure popularity and patronage [votes], legislators will yield to the demand for a Sunday law." Testimonies for the Church, Volume 4, p. 451

As in the days of Christ the religious leaders of the day influenced the people to clamor for the crucifixion of Jesus, so will it be again:

"Plans of serious import to the people of God are advancing in an underhand manner among the clergymen of various denominations, and the object of this secret maneuvering is to win popular favor for the enforcement of Sunday sacredness. If the people can be led to favor a Sunday law, then the clergy intend to exert their united influence to obtain a religious amendment to the Constitution, and compel the nation to keep Sunday." Review and Herald, December 24, 1889

"When Pilate offered to release Jesus in place of Barabbas the populace clamored for Pilate rather to release Barabbas."

And who instigated the multitudes to clamor for the release of Barabbas? Notice the answer in Mark 15:11:

"But the chief priests stirred up the crowd, so that he should rather release Barabbas to them."

It was the ministers of that day and age who instigated the multitudes to cry out for the blood of Jesus. The initiative came from the religious leaders, not from the state or from the populace. **Are we to expect anything less in the end time? Notice how God's people will repeat the story of Jesus:**

"Those who honor the Bible Sabbath will be denounced as enemies of law and order, as breaking down the moral restraints of society, causing anarchy and corruption, and calling down the judgments of God upon the earth. Their conscientious scruples will be pronounced obstinacy, stubbornness, and contempt of authority. They will be accused of disaffection toward the government. Ministers who deny the obligation of the divine law will present from the pulpit the duty of yielding obedience to the civil authorities as ordained of God. In legislative halls and courts of justice, commandment keepers will be misrepresented and condemned. A false coloring will be given to their words; the worst construction will be put upon their motives." The Great Controversy, p. 592

Lessons from the Earliest Church

When the early church lost the Spirit and power of the true gospel, the moral condition of the empire quickly deteriorated. The church leaders seeing that morality was at such a low point linked up with the state to force people to be moral and the result was the papacy which used the sword of the civil power to punish those who dissented.

The prophecy of Revelation 13:11-18 indicates that Protestantism in the United States will make an image of this. Protestantism has lost the Spirit and power of the true gospel; it has preached for so long that we not under law but under grace that people have come to believe that Christians are not required to keep the law. And the result has been the moral disintegration of society!

Protestantism's Power Failure

The Protestants of the United States have seen morality has been going from bad to worse in their country. Abortion has become commonplace, pornography, divorce and marriage between homosexuals has become a fact of life. The proliferation of illegal drugs runs rampant. Mass shootings seem to be the order of the day. Many religious leaders have appealed to the arm of civil power to fix what they themselves have created. They blame what they call a secular humanist government for the steady decline in morality when they themselves, by the doctrine of 'cheap grace' have to a great degree caused the problem.

Protestants today have come to believe that by having "*In God we Trust*" on our currency, or by reciting "*one nation under God*" in the Pledge of Allegiance, or by mandating prayer in public schools, or by posting the Ten Commandments in our courtrooms or by putting Christmas displays on public property, or by enacting a constitutional amendment against gay marriage, the nation will be brought back to God.

But Protestantism has forgotten that its real source of power is found in preaching the unadulterated Word of God through the ministration of the Holy Spirit. Instead, Protestantism has emphasized a prosperity gospel, a gospel of signs and wonders, a gospel of psychological

self-help and a gospel of political involvement. It has thus lost its power and sees government as the way to solve the problem they themselves have created.

When church and state are fully joined together in unholy matrimony, and I believe this is transpiring before our very eyes, then the only and final court of appeal for the saints will be God.

The Perspective of Revelation 17

Revelation 17 presents a vivid portrayal of the time when the prophecy of Revelation 13:11-18 will be fulfilled. The chapter portrays a harlot woman who sits on many waters, that is, she rules over nations, multitudes, tongues and people (**17:1, 15**). She fornicates with the kings of the earth (**17:2**). She is garbed in purple and scarlet and is decked with gold, precious stones and pearls (**17:4**). The kings of the world gladly drink her fermented wine of false doctrine (**17:2**). She has daughters that were born from her at some point because she is called the 'mother of harlots' (**17:5**). Along with her daughters she sheds the blood of the saints and the martyrs of Jesus (**17:6**). Even the merchants of the earth become rich by the relations that they keep with her. Thus the church, the state, the merchants and the people will unite to persecute those who do not agree with this New World Order.

Prophecy tells us that for a while the kings of the earth will do the bidding of the mother and her daughters. But at the climactic moment when God's faithful people are about to be slain, the kings of the earth will turn on her for we are told that they "*will hate the harlot, make her desolate and naked, eat her flesh and burn her with fire.*" (**17:16, 17**). Thus, the sword of the political leaders that she used to slay the saints will be used by those very political leaders to slay her.

Ellen White describes this climactic moment when the political rulers and the multitudes will withdraw their support from their religious leaders:

"The people see that they have been deluded. They accuse one another of having led them to destruction; but all unite in heaping their bitterest condemnation upon the ministers. Unfaithful pastors have prophesied smooth things; they have led their hearers to make void the law of God and to persecute those who would keep it holy. Now, in their despair, these teachers confess before the world their work of deception. The multitudes are filled with fury. "We are lost!" they cry, "and you are the cause of our ruin;" and they turn upon the false shepherds. The very ones that once admired them most will pronounce the most dreadful curses upon them. The very hands that once crowned them with laurels will be raised for their destruction. The swords which were to slay God's people are now employed to destroy their enemies. Everywhere there is strife and bloodshed." The Great Controversy, p. 655

Another French Revolution

It will be remembered that when the pope was taken captive in 1798 the handcuffs that had fallen off the papacy in 508 were slapped on again and the sword was removed from her hand; thus she could no longer use the political powers and the masses to accomplish her purposes.

But the United States will be the power to unlock the cuffs and give the papacy her freedom again. And the United States will put the sword of civil power in her hand once more.

For a while the papacy allied with Protestants will seem to have the upper hand. But in the end Jesus will deliver His faithful people as he did the three young Hebrews and Daniel.

Daniel 12:1-3 describes this period of jeopardy for God's people and their final deliverance by God:

"At that time Michael shall stand up, the great prince who stands watch over the sons of your people; and there shall be a time of trouble, such as never was since there was a nation even to that time. And at that time your people shall be delivered, everyone who is found written in the book. ² And many of those who sleep in the dust of the earth shall awake some to everlasting life, some to shame and everlasting contempt. ³ Those who are wise shall shine like the brightness of the firmament and those who turn many to righteousness like the stars forever and ever."

Impressive will be the moment when the kings of the earth and their subjects will turn on the Mother of harlots. A French Revolution of global proportions will ensue and this time the deadly wound will never heal again!

The Story of Esther

The ancient story of Esther is a vivid illustration of what will soon transpire with God's faithful and obedient remnant on a global scale.

In the story of Esther we are told that the civil ruler, king Ahasuerus, gave a decree that all should bow and pay homage to Haman (3:2). When Mordecai refused to do so (3:2) Haman was filled with wrath to such a degree that he was able to persuade the king to write a death decree against Mordecai and all the Jews (3:8). Haman's wife even suggested that he build a gallows for Mordecai to hang in (5:14). **The reasons Haman gave for the decree are fascinating:**

"Then Haman said to King Ahasuerus: 'There is a certain people scattered and dispersed among the people in all the provinces of your kingdom; their laws are different from all other peoples and they do not keep the king's laws. Therefore it is not fitting for the king to let them remain.'"

Haman argued before the king that for the survival of the nation Mordecai and the Jews had to be eradicated. After all, disobedience to the laws of a nation would lead only to anarchy and dissolution of the empire. A death decree was written by Haman and enforced by the authority of the king.

All seemed to be going according to plan until the plot was unmasked by Queen Esther. By the providence of God the evil triumvirate was broken up and the king turned on Haman and his wife and the very gallows that were raised to slay Mordecai were used to slay Haman and his wife.

A Recurring Pattern

- King turned on the enemies of Daniel
- Haman and his wife used the king and the king turned on Haman
- Jews used the Romans to kill Jesus and the Romans turned on them

- Papacy used the power of the state and the state turned against the papacy in the French Revolution
- Kings of the earth at the end will hate the harlot who has used them to slay the saints of the most high.

Ellen White had this incisive comment about the relationship between the first beast and second beast of Revelation 13:

"I saw that the two-horned beast had a dragon's mouth, and that his power was in his head, and that the decree would go out of his mouth. Then I saw the Mother of Harlots; that the mother was not the daughters, but separate and distinct from them. She has had her day, and it is past, and her daughters, the Protestant sects, were the next to come on the stage and act out the same mind that the mother had when she persecuted the saints. I saw that as the mother has been declining in power, the daughters had been growing, and soon they will exercise the power once exercised by the mother. I saw the nominal church and nominal Adventists, like Judas, would betray us to the Catholics to obtain their influence to come against the truth. The saints then will be an obscure people, little known to the Catholics; but the churches and nominal Adventists who know of our faith and customs (for they hated us on account of the Sabbath, for they could not refute it) will betray the saints and report them to the Catholics as those who disregard the institutions of the people; that is, that they keep the Sabbath and disregard Sunday. Then the Catholics bid the Protestants to go forward, and issue a decree that all who will not observe the first day of the week, instead of the seventh day, shall be slain. And the Catholics, whose numbers are large, will stand by the Protestants. The Catholics will give their power to the image of the beast. And the Protestants will work as their mother worked before them to destroy the saints. But before their decree bring or bear fruit, the saints will be delivered by the Voice of God." Ellen G. White, Spaulding-Magan Collection, pp. 1, 2

666: The Number of the Beast

For as long as I can remember, Seventh-day Adventist evangelists have applied the number 666 to one of the Latin titles of the Pope, namely, Vicarius Filii Dei. They have claimed that this title (which means 'Vicar of the Son of God') is one of the official titles which have traditionally been used by the popes. Some of our evangelists have also affirmed that the title is (or has been) inscribed on the pope's tiara or on his miter.

Have our evangelists been correct in their assessment? Is this really one of the official titles that have been traditionally claimed by a succession of popes? Was this title really on the papal tiara or miter in times past?

Recently several of our ablest scholars have answered "no" to these questions. A new view has appeared on the horizon with defenders of the caliber of Dr. William G. Johnsson, Dr. Beatrice Neall, Dr. Samuele Bacchiocchi, Dr. Jon Paulien, Dr. Ranko Stefanovic and Dr. Angel M. Rodriguez. These theologians have challenged the traditional view and have proposed a new one.

The traditional view is very specific. It applies the name and number of the beast directly to a succession of Roman Catholic popes. The new view has removed this specific meaning from the

Roman Catholic papacy and has applied it in general terms to an end-time alienation of man from God.

Several years ago Dr. Beatrice Neall articulated the new view:

“Six is legitimate when it leads to seven; it represents man on the first evening of his existence entering into the celebration of God’s creative power. The glory of the creature is right if it leads to the glory of God. Six hundred sixty-six, however, represents the refusal of man to proceed to seven, to give glory to God as Creator and Redeemer. It represents man’s fixation with himself, man seeking glory in himself and his own creations. It speaks of the fullness of creation and all creative powers without God—the practice of the absence of God. It demonstrates that unregenerate man is persistently evil.” Beatrice Neall, *The Concept of Character in the Apocalypse with Implications for Character Education*, pp. 153-155.

This rather philosophical, conjectural, if not speculative definition of the number six has been picked up and simplified by Dr. Angel M. Rodriguez:

*“. . . the Greek phrase translated ‘It is a man’s number’ (**Revelation 13:18**) could be also rendered ‘it is the number of humanity.’ In that case, it is not referring to a particular person but to a characteristic of humanity separated from God. Since God created humans during the sixth day, it could stand as a symbol of humanity, but a humanity not yet at rest with God and without the joy of a harmonious relationship with God during the seventh day. The number reveals the rebellious nature of the enemies of God and His remnant. That seems to be the best available interpretation.”* Angel M. Rodriguez, *Future Glory*, p. 122. Bold type is mine.

This change has upset some in the church who feel that the traditional view is more than adequate to explain the mystery of the number 666. Many feel that the new view has taken what is definite and clear and made it indefinite and fuzzy. Others have gone so far as to believe that the Seventh-day Adventist Church has been infiltrated by Jesuits who have the hidden agenda of destroying our distinctive prophetic roots with a view to ultimately destroy the Seventh-day Adventist Church itself.

This later fear has been fed in recent years by Adventist college teachers who have stated that we should build bridges of understanding with Rome rather than criticizing her. The conspiracy flames have been further fanned when a medal was given to the pope by the religious liberty department of the General Conference and also when the flag of the Holy See was paraded on stage at the 2005 General Conference session in St. Louis during the March of Nations.

In this article I would like to take a closer look at the number 666 as it relates to the name of the beast. As we begin, there are several Biblical facts that will help us understand this enigmatic number and the system to which it applies.

First, a very important fact that has been overlooked more frequently than not is that the name of the beast is a blasphemous name. **This is stated explicitly in Revelation 13:1:** *“Then I stood on the sand of the sea. And I saw a beast rising up out of the sea, having seven heads and ten horns, and on his horns ten crowns, and on his heads a blasphemous name.”*

Now that we know that the name (whose number is 666) is blasphemous, we must discover the Biblical definition of blasphemy. Is there such a definition? The answer is an emphatic yes!

The Scriptures clearly define blasphemy as man's attempt to occupy the place of God and as such to exercise the power and prerogatives of God. **When Jesus affirmed:** *"I and my Father are one"* (**John 10:30**) the Jews went ballistic. They picked up stones to execute the death penalty required by the Law (**Leviticus 24:16**). When Jesus asked them what evil work He had done to merit stoning, they responded: *"For a good work we do not stone You, but for blasphemy, and because You, being a Man, make Yourself God."* (**John 10:33**) The terminology of the accusation is significant. Jesus was reprimanded for blasphemy because He, being a man, made himself God. In fact, Jesus not only claimed to be God, He also claimed to work the works of God! (**John 10: 28, 37, 38**)

Interestingly, in the thinking of the Jewish leaders, Jesus was guilty of blasphemy when He claimed to be the Son of God (**Matthew 26:64; 10:36, 37; John 19:7**). All the Jews claimed to be sons of God in a general sense but it is clear that Jesus did not claim to be a Son of God in a general sense but in the strictest sense of being the representative of God on earth! He was the spokesman for God on earth—His vicar, if you please! **This is the reason why Jesus could say:** *"He who has seen me has seen the Father."* Jesus undoubtedly claimed to be Vicarius Dei, and rightfully so.

Blasphemy is also defined as when a mere man claims to have the power to forgive sins. This means that any man who claims to have the right to exercise the prerogatives of God is guilty of blasphemy. **When Jesus told the paralytic of Capernaum:** *"Your sins are forgiven"* **the religious leaders murmured saying:** *"Why does this Man speak blasphemies like this? Who can forgive sins but God alone?"* (**Mark 2:7**). The religious leaders were actually thinking: If this man claims to have the right to forgive sins, then he must claim to be God because only God can forgive sins.

II Thessalonians 2:3, 4 has similar terminology. Here we are told that the man of sin sits in the temple of God (the church) proclaiming himself to be God. Once again we notice that this power is human and yet it seeks to occupy the place of God. Later on in the passage we are told that this power also claims to perform the works that Jesus Himself performed while He was on earth (**II Thessalonians 2:9; Acts 2:22**). II Thessalonians 2:3, 4 actually paraphrases the language from Daniel 11:36 where we are told that the king of the north *"shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods."* It will be noticed that the exaltation of the king of the north to the level of God is linked with the great words that He speaks against the God of gods. The use of the word "man" in these verses does not require that we find one particular person as the fulfillment. Adventists have understood the word "man" in this passage to refer, not to an individual, but rather to a succession of persons, namely, the popes of Rome.

In this context it is worthy of note that the little horn of Daniel 7 (which symbolizes the same power as the beast of **Revelation 13:1-10** and the man of sin of **II Thessalonians 2**) has a mouth that speaks *"pompous words against the Most High"* (**Daniel 7:25**). These great words are identified as blasphemies in Revelation 13:5 where we are told that the beast was given a mouth that speaks *"great things and blasphemies."* This little horn/beast not only claims to be God but also claims to have the power to exercise the prerogatives of God even to the point of changing God's prophetic times and His Law! (**Daniel 7:25**) Thus, in a very specific sense, the little horn (or the beast) claims the right to occupy the place of God and to exercise the power and prerogatives of God.

In what sense does this little horn/beast speak blasphemies against God? Daniel 8 provides the indisputable answer. In Daniel 8 (in distinction to **Daniel 7**) we are not told that the little horn speaks blasphemies against the Most High. Rather, we are told that the little horn attempted to supplant or take the place of the Prince of the host by taking away the daily ministration from Him (**Daniel 8:11**). Thus the little horn's blasphemy consists in the act of trying to supplant or take the place of the Prince of the host and to carry on His work.

In the light of this overwhelming Biblical evidence, it would seem that the blasphemous name of the beast must be linked with his attempt to supplant or occupy the place of God and to exercise the power and prerogatives of God.

There can be no doubt that the power represented by the little horn, the beast and the man of sin is the Roman Catholic Papacy. The little horn (and the beast) does not appear in a vacuum. There is a clear sequence of powers which precede the horn's arrival on the scene. The kingdoms of Babylon, Medo-Persia, Greece, Rome and divided Rome must rule before the little horn comes on the scene.

Numerous quotations could be provided from Roman Catholic writers to the effect that the pope claims to occupy the place of God on earth. Space limitations will allow for only a few examples.

"... the pope can modify divine law, since his power is not of man, but of God, and he acts in the place of God upon earth, with the fullest power of binding and losing his sheep." (Lucius Ferraris, Prompta Bibliotheca, vol. 2, article 'Papa')

Pope Nicholas I (who ruled from 858-867 A. D.) once said:

"It is evident that the popes can neither be bound nor unbound by any earthly power, nor even by that of the apostle [Peter], if he should return upon the earth; since Constantine the Great has recognized that the pontiffs held the place of God upon earth, divinity not being able to be judged by any living man. We are, then, infallible, and whatever may be our acts, we are not accountable for them but to ourselves." (Cormenin, History of the Popes, p. 243, as cited in R. W. Thompson, The Papacy and the Civil Power, p. 248).

Pope Leo XIII in an Encyclical Letter ('On the Chief Duties of Christians as Citizens') dated January 10, 1890 affirmed: *"But the supreme teacher in the Church is the Roman Pontiff. Union of minds, therefore, requires, together with a perfect accord in the one faith, complete submission and obedience of will to the Church and to the Roman Pontiff, as to God Himself."* (The Great Encyclical Letters of Leo XIII, p. 193,)

Leo XIII in an encyclical letter dated June 20, 1894 stated: *"We hold upon this earth the place of God Almighty."* (The Great Encyclical Letters of Leo XIII, p. 304, bold is mine)

Repeatedly Roman Catholic sources refer to the popes as vicars of Christ, vice-regents of Christ, representatives of Christ, and, yes, Vicars of the Son of God (proof to be provided later in this article).

Furthermore, the popes have claimed the right to exercise the power and prerogatives that belong only to God. They claim to have the right to forgive sins (cf. **Mark 2:7**), to set up and remove kings (cf. **Daniel 2:21**), to be bowed down to (cf. **Revelation 19:10**), to be called Holy

Father (cf. **Matthew 23:9**), to execute the death penalty upon dissenters (cf. **Daniel 7:21**), to change the Sabbath (cf. **Daniel 2:21; 7:25**), to change God's prophetic calendar (cf. **Daniel 7:25**), to be the supreme judges of heaven, earth and hell whose decision cannot be appealed (cf. **John 5:22, 27**) and to be infallible expositors in matters of faith and morals (cf. **James 1:17**).

Second, besides the name of the beast being blasphemous, the name also has a number (**Revelation 13:17**). The critical question at this point is this: How do we get a number from a name? The answer lies in the fact that in ancient times numbers were written with the letters of the alphabet. This practice, referred to as gematria, was used in Hebrew, Greek and Latin. This means that when the letters of the beast's blasphemous name are given their respective numerical value the total will be 666.

The Living Bible captures well the meaning of Revelation 13:18: "Here is a puzzle that calls for careful thought to solve it. Let those who are able, interpret this code: the numerical values of the letters in his name add to 666!" The New English Bible renders Revelation 13:18 in similar fashion: "*The number represents a man's name, and the numerical value of its letters is six hundred and sixty-six.*" **Even the Roman Catholic Douay Version adds a footnote to Revelation 13:18 which states:** "*The numeral letters of his name shall make up this number.*"

Recently, Dr. Bacchiocchi has argued that the text of Revelation 13:18 requires a name rather than a title. After all, the text says that 666 is the number of the beast's name and not the number of his title. Dr. Bacchiocchi therefore states that Vicarius Filii Dei, being a title rather than a name, cannot fulfill the specifications of the text (Endtime Issues, Online Newsletter, *The Saga of the Adventist Papal Tiara*, part 2). This argument is superficial and can be disposed of quite readily by noting that in Revelation 19:16 Jesus is described as one who has a name written on his vesture and on his thigh. **But the name is not a personal name but rather a title:** "*King of kings and Lord of lords.*" So the word "*name*" can refer to a title rather than to a proper name.

Third, we are told in Revelation 13:18 that number 666 is the number of a man. It is important to realize that the noun "*man*" has no definite article. This means that qualitatively the beast is a system that is centered in man. It is noteworthy that the little horn has eyes like a man, the apostate one of II Thessalonians 2 is called the man of sin and here the beast has the number of a man. This is certainly a system that is based on the power and prowess of man.

Some of our scholars have recently attempted to say that the expression "*the number of a man*" should really be translated "*the number of humanity.*" But the book of Revelation does not use the word anthropos in this sense. To translate the word anthropos in this manner denotes the art of interpretation rather than of translation. I checked several of the better known versions of the Bible (New International, Jerusalem, New English, New American Standard, King James, New King James, New American, Weymouth, Phillips, RSV) to ascertain how they translate the expression: "*arithmós gár anthrópou estín*" ('it is the number of a man'). **Interestingly, only the RSV with its liberal gender inclusive slant translates:** "*it is a human number.*" *Not one of the major versions translates "for it is the number of humanity."*

Is the text of Revelation 13:18 really telling us that the number 666 applies to humanity in general rather than to the beast specifically? A careful study of Revelation 13:1-10 (and also of **Daniel 7** and **II Thessalonians 2**) reveals unmistakably that the beast represents the Roman

Catholic papacy as a system, not humanity in general. If the number is the number of the beast, and the beast is a symbol of the papacy, then the number cannot apply to humanity in general but rather specifically to the papacy.

A parallel text would be II Thessalonians 2 where the same system is referred to as the man of sin. The word “*man*” here is not referring to a specific individual but rather to a succession of rulers who make man the measure of all things rather than God. Would any serious Biblical scholar say that the expression “*man [anthropos] of sin*” should be translated “*the humanity of sin*”? Would it be proper to translate the “*eyes of a man*” in Daniel 7:8 as “*the eyes of humanity*”? This would be absurd. The simple fact is that the system represented by the little horn/man of sin/beast is based on the wisdom and prowess of man while claiming to have the right to exercise the power and prerogatives of God. In other words it is a system that is man-centered rather than God-centered. In this sense there is a grain of truth in the idea that the number 6 represents a system which is centered in man while the number 7 represents a system that is based on God.

A very important question arises at this point: In which language should we look for the name or title? Should the name be sought in Hebrew, Greek, Latin or perhaps even English? Angel Manuel Rodriguez has advised caution at this point. He states that “*we confront the problem of determining which language to use. The biblical text does not specify any particular language; therefore, any that we selected would be a matter of personal opinion.*” (Angel Manuel Rodriguez, *Future Glory*, p. 122)

But is Dr. Rodriguez’ statement accurate? I believe that we can definitely know from the Bible itself which language to use! And which language is that? There is persuasive evidence that the name and number must be found in the Latin language.

You are probably wondering why the name and number should be in Latin. The answer is actually quite simple. The beast is clearly a Roman power and the official language of Rome was Latin (that Latin was the Roman language of New Testament times can be proved from **John 19:20**).

Notice that according to Revelation 13:2 the beast received his “*power, his throne, and great authority*” (**Revelation 13:2**) from the dragon. Though the dragon primarily represents Satan (**Revelation 12:9**), it also represents the kingdom through which Satan attempted to slay the man child and this kingdom was Rome (**Matthew 2:16; Revelation 12:1-5**) It is not coincidental that the Catholic Church is officially called the Roman Catholic Church.

Now, if the beast represents the Roman Catholic papacy, then we should look for his name in Latin, the official language of ancient Rome and Papal Rome! And if the name is in Latin then we should use Roman numerals to ascertain the number of his name! In short, both the name and the respective numerical equivalents of its letters must be sought in the Latin language.

Let’s summarize what the Bible tells us about this number: First, it must be a blasphemous name. That is to say, it must be a name whose bearer claims to represent God and to exercise the power and prerogatives of God. Second, the name must be in Latin, the language of Rome. Third, the numerical equivalents of the letters of the name must be found in Roman numerals. Fourth, the number must be that of a man. It will be noticed that the title Vicarious Filii Dei fits all of these criteria.

But two critically important questions remain to be answered. But before we do, allow me to digress for just a moment.

It is noteworthy that the Latin poets who originally devised the system of Roman numerals broke with the norm of the day and instead of using all the letters of the alphabet to represent numbers they chose only six characters to represent all numbers: I, V, X, L, C and D (the M was not part of the original numerical system. Before the advent of the M, the number 1000 was written by placing two D's side by side). When the six Roman numerals are added the total is 666. This strongly suggests that the number 666 is linked in some manner with Rome.

Now to the two questions: Is the name Vicarius Filii Dei a title which has been given to the pope by Roman Catholics themselves or is it a Protestant fabrication? And, was this title ever inscribed on the papal tiara or miter? Let's wrestle with the first question.

The historical evidence indicates that the answer to the first question is yes. Some, such as Roman Catholic apologist Patrick Madrid, have claimed that the name Vicarius Filii Dei has never been used as a title for the pope (though later he revised his statement to say that it was never an official title). Says Madrid: "Vicarius Filii Dei, or "Vicar of the Son of God," is not now, nor has it ever been, a title of the bishop of Rome." (*Envoy Magazine*, March/April, 1998) An examination of the historical records clearly reveals that this is an inaccurate statement.

The Donation of Constantine which was used by at least ten popes to justify their claims to temporal power contains this very title:

"... as the Blessed Peter is seen to have been constituted vicar of the Son of God [vicarius filii Dei in the original Latin] on the earth, so the Pontiffs who are the representatives of that same chief of the apostles, should obtain from us and our empire the power of a supremacy greater than the clemency of our earthly imperial serenity is seen to have conceded to it."

The Donation was purportedly a letter written by Constantine the Great to Pope Sylvester I. In the letter Constantine supposedly gave temporal power to the pope. We know for certain that the Donation was in existence as early as the ninth century but was used beginning in the eleventh century to justify the outrageous temporal claims of the papacy.

The authenticity of the Donation of Constantine was first questioned in the fifteenth century with the advent of historical criticism. Nicholas of Cusa had serious reservations about the Donation and around 1450 it was proved to be a forgery and a fraud by the scholarly work of Laurentius Valla. Notably, the Vatican did not appreciate Valla's work as can be seen by the fact that the Office of the Inquisition officially placed his work on its index of forbidden books in 1559.

Roman Catholic apologist, Patrick Madrid, has brushed aside this evidence by stating the obvious, that the Donation of Constantine was a forgery. Madrid therefore concludes that it cannot be used as an official and authorized statement of the Roman Catholic Church.

Though it is true that the Donation was a forgery, it is also beyond dispute that the Donation was panned off as authentic and official by various popes and Roman Catholic theologians for hundreds of years to sustain the temporal power of the papacy. Though a forgery, it was used as an official document by these popes to sustain their claims to temporal power. If they used it

knowing full well that it was a forgery then they were guilty of deception. On the other hand, if they did not know that the Donation was a forgery, what does this say about their infallibility?

It is significant that Gratian's Decretals (published in 1140 and deemed official by the Roman Catholic Church) incorporated the papal title from the Donation into Roman Catholic canon law. Here are the words: "*Beatus Petrus in terris uicarius Filii Dei esse uidetur constitutus.*" (Aemilius Friedberg, *Corpus Iuris Canonici*, column 342,)

In more recent times the title has been applied to the pope by Cardinal Edward Manning in his book *The Temporal Power of the Vicar of Jesus Christ* (1862). **In the first statement, Manning indicts the Roman Catholic nations of Europe of his day for their failure to defend the temporal power of the pope:**

"See this Catholic Church, this Church of God, feeble and weak, rejected even by the very nations called Catholic. There is Catholic France, and Catholic Germany, and Catholic Italy giving up this exploded figment of the temporal power of the Vicar of Jesus Christ.' And so, because the Church seems weak, and the Vicar of the Son of God is renewing the Passion of his Master upon earth, therefore we are scandalized, therefore we turn our faces from him." (pp. 140, 141,)

After mentioning the growing temporal power of the papacy under Gregory I, Leo III, Gregory VII and Alexander III Manning elevates the idea of the temporal power of the pope to the level of 'a dogma,' 'a law of conscience,' 'an axiom of the reason,' and a 'theological certainty':

"So that I may say there never was a time when the temporal power of the Vicar of the Son of God, though assailed as we see it, was more firmly rooted throughout the whole unity of the Catholic Church and convictions of its members. . ." (p. 231)

Manning explained why European nations enjoyed stability in the past as compared with the disarray of Europe in the times when he wrote:

"It was a dignified obedience to bow to the Vicar of the Son of God, and to remit the arbitration of their griefs to one whom all wills consented to obey." (p. 232)

Lucii Ferraris in his prestigious encyclopedia, *Prompta Bibliotheca*, also applied the title *Vicarius Filii Dei* to the pope (1890 edition volume 6, p. 43, Column 2)

In his immensely popular book, *Crossing the Threshold of Hope*, p. 3, Pope John Paul II explained what he understood to be the source of the power of his office:

"The leader of the Catholic Church is defined by the faith as the Vicar of Jesus Christ (and is accepted as such by believers). The Pope is considered the man on earth who represents the Son of God, who 'takes the place' of the Second Person of the omnipotent God of the Trinity."

Notice that John Paul II not only affirmed that the Pope is the Vicar of Jesus Christ who "*represents the Son of God*," but he also explained what he meant by the word "*represents*" when he said that he "*takes the place*" of the Second Person of the omnipotent God of the Trinity." The expression "*takes the place*" is the exact English equivalent of the Latin word "*Vicarius*"

Even Dr. Bacchiocchi has candidly admitted that Vicarius Filii Dei has been an official papal title in the course of many centuries:

"Madrid's denial [that Vicarius Filii Dei has been an official papal title] is absolutely false. We noted earlier that the papal claim to be the Vicarius Filii Dei is found in major Catholic historical documents and is acknowledged even by Prof. Johannes Quasten, the leading Catholic Patrologist in the world." (Endtime Issues, Online Newsletter, The Saga of the Adventist Papal Tiara, part 2)

The reference that Dr. Bacchiocchi makes to Professor Johannes Quasten is interesting. There is a notarized affidavit in the General Conference archives signed by Conrad Stoehr and Robert F. Correia where Dr. Quasten, in his own handwriting wrote: *"The title Vicarius Christi, as well as the title Vicarius Filii Dei is very common as the title of the Pope"*

But is this title presently inscribed on the papal tiara or miter? Or even more pointedly, was it ever inscribed on the tiara or miter?

Recently, Dr. Bacchiocchi has claimed that he had the opportunity to examine thirteen extant papal tiaras (all used after the year 1800). He claims that only two of the tiara's have inscriptions and that neither one of them bears this title. To date there have been a total of 266 popes. It must be recognized that 13 tiaras out of 266 (granted that all the earlier popes probably did not wear the tiara) is a very small percentage indeed! Notably, Dr. Bacchiocchi does not claim to have examined any papal mitres. This is significant in the light of the fact that, as we shall see later, Our Sunday Visitor claims that the title Vicarius Filii Dei used to be on the miter.

But does the present absence of the inscription on the tiara even prove that it was never there? Should it really surprise us that the title is not presently there? Wouldn't we expect this to be the case? Would the papacy want to display such incriminating evidence? Of course not!

Well do I remember when I was a student at the Andrews University Theological Seminary in the early 70's that Dr. Bacchiocchi had just returned to the United States from the Pontifical Gregorian University in Rome. There was great fanfare when he exhibited his regalia, his gold medal, his diplomas and his newly published dissertation on the change of the Sabbath with the imprimatur. **I remember thinking:** *"This is either an incredible miracle of God or it is too good to be true! How is it possible for a Seventh-day Adventist to be the only non-catholic to be accepted at the Pontifical Gregorian University in over 400 years? How could he have been allowed to do a dissertation on the change of the Sabbath? How could he have received the maximum academic honors and a medal from the very hands of the pope?"*

Well, recently we have been told by official Pontifical Gregorian University sources that Dr. Bacchiocchi's story was too good to be true! According to Dr. Barbara Bergami, the General Secretary of the Pontifical Gregorian University, there is no record of Dr. Bacchiocchi ever receiving the academic distinction of summa cum laude, of receiving a gold medal from the Pope or of having his dissertation published in toto with the imprimatur. The records have vanished from the Gregoriana!

Dr. Bacchiocchi provides all sorts of documentation to prove that he did indeed graduate summa cum laude, that he did receive a medal and that his book did receive the imprimatur.

But how do we know that the evidence he provides is trustworthy? How can we be sure that his medal and diplomas are genuine and not well crafted forgeries? Why shouldn't we accept the statements of the Roman Catholic Pontifical Gregorian University at face value? In short, why should we believe Dr. Bacchiocchi rather than the Gregoriana?

Obviously I am playing devil's advocate here to make a point. I personally do believe that Dr. Bacchiocchi graduated summa cum laude, that he got a medal and that at least a portion of his dissertation was published with the imprimatur. But this agonizing personal experience should have taught Dr. Bacchiocchi a lesson about the expunging power of the Roman Catholic papacy. His educational records have been either expunged or "lost"!

Dr. Bacchiocchi's seems to want it both ways. On the one hand he complains: *"The Papacy 'lost' my educational records because my works on the Sabbath were causing it great damage."* But on the other hand, he finds it improbable that the Papacy could have ever expunged or "lost" the title Vicarius Filii Dei from the papal tiara and/or miter because of the damage it was causing the papacy!

There are eyewitnesses that claim to have seen the tiara at various papal ceremonies inscribed with the title Vicarius Filii Dei. Were these witnesses lying? Were they seeing visions? Did they have overactive imaginations? Why should Dr. Bacchiocchi impugn their credibility and not that of the Roman Catholic Church? Is it because these individuals didn't have doctoral degrees and therefore in his view they do not meet the scholarly litmus test?

Why does he accept the testimony of W. W. Prescott (who exhibited less than full confidence in the Spirit of Prophecy at the 1913 Bible Conference), Charles T. Everson (who claimed to have examined one papal tiara that was used in the coronation of Leo XIII in 1836 and who did not say that the title had never been on the tiara but rather that it was not on the tiara "at present") and L.E. Froom (notorious for his selective and ecumenical use of Ellen White in Questions on Doctrine) while he brushes aside the testimony of those who claim to have seen the title on the tiara? What makes one group more trustworthy than the other?

Dr. Bacchiocchi argues that if the Papacy found it necessary to expunge the title Vicarius Filii Dei from the tiara or miter, it would stand to reason that they would also want to expunge it from all historical documents where it appears. But this argument is weak. It belies the fact that it is far more incriminating to have the title on the tiara for everyone to see than it is to have a few references tucked away in the books of scholars and intelligentsia that rarely, if ever, are seen by the layman in the pew. Even Roman Catholic apologist, Patrick Madrid, did not know that the title was used in various Roman Catholic sources until it was brought to his attention by an Adventist! If a professional apologist didn't know, how would a common layman in the pew know?

Ellen White has stated that the Papacy destroyed many incriminating records that documented its horrific cruelty during the dark ages. Are we to expect less when it comes to the papal tiara or miter?

"Rome endeavored also to destroy every record of her cruelty toward dissenters. Papal councils decreed that books and writings containing such records should be committed to the flames. Before the invention of printing, books were few in number, and in a form not favorable for

preservation; therefore there was little to prevent the Romanists from carrying out their purpose.” The Great Controversy, p. 61.

There is evidence, even from Roman Catholic sources, that the title was once on the papal tiara or miter. **In the November 15, 1914 edition of Our Sunday Visitor** (the official organ of the Archdiocese of Baltimore) **the following question was addressed to the Bureau of Information:** *“Is it true that the words of the Apocalypse in the 13th chapter, 18th verse refer to the Pope?”*

The answer was as follows: *“The words referred to are these ‘Here is wisdom. He that hath understanding, let him count the number of the beast. For it is the number of a man: and the number of him is six hundred sixty-six.’ The Title of the Pope in Rome is Vicarius Filii Dei. This is inscribed on his mitre; and if you take the letters of his title which represent Latin numerals and add them together they come to 666.”*

In the April 18, 1915 edition of Our Sunday Visitor this information was confirmed once again. The question was: *“What are the letters supposed to be in the Pope’s crown, and what do they signify, if anything?”*

The answer was explicit: *“The letters inscribed in the Pope’s mitre are these: Vicarius Filii Dei, which is the Latin for the Vicar of the Son of God. Catholics hold that the church which is a visible society must have a visible head. Christ, before His ascension into heaven, appointed St. Peter to act as His representative. Upon the death of Peter the man who succeeded to the office of Peter as Bishop of Rome, was recognized as the head of the Church. Hence to the Bishop of Rome, as head of the Church, was given the title ‘Vicar of Christ.’”*

Roman Catholic apologist Patrick Madrid claims to have contacted Robert Lockwood, the editor of Our Sunday Visitor about this 1915 issue and he was told that the entire issue had been expunged from the archives (although I personally have a copy of the column). This is an interesting admission. Even in modern times expunging is used as a method by the Papacy to delete information that is incriminating!

It is true that on September 16, 1917 (and also again on August 3, 1941) **Our Sunday Visitor did an about face and totally changed its tune:**

“The words Vicarius Filii Dei are not the name of the Pope, they do not even constitute his official title.”

The question is: which of the two versions of Our Sunday Visitor are we to believe? Can we really trust the word of an organization that has majored in deception throughout the centuries?

It must be admitted that we cannot prove beyond any doubt at this time that the title Vicarius Filii Dei was ever on the pope’s tiara or miter. The evidence we have at present is mixed at best. Perhaps only when the judgment sits and the books are opened in God’s heavenly tribunal will we be able to see whether the name was there or not. One thing is crystal clear, however, and that is that the name Vicarius Filii Dei is an official title which has been assumed by the popes and the name is in perfect accordance with their blasphemous claims. It is important to remember that the prophecy of Revelation 13:18 does not require that the title or name of the beast be found on the papal crown or tiara.

Various other names and titles have been suggested as fulfillments for the name and number of the beast of Revelation 13:18. Some have suggested dux cleri (head of the clergy), lateinos (Latin man) or ludovicus (chief of the court of Rome). The problem with all of these suggestions is that none of them is particularly blasphemous. **But there is a name which has been officially assumed by the bishops of Rome that is clearly and unmistakably blasphemous: Vicarius Filii Dei.**

The Bible makes it crystal clear that the Holy Spirit is the Vicar of the Son of God. Before Jesus left He promised His disciples: *“And I will pray the Father, and He will give you another Helper, that He may abide with you forever--the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you. I will not leave you orphans; I will come to you.” (John 14:16-18).* Jesus made it very clear that the visible Head of the church (Jesus) would be in heaven while the invisible Head of the church (the Holy Spirit) would take his place on earth. Roman Catholic theology has changed this around. They affirm that the visible head of the church (the pope) is on earth while the invisible head (Jesus) is in heaven. Thus the popes not only usurp the place of Jesus but they also usurp the place of the Holy Spirit! This is the epitome of blasphemy!!

Amazingly, the Greek word antichristos has the same basic meaning in Greek as does Vicarius Filii Dei in Latin. Most people assume that the word antichrist means ‘one who is against Christ.’ It is true that in Greek the preposition anti can mean ‘against.’ But it is equally true that this preposition can mean ‘instead of,’ or ‘in place of.’ In classical Greek, for example, the word antibasileus means ‘one who occupies the place of the king.’ In the New Testament, the name Herod Antipas means that Herod ruled ‘in place of’ his father.’ (**Revelation 2:13**) The word antitype means ‘that which takes the place of the type.’ Christ is spoken of as having given His life as a ransom in place of (antilutron) all (**1 Timothy 2:6**). Thus the word antichristos in Greek and Vicarius Filii Dei in Latin bear a very similar meaning!

Though I disagree with Dave Hunt’s futuristic interpretation of the antichrist, I believe that he has given an accurate description of what the Biblical antichrist is like. **He is not one who openly blasphemes Christ but rather one who seeks to supplant Christ:**

“While the Greek prefix ‘anti’ generally means ‘against’ or ‘opposed to,’ it can also mean ‘in the place of’ or ‘a substitute for.’ The Antichrist will embody both meanings. He will oppose Christ while pretending to be Christ. . . . When the time has come for his ascension to power—it will be in the midst of an unprecedented global crisis—he will be hailed as the world’s savior, and so he will appear to be. . . . Instead of a frontal assault against Christianity, the evil one will pervert the church from within by posing as its founder. He will cunningly misrepresent Christ while pretending to be Christ. And by that process of substitution he will undermine and pervert all that Christ truly is. . . . If the Antichrist will indeed pretend to be the Christ, then his followers must be ‘Christians’! The church of that day will without dissenting voice, hail him as its leader.”
Dave Hunt, Global Peace, pp. 7-8, 45, 200.

In closing I would like to make a few remarks about the name of Ellen G. White. Roman Catholic apologist Patrick Madrid (and others before him) has claimed that the name Ellen Gould White also totals 666 (L+L+L+D+W+I). On the surface this appears to be true, however, there are several insurmountable problems with this view.

First, a little cheating must take place in order for this identification to work out. The “W” in White has to be converted into two V’s. Needless to say, this was never done in the Latin manner of reckoning numbers. In fact, the “W” does not even exist in the Latin language!

Second, and more devastating, the name Ellen Gould White is not a blasphemous name.

Third, there is no justification for using the Latin number system for a name which is in English. If Ellen White’s name were in Latin then we would be justified in using the Latin numbering system.

Finally, and most importantly, we must remember that the number 666 is the number of the beast. Ellen White does not fit any of the other specifications of the beast. She arose in the United States, not Rome, she did not uproot three kingdoms, she did not think to change times and laws (rather she upheld the law including the Sabbath!), she did not persecute the saints, she did not speak blasphemies against God, she did not rule for 1260 years (she lived a long life but not this long!), she did not exercise dominion over every nation, kindred and tongue, she did not receive a deadly wound which was healed and the whole world did not marvel after her. Even if the name Ellen Gould White totaled 666, which it does not, the number is only one of the specifications of the beast and none of the other characteristics of the beast fit Ellen White.

I once heard someone say: But Ellen White received a deadly wound when a classmate hit her with a stone on the bridge of her nose when she was 9 years old and though her doctors said she was going to die, she recovered from her wound! It never ceases to amaze me to what lengths people will go in order to sustain their preconceived notions! There are two glaring problems with this scenario. First of all, Ellen White was wounded while she was a child but the beast was wounded at the end of its career. Second, Ellen White was wounded with a stone while the beast was wounded with a sword! (**Revelation 13:10, 14**)

In the light of the Biblical and historical evidence that we have at our disposal, I believe that it is not unreasonable to believe that the title Vicarius Filii Dei is an adequate explanation of the number 666. This is an official title of the popes even though at present there is no way of proving beyond any doubt that the title was on the tiara or the miter in times past. **I therefore agree with the Seventh-day Adventist Bible Commentary:**

“Whether the inscription Vicarius Filii Dei appears on the tiara or mitre is really beside the point. The title is admittedly applied to the pope, and that is sufficient for the purposes of this prophecy.” Seventh-day Adventist Bible Commentary, vol. 7, page 823-824

Fox News Network Interview

SHOW: HANNITY’S AMERICA 9:30 PM EST

November 4, 2007 Sunday

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NEWS; International

(Note: EDWARD L. BECK, C.P., is a Roman Catholic priest of the Passionist Community. In addition to conducting workshops nationally and internationally, Father Beck is an author and develops mainstream television and film projects. He also is a commentator on religious and faith issues for various media outlets. Yellow highlighting of one of his responses is added.)

Beyond Belief: The Mysterious Nature of Three Numbers That Nobody Wants to Repeat; Stay tuned as we return to "Hannity's America" right here on FOX News channel.

SEAN HANNITY, FOX HOST: Welcome back to "Hannity's America." 666, you have seen these terrifying digits, but do you know what they stand for? Tonight, we look at the demonic numbers in the "Beyond Belief" segment.

HANNITY (voice-over): 666, you have seen these numbers everywhere, road signs, bar codes, tattoos, dates on the calendar, Hollywood films. For many, the number is nothing short of terrifying. They believe it is the devil's number. Three digits that personify unspeakable evil foreshadowing the end of time. Is 666 really all we have come to believe it is?

FR. EDWARD L. BECK, C.P., AUTHOR, "SOUL PROVIDER": 666, because they say the beast and the force of evil, a lot of people have equated that with the devil, because traditionally Satan has been the force of evil.

HANNITY: In the final book of the New Testament, the Book of Revelation, it tells of impending doom, the end of time when a great war between the forces of good and evil will be fought. Ultimately, God will triumph, but the personification of evil comes at this time and in the form of the Antichrist or the Beast, bearing the number 666. Revelation's chapter 13, mentions that the people will receive the mark of the beast in their right hand or forehead. The Bible is not clear what the mark will be. Many avoid speculation since the Bible specifically doesn't give detailed information about the nature of this mark.

BECK: There's always caution when you speculate on what the Bible means because everybody is going to interpret it in a different way. It's a religious imagery of poetry almost that tries to explain a deeper truth about goodness and evil.

HANNITY: For church followers, 6 is seen as representing that which is short of perfection and a representation of sin. Repeated three times, such a number is made complete. It is also argued that 666 might represent an unholy trinity. The Bible is full of 7's to symbolize completeness. Six could symbolize the incomplete power of evil.

Why is 666 the number assigned to, quote, "*the beast*"?

BECK: In the scripture, God is related to the perfect number 7. In the Book of Revelation, it says that the beast is man, the beast is human kind. We are 666. And there's the potential for evil in all of us. We will always be less than 7.

HANNITY: Many use numerology to try to explain this diabolical number. For almost 2,000 years, people have been adding, subtracting, permeating and slicing numbers to come up with why 666 and who the beast bearing the digits might be.

BECK: This evil may be the Roman emperor, Nero. Some say it referred to. If you put Caesar, Nero and take the numerology of that name, the Roman numerals, it is 666. That is a veiled way of talking about Nero.

HANNITY: Some have even linked the number to the holiest of Catholic institutions.

BECK: Actually, it was Pope John Paul II. If you look at his Latin name, Ioannes Paulus Secundo, and you take the Roman numerals from that name, guess what they add up to? 666. If you take the Latin name that refers to all popes, Vicarius Filii Dei, which means vicar of the Son of God, if you take the Roman numerals out of these, guess what they add up to? 666.

HANNITY: Other numerical hypothesis argue that if you number the English alphabet, A equals 100, B equals 101, C equals 102, and so on. Using that theory, Adolph Hitler equals 666. Even the worldwide web has been acquainted by some as the beast.

BECK: In Hebrew, there aren't characters for numbers they are letters. The letter W is VA, which number equivalent is 6. So if you have worldwide web, www., it's 666. So some would attribute some of our downfall, our modern down fall or decadence, if you will, to the Internet.

HANNITY: There are no shortage of theories when it comes to the number 666 or what or who it may represent. In fact, no consensus exists in the ecclesiastical world. We know is that these three numbers have been fueled by centuries of human fear and fascination with evil, between Hollywood movies that capitalize on our demonic exceptions and conspiracy theorists who manipulate math and language to push people into believing the apocalypse is finally upon us.

But putting the crazy fringe theories aside and abandoning literal interpretations of the Book of Revelation, perhaps this nefarious number that's evaded our every day vernacular is meant to serve a bigger purpose.

BECK: The deeply important lesson of the Book of Revelation and the whole notion of 666 is that evil is a force. I think what this lesson is, from the Book of Revelation, is that good will over come it, but we have to be vigilant about it.

HANNITY: So is 666 nothing more than a symbolic warning of evil in all of us? Or are the numbers truly the embodiment of the devil himself or maybe the mark of the beast is just "Beyond Belief."

Beast, Image, Number: Old Testament Background

Connection between Daniel 2 and 3

- God had delineated in Daniel 2 the sequence of kingdoms that would arise between the days of Nebuchadnezzar and the second coming of Jesus
- Nebuchadnezzar did not like the scenario that God had presented and he attempted to change God's prophetic scenario
- This idea came from the religious leaders (*Prophets and Kings*, pp. 504-505)
- The word "gold" in Daniel 2 and 3 links the chapters
- The word "image" is identical in both chapters

- The expression “set up” is repeatedly used in the chapter
- Remember that in Daniel 2 God had stated that He was going to “set up” his indestructible kingdom (**3:1, 2, 3, 7, 12, 14, 15, 18**)

Babylon was the ruling power in the world of the time (**3:1**)

“Nebuchadnezzar the king made an image of gold, whose height was sixty cubits and its width six cubits. He set it up in the plain of Dura, in the province of Babylon.”

God’s people were captive in Babylon (**Jeremiah 51:45**)

“My people, go out of the midst of her! And let everyone deliver himself from the fierce anger of the Lord.”

Nebuchadnezzar for a time lived as a beast (**Daniel 4:16**)

“Let his heart be changed from that of a man, let him be given the heart of a beast, and let seven times pass over him.”

Nebuchadnezzar set up an image in his honor. Repeatedly Daniel 3 quotes Nebuchadnezzar using the expression ‘which I have set up’

The dimensions of the image were 60 x 6 (**3:1**)

“Nebuchadnezzar the king made an image of gold, whose height was sixty cubits and its width six cubits. He set it up in the plain of Dura, in the province of Babylon.”

“Babylonian mathematics was based on the sexagesimal system, in which the basic counting units were the numbers 6 and 60. The sexagesimal system has been accepted universally for the measurement of arcs and angles and for divisions of time.” (Ranko Stefanovic, Revelation of Jesus Christ, p. 417)

- If what Herodotus says is correct, the image weighed 800 talents of gold which would be equivalent to over 30 tons (**3:1**)
- Sexagesimal system originated in Babylon (60 seconds, 60 minutes, 24 hours, 360 days, 360 degrees)
- If we multiply 60 x 6 the total is 360 which was a very sacred number in Babylon
- 360 degrees and 360 days represent the full cycle of time and the full circle of space
- Each of 36 gods of the pantheon ruled each over 10 degrees of space and 10 degrees of time
- The sum of the numbers 1-36 is 666 and the number 666 was known as “*the great number of the sun*.” All the gods were thus included in this one summary number. In Babylon the sun god was called Marduk. He was thought of as the absolute ruler of all time and all space.
- The Babylonian priestly system expressed this concept by wearing amulets or medallions around their necks

- The medallions were made of pure gold because gold is the color of the sun. In fact the ancients called gold *“the dew of the sun.”* It is no coincidence that in Isaiah 14:4 Babylon is called the golden kingdom and that in Daniel 2 Babylon is represented by the head of gold. The medallions or amulets were circular (like the sun) and had a hexagon within the amulet
- On the obverse (front) side of the amulet there was a large square with 36 smaller squares within. In each square there was a number from 1-36 and beneath the large square was the number 666.
- On the reverse side of the seal or amulet there was a raging lion with wings (yellow in color like the sun) whose mane is portrayed as the rays of the sun. Babylon is portrayed as a lion in Daniel 7 and also in sphinxes which were at each of the entrances to the city
- In astrology, Leo, the lion, rules over the hottest period of the year (July 23-August 22)
- The Romans acquired much of their religious system from Babylon but they established a different number system. They chose six letters from their Latin alphabet and gave each a numerical value. The sum total of all six numbers is 666.
- Thus the number 666 is to be identified with Babylon and with Rome (also called Babylon in **I Peter 5:13**)
- Thus those who worshipped the image would be honoring Babylon and worshipping the sun god whose number is 666

The primary issue in this controversy was worship

- **The question was who will you worship:** the image or the true God (**3:28**)
- *“Nebuchadnezzar spoke, saying, “Blessed be the God of Shadrach, Meshach, and Abed-Nego, who sent His Angel and delivered His servants who trusted in Him, and they have frustrated the king's word, and yielded their bodies, that they should not serve nor worship any god except their own God!”*
- This word is used 10 times in the chapter (**3:5-7, 10-12, 14, 15, 18, 28**).
- The law of God is also involved, primarily the first table which has to do with worship to the true God.
- We worship God because He is the Creator (**Psalms 95:6**) and the sign of worship to the Creator is the Sabbath (**Revelation 14:7**)
- There was a union of church and state (**3:2**)
- Notice all the political rulers who were present in order of rank. All the civil powers of the Babylonian world were present there.
- The government was enforcing a religious decree. To not worship is treason against the government.
- If I have time, talk about the establishment clause and the free exercise clauses of the Constitution as revealed in Daniel 3 and Daniel 6

The decree to worship was universal (**3:4**)

Music played a significant role in connection with false worship (**3:5, 7, 10, 15**)

A death decree against those who do not worship the image of the beast (**3:6, 11, 15, 19**)

A faithful, insignificant remnant stood on the Lord's side. If the king could eradicate them his triumph would be complete (**3:12**)

The religious leaders accused the three young men to the civil power (**2:2, 4, 5, 10, 12; 3:9-12**)

There was a shaking in the Valley of Dura (**Daniel 1:3**)

- When Nebuchadnezzar took Daniel and his three friends captive he left Zedekiah (**II Kings 24:14-17**) to rule in Jerusalem.
- In the year 594 (**Jeremiah 51:59**) King Zedekiah made a trip to Babylon. It is inconceivable that he was not there.
- Nebuchadnezzar attempted to intimidate the remnant who kept the commandments of God and worshipped only Him (**3:15**)
- **Three steps:** Fascination, intimidation, annihilation
- Ellen White makes a very insightful remark. She says that the king spoke the words in the first part of Daniel 3:15 and then *"with hand stretched upward in defiance"* (*Signs of the Times*, May 6, 1897) he pronounced the last words of the verse.

The answer of the faithful remnant (**Daniel 3:16-18**)

The king's rage (**Daniel 3:19**)

- **Ellen White vividly describes the face of Nebuchadnezzar after the young men spoke:**
- *"Satanic attributes made his countenance appear as the countenance of a demon."* (*4BC* 1169)
- God would shortly answer this charge: *"I will deliver them."* (husband/wife; sovereign/subject; body/head; shepherd/sheep).
- The same mistake that Pharaoh made at the Red Sea—stand still and see the salvation of the Lord. The Lord fights for Israel
- Time of trouble for the three young men (**Daniel 3:20-23**)
- They faced the beast, his image and the civil rulers without flinching. There was no human way to survive.
- Furnace heated seven times hotter (**3:19**)
- The maximum heat. Seven represents totality.
- The furnace represents affliction by which God purifies his people (**Isaiah 48:10; 13:12; Job 23:10; Malachi 3:2, 3**)
- The young men claimed the promise of Isaiah 43:2
- Their tormentors died instead (**3:22**)

Christ Himself stood up to deliver His faithful remnant in the midst of the time of trouble

- Notice that the Son of God is the Angel (**3:25, 28**)
- They went through the tribulation but were shielded by divine power (**3:24-27**)
- Christ is the Hero, not the young men!!

The key word in this passage is deliver which is used (**3:15, 17, 28, 29**)

- If you are with Him He will be with you.
- He requires full and complete allegiance not half-hearted service!

Principles for the end time application of Daniel 3:

Literal Israel was literally captive in literal Babylon, the literal king behaves like a literal beast, sets up a literal image, commanding everyone to literally bow and worship it, and literal Jews refuse to literally bow and therefore are thrown into a literal fiery furnace and are delivered from the literal flames

The power which will rule the world in the end-time will be Babylon (**Revelation 17:1, 2, 5**).

- She will present a false prophetic scenario wanting to establish a new world order different than the new world order which Jesus will bring

God's people will once again be captive in Babylon (**Revelation 18:4**)

There will be a power described as the beast (**Revelation 13:1-2**)

The beast will raise up an image (**Revelation 13:11-18**)

The mark of the beast will be imposed by force

- It is the opposite of the seal of God. The seal of God is the Sabbath so the mark of the beast must be a contrary day.
- Revelation 14:7 calls us to worship the creator in contrast to worshipping the beast and his image (Revelation 14:9-11)

Ellen White remarks:

- *"An idol sabbath has been set up, as the golden image was set up in the plains of Dura. And as Nebuchadnezzar, the king of Babylon, issued a decree that all who would not bow down and worship this image should be killed, so a proclamation will be made that all who will not reverence the Sunday institution will be punished with imprisonment and death."* 14MR p. 91

The number of the beast is 666:

- The beast has a name of blasphemy (**Revelation 13:1**)
- What is blasphemy? (**Mark 2; John 10**)

- Name has a number (**Revelation 13:17**)
- How do you get a number from a name?
- In ancient times numbers were written with letters
- What language do we employ?
- It must be in Latin because this is a Roman power (**Revelation 13:2**)

The image and mark must have something to do with the sun.

- Is it the same to worship the sun as it is to worship on Sunday?
- Vicarius Filii Dei and Antichrist have the same basic meaning: One who takes the place of Christ

Ellen White makes the parallel:

"History will be repeated. False religion will be exalted. The first day of the week, a common working day, possessing no sanctity whatever, will be set up as was the image at Babylon. All nations and tongues and peoples will be commanded to worship this spurious sabbath. This is Satan's plan to make of no account the day instituted by God, and given to the world as a memorial of creation." ZBC p. 976

Once again worship will be the central issue and it will be worldwide (**Revelation 13:4, 8, 12, 15; 14:7, 9**)

"The decree enforcing the worship of this day is to go forth to all the world." ZBC p. 967

But the commandments will also be an issue, especially the first table of the law (**Revelation 12:17**)

There will be a union of church and state (**Revelation 17:2; 18:3**)

A death decree will be proclaimed against God's faithful remnant (**Revelation 13:15**)

- *"This argument [the one based on John 11:51ff] will appear conclusive; and a decree will finally be issued against those who hallow the Sabbath of the fourth commandment, denouncing them as deserving of the severest punishment and giving the people liberty, after a certain time, to put them to death. Romanism in the Old World and apostate Protestantism in the New will pursue a similar course toward those who honor all the divine precepts." The Great Controversy, p. 615*
- *"Fearful is the issue to which the world is to be brought. The powers of earth, uniting to war against the commandments of God, will decree that "all, both small and great, rich and poor, free and bond" (Revelation 13:16), shall conform to the customs of the church by the observance of the false sabbath. All who refuse compliance will be visited with civil penalties, and it will finally be declared that they are deserving of death." The Great Controversy, p. 604*

The death decree will be universal (**Revelation 3:15, 16**)

- *“As the Sabbath has become the special point of controversy throughout Christendom, and religious and secular authorities have combined to enforce the observance of the Sunday, the persistent refusal of a small minority to yield to the popular demand will make them objects of universal execration.” The Great Controversy, p. 615*

Music and external display will play a significant role in the end time (**Revelation 18:22**)

- Satan know what type of music to use to dull our spiritual senses and make us more susceptible to his temptations
- *“Many Protestants suppose that the Catholic religion is unattractive and that its worship is a dull, meaningless round of ceremony. Here they mistake. While Romanism is based upon deception, it is not a coarse and clumsy imposture. The religious service of the Roman Church is a most impressive ceremonial. Its gorgeous display and solemn rites fascinate the senses of the people and silence the voice of reason and of conscience. The eye is charmed. Magnificent churches, imposing processions, golden altars, jeweled shrines, choice paintings, and exquisite sculpture appeal to the love of beauty. The ear also is captivated. The music is unsurpassed. The rich notes of the deep-toned organ, blending with the melody of many voices as it swells through the lofty domes and pillared aisles of her grand cathedrals, cannot fail to impress the mind with awe and reverence. This outward splendor, pomp, and ceremony, that only mocks the longings of the sin-sick soul, is an evidence of inward corruption. The religion of Christ needs not such attractions to recommend it. In the light shining from the cross, true Christianity appears so pure and lovely that no external decorations can enhance its true worth. It is the beauty of holiness, a meek and quiet spirit, which is of value with God.” The Great Controversy, pp. 566, 567*

God will have a faithful remnant who will refuse to worship the image to the beast (**Revelation 12:17; 14:12; 15:2-4**)

There will be a shaking among God’s people (**Matthew 24:10-12**)

- *“To stand in defense of truth and righteousness when the majority forsakes us, to fight the battles of the Lord when champions are few--this will be our test. At this time we must gather warmth from the coldness of others, courage from their cowardice, and loyalty from their treason. The nation will be on the side of the great rebel leader.” (5T 136)*
- *“As the storm approaches, a large class who has professed faith in the third angel's message, but has not been sanctified through obedience to the truth, abandon their position and join the ranks of the opposition. By uniting with the world and partaking of its spirit, they have come to view matters in nearly the same light; and when the test is brought, they are prepared to choose the easy, popular side. Men of talent and pleasing address, who once rejoiced in the truth, employ their powers to deceive*

and mislead souls. They become the most bitter enemies of their former brethren. When Sabbath keepers are brought before the courts to answer for their faith, these apostates are the most efficient agents of Satan to misrepresent and accuse them, and by false reports and insinuations to stir up the rulers against them.” The Great Controversy, p. 608

Religious leaders will be the foremost to accuse the remnant of God

- **Just like in the days of Elijah, John the Baptist, Jesus and the middle ages:**

“Those who honor the Bible Sabbath will be denounced as enemies of law and order, as breaking down the moral restraints of society, causing anarchy and corruption, and calling down the judgments of God upon the earth. Their conscientious scruples will be pronounced obstinacy, stubbornness, and contempt of authority. They will be accused of disaffection toward the government. Ministers who deny the obligation of the divine law will present from the pulpit the duty of yielding obedience to the civil authorities as ordained of God. In legislative halls and courts of justice, commandment keepers will be misrepresented and condemned. A false coloring will be given to their words; the worst construction will be put upon their motives.” (GC 592)

- *“As the controversy extends into new fields and the minds of the people are called to God's downtrodden law, Satan is astir. The power attending the message will only madden those who oppose it. The clergy will put forth almost superhuman efforts to shut away the light lest it should shine upon their flocks. By every means at their command they will endeavor to suppress the discussion of these vital questions.” The Great Controversy, p. 607*

Satan will manifest his wrath (**Revelation 12:17**)

There will be a similar question as was asked by Nebuchadnezzar (**Revelation 13:3, 4**)

There will be a severe time of trouble and God's people will appear doomed.

- Daniel 11 has the sequence: King of the north goes out to annihilate many then Michael stands up to defend his people, then they are delivered.
- *“He numbers the world as his subjects; but the little company who keep the commandments of God are resisting his supremacy. If he could blot them from the earth, his triumph would be complete.” The Great Controversy, p. 618*
- The fiery furnace is the seven last plagues where the totality of God's wrath is to be poured out. The wicked will be destroyed but not the righteous
- *“Their affliction is great, the flames of the furnace seem about to consume them; but the Refiner will bring them forth as gold tried in the fire. God's love for His children*

during the period of their severest trial is as strong and tender as in the days of their sunniest prosperity; but it is needful for them to be placed in the furnace of fire; their earthliness must be consumed, that the image of Christ may be perfectly reflected.”
The Great Controversy, p. 621

Jesus will personally intervene to deliver His people

- *“When the protection of human laws shall be withdrawn from those who honor the law of God, there will be, in different lands, a simultaneous movement for their destruction. As the time appointed in the decree draws near, the people will conspire to root out the hated sect. It will be determined to strike in one night a decisive blow, which shall utterly silence the voice of dissent and reproof. The people of God--some in prison cells, some hidden in solitary retreats in the forests and the mountains--still plead for divine protection, while in every quarter companies of armed men, urged on by hosts of evil angels, are preparing for the work of death. It is now, in the hour of utmost extremity that the God of Israel will interpose for the deliverance of His chosen.”* The Great Controversy, p. 635

God will demand unswerving loyalty:

“The season of distress before God's people will call for a faith that will not falter. His children must make it manifest that He is the only object of their worship, and that no consideration, not even that of life itself, can induce them to make the least concession to false worship. To the loyal heart the commands of sinful, finite men will sink into insignificance beside the word of the eternal God. Truth will be obeyed though the result be imprisonment or exile or death.”
Prophets and Kings, pp. 512, 513

A fireproof character

- Isaiah 33:14-16. We must have a sterling character. Be faithful in the small things (Luke 16:10; Jeremiah 12:5)

The Song of Moses

Revelation 15:2, 3: What does Moses have to do with the final deliverance of God's people? Whenever the book of Revelation mentions an expression from an Old Testament story, the entire story must be studied for parallels with the end time.

“And I saw something like a sea of glass mingled with fire, and those who have the victory over the beast, over his image and over his mark and over the number of his name, standing on the sea of glass, having harps of God.”³ They sing the song of Moses, the servant of God, and the song of the Lamb, saying: “Great and marvelous are Your works, Lord God Almighty! Just and true are Your ways, O King of the saints!”

Exodus 2:23-25: God's people in bondage serving Pharaoh. God wanted Israel to serve Him but in order for this to happen He had to deliver them from Pharaoh first.

"Now it happened in the process of time that the king of Egypt died. Then the children of Israel groaned because of the bondage, and they cried out; and their cry came up to God because of the bondage. ²⁴ So God heard their groaning, and God remembered His covenant with Abraham, with Isaac, and with Jacob. ²⁵ And God looked upon the children of Israel, and God acknowledged them."

Ezekiel 29:3 KJV: The oppressor of Israel was the dragon

"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."

Exodus 4:10-11, 15: Moses had to learn the lesson of humility. He had to go to the desert for 40 years to unlearn much of what he had learned in Egypt and to learn what he needed to know to be the leader of Israel

"Then Moses said to the LORD, "O my Lord, I am not eloquent, neither before nor since You have spoken to Your servant; but I am slow of speech and slow of tongue." 11 So the LORD said to him, "Who has made man's mouth? Or who makes the mute, the deaf, the seeing, or the blind? Have not I, the LORD?"

Exodus 4:11, 12: God promised to give Moses words to speak

"So the LORD said to him, "Who has made man's mouth? Or who makes the mute, the deaf, the seeing, or the blind? Have not I, the LORD? ¹² Now therefore, go, and I will be with your mouth and teach you what you shall say."

Exodus 8:1 (also 5:1; 7:16; 9:1): Moses was sent to Pharaoh to tell him to let Israel go so that they could serve and worship the LORD.

"And the LORD spoke to Moses, "Go to Pharaoh and say to him, 'Thus says the LORD: "Let My people go, that they may serve Me."

God performed powerful miracles through His people. Satan also performed counterfeit miracles to fasten the apostates in his camp.

Exodus 5:4, 5: Moses told Pharaoh to allow Israel to go out to the wilderness to celebrate the Sabbath. Sabbath observance in Egypt was well-nigh impossible

"Then the king of Egypt said to them, "Moses and Aaron, why do you take the people from their work? Get back to your labor." ⁵ And Pharaoh said, "Look, the people of the land are many now, and you make them rest from their labor!"

"In their bondage the Israelites had to some extent lost the knowledge of God's law, and they had departed from its precepts. The Sabbath had been generally disregarded, and the exactions of their taskmasters made its observance apparently impossible. But Moses had shown his people that obedience to God was the first condition of deliverance; and the efforts made to restore the observance of the Sabbath had come to the notice of their oppressors." (PP 258)

Sabbath observance enraged Pharaoh. Desire to observe the Sabbath made the bondage of God's people all the more bitter. The Egyptians did not repent at the plagues (in Revelation we

are told that the wicked did not repent when the plagues fell). The calamities in nature led to hardened the wicked against God's people. Each plague increased the rage. They felt that God's people were to blame.

Exodus 10:28, 29: Moses told Pharaoh that he would no longer see his face

"Then Pharaoh said to him, 'Get away from me! Take heed to yourself and see my face no more! For in the day you see my face you shall die!' And Moses said, 'You have spoken well. I will never see your face again.'"

Psalms 27:9, 10: Hiding the face is a sign of being forsaken by God

"Do not hide Your face from me; do not turn Your servant away in anger; you have been my help; do not leave me nor forsake me, O God of my salvation. ¹⁰ When my father and my mother forsake me, then the LORD will take care of me."

Exodus 12:7, 13: The Israelite homes were sealed for salvation

"And they shall take some of the blood and put it on the two doorposts and on the lintel of the houses where they eat it. ¹³ Now the blood shall be a sign for you on the houses where you are. And when I see the blood, I will pass over you; and the plague shall not be on you to destroy you when I strike the land of Egypt."

Exodus 13:21, 22: Israel was led and protected in their exodus by the pillar of fire. The Lord was in the pillar of fire (**Exodus 14:19, 24: The Angel is the LORD; just like in Daniel 3:28**)

"And the LORD went before them by day in a pillar of cloud to lead the way, and by night in a pillar of fire to give them light, so as to go by day and night. ²² He did not take away the pillar of cloud by day or the pillar of fire by night from before the people."

Exodus 14:3: Pharaoh uttered a death decree against God's people. Israel was shut in and there was no human way of escape. The location was at the western end of the Gulf of Akaba

"For Pharaoh will say of the children of Israel, 'They are bewildered by the land; the wilderness has closed them'"

Exodus 14:5-9: Pharaoh was filled with wrath because he had let Israel go so he prepared his armies for battle. There was no escape and no hope—Israel was defenseless!

"Now it was told the king of Egypt that the people had fled, and the heart of Pharaoh and his servants was turned against the people; and they said, 'Why have we done this, that we have let Israel go from serving us?' ⁶ So he made ready his chariot and took his people with him. ⁷ Also, he took six hundred choice chariots, and all the chariots of Egypt with captains over every one of them. ⁸ And the LORD hardened the heart of Pharaoh king of Egypt, and he pursued the children of Israel; and the children of Israel went out with boldness. ⁹ So the Egyptians pursued them, all the horses and chariots of Pharaoh, his horsemen and his army, and overtook them camping by the sea beside Pi Hahiroth, before Baal Zephon."

"The Hebrews were encamped beside the sea, whose waters presented a seemingly impassable barrier before them, while on the south a rugged mountain obstructed their further progress."
Patriarchs and Prophets, pp. 283, 284

Exodus 14:10: A horrendous time of trouble ensued and the people cried out to the Lord for deliverance

“And when Pharaoh drew near, the children of Israel lifted their eyes, and behold, the Egyptians marched after them. So they were very afraid, and the children of Israel cried out to the LORD.”

Exodus 14:13, 14: Moses encouraged Israel by informing that the Lord would fight for them. Israel simply needed to trust in the Lord—this is righteousness by faith at its best!

“And Moses said to the people, “Do not be afraid. Stand still, and see the salvation of the LORD, which He will accomplish for you today. For the Egyptians whom you see today, you shall see again no more forever. ¹⁴ The LORD will fight for you, and you shall hold your peace.”

Exodus 14:16: The rod of Moses divided or dried up the waters

“But lift up your rod, and stretch out your hand over the sea and divide it. And the children of Israel shall go on dry ground through the midst of the sea.”

Exodus 14:16, 21: The waters dried up and were divided. Up to this point the waters were an obstacle to the escape of God’s people. As long as the waters were united there was no escape

“But lift up your rod, and stretch out your hand over the sea and divide it. And the children of Israel shall go on dry ground through the midst of the sea. ²¹ Then Moses stretched out his hand over the sea; and the LORD caused the sea to go back by a strong east wind all that night, and made the sea into dry land, and the waters were divided.”

Exodus 14:19, 20: Light upon God’s people and darkness upon their enemies

“And the Angel of God, who went before the camp of Israel, moved and went behind them; and the pillar of cloud went from before them and stood behind them. ²⁰ So it came between the camp of the Egyptians and the camp of Israel. Thus it was a cloud and darkness to the one, and it gave light by night to the other, so that the one did not come near the other all that night.”

“But now, as the Egyptian host approached them expecting to make them an easy prey, the cloudy column rose majestically into the heavens, passed over the Israelites, and descended between them and the armies of Egypt. A wall of darkness interposed between the pursued and their pursuers. The Egyptians could no longer discern the camp of the Hebrews, and were forced to halt. But as the darkness of night deepened, the wall of cloud became a great light to the Hebrews, flooding the entire encampment with the radiance of day.” (PP 286, 287)

Exodus 14:24, 25: God now took the battlefield in favor of Israel. The Egyptians were confused and sought to retreat. In fighting the people of God, the Egyptians were fighting the God of the people.

“Now it came to pass, in the morning watch, that the LORD looked down upon the army of the Egyptians through the pillar of fire and cloud, and He troubled the army of the Egyptians. ²⁵ And He took off their chariot wheels, so that they drove them with difficulty; and the Egyptians said, “Let us flee from the face of Israel, for the LORD fights for them against the Egyptians.”

Exodus 14:26-31: The waters that had been inimical to God’s people turned on the Egyptians. God dried up the waters and turned them against the Egyptians.

"Then the LORD said to Moses, "Stretch out your hand over the sea that the waters may come back upon the Egyptians, on their chariots, and on their horsemen." ²⁷ And Moses stretched out his hand over the sea; and when the morning appeared, the sea returned to its full depth, while the Egyptians were fleeing into it. So the LORD overthrew the Egyptians in the midst of the sea. ²⁸ Then the waters returned and covered the chariots, the horsemen, and all the army of Pharaoh that came into the sea after them. Not so much as one of them remained. ²⁹ But the children of Israel had walked on dry land in the midst of the sea, and the waters were a wall to them on their right hand and on their left. ³⁰ So the LORD saved Israel that day out of the hand of the Egyptians, and Israel saw the Egyptians dead on the seashore. ³¹ Thus Israel saw the great work which the LORD had done in Egypt; so the people feared the LORD, and believed the LORD and His servant Moses."

Psalm 77:15-20: A path was prepared for the escape of God's people. Their deliverance was accompanied by thunder, an earthquake, hail and lighting

"You have with Your arm redeemed Your people, the sons of Jacob and Joseph. ¹⁶ The waters saw You, O God; the waters saw You, they were afraid; the depths also trembled. ¹⁷ The clouds poured out water; the skies sent out a sound; your arrows also flashed about. ¹⁸ The voice of Your thunder was in the whirlwind; the lightnings lit up the world; the earth trembled and shook. ¹⁹ Your way was in the sea, your path in the great waters, and Your footsteps were not known. ²⁰ You led Your people like a flock by the hand of Moses and Aaron."

Exodus 14:24, 27: Destruction came at the time of the rising sun

"Now it came to pass, in the morning watch, that the LORD looked down upon the army of the Egyptians through the pillar of fire and cloud, and He troubled the army of the Egyptians. ²⁷ And Moses stretched out his hand over the sea; and when the morning appeared, the sea returned to its full depth, while the Egyptians were fleeing into it. So the LORD overthrew the Egyptians in the midst of the sea."

Exodus 14:28: Not one of Israel's enemies remained

"Then the waters returned and covered the chariots, the horsemen, and all the army of Pharaoh that came into the sea after them. Not so much as one of them remained."

Exodus 15:1-16: The Song of Moses was then sung by the people of God

"Then Moses and the children of Israel sang this song to the LORD, and spoke, saying: "I will sing to the LORD for He has triumphed gloriously! The horse and its rider He has thrown into the sea! " ² The LORD is my strength and song and He has become my salvation; He is my God, and I will praise Him; my father's God, and I will exalt Him. ³ The LORD is a man of war; the LORD is His name. ⁴ Pharaoh's chariots and his army He has cast into the sea; his chosen captains also are drowned in the Red Sea. ⁵ The depths have covered them; they sank to the bottom like a stone. ⁶ "Your right hand, O LORD, has become glorious in power; your right hand, O LORD, has dashed the enemy in pieces. ⁷ And in the greatness of Your excellence You have overthrown those who rose against You; You sent forth Your wrath; it consumed them like stubble. ⁸ And with the blast of Your nostrils the waters were gathered together; the floods stood upright like a heap; the depths congealed in the heart of the sea. ⁹ The enemy said, 'I will pursue, I will overtake, I will divide the spoil; my desire shall be satisfied on them. I will draw my sword, my hand shall

destroy them.' ¹⁰ You blew with Your wind, the sea covered them; they sank like lead in the mighty waters. ¹¹ Who is like You, O LORD, among the gods? Who is like You, glorious in holiness, fearful in praises, doing wonders? ¹² You stretched out Your right hand; the earth swallowed them. ¹³ You in Your mercy have led forth The people whom You have redeemed; You have guided them in Your strength To Your holy habitation. ¹⁴ "The people will hear and be afraid; sorrow will take hold of the inhabitants of Philistia. ¹⁵ Then the chiefs of Edom will be dismayed; the mighty men of Moab, trembling will take hold of them; all the inhabitants of Canaan will melt away. ¹⁶ Fear and dread will fall on them; by the greatness of Your arm They will be as still as a stone, till Your people pass over, O LORD, till the people pass over Whom You have purchased."

Exodus 15:17, 18: God then took Israel to the Mount of His inheritance in the Promised Land

"You will bring them in and plant them In the mountain of Your inheritance, in the place, O LORD, which You have made For Your own dwelling, the sanctuary, O LORD, which Your hands have established. ¹⁸ The LORD shall reign forever and ever."

Psalms 15:1-5: Characteristics of those who will dwell on God's holy hill

"LORD, who may abide in Your tabernacle? Who may dwell in Your holy hill? ² He who walks uprightly, and works righteousness, and speaks the truth in his heart; ³ He who does not backbite with his tongue, nor does evil to his neighbor, nor does he take up a reproach against his friend; ⁴ In whose eyes a vile person is despised, but he honors those who fear the LORD; he who swears to his own hurt and does not change; ⁵ he who does not put out his money at usury, nor does he take a bribe against the innocent. He who does these things shall never be moved. "

The Song of the Lamb

Review of the Song of Moses

Revelation 15:2, 3: What does Moses have to do with the final deliverance of God's people? There must be a typological relationship between what happened to Israel and what will happen with God's people in the end time.

Exodus 2:23-25: God's people were in bondage serving Pharaoh. God wanted Israel to serve Him but He had deliver them from Pharaoh first because Israel could not serve two masters.

Ezekiel 29:3 KJV: The dragon oppressed them

Exodus 4:10-11, 15: Before Moses could call God's people out of bondage he needed to learn the lesson of humility. Had went to the desert for 40 years to unlearn and to learn.

Exodus 4:11, 12: God gave Moses the words to speak

Exodus 8:1 (also 5:1; 7:16; 9:1): Moses commanded Pharaoh to let God's people go so that they could serve and worship the Lord.

God performed powerful miracles through His people. Satan also performed counterfeit miracles to fasten the apostates in his camp.

Exodus 5:4, 5: Moses wanted Israel to celebrate the Sabbath in the wilderness. Sabbath observance enraged Pharaoh and made its observance well-nigh impossible. The desire to keep it made the bondage of God's people bitterer.

The Egyptians did not repent at the plagues. The calamities in nature hardened the wicked against God's people. Each plague increased the rage. They felt that God's people were to blame.

Exodus 10:28, 29: Probation closed for Pharaoh and Egypt when Moses told him that he would no longer see his face.

Exodus 12:7, 13: The homes of the faithful Israelites were sealed for salvation

Exodus 13:21, 22: God led and protected Israel in their exodus by the pillar of fire. The Lord was in the pillar of fire (**Exodus 14:19, 24:** The Angel is the LORD; just like in **Daniel 3:28**)

Exodus 14:3: Pharaoh uttered a death decree against God's people and Israel was shut in and there was no way of escape.

Exodus 14:5-9: Pharaoh was filled with wrath because Israel had answered God's call to come out of Egypt so he prepared his armies for battle. There was no escape and no human hope—they were defenseless!

Exodus 14:10: A horrendous time of trouble ensued when God's people cried out to the Lord for deliverance

Exodus 14:13, 14: Moses assured the people that God would fight for them. He called upon them to trust in the Lord—this is righteousness by faith at its best! In fighting the people of God, Pharaoh was fighting the God of the people.

Exodus 14:16: The rod of Moses divided or dried up the waters

Exodus 14:16, 21: The waters united were a menace and obstacle to the deliverance of God's people. The waters dried up and waters divided provided a way of escape. As long as the waters were united there was no escape for God's people.

Exodus 14:19, 20: Light for God's people and darkness for their enemies

Exodus 14:24, 25: God took the battlefield for Israel. The Egyptians were confused and attempted to retreat. In fighting the people of God, the Egyptians were fighting the God of the people.

Exodus 14:25-31: The waters were dried up or divided and now became inimical to the Egyptians. God dried them up and turned them against the Egyptians.

Psalms 77:15-20: A path was prepared for God's people. Thunder, earthquake, lightning accompanied their deliverance.

Exodus 14:24, 27: Destruction and deliverance came at the rising sun

Notice the Sequence: Darkness, dried up, prepare the way, thunder, lightning, earthquake

Exodus 14:28: Not one of their enemies remained

Exodus 15:1-18: The Song of Moses was then sung by the people

Exodus 15:17, 18: God took Israel to the Mount of His inheritance in the Promised Land

The Song of the Lamb

Revelation 15:2, 3: The Song of Moses and the Lamb

"And I saw something like a sea of glass mingled with fire, and those who have the victory over the beast, over his image and over his mark and over the number of his name, standing on the sea of glass, having harps of God. ³ They sing the song of Moses, the servant of God, and the song of the Lamb, saying: "Great and marvelous are Your works, Lord God Almighty! Just and true are Your ways, O King of the saints!"

Principle of Interpretation:

Literal Israel is captive in literal Egypt, the literal Pharaoh. God raises up a literal person, Moses to call God's literal people out. Literal Israel is literally caught at the edge of the literal sea. The literal waters are divided or dried up to deliver Israel. They are then taken to the literal mountain of God's inheritance—Mt. Zion.

The dragon is the enemy and has God's people in bondage

Revelation 12:17: The dragon is the enemy of God's end time people

"And the dragon was enraged with the woman, and he went to make war with the rest of her offspring, who keep the commandments of God and have the testimony of Jesus Christ."

God teaches His people the lesson of humility before leading them out of bondage.

Luke 21:12-15: God's people will be given words to speak

"Therefore settle it in your hearts not to meditate beforehand on what you will answer; ¹⁵ for I will give you a mouth and wisdom which all your adversaries will not be able to contradict or resist."

Mark 13:11: Holy Spirit will give the message

"But when they arrest you and deliver you up, do not worry beforehand, or premeditate what you will speak. But whatever is given you in that hour, speak that; for it is not you who speak, but the Holy Spirit."

Revelation 18:1-4: The call for God's people to come out

"After these things I saw another angel coming down from heaven, having great authority, and the earth was illuminated with his glory. ² And he cried mightily with a loud voice, saying, "Babylon the great is fallen, is fallen, and has become a dwelling place of demons, a prison for every foul spirit, and a cage for every unclean and hated bird! ³ For all the nations have drunk of the wine of the wrath of her fornication, the kings of the earth have committed fornication with

her, and the merchants of the earth have become rich through the abundance of her luxury." ⁴ And I heard another voice from heaven saying, "Come out of her, my people, lest you share in her sins, and lest you receive of her plagues. ⁵ For her sins have reached to heaven, and God has remembered her iniquities."

The Loud Cry will be accompanied by miracles:

"Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers." (GC 612)

There will also be counterfeit miracles:

II Thessalonians 2:9

"The coming of the lawless one is according to the working of Satan, with all power, signs, and lying wonders."

"Satan also works, with lying wonders, even bringing down fire from heaven in the sight of men. Revelation 13:13. Thus the inhabitants of the earth will be brought to take their stand." (GC 612)

Matthew 24:6-8: Calamities in nature and society meant to lead men to repentance

"And you will hear of wars and rumors of wars. See that you are not troubled; for all these things must come to pass, but the end is not yet. ⁷ For nation will rise against nation, and kingdom against kingdom. And there will be famines, pestilences, and earthquakes in various places. ⁸ All these are the beginning of sorrows."

Matthew 24:9: Instead, God's people will be blamed for the calamities

"Then they will deliver you up to tribulation and kill you, and you will be hated by all nations for My name's sake."

"Even now he is at work. In accidents and calamities by sea and by land, in great conflagrations, in fierce tornadoes and terrific hailstorms, in tempests, floods, cyclones, tidal waves, and earthquakes, in every place and in a thousand forms, Satan is exercising his power. He sweeps away the ripening harvest, and famine and distress follow. He imparts to the air a deadly taint, and thousands perish by the pestilence. These visitations are to become more and more frequent and disastrous. . . And then the great deceiver will persuade men that those who serve God are causing these evils" The Great Controversy, pp. 589, 590

Revelation 12:17: God's people will keep the commandments including the Sabbath. This will throw them into cruel bondage.

Whoever does not receive the mark of the beast will be killed (**Revelation 13:15**)

"But many of all nations and of all classes, high and low, rich and poor, black and white, will be cast into the most unjust and cruel bondage. The beloved of God pass weary days, bound in chains, shut in by prison bars, sentenced to be slain, some apparently left to die of starvation in

dark and loathsome dungeons. No human ear is open to hear their moans; no human hand is ready to lend them help." The Great Controversy, p. 626

Revelation 22:11: The close of probation

"He who is unjust, let him be unjust still; he who is filthy, let him be filthy still; he who is righteous, let him be righteous still; he who is holy, let him be holy still."

Revelation 7:1-3: A sealing before the close of probation. Separation of the righteous from the wicked

"After these things I saw four angels standing at the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, on the sea, or on any tree. ² Then I saw another angel ascending from the east, having the seal of the living God. And he cried with a loud voice to the four angels to whom it was granted to harm the earth and the sea, ³ saying, "Do not harm the earth, the sea, or the trees till we have sealed the servants of our God on their foreheads."

Psalms 119:105: The pillar of fire

"Your word is a lamp to my feet and a light to my path."

"There is great similarity between our history and that of the children of Israel. God led His people from Egypt into the wilderness, where they could keep His law and obey His voice. The Egyptians, who had no regard for the Lord, were encamped close by them; yet what was to the Israelites a great flood of light, illuminating the whole camp, and shedding brightness upon the path before them, was to the hosts of Pharaoh a wall of clouds, making blacker the darkness of night.

So, at this time, there is a people whom God has made the depositaries of His law. To those who obey them, the commandments of God are as a pillar of fire, lighting and leading the way to eternal salvation. But unto those who disregard them, they are as the clouds of night." (Testimonies for the Church, volume 4, p. 27)

Isaiah 8:7, 8: The rushing water inimical to God's people

"Now therefore, behold, the Lord brings up over them the waters of the River, strong and mighty--the king of Assyria and all his glory; he will go up over all his channels and go over all his banks. ⁸ He will pass through Judah, he will overflow and pass over, he will reach up to the neck; and the stretching out of his wings will fill the breadth of Your land, O Immanuel."

Revelation 16:13, 14: Waters supportive of the wicked. No escape for God's people

"And I saw three unclean spirits like frogs coming out of the mouth of the dragon, out of the mouth of the beast, and out of the mouth of the false prophet. ¹⁴ For they are spirits of demons, performing signs, which go out to the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."

Daniel 12:1: A great time of trouble

"At that time Michael shall stand up, the great prince who stands watch over the sons of your people; and there shall be a time of trouble, such as never was since there was a nation, even to that time. And at that time your people shall be delivered, everyone who is found written in the book."

Matthew 24:21: The great tribulation

"For then there will be great tribulation, such as has not been since the beginning of the world until this time, no, nor ever shall be."

Daniel 11:44: God's people under a death sentence

"But news from the east and the north shall trouble him; therefore he shall go out with great fury to destroy and annihilate many."

God will say: *"Stand still and see the salvation of the Lord."* This is the battle of the Lord because the wicked are attempting to destroy His people.

The Jeopardy Part of The Great Controversy, p. 635:

God's people caught and there is no escape: *"When the protection of human laws shall be withdrawn from those who honor the law of God, there will be, in different lands, a simultaneous movement for their destruction. As the time appointed in the decree draws near, the people will conspire to root out the hated sect. It will be determined to strike in one night a decisive blow, which shall utterly silence the voice of dissent and reproof."*

The people of God--some in prison cells, some hidden in solitary retreats in the forests and the mountains--still plead for divine protection, while in every quarter companies of armed men, urged on by hosts of evil angels, are preparing for the work of death." The Great Controversy, p. 635

Revelation 16:10: The plague of darkness but light for God's people (fifth plague)

"Then the fifth angel poured out his bowl on the throne of the beast, and his kingdom became full of darkness; and they gnawed their tongues because of the pain."

"With shouts of triumph, jeering, and imprecation, throngs of evil men are about to rush upon their prey, when, lo, a dense blackness, deeper than the darkness of the night, falls upon the earth. Then a rainbow, shining with the glory from the throne of God, spans the heavens and seems to encircle each praying company. The angry multitudes are suddenly arrested. Their mocking cries die away. The objects of their murderous rage are forgotten. With fearful forebodings they gaze upon the symbol of God's covenant and long to be shielded from its overpowering brightness." The Great Controversy, pp. 635, 636

Jeremiah 51:13: Babylon seated on many waters. These are her bulwark and protection. While they support her there is no hope for God's people.

"O you who dwell by many waters, abundant in treasures, your end has come, the measure of your covetousness."

Revelation 17:1, 15: The waters are symbolic upon which the harlot sits. They will withdraw their support and turn on the religious leaders.

"Then one of the seven angels who had the seven bowls came and talked with me, saying to me, 'Come, I will show you the judgment of the great harlot who sits on many waters' ¹⁵ Then he said to me, 'The waters which you saw, where the harlot sits, are peoples, multitudes, nations, and tongues.'"

Revelation 16:12: Dried up to prepare the way for the coming of the kings from sun rising (sixth plague).

Revelation 16:12

"Then the sixth angel poured out his bowl on the great river Euphrates, and its water was dried up, so that the way of the kings from the east might be prepared."

Revelation 17:15, 16

"Then he said to me, 'The waters which you saw, where the harlot sits, are peoples, multitudes, nations, and tongues.' ¹⁶ And the ten horns which you saw on the beast, these will hate the harlot, make her desolate and naked, eat her flesh and burn her with fire."

Revelation 16:19: Divided (sixth plague)

"Now the great city was divided into three parts, and the cities of the nations fell. And great Babylon was remembered before God, to give her the cup of the wine of the fierceness of His wrath."

"The people see that they have been deluded. They accuse one another of having led them to destruction; but all unite in heaping their bitterest condemnation upon the ministers. Unfaithful pastors have prophesied smooth things; they have led their hearers to make void the law of God and to persecute those who would keep it holy. Now, in their despair, these teachers confess before the world their work of deception. The multitudes are filled with fury. 'We are lost!' they cry, 'and you are the cause of our ruin;' and they turn upon the false shepherds. The very ones that once admired them most will pronounce the most dreadful curses upon them. The very hands that once crowned them with laurels will be raised for their destruction. The swords which were to slay God's people are now employed to destroy their enemies. Everywhere there is strife and bloodshed." The Great Controversy, pp. 655, 656

Isaiah 11:4: The rod

"But with righteousness He shall judge the poor, and decide with equity for the meek of the earth; He shall strike the earth with the rod of His mouth, and with the breath of His lips He shall slay the wicked."

Revelation 19:15: The sword of His mouth

"Now out of His mouth goes a sharp sword, that with it He should strike the nations. And He Himself will rule them with a rod of iron. He Himself treads the winepress of the fierceness and wrath of Almighty God."

Revelation 17:14: The group who are with Jesus will be defended by Him

"These will make war with the Lamb, and the Lamb will overcome them, for He is Lord of lords and King of kings; and those who are with Him are called, chosen, and faithful."

Revelation 16:17-21: Thunder, lighting, earthquake, divided (the seventh plague)

"Then the seventh angel poured out his bowl into the air, and a loud voice came out of the temple of heaven, from the throne, saying, 'It is done!'" ¹⁸ And there were noises and thunderings and lightnings; and there was a great earthquake, such a mighty and great earthquake as had not occurred since men were on the earth. ¹⁹ Now the great city was divided into three parts, and the cities of the nations fell. And great Babylon was remembered before God, to give her the cup of the wine of the fierceness of His wrath. ²⁰ Then every island fled away, and the mountains were not found. ²¹ And great hail from heaven fell upon men, each hailstone about the weight of a talent. Men blasphemed God because of the plague of the hail, since that plague was exceedingly great."

Revelation 15:2-3: Song of deliverance

"And I saw something like a sea of glass mingled with fire, and those who have the victory over the beast, over his image and over his mark and over the number of his name, standing on the sea of glass, having harps of God. ³ They sing the song of Moses, the servant of God, and the song of the Lamb, saying: 'Great and marvelous are Your works, Lord God Almighty! Just and true are Your ways, O King of the saints!'"

Revelation 14:1-5: Notice their character and they stand on God's holy hill just like

"Then I looked, and behold, a Lamb standing on Mount Zion, and with Him one hundred and forty-four thousand, having His Father's name written on their foreheads. ² And I heard a voice from heaven, like the voice of many waters, and like the voice of loud thunder. And I heard the sound of harpists playing their harps. ³ They sang as it were a new song before the throne, before the four living creatures, and the elders; and no one could learn that song except the hundred and forty-four thousand who were redeemed from the earth. ⁴ These are the ones who were not defiled with women, for they are virgins. These are the ones who follow the Lamb wherever He goes. These were redeemed from among men, being first-fruits to God and to the Lamb. ⁵ And in their mouth was found no deceit, for they are without fault before the throne of God."

The Battle of Armageddon:

The Importance of Structure in the Study of Typology

How Ellen White Interprets Biblical Typology

Tips for the Study of Armageddon

- Look for the pattern or the broader picture and how the pieces fit together. Don't merely look for events but rather for the sequence or order of events. For example, the Elijah passages of the Bible.

- Learn the Old Testament story well because it is the foundation for the typological application.
- Don't assume that Ellen White will quote the verses or even necessarily use their language.
- Learn to ask questions about the passage. For example, I asked the question: Why does Revelation 15 say that the 144,000 will sing the Song of Moses and the Lamb? What will the final deliverance have to do with Moses? Is it possible that the final deliverance will follow the same pattern as the events of the Exodus?

Introduction

The book of Revelation describes seven devastating plagues that will fall upon planet earth after the door of human probation closes (**Revelation 15:5-8**). These plagues will partially return the earth to the condition that it was in before creation week—without form and void and in darkness (**Jeremiah 4:19-27**). In our study today I would like us to study the final three of these plagues.

We will do our study of this subject from three different perspectives and look for parallels in the thematic structure: (1) Revelation 16:10-21; (2) Exodus 14 and 15 and (3) the book *The Great Controversy*, pp. 635-637

Model #1: Revelation 16:10-21

Fifth Plague

Revelation 16:10, 11: Central theme: Darkness on the kingdom of the beast and sores and gnawing the tongue

"Then the fifth angel poured out his bowl on the throne of the beast, and his kingdom became full of darkness; and they gnawed their tongues because of the pain. They blasphemed the God of heaven because of their pains and their sores, and did not repent of their deeds."

Important questions about the fifth plague:

- Who is the beast?
- This is the same beast of Revelation 13 and the little horn of Daniel 7 that spoke blasphemies against the Most High, persecuted the saints of the Most High, thought it could change times and law and ruled for 1260 years.
- The throne is the center of government where the beast rules from. This plague falls on the governing authority of the beast. His center of power is in Vatican City within the confines of the ancient city of Rome
- The kingdom over which the beast rules is worldwide

Revelation 13:3: *"And I saw one of his heads as if it had been mortally wounded, and his deadly wound was healed. And all the world marveled and followed the beast."*

Revelation 13:7: *"It was granted to him to make war with the saints and to overcome them. And authority was given him over every tribe, tongue, and nation."*

Revelation 17:1, 2: *"Then one of the seven angels who had the seven bowls came and talked with me, saying to me, 'Come, I will show you the judgment of the great harlot who sits on many waters,'² with whom the kings of the earth committed fornication, and the inhabitants of the earth were made drunk with the wine of her fornication."*

Rev 17:15: *"Then he said to me: 'The waters which you saw, where the harlot sits, are peoples, multitudes, nations, and tongues.'"*

Notice that there is a clear distinction between the ruling authority and his kingdom

- Darkness (this is a supernatural global darkness because the beast's kingdom is global)
- They gnaw their tongues in pain and God sends them a panic that will lead them to kill one another with the weapons they were going to use to destroy God's people

Zachariah 14:12, 13: *"And this shall be the plague with which the LORD will strike all the people who fought against Jerusalem. Their flesh shall dissolve while they stand on their feet, their eyes shall dissolve in their sockets, and their tongues shall dissolve in their mouths. It shall come to pass in that day that a great panic from the LORD will be among them. Everyone will seize the hand of his neighbor, and raise his hand against his neighbor's hand."*

- No room for repentance—this is after the close of probation

Sixth Plague

Revelation 16:12-16: Central themes: Waters of the Euphrates dries up thus preparing the way for the arrival of the Kings from the East.

"Then the sixth angel poured out his bowl on the great river Euphrates, and its water was dried up, so that the way of the kings from the east might be prepared."

Important Questions about the sixth plague:

- What is represented by the great river Euphrates? (hint: **Isaiah 8:7, 8; 17:12, 13**)
- What is meant by the drying up of its waters?
- Who are the kings from the east ('the rising sun') and how is the way prepared for their arrival?

The Old Testament background

In order to answer these questions we must study the story of the fall of ancient Babylon. The story is found in Daniel 5, Jeremiah 50 and 51 and Isaiah 41 and the descriptions given by the historians Xenophon and Herodotus

- The Euphrates river was the greatest asset of Babylon and also its greatest potential liability

- Babylon was practicing idolatry and drinking wine the night of its fall
- Cyrus came with his armies from the north and from the east
- He dried up the riverbed of the Euphrates by diverting it to the channels that had been built outside the city
- Cyrus and his armies entered the city and Babylon fell
- God's people were delivered

This entire scenario is applied symbolically and globally in Revelation chapter 17

Questions about Revelation 17:

- Which of the seven angels speaks to John in Revelation 17:1?
- What does a harlot represent in Scripture (Ezekiel chapters 16 and 23)
- What does prophecy mean when it says that she fornicates with the kings of the earth?
- What is the name of the harlot woman?
- What are the waters upon which the harlot sits?
- What will the kings end up doing with the harlot?

Revelation 17:1, 2: The harlot woman sits on many waters

"Then one of the seven angels [which one?] who had the seven bowls came and talked with me, saying to me, 'Come, I will show you the judgment of the great harlot who sits on many waters, with whom the kings of the earth committed fornication, and the inhabitants of the earth were made drunk with the wine of her fornication.'"

Revelation 17:5: Name of the woman is Babylon

"And on her forehead a name was written: MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND OF THE ABOMINATIONS OF THE EARTH."

Revelation 17:15: The waters represent the kingdom of the harlot because she sits on them like the beast sits on the throne

"Then he said to me, 'The waters which you saw, where the harlot sits, are peoples, multitudes, nations, and tongues.'"

Revelation 17:16: The kings will hate the harlot and make her desolate, naked and burn her with fire

"And the ten horns which you saw on the beast, these will hate the harlot, make her desolate and naked, eat her flesh and burn her with fire."

Seventh Plague

Revelation 16:17-21: Central themes God's voice saying *"it is done"* followed by an earthquake, thunder, lightning, terrific precipitation and the disappearance of mountain ranges and islands

"Then the seventh angel poured out his bowl into the air, and a loud voice came out of the temple of heaven, from the throne, saying, 'It is done!'" ¹⁸ And there were noises and thunderings and lightnings; and there was a great earthquake, such a mighty and great earthquake as had not occurred since men were on the earth. ¹⁹ Now the great city was divided into three parts, and the cities of the nations fell. And great Babylon was remembered before God, to give her the cup of the wine of the fierceness of His wrath. ²⁰ Then every island fled away, and the mountains were not found. ²¹ And great hail from heaven fell upon men, each hailstone about the weight of a talent. Men blasphemed God because of the plague of the hail, since that plague was exceedingly great."

Model #2: Exodus 14, 15

The fall of Babylon in the days of Belshazzar is the in the background of the fifth, sixth and seventh plagues. But I want to suggest that there is another story in the Old Testament that also stands in the background—the story of the Exodus of Israel from Egypt.

The Captivity and Flight

- Israel was captive in Egypt
- God said to Pharaoh "Let my people go."
- Captivity was made difficult because the people wanted to keep the Sabbath
- God's people came out

Shut in and no Escape

- Exodus 14:3: After God's people came out they shut in and there appeared to be no escape
- Exodus 14:5-9: Pharaoh prepares to attack

The Fifth Plague: Darkness

- Exodus 14:19, 20: Darkness upon the Egyptians and light upon God's people

The Sixth Plague: Waters dry up or divided and then slay the Egyptians

- Exodus 14:21: Waters divided and dry up
- Exodus 14:26-28: Waters slay the Egyptians

Seventh Plague: Natural Calamities

- Psalm 77:16-20: Notice the phenomena that accompanied this event.
- Exodus 14:23-25: A great panic falls upon the Egyptians
- Exodus 14:17, 18: The glory goes to God
- In fighting the people of God they were fighting the God of the people. This must be understood in the context of the covenant.
- Saul on the road to Damascus
- Matthew 25: If you have done it to them you have done it to me
- Suzerain/vassal

- Shepherd/sheep
- Head/body
- Husband/wife

They sang the Song of Moses after the victory over Pharaoh and his armies (**Exodus 15**)

Model #3: The Perspective of Ellen G. White

As is frequently her custom, Ellen White does not quote the verses for the fifth and sixth plagues but she interprets the symbols in matter of fact language and follows the same literary arrangement.

An example Revelation 4 and 5:

- One on the throne (not identified by name)
- Four living creatures (presented in symbolic terms)
- 24 elders (symbolic language)
- Seven lamps (symbolic language)
- Lamb as though it had been slain (symbolic language)

In The Desire of Ages, pp. 833-835 Ellen White interprets the symbolic language of Revelation 4 and 5:

- The one on the throne is the Father
- The four living creatures are cherubim and seraphim
- The 24 elders are the representatives of the worlds that never sinned
- The seven lamps of fire represent the Holy Spirit
- The Lamb as though it had been slain is Jesus Christ

Ellen White does the same thing with Daniel 11:40-45. She never quotes these verses or even alludes to the language. Yet she comments on this passage in The Great Controversy with luxury of detail.

Let's notice how Ellen White interprets the fifth, sixth and seventh plagues in matter of fact language. I have added explanatory remarks in brackets:

The Great Controversy, p. 635:

"When the protection of human laws shall be withdrawn from those who honor the law of God, there will be, in different lands, a simultaneous movement for their destruction [similar to Pharaoh who gathers his armies to attack Israel]. As the time appointed in the decree [Revelation 13:15; Esther 3:8] draws near, the people will conspire to root out the hated sect. It will be determined to strike in one night a decisive blow, which shall utterly silence the voice of dissent and reproof.

The people of God--some in prison cells, some hidden in solitary retreats in the forests and the mountains--still plead for divine protection [like Israel did at the edge of the Red Sea], while in every quarter companies of armed men, urged on by hosts of evil angels are preparing for the

work of death [Pharaoh and his armies come and there is no escape]. It is now, in the hour of utmost extremity that the God of Israel [notice the allusion to ancient Israel] will interpose for the deliverance of His chosen. . .

With shouts of triumph, jeering, and imprecation, throngs of evil men are about to rush [the Euphrates is at flood stage: See the meaning of the word rush in Isaiah 17:12, 13 and 8:7, 8] upon their prey, when, lo, a dense blackness, deeper than the darkness of the night, falls upon the earth [the fifth plague of darkness]. Then a rainbow, shining with the glory from the throne of God, spans the heavens and seems to encircle each praying company [light for God's people]. The angry multitudes [symbolically represented as the 'waters' upon which the harlot sits] are suddenly arrested [the waters of the Euphrates are dried up]. Their mocking cries die away. The objects of their murderous rage are forgotten. With fearful forebodings they gaze upon the symbol of God's covenant and long to be shielded from its overpowering brightness. . ."

In the next chapter ('The Desolation of the earth') Ellen White comes back to describe this climactic moment but adds some very important details:

"The people see that they have been deluded. They accuse one another of having led them to destruction; but all unite in heaping their bitterest condemnation upon the ministers [who are the leaders of the harlot and her daughters]. Unfaithful pastors have prophesied smooth things [this is why the fifth plague afflicts the tongue]; they have led their hearers to make void the law of God and to persecute those who would keep it holy. Now, in their despair, these teachers confess before the world their work of deception. The multitudes [the waters of the Red Sea and the Euphrates] are filled with fury [they withdraw their support and then avalanche themselves against the apostate system]. "We are lost!" they cry, "and you are the cause of our ruin;" and they turn upon the false shepherds. The very ones that once admired them most will pronounce the most dreadful curses upon them. The very hands that once crowned them with laurels will be raised for their destruction. The swords which were to slay God's people are now employed to destroy their enemies [Zechariah 14:12, 13 is fulfilled when the swords turn upon the religious leaders]. Everywhere there is strife and bloodshed." The Great Controversy, pp. 655, 656

"And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. And it shall come to pass in that day, that a great tumult from the Lord shall be among them; and they shall lay hold everyone on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor." Zechariah 14:12, 13. In the mad strife of their own fierce passions, and by the awful outpouring of God's unmingled wrath, fall the wicked inhabitants of the earth—priests, rulers, and people, rich and poor, high and low. "And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried." Jeremiah 25:33." The Great Controversy, p. 657

At the bottom of page 636 and top of 637 Ellen White comments on the seventh plague:

"In the midst of the angry heavens is one clear space of indescribable glory, whence comes the voice of God like the sound of many waters, saying: "It is done." (Revelation 16:17)

That voice shakes the heavens and the earth. There is a mighty earthquake, "such as was not since men were upon the earth, so mighty an earthquake, and so great." Verses 17, 18 The

firmament appears to open and shut. The glory from the throne of God seems flashing through. The mountains shake like a reed in the wind, and ragged rocks are scattered on every side. There is a roar as of a coming tempest. The sea is lashed into fury. There is heard the shriek of a hurricane like the voice of demons upon a mission of destruction. The whole earth heaves and swells like the waves of the sea. Its surface is breaking up. Its very foundations seem to be giving way. Mountain chains are sinking. Inhabited islands disappear. The seaports that have become like Sodom for wickedness are swallowed up by the angry waters. Babylon the great has come in remembrance before God, *"to give unto her the cup of the wine of the fierceness of His wrath."* Great hailstones, everyone *"about the weight of a talent,"* are doing their work of destruction." Verses 19, 21

In The Great Controversy, pp. 648, 649 explains that the 144,000 sing the Song of Moses and the Lamb, the song of their deliverance from Babylon

Final question: What will determine whose side you are on in this great battle?

Revelation 16:15: *"Behold, I am coming as a thief. Blessed is he who watches, and keeps his garments lest he walk naked and they see his shame."*

Revelation 3:18-19: *"I counsel you to buy from Me gold refined in the fire, that you may be rich; and white garments, that you may be clothed, that the shame of your nakedness may not be revealed; and anoint your eyes with eye salve, that you may see."*

Revelation 22:10-15: *"And he said to me, 'Do not seal the words of the prophecy of this book, for the time is at hand. He who is unjust, let him be unjust still; he who is filthy, let him be filthy still; he who is righteous, let him be righteous still; he who is holy, let him be holy still.' 'And behold, I am coming quickly, and My reward is with Me, to give to everyone according to his work. I am the Alpha and the Omega, the Beginning and the End, the First and the Last.' Blessed are those who do His commandments that they may have the right to the tree of life, and may enter through the gates into the city. But outside are dogs and sorcerers and sexually immoral and murderers and idolaters, and whoever loves and practices a lie."*

This second beast will do three things: 1) It will speak (legislative branch) commanding all to make the image to the beast. 2) It will cause or force (executive branch) all to worship the image to the beast, 3) It will attempt to kill all who do not fall in line. In other words, this nation will enact laws and enforce them.

THE MARK OF THE BEAST

Introduction

I want you to imagine throwing a stone in a lake and seeing three ripples result from the action—large, smaller, smallest

Now I want you to imagine three concentric circles: Law would be the largest circle, the first table of the law would be the medium circle, and one specific commandment in the first table would be the smallest circle.

The Largest Ripple

Ripple 1: The Largest Circle: The final conflict will be over the Law of God

First: At the very end Satan hates the commandments of God

Revelation 12:17:

“And the dragon was enraged with the woman, and he went to make war with the rest of her offspring, who keep the commandments of God and have the testimony of Jesus Christ.”

Second: God’s people at the end will have a seal on their foreheads and it is the law that is written on the mind and in the heart.

Revelation 7:3:

“Do not harm the earth, the sea, or the trees till we have sealed the servants of our God on their foreheads.”

Hebrews 8:10:

“For this is the covenant that I will make with the house of Israel after those days, says the Lord: I will put My laws in their mind and write them on their hearts; and I will be their God, and they shall be My people.”

Third: It is the law that is sealed among God’s disciples

Isaiah 8:16:

“Bind up the testimony, seal the law among my disciples.”

Fourth: Those who have the seal of God depart from iniquity. It is the Law that defines good and evil (**Ecclesiastes 12:13** where the law is linked with good and evil)

Matthew 7:23 and Luke 13:27 are parallel verses. But while Matthew 7:23 uses the word anomias (lawlessness) Luke 13:27 uses the word adikia. Even in English sometimes when you add an ‘a’ at the beginning of a noun it means the opposite of what the word means without the ‘a.’ For example, the word amorphous.

II Timothy 2:19:

"Nevertheless the solid foundation of God stands, having this seal: "The Lord knows those who are His," and, "Let everyone who names the name of Christ depart from iniquity [adikia]."

Matthew 7:23:

"And then I will declare to them, 'I never knew you; depart from Me, you who practice lawlessness [anomias]!" Notably, the word anomias is translated 'transgression of the law' in First John 3:4.

Luke 13:27:

"But He will say, 'I tell you I do not know you, where you are from. Depart from Me, all you workers of iniquity [anomias].'"

Fifth: A comparison between Revelation 14:9-11 and 14:12 reveals that there is a contrast between those who worship the beast and those who keep the commandments of God.

Revelation 14:11:

"And the smoke of their torment ascends forever and ever; and they have no rest day or night, who worship the beast and his image, and whoever receives the mark of his name."

Revelation 14:12:

"Here is the patience of the saints; here are those who keep the commandments of God and the faith of Jesus."

The Smaller circle: Conflict over the first table of the law

First: Deuteronomy 6:4 summarizes the first table of the law (the first four commandments) and then verses 5-8 command Israel to write them on the forehead and the hand

Deuteronomy 6:4-8:

"Hear, O Israel: The Lord our God, the Lord is one! ⁵ You shall love the Lord your God with all your heart, with all your soul, and with all your strength [summary of the first table]. ⁶ "And these words which I command you today shall be in your heart. ⁷ You shall teach them diligently to your children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up. ⁸ You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes."

Second: The issue at the end time has to do with worship (**Daniel 3** [11 times]). The last six commandments have to do with horizontal relationships between human beings while the first four commandments describe our vertical relationship with God

Revelation 13:4:

"So they worshiped the dragon who gave authority to the beast; and they worshiped the beast, saying: "Who is like the beast? Who is able to make war with him?"

Revelation 13:8, 12, 15:

"All who dwell on the earth will worship him, whose names have not been written in the Book of Life of the Lamb slain from the foundation of the world.¹² And he exercises all the authority of the first beast in his presence, and causes the earth and those who dwell in it to worship the first beast whose deadly wound was healed.¹⁵ He was granted power to give breath to the image of the beast, that the image of the beast should both speak and cause as many as would not worship the image of the beast to be killed."

Revelation 14:9, 11: *"Then a third angel followed them, saying with a loud voice: "If anyone worships the beast and his image, and receives his mark on his forehead or on his hand. . . and they have no rest day or night, who worship the beast and his image, and whoever receives the mark of his name."*

Third: Chapter 13 speaks of false worship to the beast and his image and receiving the mark. In contrast, Chapter 14:6, 7 commands God's people to worship God the Creator. If you don't worship the Creator you will end up worshipping the beast.

"Then I saw another angel flying in the midst of heaven, having the everlasting gospel to preach to those who dwell on the earth—to every nation, tribe, tongue, and people—⁷ saying with a loud voice: "Fear God and give glory to Him, for the hour of His judgment has come; and worship Him who made heaven and earth, the sea and springs of water."

- Beast is worshipped [first commandment] (**Revelation 13:4**)
- Image is worshipped [second commandment] (**Revelation 13:14**)
- Name is blasphemed [third commandment] (**Revelation 13:6**)
- Attack on the Creator [fourth commandment] (**Revelation 14:7 with 14:9**)

The Smallest Circle: An attack on the fourth commandment

First: Testimony of Scripture: We worship God because He is our Creator and the memorial sign of the Creator is the Sabbath

Psalms 95:6:

"Oh come, let us worship and bow down; let us kneel before the Lord our Maker."

Nehemiah 9:6:

"You alone are the Lord. You have made heaven, the heaven of heavens with all their host, the earth and everything on it, the seas and all that is in them, and You preserve them all. The host of heaven worships You."

Revelation 14:6, 7 calls upon us to worship the Creator and strongly alludes to the Sabbath commandment in Exodus 20:8-11.

"Then I saw another angel flying in the midst of heaven, having the everlasting gospel to preach to those who dwell on the earth—to every nation, tribe, tongue, and people—⁷ saying with a loud voice: "Fear God and give glory to Him, for the hour of His judgment has come; and worship Him who made heaven and earth, the sea and springs of water."

Exodus 20:11:

"For in six days the Lord made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore the Lord blessed the Sabbath day and hallowed it."

All flesh will come to worship on the Sabbath because God created a new heavens and a new earth.

Isaiah 66:22, 23:

"For as the new heavens and the new earth which I will make shall remain before Me," says the Lord, "So shall your descendants and your name remain. ²³ And it shall come to pass that from one New Moon to another and from one Sabbath to another all flesh shall come to worship before Me," says the Lord."

Genesis 2:2, 3: God's placed His signature on creation week by resting on the Sabbath. The motivation clause in the fourth commandment explains that the Sabbath identifies who made the world and everything in it.

Describe the artist and how he signs the linen at the end of his work. It identifies the artist.

Genesis 2:2, 3:

"And on the seventh day God ended His work which He had done, and He rested on the seventh day from all His work which He had done. ³ Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made."

Did God bless and sanctify the Sabbath for Himself? God is the fountain of all blessing and he is the personification of all holiness

In the Bible the words "sign" and "seal" are used interchangeably

Romans 4:11:

"And he received the sign of circumcision, a seal of the righteousness of the faith which he had while still uncircumcised. . ."

In Exodus 31:17 the Sabbath is described as a sign between God and Israel

Exodus 31:17:

"It is a sign between Me and the children of Israel forever; for [because] in six days the Lord made the heavens and the earth, and on the seventh day He rested and was refreshed."

Ezekiel 20:12:

". . . hallow My Sabbaths, and they will be a sign between Me and you, that you may know that I am the Lord your God."

Ezekiel 8:16, 17 is in contrast to Ezekiel 9:4

- The greatest abomination was that the religious leaders were worshiping the sun toward the east
- In contrast were those who sighed and cried because of those abominations received the seal on their forehead
- Jerusalem was destroyed because the Sabbath was desecrated (made unholy)

Ezekiel 8:16, 17:

"So He brought me into the inner court of the Lord's house [among God's own people]; and there, at the door of the temple of the Lord, between the porch and the altar, were about twenty-five men [the leaders of the people] with their backs toward the temple of the Lord and their faces toward the east, and they were worshiping the sun toward the east.¹⁷ And He said to me, "Have you seen this, O son of man? Is it a trivial thing to the house of Judah to commit the abominations [key word in Revelation 17] which they commit here? For they have filled the land with violence; then they have returned to provoke Me to anger [God's wrath in Revelation]. Indeed they put the branch to their nose."

Ezekiel 9:4:

"... and the Lord said to him, "Go through the midst of the city, through the midst of Jerusalem, and put a mark on the foreheads of the men who sigh and cry over all the abominations that are done within it."

Jeremiah 17:27:

"But if you will not heed Me to hallow the Sabbath day, such as not carrying a burden when entering the gates of Jerusalem on the Sabbath day, then I will kindle a fire in its gates, and it shall devour the palaces of Jerusalem, and it shall not be quenched."

- Revelation picks up on this in Chapter 7 and chapter 13:16, 17 with 14:1 where the contrast is once again seen between those who have the seal of God and those who have the mark of the beast.
- How Sunday came into the Christian church from Paganism through Constantine.
- It is the same day of the sun as in Ezekiel. Is it the same to worship the sun as to worship on the day of the sun?

"The seal of God's law is found in the fourth commandment. This only, of all the ten, brings to view both the name and the title of the Lawgiver. It declares Him to be the Creator of the heavens and the earth, and thus shows His claim to reverence and worship above all others. Aside from this precept, there is nothing in the Decalogue to show by whose authority the law is given. When the Sabbath was changed by the papal power, the seal was taken from the law. The disciples of Jesus are called upon to restore it by exalting the Sabbath of the fourth commandment to its rightful position as the Creator's memorial and the sign of His authority."
The Great Controversy, p. 452

Second: The Testimony of Analogy

The presidential seal of the United States contains three elements: Name, office, territory

“The fourth commandment is the only one of all the ten in which are found both the name and the title of the Lawgiver. It is the only one that shows by whose authority [the creator] the law is given. Thus it contains the seal of God, affixed to His law as evidence of its authenticity and binding force.” Patriarchs and Prophets, p. 307

Third: The Testimony of Archeology

Characteristics of the Middle Eastern seals at Ugarit:

- They were covenants between a sovereign and vassal
- They were written on tablets of clay
- The tablets were written on both sides
- The seal was in the middle of the tablet
- The seal contained the name, title and territory of the sovereign king

God gave the Ten Commandments in the way that documents such as this were written in that time:

Deuteronomy 4:13:

“So He declared to you His covenant which He commanded you to perform, the Ten Commandments; and He wrote them on two tablets of stone.”

Deuteronomy 4:13:

“So He declared to you His which He commanded you to perform, the Ten Commandments; and He wrote them on two tablets of stone.”

Exodus 32:15, 16:

“And Moses turned and went down from the mountain, and the two tablets of the Testimony were in his hand. The tablets were written on both sides; on the one side and on the other they were written. ¹⁶ Now the tablets were the work of God, and the writing was the writing of God engraved on the tablets.”

Exodus 20:8-11:

"Remember the Sabbath day, to keep it holy. ⁹ Six days you shall labor and do all your work, ¹⁰ but the seventh day is the Sabbath of the Lord your God. In it you shall do no work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who is within your gates. ¹¹ For in six days the Lord [name] made [office] the heavens and the earth, the sea [territory], and all that is in them, and rested the seventh day. Therefore the Lord blessed the Sabbath day and hallowed it.”

Fourth: The Testimony of Prophecy and History

The little horn thought that it could change the Law. We have already identified the little horn or the beast as the Roman Catholic papacy. The question is: Does the Papacy claim to have changed God’s holy law?

Daniel 7:25:

"He shall speak pompous words against the Most High, shall persecute the saints of the Most High and shall intend to change times and law. Then the saints shall be given into his hand for a time and times and half a time."

John Gilmary Shea (1824-1892) who was an important Roman Catholic historian of his time:

"For ages all Christian nations looked to the Catholic Church, and, as we have seen, the various states enforced by law her ordinances as to worship and cessation of labor on Sunday. Protestantism, in discarding the authority of the Church, has no good reason for its Sunday theory, and ought logically, to keep Saturday as the Sabbath. The State in passing laws for the due Sanctification of Sunday, is unwittingly acknowledging the authority of the Catholic Church, and carrying out more or less faithfully its prescription. The Sunday as a day of the week set apart for the obligatory public worship of Almighty God is purely a creation of the Catholic Church." (John Gilmary Shea (who was an important Roman Catholic historian of his time), in The American Catholic Quarterly Review, January 1883, p. 139)

Our Sunday Visitor, perhaps the most important and influential Roman Catholic journal in the United States:

"Protestants . . . accept Sunday rather than Saturday as the day for public worship after the Catholic Church made the change . . . But the Protestant mind does not seem to realize that in accepting the Bible, in observing the Sunday, they are accepting the authority of the spokesman for the church, the Pope." (Our Sunday Visitor, Feb. 5, 1950)

Louis G. Segur (1820-1881) who was a French Roman Catholic prelate and apologist, and later a diplomatic and judicial official at Rome:

"Question: What Bible authority is there for changing the Sabbath from the seventh to the first day of the week? Who gave the Pope the authority to change a command of God?" Answer: It was the Catholic Church which, by the authority of Jesus Christ, has transferred this rest to the Sunday. Thus the observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the [Catholic] Church." (Monsignor Louis Segur, Plain Talk About the Protestantism of Today, 1868, p. 213)

From the Catholic Encyclopedia:

"Question: What is the Third Commandment? [the fourth commandment in Protestant Bibles, because the Roman Catholic Church removed the Second Commandment--Exodus20:4-6] "Answer: The Third Commandment is: 'Remember that thou keep holy the Sabbath day.'" Question: Which is the Sabbath day?' Answer: Saturday is the Sabbath day." Question: Why do we observe Sunday instead of Saturday?' Answer: The Catholic Church, after changing the day of rest from Saturday, the seventh day of the week, to Sunday, the first day, made the third commandment refer to Sunday as the day to be kept as the Lord's Day." (Catholic Encyclopedia, vol. 4, p. 153.)

Priest Thomas Enright, CSSR, who was for many years the president of Redemptorist College in Kansas City, Missouri in a lecture at Hartford, Kansas on February 18, 1884:

"Prove to me from the Bible alone that I am bound to keep Sunday holy. There is no such law in the Bible. It is a law of the holy Catholic Church alone. The Bible says 'Remember the Sabbath day to keep it holy.' The Catholic Church says: No. By my divine power I abolish the Sabbath day and command you to keep holy the first day of the week. And lo! The entire civilized world bows down in reverent obedience to the command of the Holy Catholic Church." (Printed in The Hartford Kansas Weekly Call, February 22, 1884, and the American Sentinel, a New York Roman Catholic journal in June 1893, page 173)

From the office of Cardinal James Gibbons of Baltimore:

"Of course the Catholic Church claims that the change was her act . . . AND THE ACT IS A MARK of her ecclesiastical power." (From the office of Cardinal Gibbons, through Chancellor H.F. Thomas, November 11, 1895)

Roman Catholic theologian Henry T. Cafferata:

"A word about Sunday. God said: 'Remember that thou keep holy the Sabbath day!' The Sabbath was Saturday, not Sunday; why, then, do we keep Sunday holy instead of Saturday? The Church altered the observance of the Sabbath to the observance of Sunday. . . Protestants who say that they go by the Bible and the Bible only, and that they do not believe anything that is not in the Bible, must be rather puzzled by the keeping of Sunday when God distinctly said, 'Keep holy the Sabbath day.' The word Sunday does not come anywhere in the Bible so, without knowing it, they are obeying the authority of the Catholic Church." (Henry T. Cafferata, The Catechism Simply Explained (London: Burns Oates & Washbourne Ltd., 1938), p. 89)

But someone might object: Doesn't the Apostle Paul tell us that the seal of God is the Holy Spirit? How do you reconcile this thought with the idea that the Sabbath is God's seal? This will be the subject of our next study.



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