

# The Revelation of Jesus Christ - Number Twelve

## *Two Tests*

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We are in the process of considering Revelation chapters eleven through thirteen, where we find all the antagonists in the final probationary battle of the great controversy that occurs on the battlefield of the first heaven. The antagonists are the one hundred and forty-four thousand and the great multitude that comes out of Babylon as a secondary force, against the United Nations, the Catholic Church, the United States and Satan himself. The one hundred and forty-four thousand and the great multitude are God's army, representing the third angel's message, and both sides in the warfare are also confronted with the army of God's judgment, represented not by the third angel, but by the third woe.

In order to identify certain characteristics that contributed to the murder of the Republican and Protestant horns in 2020, we are seeking to identify prophetic characteristics that occur in the battle of mankind in the first heaven, from the Sunday law until Michael stands up. In that history the entire world is forced to erect an image to the beast. That history is a repetition of the history of the United States from September 11, 2001, until the soon coming Sunday law, which divides those two parallel histories. As parallel histories they both represent a witness to the other history. What takes place in one of those histories, will also take place in the other history. It is the second history that is the focus of Revelation chapters twelve and thirteen, and we intend to understand the second witness, in order to shed prophetic light upon the first history, which is now almost finished.

The three powers that lead the world to Armageddon are represented in chapters twelve and thirteen. The dragon power is first mentioned.

And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. Revelation 12:3, 4.

Sister White informs us that the dragon in this chapter is Satan, but in a secondary sense it is pagan Rome. Both Satan and pagan Rome typify the United Nations. The beast's ten horns represent the evil confederacy of ten kings in Revelation seventeen. Those ten kings are represented in Revelation seventeen, and they are there identified as the seventh kingdom of Bible prophecy. The beast is represented as having seven heads with seven crowns, marking it as the seventh kingdom of Bible prophecy. In Daniel two they are represented as spiritual Greece, and they are also Ahab in the testimony of Mount Carmel, and they are the ten enemies of Psalms eighty-three.

The second earthly power of the enemy mentioned in Revelation chapters twelve and thirteen, is the beast that comes out of the sea, who Sister White directly identifies as Catholicism.

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. And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. Revelation 13:1–3.

John was standing on the seashore in verse one, and he sees a beast rise from the sea, and thereafter, he sees a beast coming up out of the earth. Sister White identifies that the time in which John saw the two beasts was 1798, for that was the year the papacy was “robbed of its strength,” thus receiving a deadly wound that would ultimately be healed.

“At the time when the Papacy, robbed of its strength, was forced to desist from persecution, John beheld a new power coming up to echo the dragon’s voice, and carry forward the same cruel and blasphemous work. This power, the last that is to wage war against the church and the law of God, is represented by a beast with lamblike horns. The beasts preceding it had risen from the sea; but this came up out of the earth, representing the peaceful rise of the nation which it symbolized—the United States.” Signs of the Times, February 8, 1910.

John is looking backward into history when he sees the sea beast, which is the papacy. Looking forward in history, he sees the earth beast, which is the United States. This is why the beast from the sea is prophetically constructed as it is. Looking back from 1798, John first sees “seven heads and ten horns,” marking the point in history that three of the horns were plucked up to make room for the stout horn of the papacy, which spake great things.

Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. Daniel 7:19, 20.

Before those three horns of the Heruli, Ostrogoths and Vandals were removed, pagan Rome was represented by “ten crowns.” Those ten crowns represent pagan Rome. Then John identifies the leopard of Greece, then the bear of Medo-Persia and then the lion of Babylon.

The first was like a lion, and had eagle’s wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man’s heart was given to it. 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. 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. Daniel 7:4–6.

There is not one element of Catholicism that is Christian, and the sea beast represents the combination of all the previous pagan kingdoms of Bible prophecy. The sea beast is represented in

reverse historical order, for John is looking back into history. He first saw the power that was established when the three horns were removed—the papacy. Then he saw ten horns with ten crowns—pagan Rome. Then he saw the leopard—Greece. Then he saw the bear—Medo-Persia. Then he saw the lion—Babylon. The description of the sea beast consists of elements of each of the preceding pagan kingdoms, and the description establishes that the papacy is a conglomeration of every form of paganism that has existed in biblical history. There is not one element of Catholicism that is Christian. Anything that might appear as Christian in Catholicism is a counterfeit.

At Mount Carmel, when Elijah did battle with Jezebel's prophets and her apostate husband, Jezebel was back home in Samaria. The whore of Tyre is forgotten during the history of the earth beast with two horns. Jezebel is always hidden away, and in Revelation chapters twelve and thirteen the world wonders after her, but she is not portrayed as a marvel that is wondered after in the heavens, as is the United Nations, the United States and Satan. She is back in her command center of Samaria—the city of Rome.

The history of the earth beast is where the test of the image of the beast for the whole world is identified. That test takes place during the warfare of the first heaven. This is what we wish to consider at this point. I will substitute the United States for the word "he" in the verses we are now going to consider.

And I beheld another beast coming up out of the earth; and the United States had two horns like a lamb, and the United States spake as a dragon. And the United States exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And the United States 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 the United States 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 the wound by a sword, and did live. And the [United States] 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 the United States 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. Revelation 13:11–17.

In Revelation chapter thirteen, the dragon of pagan Rome gave the papacy three things as it placed the papacy on the throne of the earth.

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. Revelation 13:2.

The ten kings who represent pagan Rome (France being the premier king of the ten as represented by Ahab) gave the papacy three things: power, seat and authority. When the emperor Constantine

moved the capital from the city of Rome in the west, unto the east and made Constantinople the new capital of the Roman Empire in the year 330, pagan Rome then gave the church of Rome its “seat.”

When Clovis, king of the Franks (France), converted to Catholicism and began to war against the powers that had been resisting the rise of the papacy to the throne of the earth in the year 496, pagan Rome then gave the papacy its “power.”

In 533, Justinian made a decree which identified the Roman church as both the head of all churches, and also as the corrector of heretics. At that point, the authority of pagan Rome had been given to the papacy.

In verse twelve, “the [United States] exerciseth all the power of the first beast before him.” The power that was exercised by the papacy is represented by Clovis, who dedicated his military and economic might unto the papacy. This is why Catholicism calls Clovis “the first born of the Catholic church,” and France the “eldest daughter of the Catholic church.” The United States will do the same dirty work for the papacy that Clovis began in 496.

The power of the United States will be employed to cause “the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.” The United States will employ its military and economic strength to cause the entire world to accept Sunday as a day of rest. The whore of Tyre will first commit fornication with the earth beast at the soon coming Sunday law, and then she will go forth and commit fornication with all the other kings of the earth.

In verse thirteen, “the [United States] doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men.” Fire represents an unholy message. Tongues of fire on the day of Pentecost represented a holy message that was accompanied with the ability to convey that message to the entire world. The fire that is brought down out of heaven by the United States will also impact every nation, and every tongue.

In verse fourteen, the United States deceives “them that dwell on the earth by the means of those miracles which the [United States] 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 the wound by a sword, and did live.” The deception that is employed to deceive the world by the United States is represented by the fire that came down from heaven in the previous verse. The fire from heaven produces miracles that are employed by the United States to command the world to establish a one-world government that consists of the combination of church and state with the church in control of the relationship.

This is what the relationship of Ahab and Jezebel represented when Elijah was raised up. Elijah’s battle at Mount Carmel was fulfilled in the beginning of the United States during the movement of the first angel from 1840 to 1844, for the purpose of distinguishing the true prophet of Protestantism from all of the false prophets of Protestantism.

It is fulfilled again at the ending of the United States, during the test of the formation of the image of the beast that began on September 11, 2001, and ends at the soon-coming Sunday law.

Elijah's perfect fulfillment takes place before the great and dreadful day of the Lord, which is the seven last plagues. Therefore, Mount Carmel, Elijah, Ahab and Jezebel are represented in the work of the United States forcing planet earth to accept the one-world government of the United Nations that is ruled over by the Catholic Church. The United States accomplishes this act through its military might, its economic strength and the corrupted hypnotic communications that it directs and controls, represented by what is called the "information super highway" of the worldwide web.

In verse fifteen, we are informed that "the [United States] 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." The threat of death by the military might of the United States, then representing the premier king of the United Nations, empowers the one-world government of the United Nations to speak. The action of speaking is accomplished through a legislative and judicial authority. The legislative branch of the United Nations is in New York and the judicial branch of the United Nations is in The Hague, Netherlands. The Hague represents the Old World and New York the New World. Both the United States and the Netherlands have past histories where they stood out as premier defenders of liberty and freedom, but both end their respective histories—speaking as a dragon.

"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.... 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 people of God will then be plunged into those scenes of affliction and distress described by the prophet as the time of Jacob's trouble." *The Great Controversy*, 615, 616.

In verse sixteen and seventeen, after the image of the beast has been set up and empowered to speak, the "[United States] 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."

The formation of the image of the beast is the test that precedes the test of the mark of the beast. If we do not pass the test that is represented by the formation of the image of the beast, we will fail the test of the mark of the beast. They are two different tests, and they are two different types of tests.

The formation of the image of the beast that began on September 11, 2001, is the prophetic warning that the close of probation is about to take place. It is the Elijah message that identifies that Mount Carmel is on the near horizon, and that God's people need to secure the oil of character, the oil of the Holy Spirit and the oil of the message of the Midnight Cry before the final call is made. They need to awaken, so that when Elijah asks them, "How long halt ye between two

opinions?”—they will not be speechless, for to be speechless then is to receive the mark of the beast. The image of the beast test represents the work of understanding the message that announces the close of the judgment, just as the message of the Millerites announced the opening of the judgment.

The mark of the beast test, involves no choice, for it contains no element of probationary time. It is a point in time, not a period of time. It is a crisis, and therefore it is a litmus test that will identify the character of those Israelites that have been summoned to Mount Carmel by Ahab at the Sunday law. They will then demonstrate the character that they have developed during the previous period of time, prophetically called the image of the beast test.

Wherefore (as the Holy Ghost saith, Today if ye will hear his voice, Harden not your hearts, as in the provocation, in the day of temptation in the wilderness: When your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do alway err in their heart; and they have not known my ways. So I sware in my wrath, They shall not enter into my rest.) Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end; While it is said, Today if ye will hear his voice, harden not your hearts, as in the provocation. Hebrews 3:7–15.