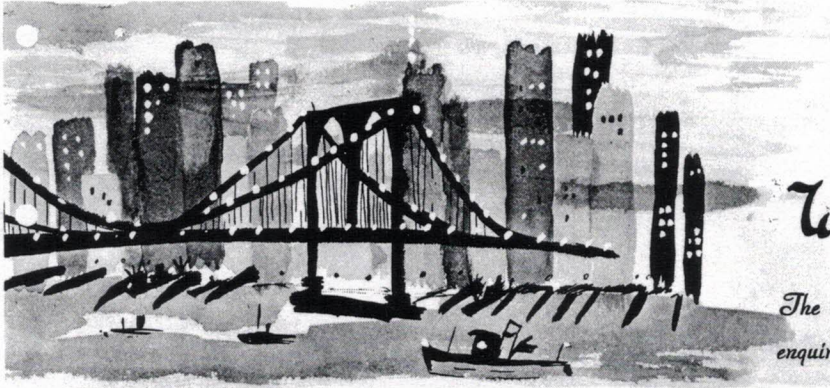


✓
May/74.



"Watchman, what of the night?"

The watchman said, The morning cometh, and also the night: if ye will enquire, enquire ye: return, come. Isaiah 21:11-12

"HISTORY WILL BE REPEATED"¹

Three symbols in the book of Revelation have a common identification of seven heads and ten horns.² Two of these have a past, present, and future in common. The beast of Revelation 17 is declared to be "the beast that was, and is not, and yet is."³ The first beast of Revelation 13 was for "forty and two months" by the power and authority of the dragon.⁴ This same beast's "'is not'-time" came when he was "slain to death."⁵ When his deadly wound healed, he entered into his "'yet is'-time". The parallel between the reaction of the inhabitants of the earth to the healing of the deadly wound, and the beast that was, and is not, and yet is, dare not be overlooked. Because the deadly wound was healed, "all the world wondered after [held in admiration - θαυμασθη] the beast."⁵ Of the beast in Revelation 17 it is stated that "they that dwell on the earth shall wonder [shall admire - θαυμασθησονται] . . . when they behold the beast that was, and is not, and yet is."³

The beast of Revelation 17 is pictured as ascending "out of the bottomless pit."³ This expression - αβυσσος - is used six times in the book of Revelation.⁶ The common meaning of this word as used in context presents a state of chaos, whether political, social, or complete chaos. This Greek word is used in LXX to translate the Hebrew for the word - deep - in Genesis 1:2, where the earth is described as "without form and void; and darkness upon the face of the *deep*." The conclusion is inescapable that out of a state of chaos the beast of Revelation 17 will arise.

Could it be that the beast of Revelation 17 is the prophetic symbolism of the first beast of Revelation 13 in its "healed" state?

The rise of the Papacy the first time to complete dominance of the affairs of the Western World resulted from a state of chaos which developed within the Roman Empire. A college history text book summarizes the situation in these words:

In the third century A. D., the Mediterranean world experienced a series of shocks that profoundly affected the character of its civilization and paved the way for the disintegration of the Roman Empire.⁷

These shocks are listed as follows:

- 1) "Men lost the capacity to appreciate and interpret the work of earlier centuries." [Would you call this a "generation gap"?)
- 2) "The steady trend toward autocracy suppressed the inspiration that former generations had had."
- 3) "The municipalities, whose prosperity was identical with that of the Empire itself, began to exhibit signs of chronic bankruptcy."
- 4) "Closely linked with the question of municipal decay was the decline of agricultural prosperity in certain areas, revealed in the depopulation of rural districts."

Pointing up the most potent cause, the writers of this history stated:

But perhaps the most potent cause is to be sought in the great increase in the cost of the imperial government. The expansion of the military establishment, the growth of the imperial civil service, the erection of great public works, and the upkeep of the public post combined to make the budget of the Empire mount steadily. In addition, the maintenance of two hundred thousand state pensioners on the dole in Rome, and the provision of entertainments for the city populace, which in the second century filled as many as a hundred thirty-five days each year, proved a costly drain on the treasury. And the individual extravagances of certain emperors at times brought on a state of bankruptcy. This condition is revealed in the steady debasement, or should we say, inflation, of the coinage. Between the middle of the first century A.D. and the opening of the third, the standard silver coin, the denarius, which in value had corresponded roughly to twenty cents, was gradually reduced to one-tenth of its original worth, and soon afterward it became a copper coin with a mere wash of silver.⁸

With the removal of the capitol of the Roman Empire from Rome to Constantinople in 330, "the Western Church [was] practically free from imperial power, to

develop its own form of organization. The Bishop of Rome, in the seat of the Caesars, was now the greatest man in the West, and was soon forced to become the political as well as the spiritual head."⁹ Two centuries pass and Justinian ascends the throne in Constantinople. His "reign. . . is more remarkable as a portion of the history of mankind, than as a chapter in the annals of the Roman Empire or the Greek nation. The changes of centuries pass in rapid succession before the eyes of one generation. . . .

"With the conquest of Rome by Belisarius, the history of the ancient city may be considered as terminating; and with the defence against Witigis [538 A. D.], commences the history of the Middle Ages."¹⁰ Even the Papacy itself changed. All popes down to the sixth century are declared to be saints, but Vigillius who became bishop of Rome in 538 A. D. was the first of a series of popes who did not bear this title, and which was henceforth sparingly conferred.¹¹ The actual assumption of the title pope by the bishop of Rome was to await another fifty years till the reign of Gregory the great. Lawrence tells us:

Gregory was chosen Pope (590) by the united voice of the clergy, the senate, and the people of Rome, and the emperor Maurice confirmed the election. But Gregory shrunk from assuming the holy office with real alarm. . . .

He might well have trembled at the thought of being intrusted with the destiny of Christianity in those dark and hopeless days; he might well have believed, as he ever did, that the end of all things was at hand. The world was full of anarchy and desolation, and a universal horror rested upon the minds of men. From his insecure eminence at Rome, Gregory saw everywhere around him the wreck of nations and the misery of the human race. . . .

Gregory the great died in 604, having established the power of the Roman bishopric, and his successors assumed the title of pope. Under Gregory the Roman See became the acknowledged head of the Western Church.¹²

Thus out of a state of chaos, the first beast of Revelation 13 obtained "his power, and his seat, and great authority."¹³

For 1260 years the Bishops of Rome reigned in the seat of the Caesars, until

Napoleon inflicted the deadly wound through his general, Berthier, in 1798. Then in 1929 with the signing of the concordant between Mussolini and Cardinal Gasparri, the healing of the wound began. One has only to trace the history of Western Civilization so closely linked with the policies of the Roosevelt administration which began in 1932 to see the same destructive forces at work which marked the breakdown of the Roman Empire. We at this point of time are viewing the results of these decades of disintegration.

Hans J. Morgenthau, professor of political science at City University of New York, declared - "The nation-state is now too small an entity to protect the life, liberty and happiness of its own citizens."¹⁴ What is this calling for? To whom would the world turn? Brandt recently warned the West German Bundestag that Western Europe faces "a crisis of democracy."¹⁴ And Harry S. Ashmore, president of the Center for the Study of Democratic Institutions in Santa Barbara, California suggested - "The question of the age is whether the representative form of government has the vitality and capacity to reform itself."¹⁴ Does not the prophecy of Revelation 17 indicate a religio-political autocracy? Do not the present indicators tell us that we are approaching the very end time of this age?

In the same Newsweek, that reported the crisis of leadership and the perils facing the democratic institutions of the West, the section on "Religion" carried the headline - "Hands Across the Holy See."¹⁵ This article outlined the findings of 26 Lutheran and Roman Catholic scholars as they sought to bridge the gulf that has separated these religions since the Lutheran reform gave to the world the name - Protestant. The conclusions were remarkable, for these men declared that "papal primacy need not be a barrier to reconciliation." The scholars indicated that Lutherans should consider joining Catholics in a "larger communion" for which the Roman Pontiff would serve as a visible symbol of Christian unity.¹⁶ When one considers that Luther declared - "I believe the Pope is the masked and incarnate

devil because he is Antichrist"¹⁷ - and now when we read that the spiritual descendants of Luther acknowledge the possibility of again returning to the primacy of the Bishop of Rome, truly we have reached the time when the inhabitants of the world are holding in admiration the beast that was, and is not, and yet is.

Should the same amount of time be required for the complete healing of the deadly wound as was required for the full development of the Papacy from the time that it was set up by military force in 538 A. D. to Gregory the great - a period of 52 years - then based on the date - 1929 ¹⁹⁸¹ we can look for some unusual developments to occur near the close of this decade and the first part of the next decade which will meet all the specifications of the prophecy of Revelation 17. May God help us to understand the prophecies of the book of Revelation, and be ready for the final confrontation.

-
- ¹Ellen G. White, Signs of the Times, May 6, 1897 (7BC:976)
²Revelation 12:3; 13:1; 17:3
³Revelation 17:8 ⁴Revelation 13:5,2 ⁵Revelation 13:3 Gr.
⁶Revelation 9:1, 11; 11:7; 17:8; 20:1, 3.
⁷Boak, Hyma, & Slosson, The Growth of European Civilization, Vol. I, p. 114
⁸Ibid., p. 115
⁹Alexander C. Flick, The Rise of the Mediaeval Church, p. 168
¹⁰George Finlay, Greece Under the Romans, quoted Facts of Faith, pp. 52-53
¹¹Belmont & Monod, Medieval Europe, p. 120 quoted Facts of Faith, p. 53
¹²Eugene Lawrence, Historical Studies, pp. 26-27, 30
¹³Revelation 13:2
¹⁴Newsweek, March 18, 1974, p. 44
¹⁵See Ellen G. White, Testimonies for the Church, Vol. 5, p. 451, par. 1
¹⁶Newsweek, Op cit., p. 91.
¹⁷Ibid., Luther quoted as preface to article.

+++++

Elder Wm. H. Grotheer
P. O. Box 237
Florence, Miss., 39073

VII-5 (May, 74)

NOTES AND NOTICES

Enclosed with this thought paper is a month from a very interesting calendar published for the Ontario [Canada] Milk Marketing Board. As you give careful attention to this calendar, consider anew the meaning of this prophecy which was studied in detail in the January thought paper - "The Now Time of Prophecy." Here is the quotation from the Spirit of Prophecy:

"A more decided effort will be made to exalt the false sabbath, and to cast contempt upon God Himself by supplanting the day He has blessed and sanctified. This false sabbath is to be enforced by an oppressive law." *Review & Herald, Dec. 13, 1892*

The brother in Ontario, Canada, who so graciously sent the calendar commented in a letter about what has been taking place there. He wrote concerning the calendar - *"It has been widely circulated throughout Ontario."* He then continues - *"There is a movement on foot here now to try and close everything down on Sundays. There is a government committee at present time going from one area to another holding public meetings on the subject to get the feel and reaction of various groups. . . I think mainly the labor unions are behind the movement supported of course by certain church groups."* This comment follows - *"We must expect more of these types of movements as time closes in for the last day events, and I believe that is coming very rapidly now."*

+++++++

Usually we publish three special issues of the thought paper each year, and omit any issues in June, July, or August. However, this year, we plan to choose three of the thought papers from the first year of publication (1968), which in our judgment were the best and still relevant, to send out during the next three months. When the thought papers were first published, our mailing list was small in comparison to the number presently receiving them, and so these summer reprints should be new to the vast majority of our readers.

+++++++

Manuscripts

<u>An Interpretive History of the Doctrine of the Incarnation as Taught by the Seventh-day Adventist Church</u> - - - - -	\$4.00
<u>The Holy Flesh Movement - 1899-1901</u> - - - - -	\$3.00
<u>In the Form of a Slave</u> - - - - -	\$3.50
Sets of three - - - - -	\$10.00

Make all checks payable to - The Adventist Laymen's Foundation of Mississippi, Inc., P. O. Box 237, Florence, Miss., 39073

MAY 1974

Mon	Tues	Wed	Thurs	Fri	Sat	Sun
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	31	June 1974 M T W T F S S 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30	

Lose pounds with the 7 Day Milk Diet Plan (see the back of April)

THIS IS A MONTH TAKEN FROM A CALENDAR PUBLISHED AND DISTRIBUTED BY THE ONTARIO (Canada) MILK MARKETING BOARD. OBSERVE CAREFULLY THE ARRANGEMENT OF THE WEEK!

Ontario Place opens

Mother's Day

Victoria Day