

THE UNITED STATES IN BIBLE PROPHECY

Verse 11 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.

Two-Horned Beast.--This verse brings to view the third great symbol in the line of prophecy we are examining, usually denominated the two-horned beast. We inquire for its application. The dragon, pagan Rome, and the leopard beast, papal Rome, present before us great organizations standing as the representatives of two great systems of false religion. Analogy would seem to require that the remaining symbol, the two-horned beast, have a similar application, and find its fulfillment in some nation which is representative of still another great system of religion. The only remaining system which is exercising a controlling influence in the world today is Protestantism. Abstractly considered, paganism embraces all the heathen lands, containing more than half the population of the globe. Catholicism, which may perhaps be considered as including the religion of the Greek Orthodox Church, so nearly identical with it, belongs to nations which compose a large part of Christendom. But Protestantism is the religion of nations which constitute the vanguard of the world of liberty, enlightenment, progress, and power.

A Symbol of America.--If, then, Protestantism is the religion to which we are to look, to what nation as the representative of that religion does the prophecy have application? There are notable Protestant nations in Europe, but for reasons which will hereafter appear, the symbol cannot apply to any of these. A careful investigation has led to the conclusion that it does apply to Protestant America, or the United States of America. The reason for such an application and the evidence by which it is supported we will carefully consider.

Are there any reasons why we should expect that the United States would be mentioned in prophecy? On what conditions have other nations found a place in the prophetic record? First, that they have acted a prominent part in the world's history; and second, and above all, that they have had jurisdiction over, or maintained important relations with, the people of God. In the records of the Bible and of secular history, we find data from which to deduce this rule respecting the prophetic mention of earthly governments: A nation enters prophecy when the work and destiny of God's people are definitely linked with it. All these conditions are certainly fulfilled in the United States. The conviction has fastened itself upon many minds that the rise and progress of this nation has been of such a nature that Providence saw fit to forecast it in prophecy.

Governor Pownall, an English statesman, predicted in 1780, while the American Revolution was in progress, that this country would become independent; that a civilizing activity, beyond what Europe could ever know, would animate it; and that its commercial and naval power would be found in every quarter of the globe. He then speaks of the probable establishment of this country as a free and sovereign power as "

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'a revolution that has stranger marks of divine interposition, superseding the ordinary course of human affairs, than any other event which this world has experienced.' " [5]

George Alfred Townsend, speaking of the misfortunes that have attended the other governments in the Western Hemisphere says "The history of the United States was separated by a beneficent Providence far from this wild and cruel history of the rest of the continent." [6]

Such considerations as these are calculated to arouse in every mind a strong expectation that this nation will be found to have some part to act in the carrying out of God's providential purposes in this world, and that somewhere it will be spoken of in the prophetic word.

Chronology of This Power.--At what period in this world's history is the rise of this power placed in the prophecy? On this point, the foundation for the conclusions at which we must arrive is already laid in the facts set forth regarding the leopard beast. It was at the time when this beast went into captivity, or was killed with the sword (verse 10), or had one of its heads wounded to death (verse 3), that John saw the two-horned beast coming up. If the leopard beast, as we have conclusively proved, signifies the papacy, and the going into captivity met its fulfillment in the temporary overthrow of the papacy by the French in 1798, then we have the time definitely specified when we are to look for the rise of this power. The expression "coming up" must signify that the power to which it applies was but newly organized, and was then just rising into prominence and influence.

Can anyone doubt what nation was actually "coming up" in 1798? Certainly it must be admitted that the United States of America is the only power that meets the specifications of the prophecy on this point of chronology.

The struggle of the American colonies for independence began in 1775. In 1776, they declared themselves a free and independent nation. In 1777, delegates from the thirteen original States--New Hampshire, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, North Carolina, South Carolina, and Georgia--in Congress assembled, adopted Articles of Confederation. In 1783, the War of the Revolution closed with a treaty of peace with Great Britain, whereby the independence of the United States was acknowledged, and territory ceded to the extent of 815,615 square miles. In 1787, the Constitution was framed, and by July 26, 1788, it was ratified by eleven of the thirteen original States; and on the 1st of March, 1789 it went into effect. The United States thus began with less than one million square miles of territory, and less than four million citizens. Thus we come to the year 1798, when this nation is introduced into prophecy.

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John Wesley, in his notes on Revelation 13, written in 1754, says of the two-horned beast:

"He has not yet come, though he cannot be far off. For he is to appear at the end of the forty-two months of the first beast." [7]

Age of This Power.--There is good evidence in the prophecy to show that the government symbolized by the two-horned beast is introduced in the early part of its career; that is, while a youthful power. John's words are, "I beheld another beast coming up out of the earth; and he had two horns like a lamb." Why does not John simply say, "He had two horns"? Why does he add "like a lamb"? It must be for the purpose of denoting the character of this beast, showing that it is not only of an innocent and harmless demeanor, but also that it is a youthful power; for the horns of a lamb are horns that have barely begun to grow.

Bear in mind that by the preceding argument on chronology, our gaze is fixed on the year 1798, when the power symbolized was then youthful. What notable power was at that time coming into prominence, but still in its youth? England was not, nor was France, nor Russia, nor any European power. For a young and rising power at that epoch, we are obliged to turn our eyes to the New World. But as soon as we turn them in that direction, they rest inevitably upon the United States as the power in question. No other power west of the Atlantic Ocean fits the description.

Location of the Two-Horned Beast.--A single declaration of the prophecy is sufficient to guide us to important and correct conclusions on this point. John calls it "another beast." It therefore is no part of the first beast; and the power symbolized by it is likewise no part of that which is intended by that beast. This is fatal to the claim of those who avoid the application of this symbol to the United States by saying that it denotes some phase of the papacy; for in such a case it would be a part of the preceding, or leopard, beast.

Since this is "another" beast, "coming up out of the earth," it must be found in some territory not covered by any other symbols. Babylon and Medo-Persia covered all the civilized part of Asia. Greece covered Eastern Europe, including Russia. Rome, with the ten kingdoms into which it was divided, as represented by the ten toes of the image of Daniel 2, the ten horns of the fourth beast of Daniel 7, the ten horns of the dragon of Revelation 12, and the ten horns of the leopard beast of Revelation 13, covered all Western Europe. In other words, all the Eastern Hemisphere known to history and civilization is covered by prophetic symbols respecting the application of which there is scarcely any room for doubt.

But there is a mighty nation in the Western Hemisphere, worthy, as we have seen, of being mentioned in prophecy, which is not yet brought in. There is one symbol

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remaining whose application has not yet been made. All the symbols but one are applied, and all the available areas of the Eastern Hemisphere are covered by the applications. Of all the symbols mentioned, one alone, the two-horned beast of Revelation 13, is left. Of all the countries of the earth respecting which any reason exists why they should be mentioned in prophecy, one alone, the United States of America, remains. Does the two-horned beast represent the United States? If it does, then all the symbols find an application, and all the ground is covered. If it does not, it follows that the United States is not represented in prophecy, and the symbol of the two-horned beast is left without a nation to which it can apply. But the first of these suppositions is not probable, and the second is not possible.

Another consideration pointing to the location of this power is drawn from the fact that John saw it arise from the earth. If the sea, from which the leopard beast arose (Revelation 13: 1) denotes peoples, nations, and multitudes (Revelation 17: 15), the earth would suggest, by contrast, a new and previously unoccupied territory. By exclusion from Eastern continents, and by looking to territory not previously known to civilization, we turn of necessity to the Western Hemisphere.

Manner of Its Rise.--The manner in which the two-horned beast was seen coming up shows, equally with its location, age, and chronology, that it is a symbol of the United States. John saw the beast coming up "out of the earth." This expression must have been designedly used to point out the contrast between the rise of this beast and that of other national prophetic symbols. The four beasts of Daniel 7 and the leopard beast of Revelation 13 all arose out of the sea. New nations generally rise by overthrowing other nations, and taking their place. But no other nation was overturned in order to make room for the United States, and the attainment of its independence was already fifteen years in the past when it came into the field of prophecy. The prophet saw only peace.

The word which is used in verse 11 do describe the manner in which this beast comes up, is very expressive. It is {GREEK CHARACTERS IN PRINTED TEXT}, anabainon, one of the prominent definitions of which is, "to grow or spring up as a plant." It is a remarkable fact that this same figure has been chosen by political writers, without any reference to the prophecy, as the one conveying the best idea of the manner in which the United States has arisen. George Alfred Townsend says:

"In this web of islands, the West Indies, began the life of both [North and South] Americas. There Columbus saw land; there Spain began her baneful and brilliant Western empire; thence Cortez departed for Mexico, De Soto for the Mississippi, Balboa for the Pacific, and Pizarro for Peru. The history of the United States was separated by a beneficent Providence far from this wild and cruel history of the rest of the continent, and like a silent seed we grew into empire; while empire itself, beginning in the South, was swept by so interminable hurricane that what of its history we can ascertain is read by the very lightnings that devastated it. The growth of English

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America may be likened to a series of lyrics sung by separate singers, which, coalescing, at last make a vigorous chorus, and this, attracting many from afar, swells and is prolonged, until presently it assumes the dignity and proportions of epic song." [8]

A writer in the Dublin Nation spoke of the United States as a wonderful empire which was "emerging," and "amid the silence of the earth daily adding to its power and pride."

Edward Everett, in an oration on the English exiles who founded this government, said:

"Did they look for a retired spot, inoffensive for its obscurity, and safe in its remoteness, where the little church of Leyden might enjoy the freedom of conscience? Behold the mighty regions over which, in peaceful conquest-- victoria sine clade [victory without strife]--they have borne the banners of the cross." [9]

Will the reader now look at these expressions side by side--"coming up out of the earth," "emerging amid the silence of the earth," "like a silent seed we grew into empire," "mighty regions" secured by "peaceful conquest." The first is from the prophet, stating that would be when the two-horned beast should arise; the others are from political writers, telling what had been in the history of the United States of America. Can anyone fail to see that the last three are exactly synonymous with the first, and that they record a complete accomplishment of the prediction?

Another inquiry naturally follows: Has the United States "come up" in a manner to meet the specifications of the prophecy? Let us see. A short time before the great Reformation in the days of Martin Luther, more than four hundred years ago, this Western Hemisphere was discovered. The Reformation awoke the nations that were fettered in the galling bonds of superstition and oppression, to the great truth that it is the heaven-born right of every man to worship God according to the dictates of his own conscience. But rulers are loath to lose their power, and religious intolerance continued to oppress the people. Under these circumstances, a body of religious heroes at length determined to seek in the wilds of America that measure of civil and religious freedom which they so much desired. In pursuance of their noble purpose, one hundred of these voluntary exiles landed from the "Mayflower" on the coast of New England, December 21, 1620. "There," says Martyn, "New England was born," and this was "its first baby cry, a prayer and a thanksgiving to the Lord." [10]

Another permanent English settlement had been made at Jamestown, Virginia, in 1607. In process of time, other settlements were made and colonies organized, which were all subject to the English crown till the Declaration of Independence, July 4, 1776.

The population of these colonies amounted in 1701 to 262,000; in 1749, to, 1,046,000; in 1775, to 2,803,000. [11] Then came the struggle for independence, the establishment of a united constitutional government, and the proclamation to the world that here all

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could find an asylum from oppression and intolerance. From the Old World came immigrants by the thousand, adding by peaceful means to the population and prosperity of the new nation. Large territories were purchased or acquired by treaty to make room for all who came to settle. The growth of the United States in material prosperity and enlightened development is an astonishment to the world, and furnished an ample basis for the application of the prophecy.

Character of Its Government Symbolized.--Under this division of the subject we find still further evidence that the symbol represents the United States. In describing this power, John says that it had "two horns like a lamb." The horns of a lamb indicate youthfulness, innocence, and gentleness. As a power which has but recently arisen, the United States answers to the symbol admirably in respect to age, while no other power can be found to do this. Considered as an index of power and character, it can be decided what constitutes the two horns of the government, if it can be ascertained what is the secret of its power, and what reveals its character, or constitutes its outward profession. The Hon. J. A. Bingham gives us the clue to the whole matter when he states that the object of those who first sought these shores was to found "what the world had not seen for ages; viz., a church without a pope, and a state without a king." Expressed in other words, this would be a government in which the ecclesiastical should be separate from the civil power, and civil and religious liberty would be characteristic.

It needs no argument to show that this is precisely the profession of the American government. Article IV, sec. 4, of the Constitution of the United States reads in part: "The United States shall guarantee to every State in this Union a republican form of government." Article VI: "No religious test shall ever be required as a qualification to any office or public trust under the United States." The First Amendment to the Constitution begins as follows: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." These articles profess the amplest guaranty of civil and religious liberty, the entire and perpetual separation of church and state. What better symbols of them could be given than "two horns like a lamb"? In what other country can be found a condition of things which would represent so completely this feature of the symbol?

Republican in Form.--The two-horned beast, with a noticeable absence of crowns upon its horns, symbolizes a nation with a republican form of government. A crown is an appropriate symbol of a kingly or dictatorial form of government, and the absence of crowns, as in this case, would suggest a government in which the power is not vested in any such ruling member, but is lodged in the hands of the people.

But this is not the most conclusive proof that the nation here symbolized is republican in its form of government. From verse 14 we learn that appeal is made to the people when any national action is to be performed: "Saying to them that dwell on the earth, that they

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should make an image to the beast." This is emphatically the case in the United States. The Constitution on which it was founded guarantees "a republican form of government," as shown above. This constitutes another link in the chain of evidence that this symbol applies to the United States of America. There is no other government to which anyone could reasonably think of applying this symbol.

A Protestant Nation.--The two-horned beast symbolizes a nation which cannot be Catholic in religion. The papacy is a religion that is fundamentally a union of church and state. The Constitution of the United States of America (Article VI) declares that "no religious test shall ever be required as a qualification to any office or public trust," and thereby establishes a perpetual separation of church and state. Civil and religious liberty is a fundamental principle of Protestantism. The founders of this great land, living close to all of the events that resulted from a union of church and state, were jealous of the liberties that they claimed as the rights of all, and were quick to denounce anything that savored of a union of church and state. From the religious standpoint, therefore, the United States is a Protestant nation, and meets the requirement of the prophecy admirably in this respect. Thus again the prophecy points directly to this nation.

Before entering upon a discussion of another aspect of this prophetic symbol, let us review the points already established:

The power symbolized by the two-horned beast must be some nation distinct from the powers of the Old World.

It must arise in the Western Hemisphere.

It must be seen assuming a position of prominence and influence about the year 1798.

It must rise in a peaceful and quiet manner, not augmenting its power and expanding its territory, as other nations have done, by aggressive wars and successful conquests.

Its progress must be so evident as to strike the beholder with as much wonder as would be the perceptible growth of an animal before his eyes.

It must be republican in its form of government.

It must be Protestant in its religion.

It must exhibit before the world, as an index of its character and the elements of its government, two great principles which are in themselves perfectly just, innocent, and lamblike.

It must perform its work after 1798.

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We have seen that of all these specifications, it can be said that they are conclusively met in the history of the United States thus far; and that they are not met in the history of any other nation. It is therefore impossible to apply the symbol of Revelation 13: 11 to any other nation than the United States of America.

To Speak as a Dragon.--Now that we have identified the United States of America as the power symbolized by the two-horned beast, we can follow through without fear or prejudice the course that that nation takes as marked out clearly in the prophecy itself. In doing so, let us observe once more that the dragon as the first of the three beasts in the chain of prophecy under consideration, was a relentless persecutor of the church of God. The leopard beast that followed was likewise a persecuting power, destroying the lives of millions of Christians during a period of 1260 years. As we come to the third beast, with two horns like a lamb, it is declared that he "spake as a dragon." This can only mean that at some time his nature changes from that of a lamb to that of a dragon, that he speaks as a dragon, and that he does the same kind of work as the dragon before him.

Permit us to say at this juncture that it is with much pain that we contemplate a nation arising so peaceably and devoted to such noble principles of government, taking on the nature of the beasts that preceded it, and in doing so descending to the role of persecutor of God's people. We have no other choice, however, but to be guided in our study by the divinely inspired outline so plainly given us in the prophecy. Since the United States is the power denoted by the symbol that speaks as a dragon, it follows that it will enact unjust and oppressive laws against the religious belief and practice of its citizens so that it may be justly called a persecuting power.

Verse 12 And he 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.

To Exercise Persecuting Power.--Not only does this nation speak as a dragon, but it is declared that he also "exerciseth all the power of the first beast before him." Looking back a little, we find that the first beast before him is the leopard, a symbol of the papacy. The only conclusion that can be drawn is that a so-called Protestant nation will exercise the persecuting power of the papacy, and thereby become pseudo-Protestant, that is, the "false prophet" mentioned in Revelation 19: 20, and explained under the next topic.

The exercise of this power takes the form of causing the people in his jurisdiction "to worship the first beast," the papacy. The Greek word for "worship" used here is a very significant one. It is from the simple verb {GREEK CHARACTERS IN PRINTED TEXT}, kuneo, "I kiss," compounded with a preposition to indicate that the kiss is directed toward someone--in this case the papacy, or its titular head the pope. It is ordinarily

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translated "do obeisance to, bow down to," and is used by the Septuagint in Nebuchadnezzar's decree to all "people, nations, and languages" to "fall down and worship the golden image" he had set up in the plain of Dura. Daniel 3: 4, 5. Such "worship" must mean to submit to the authority and decree of the one to whom obeisance is made. This is the picture given in the prophecy of the "worship" given to the papacy by a so-called Protestant people.

Verse 13 And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, 14 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 the wound by a sword, and did live.

"He Doeth Great Wonders."--In that part of the prediction which sets forth the work of the two-horned beast we read that "he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men." In this specification we have still further proof that the United States is the power represented by the two-horned beast. That we are living in an age of wonders, none will deny. But the prophecy is not fulfilled in the great advancement in knowledge, in discoveries, and in inventions so notable at the present time. For the wonders to which the prophet had reference are evidently wrought for the purpose of deceiving the people, as we read in verse 14: "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."

We should now ascertain by what means the miracles in question are wrought, for Revelation 16: 13, 14 refers to "the spirits of devils working miracles, which go forth unto the kings of the earth and of the whole world."

In predicting events to occur just before His second coming, the Saviour says: "There shall arise false christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matthew 24: 24. Here again are wonders foretold, wrought for the purpose of deception, so powerful that were it possible even the very elect would be deceived by them.

Thus we have a prophecy (and there are many others) setting forth the development in the last days of a wonder-working power, manifested to a startling and unprecedented degree to propagate falsehood and error. The "spirits of devils" were to go forth to "the whole world," but the nation with which this development is especially connected in Revelation 13, is that represented by the two-horned beast, or false prophet. We must therefore conclude that the prophecy calls for such a work as this in America.

The power represented in this prophecy is to make "fire come down from heaven on the earth in the sight of men." But this as well as other manifestations of its power are for

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the purpose of deceiving "them that dwell on the earth." The miracles that are wrought are by "the spirits of devils." Revelation 16: 14. And many are the warnings in the word of God against making contact with evil spirits. In the days of the early church solemn warnings were given to the church of God: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Timothy 4: 1. God's counsel to His people in these last days is, "When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? For the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isaiah 8: 19, 20.

Verse 15 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. 16 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: 17 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.

Makes an Image to the Beast.--Closely associated with this working of miracles is the erection of an image to the beast. The prophet thus connects the two in verse 14: "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 the wound by a sword, and did live." The deception accomplished by the working of the miracles prepares the way for compliance with this demand for the formation of an image to the beast.

To understand what would constitute an image of the papal beast, we must first gain some definite idea of what constitutes the papacy itself. The full development of the beast, or the establishment of papal supremacy, dates from the famous letter of Justinian, which was made effective in A.D. 538, constituting the pope the head of the church and the corrector of heretics. The papacy was a church clothed with civil power--an ecclesiastical body having authority to punish all dissenters with confiscation of goods, imprisonment, torture, and death. What would be an image of the papacy?—Another ecclesiastical establishment clothed with civil power, in other words, a union of church and state. How could such an image be formed in the United States? Let the Protestant churches be clothed with power to define and punish heresy, to enforce their dogmas under the pains and penalties of the civil law, and should we not have an exact representation of the papacy during the days of its supremacy?

To be sure we would. But is such an eventuality possible in a country whose foundation stones are civil and religious liberty, and where every man's right to "life, liberty, and the pursuit of happiness" has gone unchallenged throughout the years? Let us examine the evidence.

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Nation Founded on Liberty.--The hand of God wrought with the noble and God-fearing men who laid so well the foundations of the new nation. Said the Hon. Henry D. Estabrook, speaking before the Connecticut Bar Association: "On this great continent, which God had kept hidden in a little world--here, with a new heaven and a new earth, where former things had passed away, the people of many nations, of various needs and creeds, but united in heart and soul and mind for the single purpose, builded an altar to Liberty, the first ever built or that ever could be built, and called it--The Constitution of the United States." [18]

This was in the year 1787. The prophet saw the lamblike beast coming up out of the earth about 1798--surely this is no mere coincidence. George Washington, the first President of the United States, in his inaugural address said:

"No people can be bound to acknowledge and adore the Invisible Hand which conducts the affairs of men more than the people of the United States. Every step by which they have advanced to the character of an independent nation, seems to have been distinguished by some token of providential agency." [19]

In their reply to this notable address the Senate declared: "When we contemplate the coincidence of circumstances, and wonderful combination of causes, which gradually prepared the people of this country for independence; when we contemplate the rise, progress, and termination of the late war, which gave them a name among the nations of the earth; we are, with you, unavoidably led to acknowledge and adore the great Arbiter of the universe, by whom empires rise and fall." [20]

Struggle Against Religious Tyranny.--These were not only godly men, but they were wise and farseeing men. When certain religious groups made appeal that "explicit acknowledgment of the true God and Jesus Christ" be made in the Constitution, their request was denied. In writing of this incident, Thomas Jefferson said: "The insertion was rejected by a great majority, in proof that they meant to comprehend within the mantle of its protection the Jew and the Gentile, the Christian and Mohomedan, the Hindu, and Infidel of every denomination." [21]

The House Judiciary Committee, February 18, 1874, in reply to a similar petition, reported: "As this country, the foundation of whose government they were then laying, was to be the home of the oppressed of all nations of the earth, whether Christian or pagan, and in full realization of the dangers which the union between church and state had imposed upon so many nations of the Old World, with great unanimity [they agreed] that it was inexpedient to put anything into the Constitution or frame of government which might be construed to be a reference to any religious creed or doctrine." [22]

History attests the fact that these great men who laid the foundation stones upon which the United States was erected looked forward with almost prophetic vision to the

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dangers to personal liberty which some day would confront the country. Their fears were well expressed by Thomas Jefferson: "The spirit of the times may alter, will alter. Our rulers will become corrupt, our people careless. A single zealot may commence persecution, and better men be his victims. It can never be too often repeated, that the time for fixing every essential right on a legal basis, is while our rulers are honest and ourselves united. From the conclusion of this war we shall be going downhill. It will not then be necessary to resort every moment to the people for support. They will be forgotten, therefore, and their rights disregarded. They will forget themselves, but in the sole faculty of making money, and will never think of uniting to effect a due respect for their rights. The shackles, therefore, which shall not be knocked off at the conclusion of this war, will remain on us long, will be made heavier and heavier, till our rights shall revive or expire in a convulsion." [23]

On the Fourth of July, 1788, an address was delivered by Justice James Wilson, in which he pointed out how the enemies of liberty were already working. He said: "The enemies of liberty are artful and insidious. A counterfeit steals her dress, imitates her manner, forges her signature, assumes her name. But the real name of the deceiver is licentiousness. Such is her effrontery, that she will charge liberty to her face with imposture; and she will, with shameless front, insist that herself alone is the genuine character, and that herself alone is entitled to the respect which the genuine character deserves. With the giddy and undiscerning, on whom a deeper impression is made by dauntless impudence than by modest merit, her pretensions are often successful. She receives the honors of liberty, and liberty herself is treated as a traitor and a usurper. Generally, however, this bold impostor acts only a secondary part. Though she alone appear upon the stage, her motions are regulated by dark ambition, who sits concealed behind the curtain, and who knows that despotism, his other favorite, can always follow the success of licentiousness. Against these enemies of liberty, who act in concert, though they appear on opposite side, the patriot citizen will keep a watchful guard." [24]

Threatened With Ecclesiastical Domination.--Let it be noted that in the panorama of coming events which passed before the prophet John, he witnessed this same amazing change in the nature of the two-horned beast. It eventually began to speak "as a dragon" and to control the worship of its people, "saying to them that dwell upon the earth, that they should make an image to the beast."

The beast "which had the wound by a sword, and did live," is the papacy. This was a church dominating the civil power. In other words, it was a union of church and state, and enforced its religious dogmas by the civil power, under pain of confiscation of goods, imprisonment, and death. An image to this beast would be another ecclesiastical organization clothed with civil power--another union of church and state--to enforce religious dogmas by law.

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Let now an ecclesiastical organization be formed, let the government legalize such an organization and give it power to enforce upon the people the dogmas which the different denominations can all adopt as the basis of union, and what do we have? Exactly what prophecy represents--an image to the papal beast endowed with life by the two-horned beast, to speak and act with power.

Verse 18 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.

The Number of His Name.--The number of the beast, says the prophecy, "is the number of a man." If it is to be derived from a name or title, the natural conclusion would be that it must be the name or title of some particular or representative man. The most plausible expression we have seen suggested as containing the number of the beast, is one of the titles applied to the pope of Rome. That title is this: Vicarius Filii Dei, "Vicegerent of the Son of God." It is worthy of note that the Douay Version of the Bible has the following comment on Revelation 13: 18: "The numeral letters of his name shall make up this number." Taking the letters out of this title which are used as Roman numerals, we have V, 5; I, 1; C, 100; I, 1; U (formerly the same as V), 5; I, 1; L, 50; I, 1; I, 1; D, 500; I, 1. Adding these numbers together we have 666.

It has been argued that the title of the popes should be reckoned according to the Greek gematria, since John wrote in Greek, but since the title appears in Latin, and Latin is the official language of the Church of Rome and the language of its adopted Bible, the Vulgate, such a procedure would destroy the numerical value of that title in its own language. It would seem reasonable that a Latin title should exhibit its Latin numerical values rather than Greek values.

As to the practice of representing names by numbers we read: "It was a method practiced among the ancients, to denote names by numbers." [43]

"Representing numbers by letters of the alphabet gave rise to a practice among the ancients of representing names also by numbers. Examples of this kind abound in the writings of heathens, Jews, and Christians." [44]

"It was a method practiced among the ancients, to denote names by numbers: as the name of Thouth or the Egyptian Mercury was signified by the number 1218. . . . It hath been the usual method in all God's dispensations, for the Holy Spirit to accommodate His expressions to the customs, fashions, and manners of the several ages. since then this art and mystery of numbers was so much used among the ancients, it is less wonderful that the beast also should have his number, and his number is 666." [45]

This title, Vicarius Filii Dei, or some equivalent form of it, has appeared so frequently in Roman Catholic literature and rituals for centuries, that it scarcely seems necessary to

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add other proof of its validity and importance. Some of the variations of the title are: Vicar of Christ, Vicar of Jesus Christ, Vicar of God. A quotation from the noted Cardinal Manning illustrates these various forms of the same title:

"So in like manner they say now, "See this Catholic Church, this Church of God, feeble and weak, rejected even by the very nations called Catholics. There is Catholic France, and Catholic Germany, and Catholic Italy, giving up this exploded figment of the temporal power of the Vicar of Jesus Christ,' And so, because the Church seems weak, and the Vicar of the Son of God is renewing the Passion of his Master upon earth, therefore we are scandalized, therefore we turn our faces from him." [46] (Italic ours.)

Several other variations of this title are used elsewhere in the same book.

On the importance of the pope's position as indicated by the title under consideration, or its equivalents, we quote from J. A. Wylie, in his comment on the Apology of Ennodius written in defense of Pope Symmachus:

"We find the council [of Rome, A.D. 502 or 503] convoked by Theodoric demurring to investigate the charges alleged against Pope Symmachus, on the grounds set forth by his apologist Ennodius, which were, 'that the Pope, as God's Vicar, was the judge of all, and could himself be judged by no one.' 'In this apology,' remarks Mosheim, 'the reader will perceive that the foundations of that enormous power which the popes of Rome afterwards acquired were now laid.' " [47]

In recent years, the validity of this title has been questioned, but historical evidence remains that this arrogated title has served to support the authority of the popes in building up their vast temporal supremacy during the heyday of Romanism in medieval times, and in maintaining their spiritual authority to this day.

The particular title Vicarius Filii Dei appeared as early as 752-774 in a document historically known as the "Donation of Constantine." Though this document was later proved to have been written by someone else and signed with the name of Constantine the Great to give it the weight of his authority--a practice not uncommon in medieval times--yet this so-called Donation of Constantine was used as valid by at least nine of the popes over a period of seven centuries or more in establishing the spiritual and temporal supremacy of the bishops of Rome.

The title itself was obviously an invention to designate the office of Peter as the first pope in harmony with the widely known claim of the Roman Catholic Church that the words of Jesus in Matthew 16: 18, 19, conferred upon Peter the first bishopric of the church--a view which Protestants have never allowed-- and that this bishopric descended to his successors in the papal seat, as stated in the Donation of Constantine and maintained by the church to this day. [48]

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The document employing the title was confirmed by a church council, says Binius, a high Roman Catholic dignitary of Cologne, quoted by Labbe and Cossart. [49] It was incorporated in Roman Catholic canon law by Gratian, and when this last-named work was revised and published, with endorsement by Pope Gregory XIII, the title was retained. [50] When Lucius Ferraris wrote his elaborate theological work about 1755, he gave under the article "Papa" the title Vicarius Filii Dei, and cited the revised canon law as his authority. Again when Ferraris's work was revised and enlarged, and published in Rome in 1890, the document and title were still retained. [51]

Of Ferraris's theological work just cited, the Catholic Encyclopedia says that it "will ever remain a precious mine of information." [52]

We quote herewith from the Latin of the Donation of Constantine, confirmed by a church council, incorporated in Roman Catholic canon law, and cited by Ferraris:

"Ut sicut Beatus Petrus in terris Vicarius Filii Dei fuit constitutus, ita et Pontifices eius successores in terris principatus postestatem amplius, quam terrenae imperialis nostrae serenitatis mansuetudo habere videtur." [53]

Christopher Coleman translates this paragraph from the Canon law of Gratian as follows:

"As the blessed Peter is seen to have been constituted Vicar of the Son of God on the earth, so the pontiffs who are the representatives of that same chief of the apostles, should obtain from us and our empire the power of a

A freer translation by Edwin Lee Johnson, professor of Latin and Greek, Vanderbilt University, reads: "Just as the Blessed Peter was appointed on earth vicar of the Son of God, so also it seems that the Pontiffs, his successors, hold on earth the power of the chief rule rather than (that) His Excellency, His Imperial Serene Highness on earth, (should hold it)."

Thus closes Revelation 13, leaving the people of God with the powers of earth in deadly array against them and the decrees of death and banishment from society upon them for their adherence to the commandments of God. Spiritism will be, at the time specified, performing its most imposing wonders, deceiving all the world except the elect. (Matthew 24: 24; 2 Thessalonians 2: 8-12.) This will be the "hour of temptation," or trial, which is to come, as the closing test, upon all the world, to try them that dwell upon the earth, as mentioned in Revelation 3: 10. What is the issue of this conflict? This important inquiry is not left unanswered. The first five verses of the following chapter complete the chain of this prophecy, and reveal the glorious triumph of the champions of the truth.

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[1] See Archibald Bower, *History of the Popes*, Vol. III, pp. 409-420; George Croly, *The Apocalypse of St. John*, p. 251.

[2] Alphonsus de Liguori, *Dignity and Duties of the Priest*, pp. 34-36.

[3] *Ibid.*, pp. 26, 27.

[4] *Ibid.*, pp. 32, 33.

[5] Quoted by Hon. Charles Sumner, "Prophetic Voices About America," *Atlantic Monthly*, September, 1867, p. 290

[6] George Alfred Townsend, *The New World Compared With the Old*, p. 635.

[7] John Wesley, *Explanatory Notes Upon the New Testament*, p. 735, comment on Revelation 13: 11.

[8] George Alfred Townsend, *The New World Compared With the Old*, p. 635.

[9] Edward Everett, "Oration Delivered at Plymouth, December 22, 1824," *Orations and Speeches*, p. 42.

[10] W. Carlos Martyn, *The Pilgrim Fathers*, p. 89.

[11] "The People and Progress of the United States," *The United States Magazine*, Vol. II, August, 1855, p. 71.

[12] Sir Arthur Conan Doyle, "The New Revelation," *Metropolitan*, January, 1918, p. 69.

[13] *Ibid.*, p. 75.

[14] William Stainton Moses, *Spirit Teachings*, p. 74.

[15] *Ibid.*, p. 189.

[16] James A. Findlay, in *The Rock of Truth*, p. 288.

[17] William Stainton Moses, *Spirit Teachings*, pp. 150, 151.

[18] State Bar Association of Connecticut, *Annual Report 1916*, p. 73.

[19] *Annals of Congress*, Vol. I, p. 28.

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[20] Ibid., p. 32.

[21] The Writings of Thomas Jefferson, Vol. I, p. 45.

[22] U. S. House Reports, 43d Congress, 1st Session, No. 143.

[23] "Notes on Virginia," Query 17, The Writings of Thomas Jefferson, Vol. VIII, p. 402.

[24] The Works of the Honourable James Wilson, Vol. III, p. 307.

[25] David McAllister, The National Reform Movement, Its History and Principles, p. 16, Constitution of the National Reform Association, Art. II.

[26] The Church and the Government, p. 7.

[27] Christian Statesman, December 11, 1884, p. 2.

[28] History of the International Reform Bureau, p. 2.

[29] U. S. Senate Judiciary Committee Hearings, Reorganization of the Federal Judiciary, Part 3, p. 681.

[30] Federal Council of the Churches of Christ in America, Report of the First Meeting of the Federal Council, Philadelphia, 1908, pp. 5, 6.

[31] Ibid., p. 103.

[32] "Sunday Mail," U. S. House Reports, Vol. II, No. 271, pp. 1-4.

[33] Thomas Newton, Dissertations on the Prophecies, Vol. II, p. 296.

[34] Humphrey Prideaux, The Old and New Testament Connected in the History of the Jews, Vol. II, pp. 78, 79.

[35] James Butler's Catechism, p. 34.

[36] James Bellord, A New Catechism of Christian Doctrine and Practice, pp. 86, 87.

[37] A Catechism of Christian Doctrine, No. 2, Prepared and Enjoined by Order of the Third Plenary Council of Baltimore, p. 65.

[38] Richard Challoner, The Catholic Christian Instructed, p. 202.

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- [39] Stephen Keenan, *A Doctrinal Catechism*, p. 174.
- [40] Henry Tuberville, *An Abridgment of the Christian Doctrine*, p. 58.
- [41] H. Canon Cafferata, *The Catechism Simply Explained*, p. 89.
- [42] Alexander Campbell, *Christian Baptism*, p. 15.
- [43] Matthew Henry, *Commentary*, Vol. III, p. 1065, note on Revelation 13: 18.
- [44] Adam Clarke, *Commentary on the New Testament*, Vol. II, p. 1025, note on Revelation 13: 18.
- [45] Thomas Newton, *Dissertations on the Prophecies*, Vol. II, p. 298, 299.
- [46] Cardinal Manning, *The Temporal Power of the Year of the Vicar of Jesus Christ*, pp. 140, 141.
- [47] J. A. Wylie, *The Papacy*, pp. 35, 36.
- [48] See Christopher Coleman, *Constantine the Great and Christianity*, p. 178.
- [49] P. Labbe and G. Cossart, *Sacrosancta Concilia*, Vol. 1, col. 1539-1541.
- [50] *Corpus Juris Canonici*, 1622.
- [51] Lucius Ferraris, *Prompta Bibliotheca* (Rome 1890), Vol. VI, p. 43, col. 2.
- [52] *Catholic Encyclopedia* (1913), Vol. VI, p. 49, art., "Ferraris."
- [53] Lucius Ferraris, *Prompta Bibliotheca* (Edition of 1890), art., "Papa," II, Vol. VI, p. 43.
- [54] Christopher B. Coleman, *The Treatise of Lorenzo Valla on the Donation of Constantine*, p. 13.