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THE
TWO-HORNED BEAST

OF REVELATION XIII.

A. C. LONG.

ADVENTIST

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PROPHECY points out the way-marks to the kingdom of God. It, then, becomes the duty of the children of God to examine these waymarks as they glide down the stream of time to see how far they have journeyed, and how much remains yet to pass over before they arrive at the haven of rest, the kingdom of God. As it is possible for us to know our whereabouts upon the great stream of time, and since it is acknowledged by prophetic students generally that our journey is almost ended, it therefore becomes an imperative duty to examine carefully these God-given way-marks which he evidently designed to be understood. Peter says that we do well to take heed unto prophecy; and the book of Revelation opens with a blessing upon those who hear and read this prophecy. With this desire we call the reader to an examination of the following prophecy:—

“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. 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; saying to them that dwell on the earth that they should make an image to the beast which had a wound by a sword and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell save he that had the mark, or the name of the beast, or the number of his name. 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 threescore and six."—Rev. 13: 11-18.

One class of modern expositors, Seventh Day Adventists, apply the above prophecy to the government of the United States, claiming, however, that the greater portion of the work of this beast is yet in the future.

To this application we shall now urge a few objections, and afterwards present others as we proceed in its proper application.

1. This two-horned beast symbolizes a religious or ecclesiastical government. The false prophet of Rev. 19: 20 performs the same work as this beast (see verse 14), and therefore must be identical with it. This is admitted by S. D. Adventists. Now, as a prophet is a religious teacher, a false prophet must be a false religious teacher; and as this applies to a government it must therefore apply to an ecclesiastical government. Such the U. S. is not, for its government is *purely* political; for one clause of its constitution is as follows: "Congress shall *make no law* respecting an establishment of *religion*, or prohibiting the free exercise thereof." As the above beast represents

an ecclesiastical government, and as the United States is not such a government, therefore the above application must be wrong.

2. Manner of its rise. This beast comes up out of the earth, which denotes the peaceable rise of this government. But is it true that this government arose peaceably? Is it true that we gained our independence as a nation without the thundering of the cannon, the rattle of musketry, and the death groans of the dying? It is not true. We all know that our government arose through a fierce and a severe struggle of eight long years, known to us as the Revolutionary War. This government, like all other political governments, arose through war; therefore the above application is wrong.

3. This beast is to exercise *all* the power of the first beast. Now S. D. Adventists teach that the first was the papacy, and as it put to death from fifty to seventy-five millions of the saints, so the U. S. must do likewise. This cannot be, as the dark ages are past, and we are now living in the time when knowledge is increasing, Dan. 12: 4

4. Church and State must be united. This is against one of the fundamental principles of our government. The Constitution expressly forbids it, consequently it must first be changed. And will the intelligent voters of these United States, with the history of past ages before them, deliberately change one of the main pillars of our government, and raise up the Inquisition, the block, the rack, &c., and thus put to death many persons, simply for their religious faith? It does not look reasonable.

Again, look at the impossibilities of it. There are, at present, in the United States, about seven hundred different religions, or religious denominations. Our government will have to recognize

one of these religions as the legal religion of the United States, and then its ministers will have to be supported out of the public treasury, and consequently all the other religious bodies will be taxed to support a religion they don't believe in. Suppose, for instance, that Congress was to pass a law this winter recognizing the Methodist religion as the legal religion of the United States. This would involve a change of the Constitution, and must be submitted, in part at least, to the people. Would not these seven hundred denominations vote against that one, and thus defeat it? Or if they would attempt to recognize the Catholic religion as the religion of the State, would not all Protestants vote against it? They certainly would. No intelligent man will deliberately vote a tax upon himself to support a religion he does not believe in. But this he must do to unite Church and State. To my mind this idea of uniting Church and State in our government is but a fanciful vagary of the mind, which will disappear on examination.

5. As this government is to become the image of the first beast, it must therefore carry out the doctrine of the Catholic church, and hence this church must receive additional strength and vigor. But prophecy directly contradicts this, for it teaches that that power shall be consumed unto the end. See Dan. 7: 25 and 2 Thess. 2: 8.

6. For Congress to pass a Sunday law will not make an image of the beast by any means. It will require much more than that to make a likeness of the Papacy.

7. Time of its rise. Seventh Day Adventists claim that the Papacy constitutes the seventh head of the beast, and that this head received a deadly wound in 1798, by Napoleon Bonaparte taking the Pope captive; and as the United States

was then coming up, it must be the two-horned beast. The above claim is not well founded, for the scriptures do not justify the conclusion that this beast should arise at the time of the wounding of the head of the first beast. Again, the Papacy was not one of the seven heads of the beast, for John informs us in Rev. 17: 10 that five of these heads, or forms of government, had passed away in his day, one was in existence at that time, which was Imperial Rome, the other one was yet future, and was to continue but a short space, which found its application in the Exarchate of Ravenna, which continued but a brief period. The Papacy, however, could not have its application in this seventh head, for it was to continue but a short space, while the papacy was to continue twelve hundred and sixty years, longer than all the other heads taken together. Neither could it be the eighth, for it represents the Roman Empire under the ten kingdoms. The papacy is represented by the woman that is seated upon the beast, and not by the beast itself, or by any part of the beast.

Having clearly shown that the two-horned beast does not apply to the United States, we now inquire as to its proper application. / But in order to do so we must go back in this chain of prophecy and examine the different symbols brought to view, and their application.

This chain of prophecy commences in the 12th chapter, and closes up with the commencement of the 14th chapter of Rev., where the redeemed are represented as standing upon Mount Zion.

The first symbol in this chain of prophecy is a great red dragon, with seven heads and ten horns. This, doubtless, finds its application in the Roman Empire under its pagan worship. After this John saw a beast coming up out of the sea, hav-

ing seven heads and ten horns, and his body like unto a leopard, his feet as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave him his seat and great authority. Rev. 13: 1, 2. This beast represents the Roman Empire in its purely political character, and not embracing Christianity, as some claim. For the dragon gave him his throne, and power, and great authority; but as the dragon had no Christianity to give, and as he did not give the beast paganism, therefore this beast must represent a purely political government.

But as much depends upon this point we will now introduce several additional arguments to prove that this beast does not represent Christianity or the Papacy, but the Roman government in its purely political character. In Rev. 17: 3 John has another view of this same beast with seven heads and ten horns; he also sees a woman seated upon this beast apparently governing and controlling it. A woman, when used in the Bible as a symbol, represents a church; consequently this woman represents the Catholic church. Now as the woman is distinct from the beast, so the Catholic church or papacy is distinct from the Roman government. And any one who has discrimination enough to not mistake a woman for a beast will certainly be able to discriminate between the papacy and the Roman government.

The 16th and 17th verses represent the beast as hating the woman, and also taking away her power. Now if the beast and the woman are the same, then we would have the singular spectacle of the beast hating himself, and burning himself with fire. They evidently are distinct.

Again, the seven heads of this beast represent the seven forms of the Roman government. 1 Kings; 2, Consuls; 3, Decemvirs; 4, Dictators;

5, military Tribunes with consular authority; 6, Imperial; 7, Exarchate of Ravenna. It will be remembered that none of the above heads represent the papacy. The eighth spoken of in Rev. 17: 11 is the Roman government under the ten kingdoms, and in this form it will continue until Christ comes. These ten kingdoms are enumerated by Bishop Loyd as follows:—Huns, Ostrogoths, Visigoths, Franks, Vandals, Sueves, Burgundians, Heruli, Saxons, and Lombards. These answer to the ten kingdoms of Western Europe to-day. So far there is no ecclesiastical element represented by this beast; but after a while there is a symbol brought to view that represents the papacy in its *incipient stage*. It will be remembered that when this beast came up out of the sea it had a mouth like a lion; but after a short time *another* mouth is given unto it. "And there was given unto him a mouth speaking great things and blasphemies," verse 5. This mouth is identical with the mouth in Dan. 7: 8, which is said "to speak great things." This mouth evidently applies to the papacy. Let no one suppose however, that this mouth is a part of the beast, for he had a mouth like a lion when he came up out of the sea, verse 2; but in verse 5 it is stated that there was *given* unto him a mouth; so this last mouth must be understood in the sense of a mouth-piece. When God commanded Moses to go and speak unto Pharaoh in Egypt, Moses urged as an excuse that he was slow of speech and of a slow tongue; but God said unto him, "Aaron shall be thy spokesman unto the people, and he shall be to thee instead of a mouth." Ex. 4: 16.

Now as Aaron was a mouth to Moses so was the papacy to the Roman government; and as Aaron was a distinct being from Moses, so was the papacy distinct from the Roman government. But some may claim that the government of the Catholic church and that of the Roman govern-

ment were so blended together as to constitute but one government. Such persons are mistaken, for there is a clear distinction between the two. A government is a system of laws maintained. The Roman government had a system of civil laws which were maintained by the Emperor, the Senate, and the magistrates. The Catholic church, or papacy, had a system, of church laws, which were maintained by the Pope, the Bishops, the Cardinals, the monks, and the priests.

Having now clearly shown that there is an evident distinction between the Roman government and the Catholic church or papacy, and that prophecy recognizes that distinction, we are now ready to find the

APPLICATION OF 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; and he exerciseth all the power of the first beast before him." Revelation 13: 11, 12.

1. This beast represents a religious, or ecclesiastical government.

(a.) We have already proven that this beast is identical with the false prophet of Rev. 19: 20, hence a false religious system or government is represented by it.

(b.) It has horns like a *lamb*, hence its lamb-like nature. The followers of Christ are represented as lambs, for our Savior said to Peter, "Feed my lambs, John 21: 15. The word *lamb* therefore, when used figuratively in the Bible, represents a religious element, but the next phrase declares that he spake as a *dragon*, which shows that he was a religious hypocritical professor, or false prophet, which represents a corrupt religious government.

(c.) This beast comes up out of the *earth*, in contrast with the first beast that came up out of the *sea*. Now as a land beast differs in its nature from a sea beast, or as a whale differs in its nature from an elephant, so this government represented by a land animal will differ in its nature from the other, represented by a sea animal; and as the other represented a political government, so this will represent a religious government. It may also indicate its peaceable rise; as seas denote

commotion and war, so earth would denote the opposite.

2. This beast rises in the Roman earth or territory, as the word here is limited and means the Roman territory. / We shall now prove that the word earth is limited. "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell upon the *earth*, and to every nation, kindred, tongue, and people," Rev. 14: 6. Now if the word earth comprehends the whole habitable globe, what is meant by, "And to every nation, kindred, tongue, and people?" The word *earth* is here evidently limited. We shall now show that it refers to the Roman territory. Of the first beast it is said, "All that dwell upon the *earth* shall worship him," v. 8; the word earth is here limited to Roman earth, as only they who dwell therein worshiped the first beast. Again, it is stated of the woman, or Catholic church, that she "reigned over the kings of the *earth*," Rev. 17: 18. Now as the papacy simply reigned over the kings of the Roman territory, the word *earth* here means the Roman territory. He performs his work in the *sight* of the first beast, or *in his presence*. Bible Union version, verse 14. Now if the expression, 'in his presence,' means anywhere upon the face of the earth, then it would be folly to use such an expression, as he could not get out of his presence; hence it must mean within the territory of the first beast.

From all these considerations we must conclude that this two-horned beast was to arise in the territory of the first beast.

3. It is to unite with the first beast. "And he exerciseth all the power of the first beast before him;" that is, he exerciseth, or executes, not similar power, or equal power, but the first beast's power; like a teamster will exercise or control the power of his team in drawing a heavy load, or like an engineer exercises the power of steam in drawing a train of cars. The power resides not in the engineer, but in the engine; he simply has the control of it; or as it is represented in the 17th chapter, where the woman is seated upon the beast, governing and controlling it.

Again, these beasts are married, or joined together, for the *second* beast compels the people to

worship the *first* beast. First and second are relative terms, hence they are related. As the first beast represents a civil government, and the second a religious government, this relationship is the uniting of Church and State.

We have now established the following points :

1st, That the two-horned beast represents a religious government.

2d, That it was to arise in the Roman territory.

3d, That it was to unite with and even exercise control over the civil government of Rome.

What religious government arose in the Roman territory? We answer, the Papacy. What religious government was united with the civil government of Rome? The papacy. What religious government controlled for a time the civil power of Rome? The Catholic church. So all these things point unmistakably to the papacy as the power represented by the two-horned beast.

We will now take up the different points in this prophecy, and show their application.

"I beheld another beast *coming up* out of the earth." We have already shown that this beast represents a religious government that was to arise in the Roman territory, which was none other than the Catholic church. "Coming up" is progressive, as if it came up silently and peaceably, just like the papacy arose; for Paul said, concerning this power, that "the mystery of iniquity doth already work;" and it continued its *leavening* influence until it became such a power that prophecy recognizes it as a beast *coming up*.

"It had two horns like a lamb." Horns, as used in prophecy, denote power; and as the beast represents the papacy, the horns must therefore denote the power of the papacy. It is a well known fact that all ruling power of the Catholic church is embraced in the pope, cardinals, monks, bishops, and priests; and as the different order of monks form one line of officers down to the pope, and as the priests and bishops form the other line, severally subject to the principal of their order, all, however, subject to the pope; these two orders of clergy therefore are represented by the two horns of the beast.

"He spake as a dragon." As the dragon in the 12th chapter was a haughty, arrogant, and perse-

cuting power, so hath the Catholic church been. Barnes, in his Notes on Rev., makes the following comments on this point: "How appropriate this is, as a symbol to represent the papacy, considered as a spiritual power, it is unnecessary to say. It will be admitted, whatever may be tho't of the design of this symbol, that if it was in fact intended to refer to the Papacy, a more appropriate one could not have been shown." p. 363.

"And he exerciseth all the power of the first beast." Here the two-horned beast appears to have arisen to such a height of power as to assume the control of the civil government of Rome. This is exactly what the papacy did. It is represented in the 17th chapter as a woman seated upon the beast with seven heads and ten horns, controlling and governing it. No symbol could point out the spiritual government of Rome more appropriately than this.

"And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men," verse 13. On the latter part of this verse, which speaks of fire coming down from heaven, Albert Barnes has the following comment: "That is, he pretends to do this; he accomplishes an effect *as if* he did it. It is not necessary to suppose that he actually did this, any more than it is to suppose that he actually performed the other pretended miracles referred to in other places. John describes him as he saw him in vision; and he saw him laying claim to this power, and actually producing an effect *as if* by a miracle he actually made fire descend upon the earth." p. 364.

"And he doeth great wonders, . . . and deceiveth them that dwell upon the earth by means of those miracles (Gr. *semeia*, signs,) which he had power to do in the sight of the beast," verse 14. We here learn that this power deceives the people by its *signs* and *wonders* which it performs. Any one who is acquainted with the history of the papal church will see how literally this is fulfilled. Paul, when describing the "man of sin," (the papal church,) says, "whose coming is after (or according to,) the working of Satan, with all power and *signs* and lying *wonders*, and with all *deceivableness* of unrighteousness in them that perish." 2 Thess. 2: 9. The Revelator here states

that this beast doeth great *wonders* and *signs* to deceive the people. Paul says of the "man of sin" that he works with all *signs* and lying *wonders* and *deceivableness*. Both persons evidently here describe the same power, as their language is almost the same. Now, as Paul's "man of sin" is universally acknowledged by Protestants to be the papal church, so this beast must represent the same power.

THE IMAGE: WHAT IS IT ?

"And they shall make an image to the beast which had a wound by a sword and did live." The word rendered *image*—*eikon*—means properly an image, effigy, figure; as an *idol*, image, or figure. This is not an image or likeness of the beast, but an image or an idol to the beast; that is, to be worshiped by the beast. In support of this let it be remembered that they worshiped the image. What, then, is held as the *idol* of the Catholic church? Is it not the infallible head, the Pope of Rome? He certainly is the idol of that power, and is worshiped as such. Those that dwell upon the earth make this image; he is not born an image, but is made one by the people. The following edict of Pope Nicholas II. informs us how he is made: "We have thought proper to enact that on the decease of the Bishop of the Roman Catholic, or universal church, the affair of the election be treated principally, and previous to all other deliberations, among the cardinal bishops alone, who shall afterwards call into their council the cardinal clerks, and require finally the consent of the *rest of the clergy* and the *people* to their election."—Mosheim, Vol. I., p. 266. This proves that it is those that dwell upon the earth who make this image. Life is given unto this image, that the image of the beast should "both speak and *cause* that as many as would not worship the image of the beast should be killed," v. 15. This is the prediction that was fulfilled in the great papal persecution in which millions of the people of God were killed for adhering to their faith. This was not done directly by the pope, or the corrupted clergy, but they *caused* it to be done. The pope used the civil power to carry out his edicts and bulls, consequently nothing is more true than that he *caused* them to be killed.

That this power actually did put men to death is evident from Rev. 20: 4, "And I saw the souls of them that *were beheaded* for the witness of Jesus, and for the word of God, and which had *not* worshiped the beast, neither his image. . . . And they lived and reigned with Christ a thousand years."

MARK OF THE BEAST.

"And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads." v. 16.

Here all are required to receive this mark. Mark is defined as any note or sign of distinction. As this mark was received in the forehead it must refer to the doctrine which it required its followers to endorse. As the right hand is indicative of power so those who received it in their right hand derived power from it. This class was the clergy, the former the laity.

"And that no man might buy or sell save he that had the mark." Here we learn that no one could buy or sell unless he obeyed the beast, or papal church. But does the history of that corrupt church fulfill this prophecy? It does, as the following edict of Pope Alexander III. clearly shows: "Whereas a *damnable* heresy has for some time lifted its head in the parts about Toulouse, and already spread infection through Gascony and other provinces, concealing itself like a serpent in its folds; as soon as its followers shall have been discovered let no man afford them refuge on his estates; neither let there be any communication with them in *buying* or *selling*; so that being deprived of the solace of human conversation they may be compelled to return from error to wisdom."

Hear the same pope again concerning heretics. "We therefore subject to a *curse* both themselves and their defenders and harborers, and under a *curse* we prohibit all persons from admitting in their houses, or receiving them upon their lands, or cherishing them, or exercising any *trade* with them."

The above extracts are literal fulfillments of the above prophecy. How clearly the Holy Spirit described this power long before it came upon the stage of action! Who can doubt the application?

NAME AND NUMBER OF THE BEAST.

"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." v. 18. As figures were not invented until the tenth century, the different nations were obliged to adopt some other manner of reckoning. They usually put a certain numerical value upon the letters of their alphabets in order to express numbers. Now as the Greeks expressed numbers in this way it is but reasonable to suppose that this is the solution of the above. We shall then expect that the letters containing the number 666 will also be his name. The Greek word *Lateinos*

—Latin, contains the above number, as follows:

L	A	T	E	I	N	O	S
30	1	300	5	10	50	70	200 = 666.

The corresponding word in Hebrew is *Romiith*, whose numerical value is 666, as follows:

R	O	M	I	I	T	H
200	6	40	10	10	400	= 666

Bishop Newton, in his work on the prophecy, has the following remark on the above words:—"Now *Romiith* is the Hebrew name for the Roman beast, or Roman kingdom; and this word, as well as the former word, *Lateinos*, contains just the exact number of 666. It is really surprising that there should be such a fatal coincidence in both names in both languages. Mr. Pyle asserts, and I believe he may assert very truly, that no other word in any language whatever, can be found to express both the same number, and the same thing." Page 550.

From the above we learn that the Greek word *Lateinos* refers to the Latin kingdom or church. The Latin, or papal church, uses the Latin language to this day. All their services are in that language. Mass, prayers, hymns, litanies, canons, decrees, and edicts, are all in Latin. The papal councils, even down to the last Ecumenical Council, held but a few years ago, were all held in Latin. This is abundantly sufficient to show what power is referred to.

We have now examined the different points in this prophecy, and have seen that they answer to the history of this church as face answers to face in a mirror. It is as clear a fulfillment as any

other prophecy contained in the sacred word.

We shall now give a few extracts from eminent authors upon the above prophecy. The first we will introduce is from Albert Barnes, whose notes upon the New Testament are held in high esteem by all denominations. In his introduction to chapter 13, he says, "The vision in this chapter is of two distinct beasts, each with peculiar characteristics, yet closely related, deriving their power from a common source. The two forms of the Roman power, supposed to be here referred to, would be that the former—the secular power that sustained the papacy—rose out of the agitated state of the nations; and that the latter, the spiritual power itself—represented by the beast coming up from the land—grew up under the more settled order of things." Pp. 351 and 362.

Joseph Benson, a commentator of notoriety, in his comments on the two-horned beast, says: "From the description of the ten horned beast, or Roman state in general, the prophet passeth to that of the two-horned beast, or Roman church in particular. The beast with ten crowned horns is the Roman Empire, as divided into ten kingdoms; the beast with two horns like a lamb is the Roman hierarchy, or body of the clergy, regular and secular."

Mr. Faber says: "Daniel, who fully delineated the character of the little horn, is silent respecting the two-horned beast; and John, who as fully delineates the character of the two-horned beast, is entirely silent respecting the little horn. The little horn and the two-horned beast act precisely in the same capacity; each exercising the power of the first beast before him, and each perishing in one common destruction with him." Vol. 2, pp. 291-293.

Dr. Adam Clark, in his comments on the two-horned beast, has the following: "This beast comes up out of the earth; therefore it is totally different from the preceding, which rose up out of the sea. *Earth* here means the *Latin world*, for this word has been shown to import this already in several instances; the rising up of the beast out of *this earth* must consequently represent the springing up of some power out of a state of subjection to the Latin empire; therefore the beast, here called another beast is another Latin

empire. This beast is the spiritual Latin empire, or in other words, the Romish hierarchy." p.1040.

Bishop Newton, whose work on the prophecies is considered the ablest work in the English language, says: "From the description of the ten-horned beast, or Roman state in general, the prophet passes to that of the two-horned beast, or Roman church in particular. The beast with ten crowned horns is the Roman empire divided into ten kingdoms; the beast with two horns like a lamb is the Roman hierarchy or body of the clergy, regular and secular." p. 543.

We have presented the above authorities to show that the application of the two-horned beast to the papal church, or Roman hierarchy, is not a new theory of our own, got up to meet the exigencies of the case, but that this application is supported by the ablest and most learned men of the present age. On searching different authors on prophecy I have been very forcibly impressed with the fact that Seventh Day Adventists have followed the commentators, in general, in their application, until they come to the two-horned beast, when they take a leap into the dark, and apply this prophecy to the government of the United States without any Bible authority, and with facts against them, and with no commentators of acknowledged ability upon their side. Again, this application is one of the deceptions of Satan, for it draws away the minds of the honest from watching for the second coming of Christ to an application of prophecy yet to be fulfilled before his coming. This application to the U. S. is virtually saying, "My Lord delayeth his coming;" and consequently "he will come in a day when he looketh not for him, and in an hour that he is not aware of." Matt. 24: 50.

But we have clearly shown in this article that we have passed this way-mark of prophecy on our journey down the stream of time, and that we should watch and pray for the haven of rest which will soon appear; and may we find a blessed entrance therein. And in conclusion I would say in the words of our Savior, "What I say unto you I say unto all, WATCH."

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