

The Third Angel's Message. The Making of the Beast.

IN our studies of the Third Angel's Message in its phase of Babylon Fallen, we found that the Beast was the result of a falling away from the truth of the gospel in the first ages of the church; and that the Image of the Beast is the result of a falling away from the truth of the gospel in the last days of the church.

That woman designated as "Babylon the mother," which resulted from the "falling away" in the first days of the church, was seen seated "upon a scarlet colored beast, full of *names of blasphemy, having seven heads and ten horns*. And the woman was arrayed in purple and scarlet color, and decked ["gilded," margin] with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication." Rev. 17:3, 4.

In the first days of the church, the course of this apostasy from its inception is described in the word of the Lord to "the seven churches." This subject of the seven churches is, indeed, the word of the Lord to his church in the seven distinctive phases of her existence, from the first advent of Christ to his second. In the first *four* stages, the development of this harlot, and her connection with that Beast, are portrayed in his counsel to his true church, warning her of the evils that threatened her, and the dangers that beset her.

The first of "the seven churches" is the church in its first stage, which, by this word itself (Rev. 2:2), is shown to have been in the days of the apostles. While there was much that he commended, yet there was this one thing in which he was compelled to speak to that church otherwise: "Nevertheless I have somewhat against thee because thou hast *left thy first love*." This being the church in its first stage, this "first love" was the first love of the church. The first love of the church was the love of Christ as revealed to his church *at the first*. And in leaving that first love, the only possible way that the church could go was to *go away from it*. And thus is marked, in the words of Christ, the *beginning* of that "*falling away*."

The next phase of the church is her time of persecution, which ended in the ten years of terrible persecution, in the time of Diocletian, referred to in the words. "Ye shall have tribulation ten days." Rev. 2:10. Those ten years expired A.D. 312.

Then, in the next stage of the church, the Lord commends his faithful ones who dwelt "where Satan's seat is," and who had held fast his name, and had not denied his faith, "even in those days wherein Antipas was my faithful martyr." This word "Antipas" is not a person's *name*, but is a *term* characteristic of the times. It is composed of two words,—*ἀντι anti*, and *πάππας pappas*. *ἀντι anti* signifies *against*, and *πάππας pappas*, *papa*, which is our English, and also the universal, word for "papa." And this word "papa" is the original of the word "*pope*."

Therefore this word "Antipas"—"against pappas"—shows the growth of the *papa-cy* in the period immediately following A.D. 312. This was the period of Constantine, and

onward, in which the *papa-cy* itself was distinctly made, and began openly to assert its authority. And, in that time, the history records that while other principal bishops of the church bore the title of "patriarch," "the bishop of Rome studiously avoided the title of 'patriarch,' as placing him on a level with other 'patriarchs.' He always preferred the title of '*papa*,' or '*pope*' (*Schaff*): and this, because 'patriarch' bespeaks an oligarchical church government, that is, government by a few; whereas 'pope' bespeaks a monarchical church government, that is, government by one."—"*Two Republics*," page 485.

Thus the history and the word of the counsel of Christ, unite in marking as the characteristic of that phase of the church the formation of the *papa-cy*, and the assertion of the authority of the pope.

Then, in the very next phase of the church, the Lord, in his counsel to his faithful ones, is compelled to make this statement: "Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess." Rev. 2:20.

As all know, in the history and time of ancient Israel, Jezebel is that heathen woman who came into Israel, bringing with her her heathen worship and practices; and above all, the sun worship; and by persecution unto the death, compelled all to bow to her will in enforcing the worship of Baal.

Thus, in this gradation of descent in the "falling away" from the "first love" of the church, we find her brought to the condition of that wicked woman Jezebel, holding under her control the world-power—the power of the State—as the implement in her hands to enforce her wicked will upon all the people, and especially upon the saints of God. And thus it is that that great harlot was seen "sitting upon a scarlet beast, full of names of blasphemy, having seven heads and ten horns."

And now these two portions of Revelation—that gradation in the falling away marked in the second chapter, and this full development of it as pictured in the seventeenth chapter—are united in the prophecy of the thirteenth chapter, which pictures *the Beast*. So that the Beast is the symbol, in the book of Revelation, which marks the union of the elements pictured in the second of Revelation and the seventeenth of Revelation. This can readily be seen now by the mere reading of Revelation 13.

"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 ["names," margin] 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.

"And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue ["make war," margin] 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 kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names

are not written in the book of life of the Lamb slain from the foundation of the world."
Rev. 13:1, 2, 5-8.

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