

Wandered after the Beast?

Rev. 13:3 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.

Question: Does it say wondered or wandered—as to *mindlessly follow or obey in ignorance, or bewilderment? Or did the Reformation expose this Beast that had the “deadly” wound?*

13:14 And (He—two horned beast) 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.

13:15 And he (two horned beast) 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.

Note: It is the Two horned Beast that: 1). Deceives. 2). Directs that *they should make/form* and give power to an Image, not the first beast!. 3). That causes the worship of the “image” not the first beast!

But what is the "image to the beast"? and ***how is it to be formed?*** The image is ***made by the*** two-horned beast, and is an image ***to*** the beast. It is also called an image ***of*** the beast. Then ***to learn what the image is like and how it is to be formed we must study the characteristics of the beast itself***—the papacy. “ {GC 443.1}{GC 445.2}

Note: Since the reformation the religious world has imitated the papal system!

It was the desire for liberty of conscience that inspired the Pilgrims to brave the perils of the long journey across the sea, to endure the hardships and dangers of the wilderness, and with God's blessing to lay, on the shores of America, the foundation of a mighty nation. Yet honest and God-fearing as they were, the Pilgrims ***did not yet comprehend the great principle of religious liberty***. The freedom which they sacrificed so much to secure for themselves, ***they were not equally ready to grant to others***. "Very few, even of the foremost thinkers and moralists of the seventeenth century, had any just conception of that grand principle, the outgrowth of the New Testament, which acknowledges God as the sole judge of human faith."-- Ibid., vol. 5, p. 297. ***The doctrine that God has committed to the church the right to control the conscience, and to define and punish heresy***, is one of the most deeply rooted of papal errors. While the Reformers rejected the creed of Rome, ***they were not entirely free from her spirit of intolerance***. The dense darkness in which, through the long ages of her rule, popery had enveloped all Christendom, had not even yet been wholly dissipated. Said one of the leading ministers in the colony of Massachusetts Bay: "It was toleration that made the world antichristian; and the church never took harm by the punishment of heretics."—Ibid., vol. 5, p. 335. ***The regulation was***

adopted by the colonists that only church members should have a voice in the civil government. A kind of state church was formed, all the people being required to contribute to the support of the clergy, and the magistrates being authorized to suppress heresy. Thus the secular power was in the hands of the church. It was not long before these measures led to the inevitable result—persecution. {GC 292.3}

Eleven years after the planting of the first colony, Roger Williams came to the New World. Like the early Pilgrims he came to enjoy religious freedom; but, unlike them, he saw—what so few in his time had yet seen—that this freedom was the inalienable right of all, whatever might be their creed. He was an earnest seeker for truth, with Robinson holding it impossible that all the light from God's word had yet been received. Williams "was the first person in modern Christendom to establish civil government on the doctrine of the liberty of conscience, *the equality of opinions before the law.*"—Bancroft, pt. 1, ch. 15, par. 16. He declared it to be the duty of the magistrate to restrain crime, but never to control the conscience. "The public or the magistrates may decide," he said, "what is due from man to man; but when they attempt to prescribe a man's duties to God, they are out of place, and there can be no safety; for it is clear that if the magistrates has the power, he may decree one set of opinions or beliefs today and another tomorrow; as has been done in England by different kings and queens, and by different popes and councils in the Roman Church; so that belief would become a heap of confusion."--Martyn, vol. 5, p. 340. {GC 293.1}

But continually increasing numbers were attracted to the shores of America, *actuated by motives widely different from those of the first Pilgrims.* Though the primitive faith and purity exerted a widespread and molding power, *yet its influence became less and less as the numbers increased of those who sought only worldly advantage.* {GC 296.4}

The regulation adopted by the early colonists, of permitting *only members of the church to vote or to hold office in the civil government*, led to most pernicious results. This measure had been accepted as a means of preserving the purity of the state, but it resulted in the corruption of the church. A profession of religion being the *condition* of suffrage and officeholding, many, actuated solely by motives of worldly policy, united with the church without a change of heart. Thus the churches came to consist, to a considerable extent, of *unconverted* persons; and even in the ministry were those who not only held errors of doctrine, but who were ignorant of the renewing power of the Holy Spirit. Thus again was demonstrated the evil results, so often witnessed in the history of the church from the days of Constantine to the present, of attempting to build up the church by the aid of the state, of appealing to the secular power in support of the gospel of Him who declared: "My kingdom is not of this world." John 18:36. The union of the church with the state, be the degree never so slight, while it may appear to bring the world nearer to the church, does in reality but bring the church nearer to the world. {GC 297.1}{GC 290.2, 251.4}{SpM 1.4}

The great principle so nobly advocated by Robinson and Roger Williams—(1603-1683), that truth is progressive, that Christians should stand ready to accept all the light which may shine from God's holy word, was lost sight of by their descendants. *The Protestant churches of America*,—and those of Europe as well,—so highly favored in receiving the blessings of the Reformation, *failed to press forward in the path of reform.* Though a few faithful men arose, from time to time, to proclaim new truth and expose long-cherished error, the majority, like the Jews in Christ's day or the papists in the time of Luther, *were content to believe as their fathers*

had believed and to live as they had lived. Therefore religion again degenerated into formalism; and errors and superstitions which would have been cast aside had the church continued to walk in the light of God's word, were retained and cherished. Thus the spirit inspired by the Reformation gradually died out, until there was almost as great need of reform in the Protestant churches as in the Roman Church in the time of Luther. There was the same worldliness and spiritual stupor, a similar reverence for the opinions of men, and substitution of human theories for the teachings of God's word. {GC 297.2}

When the leading churches of the United States, uniting upon such points of doctrine as are held by them in common, shall influence the state to enforce their decrees and to sustain their institutions, then Protestant America will have formed an image of the Roman hierarchy, and the infliction of civil penalties upon dissenters will inevitably result. {GC 445.1}{4SP 277.2}{GC88 445.1}

But what is meant by: “*wondered*,” “Image,” “Power,”
“Exerciseth.”

WONDER

2296. **θαυμάζω** *thaumanzō*, *thōu-mad'-zo*; from 2295; to wonder; by impl. to admire:—admire, have in admiration, marvel, wonder.

2295. **thauma**, *thōu'-mah*; appar. from a form of 2300; wonder (prop. concr.; but by impl. abstr.):—admiration.

2300 **thēaōmai**, *thē-ah'-om-ahēe*; a prol. form of a primary verb; to look closely at, i.e. (by impl.) perceive (lit. or fig.); by extens. to visit:—behold, look (upon), see. Comp. 3700.

wōn' dēr, *v.t.*, 1. To be curious about; to wish *to know*. 2. To surprise; to amaze.

1. desire or be curious to know something:

To Study or examine.

Rev. 17:6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, *I wondered with great admiration.*

Did John worship the Papacy?

IMAGE

1504. **εἰκὼν** *ēikōn*, *i-kone'*; from 1503: a likeness, i.e. (lit.) statue, profile, or (fig) representation, resemblance:—image.

1503. **ěikō**, *í-ko*; appar. a prime verb [perh. akin to 1502 through the idea of *faintness* as a copy]; to *resemble*:—be like.

IMAGE, *n.* [L. imago.]

1. A representation or similitude of any person or thing, formed of a material substance; as an image wrought out of stone, wood or wax.

Whose is this image and superscription? Matthew 22:20.

2. A statue.

3. An idol; the representation of any person or thing, that is an object of worship. The second commandment forbids the worship of images.

4. The likeness of any thing on canvas; a picture; a resemblance painted.

5. Any copy, representation or likeness.

The child is the image of its mother.

6. Semblance; show; appearance.

The face of things a frightful image bears.

7. An idea; a representation of any thing to the mind; a conception; a picture drawn by fancy.

Can we conceive

Image of aught delightful, soft or great?

8. In rhetoric, a lively description of any thing in discourse, which presents a kind of picture to the mind.

9. In optics, the figure of any object, made by rays of light proceeding from the several points of it. Thus a mirror reflects the image of a person standing before it, as does water in a vessel or stream, when undisturbed.

IMAGE, *v.t.* To imagine; to copy by the imagination; to form a likeness in the mind by the fancy or recollection.

And image charms he must behold no more.

Power and Exerciseth?

Rev. 13:12 And **he exerciseth** (i.e. *uses*, exerts, performs all authority) **all the power** (i.e., *dominion*, authority, jurisdiction, *privilege, force, capacity, influence*) 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.

13:13 And **he doeth** great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,

13:14 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.

13:15 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.

Note: The Image is not the beast otherwise this language is useless. But how does he cause the worship of the first beast? By enforcing the worship of Sunday which protestants are teaching not on papal authority but that of Christ directing. So this worshipping of the first beast is incidental—a bi product to the worship-*WORK* of the Image, as this work is plainly stated to be the intent of the setting up of **an image** by the two horned beast in verses 14 and 15. Protestants believe they're working for the establishing of Christ's temporal kingdom, and not another papal

empire. DA 509.2; {SpM 1.4} {ST, February 8, 1910 par. 5} {GC 442.1} See below.

13:16 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:

Power. 1849. **ěxōusia**, *ex-oo-see'-ah*; from 1832 (in the sense of ability); *privilege*, i.e., (subj.) *force, capacity, competency, freedom*, or (obj.) *mastery*, (concr. *magistrate, superhuman, potentate, token, of control*), *delegated influence*:—**authority, jurisdiction**, liberty, power, right, strength.

Pow'ēr, n. 6. Command; the right of government or actual government; **dominion; rule; sway; authority**; as, the United States has power over the Phillipines.

Syn.—Faculty, capacity, efficacy, energy, capability, potentiality, force, might, ability, strength, susceptibility, influence, **dominion**, sway, command, government, agency, **authority, rule, jurisdiction**, effectiveness, caliber, cause.

Dan. 7:26 But the judgment shall sit, and they shall **take away his dominion**, to consume and to destroy it unto the end.

Rev. 17:16 And the ten horns which thou sawest upon the beast, **these shall hate** the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

17:17 For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, **until the words of God shall be fulfilled.**

But civil governments, and protestants since 1798 has **taken** that control away from them. Dan. 7:26; Rev. 17:16, and Rev. 12:3; 13:1 Crowns transferred from 7 heads—Last 7th is papal—to horns, when the last civil support, the last tenth, was taken away in France. Rev. 11:13.

"I saw that the two-horned beast had a dragon's mouth, and that his power was in his head, and that the decree would go out of his mouth. **Then I saw the Mother of Harlots; that the mother was not the daughters, but separate and distinct from them. She has had her day, and it is past, and her daughters, the Protestant sects, were the next to come on the stage and act out the same mind that the mother had when she persecuted the saints.** I saw that as the mother has been **declining** in power, the daughters had been **growing**, and soon **they will exercise** the **power** once exercised by the mother." {SpM 1.4}

Exerciseth. 4160. *pōiěō*, *pay-eh'o*, to *make* or *do*.

ex'ěr-cīse, *v.t.*; exercised, *pt., pp.*; exercising; *ppr.* 1. To employ actively; to exert, to cause to act in any manner; as, to *exercise* the body or the hands; to *exercise* the mind or judgement.

2. **To use; to exert; to perform the duties of; as, to exercise authority or an office.**

The lamblike horns and dragon voice of the symbol point to a striking contradiction between the professions and the practice of the nation thus represented. The "speaking" of the nation is the action of its legislative and judicial authorities. By such action it will give the lie to those

liberal and peaceful principles which it has put forth as the foundation of its policy. The prediction that it will speak "as a dragon" **and exercise "all the power of the first beast" plainly foretells a development** of the spirit of intolerance and persecution that was manifested by the nations represented by the dragon and the leopardlike beast. And the statement that the beast with two horns "causeth the earth and them which dwell therein to worship the first beast" **indicates that the authority of this nation** is to be exercised in enforcing *some* observance which shall be an act of *homage* to the papacy. {GC 442.1}

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. {ST, February 8, 1910 par. 5}