

The Beast of Revelation 13

What do the beast with seven heads and ten horns, and the two horned beast represent?

Of all the subjects in the Bible, there is none that parallels the one presented in the Chapter 13 of Revelation. This chapter has been the basis of much contradictory doctrine, which has tended to scare people away from its contents, and they become mum about one of the greatest revelations of warning found in the Bible. Therefore, Bible teachers and scholars should arrive at some general agreement on it, so that it would enlighten people against the devil-creature, which would deceive the whole world and cause the people to become drunk on the false doctrines of paganism.

The Bible warns, "*...If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God...* (Rev. 14:9-10)."

With such a warning as this, surely there is a way of knowing what this beast and his image are. Surely God would not give such a vivid description of this beast in Revelation 13, without giving his people an understanding of what it is, and how to escape the plagues of punishment on those who serve it.

God said, "*Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand* (Rev. 1:3)."

THE BOOK OF REVELATION

The book of Revelation is filled with symbols. It is filled with mystical things as far as our natural minds can discern. It is, however, a revelation of spiritual force flowing through these natural and mystical symbols which manifest themselves through human governments and other human agencies.

Four times in the book, John is carried away in the spirit, as in Rev. 1:10.

The first verse of Revelation 1 tells us that "*...he (God) sent and signified it by his angel unto his servant John:*" *Signified* indicates figures of expression, symbols, and the like. The prophecy of this book has a connecting link with that of the prophets.

Rev. 1:19 says, "*Write the things which thou hast seen (past), and the things which are (Present), and the things which shall be hereafter (future);*" Past, present, and future events is what the Book of Revelation contains. With this in mind, we will proceed to analyze the 13th chapter to find what the beast with seven heads and ten horns is, the beast with one head and two horns, and why we are warned so strongly against this creature.

Certainly, if we let God lead in our study of his word, he will not lead us astray. We should remember that many times we hinder our spiritual progress by throwing up a mental block when we see something different from what we have been taught. It is unwise to judge anything without considering all the evidence. It is also erroneous to judge a thing correct merely from words. We should look for facts, when we study a thing, and since prophecy involves historical facts, and since it is history foretold, we should consider history in harmony with prophecy.

Many people try to fit the Bible into history, instead of fitting history into the Bible; that is, they put history first, in their interpretations. For example, if history calls Mohammed the false prophet, then they are prone to say that he is the false prophet of Rev. 19:20. This shows that they put history first, rather than to see if the Bible is talking about the same period of time.

In our study of this lesson, we ask you to keep an open mind and see the facts as we present them. Judge accordingly, and may the Lord give you understanding.

REVELATION 13:1-2

"And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority."

There are many symbols in these two verses, and we shall proceed to give their biblical interpretations. Then we shall add them up and see what conclusion can be obtained.

Symbol No. 1. SEA *"And he saith unto me, The waters which thou sawest where the whore sitteth, are peoples, and multitudes, and nations and tongues."* (Rev. 17:15) Here we see that a sea in prophecy represents the mass of humanity.

Symbol No. 2. BEAST. *"These great beasts, which are four, are four kings which shall arise out of the earth. (Dan. 7:17)" "Thus he said, The fourth beast shall be the fourth kingdom upon the earth... (Dan. 7:23)"* Here are clear cut statements that beasts in prophecy, represent kingdoms, and in this case, human governments.

Symbol No. 3- HEADS. In Revelation 17 we have the same beast with seven heads and ten horns presented to us. Of the seven heads we are told, *"And here is the mind that hath wisdom. The seven heads are seven mountains, on which the woman sitteth. (v.9)."*

Symbol No. 4. MOUNTAINS. Of the kingdom of God we are told in Isaiah 2:2, *"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it."* Here a kingdom is a mountain.

In Daniel 2:35, of a stone we are told, *"...and the stone that smote the image became a great mountain, and filled the whole earth."* The interpretation is, *'and in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed... (Dan. 2:44)"* Thus we see that the seven heads represent seven mountains, which in turn represent--seven kingdoms--human governments.

Symbol No. 5. HORNS. *"And the ten horns out of this kingdom are ten kings that shall arise... (Dan. 7:24)"* Here we have a horn representing a king or kingdom. *"And the rough goat is the king of Grecia: and the great horn that is between his eyes, is the first king (Dan. 8:21)." Thus we see that a horn may represent a king, or a kingdom, or both.*

ADDING UP THE SYMBOLS:

Starting with the beast, we find a human kingdom or government coming from the masses of the people (sea), which, in reality, exist in the form of seven successive kingdoms represented by the seven heads.

The ten horns representing ten kings or kingdoms on the beast apparently represent the final state of the existence of the beast with ten divisions--or puppet kings--with their individual territorial controls.

OTHER SYMBOLS

The beast with seven heads and ten horns has some strange characteristics, such as, *"...like a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority (Rev. 13:2)"*

Symbol- No. 6. DRAGON. *"And the great dragon was cast out, that old serpent, called the Devil, and Satan..."* Here the dragon represents the devil, and in Revelation 13:2, the dragon gave his power, his seat, and great authority to the beast. Since the beast is a human government, it is an instrument of the devil, as is clearly revealed. Paul declares, *"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. (Eph. 6:12)"* Thus the beast is a human government, devil supported, of which people are warned not to worship.

Symbol No. 7. LION. *"Israel is a scattered sheep; the lions have driven him away: first the king of Assyria hath devoured him; and last this Nebuchadnezzar king of Babylon hath broken his bones. (Jer. 50:17)"* Of the four beasts of Daniel 7 we are told, "The first was like a lion, and had eagle's wings." (v.4)

We note that the lion of Daniel 7 has only one head, which we should keep in mind. This represents the solidarity of the kingdom of Babylon until its fall. Remember the beast of Revelation 13 has the "mouth of a lion."

Symbol No. 8. EAGLE. Of the eagle (Ezekiel 17:3) the prophet said, *"...Behold, the king of Babylon is come to Jerusalem, and hath taken the king thereof, and the princes thereof, and led them with him to Babylon; (v.12)"* In Daniel 7, we see the king and the kingdom of Babylon represented by a lion with eagle wings.

Symbol No. 9. BEAR. *"And behold another beast, a second, like to a bear and it raised up itself on one side, and it had three ribs in the mouth of it, between the teeth of it: and they said thus unto it, Arise, devour much flesh. (Dan. 7:5)"*

Whereas Daniel was told in verse 17 that these four beasts were four kingdoms that were to arise out of the earth, and since the bear was the second beast, it would naturally represent the second kingdom. The second kingdom would follow Babylon, in as much as the lion beast (first beast) represented Babylon. In Daniel 5:31, we find these words: *"And Darius the Median took the kingdom (Babylon), being about threescore and two years old."* Thus the bear, or second head represents the kingdom of Media and Persia.

Symbol No. 10. LEOPARD. *"After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; The beast had also four heads; and dominion was given to it. (Dan 7:6)"*

We are told that the beast of Revelation 13 is like a leopard. Here in Daniel 7, the leopard beast represents the third kingdom--or should we say the third through the sixth, since it had four heads (kingdoms).

In Daniel 8:20-21, we have these words: *"The ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat is the king of Grecia..."* Here Grecia is presented in the same order as the leopard of Daniel 7:6.

In as much as the leopard (Grecia) had four heads, we have this quotation: *"Now that being broken (great horn), whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power (Dan. 8:22)."*

This prophecy of Grecia (leopard) points to the establishment of four kingdoms (heads) after Grecia became a world kingdom. The history of Greece reveals this to be true. Alexander

the Great established the Grecian Kingdom when he came to power in defeating the Persian armies at the battle of Arbela in 331 B.C. Following his death in 323 B.C., his kingdom was divided into four kingdoms (303 B.C.), just as the Bible predicted.

Thus we have found that the beasts--lion, bear, and leopard--of which the beast of Revelation 13, has the characteristics, represent the flow of Gentile power from Babylon of Nebuchadnezzar's time to the four divisions of the Grecian empire--303 B.C.

This, however, is not the complete picture of the beast of Rev. 13. It had seven heads and ten horns. We have found six heads. We need one more with ten horns.

Now note the following with me: *"After this I saw in the night visions, and behold a fourth beast... and it was diverse from all the beasts that were before it; and it had ten horns (Dan. 7:7)."*

Here we have the final head and horns to make the complete picture of the beast of Revelation 13 which had seven heads and ten horns.

Symbol No. 11. Great Beast with Ten Horns. Following the symbols of the beasts of Daniel 7 thus far, we have found that they represent, namely; lion--Babylon, bear--Media-Persia, leopard--Grecia.

We are told that the fourth beast is the fourth kingdom upon the earth (Dan. 7:23). Thus the beast with iron teeth would represent the power in government that subdued the Grecian kingdoms.

Every child in school who has studied ancient history knows that the kingdom of Rome consumed one by one the four kingdoms of Grecia. That Rome was ruling the known civilized world when Jesus was born in Bethlehem of Judea is shown in Luke 2:1-2.

Thus we see that Rome completes the number of heads (Gentile kingdoms), to make the necessary seven, as pictured on the Beast of Revelation 13. Since the fourth beast of Daniel 7 and the beast of Revelation 13:1-2 have ten horns this would naturally complete the picture of seven heads and ten horns.

Symbol No. 12. Ten Horns. Rome reach the end of its imperial state in 476 A.D. This was caused largely by a confusion that developed in the third and fourth centuries.

The invasion of various tribes of barbarians from the northern part of Europe, taking advantage of internal weakness of Rome, destroyed the empire. From this process, various states were formed, each with a puppet king--feuding and fighting, even as they are today.

The divisions that were formed are ten identical states, namely: Franks, Ostrogoths, Visigoths, Burgundians, Suevi, Heruli, Vandals, Alamani, and Saxons. These countries today are: Italy, France, England, Austria, Belgium, Holland, Spain, Portugal, Germany, and Switzerland.

By a combination of the four beasts of Daniel, with their seven heads and ten horns, we have the picture of the beast of Revelation 13:1-2. In this way is presented the flow of Gentile power from Babylon to the breaking up of the Roman Empire in the fifth century. John visualizes this flow of history in one creature, whereas Daniel saw this same period in four creatures. However, Daniel also saw this same period in one image, in Nebuchadnezzar's dream (Dan. 2). Therefore Daniel and John agree on the flow of history as is seen by both of these prophets, in the visions revealed to them by the Almighty.

This is the first beast of Revelation 13, so we shall consider the changes that took place in these Gentile powers as is revealed in the two horned beast.

HEAD WOUNDED TO DEATH

"And I saw one of his heads (beast with seven heads and ten horns) as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast (Rev. 13:3)."

If you will note here, it was after the healing of the head that all the world wondered after the beast. Notice that from the healing of this head that a mouth is given this healed head which causes the trouble.

"And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindred's, and tongues, and nations (Rev. 13:5-7)."

Here is a universal work of deception, of persecution, of the saints by a human government, brought about in the healing of one of the first beast's heads, or a revival of one of the Gentile governments represented by the seven heads on the first beast.

A REVIVAL OF GOVERNMENT

Looking at the seven heads of this beast, which represent the seven Gentile kingdoms from Babylon to Rome, the expression *"And I saw one of his heads as it were wounded to death; and his deadly wound was healed..."* can mean only one thing--the fall of one of these Gentile kingdoms, and then a re-establishment of the same--a resurrection of one of these powers or heads.

Which one was it? Did one of these governments experience such a change?

Only one of these governments has had such experience, and that was the last one, Rome.

WHO REVIVED IT?

"And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them that dwell therein to worship the first beast, whose deadly wound was healed.

"...saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live (Rev. 13:11-12, 14)."

Here we see it was the two horned beast who did the work of reviving the head of the first beast.

LOCATION OF THE TWO HORNED BEAST

"And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight (presence) of the beast,... (Rev. 13:14)"

"In the sight of the beast" means in his presence or in the same locality of the first beast. This would be necessary to revive the head (government) of the first beast. If it was Rome who had this wound experience, we would naturally look into the region of Europe for the two horned beast, since it revived the last head of the first beast, Rome, or a revival of the Roman Empire.

WOUNDING THE HEAD

To deprive the city of Rome as the capital of the Empire would be unthinkable to the people of Rome, but it happened just the same. At the time that the barbarians were invading the Empire from the north, internal strife had developed at the seat of government which led to the following:

"After the recognition of Christianity, the most important act of Constantine was the selection of Byzantium on the Bosphorus, as the new capital of the Empire. One reason which led him to choose this sight in preference to Rome was the ungracious conduct toward him of the inhabitants of the latter city, because he had abandoned the worship of the old national deities.

"But there were political reasons for such a change. Constantine organized at Byzantium a new senate, while that at Rome sank to the obscure position of the counsel of a provincial municipality.

"On his medals he wore the Christian cross by the pagan deity." (325 A.D.) Myers General History, PP. 332-333

Just as a wound often causes its victim to linger before the final effect is known, so it was with this act of Constantine. As Rome declined in her prestige and power in government, the new capital (Constantinople) developed as the center of authority of the kingdom.

"A final seditious movement placed upon the SHADOW THRONE a child of six years, named Romulus Augustus. He had reigned only a year, when Odoacer, the leader of a tribe of German Mercenaries dethroned him and abolished the title of Emperor and took upon himself the government of Italy.

"The Roman senate now sent to Constantinople an Embassy with the royal vestments and the insignia of the Imperial office to represent to the Eastern Emperor, Zeno, that the West was willing to give up its claim to an Emperor of its own, and to request that the German chief, with the title "Patrician" might rule Italy as his viceroy. This was granted; and Italy now became in effect a province of the empire in the East." (476 A. D.) Myers General History, page 348.

"And I saw one of the heads as it were wounded to death, and his deadly wound was healed..." (Rev. 13:3)"

Thus far we have noticed the wounding of the head (government) of the Roman Empire. Not only was the capital city changed, but changes were taking place in the government itself. The old deities were rejected by the emperors, which reflected a shakeup in national government.

Since this was a wound to death, to fulfill the Bible prediction, Rome would have to return to its original status as a seat of government, fulfilling the prediction of the healing of the head.

HEALING OF THE HEAD

In this part of our study we shall notice the part the pope and the rise of Roman Catholicism played in the healing of the wound of the head by playing politics with the emperors and kings of Europe.

"Long before the fall of the empire in the West, there had begun to grow up within the Roman Empire an ecclesiastical (Church system) state, which in its constitution and its administrative system was shaping itself upon the Imperial model. (Image of the beast).

"Before the close of the eighth century there was firmly established over a great part of Christendom, what we might call an Ecclesiastical monarchy.

"Besides the influence of great men such as Leo the Great, Gregory the Great, and Nicholas I, who held the seat of St. Peter, there were various historical circumstances that contributed to the realization by the Roman Bishops of their claims to supremacy and aided them vastly in establishing the almost universal authority of the Sea of Rome" Myers General History, P. 582.

"The claims of the early Bishops in Rome were greatly favored by the spell in which the world was held by the prestige and power of imperial Rome."

"The Roman Bishops in thus occupying the geographical and political center of the world, enjoyed a great advantage over all other bishops and patriarchs."

"Nor was this advantage that was given the Roman Bishops by their position in Rome lost when the old capital ceased to be the Imperial city."

"The removal, by the acts of Diocletian and Constantine, of the chief seat of government to the East, instead of diminishing the power and dignity of the Roman Bishops, tended to promote their claims and authority."

"It left the pontiff the foremost personage of Rome-"

Myers General History, P.583.

"In the absence of an Emperor in the West, the Popes rapidly gained influence and power, and soon built up an ecclesiastical empire that in some respects took the place of the old empire and carried on its civilizing work." Ibid, P. 547

Thus it can be seen that the rise of Roman Catholicism on the ruins of Western Rome, actually built up an empire. As this church system developed, it catered to the strongest kings of Europe for help, while the kings used the influence of the church to maintain their positions of power. Then in this development of powers, a union of church and state was formed. The church became the physician to bring back to life the wounded head of pagan Rome. You will note that it was after the healing of the head, that *"...all the world wondered after the beast (Rev. 13:3)."* The influence of Roman Catholicism caused all the world to wonder after the beast. We will note some of these things later in our study.

THE TWO HORNED BEAST

"And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon (Rev. 13:11)."

Here is another beast coming up out of the earth, *"And he exerciseth all the power of the first beast before him, and causeth the earth and them that dwell therein to worship the first beast (beast with seven heads and ten horns), whose deadly wound was healed (V.12)."*

We have already noted that this two horned beast would arise in the presence of the first beast, that is, in the same location. That would mean, he would arise largely on the continent of Europe.

As we considered the healing of the head (Rome) we found that the rise of Roman Catholicism really restored civil power to the West that was lost when Constantine moved the capital of the empire to Constantinople-325 A.D.

With the Roman church mounting the beast, in the city of Rome during the absence of an Emperor, we find the formation of a union of church and state. Could these be the two horns of this two horned beast?

A horn we have learned in this study is a king, and sometimes includes the kingdom. A horn is one in authority, directing the government, with supreme control.

The two horns on this two horned beast, are said to be like a lamb. A lamb is a representative of Jesus Christ. John 1:29.

That would mean, then, that these two horns would come to represent something in the likeness of Christianity. It should be remembered, that while these two horns are spoken of as "like a lamb", they spake as a dragon. So in reality the two horns are usurping the position of Christianity, while they speak as a dragon--that is doctrines of the devil.

Sometime before the full union of church and state took place, the Roman churches of the West and those of the East had been quarreling and a number of things were happening to weaken the Roman Empire in the East. By 800 A.D. the Roman Church had become so strong that the strongest kings of Europe were courting the church, and granting the church many favors, giving her protection from her enemies, and in general were working side by side with the church in the control of the people of Europe.

Charlemagne, a Frankish king, when called to the aid of the church, appeared in person, relieved the church of its enemy, made a gift of land to the church, and received the blessing of the Pope.

The blessing he received, we are told, was on Christmas Day. The pope approached the kneeling king, placed a crown on his head and proclaimed him Emperor of the Romans, and successor of Caesar Augustus and Constantine (800 A.D.).

We are told...

"what really happened here was the restoration of a line of emperors in the West which 324 years before had ceased when the old city of Rome ceased to be the capital of the Roman Empire." Myers General History, P. 406-407

The relation of the emperor and the pope is a very interesting point of our study of the two horned beast. History says, there were three different theories of the divinely constituted relation of the "World king", and "World priest". Page 419.

Here the king and pope are spoken of as divinely appointed. "World king and world priest". Two horns. Note their authority over their subjects.

"The first (Pope) ruled their spirits, the other (King) ruled their bodies." Page 419. Here then are the two horns; one to rule the body, the other to rule the spirit. Complete control of the person; even the mind was not free to think.

As the Bible says, "*they spake as a dragon,*" this shows they are tools of Satan. They speak the same language as the first beast. That is why the Bible says this two horned beast, "*caused the earth, and them that dwell therein, to worship the first beast, whose deadly wound*

was healed (V. 12).” It was merely a revival of the first system disguised in the name of Jesus Christ, or the Christian religion. That is why at this point in the history of Rome is spoken of as the Holy Roman Empire. Therefore the two horned beast represents the formation of the so-called Holy Roman Empire, a union of church and state, the two horns-the "world priest and the world king".

IMAGE OF THE BEAST

In the deceptive work of the rise of the two horned beast, the Bible says, "*...that they should make an image to the beast, which had the wound by the sword and did live* (V. 14).” Again we see the revival of the first beast, that is, the head that was wounded to death.

An image is a likeness. In ancient times images were things used as objects of worship. In some places they are still worshipped.

It is quite clear then, that we have a two-fold image here; a likeness to the first beast and an object of worship.

As far as the likeness to the first beast, we are told of the "medieval papal church- It, while Hebrew in spirit, was Roman in Form." Myers General History, P. 423.

Here we are told that the form of the papal church was in the likeness of Rome. The government, we are told, was fashioned like unto the Imperial model. That is one way it is an image. The other is that the papal church became an object of worship. Serving an object, is worship. In fact, the worship of the beast in Revelation 13:12, means to pay homage, to serve, to pay respect to.

So as we see it today, the masses of Roman Catholics serve the church; it is their object of worship. One does not talk Bible to them, but rather what the church teaches. The church is an image of worship to, them.

Just as the beast with two horns caused the worship of the beast, so in turn, by the reviving of the old system of the first beast, they cause people to worship the first beast, whose deadly wound was healed.

MIRACLES BY THE TWO HORNED BEAST

"And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast (Rev. 13:13-14).”

The miracle here is causing fire to come down from heaven in the sight of men.

Since we are dealing with symbols, this naturally would be some deceptive means by which this power deceived men, causing them to believe in it and wonder after it. We have already noticed that the Roman Church played a leading roll in bringing back the seat of government to the city of Rome. We have noticed it was by influencing certain kings and rulers to aid the church and in turn receive support from the church.

The miracle influence of such doings was very impressive upon the Romans, who desired the return of Rome's glory. As the pope gradually brought back glory to the city of Rome and brought power again to the West, it appeared as a miracle to the Romans. To add to that, the pope was able to save the city of Rome from the barbarians at strategic times which gave him great prestige and power over the people.

"The conqueror (Attila) threatened Rome; but Leo the Great, bishop of the capital, went with an embassy to the camp of Attila, and pleaded for the city. He called to the mind of Attila the fact that death had over taken the impious 1. Alaric soon after he had given the Imperial City to be sacked, and warned him not call down upon him the like judgement of heaven. To these admonitions of the Christian bishop was added the persuasion of a golden bribe from the Emperor Valentinian; and Attila was induced to spare Southern Italy, and to lead his warriors back beyond the Alps." Myers General History P. 364

This is only one example of such happenings. Other events gave the bishop of Rome great influence so that when the union of church and state took place, and the glory of Rome was revived, the people of the West looked upon the acts of the pope and kings, as the acts of God.

Fire in the Bible suggest judgement, or a tool of execution, Thus the power of the ecclesiastical (heaven) system miraculously did what the Romans desired in establishing the old pagan system through deception, as the Bible says.

THE NUMBER OF THE BEAST

"Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred three score and six (Rev. 13:18)."

The number is the number of a man. The location of the man is in this two horned beast system. His number is 666.

"The letters inscribed in the pope's mitre are these: Vicarius Filii Dei which is the Latin for 'Vicar of Son of God'. Catholics hold that the church, which is the visible society, must have a visible head--hence to the Bishop of Rome, as head of the church, was given the title 'Vicar of Christ'. Enemies of the papacy denounce this title as a malicious assumption. But the Bible informs us that Christ did not only give his Church authority to teach, but also to rule. Laying claims to the authority to rule in Christ's spiritual kingdom in Christ's stead, is not whit more malicious than laying claim to the authority to teach in Christ's name, and this every Christian minister does."

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The numeric value of the letters in Vicarius Filii Dei are: v-5; i-1; c-100; a-0; r 0; i-1; v-5; s-0; f-0; i-1; L-50; i-1; i-1; d-500; e-0; i-1; equal 666.

Thus it is quite clear that the number is found in the authority claimed by the head of Roman Catholicism.

In as much as he took the place of the emperors of Rome "...inheriting their power, prestige and the titles from paganism... the papacy is but the ghost of the deceased Roman Empire, sitting crowned upon its grave." Stanley's History P.40

This expression from *Stanley's History* reveals his conception of the death of Pagan Rome which is in keeping with the wounding of the head of the first beast of Revelation 13. This also shows that the pope fills the description of the man whose number is 666.

Without question, the number of the beast, which is the number of a man, fits the man-Pope.

THE MARK OF THE BEAST

"And he caueth all, both small and great, rich and poor, free and bond to receive a mark in their right hand, or in their foreheads (Rev. 13:16)."

Warning! *"...If any man worship the beast or his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God... (Rev. 14:9-10)."*

The mark, no doubt, is something performed by an act, either in thought or desire, or doing something that pays homage to the beast.

The people of God are spoken of as having the Fathers name written in their foreheads. (Rev.7:3; 22:4). Surely no one believes that God will literally write his name in our foreheads. But rather bring our minds into a condition for God to rule and control a life that is His. In like manner, the mark of the beast in the forehead or hand is established by believing and obeying.

History tells us, that the Pope filled the vacant position of the Emperor left in Rome by the removal of the capital city in the days of Constantine. He inherited the power, prestige and authority of the former emperors.

In as much as the emperors were divinely appointed as a representative of the national gods, just so the Pope received the same divinely appointed position. He must be worshipped as the emperors were. He issued laws, edicts and rules to govern his subjects, even as the emperor had done.

Thus through the Pope the first beast was worshipped and served.

This being true, let us see what happened to the Christian religion when Constantine made Christianity the state religion.

John Henry Newman said, "Eusebius tells us that Constantine, in order to recommend the new religion to the heathen, transferred into it the outward ornaments to which they had been accustomed in their own.

"Temples dedicated to particular saints, and ornamented on occasions with tree branches; incense, lamps, candles, votive offerings, holy water, holy days and seasons, processions, vestments, tonsures, the ring in marriage, turning to the east, images, are all of pagan origin, and sanctified by their adoption into the church." Essay on Christian Doctrine P. 372

"Christianity became the established religion of the Roman Empire, and took the place of paganism. The errors that later overran the church began to take root. Christianity as it existed in the dark ages might be termed baptized religion." "Wharey's Church History"

These two quotations reveal a corruption of the Christian religion during the time of the formation and rise of Roman Catholicism.

The mark and worship of the beast seem to have a connection, in that worshipping the beast, is doing something to pay homage to the devil creature Beast. This being true, there could be many marks of homage in our every day living that pay respect and worship to the beast. Any doctrine believed and practiced by man today that stems from the false doctrines of the beast, brought about by the papacy, would be a *mark of the beast*.

However, an outstanding mark, that is a direct challenge to the power of creation is found in the doctrine of Sabbath (Saturday) versus Sunday as a day of rest.

"Let all the judges and town people, and the occupation of all trades rest on the venerable day of the sun; but those who are situated in the country, freely and at full liberty, attend to the business of agriculture; because it often happens that no other day is so "it for sowing corn and planting vines; lest the critical moment being let slip, men should loose the commodities granted by heaven." (Corpus Juris Civilis Co., Lib. 3, Tit. 12, 3)

This edict was issued by Emperor Constantine, March 7, A.D. 321.

The Sabbath of Jehovah was given to commemorate the creation of Heaven and earth. It shows respect to him who created all things. In observing the seventh day Sabbath we recognize the power of the true God, creator of heaven and earth. The Sabbath is a sign in the life of the individual showing that he believes in the God of creation. Ex. 31:13-17.

So the reversal by man in changing the day of rest, reveals the old controversy between God and man. In as much as the beast represents human governments, to accept man's power through observing the first day of the week, contrary to God's directive for observing the seventh day, is an outstanding mark, paying homage to man, the beast. This is the outstanding mark of the beast, fulfilling the words of Revelation 13:3, "*...and all the world wondered after the beast.*"

SUMMARY

The beast with seven heads and ten horns, represents the flow of Gentile kingdoms from Babylon through the Roman empire. The seven heads represent the seven human governments found in the four universal kingdoms brought to light in the Chapter 7 of Daniel. The ten horns represent the ten kingdoms that developed in the Roman empire when it was destroyed in the fourth and fifth centuries. Thus the period covered in history by this first beast prophecy is almost 1100 years.

The two horned beast represents the union of church and state, or the period known as the Holy Roman Empire. The formation of the two horned beast was brought about by the fall of Pagan Rome (476 A.D.), and the rise of Roman Catholicism.

The church at Rome courted the kings and emperors of Europe, and assisted them in power, and finally united, each power represented by a horn.

The two horned beast caused people to worship the first beast, by perpetuating the doctrines of paganism in the name of Christianity, and by support from the civil government, in a union of church and state. It was this process that formed the *image* of the beast, as the system of government created by the union of church and state, which was fashioned and patterned after the old Imperial model.

This carries the time period of this study into our day, as we are living in the aftermath of this corrupting of Christianity.

Written By: Elder Kenneth Walker

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