

This tract is a 'must read'.

of the pagan form of the Roman Empire. The beast of Rev13:2 arises at the same time; for the dragon, pagan Rome, gives him his power, his seat, and great authority. **Ruled for 42 months.** Power was given to the little horn to continue for a time, times, and the dividing of time, or 1260 years. Dan.7:25. To this beast also power was given for forty-two months, or 1260 years. Rev.13:5. **Led into captivity.** At the end of that specified period, the dominion of the little horn was to be taken away. Dan.7:26. At the end of the same period, the leopard beast was himself to be "led into captivity." Rev.13:10. Both these specifications were fulfilled in the captivity and exile of the pope, and the temporary overthrow of the papacy by France in 1798. {DAR 562.7}

The little horn and leopard-like beast. Here are points that prove identity; for when we have in prophecy two symbols, as in this instance, representing powers that come upon the stage of action at the same time, occupy the same territory, maintain the same character, do the same work, exist the same length of time, and meet the same fate, those symbols represent the same identical power. {DAR 563.1}. Now all the particulars above specified do apply alike to the little horn, and the leopard beast of chapter 13, showing that these two symbols represent the same power. It is admitted on all hands that the little horn represents the papacy; and he who claims that this leopard beast does not represent the same, must, to be consistent, show that at the same time that the papacy arose, there arose another great power exactly like it, occupying the same territory, bearing the same character, doing the same work, continuing the same length of time, and meeting the same fate, and yet a separate and distinct power; which would be as absurd as it would be impossible. {DAR 563.2}

Head wounded to death. The head that was wounded to death was the papal head. We are held to this conclusion by the very obvious principle that whatever is spoken in prophecy of the symbol of any government, applies to that government only while it is represented by that symbol. Now Rome is represented by two symbols, the dragon and the leopard beast, because it has presented two phases, the pagan and the papal; and whatever is said of the dragon applies to Rome only in its pagan form, and whatever is said of the leopard beast applies to Rome only in its professedly Christian form. But Rome was pagan in John's day, who lived under the sixth or imperial head. This shows us at once that six of the heads, including the imperial, belong to the dragon; and if it was any one of these heads which was wounded to death, then it was one of the heads of the dragon, or one of the forms of government that belonged to Rome in its pagan form, and not one of the heads of the beast; and John should have said, I saw one of the heads of the dragon wounded to death. But he says that it was one of the heads of the beast that was wounded to death. In other words, this wound fell upon some form of government that

existed in the Roman empire after its change from paganism to christianity. But after this change, there was but one head, and that was the papal. The symbol s here represented, has but seven heads, denoting seven heads of government, not contemporaneous, but successive. Of course only one head is ruling at any one time, but all placed alike upon the dragon and beast to identify both these symbols as denoting the Roman power. Six heads belong to the Dragon; that is, six forms of government were developed and passed away one after another while the religion of Rome was pagan; and only one remain to be developed after the change to Christianity, and that was the papal; which as a spiritual power continues unto the end (2 Thess. 2:8), and as a temporal power to the time when his dominion is taken away just before the end (Dan. 2:26). Thus it is placed beyond controversy that it was none other than the papal head that was wounded to death, and his deadly wound was healed. This wounding is the same as the going into captivity. Rev.13:-10. It was inflicted when the pope was taken prisoner by Berthier, the French general, and the papal government was for a time abolished, in 1798. Stripped of his power, both civil and ecclesiastical, the captive pope, Pius VI, died in exile at Valence in France, Aug. 29, 1799. But the deadly wound was healed when the papacy was re- established, though with a diminution of its former power, by the election of a new pope, March 14, 1800. (See Bower's History of the Popes, pp. 404-428; Croly on the Apocalypse, London edition, p. 251.) {DAR 563.3}.

A Blasphemous beast. This beast opens his mouth in blasphemy against God to blaspheme his name. (See mention under Dan.7:25 of the presumptuous titles assumed by the popes.) {DAR 564.1}. He blasphemes the tabernacle in heaven by turning the attention of his subjects to his own throne and palace instead of to the tabernacle of God; by turning their attention away from the city of God, Jerusalem above, and pointing them to Rome as the eternal city; and he blasphemes them that dwell in heaven by assuming to exercise the power of forgiving sins, and so turning away the minds of men from the mediatorial work of Christ and his heavenly assistants in the sanctuary above. {DAR 564.2}. By verse 10 we are again referred to the events of 1798, when that power that had for 1260 years led the saints of God into captivity, was led itself, as already noticed. {DAR 564.3}

Persecuting Powers

Part 1-Pagan & Papal Rome

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As of old, a great crisis awaits the true Christians on this earth and is to occur prior to the second coming of Christ. It is imminent and is the very last troublous time to occur on earth, characterized by intense global unrest, natural disasters, and the suppression of religious liberty. Let us examine what the Bible says about this crisis. First read Revelation 13:1-10.

Describing the symbols used. "The sea is a symbol of "peoples, and multitudes, and nations, and tongues." Rev.17:15. A Beast is the Bible symbol of an unrighteous nation, or power, representing sometimes the civil power alone, sometimes the ecclesiastical in connection with the civil. Whenever a beast is seen to come up out of the sea, it denotes that the power arises in a thickly populated territory; and if the winds are represented as blowing upon the sea, as in Dan.7:2,3, political commotion, civil strife, and revolution are indicated." (DAR 558.2). The seven-headed and ten-horned beast, or, more briefly, the leopard beast, here introduced, symbolizes a power which exercises ecclesiastical as well as civil authority. This point is of sufficient importance to justify the introduction of a few of the conclusive arguments which go to prove it. {DAR 559.2} The line of prophecy in which this symbol occurs commences with chapter 12. The symbols of earthly governments embraced in the prophecy are, the dragon of chapter 12, and the leopard beast and two-horned beast of chapter 13. The same line of prophecy evidently continues into chapter 14, closing with verse 5 of that chapter. Commencing, therefore, with verse 1 of chapter 12, and ending with verse 5 of chapter 14, we have a line of prophecy distinct and complete in itself. {DAR 559.3}

The persecution of the church of God. Each of the powers here introduced is represented as fiercely persecuting the church of God. The scene opens with the church, under the symbol of a woman, anxiously longing for the promise to be fulfilled that the seed of the woman, the Lord of glory, should appear among men. The dragon stood before the woman for the purpose of devouring her child. His evil design is thwarted, and the child is caught up to God and his throne. A period follows in which the church suffers severe oppression from this dragon power. And though in this part of the scene the prophet occasionally glances forward, once even down almost to the end, because all the enemies of the church were to be actuated by the spirit of the dragon, yet in verse 1 of chapter 13 we are carried back to the time when the leopard beast, the successor of the dragon, commences his career. From this power, for the long period of 1260 years, the church suffers war and persecution. Following this period of oppression, the church has another conflict, brief, but sharp and severe, with the two horned beast. Then comes deliverance; and the prophecy closes with the church brought safely through all her persecutions, and standing victorious with the Lamb on Mount Zion. Thank God

for the sure promise of final victory! {DAR 559.4}

The church of God and her persecutors. The one character which ever appears the same in all these scenes, and whose history is the leading theme through all the prophecy, is the church of God. The other characters are her persecutors, and are introduced simply because they are such. And here, as an introductory inquiry, we raise the question, Who our what is it that persecutes the true church? - It is a false or apostate church. What is it that is ever warring against true religion? - It is a false and counterfeit religion. Who ever heard of the civil power, merely, of any nation, persecuting the people of God? Governments may war against other governments, to avenge some wrong, real or imaginary, or to acquire territory and extend their power, as nations have often warred against the Jews; but governments do not persecute (mark the word - do not persecute) people on account of their religion, unless under the control of some opposite and hostile system of religion. But the powers introduced in this prophecy, - the dragon, the leopard beast, and the two-horned beast, - are all persecuting powers. They are actuated by rage and enmity against the people and the church of God. And this fact is of itself sufficiently conclusive evidence that in each of these powers the ecclesiastical or religious element is the controlling power. {DAR 560.1}

What does the Dragon symbolise? "The Roman empire, is the undeniable answer. But this is not enough. No one would be satisfied with this answer and no more. It must be more definite. We then add, The Roman empire in its pagan form, to which all must also agree. But just as soon as we say pagan, we introduce a religious element; for paganism is one of the hugest systems of counterfeit religion that Satan ever devised. The dragon, then, is so far an ecclesiastical power that the very characteristic by which it is distinguished is a false system of religion. And what made the dragon persecute the church of Christ? - It was because Christianity was prevailing against paganism, sweeping away its superstitions, overturning its idols, and dismantling its temples. The religious element of that power was touched, and persecution was the result." {DAR 560.2}

Pagan and ecclesiastical Rome. What does the Leopard-like beast symbolise? "We now come to the leopard beast of chapter 13. What does that symbolize? The answer still is, The Roman empire. But the dragon symbolized the Roman empire, and why does not the same symbol represent it still? - Ah! there has been a change in the religious character of the empire; and this beast symbolizes Rome in its professedly Christian form. And it is this change of religion, and this alone, which makes a change in the symbol necessary. This beast differs from the dragon only in that he presents a different religious aspect. Hence it would be altogether wrong to

affirm that it denotes simply the Roman civil power." {DAR 561.1}

The change of power. To this beast the dragon gives his seat, his power, and great authority. By what power was pagan Rome succeeded? We all know that it was by Papal Rome. It matters not to our present purpose when or by what means this change was effected; the great fact is apparent and is acknowledged by all, that the next great phase of the Roman empire after its pagan form was its papal. It would not be correct, therefore, to say that pagan Rome gave its seat and power to a form of government merely civil, having no religious element whatever. No stretch of the imagination can conceive of such a transaction. But two phases of empire are here recognized; and in the prophecy, Rome is pagan until Rome is papal. The statement that the dragon gave to the leopard beast his seat and power, is further evidence that the dragon of Rev.12:3 is not a symbol of Satan personally; for Satan has not abdicated in favor of any other malevolent being; and he has not given up his seat to any earthly power." {DAR 561.2}

But it may be said that it takes the leopard beast and two-horned beast together to constitute the papacy, and hence it is to these that the dragon gives his power, seat, and great authority. But the prophecy does not say so. It is the leopard beast alone with which the dragon has to do. It is to that beast alone that he gives his power, seat, and great authority. It is that beast that has a head that is wounded to death, which is afterward healed; that beast that the whole world wonders after; that beast that receives a mouth speaking blasphemies, and that wears out the saints for 1260 years; and all this before the succeeding power, the two-horned beast, comes upon the stage of action at all. The leopard beast alone, therefore, symbolizes the Roman empire in its papal form, the controlling influence being ecclesiastical. {DAR 561.3}

The similarities in the Old and New Testament. To show this more fully, we have but to draw a parallel between the little horn of Dan.7:8,20,24,25, and this power. From this comparison it will appear that the little horn referred to and the leopard beast symbolize the same power; but the little horn is acknowledged on all hands to be a symbol of the papacy. There are six points of identity, as follows:- {DAR 562.1} **Blasphemous.** The little horn was a blasphemous power. "He shall speak great words against the Most High." Dan.7:25. The leopard beast of Rev.13:6 does the same. "He opened his mouth in blasphemy against God." **Make war with the saints.** The little horn made war with the saints, and prevailed against them. Dan.7:21. This beast also (Rev.13:7) makes war with the saints, and overcomes them. **Speaking great things.** The little horn had a mouth speaking great things. Dan.7:8, 20. And of this beast we read, Rev.13:5: "And there was given unto him a mouth speaking great things and blasphemies." **Dragon gave power to Rome.** The little horn arose on the cessation