

***The Mysterious Marks  
of the Apocalypse***

**An Exposé and Treatment of the Seal of  
God and the Name of the Beast of  
*Revelation*, His Mark, and His Mysterious  
Number**

By

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(A Servant of God)

# **The Mysterious Marks of the Apocalypse**

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Note to the Reader: This is a very first experimental effort and the reader is indulged to ignore the many typos and formatting errors that fill this document. It is a work in progress, but the author is putting it out there to make it possible to preview, view the progress of the edifice, and to further refine the manuscript. Thank you for your patience as the editing continues.

## **Dedication**

This book is dedicated to Mr. John Stitzel, a true and loyal friend who has stood by me with consistent support through a number of difficult situations, offering unwavering counsel and support, with prayers and understanding. Likewise, therefore, it is dedicated to the likes of many other sons and daughters of consolation, who also could be named, who consistently and faithfully work to encourage and build up the ministry of others rather than reprove, criticize, and condemn their sometimes feeble human efforts. So to all the “Aarons and Hurs” who hold up the arms of the worker or minister, may God bless you also, and bring you courage and every success!

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# Preface

At the top of the document let me, the author, make some quick disavowals and offer an explanation as to why the following has been written. The author does not consider himself an “authority” on these things, nor does he make the claim that his opinion is all that matters, or even especially that he is the expert in all things prophetic. His pedigree is a very humble one indeed. His only real qualification is that he “hungers and thirsts after righteousness,” and wants to be filled.

It is really out of ignorance and a lack of understanding that this treatise is written. As a student of prophetic materials, mostly driven along by nothing but sincere interest, it becomes the quest to find answers that satisfy. Others, no doubt, have written much better treatments of some of these things. But in a personal quest to know the matter more thoroughly, bits and pieces while gathered and ogled in the past, have never been put together in one body and defended by the author. Having passed over the matter of “666” and the “beast” somewhat himself in the past, he has now forced himself to face it.

On the matter of the beast and his mark, and its twinned matter, the seal of God, and the enigma of the “666” riddle itself, the author has found himself like thousand of others in the past and present, puzzling over the answers---wondering if the conclusions of many in the past can be defended and stand up under scrutiny. It is never to wise to trust such

## Preface

matters to the opinions and claims of others, but to make an effort, at least, to validate or clarify these determinations personally.

In considering the subject under discussion, there appears to be a general trend of disinterest in church circles. This somewhat troubling trend is for scholars and students of prophecy to largely ignore the whole issue of the mark of the beast, and particularly the “666” matter of *Revelation* 13:18. But modern Adventists are nearer the fulfillment of this puzzling enigma than ever before in history. How then should they ignore it now? Thus attention is given to this matter and is particularly what follows in this exposé.

The matter of the mysterious marks in *Revelation* is connected with life and death issues, and is featured at the center of the last-day prophetic scenario. The developments in *Revelation* 13 and 14 are also central to the theology of the messages of the final three angels, and figure prominently in the traditional Adventist eschatological timeline. While certain mysteries may only come clear in the last moments of time---nearer their own final fulfillments---it is the responsibility of every student of religion to attempt to understand the divine mysteries as much as they can, so that they can be prepared to meet the tests that are connected with them.

It is with much anticipation that we await these final outcomes. But to simply lay the mysteries aside, even worse to totally ignore them, or give up and attempt no basic understanding of them, is a dangerous approach to the entire matter. It is promised that the righteous will understand---if God wishes them to---and if they show sufficient interest. This book is merely a matter of trying to do just that.

As we live on the threshold of eternity it cannot be long before these cogent prophetic matters reach their final and ultimate fulfillment. Knowing as much as we can about these mysterious seals and marks, these names and numbers, will better prepare us for the future. Which marks are received, knowing in what forms they will be presented, should be a primary interest of every last day child of God. If God says these marks are important, they must be. We should treat them as such, and not lazily ignore the matter of their solution.

## **The Mysterious Marks of the Apocalypse**

While the mind of this author and especially this book does not contain all the answers, I am sure; it has been a fascinating quest to search for them. May God inspire each reader and student with light and understanding regarding the things that are just ahead. May God place his seal of approval on this even this small effort to understand the nature of divine things. May the Lord call the mind of each earnest searcher toward serious spiritual preparation and growth in grace, and in the gracious knowledge of our Lord Jesus Christ.

*Steven E. Behrmann*





# Christ and the Gospel in Prophecy

## *Ferocious Beasts and the Gentle Jesus*

Before entering the particulars of the subject found in the title of this treatise, let us pause momentarily to consider a matter of paramount concern, at least to the writer of this modest document. This consideration is the proper relationship of prophetic or biblical materials to the understanding and proclamation of the evangelical Gospel of Jesus Christ. For some there is a giant disconnect between the Gospel of Christ and determinations of prophecy; or its associative sentiments, that often serve to identify, castigate, or condemn the false powers and the practices of religion on this earth.

A common response sometimes given in the hearing of this author is that prophetic materials are in most ways ancillary to the central Gospel of Christ, and that prophetic writings are of such a nature to be considered divergently sensational. Or, sometimes in the eyes of some, they are even considered “hate material,” or by others labeled as dark, mystical, or mysterious, and therefore not *purely* Christian. Even further, some reason that prophetic writings are of such a nature and of a genre that is even opposed to the central and general teachings of Christ. The opinion of some is that studying prophetic materials is largely the endeavor of radical biblical hobbyists, and to place any sort of serious emphasis upon them is a departure aside from the clear New Testament Gospel.

As an example of this thinking, the author of this document recently sat in a minister’s meeting composed of pastors from his own faith. As part of the conversation a certain gospel minister known widely in his subculture for his expositions on prophecy was consequently criticized with the words that he: “focused too much on prophecy.” The inference or judgment was thereby made in the setting that for a gospel minister to actively teach on prophetic subjects was really not Christ-centered (and for

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some this can be true). Further it was also inferred that the Gospel itself must be thought of as being composed of some narrower or indefinable quality, where one must use certain terms, such as: “Christ, the Gospel, forgiveness of sins, justification, or righteousness by faith, or especially the word: “cross,” for it to be seen as purely Christian or to have Christ as its legitimate source or focus.

### **The Gospel Definition**

The common thought therefore that seems to be prevalent, especially among fellow scholars and friends of faith, is that in giving prophecy a prominent role in the proclamation demanded in the gospel commission is the equivalent of averring from or even casting aside the atoning work of our Savior and as such is therefore not “gospel.” So to consider as in this treatise, the name and number of the beast, is really therefore a matter aside from the gospel purpose, and consequentially must be viewed as largely sensational and tabloid. The only thing it seems, according to this general prevailing and popular opinion is that pure gospel is exclusively a matter of the cross of Christ and the forgiveness of personal sin. Everything else is considered to be only *related* to the Gospel in some way, perhaps, yet not really central and necessary to the matter of gospel religion for the most part.

It is this writer’s opinion that such popular and incomplete thinking is indicative of a pathetic ignorance toward the important, informative *and Christocentric* foundational aspects of certain prophetic materials. At the risk of sounding harsh and inflammatory, show me the person who makes such statements; though he claims to love Jesus, and you will at the same time be showing me a religious moron as relates to these things.

Some have boastfully said to this author (because he at times writes and studies on these themes): “I don’t preach from prophecy, or from *Revelation*. I preach Christ!” In other words, “You are not preaching Christ when you teach from a prophetic base.” Apparently to these types the only way to preach Christ is to use his name several times in a sentence, make sure you use the word ‘gospel’ several times, and preach exclusively from Paul, or the first four books of the New Testament.

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(“Oh, and by the way,” they will seem to say as they do this: “Did you notice the halo over my head?”)

Of course, it is recognized that there are prophetic extremists, and overwrought zealots who use prophecy to promote and expound their warped opinions and positions. Such sorts abound everywhere, and in so many annoying ways resemble the plagues they are so apt to describe. But let us remember that because such exist, and even flourish and overburden our mailboxes, we should be careful to not allow these misguided zealots to invalidate the proper and beneficial use of the prophetic warnings and fulfillments. The same curse rests not only upon those who add false overlay to the prophetic documents as those who ignore it, silence it, degrade it, or subtract from its intended impact (*Revelation 22:19*).

## **Christ is First, All in All**

Let this author first state with as much candor as he can muster, that he believes with all his heart that Christ must be first, and last, and best in all religious exercise, experience, and communication. The Gospel is truly all about Jesus. Yes! Jesus and His love is truly “gospel.” In a sense it is and has always been “Jesus only.” “Christ alone, the cornerstone.” Indeed the death, burial, and resurrection of Christ without doubt constitutes a common, elementary, central core understanding of the Gospel story. But it isn’t the only subject that is all about Jesus.

All doctrines and teachings, to be effective in the way God designs, must be connected with or lead back to Jesus Christ. In every doctrine and teaching, a relation to the living Christ must be found. Christ is the foundation to every thing good that is. This was pointed out by the Lord himself:

Search the scriptures; for in them you think you have eternal life; and they are they that testify of me.” John 5:39 NKJV

As a Christian this author rejoices and exults in all the foundations of the Gospel, of God’s marvelous Grace, and recognizes the transparent centrality of the death, burial, and resurrection of Christ. He is ever thankful of the atoning work of our Savior, and is appreciative beyond all

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measure of the free Grace that is offered to justify and sanctify to him as a sinner now made believer. His love for Christ is real, and exciting. He lives for Him. Christ is the sole reason He is a gospel minister, and why he does anything that he does. But Christ is also the Lord in his life due to a number of additional truths and wonders about Him. There are gospel considerations, he believes, that go way beyond the fact that we are all sinners saved by Grace.

## **The Full Gospel of Christ**

So to say that gospel forgiveness, or justification by faith is *all there is to the gospel* we must not subscribe to. At least this author cannot. To limit the “good news” to only the forgiveness of his personal sin, is far too narrow, and even far too selfish a view in his humble opinion. Even the “cross” of Christ by itself, is not all the good news there is:

- Is it not “good news” (gospel) that Jesus is coming back a second time?
- Is it not “good news” that the *parousia* is proclaimed as *near*, “at hand” or “is come?”
- Is it not “good news” that there will come a resurrection of the just?
- Is it not “good news” that there is now and anticipated a ‘Sabbath Rest’ for the people of God?
- Is it not “good news” that our Redeemer has the power to restore us, or recreate us because He is the Creator.
- Is it not “good news” that the great controversy that has raged for millennia is nearly over and that Christ is the winner?
- Is it not “good news” that there is a place called ‘heaven’ waiting as a reward to the faithful?
- Is it not “good news” that this old world of sin will be replaced by a new and perfect one, and the awful curse that has plagued this planet will be removed-----and shouldn’t it be the best of news that we have a God who will not tolerate evil forever, but is doing something about it.
- Is it not “good news” that Jesus both justifies AND sanctifies the believer?

## The Mysterious Marks of the Apocalypse

And the list could go on, at some length, all with doctrines of Christ that Seventh-day Adventists (my Faith) distinctly teach, in many cases even more thoroughly and significantly than many if not most faiths, and that these same doctrines and teachings are often *directly* connected with the word, “gospel,” in the Scriptures and are all things which are gifts and privileges granted directly by the Lord Jesus Christ IN THE PROPHETIC PAGE. Rightly understood they are ALL Christ-centered truths. The Lamb of *Revelation* is the same as the Jesus Christ of the Gospels, “The Lamb of God which takes away the sin of the world.” Further, Jesus Christ claims to be the *actual* author of the Revelation, as well as all genuine prophetic materials.

The book of *Revelation* teaches that proclaiming the nearness of God’s Judgment and His Coming is the “everlasting gospel.” (Rev. 14:6) It says nothing there particularly about “forgiveness,” or “justification,” though that is, of course, a prominent part of the Gospel. The *good news* there is really referring to the Second Coming, and the approach of God’s reign. Even the “Gospel” that Jesus preached at His First Advent was that the Kingdom of Heaven WAS AT HAND! No particular mention was made of “grace,” or “forgiveness.” The same message is equally relevant today.

Please reader friends, it is among the most ridiculous claims of all to teach that such doctrines as the Second Coming of Christ, or the Resurrection of our lost loved ones, or even the blessings of the Sabbath, are not just as much the gospel of Jesus Christ as is most anything else! What good would it do, to be granted forgiveness and not be able to finally enjoy the greater benefits of it in heaven and the new earth or even now in this moment? Or to be forgiven, but never to live, or be restored to those you love, or to be actually present and alive with Christ when He comes?

So, should one rather subscribe to only part of the gospel of Christ, or should one rather subscribe and benefit from ALL of it!! This author is holding out for all of it!

Let us hear no more of this notion that each and all of the precious doctrines of Christ are not in every way a central part of Him and His glorious plan of salvation. Jesus is in all of them!

## *Christ and the Gospel in Prophecy*

The same can be said of prophecy.

Jesus said:

I have told you these things now, so that when they come to pass  
YOU MAY BELIEVE.<sup>1</sup>

Believe what? Believe Who? Believe in Jesus Christ! This sounds very much like the Gospel, at least to me! Prophecy claims the very same purpose as that which is stated for the writing of the Gospel of *John*.

### **The Purpose of Prophecy**

Prophecy is given for at least four reasons:

What is the Purpose of Prophecy?

#### **Prophecy is used by God for many reasons:**

- **To prepare men and women to live with knowledge and understanding in their world.**
- **To attract men and women to the seriousness of this probationary time**
- **To inform us as to the meaning of the future**
- **To increase faith in God**

1) First then, prophetic materials are useful in making men and women aware of their purpose in this world and helps them face the future with hope and confidence. The first purpose of prophecy is to make God's words and warnings meaningful and relevant to the Christian who reads them. Prophecy makes the Word of God relevant to any person living at any particular age of this world's history. Says the prophet Amos:

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<sup>1</sup> John 14:29

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**“Surely the Lord God will do nothing but he revealeth his secrets unto his servants the prophets.” Amos 3:7 KJV**

2) The second purpose of prophecy is to call men to moral preparation and repentance. The ultimate purpose of prophecy is to draw men and women to God. Its purpose is therefore moral. This is the exact purpose of the Gospel of Jesus Christ:

**“He sent prophets to them, to bring them again unto the Lord. . . .” 2 Chron. 24:19**

**“Believe His prophets, so shall ye prosper.” 2 Chron. 20:20**

3) The third purpose is the inform us of the future:

**“There is a God in heaven that revealeth secrets and maketh known....what shall be in the latter days.” Daniel 2:28** This same purpose is given in the *Apocalypse* where it says that the things there revealed are given **“to show His servants what must shortly come to pass.” Revelation 1:1, 2**

4) Another purpose of prophecy is to increase our faith. Jesus told his disciples:

**“I have told you before it came to pass, that, when it is come to pass, ye might believe.” John 14:29**

The purpose given for the entire Gospel of John states almost the very same words: *“But these things are written that ye might believe that Jesus Christ is the Son of God, and believing ye might have life through his name.” (20:31)*

Therefore, any prophetic teaching inspired or given by the Lord himself is not only contributory and upholding of the Gospel, but it is in a way quite

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paramount and central to the Gospel. The purpose of prophecy is identical to the purpose of the NT Gospel in every way.

### **Knowledge Necessary for Salvation**

Another inane statement often made about prophecy or any doctrine or endeavor that appears to some to be ancillary to the popular central gospel teachings is to say: “This matter (whatever it is) is not necessary for salvation.” Therefore, they demote that particular matter, whatever it might be, in importance. While there is a way in which this may be right in the technical sense, such thinking can also become potentially dangerous and misleading.

One could in this way be able to reason that only the core gospel is necessary for salvation therefore we should perhaps reduce the entire Scripture down to only one requisite text for salvation. So one might perhaps choose John 3:16. If you understand that one text, one would say, that would be enough---and so in some sense it really could be.

So, let us ask, if that is true, why not then actually jettison the entire rest of the Bible? It’s superfluous. We don’t “need” it!

But that is just the problem. Apparently God felt the rest of the Bible, including even the begats, to be important to some degree toward His salvation purposes. Therefore, even the prophetic portions, however one may weigh them, are there at least there for some purpose. They are no doubt given mainly to under gird and support the greater salvatory truths. One nail cannot hold up the whole building, but a nail missing in certain circumstances could eventually lead to the collapse of the entire structure. Stories and examples of this can easily be found. But says the Apostle:

All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness NIV. 2 Tim. 3:16

Therefore, at some level all Scripture is useful and necessary in God’s design. That would include prophecy.



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An illustration that could be considered would be the individual studs in a wall or in the several pillars that hold up a building. In some cases one might be able to remove one or two and the building will still stand. Therefore, one might reason that that one particular stud was not necessary. But how many times can one do this?

Wind or storm may come, or a heavy snowfall, and then the missing studs would become much more important to the success of the building. It is better to conclude that the Lord deemed all the pages of Scripture necessary to some degree, or he wouldn't have preserved them and had them canonized as He did---prophecy included.

## Certain Prophecies are the Direct Testimony of Jesus

Some will still say: "I don't bother with all that prophetic stuff, or all that doctrinal stuff--- I just preach Christ." But how can one truly represent "Christ" if they don't comprehensively represent all His character, all His ways, and all His rules of life? These cannot be separated from Christ, because they are, like His Holy Law, valuable descriptions of who He is. Again:

**All scripture is given by inspiration of God, and is profitable for doctrine**, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.  
KVJ

A Christian should not want only the basic and bare minimum of necessary knowledge or but little furniture in his barren house. He should want his house to be thoroughly furnished and prepared. The room of his spiritual house should not be over-economical and bare of furniture, but adequately furnished for every guest, every occasion, for every need.

It is really a fool that will say of any part of Scripture: "Oh, this is not necessary for salvation—only a basic knowledge of Christ is what is necessary." Remember the entire corpus of Scripture contributes to the understanding of salvation and is in verity Christ's words. How can one

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really know Christ if they are not acquainted or interested in all of what he has to say? Therefore all Scripture, even the prophetic portions, is “profitable” and in a way necessary to some end, or else God wouldn’t have given it in such a full and complete measure. They all add to the weight and magnitude of the gospel themes and purposes.

Those who marginalize and ignore certain portions of Scripture are lazy and unprofitable servants. To only drink milk and never move on to meat, or whole food, is like a baby that never grows up. To say, “I just preach Christ” is to say one has never moved on past the elemental and basic. The basic truth is important and guides all others; yes, but full and complete education and maturity should be the goal.

It is like a football coach saying to his fledgling team:

I am not going to bother to teach you from the rule book, or trouble you with the rules, or seek to improve your skills for the game of football---or even bother to teach you how to play the game. Just go and play football!

This is why *Revelation* 19:10 says in terms of prophecy and its contribution to the process: “The testimony of Jesus is the spirit of prophecy.”

What this verse is particularly saying is that the prophetic page equals and represents the very sworn words of Jesus. Every line of the book of *Revelation* then should be printed in RED letters, because they are directly described as the testimonial words of Jesus himself.

“Testimony,” as a distinct term, requires at least three necessary aspects:

1. First, the person giving it must have credentials that would make his testimony valid. He has to be the person who is perhaps an eyewitness, or who: “to wit,” or who “knows,” the facts of the case. Truthful testimony can only come from a valid witness who is legally sequestered. Jesus, of course, “knows” all things, so He is, as a person, the most supremely valid and faithful witness of all.

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2. Second, the words must be absolutely truthful---“swearing on the Bible” sort of words.
3. Third, the testimony should come directly from the witness, and not filtered or altered or coerced by anyone else.

Now here is the strange thing: The matter gives us a glaring inconsistency. Many Christians purport that the prophecies of *Daniel* and *Revelation* are *relatively* unnecessary and unimportant, yet at the same time these particular words are *biblically* accounted as the very testimonial words of Christ Himself. That should be enough to make them important, yet many do not regard them so. It must actually make Christ very unhappy and distraught when Christian leaders, supposedly given the keys of the kingdom, relegate His particular sacred words of instruction to the non-relevant and discarded stack. And these are the very words that Jesus said, if read and understood, would provide a promised blessing to the reader who hears and heeds them. In other words, they are full of His Truth and His Grace.

In *Revelation* 22, in the very last words of the entire Scripture, some serious remarks are made by the Lord of glory. Jesus says in the emphatic tenses and syntax of the day: “I, Jesus....have testified unto you these things in the churches.” Jesus signs off the book of Revelation then with his own signature, notarizing the foregoing words of prophecy as His direct testimony to the church, and therefore divinely valid, binding, and purposeful.

## Prophecy IS Gospel

Actually in the Scripture, and most of the time; God’s, or even Jesus’ words are usually recounted or quoted, but God, or the Christ---Jesus--- do not speak directly to the reader but rarely. So the entire four Gospels are not really testimony FROM Jesus, they are mostly testimony ABOUT Jesus. Passages such as the parables, or the Sermon on the Mount are Jesus’ own words, but they were actually written down for us by the Apostles.

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On the other hand, the book of *Revelation* in a way exceeds this. Jesus says it is His Gospel, His own testimony, His own words. It is His gospel for today. It is even declared to be the *Revelation of Jesus Christ*, most clearly understood as a subjective genitive, thus translated a “Revelation FROM Jesus.” While many observe that it is also objective: i.e., ABOUT Jesus, it is lexically more valid as FROM Jesus because the local syntax and construction demands such. Thus:

A clear, seven-fold, subjective, communication chain is described in the Salutation and Prelude. It says that it is a “Revelation of Jesus Christ.” But it then says that He (Jesus) received it from his Father. The Father would not, even could not, give the divine, all knowing Jesus a revelation of himself.<sup>2</sup> This would make little sense. The idea is clearly subjective; that is, from a premier *source*, and passed down a seven link chain. The Father (1) gives it to Jesus (2) who through the Spirit (3—i.e.: “He that hath an ear let him hear what the “Spirit saith unto the churches.”); gives it to “His Angel” (4) who relates it to John (5) who gives it to the pastor or public reader (6), who finally shares it with the hearer and believer (7) who is blessed and informed by its content.

While Jesus is certainly revealed in the book of *Revelation*, and is the central focus of all biblical writ, (The Lamb, Michael, etc. etc.) He is not really there the denominated subject as it were. The book’s purpose is clearly stated: “TO SHOW UNTO HIS SERVANTS THE THINGS WHICH MUST SHORTLY COME TO PASS” (1:2). The *Revelation* is designed as an informative document about historical, religious matters, or the history of religion (*heilsgeschichte*). It is given as preparatory knowledge to all of Christendom and shared with them by the Lord Himself.

So while the book of prophecy is certainly about the acts of Jesus, and instruction and warning are given by Jesus, it is not really primarily ABOUT him as a person. This is actually the role of the Gospel

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<sup>2</sup> G. E. Ladd, *Commentary on Revelation*. God would not give Jesus a revelation of himself. Robert Mounce also sees the vision as mediated by Jesus and not so much a revelation of Christ himself. Robert Mounce, *The Book of Revelation*; The New International Commentary on the New Testament (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co.), p. 64.

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narratives. They tell us about Jesus, in direct, personal terms. We see him, hear him, and watch him. But in the *Revelation* we see how He acts in history, yes, and though his character is very much a theme behind the scenes of the angel actors, the real focus and purpose is for gospel adherents to gain instruction from Jesus on how to relate to the challenges they will meet as the scroll of history is unrolled, and as the final works of this earth are closed up and the coming of Christ's reign in heaven and upon earth begin.

For inspiration and revelation to be complete one must know about the “bad news” as well as the “good news.” If a warning is to come that a Tsunami is on the way it would be especially helpful for the potential victims to know that a Tsunami is indeed on the way and when and where it will strike. Bad news, yes, but good news also. Now they can build their dikes, flee to high ground, or do whatever is appropriate to save their family. But if the only information they have or want is the “Good News,” that their sins are forgiven, or that God is watching from somewhere and loves them, will they really be prepared for the Tsunami? If they only accept the “Gospel” story, or the “good news,” how will they really *best* prepare for the evil to come?

## Prophecy Is Valuable and Necessary

So the words of prophecy, especially as found in the final book of the Bible, are *gospel* in every sense; qualified, and genuine. Even the *Revelation* says: “These are the true words OF GOD.” (*Revelation* 22:6)

God's purpose then is very clear. It is not primarily to give us vague recollections of the acts of Nero, or any such person, or only to recount any historical but now largely irrelevant political action (blind preterism). This would be but barely useful for us today. The messages of *Revelation* and *Daniel* (etc.) are given because they describe conditions and fulfillments that are occurrent at the present moment, and point out and warn us from the grand deceptions and antichrists that abound all around us. They are about real dangers, real actors in history. It is so written that all down through history one can receive cogent warnings and information. These counsels have been dispensed and have alerted

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thousands to dangerous perils in both religion and practice in the past. But these wonderful prophecies are for our day like no other. We must see them as wonderful gospel assurances! God wants us to avoid the plagues, not be victim to them! That is why the warnings are there.

Suppose you are laying on a railroad track and someone says to you, “Get off the track--- right now---a train is coming!” Now is this “good news” or “bad news?” Well-----It is good news if you get off the track; but bad news if you don’t!

Those who relegate the words of prophecy and even such things as the mysterious numbers and marks of *Revelation* to a meaningless vagary are living on dangerous ground, especially today, and are inviting the plagues promised upon those who misappropriate the sacred words of God. In twisting Jesus’ own words and making them non-gospel and irrelevant, certain teachers are doing the very work the *Revelation* warns about, giving permission and credibility to the false prophets and false Christ’s that are even still around and will continue to be around. Those who demean these prophecies are actually in league with the Enemy who carries on this very work of deception. They are naive about what they are up against and have way too much confidence in their own wisdom and experience. Those who commit the crime of taking a low view of Christ-centered prophecy must be warned to stay off the ground upon which they trample with unholy feet. How will they face the living Christ when He does come in the clouds of glory? (Rev 1:7; 6:17) Who will be able to stand in that day? Their silent or blasphemous tongues will consume away in their mouths, and their eyes that were given to see and warn the fellow believer will instead burn away in their vain and empty sockets. This sad result will not be the work of the loving Lord of glory, but rather the work of their own foolishness and neglect.

## **Prophetic Invitations**

Finally it must be noted that prophetic warning is never given for vindictive reasons, but for the purpose of salvation. The ever loving, saving Christ is the one who wrote these messages. The beast and his mark, the identification of the great immoral woman, is not given to

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“celebrate” the rise of evil or to highlight the punishment of evil. It is given to warn the believer off of dangerous ground so that he or she can be saved.

There is actually very much “gospel” in the great prophecies. Those who don’t recognize this are blind. The victorious in *Revelation* overcome not by their own works of merit, but *by the word of their testimony* and *by the blood of the Lamb* (Rev 12:11), the Lamb sacrificially slain from the foundation of the world. The saved declare: “Salvation belongs to our God” (7:10). God therefore, they loudly proclaim, gets all the credit. They are saved by Grace. They have washed their robes and made them white in the blood of the Lamb (7:14). Blood normally stains, but this miraculous blood whitens and cleanses, emblematic of the mysterious work of Grace, and only Grace. All are invited to come drink of the water of life *freely* (21:6).

Both the books of *Daniel* and *Revelation*---while soundly and necessarily warning the wicked of their evil ways---(the necessary “bad news”) actually end with invitations, soft and alluring in themselves, which call for the sinner to accept the cleansing and privilege available to them. Daniel is invited to stand his lot, and the righteous are enjoined to shine like the stars and endure through every trial. In *Revelation* inviting calls are given for the thirsty to come and drink of the fountain of life freely, without cost. This salvific bargain is about as “gospel” as you can get! The Spirit Himself, who will not normally ever presume to urge his own personhood, or speak of Himself in other biblical contexts, can no longer restrain Himself, and finally---anxiously--- breaks through the running testimony with His own voice in invitation:

“The Spirit and the Bride say Come, and let him that hears, say come, and whosoever will, let him take of the water of life freely!”  
(22:17)

In these precious invitations we find the very same themes, even some of the very same words as found in John 3:16. The themes of eternal life, and even the same, broad, and inviting word “whosoever” is found there also. This is as “gospel” as you can get.

## **The Positive and Salvatory Intent of Prophecy**

The purpose of all prophecy then is salvatory. It is as much “gospel” as anything else. To say otherwise is displeasing to God. To relegate prophecy to a side issue is to marginalize the words of Christ himself. The revelations of God are given for distinct and necessary reasons. The issues of eternity are real, and the warning and information available on the prophetic page are provided as a map to heaven. No pilgrim should be without such a map. This map is instruction to help “Pilgrim” on his journey to the heavenly city. Let it never be said that these words are not Gospel, or that they are not of Christ. They are beacons and lights authorized by the Lord of Glory himself---to light the pathway and voyage of every Christian. (2 Peter 1:21)

So please, dear reader, take to heart the over-riding purpose of even this book when it comes to prophecy. It is not written to denigrate or scandalize fellow denominations or Christians. It is not written to pile on to the wicked or false. It is not meant to be taken as misguided zeal and beast-bashing. It is an attempt to hear **from Christ** the warnings and pitfalls of danger prevalent in the Christian world so that a saving path may be tread. It is to learn from Christ himself, what to expect; what is right, and what side the Lord would have a Christian take on the issues of the present day. Sometimes hard things must be said, yes, and Jesus when He was on earth had to say some of those hard things---also to a very corrupt church then in power. But when done rightly, such is not out of character, and is not un-Christ like, or anti-Gospel.

But to ignore these prophetic issues only sets one up for failure when the real tests come. There is a work of preparation that is necessary. Some will say: “Well, if I simply know Christ then I will be on the right side.” There is a way in which this can be 100% true. But there is another way in which it can turn out to be 100% false. For what does it mean to “know” Christ? Jesus “testified” himself that many will say in the judgment day that they “knew” Him, when actually they did not (Matthew 7:21-23).



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The best way to be assured that one “knows” Christ, is to carefully study and accept His words---all of them---and to listen to His voice of conscience, and practice and become familiar with His ways. The Bible is clear that those who do not obey Christ really don’t know Him (Matthew 7:24 ff.). Christ has asked, even commanded that we heed His words. Prophecy, rightly considered, can be an enormous primer and help in this regard. Knowing God’s purposes and His ways will ensure that when the tests come the disciple will stand on the right side of the question. Knowing prophecy, for prophecy is a significant part of God’s Word, can be as the apostle declared, a sure word of prophecy, shining as a light in a dark place, growing clearer and brighter toward the perfect DAY. (2 Peter 1:21)

# The Name, Mark, and Number: “666”

*“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.” Apoc. 13:18 KJV*

## ***Introduction:***

The subject of this portion of the treatise or presentation is The Mysterious Name and the Number of the Beast of the Apocalypse. *Revelation 13:18* may be the most famous or most well-known passage in the entire book of *Revelation*. The entire chapter leading up this famous verse is about the notorious beast, and his anti-Christian actions that are perpetrated on the world stage.

Along with the mysterious mark is its counter positive---the Seal of God. It too is a mark. This will also be discussed and investigated later, along with the numbers attached in symbolic fashion to that subject. The two subjects are largely related. But we begin mostly with the beast and his mysterious number and mark.

## **Address**

Right off, let us again address the objects or recipients of this small treatise. These words are primarily written for Seventh-day Adventists or serious, conservative Christians. It is not written to the public, or even mainline Christians. All are welcome to read, of course, but it must be

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understood that this subject **MUST**, and I repeat **MUST**, be handled privately and carefully by its very nature. This subject, this book, is not for any man down the street or the stranger next door. In this approach, the aim is not to be privileged or exclusive. But the problem is that things of such a nature as this must be discussed in contexts where the matters have the necessary background and familiarity and understanding. Otherwise when taken out of this context it will only be misunderstood or misused by the poorly informed. Overwrought zealots often fail to tone down their rhetoric as they should, and damage results. Prophecy ultimately has a positive purpose, and many need to better realize this, but don't. These types of things, therefore, are really only safe in the hands of wise and responsible Christians.

### **Reluctance of Serious Adventist Scholars to Investigate**

With that being said, and completely on the other hand, there generally seems to be an apparent refusal of serious, academic Adventist thinkers and writers of standing to address with any directness this enigmatic passage with its mysterious number in particular. All we are typically given are timid, sterile generalizations, or the subject is avoided entirely. The notable exception to this reticence, of course, are those given to rather sensational approaches, or those who press its use in an aggressive way in the evangelistic pulpit.

But beyond this, why the subject of “666” or the actual “mark” or “name” of the beast is avoided as much as it is by serious, modern Adventist scholarship may be a bit of a mystery itself. For the famous name and number is actually very central to the eschatological discussions of the beast power, and the message of the third angel of *Revelation* 14. Exposing the meaning of the name and number is very central to the purpose and meaning of the *Apocalypse* itself. To be responsible to the passage demands that it must be included in the serious discussions surrounding the rise of the beast power and its prophetic exposé.

All would likely agree, however, that regardless of one's religious orientation or understanding the name and number of the beast is a curious and difficult subject surrounded by question and profound mystery. The

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matter has challenged prophetic researchers for millennia, and its complete solution has baffled and frustrated people of all faiths. There is no unanimity as to its final understanding. This author fully admits and respects this difficulty.

The fear of many, apparently because of the supposed leanings or driftings of popular conservative theology which often finds certain denominational targets, is that to even study this matter is the equivalent of what is called “beast-bashing.” It is seen as sensational to consider the matter because apparently serious scholars don’t wish to be associated with what is often termed: “hate language,” or criticism of fellow Christians---or in that it may historically apply according to the understanding of many to their Roman Catholic or even Protestant friends.

This “critical” part, at least, or the reluctant attitude to demonize may be deemed commendable. To engage in vitriol and heated “hate” exchanges is never appropriate---but to understand and study prophetic material for honest understanding at the same time is most appropriate, even from God’s perspective. It is an endeavor for which He promises His blessing. And as such it is more than relevant.

Let us remember the *Revelation* is announced and characterized as a “revelation of Jesus.” The four New Testament Gospels are also “about” the revelation of Jesus, and what beautiful testimonies they are indeed of the Lord of Glory! But modernly, the *Revelation* should be seen as more than this in a sense. The *Revelation* is “testimony” directly “from Jesus” himself. Jesus himself signs off of it as a testimony directly from Himself in the postlude! (Rev. 22:16) The Lord himself asserts that it is his own legal testimony. Therefore, if the words found there are the very true words of Jesus, then in the modern mind they should deserve the utmost respect and demand. Especially, therefore, as we spoke to in the previous chapter, all last-day Christians, but Seventh-day Adventists in particular, should show the highest interest and careful regard for them.

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### Averring to the Past or the Future

Other scholars and writers relegate the mystery name and number exclusively to future eschatological fulfillments, thus they give up on a solution to begin with because they believe it will only be unveiled in the future anyway (futurists). There might be some merit to be found perhaps in this view as well, and the relegation to future understandings, or fulfillments or unveilings must be respected. The conclusions should not be forced or demanded before their time. However, *Revelation* 13, for the historicist is not only about the future, but chronicles as well the rise of false religious systems over the entire Christian dispensation. Therefore the passage where this enigmatic number occurs at least should have some relevance not only to the current day, but to all of post apostolic history and needs to be included and understood within its biblically given context, if only in a limited sense.

Preterists, of course, dismiss the powerful testimony aimed at the present, and thereby shortchange themselves of the blessing and the information that could come to their benefit. So to them the name and number has little significance and they find the whole discussion obsolete. They are stuck on “Nero” and seek no further enlightenment. But the ostrich buries his head in the sand. So those of this cloth will find the discussions of this book useless, and that is their privilege. But at the same time I believe it is their tragic loss.

But to the church of these last hours the teachings surrounding *Revelation* 13 are central and must in this author’s opinion, be seen so. They are central to the Third Angel’s Message, the last warning message for this troubled earth. Thus it remains important for Adventist students and thinkers to at least give this matter some close consideration.

# Terms of the Study

Certain terms and titular statements are given in the book of *Revelation* relative to this subject. Let us begin with these terms. Some of the most significant ones are listed below:

## ***Common Terms:***

- The Name of the Beast (13:17)
- The Number of His Name (13:17)
- The Beast, His image (14:9)
- The Mark of the Beast (16:2)
- Image of the Beast, Image to the Beast (13:14)
- His Mark (14:9)
- The Mark of his Name (14:11)
- The Seal of God (9:4)
- The Seal of the Living God (7:2)
- His Father's Name (14:1)
- The Name of God
- His Name (14:11)

## ***Main Source Passages: Revelation***

- Apoc. 13:1-10; 11-18 (First and Second Beast)
- Apoc. 14:9-11 (Third Angel's Message)
- Apoc. 16:2; 20:4,(10) (The Plagues, the Millennial judgment)

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### **Major Scriptural Allusions:**

- Sodom and Gomorrah (Gen. 18, 19)
- Babel and Babylon (Gen. 11:1ff.; *Daniel*, *Ezra*, *Nehemiah*, *Isaiah*, *Jeremiah*, etc.)
- *Daniel* 3: The Golden Image
- *Daniel* 7 ff, *Rev* 14:6: Hour of Judgment, etc.
- Forehead and Hand, the Sabbath: *Ezekiel* 20:12; *Ex.* 31:13
- *Revelation* 7 (The Sealing)
- *Ezekiel* 9: (Placing of a mark, writer's inkhorn); also *Gen.* 3 and 4 and the "mark of Cain."
- Mark or Sign of the Sabbath; the *Shema*: *Deut.* 6; *Ex* 31:13
- Creation and Fall (*Genesis* 1-3).

### **The "Beast" as a Term**

Probably the term itself: "the Beast," has generated more sensational interest than about any other similar subject in the *Revelation*. "Beast," as a word carries modern connotations of raw power, wild and untamed barbarism, even fleshly or animalistic desire. It has all the sensational overtones needed for Hollywood drama.

But we should more surely ask for a more sober, realistic view of this prophetic symbol. At least the prophetic researcher should seek to be scholarly and biblically responsible about what is really being talked about in the picture. He or she must ask what a beast actually represents in Bible prophecy, and not just what it conjures up in the media mind of modern secular society.

A "beast" in Bible prophecy in its most simple manifestation is emblematic of a secular or religious **nation**. Beasts=nations. This is very clearly delineated in the related books of *Daniel* and *Revelation*. Says the Bible:

"The four beasts are nations...." *Daniel* 7:17

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One of this writer's Greek professors, Lucille Knapp, used to insist that a worthy modern translation of the word for "beasts," in this passage or at least in the prophetic passages familiar to Adventists, could be "wild animals." The term has some merit, in the colloquial context of the modern world, but the beasts of *Daniel* and *Revelation* sometimes are not limited to "wild" ones but are also at times "domestic" in nature.

Likewise, the term: "wild beast" often connotes the aspect of "unclean" animals when the prophetic symbols don't always consistently make a distinction between clean and unclean. While sometimes a "spotted" leopard or an untamed lion show up in the drama, they can at times give way to clean or domestic animals such as a ram, a goat, and the like.

It is probably safest to say that sometimes the *wild* characteristics of a certain animal accord with the nature of the nation described. But the general idea is that certain animals are attached in symbol to certain nations, and that the typical characteristics of the animal itself are more the main concern, and it is not so much centered on the issue of clean and unclean, or even religious vs. secular.

But the conclusive determination, consistent with all the prophetic details in a number of places finds that a "beast" is always representative of a king or kingdom, a nation, a political entity, or a tribal kingdom made up of ethnic peoples.

The recurrent idea is usually a corporate, national identity and not so much an "individual" or "personal" one. This distinction is very important. That a nation, a corporate entity can be identified with a solitary animal, a beast should be noted. This is important to realize because there is a pre-occupation in contemporary thought toward a single antichrist figure. Such an understanding (a single antichrist figure) would then be largely incomplete, because the federal head of a nation in biblical contexts cannot be separated from the corporate national figure given there that continues after him. He is solid with it, and must be seen as collectively associated with it at all times. So at the very least, the "antichrist" in some reckonings cannot be exclusively a lonely figure that comes upon the stage **without** very distinct connections to a national or imperial base, power, or government that precedes him or continues after him. Therefore the



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“mark of the beast,” for instance, is likely related to a geo-political power of some kind, a power that has world-scale significance over a long period of time. So in consistent fashion the “beast” is not really just a vile, autocratic person, but an entire religio-political associative reality; a geo-political entity typically known as having a distinctive head or crown at the lead or at its inception.

Understanding this aspect is not only vitally important in the discussion. It is essential. No proper understanding of the beast and its mark can be had without a responsible explication that includes these prominent facts.

### ***Synopsis of Allusions, Terms, and Passages of Concern***

Allow us to make a simple synopsis of each of the previous allusory passages given previously to provide context to the background of the name and number of the “*Therion*” (Beast):

- a. The crisis between the faithful and beast power is presented most clearly in the message of the third angel (Rev. 14:9ff.) and features the outpouring of fire and brimstone upon the wicked forces of the world. The obvious picture in view is the background story of the destruction of **Sodom and Gomorrah**, a biblical example of reprisal upon immorality and upon an entity demonstrating a persecuting threat to God’s people. **Babylon**, both neo and ancient, is also an example of immorality and threat that even more strongly figures as well into the intentional allusions there exhibited.
- b. *Daniel*, chapter 3 is probably the most powerful allusion behind the prophetic drama in *Revelation* 13 and 14 and forward. In *Daniel* 3, Nebuchadnezzar, the **king of Babylon, makes an image** and places it on the plain of Dura, requiring all adherents to bow to it in idolatrous worship. The powerful inferences are therefore related to the modern counterpart where an idolatrous

## *Terms of the Study*

worship form is imposed or forced on the peoples of the modern world. It is called “the image of the beast.”

c. *Daniel* 7, 8, and other passages of Daniel feature “**beasts**,” more appropriately certain “animals,” which prophetically are stand-ins for kings and nations. In *Daniel* 7 they are characteristically “untamed” animals perhaps indicative of the impure, secular or religio-political powers of the earth. The term “beast” must be understood under this designation, and not purely as a personal and scary antichrist---the popular venue.

d. Biblically, “**signs**” or “**marks**” have precedent, particularly as they are attached to the seventh-day Sabbath (Exodus 31:13), and/or as relating to the customary marks of slavery, or servanthood. The *Genesis* “mark of Cain,” the first rendition of this concept in history, by allusion also figures into the picture.

e. Also strongly inferred in the prophetic picture is the “**seal**” of **God** featured in chapter 7 of *Revelation* to which the “mark” (*charagma*) of the beast is counter-opposed.

f. Also in strong parallel is the sealing and marking found in *Ezekiel* 9 where a **mark** of favor is placed on those “who sigh and cry for the abominations” that are committed in Israel.

g. References to phylacteries and the *Shema* (*Deut.* 6). It is in this passage where the terms: “**forehead**” and “**hand**” are first found together. These same terms are used in *Revelation* 13.

h. The Creation story, followed by the fall of man in chapter 3 of *Genesis* is very important to the prophetic scheme. The first two chapters of the Bible show us a perfect world. In the third chapter sin enters. But in mirror fashion the last three chapters of *Revelation* apply the story in reverse fashion. The third from the last chapter chronicles the resolution of sin, and the last two chapters return us to a perfect world. *Revelation* 12 refers to the protoevangelium (Gen. 3:15) and is thematic to the entire discussion of the beast, the dragon, and the woman (the church).

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These are not the only allusions, or source passages, but are most certainly some of the most powerful ones that must be considered when interpreting the matter before us. No interpretation can be responsibly explicated without keeping these ancillary stories and allusions clearly in the background.

### ***The Intrigue of the Beast and His Number***

Probably no number has inspired intrigue like the number “666.” The subject matter around the identification of the beast of prophecy is also intriguing and sensational. These matters can spark bitter controversy or invite heated exchanges and debate. Let us again make a few comments relative to this:

### **Friendly Parameters of the Study**

Introductory Cautions and Considerations:

1. First, we must repeat the caution that this study must not be entered upon simply to denigrate other religious bodies or individuals or indulge in flights of fancy into the sensational and the tabloid. It must be entered upon prayerfully and soberly with the intent to discover only the prophetic purpose on which these things are offered to us. Earnest prayer should always presage any effort to understand this relevant passage.

Wrote a Servant of God in 1900:

“God is angry with those who pursue a course to make the world hate them. If a Christian is hated because he makes the truth a matter of quarrel with his neighbors, and takes a course to make the Sabbath as annoying as possible to them, he is a stumbling block to sinners, a reproach to the sacred truth, and unless he repents it were better for him that a millstone were hung about his

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neck, and he were cast unto the sea.” (EGW *Notebook Leaflets*, Vol.1, p. 56).

Sobering words!

Therefore, we must avoid, as just stated, the temptation of labeling simply out of the underlying motive of denigrating other faiths or scapegoating what is in our opinion scurrilous and pseudo-religion or religionists. The motive should be a transparent reckoning of the prophetic page, one dedicated to finding truth, truth that prepares one to honestly be ready to meet a soon-coming Savior. It should not be tabloid or tirade. Our endeavors should not look like an article in the National Enquirer, as so many such endeavors do. Above all, it should not be pasted onto a billboard! It must be sober, honest, and truthful---but at the same as kind as possible to the parties involved.

This wiser and softer approach is not cowardice or compromise. If God wanted this issue to be presented in bold headline or in direct political or religious expose’ he would have presented it as such. Instead he gives it a secretive, mysterious base, aimed to pique the curiosity of the spiritually wise, and await discovery by only the truly spiritually inducted and interested. God has shrouded this subject as an arousing mystery for a reason. We must honor his wishes.

## **The System and not the People**

There is a bold headline that perhaps in this case *should be* placed on a “billboard” (!), or alongside any discussion of the beast and its mark. That is to be publicly kind and considerate of other faiths and their beliefs. Certain races or faiths, ancient and modern are not intended to be the target of religious tirades against them. Let it never be said that “Adventists hate Catholics.” Or even the other way around. For this is not even consistently true.

While some zealots in their narrowness do clump all religious adherents into heretical and orthodox it is both unbiblical and unwise to do so. God has his faithful in all faiths. Adventists, at least, even believe that

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probably the greatest number of such, are yet to be found in other and all faiths. This author as a pastor must honestly confess that he has known Christians of other faiths whose devotional depth of experience often far surpasses some of the members of his own denomination at times. God does not save on a denominational basis. Thus denominational boundaries must remain blurred in this respect.

Further, it would be most unfair to place upon a modern adherent to a certain faith the atrocities or crimes committed by certain individuals of that persuasion in the past. The current members of those faiths likely have had nothing to do with those heinous acts or the disingenuous characters of the past. Only if they openly seek to claim solidarity with them and reiterate approval for those horrific things, should they be held responsible in sharing their guilt. (For example, the author is of German ancestry, and is proud of such. But he desists being associated as a result with Adolf Hitler, and the like).

Further, it is not fair to demonize individuals, even the pope himself, or any religious leader simply on a personal basis. It must be admitted that it is always possible that popes, for instance, are not born as popes, and as persons and individuals may have a religious zeal and personal experience in Christ that could at times even surpass any normal Christian adherent of the gospel. They are not evil in themselves, and may actively carry out genuine acts of mercy, love the Lord in their own way, and have a level of transparent sincerity. In this discussion we must recognize that personal criticism, or pharisaical judgment, should never be the work of men when considering other men. Only God knows the heart, the motive. Just because a person would be elected to a particular office is not what would make them evil on a personal basis. Therefore we must respect the personal angle, and stick only to the evil nature of a corrupt or apostate system. Even when evil persons are concerned, Jesus did not attack the person, but only the evil in them. God loves the sinner, but only hates the sin.

However, it must be recognized and admitted that traditional religion has been at times most corrupt, and none as corrupt as the acknowledged or organizational leaders of some of those movements. History bears the truth of this and it cannot be denied. Therefore the characteristics of

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certain religious faiths and movements will be clearly associated on the basis of organizational lines at times. Without such definition the purpose of a prophecy given us to warn against these dangerous associations is almost totally lost and the prophecy becomes worthless. To define the power as nothing but personified “evil” in the third dimension renders the spiritual instruction useless. Everyone knows that evil is out there--- somewhere. But that isn’t much help. How can one avoid the specific evil if it is not known what the evil is or what it looks like? This is one of the main purposes of the prophecy and why it is given! What is most reprehensible are those scholars who wishing to be benign, emasculate the prophecy into nothingness by ambiguity and over-generalization. Therefore certain powers should not escape necessary identification when such identification is legitimate, or even required, or when properly determined.

## **Honest and Unbiased Sources**

Second, we must also rely only on sacred and reliable sources in our investigation. By using sensational and questionable contexts we can actually retard and sully the cause of faith. The approach should be biblical and investigative, and not merely a digest of material from questionable newspapers and magazine reports. Journalistic integrity, scholarly parameters, honest reporting should be present in the research process. Distasteful are reports given in large red letters or blazing colors; or where use is made of sensational, attention getting banners that scandalize religious icons. Sometimes critical charges are headlined or made to deliberately shock the reader or to shame the subjects of investigation. Those who publish these open attacks actually cast disrepute on the truth, bring about embarrassment to those seeking sincere conclusions on these things, and cause overall damage to the cause of God.

## **Common Accessibility**

Third, the solution to the beast’s name and number enigma, as well as identifying the seal of God, should remain in the end unassailable and

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relatively plain and simple. Some efforts seem to introduce rather complicated schemes, magical codes, and sensational contexts. This author believes it is the intention of God's prophetic Word to make available, for even the simple and relatively uneducated student, a plain path to understanding. If the truth can only be determined from meandering and complicated schemes, then the question under investigation must always remain cloudy and disingenuous. It should be plain as day to the faithful believer what is meant by any prophetic term or concept. We could call this condition of things general "accessibility." If the truth can only be discovered from secret documents or inaccessible materials, then prophetic answers can only be known by scholars, or by those who have privileged access. The answers to any prophetic scheme should be in the end accessible to all, in the open pages of the Bible, not only in the secret archives of the Vatican, for instance.

If the truth is available only to the learned and wise, then only the brilliant will survive the final holocausts. Such a condition of things cannot be accepted. Truth and instruction must be found honestly and within reach of all.

On the other hand, the responsibility of serious, responsible scholarship should be not to downgrade or dilute the gospel effect. (This seems like the current state of things). It is rather to under gird and clarify it. Academia can teach the simple to be more responsible and careful in analysis of the prophetic page, yes. Unfortunately, sometimes scholars argue the truth right out of the Scripture, and change the classic and established matters of prophecy and reduce them to only vague and useless generalizations. To deny the prayerful discoveries and sincere legitimate revelations given or made by faithful men and women of the past is both disrespectful and callous. This can at times be tragic to God's overall purpose in giving the prophecy.

### **Contextually Appropriate**

Further, the understanding of this passage must fit the context and find itself in harmony with the thoughts expressed there. It is totally unfair to introduce as solutions secular or Bible code calculations that lead to such

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personages, for example, as Adolf Hitler, or even Ellen Gould White, who as persons have almost nothing to do with the broad, multi-national thematic particulars unfolding in *Revelation* 13. God never leaves only one marker in an interpretation. Therefore we would demand a solution that fits with the fifteen or so other unique identifiers found in the entire passage, and even elsewhere in *Revelation*. Hitler may be a significant contributor to German society and world history, but for one he wasn't Fuhrer for 1260 years for that matter, or is the name "Hitler" particularly to my knowledge, blasphemous. Each identifier must endure the entire process and fit together in the overall theme.

**Prophecy has a moral purpose** and its purpose must be born out in discussions that provide spiritual nurture and understanding. Prophecy is not solely given for the purpose of predicting political and secular exposés of history. It is given to instruct the learner on spiritual values, and secular powers and acts only come into consideration when they have direct relation to the path and trial of God's called out people--- the ancient and modern church.

## **Be Satisfied That Some Parts Must Remain a Mystery**

There are probably several other demands that should be made in order to arrive at the correct conclusion regarding these enigmatic expressions of the name of the beast, the mark of the beast, the image of the beast, and the number of the beast. But at least one of these might also be that God, for his own reasons, **does not wish the answer to become totally clear until some time in the future.**

If, for instance, the pope's miter inscription so calculates by one method, it soon becomes the aim of the papacy to simply make sure that it never appears in that form in public again. So just like that, the prophecy and its interpretation could collapse and fall limp or seemingly invalid. In fact, this is exactly what has probably happened in recent times. Therefore it is important to realize that this matter must be so cleverly prophesied, that even the Devil himself will not be able to determine or totally anticipate it, or cover it up when the proper time comes. We may have to be satisfied



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then that perhaps no one of us fleshly mortals then, no matter how sincere, may be privy to the entire divine mystery. It depends totally on God's overall purpose and timing in giving the number and describing the name. We shouldn't want it any other way.

It is necessary that God keep some matters to himself, so that even the Devil himself cannot totally uncover their secret intelligence. No doubt the clearest understanding of these prophetic themes will only be realized when the events themselves take place. There are things that await their final fulfillment, and God's timing and purposes must always be respected. God likely holds them back for a reason.

However, such a possibility should **never** dismiss an honest inquiry into the subject, nor close the door for further investigation. Prophecy typically has relevance for every generation, and something can always be learned. *Revelation* is an open book, and God expects us to study every line, seeking light from His Spirit on how to be ready for the times ahead. Therefore we can proceed with caution and seek to know what God plainly does reveal. God has placed every teaching and symbol there for a reason, and it is unwise to dismiss any as unimportant to His scheme, simply because we do not fully understand it yet.

Here is wisdom: The one overwhelming requirement in understanding this loaded topic is **wisdom**. Yet few use it. Called for is a spiritual wisdom, encountered and utilized by the humble prophetic suppliant. But inferred in the verse in question is the idea that it is *expected that the answer can be determined*. It challenges the researcher to calculate the answer, inferring it is possible. The prophetic student is enjoined to seek from the Lord special wisdom and understanding and thereby solve the riddle. So:

**“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.” *Apoc. 13:18***

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# A Brief History of Offered Solutions

To fully list or define all of the suggested solutions to the 666 enigma would be a task far larger than this simple book can allow. The number of solutions, typically using *gematria*, probably range in the hundreds and even thousands, since this designation has been applied liberally to so called enemies and dignitaries for thousands of years. Therefore we can only look at some of the most popular ones, and cannot guarantee that even some of the best ones will not be left out of consideration.

Due to the immense amount of material devoted to the *Vicarious Filii Dei* solution that name or title will be considered separately and on its own and in other chapters. Such ancillary matters as the supposed calculation applied to the name: Ellen Gould White, or others, will be dealt with in appendix sections at the end of the book.

Modern American president's (Wilson) names have sometimes been so construed by certain convenient variations to the rule:

Supposedly the name: Ronald Wilson Reagan: having six letters in each of his names, was targeted as a fulfillment by certain political enemies. But such solutions take incredible liberty on how the numbering is to be reckoned. By changing the rules almost any name could be twisted in one fashion or another and result in "666."

Secular solutions abound. Many outgrow the necessary parameters, though it is true in the following case that there are, at least, economic terms in the vignette:

The example is the:

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UNITED STATES DOLLAR, thus each word having six letters or digits.

6                  6                  6

Since *Revelation* 13 speaks of two great powers that collude together making elements for a *New World Order*, or the *One World Order* solutions are tried but fail to add in the end. The New World Order, words found on the dollar bill of the United States comes close, “but still no cigar.”

*Nov us Ordo Sec lorum* : almost completes: (ignoring the “m”)  
5 5      500 100 50 5= 665

Now if we borrow the missing “one” from the actual “one dollar bill” where the phrase is found, we may get there. But that comes with ignoring the final “m” which would add an entire thousand, as well as other numbers on the bill.

The same goes for *Revelation* 17:5:

*Babylon, Mother of Harlots and the Abominations of the Earth*

(Greek but with Roman values [referred to in a subsequent chapter], if “m” is ignored.)<sup>3</sup>

***Historical Solutions:***

The following section is charted by Michael Scheifler and quoted mostly verbatim. It is not quoted in an effort to lazily rely on someone else’s

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<sup>3</sup> Demonstrated in chapter forward, “Who is the Beast?”

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research. It is utilized because it offers a good summary, with charts, of some of the most common solutions offered over the centuries. A book of this nature would be largely incomplete if a demonstration of some of these were not at least referred to.

With that being said, this author refuses to argue for any of them as “the” ultimate solution to the enigma. But what is probably the most powerful consideration about some of them is their totality or summation. That so many titles, descriptive of the Roman system, for example, can so be construed makes an argument in itself. This then may be an example of the thoroughness of biblical prophecy in that so many possibilities contribute to the same identification so it cannot be missed by the prophetic researcher.

Attempts to identify “666” with a certain denomination regularly fail because in God’s order men and women are not saved or lost on the basis of denominational status. If such denominational names so compute in these final days of this world’s history, it could become the general penchant to scandalize these faiths and thus stigmatize the true followers who may reside within them.

We must also observe that the divine mystery particularly requires that it is “the NUMBER OF A MAN,” not a church. But this man could be the head of a certain organization.

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The ancient Greek for "The Latin Kingdom" is <b>HE LATINE BASILEIA</b> BASILEIA is Strong's # G932	The ancient Greek for "Italian Church" is <b>ITALIKA EKKLESIA</b> EKKLESIA is Strong's # G1577	And in ancient Greek the word <b>APOSTATES</b>	And in ancient Greek the word for "tradition" <b>PARADOSIS</b> Strong's # G3862
<b>H</b> = 0 (transliterate)	<b>I</b> = 10	<b>A</b> = 1 alpha	<b>P</b> = 80 pi
<b>E</b> = 8 eta	<b>T</b> = 300	<b>P</b> = 80 pi	<b>A</b> = 1 alpha
<b>L</b> = 30 lambda	<b>A</b> = 1	<b>O</b> = 70 omicron	<b>R</b> = 100 rho
<b>A</b> = 1 alpha	<b>L</b> = 30	<b>ST</b> = 6 stigma*	<b>A</b> = 1 alpha
<b>T</b> = 300 tau	<b>I</b> = 10	<b>A</b> = 1 alpha	<b>D</b> = 4 delta
<b>I</b> = 10 iota	<b>K</b> = 20	<b>T</b> = 300 tau	<b>O</b> = 70 omicron
<b>N</b> = 50 nu	<b>A</b> = 1	<b>E</b> = 8 eta	<b>S</b> = 200 sigma
<b>E</b> = 8 eta		<b>S</b> = 200 sigma	<b>I</b> = 10 iota
			<b>S</b> = 200 sigma
<b>B</b> = 2 beta	<b>E</b> = 5		
<b>A</b> = 1 alpha	<b>K</b> = 20		
<b>S</b> = 200 sigma	<b>K</b> = 20		
<b>I</b> = 10 iota	<b>L</b> = 30		
<b>L</b> = 30 lambda	<b>E</b> = 8		
<b>E</b> = 5 epsilon	<b>S</b> = 200		
<b>I</b> = 10 iota	<b>I</b> = 10		
<b>A</b> = 1 alpha	<b>A</b> = 1		
<b>666</b>	<b>666</b>	<b>666</b>	<b>666</b>
		* Stigma  is a now obsolete Greek character, but it appears in the New Testament in Rev 13:18 to give the value 666 (chi xi stigma - See Strong's Concordance, # G5516).	

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Greek

The numeric equivalents of Greek letters can also be found in the *Encyclopedia Britannica* under "Languages of the World", Table 8.

The ancient Greek word for "the Latin speaking man" is **LATEINOS**

<b>L</b> =	30	lambda
<b>A</b> =	1	alpha
<b>T</b> =	300	tau
<b>E</b> =	5	epsilon
<b>I</b> =	10	iota
<b>N</b> =	50	nu
<b>O</b> =	70	omicron
<b>S</b> =	200	sigma
-----		

666

## *A Brief History of Offered Solutions*

NOTE: Latin is the official language of the Roman Catholic Church. Church Documents are usually published first in Latin, and then translated from the Latin into other languages. The association of "Lateinos" with 666 was first suggested by Irenæus (ca. 130-202 A.D.), who proposed in his *Against Heresies* that it might be the name of the fourth kingdom in Daniel 7:7.

Then also Lateinos has the number six hundred and sixty-six; and it is a very probable [solution], this being the name of the last kingdom [of the four seen by Daniel]. For the Latins are they who at present bear rule: I will not, however, make any boast over this [coincidence].

Source: *Against Heresies*, by Irenæus, Book 5, chapter 30, paragraph 3.



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## Latin

The Typical Calculation of Roman Numerals:

NUMERAL	NAME	VALUE
I	<i>anus</i>	1
V	<i>quinque</i>	5
X	<i>decem</i>	10
L	<i>quinguaginta</i>	50
C	<i>centum</i>	100
D	<i>quingenti</i>	500
M	<i>mille</i>	1000

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*Vicarius Filii Dei*

THE LITERAL MEANING: VICARIUS - substituting for, or in place of  
FILII - means son  
DEI - means GOD

<b>V</b> = 5	<b>F</b> = no value	<b>D</b> = 500
<b>I</b> = 1	<b>I</b> = 1	<b>E</b> = no value
<b>C</b> = 100	<b>L</b> = 50	<b>I</b> = 1
<b>A</b> = no value	<b>I</b> = 1	-----
<b>R</b> = no value	<b>I</b> = 1	501
<b>I</b> = 1	-----	
<b>U/V</b> = 5	53	
<b>S</b> = no value		
	112	
	+ 53 +	
-----	501 =	
	666	
112		

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**DUX CLERI**

translated means Captain  
of the Clergy

**D** = 500  
**U** = 5  
**X** = 10  
  
**C** = 100  
**L** = 50  
**E** = no value  
**R** = no value  
**I** = 1

-----

**666**

**LUDOVICUS**

translated means Vicar of  
the Court

**L** = 50  
**U** = 5  
**D** = 500  
**O** = no value  
**V** = 5  
**I** = 1  
**C** = 100  
**U** = 5  
**S** = no value

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**666**

Hebrew

The numeric equivalents of Hebrew letters can be found in the Encyclopedia Britannica under "Languages of the World", Table 50.

ROMIITH		ROMITI	
means the Roman Kingdom		means the Roman Man	
R =	resh	R =	resh
200		200	
O =	waw	O =	waw
6	(vav)	6	(vav)
M =	mem	M =	mem
40		40	
I =	yod	I =	yod
10		10	
I =	yod	T =	taw
10		400	
TH =	taw	I =	yod
400		10	
-----		-----	
----		--	
666		66	
		6	

Note:<sup>4</sup>

<sup>4</sup> Lateinos, Ecclesia Italika, and Romith are cited as possible solutions by Johannes Gerhard (1582-1637), a Lutheran, in his *Adnotationes in Apocalypsin*, page 110.

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## Reasons Scheifler:

This relationship of 666 in Greek, Latin, and Hebrew is only one relatively small, yet important indicator that the Papacy is the Antichrist and the beast from the sea of Revelation 13. This association by itself proves little, as 666 can fit other people using the same methods. All the other biblical characteristics of the Antichrist must be considered and met as well, then this association becomes significant.

An objection has been raised that the method of gematria used above to calculate the Roman numeral value of phrases is incorrect. The word VICARIUS it is argued, must be calculated with letters grouped as follows: VI=6 C=100 A=0 R=0 IU= 4 S=0, for a value of only 110, instead of 112. This is patently incorrect. The value of each individual letter is to be added to yield a total value. It is totally irrelevant to the calculation if adjacent letters can be combined in groups to give a value. This assertion that letters must be grouped is nothing but sheer nonsense.

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Romith, Vicarius Filii Dei, Dux Cleri, Ordinarius Ovilis Christi Pastor, and Dic Lux are cited by the rector of Berlin, Andreas Helwig [or Helwich] (1572-1643) in his *Antichristus Romanus, in proprio suo nomine, numerum illum Apocalypticum (DCLXVI) continente proditus*, published in 1612 in Wittenberg.

- Dux Cleri is cited by Walter Brute (or Britte), a fourteenth century follower of Wycliff, in his *Registrum*, page 356.
- Ludovicus was proposed by James Bicheno (d. 1831), a British minister and author, applying it at the time to the French King Louis XIV, as the two-horned beast from the earth.
- He Latine Basileia and Lateinos are cited by Alexander Campbell (1788-1866), founder of the Disciples of Christ, in *A Debate on the Roman Catholic Religion* of 1837.
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See *The PROPHETIC FAITH OF OUR FATHERS*, The Historical Development of Prophetic Interpretation, by Le Roy Edwin Froom, Volumes II and IV, published by the Review and Herald Publishing Association, Washington D.C., Copyright 1948.

## *A Brief History of Offered Solutions*

### **666 and CÆSAR NERO**

Some will suggest that the book of *Revelation* was written only for those living at the time, and that 666 most probably applies to Cæsar Nero, who ruled Rome from 54 to 68 A.D., rather than someone from latter centuries. This point of view, which suggests *Revelation* had an immediate application to the first century, rather than being prophetic, is known as *preterism*, and is commonly held by the Catholic Church. So, just how is Nero linked to 666?

The preterist takes a relatively uncommon form of Nero's name, Nero Cæsar or Cæsar Nero, and adds an "n", resulting in Neron Cæsar. Next the Latin is transliterated into Aramaic, resulting in: *nrwn qsr*, which when using the numeric equivalent of the letters, then adds up to 666 as follows:

Nun	= 50
Resh	= 200
Waw	= 6
Nun	= 50

Qoph	= 100
Samech	= 60
Resh	= 200

נרון קסר

An example of this spelling has apparently been recently discovered in one of the Dead Sea scrolls. If you use the same process, but without the added "n" the result is 616. Interestingly, some early manuscripts have 616 rather than 666, but even scholars such as Irenæus [A.D. 120-202] attribute the 616 to only a copyist error (Against Heresies: Book V Chapter XXX.), "this number [666] being found in all the most

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approved and ancient copies" [of the Apocalypse] and asserts that "men who saw John face to face bearing their testimony" [to it - 666].

There is a problem though with the above calculation. According to the rules of Jewish numerology, known as *gematria*, when the letter *Nun* appears a second time in a word, it is known as a "Final", and takes the value of 700.\* So to be precise, NRWN QSR actually adds up to 1316 and not 666.<sup>5</sup>

So the preterist calculation which attributes 666 to Nero, however, is nothing more than a rather desperate attempt to find some likely candidate for the Antichrist other than the Papacy.

### John Paul II

Another more recent solution applies to Pope John Paul II. Though there are detractors, of course, relative to this solution, and this pope is already dead and could not fulfill the role of a future antichrist, it remains an interesting marker that without difficulty this influential pope could so compute.

Of course, certain objections are raised and the name is sometimes altered (Paul (o) s, or (Secund (u) s; to avoid the result of the calculation. It is noted here for interest:

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<sup>5</sup> From Michael Scheifler: \*Source: *Behind Numerology*, by Shirley Blackwell Lawrence, copyright 1989, published by Newcastle Publishing Co., Inc., North Hollywood, California, ISBN 0-87877-145-X, page 41.

**IOANES PAVLVS SECVNDO**  
(John Paul II)

I	1
O	0
A	0
N	0
E	0
S	0
P	0
A	0
V	5
L	50
V	5
S	0
S	0
E	0
C	100
V	5
N	0



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<b>D</b>	500
<b>O</b>	0

(John) <b>IOANES = 1</b>
(Paul) <b>PAVLVS = 60</b>
(II) <b>SECVNDO = 605</b>
<b>-T o t a l-</b>
<b>1 + 60 + 605 = 666</b>

# Vicarius Filii Dei

## Popular Dialogue:

Inasmuch that the claim is recurrently made by Roman Catholic apologists that *Vicarius Filii Dei* is not a title or name given to the pope we will in this chapter briefly examine this matter. The charge is regularly made that SDA's and others by citing the *Vicarius Filii Dei* usage or its relationship to *Revelation* 13:18 are engaging in nothing but vitriol and malignant diatribe, and that such references are not based on fact. Some go as far as to say that the title, *Vicarius Filii Dei*, has never been used in reference to the pope of Rome.<sup>6</sup>

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6 Significant research attributable to Michael Scheifler:

2 August, 2009

An open email to Patrick Madrid and Karl Keating,

I quote both of you:

"If the person making this claim disputes these facts, ask him to furnish an example of the alleged title, *Vicarius Filii Dei*, being used officially by a pope. You won't encounter papal decrees, conciliar statements, or other authentic, official Catholic documents in which the pope calls himself the 'Vicar of the Son of God.' Why? Because no such examples exist. *Vicarius Filii Dei* has never been an official title of the pope." (*Pope Fiction*, by Patrick Madrid, 1999, pg. 91.)

"*Vicarius Filii Dei* never has been used as a title by any Pope." (*Catholicism and Fundamentalism*, by Karl Keating, 1988, pg 221.)

Pope Paul VI used the title twice, in 1965 and 1968, in Apostolic Constitutions, applying the title to himself, and in plural form to all Peter's successors. See

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Let us say again that the intention in this chapter, and the intention of Seventh-day Adventists in general, is not to engage in vitriol and hate toward Catholics whatsoever. There is no enjoyment found by this author in doing any such thing. Though this book is not written to Catholics, if one should ever happen to read it, I want it stated most carefully that I along with millions of Seventh-day Adventists have only love for the Catholic people. I have dear Catholic friends, and even former Catholics who have joined my faith persuasion and are among the dearest and most sincere and faithful types in all of my congregations. They often make my best members. It is the love of all that makes one worthy of heaven, not hatred toward them. This is what we unavowedly preach, espouse, and teach. The purpose of this chapter, this entire book, is in all honesty to seek for an understanding of the Scripture and to find accurate fulfillment of prophecy. It is written in pursuit of truth, and to engage in honest research. That is the transparent goal.

Though there no doubt exist terrorist zealots in the midst of any religious persuasion, and for these we must apologize, it must also be recognized and offered that the large majority of mature, balanced religionists and scholars in my faith persuasion have much kinder views in regard to other religions and faiths than seems to be commonly realized. Sometimes the zeal for what they believe is truth, mistakenly and unfortunately masks to others the heart of love that actually exists among most Seventh-day Adventists for their Christian friends.

That being said let us comment relative to the truth of these things in reference to the title, *Vicarius Filii Dei*. What is the genuine verdict in the matter? History, reliable and truthful sources, and responsible biblical exegesis are the chief avenues on which we should arrive at a conclusion on this matter, and in them we simply seek an honest verdict. We cannot ignore their plain testimony. An honest investigator should not be denigrated by his opponents when indeed history exonerates his honest and true findings.

## *Vicarius Filii Dei*

The verdict is that it is a patent untruth, that comes from voluntary ignorance, or from blind loyalty, that this title has never been used by the pope or about the pope. The simple truth is that *Vicarius Filii Dei* has been used hundreds if not thousands of times in Catholic writings and such denials cannot spring out of genuine integrity when speaking of the matter. It is simply the case that its common usage is a matter of fact and that it can be documented rather prolifically.



Above is a cover photo of a book I have in my library that compiles at least 170 such references to its use. Its author, Jerry Stevens, is not a “crackpot” or “Catholic hater” but is a sober educator and disciplined researcher. He has a degree in English, and two degrees in education.

Writes Dr. William Shea, retired Associate Director of the Biblical Research Institute of the General Conference of Seventh-day Adventists, and Professor of Old Testament, Andrews University:

“In this catalogue of the use of the title *Vicarius Filii Dei* by the pope, Jerry Stevens has compiled approximately 170 references to its use in Catholic, Protestant, and Adventist writers. From the earliest appearance in the forged Donation of Constantine (753), a dozen references come from the early period, from the 8<sup>th</sup> through the 16<sup>th</sup> centuries. A landmark in its application to 666 came with the three editions of the work by Andreas Helwig (1600, 1612, 1630), and Stevens cites all three of these works. A sharp surge in its use came in the 18<sup>th</sup> century (20 occurrences) in both Catholic and Protestant sources. This trend continued into the 19<sup>th</sup> century up to 1865 (33 references). For the rest of

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the 19<sup>th</sup> century, 30 Adventist sources and 10 Catholic and Protestant references are cited. This trend continued into the 20<sup>th</sup> century, where 36 SDA sources are cited along with 23 Catholic and Protestant references. The catalogue ends with a few sources from the early 21<sup>st</sup> century. The compilation of these references in this *Timeline* illustrates the fact that this title was well known and used in Catholic sources from its first appearance in the 8<sup>th</sup> century through modern times.”

Further, it must be recognized that the said title has likely been used literally thousands of times in other literature, at public festivals, in conversations, and in great numbers of correspondences which cannot be sourced or conveniently documented. These quotations found in public documents cannot represent the only times that the title *Vicarius Filii Dei* has been used.

While it must be acknowledged that “Vicarius Filii Dei” is not among the most common titles for the Roman dignitary, (though it is a veritable twin to the official *Vicar of Christ* title) it still remains a matter of truth that it has been used throughout history and even Catholics themselves have called attention to its purposeful usage:

### The Famous “Our Sunday Visitor” Quotes:

“The letters inscribed in the Pope's miter are these 'VICARIUS FILII DEI' which is the Latin for 'VICAR OF THE SON OF GOD.' Catholics hold that the church, which is a visible society, must have a visible head...., as head of the church, was given the title, 'VICAR OF CHRIST'.” Our Sunday Visitor, (Catholic Weekly) "Bureau of information," Huntington, Ind., April 18, 1915.

Writes Michael Scheifler:

“Since this evidence came forth regarding the title, "Vicarius Filii Dei" and it's obvious connection to the 666 calculation of Revelation, the Roman Church has opted to "teach" it's followers to declare this title bogus. They have gone to great lengths seeking to do just that so as to remove the overwhelming evidence against them.”

## *Vicarius Filii Dei*

The original quote was published in the November 15, 1914 edition of OUR SUNDAY VISITOR where the writer openly used the term: “Vicarius Filii Dei.” See Appendix A, for actual facsimile.

Despite continued current denials from Roman Catholic writers, the term “Vicarius Filii Dei” as applied to the pope still shows up in Catholic literature. While searches are carried out no doubt to the extreme for such references, especially by the zealot, Michael Scheifler, it must be acknowledged, and is the position of this book, that Scheifler’s and others research is actually very helpful to the case, and in many cases exonerates the fact that the title is still applied in Catholicism. While it is not the purpose of this writing to denigrate, and bring vendetta---but to be accurate and clear, it seems to be a false notion, even a deliberate cover-up, to promote the claim that Catholicism does not use the title, or that it never has.

Credits are given to Michael Scheifler for two or three recent discoveries of the term’s use:

In an official Vatican document:

*"Deusdedit cardinalis ... collectio canonum, ed. a P. Martinucci"* where the term: VICARIUS FILII DEI is used. (p. 343)

Also quoted are the following sources, *Acta Apostolicae Sedis*, 1965, and 1968, complete with scans available to them:<sup>7</sup>

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<sup>7</sup> *Bafianae* (January 11, 1968), Decree elevating the Prefecture of Bafia, Cameroon, to a Diocese: *Acta Apostolicae Sedis*, vol. LX (1968), n. 6, pp. 317-319. Scans: Title - 317 - 318 - 319.

Adorandi **Dei Filii Vicarius** et Procurator, quibous numen aeternum summam Ecclesiae sanctae dedit, ... Honorable **Vicar of God's Son** and Caretaker, which by divine will has been eternally given the highest rank of the holy Church, ...

*Rivi Muniensis* (August 9, 1965), Decree creating the Vicariate Apostolic of Río Muni, Equatorial Guinea: *Acta Apostolicae Sedis*, vol. LVIII (1966), n. 6, pp. 421-422. Scans: Title - 421 - 422.

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## Further *Sunday Visitor* Quotes:

*Our Sunday Visitor*, Apr. 18, 1915.

In the April 18th, 1915 edition of *Our Sunday Visitor*, Rev. John F. Noll, editor, addressed on p. 3 the following question in the section titled *Bureau of Information*:

*What are the letters supposed to be in the Pope's crown, and what do they signify, if anything?*

The letters inscribed in the Pope's mitre are these: *Vicarius Filii Dei*, which is the Latin for the **Vicar of the Son of God**. Catholics hold that the church which is a visible society must have a visible head. Christ, before His ascension into heaven, appointed St. Peter to act as His representative. Upon the death of Peter the man who succeeded to the office of Peter as Bishop of Rome, was recognized as the head of the Church. Hence to the Bishop of Rome, as head of the Church, was given the title "Vicar of Christ."

Enemies of the Papacy denounce this title as a malicious assumption. But the Bible informs us that Christ did not only give His Church authority to teach, but also to rule. Laying claim to the authority to rule in Christ's spiritual kingdom, in Christ's stead, is not a whit more malicious than laying claim to the authority to teach in Christ's name. And this every Christian minister does. (Scheifler)

## *Our Sunday Visitor*, Sept. 16, 1917: Denials

But with the publication of these comments, used by Adventist evangelists and many others, the availability of these quotes went underground. The matter actually started a "firestorm," and this would be no surprise. Retractions begin to appear from this time forward:

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Qui summi Dei numine et voluntate principem locum in Christi Ecclesia, obtemus, adorandi **Filii Dei hic in terris Vicarii** Petrique successores, ...  
We who the supreme God providentially wills, and maintains, in the principle position over Christ's Church, the honorable Vicars of the Son of God upon this earth - Peter's successors, ...

## *Vicarius Filii Dei*

*Our Sunday Visitor* had the following denial in the Bureau of Information section of the September 16, 1917 edition:<sup>8</sup>

*What application has the number 666 to Pope Benedict XV?*

—None whatever. Such an interpretation of Chapter XIII, Verse 18 of the Apocalypse is entirely unfounded and is nothing more than a display of malignant hatred. It is the effervescence of vacuous minds. Earlier commentators spent considerable time in trying to determine the personality of the beast, and they referred it to Nero Caesar; for by supplying the numerals for the Hebrew characters in his name, the number 666 was obtained. During the period of the Reformation and for years after, the Apocalypse furnished the basis of much political and religious incrimination. In later years, really reliable commentators have ceased the silly prattle about the Popes, Napoleon, Rome and subjecting the Book to the Rules of exegesis see a reference to conditions existing at the time of St. John. (This interpretation, of course, does not include the Resurrection, the millennium, and the plagues preceding the consummation of the world, as referring to principle events in the first century). In a "Dictionary of the Bible" edited by William Schmidt, a Protestant author, page 1038, will be found the following; "Ebrard reckons that not less than eighty systematic commentaries are worthy of note, and states the less valuable writings on this inexhaustible subject are unnumbered if not innumerable. Fanaticism, theological hatred, and vain curiosity may have largely influenced their composition." Also on page 1039 we find the following: "Against the Historical scheme it is urged, that its advocates differ very widely among themselves; that they assume without any authority that the 1260 days are so many years; that several of its applications—e.g., of the symbol of the ten-horned beast to be the Popes, and the sixth seal to the conversion of Constantine—are inconsistent with the context; that attempts by some of this school to predict future events by the help of Revelation have ended in repeated failures."

Besides, if present-day writers are so anxious to see the fulfillment in the person of the Pope, why not be consistent? Such interpreters have never shown that the title "Vicarius Filii Dei" is really inscribed upon the Pope's tiara. Moreover, the passage states that the number refers to a man, in other words the numerals represented by the letters in his name, which total the sum 666. The words *Vicarius Filii Dei* are not the name of the Pope, they do not even constitute his official title. The name of our President is Woodrow Wilson. His title is President of the United States. If we take the name Benedict XV and follow out the same numerical addition, we find that his number instead of being 666 would be 1123.

This question was submitted to Rev. Earnest R. Hull and answered in the following manner: "Almost every eminent man in Christendom, who has

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<sup>8</sup> Labels it as "malignant hatred," uses the "Nero" argument, and denies that Vicar of the Son of God is bogus, Vicar of Christ the genuine title.



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enjoyed the privilege of possessing enemies, has had his name turned and twisted till they could get the number 666 out of it. In past history there have been numberless beasts or Anti-Christes, all of whose names counted up to 666. I fancy that *my own name*, especially in Latin form, might give the number of the beast: (Spells out his name, and matches it with a 666 total).

But even in 1922, the title as applied to the pope was not denied:

### ***Our Sunday Visitor*, July 23, 1922. Deny “Vicarius Filii Dei” is on the tiara, but says it is a title for the Pope**

The Pope claims to be the vicar of the Son of God, while the Latin words for this designation are not inscribed, as anti-Catholics maintain, on the Pope's tiara.

But damage control for these quotes now appear as late as November 24, 2011, where editors reply to the question of the pope's crown or tiara is dismissed in light of the claim that “the journal printed a correction,” of the original quote.<sup>9</sup>

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<sup>9</sup> *Our Sunday Visitor*, in its *The Catholic Answer*, again explained Vicarius Filii Dei in the Question of the Day, on [Nov 24, 2011](#):

#### **Question of the Day for Thursday, November 24, 2011**

What Does Vicarius Filii Dei Mean?

**Q.** Vicarius Filii Dei? What does this mean? Is it a phrase referring to the pope or priest? I have heard that it is inscribed on the pope's hat, or something. Just curious to know what is it--- **Lloyd Howell**

**A.** Here's a reply from Father Reginald Martin:

*Vicarius Filii Dei* means “Vicar [or representative] of the Son of God,” a term scholars believe first appears in a document known as the “Donation of Constantine,” dated to the eight or ninth century. This is an apt description of the Pope, who is frequently referred to as “the Vicar of Christ,” and, at present, probably only the most bitterly anti-Catholic individuals would take offense at the title.

However, this has not always been the case. Foes of Catholicism from the 16th to the 19th centuries delighted in pointing out that the title could be turned into the “666” that is the “mark of the beast” in the Book of Revelation. (Those who have enjoyed Tolstoy's “War and Peace” may smile as they remember that Napoleon's name and title can be similarly manipulated).

An early reader asked *Our Sunday Visitor* about the title, and the newspaper replied (April 18, 1915) that it was inscribed on the papal tiara. A short time later, the journal printed a correction, which was repeated in a 1922 article. Scholars have examined the

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*Our Sunday Visitor*, in its *The Catholic Answer*, again explained *Vicarius Filii Dei* in the Question of the Day, on [Nov 24, 2011](#):

existing papal regalia (this amounts to quite a collection) and have found no evidence that any papal crown carries the title.

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But an interesting comment follows where the authority admits there is substantially no difference between the title: *Vicarius Filii Dei*, and *Vicarius Christi*:

All the same, there is really no difference between the term *vicarius filii dei* and *vicarius Christi*. The first means “Vicar of the Son of God,” and the second is translated “Vicar of Christ.” As the Son of God is Christ, the two mean the same thing.

## **Robert Correia**

In the 1940's Robert Correia and others sought out to prove *Vicarius Filii Dei* was an official title of the pope. Available is a document signed by Dr. J. Quasten, S.T.D., professor of Ancient History and Christian Archeology, School of Sacred Theology, Catholic University of America, Washington, DC 1943. that states that *Vicarius Filii Dei* and *Vicarius Christi* are very common and synonymous terms for the title of the pope.

## **Extremely Difficult to Get Page 3 of 1914 *Our Sunday Visitor***

According to several researchers the report is that when you go to the archives of "Our Sunday Visitor" that this particular edition is missing? In the interest of integrity one must ask why.

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existing papal regalia (this amounts to quite a collection) and have found no evidence that any papal crown carries the title.

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## Malachi Martin

Roman Catholic Author Malachi Martin also uses the exact same title for the Pope on pages 114 and 122 of his book, *"The Keys of this Blood."*

The denials or retractions of the use of *Vicarius Filii Dei* actually make the matter of its non-usage less believable to the skeptic. Why is it (says Scheifler), when you go to the archives of "Our Sunday Visitor" that this particular edition is missing? Why is it oh so difficult to get a copy of page THREE of the Nov 15, 1914 "Our Sunday Visitor?"

Titles of the Roman Catholic Church that add up to 666	
ITALIKA EKKLÉSIA (Latin: Italian church)	10 300 1 30 10 20 1 5 20 20 30 8 200 10 1
VICARIUS FILII DEI (Latin: vicar of God's Son)	5 1 100 0 0 1 5 0 0 1 50 1 1 500 0 1
DUX CLERI (Latin: head of clergy)	100 5 10 100 10 0 0 1
HÉLATINÉ BASILEIA (Greek: Latin Kingdom)	0 8 30 1 300 10 30 8 2 1 200 10 30 5 10 1
LATEINOS (Greek: Latin-speaking man)	30 1 300 5 10 50 70 200

Other associated titles find solidarity with *Vicarius Filii Dei*. This is an argument in itself. What is more convincing than the lone title, *Vicarius Filii Dei*, is the fact that a number of titles commonly given to the Roman Church or its leaders can all be calculated to reach the same number. This circumstance perhaps could only be orchestrated by the divine supervision of the prophetic schema.

## ***Vicarius Filii Dei***

### **The *Vicarius Filii Dei* Controversy: Other commentators**

Writes commentator Walter Vieth:

Catholic F. Lucii Ferraris, in his Latin encyclopedia called *Prompta Bibliotheca canonica juridica moralis theologica* said this:

*Ut sicut Beatus Petrus in terris **vicarius Filii Dei** fuit constitutus, ita et Potifices eius successores in terris principatus potestatem amplius, quam terrence imperialis nostræ serenitatis mansuetudo habere videtur (emphasis added).*<sup>[ii](#)</sup>

The English translation is as follows:

*As the blessed Peter was constituted **Vicar of the Son of God** on earth, so it is seen that the Pontiffs, his successors, hold for us and our empire the power of a supremacy on the earth greater than the clemency of our earthly imperial serenity.*<sup>[iii](#)</sup>

The Protestant forefathers, not just modern Adventists, had much to say about *Vicarius Filii Dei*:

Dr. Henry Grattan Guinness, in *Babylon and the Beast*, said this:

*An English officer of high rank, who in 1799 by a special favor, was given the special opportunity, while in Rome, to get a close look at the Pope's jewels and precious things, discovered thereby, that the papal tiara bore this inscription: 'Vicarius Filii Dei.'*

*When you take out the Latin letters, which have a numerical value, and which still are used to represent numbers, and which are: V, I, C, L, and D, these letters form the number given below. In these Latin words there are two V's, which letter denotes 5, six I's denoting 1, one C which denotes 100, one L, which denotes 50, and one D, which denotes 500, thus, V,V=10; I,I,I,I,I,I=6; C=100; L=50; and D=500, the sum 666.*<sup>[iv](#)</sup>

Richard Cunningham Shimeall (1803 - 1874), wrote this in his book *Our Bible Chronology*:

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*It is to be observed as a singular circumstance, that the title **vicarius filii dei** (Vicar of the Son of God), which the Popes of Rome have assumed to themselves, and caused to be inscribed over the door of the Vatican, exactly makes the number 666, when deciphered with the numeral signification of its constituent letters...*<sup>v</sup>

Reasons Vieth:

Many in the Protestant Church today would wish to apply the number 666 to the whole of humanity rather than the Papacy specifically. But if both Catholics and Protestants agree on the title, and even the Jesuits—the society sworn to protect the Pope at any cost—confirmed the title and number twice in their own publications, can we doubt its validity?<sup>10</sup>

### Sample Historical References Taken From Church Documents

Researching the complete story of *Vicarius Filii Dei* is an endeavor far beyond the scope of this book. The matter is complicated and ponderous and it is not the purpose of this document to note every reference or to pile on the data unmercifully about it. Nor is it the aim and determination of this treatise to teach that *Vicarius Filii Dei* is the sole answer to the beast's mark, and that its legitimacy is required for the entire matter to be validated. The real issue is the nature of blasphemous titles, and these come in liberal abundance.

However, *inasmuch as claims are made that the title has not been used*, or that evidence is wanting for its existence, a few sample references are here cited. Credits should be given again for Michael Scheifler, who has documented a number of these, and for Jerry Stevens who also has researched many of these as well. They are given to exonerate the Protestant efforts of many theologians and writers who prayerfully made note of this significant blasphemous title freely used over the centuries. Sadly, some modern Adventists have repudiated with disdain the careful

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<sup>10</sup> [https://amazingdiscoveries.org/S-deception\\_beast\\_666\\_Vicarius-Filii-Dei](https://amazingdiscoveries.org/S-deception_beast_666_Vicarius-Filii-Dei). Walter Vieth

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prophetic under girding built toward the prophecies of Revelation 12-14, and in denying the contribution of these writers they have disloyally sided with Catholic apologetics. The following references are given to add credence to the better established fact that the matter of the title: *Vicarius Filii Dei* is more than a convenient or popular vendetta invented by Adventists and others to denigrate Catholicism.

### The Epistle of Pope Leo IX

Pope Leo IX, a pope around the time of the Great Schism made a number of famous claims, where the term: “Vicarius Filii Deo” appears multiple times. Some of these are in the footnote below, and in most cases can be accessed online:<sup>11</sup>

### Vicar of Christ and Vicar of God

It must be mentioned that the equivalent title: *Vicar of Jesus Christ*, and *Vicar of God*, are associated titles with *Vicarius Filii Dei*, and as alternate titles, uphold

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<sup>11</sup> The full Latin text of the epistle of Pope Leo IX is online:

- Migne's [\*Patrologia Latina\*](#), Vol. 143 (cxliii), Leo IX [\*Epistolae Et Decreta\*](#) .pdf - 1.9 Mb  
See Col. 744B-769D (pgs. 76-89) for Leo IX's letter, and Col. 753B (paragraph XIII, pg. 80) for Vicarius Filii Dei.
- Mansi, Labbe and Cossart's [\*Sacrorum Conciliorum Nova Amplissima Collectio\*](#), [Vol. 19](#) (xix) .pdf - 66 Mb  
See Col. 635-656. Vicarius Filii Dei appears in paragraph XIII of Col. 643. ([Online at Gallica \(National Library of France\)](#), Col. 643, pg. 391 - [page scan](#)).
- Labbe and Cossart, *Sacrosancta Concilia Ad Regiam Editionem Exacta*: Book 9, 1671, Paris, [Col. 949-971](#), Vicarius Filii Dei appears in section XIII, [Col. 957](#).
- [\*Acta et scripta quae de controversiis ecclesiae Graecae et Latinae\*](#), Dr. Cornelius Will, 1861.  
This book has the text of the letters relevant to the Great Schism of 1054. Vicarius Filii Dei appears in section XIII, pg. 72.
- Cited in *Sources of Catholic Dogma*, translated by Roy J. Deferrari from the 30th ed. of Heinrich Denzinger's *Enchiridion Symbolorum*, The Primacy of the Roman Pontiff, [350-353\(Google\)](#), pg. 142, St. Louis: Herder, 1957.

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the other title in a way, because they are identical in meaning, and show a commonality. The references to these titles would number probably in the thousands, for they are unapologetically advertised to be official names for the popes. The current pope at this writing, Pope Francis, even has *Vicarius Christi*, as one of his official titles.

Pope Innocent III, one of boldest popes of history, was most responsible for making it popular. Refer to footnote:<sup>12</sup>

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<sup>12</sup> Scheiffler. **Vicar of Jesus Christ**

### **Pope Innocent III — (1198-1216) — *Inter corporalia***

Pope Innocent III popularized the title "Vicar of Jesus Christ". In *Inter corporalia*, he claimed that as the Vicar of Jesus Christ, only the Roman Pontiff could remove or transfer bishops, because he acted not with human, but with divine power and authority reserved for the Roman Pontiff alone:

Non enim humana sed potius divina potestate conjugium spirituale dissolvitur, cum per translationem, vel depositionem auctoritate Romani Pontificis (quem constat esse vicarium Jesu Christi), episcopus ab ecclesia removetur: et ideo tria haec, quae praemisimus, non tam constitutione canonica, quam institutione divina soli sunt Romano Pontifici reservata. — Official [1582 "In Aedibus Populi Romani" edition of \*Corpus Juris Canonici\*](#), Decretal. Greg. IX., de Transl., lib. i. tit. 7, c. 2, [Inter corporalia](#), col. 213, pg. 107.

For it is not by human but rather divine power that spiritual marriage is dissolved, when as by translation or cession by the authority of the Bishop of Rome (Whom it is known to be the Vicar of Jesus Christ) a Bishop is removed from his Church: These three are reserved to the Roman Pontiff alone—not so much by Canonical institution as by Divine institution.

In *Licet in tantum*, Pope Innocent III stated that he was the successor of Peter and Vicar of Jesus Christ:

Sicut legitimi matrimonii vinculum, quod est virum est et uxorem, homo dissolvere nequit, Domino dicente in Evangelio, *Quod Deus conjunxit, homo non separet* (Matth. xix,6) : sic et spirituale foedus conjugii, quod est inter episcopum et Ecclesiam, quod in electione initiatum, ratum in confirmatione et in consecratione intelligitur consummatum, sine illius auctoritate solvi non potest, qui successor est Petri et vicarius Jesu Christi. — Official [1582 "In Aedibus Populi Romani" edition of \*Corpus Juris Canonici\*](#), Decretal. Greg. IX., de Transl., lib. i. tit. 7, c. 4, [Licet in tantum](#), col 218, pg. 109.

For instance, man can not overthrow the bond of a legitimate marriage of husband and wife, the Lord saying in the Gospel, That which God hath joined together, let not man put asunder (Matt. xix, 6): so also is the spiritual covenant of marriage, which is between the bishop and the church, which begins in the election, is ratified in confirmation and in the

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### *Summa de potestate ecclesiastica*

A significant historical source of *Vicarius Filii Dei* as well as numerous “vicarius” titles is the *Summa de potestate ecclesiastica* of Augustinus Triumphus (ca. 1585 A.D.). These are given in list form from Scheiffler’s research. They are not placed in the footnote to give the reader a relative idea of the frequency of their use in papal writings and documents. One can simply scan through them to get the gist:

- **Question 6 Ad 1**, solus enim Papa dicitur esse **Vicarius Dei**: ... [Only the Pope is said to be the Vicar of God: ...]
- **Question 22 Ad 2**, Sed Papa est **vicarius Dei** in terris. [Indeed the Pope is the vicar of God on the earth.]
- **Question 35 Ad 5**, Sed Papa est **vicarius Dei**. [Indeed the Pope is the vicar of God.]
- **Question 36 Ad 7**, ... ut sicut beatus Petrus in terris **vicarius filii Dei** esse videtur constitutus, ... [... as the Blessed Peter is seen to have been constituted vicar of the Son of God on the earth, ...] (Quote of Donation of Constantine)
- **Question 37 Ad 3**, Constantinus huiusmodi translationem fecit auctoritate summi pontificis, qui tamquam **vicarius Dei filii [filii]** coelestis imperatoris iurisdictionem habet universalem super

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consecration is completed, it is understood, can not be dissolved without the authority of he who is the successor of Peter, and the vicar of Jesus Christ.

Jam ergo videtis quis iste servus, qui super familiam constituitur, profecto vicarius Jesu Christi, successor Petri, Christus Domini, Deus Pharaonis : inter Deum et hominem medius constitutus, citra Deum, sed ultra hominem : minor Deo, sed major homine : qui de omnibus judicat, et a nemine judicatur : Apostoli voce pronuntians, < qui me judicat, Dominus est (1 Cor. IV) >

Now, therefore, you see this servant, who is appointed over the family, verily the vicar of Jesus Christ, the successor of Peter, the Lord's Anointed, the God of Pharaoh, placed in the middle between God and man, this side of God, but beyond man, inferior to God, but greater than man: who judges all, and is judged of no man: The Apostles affirming voice, "he who judges me is the Lord." (1 Cor 4:4)

Innocent III, Sermo II, *In Consecratione Pontificis Maximi*, Migne, [\*Patrologia Latina\*, vol. 217](#), col. [658](#).



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omnia regna et imperia. [Constantine transferred authority to the supreme pontiff, who is the vicar of God's son, heaven's commander in chief, with universal governmental jurisdiction over all kingdoms and empires.]

- **Question 37 Ad 5**, Qualitercunque tamen institutio Imperii sit variata: nulli tamen dubium esse debet quin summa pontifex, quem Constantinus **vicarium esse dei filii** firmiter confessus est imperatorem possit eligere quemcumque et undecumque sibi placet in auxilium et defensionem ecclesiae. [Yet never the less in instituting changes of rulers: there can be no doubt that the supreme pontiff whom Constantine enduringly confesses to be the vicar of God's son, the commander in chief, is able to select whomever from wherever he pleases to aid and defend the church.]
- **Question 43 Ad 3**, ... ut sicut beatus Petrus in terris **vicarius filii Dei** esse videtur constitutus, ... [... as the Blessed Peter is seen to have been constituted vicar of the Son of God on the earth, ...] (Quote of Donation of Constantine)
- **Question 44 Ad 8**, Papa est **Vicarius Christi**. [The Pope is the Vicar of Christ.]
- **Question 45 Ad 2**, ... quòd Papa **vicarius Iesu Christi, vice Dei** viventis, in toto orbe terrarum spiritualium, & temporalium habet universalem iurisdictionem: ..." [... the fact is the Pope is the vicar of Jesus Christ, in the place of the living God, has universal spiritual and temporal jurisdiction of the entire globe of the earth: ...]
- **Question 50 Ad 2** addresses the Pope changing the Sabbath commandment (see below).
- **Question 61 Ad 1**, Est enim ipse papa **Dei filii vicarius**. [The pope is in fact himself the vicar of the son of God.]
- **Question 61 Ad 4**, Unde in persona Summi Pontificis **vicarii Iesu Christi** scribitur Ezech. 34. [Therefore the role of the Supreme Pontiffs is vicars of Jesus Christ as written in Ezek. 34:10-12.]
- **Question 101 Ad 7**, Sed Papa **Christi vicarius** est. [Indeed the Pope is Christ's vicar.]

Dr. Johannes Quasten (1900-1987), a renowned Catholic patristics scholar, considered perhaps the greatest authority in this field, when questioned in 1943 about *Vicarius Filii Dei*, freely admitted in writing that "The title Vicarius Filii Dei as well as the title Vicarius Christi is very common as the title for the Pope." So, it is reasonable to assume that Dr. Quasten was indeed aware of the title appearing in *Summa*, and in Leo IX's letter, thus his concession is given that it is very common as a title.

## *Vicarius Filii Dei*

These extraordinary and “blasphemous” claims in *Summa* deserve special attention:

### Question 6 Ad 1:

Secunda ratio accipitur ex parte Papae. solus Papa dicitur esse Vicarius Dei: quia solum quod ligatur vel solvitur per eum, habetur solutum et ligatum per ipsum Deum. Sententia igitur Papae et sententia Dei vna sententia est: sicut una sententia est Papae, et auditoris eius. Cum igitur appellatio semper fiat a minori iudice ad superiorem, sicut nullus est major seipso: ita nulla appellatio tenet, facta a Papa ad Deum: quia unum consistorium est ipsius Papae et ipsius Dei: cuius consistorij clauiger et ostiarius est ipse Papa. Nullus ergo potest appellare a Papa ad Deum. Nullus ergo potest appellare a Papa ad Deum, sicut nulla potest intrare ad consistorium Dei, nisi mediante Papa, qui est aeternae vitae cónsistorij clauiger, et ostiarius et sicut nullus pot appellare ad se ipsum: ita nullas pót appellare à Papa ad Deu. quia vna sententia est, et vna curia Dei, et Pape.

### Translation:

Second reason considering the role of the Pope. Only the Pope is said to be the Vicar of God: because he alone is able to bind and loose, possessing alone loosing and binding given to him by God. The decision of the Pope and the decision of God constitute one decision, just as the decision of the Pope and his disciple are the same. Since, therefore, an appeal is always taken from an inferior judge to a superior, as no one is greater than himself, so no appeal holds when made from the Pope to God, because there is one consistory of the Pope himself and of God Himself, of which consistory the Pope himself is the key-bearer and the doorkeeper. Therefore no one can appeal from the Pope to God, as no one can enter into the consistory of God without the mediation of the Pope, who is the key-bearer and the doorkeeper of the consistory of eternal life; and as no one can appeal to himself, so no one can appeal from the Pope to God, because there is one decision and one court of God, and the Pope.

### Question 9: De Exhibitione Honoris Papae. (pg. 71, 1582 edition.)

Displaying honor to the Pope.

#### Articulus 1:

Utrum honor, qui debetur Christo secundum quod Deus, debeatur Papae.

Whether the honor due Christ as God is due the Pope.

Ad Primum sic proceditur. Videtur enim, quod honor, qui debetur Christo secundum, quod Deus debeatur Papae. Quia honor debetur potestati: sed una est potestas Christi secundum quod Deus, et Papae. quod probatur.

So proceeding on the first point. It is to be seen as fact that the honor that is due Christ as God is due also to the Pope: because the honor is due the power, and the

## The Mysterious Marks of the Apocalypse

power of Christ as God and the [power of the] Pope are one, which is shown to be true.

### ***Vicarius Filii Dei* Found in Documents for 1,000 Years**

Another matter, related to the matter of prophetic understanding and its interpretational integrity is the continuous use of the papal titles such as *Vicarius Filii Dei*.

The first apparent use of *Vicarius Filii Dei* by a Pope in an official act in 1054 A.D., to the last printed edition of Trionfo's *Summa de potestate ecclesiastica* in 1585 in Rome, amounts to 531 years. But added to this are references, or similar names and titles that are still in use in recent times. This then amounts to nearly a thousand years. The beast of prophecy in the book of *Revelation* reigns for centuries according to the best exposition of the prophetic page. Thus *Vicarius Filii Dei* has some of the necessary credentials, at least, for the direct fulfillment of prophecy.

### ***Vicarius Filii Dei* and the Changing of Times and Laws**

Writes Ellen White:

The same policy of deception (*that is; of Satan*) has marked the history of the Roman Church. It has professed to act as the vicegerent of Heaven, while seeking to exalt itself above God and to change His law. (Great Controversy, p. 591)

In the 1582 edition of *Summa*, in a question (50, [L] ) regarding the Third Commandment (which is the fourth actually); ( TERTII PRAECEPTI ) we find:

Sexto, Utrum Papa possit dispensare, quòd in dies Dominica committatur bellum. Sixth, whether the Pope can grant dispensation, so that war may be waged on the Lord's day.

The answer: *Resolutio*, under Article 2 (facsimile below) reads:

Dies Sabbati, in Diem Dominicam iure à Papa mutata est, propter significatorum preeminentiam, factorum excellentiam, temporumque convenientiam.

Translation:

## *Vicarius Filii Dei*

The Sabbath day law has been changed by the Pope to the Lord's day, due to the preeminence of things signified, and the excellent factors in agreement with time and circumstance.

### R E S O L V T I O .

*Dies Sabbati, in Diem Dominicam iure à Papa mutata est, propter significatorum præminentiam, factorum excellentiam, temporumque convenientiam.*

The pope that specifically did this was Sylvester I. But, of course, numerous popes and prelates have repeated the same claim in various places.

## **Augustinus Triumphus**

Writer Michael Wilks describes Augustinus Triumphus as:

"a major canon lawyer of the 13th century, and a simply rabid defender of extreme papal supremacy."<sup>13</sup>

The *Summa de potestate ecclesiastica* of Augustinus Triumphus has been described as 'one of the half dozen most influential and most important books ever written' on the nature of the papal supremacy in the Middle ages.<sup>14</sup>

Following are three further references to *Vicarius Filii Dei* found in *Summa de potestate ecclesiastica*:

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13 The Problem of Sovereignty in the Later Middle Ages: The Papal Monarchy with Augustinus Triumphus and the Publicists, p.2

By Michael Wilks: Published by Cambridge University Press, 2008  
ISBN 052107018X, 9780521070188

14 C. H. McIlwain, *The Growth of Political Thought in the West* (London, 1932), p. 278.

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[p. 272](#)

Est enim ipse papa **Dei Filii vicarius**. — [Augustinus Triumphus](#), (Agostino Trionfo of Ancona, 1243-1328) *Summa de potestate ecclesiastica* (The Power of the Church), lxi. I, p. 321.

[p. 543](#)

... quem Constantinus **vicarium esse dei filii** firmiter confessus est ... — Augustinus Triumphus, *Summa de potestate ecclesiastica* (The Power of the Church), xxxvii, 5, p. 222.

[p. 545](#)

Constantinus huiusmodi translationem fecit auctoritate summi pontificis, qui tamquam **vicarius Dei Filii** [filius] coelestis imperatoris iurisdictionem habet universalem super omnia regna et imperia — Augustinus Triumphus, *Summa de potestate ecclesiastica* (The Power of the Church) xxxvii. 3 and 3 ad I, p. 221.

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### HISTORY OF THE CHRISTIAN CHURCH

By PHILIP SCHAFF

VOLUME V. PART II

THE MIDDLE AGES

FROM BONIFACE VIII, 1294, TO THE PROTESTANT REFORMATION,  
1517

BY

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NEW YORK

CHARLES SCRIBNER'S SONS

1910

[p. 80](#)

Triumphus, an Italian, born in Ancona, 1243, made archbishop of Nazareth and died at Naples, 1328, was a zealous advocate of Boniface VIII. His leading treatise, *The Power of the Church*,—*Summa de potestate ecclesiastica*,—vindicates John XXII. for his decision on the question of evangelical poverty and for his opposition to the emperor's dominion in Italy.<sup>155</sup> The pope has unrestricted power on the earth. It is so vast that even he himself cannot know fully what he is able to do.<sup>156</sup> His judgment is the judgment of God. Their tribunals are one.<sup>157</sup> His power of granting indulgences is so great that, if he so

## *Vicarius Filii Dei*

wished, he could empty purgatory of its denizens provided that conditions were complied with.<sup>158</sup>

<sup>155</sup> For edd. of Triumphus' tract, see Potthast, *Bibl. Hist.* under Triumphus. Riezler, p. 286, dates the tract 1324-1328, Haller, p. 83, 1322, Scholz, p. 172, 1320. See Poole, 252 sq.

<sup>156</sup> *Nec credo, quod papa possit scire totum quod potest facere per potentiam suam*, 32. 3, quoted by Döllinger, *Papstthum*, p. 433.

<sup>157</sup> This famous passage runs *sententia papae sententia Dei una sententia est, quia unum consistorium est ipsius papae et ipsius Dei ... cujus consistorii claviger et ostiarius est ipse papa*. See Schwab, Gerson, p. 24.

<sup>158</sup> *Totum purgatorium evacuare potest*, 3. 28. Döllinger, p. 451, says of Triumphus' tract that on almost every page the Church is represented as a dwarf with the head of a giant, that is, the pope.

## **Licet juxta doctrinam - Pope John XXII, Oct. 23, 1327**

This Papal Bull argued the primacy of Peter. To quote:

The Christian Emperor Constantine testified, saying: the Blessed Peter is seen to have been constituted **vicar of the Son of God** on earth. From this it follows self-evidently that Peter can be called the supreme head of the universal Church according to the way that holy Scripture explains it, as the ruler of a multitude is said to be the head. So we read in Joel\* [then follows a quote of Hosea 1:11 from the Vulgate] "Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel."

Latin: Hoc ille imperator Christianissimus Constantinus aliquando testatus est dicens: Beatus Petrus videbatur in terris **vicarius Dei filii** constitutus. Ex hoc etiam sequitur evidenter, quod Petrus caput universalis Ecclesiae potest dici juxta morem illum sacrae Scripturae, quo rector alicujus multitudinis dicitur esse caput. Unde legitur in Joele\* ...

\* John XXII errs in attributing the quote to Joel, which has an asterisk to the side note indicating Hosea.

## The Mysterious Marks of the Apocalypse

Writes Edwin de Kock about this bull of John XXII:

John XXII began his bull of 23 October 1327<sup>38</sup> with the words “Licet juxta doctrinam,” by which it is named. Amongst other things, he “affirmed that our Lord and His Apostles held true ownership in the temporal things which they possessed, and that the goods of the Church were not rightfully at the disposition of the emperor.”<sup>39</sup>

This document also deals with Petrine primacy, mingling Biblical arguments with an appeal to the Donation. John XXII declared that nobody should entertain any doubts about this matter, since “Constantine, that most Christian emperor, at some time testified to it, saying: It appears that the blessed Peter was appointed as the *vicarius Filii Dei* on earth. From this it follows self-evidently that Peter can be called the head of the universal Church according to the way that holy Scripture explains it . . .”<sup>40</sup>

In the original, that key sentence—with a slightly different word order—quotes familiar words: “Hoc ille imperator Christianissimus Constantinus testatus est dicens: Beatus Petrus videtur in terris *vicarius Dei filii* constitutus. Ex hoc etiam sequitur evidenter, quod Petrus caput universalis Ecclesiae potest dici juxta morem illum sacrae Scripturae . . .”<sup>41</sup> Eisenschmid’s *Römisches Bullarium* translates the title as Statthalter des Sohnes Gottes.<sup>42</sup>

Source: [\*The Truth About 666 and the Story of the Great Apostasy\*](#), Three Volumes in One, by Edwin de Kock, Copyright © 2011 Edwin de Kock, pgs. 308-309.

### Alphonsus Alvarez Guerrero — 1559 — *Thesaurus Christianae Religionis*

In 1559 in Venice, Alphonsus Alvarez Guerrero, a Spanish civil and canon lawyer noted for his expertise in antiquities of the church, and advisor to King Philip II of Spain in Naples Italy, published his *Thesaurus Christianae Religionis* (*Treasure store of the Christian Religion*), a detailed exposition of the powers, rights and duties of Christian authorities, civil and spiritual. He twice applies the title *Vicarius Filii Dei* to the Pope, in asserting the authority of the Pope.

## *Vicarius Filii Dei*

Thesaurus Christianae Religiones, chapter LV (55), De Imperatore et eius autoritate, pg. 305, line 30:

Et post Deum Imperator Apostolicus hoc approbat, (ut in ca. [venerabilem](#). de electione. et ibi docto.) Ex quibus apparet, quòd Imperator Romanorum est dominus seu protector universàlis Christianorum. (et vide Abba. in [c. novit de judi.](#)\* qui dicit communem esse opinionem), quòd Imperium à Deo sit; et à papa immediate, qui est **Vicarius filii Dei**.

Translation: After God's Chief Apostle has given his approbation, ... with which it is evident the Roman Emperor is lord or universal protector of Christians, etc., ... supreme power is from God, and next the pope, who is the **Vicar of the Son of God**.

Chapter LVI (56), De Imperio et de translatione Imperij ad Germanos, pg. 310, line 7:

Cum hoc tamen semper potestas confirmandi fuit apud Dominum papam, qui est **vicarius filii Dei**: verumtamen quoniam Imperatores illi priores infideles fuerunt, id non cognoscebant.

**Translation:** With this notwithstanding, the power of confirmation has always been accorded to the Lord pope, who is the **Vicar of the Son of God**: notwithstanding because this (papal confirmation) is not known when Emperors have previously been faithless.

## **Cardinal Juan de Torquemada — 1561 — *Summa de Ecclesia***

Juan de Torquemada was a Spanish theologian and member of the Dominican Order. His *Summa de Ecclesia* defended papal supremacy and infallibility:

Chapter. 96 gives answers to objections of adversaries who say, that the Emperor as a secular power cannot ordinarily judge the pope:

Ad secundum objectionem de privilegio Constantini, respondetur negando minorem. Roman enim pontifex primatum suum non habet a Constantino, sed a Christo qui beato Petro & in Petro suis successoribus ait Ioan. ulti. Pasce oves meas. Et ad probationem de c. Constantinus dist - 96. responde tur quod in toto



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c. non habetur quod Romanus pontiff, habuerit primatum a Constantino immo Constantinus asserit quod beatus Petrus cui succedit Roman pontifex habuit a Christo primatum. unde ait sic. Sicut beatus Petrus in terris **Vicarius filii Dei** dicitur esse constitutus, &c. unde ipsè non dedit privilegium primatus, sed id quod a Christo credidit donatum esse Romano pontifici praecepit observari & uenerari per omnes orbis ecclesias, & ita non suit institutor primatus, sed magis executor legis & ordinationis Christi, prout etiam dictum est supra circa cap. 41.

**Translation:** To the second objection concerning the donation of Constantine, it is answered by a minor denial. The Roman pontiff does not have his primacy by Constantine, but by Christ to blessed Peter and Peter's successors, as said in John: Feed my sheep. (John 21:16-17) And for proof concerning c. Constantine dist - 96. the answer is that in the entire c. can not conclude that by Constantine the Roman pontiff had primacy, Constantine says that blessed Peter and his successor the Roman Pontiff inherited this primacy from Christ, to whom he said, Thus and so. The blessed Peter is said to be appointed as the **Vicar of the Son of God** on earth, &c. hence, he [Constantine] did not give the privilege of primacy to the Roman pontiff, but he believed it a command from Christ, to be observed and honored by all the churches of the world, thus showing that he [Constantine] is not the author of [papal] primacy, but rather the executor of the law as Christ ordained, as has been said above in chapter. 41.<sup>15</sup>

### Giovanni Battista Ziletti — 1577 — *Consiliorum Seu Responsorum*

Et si non potest Papa disponere, nec dispensare contra legem Dei, veteris, et noui Testamenti, licet sit Christi, Omnipotentis **Dei filii Vicarius**, iuxta illud: Tu es Petrus, etc. tibi dabo clauces Regni coelorum. Minus potest Imperator dispensare contra Testamentum vetus, ac novum, ...

And if the Pope can not order, nor dispense contrary to the law of God, of the Old and New Testament, even though he is of Christ, **Vicar of the Almighty Son of God**, according to this: Thou art Peter, etc., I will give thee the keys of the kingdom of heaven. The Emperor is less able to dispense contrary to the Old Testament, and New ...<sup>16</sup>

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<sup>15</sup> *Summa de Ecclesia*, D. Ioan. De Tvrrcremata, (Cardinal Juan de Torquemada 1388 – September 26, 1468), apud Michaellem Tramezinum, 1561, Liber Secundus, Cap. XCVI., pg. 231v.

<sup>16</sup> *Consiliorum Seu Responsorum*, Ad Causas Criminales, Recens Editorum, ... Tomus Secundus, Giovanni Battista Ziletti, Francoforti, 1577, pg. 182, right column, 4th line.

## *Vicarius Filii Dei*

### 1581 Antonini Archiepiscopi Florentini, *Summa Theologicae*

In 1581, Volume 3 of *Summa Theologicae* by the Archbishop of Florence, Saint Anthony (1389 - 1459), was published in Venice:

Et quantum ad primum, cum papa sit **vicarius filii Dei**, sicut quod Deus fecit mediantibus creaturis tanquam mediantibus causis secundis, totus potus facere immediate per seipsum, ita papa saltem quantum ad potestatem jurisdictionis. Sicut omnes fideles regit mediantibus ecclesiae ministris, ita potest immediate per seipsum regere.

**Translation:** And as much as to the first, since the pope is **vicar of the Son of God**, as that God made the creatures as if by means of the mediation of secondary causes, the whole he could do directly by himself, so the pope has at least as much power of jurisdiction. Similarly, he can govern directly all the faithful, or by means of the ministers of the Church.<sup>17</sup>

### Andreas Helwig — 1600 — Quaestionis anne certum aliquod Antichristi nomen extet

According to Andreas Helwig, believed to be the first writer to equate “666” with “Vicarius Filii Dei,” Pope John XXII was called *Vicarius Filii DEI* — in 1669 & 1718:

Adstipulatur R. P. Leo a S. Ioanne lib. inscripto Foedus Spirituale, & Regi Christianissimo Ludovico XIV. dicato [ Deus (inquit) est, qui Privilegium istud concessit : Mater DEI impetravit in coelis: **Vicarius Filii DEI** ratificavit in terris.<sup>18</sup>

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<sup>17</sup> *Summa Theologicae*, Title 22, chapter 5, section 16 deals with the *Donation of Constantine* and quotes it, to include *Vicarius Filii Dei*, on the page numbered 401. Then in section 22 on page 403, the title is applied to the pope as follows:

<sup>18</sup> Source: *Clavis Aurea Thesauri Partheno-Carmelitici, Sive Dissertatio Historico-Theologica ...* by R. P. Paulus (ab Omnibus Sanctis), *Carmelita Excalceato Provinciae Germaniae Definitor*, 1669, p. 234.

# The Mysterious Marks of the Apocalypse

## Bulle Sabbatinae

Apparently the title page, cover, or flyleaf:

*Bullæ Privilegium Sabbatinæ,*  
Quod Pientissima DEI ac Carmeli Mater impetravit in  
Cœlis, Vicarius Filii DEI ratificavit ac promulgavit in terris  
Joannes 22dus in Bulla longè celeberrima, dicta *Sabbatina*, incip. *Sacra-*  
*tissimo uti culmine &c.*  
Confirmationis Pontificiæ pondus addidère



Translation supplied below. One can read for himself “Vicarius Filii DEI” on the title page:

### *The Sabbath (Saturday) Privilege Edict*

*What the Most Pious and Devout Carmelite Mother of God requested from Heaven, the **Vicar of the Son of God** ratified and promulgated on Earth John XXII in a long celebrated bull, called Sabbatina, beginning Sacratissimo uti culmine &c.*

## The Defense of the Roman Church and the Popes — 1696.

Sicut licet credamus quod Papa succedit S. Pietro in toto hujus potestate, & est *Vicarius Filii Dei* sicut S. Petrus. . . .

**Translation:** Just as we believe the Pope succeeds Saint Peter in the whole of this power, and is the **Vicar of the Son of God**, like Peter. . . .<sup>19</sup>

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<sup>19</sup> *Défense de L'Eglise Romaine et des Souverains Pontifes*, Contre Melchior Leydecker, Theologien D'Utrecht, ... Par Mr. Germain Docteur en Theologie, A Liege, Chez Henri Hoyoux, proche les RR. PP. Jesuits; a L'Enfeigne de S. Fransois Xavier, 1696, pg. 629.

## *Vicarius Filii Dei*

### **Bibliotheca Maxima Pontificia — 1698**

p. 143. ... Est **Vicarius Filii Dei** sicut Petrus,.... et. al.

p. 143. ... He is the **Vicar of the Son of God**, as was Peter:<sup>20</sup>

### **Vicarius Filii Dei and Vicarius Christi listed as Equivalent Papal Titles — 1728**

According to Scheifler the document from which the following facsimile is taken equate the titles: *Vicarius Filii Dei* and *Vicarius Christi* as equal equivalents (though it isn't shown in the photograph). *Vicarius Filii Dei* is on the 9<sup>th</sup> line of text:

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<sup>20</sup> *Bibliotheca Maxima Pontificia*: Vol 15, pg 110, Buagni, 1698, by Juan Tomás de Rocaberti.

**11. Papa est Vicarius Filii Dei, sicut Petrus.**  
**Etiamsi mores S. Petri non habeat.**

Pauca ex privilegio ejusdem Constantini, &c. Quia idem gloriosus Princeps in jam dicto privilegio, post Christianæ fidei claram perfectamque confessionem, atque Baptismatis sui enucleatam commendationem, specialem S. R. E. dignitatem sic promulgavit, dicens: utile judicavimus, unâ cum omnibus nostris sarrapis & universo Senatu, optimatibus etiam, & cuncto populò, Romanæ Gloriæ Imperiò subjacente, ut sicut B. Petrus in terris, Vicarius Filii Dei esse videtur constitutus, ita etiam & Pontifices, ipsius Principis AA. vice principatûs potestatem ampliùs, quæ in terrenæ Imperialis nostræ Serenitatis mansuetudo habere videtur, concessam à nobis nostròque Imperiò obtineant, eligentes nobis ipsum Principem AA. vel ejus Vicarios, firmos apud Deum esse patronos. *Leo IX. ep. 1. cap. 13. Leo X. Const. 40. Exurge. De electione. in 6. cap. Fundamenta. Vide, ubi supra n. 8. Conc. Constantien. contra art. 37. Wigleff. & contra articulum 12. & 13. Joannis Hus. Vide, In Bullario. Concil. Florentinum. Sess. ultimâ, in litteris unionis. & est constitut. 17. Eugenii IV. Latent. In §. 8.*

**12. Papa universalis Ecclesiæ est Episcopus.**

-----*Polyanthea Sacrorum Canonum Coordinatorum Qui In Conciliis Generalibus Ac Provincialibus in Oriente ac Occidente celebratis, In Decreto Gratiani, In Decretalibus, in Epistolis ac Constitutionibus Romanorum Pontificum, by Giovanni Paolo Paravicini, Volume 3, 1728, pgs. [204](#) & [205](#).*

## *Vicarius Filii Dei*

### Only the English translation follows:

[XIII] ..., a few Privileges which were confirmed by the Hand of the said Constantine, with a Cross of Gold laid upon the venerable Body of the Celestial Key-bearer, by which Truth will be confirmed, and Vanity will be confounded: ... the same glorious Prince in the aforesaid Privilege, did, after a clear and perfect Confession of the Christian Faith, and a curious Commendation of his Baptism, thus promulgate the special Dignity of the Holy Roman Church, saying [quote of Donation of Constantine]: We — together with all our satraps, and the whole senate and my nobles, and also all the people subject to the government of glorious Rome — considered it advisable, that 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 supremacy greater than the clemency of our earthly imperial serenity is seen to have conceded to it, choosing that same chief of the apostles and his vicars to be our constant intercessors with God.

Supposedly this author lists *Vicarius Filii Dei* and *vicarii Dei* with forms of *vicarius Christi* as functional equivalents. But this the present author has not confirmed.

### Vindication of the Popes — 1756

The following document uses the combination term: *Jesus Christ, Son of God Vicarius*.

Et quis est , qui Petro nimum attribuat , cui Christus inter Apostolos Primum , & totius Ecclesia Catholicae curam attribuit ? Divinos Petro honores nemo Catholicorum attribuit ; in alio autem Petrum colendi genere haud quisquam facile excesserit ; quia **Jesu Christi Filii Dei Vicarius**, & ipse in vita & morte sanctissimus, tantae est supra omne, quod humanum est , excellentiae; ut ab homine ejus dignitas nec ad sufficientiam aestimari valeat, nec cultu dubiae ad excessum coeli.

---*Vindiciae Summorum Pontificum adversus omnis generis adversarios* (Vindication of the Popes against opponents of all kinds), adornatae per Wilibaldum Heissium, Stadler, 1756, pg. 90.

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### Vincent Houdry, Society of Jesus — 1767

At the end of the Great Schism and the Avignon Papacy there was confusion as to which pope and which system would succeed. When Honorius II died in 1130, two rival groups of Cardinals elected 2 popes, Innocent II and Anacletus II. But the whole matter took 8 years to resolve. In the end, Innocent II was declared the valid pope by St. Bernard of Clairvaux. Vincent Houdry, a Jesuit, uses *Vicarius Filii Dei* openly and describes the matter thus:

Ad magnam, quam S. Bernardus habuit in Ecclesia, auctoritatem cognoscendam sciendum est, Honorio Papa e vivas sublato, pro Successoris electione suffragia mirum in modum abiisse in diversa. Tunc visa sunt super idem corpus duo capita, super eundem thronum duo Principes, super eosdem subditos duo Domini; in eodem ovili Pastores duo; alter subreptitius, alter legitimus; ille usurpator, hic verus **Filii Dei Vicarius**.

As to great authority which Saint Bernard had in the Church, and the knowledge of it should be noted, when Pope Honorius died, the votes in the election of a successor had in an amazing way gone two different directions. Then there was to be seen on the same body two heads, upon the same throne two Princes over the same subjects of the Lord; in the same fold two Shepherds; one surreptitious, the other legitimate; there a usurper, here the true **Vicar of the Son of God**.

-----*Bibliotheca Concionatoria Complectens Panegyricas Orationes Sanctorum*. Tomus Secundus, ... by R. P. Vincentii Houdry, E Societate Jesu, Venetiis, 1767, pg. 102. 1779 printing, pg. 96.

### 1828 from volume 5 of *Prompta Bibliotheca*, 1858 Paris edition

Below is part of column 1828 from volume 5 of *Prompta Bibliotheca*, 1858 Paris edition, where the title of **Vicarius Filii Dei** appears in #20 of article 2 of the entry "Papa" (Pope), which Scheifler indicates with an arrow. It is quoting from the *Donation of Constantine*:

*Omnes dies, cod. De feriis., et authent. De monachis, § Si vero relinquens; authentic. De ecclesiast. titul., § 1, collat. 9, cum similibus.*

(20. Non minus summam Papæ auctoritatem et potestatem extollunt rescripta, et dogmata variorum aliorum imperatorum, nempe Valentiniani, Othonis, Caroli Magni, Constantini etc., quæ ex eorum constitutionibus refert Gratianus in c. *In memoriam* 3, dist. 19, ibi: « Per legatos Apostolicam interpellat sublimitatem, ut potissimum sua sancta legatione dignetur decernere. etc.; » et in summario expresse dicitur: « Tolerandum est jugum, quod a sancta sede imponitur, licet intolerabile videatur, c. *Valentinianus* 3, dist. 36, ibi: « Nos, qui gubernamus imperium, Pontificibus sincere capita nostra submittimus; cap. *Tibi domino Joanni Papæ* 33, eod. dist. 63, ibi: « Sanctam Romanam Ecclesiam, et te rectorem ipsius exaltabo; cap. *Constantinus* 14, dist. 96, ibi. Ut sicut Beatus Petrus in terris vicarius Filii Dei fuit constitutus, ita et Pontifices ejus successores in terris principatus potestatem amplius, quam terrenæ imperialis nostræ serenitatis mansuetudo habere videtur. »

(21. Magis, magisque supremam Papæ

According to other historians this same source, *Prompta Bibliotheca*, recorded that an inscription over the door of the Vatican existed that said: *Vicarius Filii Dei*. But such an inscription has never been found or verified, though similar titles have been located on a pillar, and may be the source of the rumor. At the very least the unapologetic usage of the famous term this late in history is what garners attention.



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### Wolfgang Frölich — 1790 — Who Is Peter?

... supremus Ecclesia Pastor, **Christi Filii Dei Vicarius**, Sancti Pétri Successor, romanus Pontifex, Pius VI,...

... the supreme Pastor of the Church, the **Vicar of Christ the Son of God**, Successor of Saint Peter, the Roman Pontiff, Pius VI, ...

*Quis est Petrus seu qualis Petri Primatus?: Liber theologico-canonico catholicus*, by Wolfgang Frölich, 1790, pg. 438.

### L'Abbe J. Guame — 1845 — *Catéchisme de Persévérance*

Malgré ces pénibles travaux, le **vicaire du Fils de Dieu** menait une vie extrêmement frugale. [In spite of this painful work, **the vicar of the Son of God** (Peter) carried out an extremely frugal life.]

---*Catéchisme De Persévérance*, L'Abbe J. Guame, Cinquieme Edition, Tome Cinquième, Paris, 1845, p. 25

### Cardinal Henry Edward Manning — 1862 — The Temporal Power of the Vicar of Jesus Christ

In this 1862 document, Cardinal Manning uses the term: “Vicar of the Son of God,” at least three times and he uses it interchangeably with “the Vicar of Jesus Christ.” To save space the context is broken here, but the terms are used on p. 140, 141 (Jesus Christ) and pp. 230, and 232:

- .... even when the **Vicar of Jesus Christ** is insulted
- .... giving up this exploded figment of the temporal power of the **Vicar of Jesus Christ**."
- .... and the **Vicar of the Son of God**. . . .
- ....the **Vicar of the Son of God**. . . .

## *Vicarius Filii Dei*

- . . . . It was a dignified obedience to bow to the **Vicar of the Son of God**, and to remit the arbitration of their griefs to one whom all wills consented to obey.

Source: *The Temporal Power of the Vicar of Jesus Christ*, by Henry Edward Manning, D.D. (appointed Archbishop of Westminster in 1865 and Cardinal in 1875), second edition with a preface, published in 1862 in London by Burns & Lambert, 17 & 18 Portman Street.

Again from Cardinal Manning:

### **Cardinal Henry Edward Manning — 1871 — The Vatican Council And Its Definitions**

For what is the temporal power, but the condition of peaceful independence and supreme direction over all Christians, and all Christian societies, inherent in the office of Vicar of Christ, and head of the Christian Church? When the Civil powers became Christian, faith and obedience restrained them from casting so much as a shadow of human sovereignty over the **Vicar of the Son of God**. They who attempt it now will do it at their peril.<sup>21</sup>

### Vatican printing of Cardinal Deusdedit's Canon Law

The Vatican reprinted in 1869 the Catholic Canon Law ((*Corpus Iuris Canonici*) along with Gratian's Decretals in 1879. The Canon Law was compiled in 1087 A.D, but is used as a manual of church practices to this day. Below is a facsimile of the document that still references the *Donation of Constantine*, a now proven fraud. It is quoted in column 342:

The phrase "vicarius filii dei" is found near the center of the paragraph:

(Note that a "u" is used in place of a "v".)

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<sup>21</sup>The Vatican Council And Its Definitions: Pastoral Letter to the Clergy, By Henry Edward Manning, Archbishop of Westminster, Second Edition, New York, 1871, p. 166.

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[P A L E A<sup>221</sup> \*.

C. XIV. De eodem.

Constantinus\*\* inperator quarta<sup>222</sup> die sui baptismi priuilegium Romanae ecclesiae Pontifici contulit, ut in toto orbe Romano sacerdotes<sup>223</sup> ita hunc caput habeant, sicut iudices<sup>224</sup> regem. In eo priuilegio ita inter cetera legitur; „Utile\*\*\* iudicauimus<sup>225</sup> una cum omnibus satrapis nostris, et uniuerso senatu optimatibusque meis<sup>226</sup>, etiam et cuncto populo Romanae gloriae<sup>227</sup> inperio subiacenti, ut sicut B. Petrus<sup>228</sup> in terris uicarius Filii Dei esse uidetur constitutus, ita<sup>229</sup> et Pontifices, qui<sup>230</sup> ipsius principis apostolorum<sup>231</sup> gerunt uices<sup>232</sup>, principatus potestatem amplius quam terrena<sup>233</sup> inperialis nostrae serenitatis mansuetudo habere uidetur, concessam a nobis nostroque inperio obtineant, eligentes nobis ipsum principem apostolorum uel eius uicarios firmos apud Deum esse patronos. Et sicut<sup>234</sup>

A final reference comes from an instruction manual given out at the Vatican for visitors in 1881. What is interesting about this is that it comes at a time in modern history when the supposed miters and tiaras are in question, and before the famous OUR SUNDAY VISITOR quotes were an issue. At least it appears that Roman Catholics were not shy in making the claim in a public manner, and were not issuing denials. It makes the use of the title, *Vicar of the Son of God*, believable and normal for the time:

### Monseigneur Louis Gaston A. de Sègur — 1881 — Familiar Instructions ST. PETER'S

What Rome is to the world, St. Peter's is to Rome.

Rome is the holy city, the centre of the Catholic faith, the citadel of truth, the very sanctuary of the Catholic religion. And of all the temples that are enclosed within this one vast temple, St. Peter's is the chief; it is the central point of religious faith in Rome, and her most magnificent crown. Every one can

## *Vicarius Filii Dei*

understand why. Within these sacred walls repose the relics of the Prince of the Apostles, the first Bishop of Rome, the first of the long line of Pontiffs, the first Vicar of Jesus Christ. And close by, in an immense palace near to the church, the Pontiff lives, — the successor of St. Peter, the **Vicar of the Son of God**, and Sovereign Pastor of all the Christians upon the face of the whole earth.

*Familiar Instructions And Evening Lectures On All The Truths Of Religion*,  
by Monseigneur Louis Gaston A. de Sègur, translated from the French, Vol. II.;  
London: Burns & Oates, 1881, p. 204.

### Summary of “Vicarius Filii Dei” Sample Quotes

As one should be able to see, it cannot be honestly maintained, therefore, that the designation, *Vicarius Filii Dei*, is not used as a title for the pope, or that it never has been used for him. In this author’s opinion such a claim is a blatant falsehood. There are no doubt many other such references, as chronicled by Jerry Stevens, deKock, and several other authors of history. The term has probably passed the lips of westerners thousands of times over a period of a thousand years, all of which, of course, cannot be documented. But it has been used and claimed nevertheless.

It must be acknowledged that it is not the most frequently used title for the pope, and that it is not claimed by Catholicism to be an official title at the present time. But it is close to, if not identical to, the *Vicar of Christ* designations. The real issue is in the “vicarious” and “blasphemous” nature of such titles, and what those mean to the prophetic researcher. In addition, the real matter is how the people studying the prophecies, view the subject. It is what they see in him, not just what he claims. The pope does not always even claim the title: “Pope,” but nearly all Christendom awards it to him. Even if Rome claims to carry other titles, the world itself can identify the pope and the Roman system for what it is. The Pope’s character and role, regardless of his claims to the contrary fit the scenario in every possible way, and his place in prophecy is as easy to see as the noonday sun.

God never leaves a prophetic matter to isolated fulfillments, but usually provides a plethora of ways in which to validate the determinations from

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the prophetic page. It is the opinion of this writer, that *Vicarius Filii Dei* is ONE, but only one, and yet an important one, of those typical identifiers. The title has been used continuously over a period of nearly a thousand years; fits the blasphemous nature of the prophetic predictions, and has been used in enough instances to make it one of the clear markers of an apostate system that figures in prophecy. This is probably how the matter should be seen.

### Tiaras and Miters

Too much interest has likely been focused perhaps on the tiaras and mitres that the pope supposedly wears at certain celebrations. The confusion and arguments that have ensued relative to this matter have taken the focus off the many other identifiers that should be considered in making an interpretation of the prophecies of *Daniel* and *Revelation*.

Those unfamiliar with Catholic liturgy and practice need to understand that there is an important difference between a tiara and a miter. These are illustrated in the photos below:



Pope John XXIII  
wearing a triple tiara.



Pope John Paul II  
wearing a papal mitre.

## ***Vicarius Filii Dei***

\*For convenience, borrowed from Michael Scheifler's Bible Light Website. [The Vatican's Papal Sacristy has more than a dozen papal *triple (triregno)* crowns, which are properly called tiaras. The papal mitre, of which there have been *very* many, is quite different. A mitre is shown below on the right.]

It is true some falsehoods have been circulated. But I believe these come from both sides. While some of the denials have been discredited, some of the charges have been discredited as well.

### **Everson's and *Thoughts on Daniel and Revelation's* Controversial Drawing**

The printing of this tiara (below) caused an outcry from opponents to Adventism, and from some within Adventism, because it was discovered to be somewhat misleading and disingenuous. One of the most vocal Adventists about this was the influential W.W. Prescott, who was stunned and agitated that such a "misrepresentation" ever was allowed to go to print.

Other voices in Adventism, unsympathetic to the *Vicarius Filii Dei* and "666" label attached to the Roman Pontiff, continue to this day to invalidate or discredit the testimony of several witnesses who claim to have seen it:

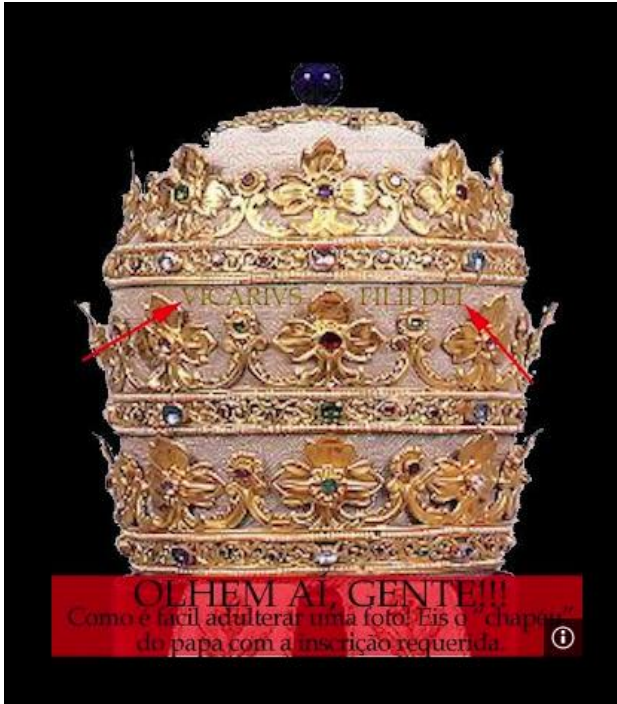
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Famous artist drawing used in Adventist publications. The drawing was made according to a witness, but the words were added, leading the reader to think that the drawing was accurately representing the Pope's tiara that you could simply go to Rome and see. One witness said that he observed that the letters were written across the bottom of the tiara with jewels, and not in three tiers.

## Photoshopped Internet Picture of the Tiara

Retracted, withdrawn, and discredited according to certain sources:



## Sightings of the Papal Tiara or Miter

The following quotes have been cited numerous times in Adventist and other works and publications. While denials continue to be given about their authenticity it must be reasoned that while anyone is free by choice to deem them as fraudulent, it must also be said that even though at this point nothing about them can really be ultimately proven, yet on the other hand their testimony and claims have at the same time never been refuted, disproven or verified as being false.



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It is the reader's choice then to accept or reject them on the basis of his or her own judgment. But why would someone make the matter up back then? It brought these sources no financial benefit to so claim, nor did it bring them any honor or acclaim to have this information. It was shared as a genuine rendition of what they saw and witnessed, and especially in the case of the minister Rev. Hoffman; who at the time of the sighting was a loyal Catholic studying to be a priest---and had no motive that would intend to invent an attack upon the faith of his choice. By the time of his sharing, he was retired and not seeking a further career or standing.

They are not re-formatted but appear largely how they did in the publications of *Thoughts on Daniel and Revelation*, by Uriah Smith:

### Miss Emmons:

The most plausible name we have ever seen suggested as containing the number of the beast, is the blasphemous title which the pope applies to himself, and wears in jeweled letters upon his miter or pontifical crown. That title is this: Vicarious filii Dei: "Vicegerent of the Son of God." Taking the letters out of this title which the Latins use as numerals, and giving them their numerical value, we have just 666. Thus we have V, 5; I, 1; C, 100; (a and r not used as numerals;) I, 1; U (formerly the same as V) 5; (s and f not used as numerals;) I, 1; L, 50; I, 1; I, 1; D, 500; (e not used as a numeral;) I, 1. Adding these numbers together, we have just 666.

The following extract on this point is from a work entitled "The Reformation,"[\*] bearing the date of 1832:?

"Mrs. A., said Miss. Emmons, I saw a very curious fact the other day; I have dwelt upon it much and will mention it. A person, lately, was witnessing a ceremony of the Romish church. As [pg. 226] the Pope passed him in the procession, splendidly dressed in his pontifical robes, the gentleman's eye rested on these full, blazing, letters in front of his miter: "VICARIOUS FILII DEI," The Vicar of the Son of God." His thoughts, with the rapidity of lightning, reverted to Rev. xiii, 18. Will you turn to it? said Mrs. A. Alice opened the New Testament and read: '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 three score and six.' She paused, and Miss. Emmons said, He took out his pencil, and,

## *Vicarius Filii Dei*

marking the numerical letters of the inscription on his tablet, it stood 666."

Here we have indeed the number of a man, even the "man of sin;" and it is a little singular, perhaps providential, that he should select a title which shows the blasphemous character of the beast, and then cause it to be inscribed upon his miter, as if to brand himself with the number 666.

[\*] *The Reformation: A True Tale of the Sixteenth Century*, by Anne Tuttle Jones Bullard, published in 1832 by the Massachusetts Sabbath School Society, Boston, Massachusetts, pgs. [247-248](#). Identification by Jerry A. Stevens, October 9, 2006.

Source: *Thoughts, Critical and Practical, on the Book of Revelation*, by Uriah Smith, published in 1865 by the Steam Press of the Seventh-day Adventist Publishing Association, Battle Creek, Michigan, pgs. [225-226](#).

(Note that Anne Bullard, on page 247, presents the title with the word VICARIVS, the old Latin spelling that uses a "V" for a "U". This is likely to be the form of the word used if it appeared on a papal tiara or mitre. Uriah Smith on the other hand, misquotes Bullard, using the unlikely English spelling, VICARIOUS, which has "OU". Smith in his later publications changes this to the more modern Latin, VICARIUS, using only a "U", as shown below, which also may be the way it was inscribed with jewels on the papal mitre or tiara.)

### **Elder D. E. Scoles quoting M. De Latti and Rev. B. Hoffmann**

... The most plausible expression we have seen suggested as containing the number of the beast, is the title which the pope takes to himself, and allows others to apply to him. That title is this: *Vicarius Filii Dei*, "Vicegerent of the Son of God." Taking the letters out of this title which the Latins used as numerals, and giving them their numerical value, we have just 666. Thus we have V, 5; I, 1; C, 100; (*a* and *r* not used as numerals); I, 1; U (formerly the same as V), 5; (*s* and *f* not used as numerals); I, 1; L, 50; I, 1; I, 1; D, 500 (*e* not used as a numeral); I, 1. Adding these numbers together, we have just 666.

This title, there is reason to believe, was formerly inscribed upon the pope's crown. The following testimony on this point is given by the late Elder D. E. Scoles, of Washburn, Mo.:—

"I have met two men who declare that they have seen this specific crown; and their testimony is so perfectly in agreement that I am convinced that what they saw is true. The first man was M. De Latti, a Sabbath-keeper who had previously been a Catholic priest, and had spent four years in Rome. He visited me when I

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was pastor in St. Paul, Minn., several years ago. I showed him my tract, 'The **Seal of God and the Mark of the Beast**. He at once told me that the inscription was not correctly placed in my illustration. He stated that he had often seen it in the museum at the Vatican, and [pg. 625] gave a detailed and accurate description of the whole crown. When my tract was published [Feb. of 1895], I was ignorant of the arrangement of the words of the Latin inscriptions, hence, in the illustration of the crown, placed them in one line. Brother De Latti at once pointed out the mistake, and said the first word of the sentence was on the first crown of the triple arrangement, the second word on the second part of the crown, while the word *Dei* was on the lower division of the triple crown. He also explained that the first two words were in dark-colored jewels, while the *Dei* was composed entirely of diamonds.

"During a tent-meeting which I held in Webb City, Mo., I presented the subject, 'The Seal of God and the Mark of the Beast.' I used charts to illustrate it, one being a reproduction of the crown as Brother De Latti had described it. A Presbyterian minister was present, Rev. B. Hoffman, and when I described the crown, he spoke out publicly and made a statement to the congregation, saying that while in Rome studying for the priesthood, he had seen this very crown, and noted its inscription, and that the word *Dei* was composed of one hundred diamonds. I met him and learned his name, and visited him at his home, and was convinced from his description that this was the identical crown that Brother De Latti had seen, but which has been denied by many. I then asked him for a written statement, and he gave me the following:—

" ' *To Whom It May Concern:* This is to certify that I was born in Bavaria in 1828, was educated in Munich, and was reared a Roman Catholic. In 1844 and 1845 I was a student for the priesthood in the Jesuit College in Rome. During the Easter service of 1845, Pope Gregory XVI wore a triple crown upon which was the inscription, in jewels, *Vicarius Filii Dei*. We were told that there were one hundred diamonds in the word *Dei*; the other words were of some other kind of precious stones of a darker color. There was one word upon each crown, and not all on the same line. I was present at the service, and saw the crown distinctly, and noted it carefully.

" ' In 1850 I was converted to God and to Protestantism. Two years later I entered the Evangelical Church ministry, but later in life I united with the Presbyterian Church, of [pg. 626] which I am now a retired pastor, having been in the ministry for fifty years.

" ' I have made the above statement at the request of Elder D. E. Scoles, as he states that some deny that the pope ever wore this tiara. But I know that he did, for I saw it upon his head.

" ' Sincerely yours in Christian service,

(Signed) " ' B. HOFFMAN " ' Webb City, Mo., Oct. 29, 1906.' "

**Example of How the Matter Was Displayed in Some Publications:**

The following extract is from a work entitled *The Reformation*,[\*] bearing the date of 1832:—

" 'Mrs. A.,' said Miss Emmons, ' I saw a very curious fact the other day; I have dwelt upon it much, and will mention it. A person, lately, was witnessing a ceremony of the Romish Church. As the pope passed him in procession, splendidly dressed in his pontifical robes, the gentleman's eye rested on these full, blazing letters in front of his miter: "VICARIUS FILII DEI," the Vicar of the Son of God. His thoughts, with the rapidity of lightning, reverted to Rev. 13:18.' 'Will you turn to it?' said Mrs. A. Alice

opened the New Testament and read: '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.' She paused, and Miss Emmons said, 'He took out his pencil, and marking the numerical letters of the inscription on his tablet, it stood 666.' "

Here we have indeed the number of a man, even the "man of sin;" and it is a little singular, perhaps providential, that he should select a title which shows the blasphemous character of the beast, and then cause it to be inscribed upon his miter, as if to brand himself with the number 666.



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[\*] *The Reformation: A True Tale of the Sixteenth Century*, by Anne Tuttle Jones Bullard, published in 1832 by the Massachusetts Sabbath School Society, Boston, Massachusetts, pgs. 247-248. Identification by Jerry A. Stevens, October 9, 2006.<sup>22</sup>

Elder D. E. Scoles' account was also published in the *Advent Review and Sabbath Herald*, Dec, 20, 1906, page 10.

Easter Mass 1843

A Rev. Joel Tyler Headley, in the April 1845 edition of the *Christian Parlor magazine*, wrote that he had visited Rome and witnessed the spectacle of the Easter service in St. Peter's, and mentioned that the Pope wore a triple tiara to and from the service, though he did not take note of any inscription. He also published his account in his *Letters From Italy*, published in 1845 & 1847 in New York, Wiley and Putnam, 161 Broadway, (Revised, 1848, New York, Baker & Scribner), pages 115-121, in which he dates his visit to St. Peter's as Easter of 1843.

Michael Scheifler claims to have heard information that the tiara has been photographed. But this would have happened when the use of cameras was rarer than today.<sup>23</sup>

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<sup>22</sup> *Daniel and the Revelation. The Response of History to the Voice of Prophecy: A Verse by Verse Study of These Important Books of the Bible*, by Uriah Smith, Southern Publishing Association, Nashville, Tennessee, copyright 1907 by Mrs. Uriah Smith, (published sometime after May of 1911), pgs. 624-626.

<sup>23</sup> I have received what seems to be reliable information that a photo may exist (similar to the one below) of a papal funeral in St. Peter's Basilica near the beginning of the 20th century, in which the tiara inscribed with Vicarius Filii Dei can be seen. Combined with the above claims of Our Sunday Visitor, this would indicate that it was the funeral of either Leo XIII (1878-1903), or Pius X (1903-1914), and that previous popes probably wore the tiara in question. If anyone can turn up any photos and make them available to me, I will post them . . .

## **SDA Objections to *Vicarius Filii Dei***

Consequent to the traditional view of *Vicarius Filii Dei* being a valid fulfillment of the 13:18 prophecy, many Adventists have fled from it. Recent scholars have largely stepped away from any definite identity to the beast, or from a focus on Papal Rome as the object of Revelation 13. Likewise they accept Catholic apologetics where the miters and tiaras are concerned, and with the *Vicarius Filii Dei* association to the Bishop of Rome.

Chief among these in modern decades are Dr. Samuele Bacchiocchi and Dr. Angel Rodriguez. Their chief objections are that the stories of these witnesses appear disingenuous because tiaras are typically not worn at Mass, or because *Vicarius Filii Dei* is not a typical title for the pope in history, or because they believe the 13:18 passage is not speaking of a man and his title, but rather “humanity” in a generic and anti-God stance. They also claim that Uriah Smith was unduly influenced by the above testimonials to over popularize the traditional Adventist view, and was largely unique to promote this view in Adventism.

Such views as these were taught by Rodriguez in the *Adult Sabbath School Lessons* of the year: 2002. This controversial Sabbath School quarterly is added below as it appears in Jerry Steven’s timeline offered in his book: *Vicarius Filii Dei*:

**Thursday & Friday, June 6 & 7, 2002.** The principal author of the *Adult Sabbath School Bible Study Guide*, Angel Rodriguez (1945-), serving for several years as the Director of the Biblical Research Institute of the General Conference, distances himself from the standard SDA interpretation of the mark of the Beast and the number of his name by proposing the figurative interpretation of 666 as the symbol of incompleteness, imperfection, and rebellion. In the study for June 7, he has:

“Vicarius Filii Dei (Vicar of the Son of God). Since the Reformation, this papal title has been used to calculate the number 666. But there are several questions that should make us cautious. First, it is not clear that this title is an official one. Second, there is no clear indication in Revelation 13 that the

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number is based on the numerical value of the letters of a name. The phrase ‘it is the number of a man’ (vs. 18, NIV) could be translated ‘it is the number of [humanity]; that is, of humans separated from God. Third, those who insist in counting the numerical value of letters confront the problem of deciding which language will be used. Because the text does not identify any language, the selection of a particular one will be somewhat arbitrary. At the present time, the symbolism of intensified rebellion, six used three times, and total independence from God seems to be the best option. Time will reveal the full meaning of the symbol.’<sup>214</sup> Recall that even in its Dhuay-Rheims Bible, a translation of the Latin Vulgate, the Catholic Church acknowledges in a note: “The numeral letters of his name shall make up this number.” (cf. *Timeline* entry for Spicer, 1935). And in a revision of the Challoner-Rheims Version, the wording of the gloss associated with verse 18 is: “*Six hundred and sixty-six*: the most probable interpretation of the number is that it represents the name Caesar Neron, which in Hebrew characters make up the number 666. It symbolizes extreme imperfection, for each digit is one short of seven, the number that signifies perfection.”<sup>215</sup>

Writes Stevens:

Concerned Adventists express their bitter disappointment with the new figurative interpretation of 666, and view it as a rejection of the standard interpretation developed by the pioneers.”

(Stevens, *Timeline*, p. 79, 80)

It is probably fairest to say that while “some” SDA’s may have abandoned the traditional view, MANY have not. So to say that “Adventism” has rejected the traditional view of *Vicarius Filii Dei* is not a correct statement, whatsoever. Rodriquez’s Sabbath School lesson, for instance, created a controversial firestorm over the matter and did not turn the head of Adventism in totality at all and left many frustrated and zealous SDA’s calling for a spirited return to the traditional view of 666 and the mark of the beast.

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Nor is it likely a true statement either that Uriah Smith was such a lonely SDA proponent of the view though his standing and book was very influential in the matter among Adventists. Or is Bacchiocchi's supposed statement that Ellen White subscribed to a view that 666 was only a matter connected to apostate Protestantism, probably correct.<sup>24</sup> As well Rodriquez and Bacchiocchi (and others) were unwise in blatantly abandoning as a whole the *Vicarius Filii Dei* interpretation as disingenuous and misleading when history gives significant testimony otherwise. Their personal theological view is not disingenuous, six is a human number, they are entitled to that, but their vilification or denial of *Vicarius Filii Dei* as being genuine is largely inaccurate as it appears.

While some in Adventism have moved away from the "Vicarius Filii Dei" connection to the "666" discussion, it is the position of this writer that to totally discard the obvious and valid research accumulating in front of us would be a large mistake.

During 1940-44 a revision committee met to consider Uriah Smith's works on *Daniel and Revelation*. This committee was led by Warren E. Howell, probably largely influenced at the time by Prescott and others, who came to the general conclusion with others on the committee that Everson's articles, and Smith's expositions favoring "Vicarius Filii Dei," were weak and disingenuous. This conclusion cast doubt on the popularity of this interpretation in Adventist circles and publishing in subsequent years, and damaged the perceived validity found in the traditional "Vicarius Filii Dei" understanding of prophecy. What the committee didn't consider was the mountain of evidence that was available on the matter, and swept it away or ignored it. In the opinion of Jerry Steven's, this was a general tragedy for traditional Adventism.

Says Stevens of the committee:

The committee trashed 68 years of consistent witness on the part of Uriah Smith, as well as the testimony of credible observers like Hoffmann and De Latti. The committee also thrust aside (what) a chain of witnesses, both Catholic and Protestant, predating all these men by over 1,100 years, had asserted about *Vicarius Filii Dei*. The resultant confusion of face was and thus created

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<sup>24</sup> Ellen White is very clear in her writings on the matter of the Papacy and the mark of the beast. If Smith was way off, it seems God would have sent her corrective light. But none of this occurred in Smith's or Everson's (1905) case.



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needlessly, and as a sad consequence has opened the door to inferior interpretations.<sup>25</sup>

What followed was vagary and doubt that *Vicarius* was ever really a papal title. But further in Steven's opinion and those cognizant of his work, is his charge that this reticence to make certain identification of the 666 puzzle leaves Adventism vulnerable.

Says Stevens again:

To yield this point is to concede the entire centuries-long argument and thereby acknowledge twentieth-century Catholic criticism that Seventh-day Adventists have been making false accusations against their church.<sup>26</sup>

So while Adventist interpretation should probably not rest entirely on the *vicarious filii dei* interpretation, and over-commit, it would also be irresponsible, to ignore the consistent testimony of history and the reasonings and discoveries of prayerful interpreters who have gone before.

### Conflict between Samuele Baccihocchi and Michael Scheifler

What has developed then, more recently in Adventism is a general move away from *Vicarius Filii Dei*, partly as a result of mounting pressure exerted by some to be kinder to Catholics, or the gentler move to accept safer or less repugnant vendetta, and to choose safer, though in the end more sterile, or scholarly conclusions. Prescott, Howell's Committee, DARCOM, Rodriguez, Bacchiocchi, and others have left their "mark" on the matter too. And in regards to "beast bashing" in general, this is more acceptable rhetoric.

But we are still left with those in Adventism who cling to the traditional view. Certain evangelists, (Ken Cox, I notice), researchers like deKock, Scheifler, Stevens, and others insist on recognizing a certain validity in *VFD*, and as a result of personal research this author cannot totally ignore or dismiss the idea and say that *Vicarius Filii Dei* has nothing to do with the fulfillment of the "666" prophecy. It is no doubt part of the picture,

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<sup>25</sup> *Timeline*, p. 87

<sup>26</sup> *Ibid.*

## *Vicarius Filii Dei*

though maybe not all of it. And it appears that opponents of the traditional view are in a certain ways found to be obviously wrong about some of the data.

Online are some rather heated exchanges between Bacchiocchi and Scheifler. While Scheifler may be making extreme charges that appear at times vitriolic, it appears to this researcher that much of the data in this particular matter is largely on his side.

With several of these aspects under consideration it appears that Michael Scheifler, zealot though he be, is closer to correct on many of the issues connected to the matter. His claims are backed with numerous examples and citings. Smith was not alone in the *Vicarius Filii Dei* promotion among Adventists and we know there were probably thousands of other Protestant and prophetic teachers adopting views sympathetic to *Vicarius Filii Dei* going clear back to Adreas Helwig.

To claim that no tiaras or miters have such titles on them and or that such only appear at rare coronations and such isolated events is completely overturned by scores of reports of such regalia being worn at all kinds of events, including even pictures from modern celebrations along with the numerous reports. Scheifler provides a lengthy list of verifiable instances where Bacchiocchi's limiting claims are shown to be largely untrue. A certain blindness or the deliberate ignoring of history thus noted in the work of these otherwise reputable scholars is puzzling and in the view of some, disappointing. This is the open and apparent opinion of Jerry Stevens, the author of *Vicarius Filii Dei: A Timeline*, as well.

It is regrettable that the infamous picture or drawing utilized in *Thoughts From Daniel and Revelation* was later shown to be doctored. Everson's article could have been better researched, though it is still unproven that he was in the end wrong about the tiara. But all this caused an over-reaction, and in the end invalidated the careful work of scholars in building the *Vicarius Filii Dei* case over the centuries. It made the testimony of the tiara witnesses appear coerced and false.

But just because a partly disingenuous drawing was made at a time when photographs were very rare anyway, does not invalidate what some may have seen with their own eyes. Nor were such Bible expositors and preachers being malicious and devious by claiming to believe that the man

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of sin wore such trappings. It is said that Charles T. Everson was a true man of God who wrote entire sermons on his knees. His work on the mark of the beast is one the most powerful presentations this author has ever read on the subject, complete with the Spirit's convictions to the heart. It is hard to accept that God and His Spirit would allow preachers and teachers like Everson to be totally duped as to the genuineness of the papal claims as a whole, and the voice of the prophets in this regard. If they were teaching error as a whole it raises incredible questions since the prophetic voice is accurately recognized in their other similar writings and in the traditional Adventist identification of the beast and its mark in history. In that case, this author is more inclined to believe the findings of these faithful servants of God, and the honest testimony of eye witnesses, as opposed to the rather vague, scholarly denial of a few modern, apologetic, or academically sterile writers.

But what can be found most useful in the current denials, or determinations taken from the kinder and defensive views sympathetic to Catholic apologetics, is that they should cause SDA's and other Protestant researchers to give the whole matter of the beast and his number a more thorough under girding and authentication. That is to say, as is the position of this author and this book, that *Vicarius Filii Dei* and "supposed" miters or tiaras should be seen as **related** to or **contributing** to "a" valid interpretation of the prophecy, **but they should not be depended on as the one and only way of validating and explaining the prophecy.**

In other words, SDAs should not put all their eggs in one basket, and find out that when in popular circles the eggs cannot produce incontrovertible results, the entire prophetic scheme is suddenly invalidated and bankrupt. They shouldn't throw the baby out with the bathwater. If it comes down to mere alleged sightings or a supposedly fictitious name on the tiara then the whole matter is quickly jettisoned, because it would be a rather simple undertaking for the enemies of truth to destroy the tiara, or the document, and thus completely dispel and overturn the evidence.

The balance of the matter, and the opinion of this document's writer is that some sightings of the tiara are likely genuine and we can accept them as such. That the sightings occur in the very same general period or time frame when the Our Sunday Visitor quotes are unapologetically given in

print by Catholics themselves (and then denied) is also confirmation of sorts. In all likelihood the tiara seen in the museum or seen at Catholic festivals was secretly withdrawn from public accessibility when the matter was publicized and became damning (Why wouldn't there be secret archives at the Vatican?). It would be very simple to do. It would not be the first time in history such a thing has happened! It appears that the tiara and the Our Sunday Visitor quote have been treated alike since the *Visitor* quotes have been withdrawn from the records and can no longer be accessed. Yet we have genuine copies of these from other sources. That cover-up, therefore, is then clearly established as a cover-up. Likewise, in parallel fashion, the miter or tiara may have been conveniently lost, misplaced, or hidden; but since verification cannot be gained from photographic sources, the matter is easily denied. Such *photographic* data may not even exist or may not have ever existed.

In recent years this author attempted to show his 11-year old son at the time a picture of one of the first automobiles he owned. Despite having owned a number of working cameras at the time he owned the vehicle, and having film that could be processed with little difficulty if desired when he had the auto, and even knowing he took several photos of it, he still found that he could not produce even one picture later.

Therefore, it would never be fair to say that since no photograph of one of this author's first Honda automobiles exists today is thereby proof that he never owned that automobile. I know I did, I bought it from my uncle for \$3,100.00, my family witnessed it, I drove it all over the states and Alaska, and I know I even took many pictures of it. It was an orange 1977 Honda Civic. It is an absolute truth that I owned such a vehicle. Heaven is my witness (it was a "miracle" car, I have stories about it!). But it might be hard to validate and prove it today. Such reasoning seems to be popularly asserted or inferred constantly in the matter of the fabled tiaras or miters.

# The Donation of Constantine

A matter very related to the *Vicarius Filii Dei* designation, and the whole discussion of the Beast and his name and number, is the matter of a famous document, the Donation of Constantine. In order to explain to the reader the significance of this document it is essential to understand how it is related to the present discussion. In the thinking of this writer, the matter of the *Donation of Constantine* relates to the matters in focus in this book in at least three distinctly different ways:

1. First to note, is that the document: “The Donation of Constantine,” is among the oldest and most prolific examples of the use of the term: “Vicarius Filii Dei.”
2. Second, comes the issue of the fraudulent nature of the document that is acknowledged today by both Catholics and Protestants alike. But what doesn’t seem to occur to many is that the inconsistent use of this document by several popes and Catholic apologists to legitimize the Pope’s position and authority in the past makes the integrity of the Catholic system suspect in itself. Since it is a common teaching in Catholicism that on such matters the Popes speak *ex cathedra*, or that is, with an infallible voice in such ecclesiastical concerns, it does not pass scrutiny that such a fraudulent document has been used widely by numbers of popes and prelates to uphold their ecclesiastical authority. This has occurred prolifically, and over hundreds, if not over a thousand years.
3. Thirdly, it must be considered, that the claims inherent in the “Donation of Constantine,” have direct application to the identity of “The Beast” power of Revelation, prophetically

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speaking. Prophecy indicates that the Dragon would “give” his power and his seat, unto “the beast.” (Revelation 13:2) The idea behind the *Donation* as a political act is thus fitting in profound and significant ways to the fulfillment and unmistakable identity of the beast power.

According to writers such as C. Coleman (and others before him such as Lorenzo Valla):

The Donation of Constantine is the most famous forgery in European history, and was discovered in the Pseudo-Isidorian Decretals in the 9th century (c. 847-853). The forger is thought to have been Johannes Hymonides (John the Deacon of the 9th century). The Pseudo-Isidorian Decretals are fictitious letters alleged to be from early popes [Clement (A.D. 100) to Gregory the Great (A.D. 600)], collected by Isidore Mercator in the 9th century. Since the scholarly criticism of the fifteenth century they have been known to be forgeries and have been called "Pseudo-Isidorian Decretals" or False Decretals, to acknowledge that they are fraudulent.

The donation reads in part as follows in Latin: (caps, bold, added for emphasis):

... ut sicut B. Petrus in terris VICARIUS FILII DEI esse videtur constitutus, ita et Pontifices, qui ipsius principis apostolorum gerunt vices, principatus potestatem amplius quam terrena imperialis nostrae serenitatis mansuetudo habere videtur, concessam a nobis nostroque imperio obtineant...

Translated to English:

... 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 supremacy greater than the

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clemency of our earthly imperial serenity is seen to have conceded to it,

The document continues:

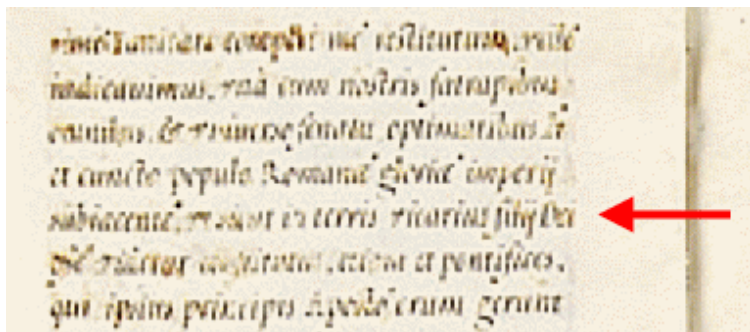
....choosing that same chief of the apostles and his vicars to be our constant intercessors with God. And to the extent of our earthly Imperial power, we have decreed that his holy Roman Church shall be honored with veneration, and that more than our empire and earthly throne the most sacred seat of the Blessed Peter shall be gloriously exalted, we giving to it power, and dignity of glory, and vigor, and honor imperial. And we ordain and decree that he shall have the supremacy as well over the four principal seats, Alexandria, Antioch, Jerusalem, and Constantinople, as also over all the churches of God in the whole earth. And the Pontiff, who at the time shall be at the head of the holy Roman church itself, shall be more exalted than, and chief over, all the priests of the whole world, and according to his judgment everything which is provided for the service of God and for the stability of the faith of Christians is to be administered.<sup>27</sup>

Scheifler's website provides a copy of the *Donation of Constantine* document taken from a "Vatican Secret Archive" website. The arrow points to the reference and the image was enlarged. The text in Latin in a modern font is placed below:

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<sup>27</sup> Christopher B. Coleman's The Treatise of Lorenzo Valla on the Donation of Constantine, pp. 12,13. Copyright 1922, by Yale University Press, New Haven, Conn.

## *The Donation of Constantine*



rime sanitati comperi me restitutum, utile  
judicauimus una cum nostris satrapibus  
omnibus et universo Senatu optimatibus It  
et cuncto populo Romanae gloriae imperij  
subiacenti, ut sicut in terris vicarius filii Dei  
esse videtur constitutus etiam et pontifices,  
qui ipsius principes Apostolorum gerunt

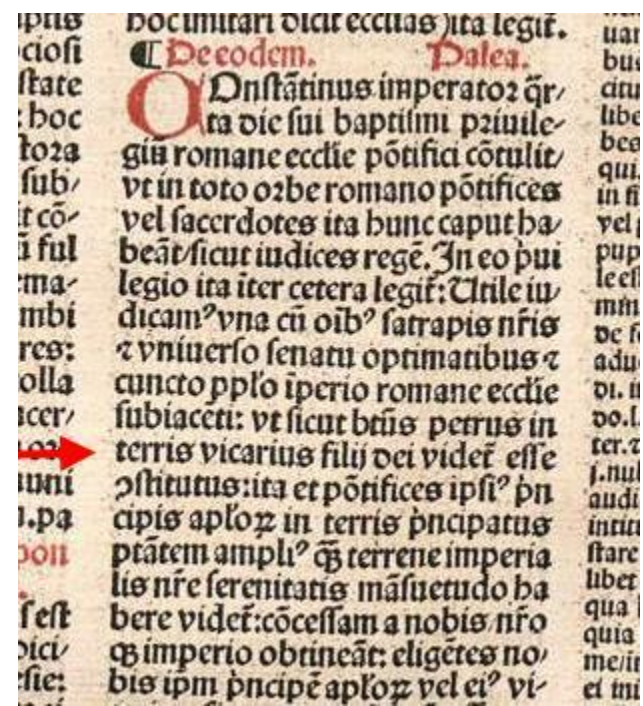
### **The Structure of the Original Donation Document**

The Donation of Constantine supposedly has two parts. The first relates the alleged conversion story of Constantine to the Christian faith, and is called the "Confessio." The second part, called the "Donatio," lists the authority, privileges and property bestowed on the papacy by the emperor. The Donation was later incorporated into most of the medieval collections of Catholic canon law (Anselm's, Cardinal Deusdedit's (c. 1087), and Gratian's Decretum (c. 1148) also known as Concordia Discordantium Canonum).



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Below is a scanned page of *Gratian's Decretum*, printed in 1512, with the title: *vicarius filii dei* indicated by the arrow:



Below is a facsimile of Leo IX's use of the Donation's authority to authenticate his position as the Vicar of the Son of God to the rival Greek Patriarch: (fifth line down of text)

12 *The Grand Forgery display'd.*

*Constantine's Donation, as it lies in a Letter of  
Pope Leo IX's writ about the Year 1050.*

Utile judicavimus una cum omnibus no-  
stris Satrapis & universo Senatu Opti-  
matibus, etiam & cuncto populo Romanæ  
gloriæ imperio subjacente, ut sicut B. Petrus  
in terris vicarius filii Dei videtur esse consti-  
tutus, ita etiam & Pontifices ipsius principis  
Apostolorum vice principatus potestatem,  
amplius quam terrenæ imperialis nostræ se-  
renitatis mansuetudo habere videtur, con-  
cessam a nobis nostroque imperio obtineant,  
eligentes nobis ipsum principem Apostolo-  
rum vel ejus vicarios firmos apud Deum esse  
patronos. Et sicut nostra est terrena impe-  
rialis potentia, ita ejus sacrosanctam Roma-  
nam Ecclesiam decrevimus veneranter hono-  
rare, & amplius quam nostrum imperium  
terrenumq; thronum sedem sacratissimam B.  
Petri gloriosè exaltare; tribuentes ei pote-  
statem & gloriæ dignitatem atq; vigorem ho-  
norificentiam Imperialem: Atque decernen-  
tes sancimus, ut principatum teneat tam su-  
per quatuor sedes Alexandrinam, Antioche-  
nam, Hierosolymitanam ac Constantinopo-  
litanam, quamque etiam super omnes in uni-  
verso orbe terrarum Dei Ecclesias; & Pon-  
tifex, qui pro tempore ipsius sacrosanctæ  
Romanæ Ecclesiæ extiterit, cellior & Prin-  
ceps cunctis Sacerdotibus totius mundi exi-  
stat: Et ejus judicio quæque ad cultum Dei,  
vel

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The *Donation of Constantine* was cited in writing by no less than 10 Popes as proof of their civil authority and sovereignty over Rome, and what came to be known as the Papal States, which included a large portion of Italy.

### After 1559 some Catholic Officials Abandoned the Donation's Authenticity

(Quoted verbatim from Scheifler; awaiting further process by the author. Thank you, reader, for your patience and understanding! My real job is to pastor a demanding church!):

It was also eventually exposed as a pious fraud in 1440 by Laurentius Valla who proved the donation had to have been written several centuries *after* the death of Constantine (337 A.D.) The Vatican condemned Valla's scholarly work by listing it in the [\*Index Librorum Prohibitorum\*](#), the Index of Prohibited Books of 1559 ([a 1569 printing at Google books](#)), and as late as 1580 the official edition of the *Corpus Juris* upheld the genuineness of the False Decretals. So the Donation of Constantine was held to be genuine for centuries.

Catholics finally abandoned the defense of the authenticity of the Donation of Constantine shortly after [Cesare Baronius](#) published his *Annales Ecclesiastici* in 1592, which admitted the fraud, although the Donation and title Vicarius Filii Dei continued to appear in Canon law and other Catholic publications well into the 19th century.

[Pg. 206] In his *Annales Ecclesiastici* (published 1588-1607) written in advocacy of the papacy and the Catholic Church, he [Baronius] took the position that the falsity of the Donation had been proven and, abandoning its defence, discussed it as a forgery.<sup>2</sup>

...

[Pg. 207] ... Starting with his apologetic attitude on behalf of the papacy, and the existence of Greek texts of the Donation, he

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advanced the theory that Greeks had perpetrated the forgery and used it to establish the antiquity of the See of Constantinople.

<sup>2</sup> Under the [year 324, nos. 117-123](#). Cf. also [A. D. 1191, no 51](#).

Source: *Constantine the Great and Christianity*, by Christopher Bush Coleman, New York, The Columbia University Press; Longmans, Green & Co., Agents, 1914, pgs. [206, 207](#).

*Annales Ecclesiastici*: Auctore Cesare Baronio Sorano, Congregationis Oratorii Presbytero, Tomus Tertius [Volume 3], Romae, 1594, [pg. 262](#).

*Annales Ecclesiastici*: Auctore Cesare Baronio Sorano, Congregationis Oratorii Presbytero, Tomus Tertius [Volume 3], Antverpiae, 1624, [pg. 275](#).

Here are papal documents in which vicarius filii Dei appears in various forms:

1. Pope Leo IX, [In Terra Pax Hominibus](#), 1054.
2. Pope Nicholas IV, [letter to Caydonius the Tartar](#), 1289.
3. Pope John XXII, [Licet juxta doctrinam](#), 1327.
4. Pope Paul VI, [Rivi Muniensis](#), 1965.
5. Pope Paul VI, [Bafianae](#), 1968.

### POPE LEO IX — 1054 — *IN TERRA PAX HOMINIBUS*

According to the 1913 *Catholic Encyclopedia* entry on the Donation of Constantine:

The first pope who used it in an official act and relied upon it, was Leo IX; in a letter of 1054 to [Michael Cærularius](#), Patriarch of Constantinople, he cites the "Donatio" to show that the Holy See possessed both an earthly and a heavenly *imperium*, the royal priesthood. ... Gregory VII himself never quoted this document in his long warfare for ecclesiastical liberty against the secular power. But Urban II made use of it in 1091 to support his claims on the island of Corsica. Later popes (Innocent III, Gregory IX, Innocent IV) took its authority for granted (Innocent III, [Sermo de sancto Silvestro](#), in P.L., CCXVII, 481 sqq.; Raynaldus, *Annales*, ad an. 1236, n. 24; Potthast, *Regesta*, no. 11,848), and ecclesiastical writers often adduced its evidence in favour of the papacy. The medieval adversaries of the popes, on the other hand, never denied the validity of this appeal to the

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pretended donation of Constantine ... The authenticity of the document, as already stated, was doubted by no one before the fifteenth century.

Source: [The 1913 Catholic Encyclopedia online at the New Advent](#) web site. Scanned page of Volume 5, entry on Donation of Constantine, [page 120](#).

The text of the letter of Leo IX to Michael Cærularius, "In terra pax hominibus", is cited in the following work: [Several Tracts Against Popery](#), by Michael Geddes, LL.D., London, 1715. See pages 12 - 20.

In this letter, which the 1913 Catholic Encyclopedia deems an official act, Pope Leo IX was asserting his primacy as the Bishop of Rome, and to that end he reproduced that portion of the donation containing vicarius filii Dei (see page 12 at left below) for the edification of the Greek Patriarch. In the prologue of his citation of the donation, Leo IX said, in affirming the donation as genuine:

"But lest perhaps", saith *Leo*, "some Scruple may still remain with you concerning it's earthly Domination, (that is the Papacy's) and that you may not so much as lightly suspect, that the holy *Roman* See seeks to vindicate and defend its unshaken Honour with foolish and old Wives Fables, we will here produce a few Privileges which were confirmed by the Hand of the said *Constantine*, ... by which Truth will be confirmed, ... *we do not follow learned Fables, but do manifest unto you the Power of Our Lord Jesus Christ* [2 Pet. 1:16], ... Know ye that the same glorious Prince in the aforesaid Privilege, did, ... thus promulgate the special Dignity of the *Roman Church*". (pgs. 18, 19)

As Geddes says:

"Was there ever any Truth spoke of with more Assurance, or with a greater Air of Devotion, than *Constantine's* Donation, and the *Roman Church's* never having made use of Fables, as spoke of here by *Leo*."

"As *Leo* is, you see, in his Prologue to this Donation, very peremptory that it is authentick, so he triumphs in his Epilogue to it, as if its being so were made indubitable by him, saying," ... '*Wherefore Truth being supported by these and many more such Testimonies, does not blush, but impudent Vanity is confounded.*' "If this Pope had any Shame in him, he would never have ventured on this Occasion to have spoke either of Blushing or of Impudence; or if he had had any Religion, would he have dared to have made such a Grimace as this."

"For as if he himself believed all that he saith here so positively, and



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with so great an Air of Religion, concerning these Donations being indubitably authentick, he was certainly the simplest and most credulous Man that ever put Pen to Paper: So if he did not believe it himself, as it is more than probable he did not, he was a most profane and vile Hypocrite to cant about it, as he does. However, what this Pope saith here so dogmatically of the Instrument of *Constantine's* Donation, and its being authentick, ought to be remembered." (pgs. 19, 20)

The letter begins with the [Intitulatio](#): "Leo episcopus, servus servorum Dei", which is characteristic of official papal bulls. It was addressed to Michael Cærularius, Patriarch of Constantinople, and Leo, Metropolitan of Achrida, and was in response to a letter sent by Leo, Metropolitan of Achrida to John, Bishop of Trantum (Bulgaria), that categorically attacked the customs of the Latin Church that differed from those of the Greeks. Especially criticized were the Roman traditions of fasting on the Saturday Sabbath and consecration of unleavened bread. Leo IX in his letter accused Constantinople of historically being the source of heresy and claimed in emphatic terms the primacy of the Bishop of Rome over even the Patriarch of Constantinople\*, who would have none of it. After Leo's assertion of primacy was summarily rejected, Patriarch Cærularius was excommunicated by papal legates who entered Constantinople's St. Sophia during the liturgy on July 16, 1054, and publicly threw down the Bull that anathematized Cerularius on the altar table. By that dramatic act, the Church was split in two in the Great Schism that has ever since divided East and West.

\* "Pope Leo IX. cites long extracts of it [the Donation] in his letter to Michael Cerularius, patriarch of Constantinople, in 1054, in order to establish against the Greeks the spiritual and temporal jurisdiction of the Holy See.<sup>25</sup> — *The Power of the Pope During the Middle Ages*, by M. Gosselin, Vol. 1., Translated by Rev. Matthew Kelly, London, [pg. 318](#).

The full Latin text of the epistle of Pope Leo IX is online:

Migne's [Patrologia Latina](#), Vol. 143 (cxliv), Leo IX [Epistolae Et Decreta](#) .pdf - 1.9 Mb

See Col. 744B-769D (pgs. 76-89) for Leo IX's letter, and Col. 753B (paragraph XIII, pg. 80) for Vicarius Filii Dei.

Mansi, Labbe and Cossart's [Sacrorum Conciliorum Nova Amplissima Collectio](#), [Vol. 19](#) (xix) .pdf - 66 Mb

See Col. 635-656. Vicarius Filii Dei appears in paragraph XIII, Col. nbsp;643.

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([Online at Gallica \(National Library of France\)](#), Col. 643, pg. 391 - [page scan](#)).

Labbe and Cossart, *Sacrosancta Concilia Ad Regiam Editionem Exacta*: Book 9, 1671, Paris, [Col. 949-971](#), Vicarius Filii Dei appears in section XIII, [Col. 957](#).

[Acta et scripta quae de controversiis ecclesiae Graecae et Latinae](#), Dr. Cornelius Will, 1861.

This book has the text of the letters relevant to the Great Schism of 1054. Vicarius Filii Dei appears in section XIII, pg. 72.

Cited in *Sources of Catholic Dogma*, translated by Roy J. Deferrari from the 30th ed. of Heinrich Denzinger's *Enchiridion Symbolorum*, The Primacy of the Roman Pontiff, [350-353](#) ([Google](#)), pg. 142, St. Louis: Herder, 1957.

The full Latin text of the *Donation of Constantine* is online:

Migne's [Patrologia Latina](#), Vol. 130 (cxxx), Isidorus Mercator [Collectio Decretalium](#) .pdf - 9 Mb

(See Col. 245- 252B, pgs. 115-119 Vicarius Filii Dei appears on pg. 117, Col. 248C

The same volume [online at Google Books](#).

### Vicar of Jesus Christ

#### **Pope Innocent III — (1198-1216) — *Inter corporalia***

Pope Innocent III popularized the title "Vicar of Jesus Christ". In *Inter corporalia*, he claimed that as the Vicar of Jesus Christ, only the Roman Pontiff could remove or transfer bishops, because he acted not with human, but with divine power and authority reserved for the Roman Pontiff alone:

Non enim humana sed potius divina potestate conjugium spirituale dissolvitur, cum per translationem, vel depositionem auctoritate Romani Pontificis (quem constat esse vicarium Jesu Christi), episcopus ab ecclesia removetur: et ideo tria haec, quae praemisimus, non tam constitutione canonica, quam institutione divina soli sunt Romano Pontifici reservata. —Official [1582 "In Aedibus Populi Romani" edition of Corpus Juris Canonici](#), Decretal. Greg. IX., de Transl., lib. i. tit. 7, c. 2, [Inter corporalia](#), col. 213, pg. 107.

For it is not by human but rather divine power that spiritual marriage is dissolved, when as by translation or cession by the authority of the Bishop of Rome (Whom it is known to be the Vicar of Jesus Christ) a Bishop is

## *The Donation of Constantine*

removed from his Church: These three are reserved to the Roman Pontiff alone—not so much by Canonical institution as by Divine institution.

In *Licet in tantum*, Pope Innocent III stated that he was the successor of Peter and Vicar of Jesus Christ:

Sicut legitimi matrimonii vinculum, quod est virum est et uxorem, homo dissolvere nequit, Domino dicente in Evangelio, *Quod Deus conjunxit, homo non separet* (Matth. xix,6) : sic et spirituale foedus conjugii, quod est inter episcopum et Ecclesiam, quod in electione initiatum, ratum in confirmatione et in consecratione intelligitur consummatum, sine illius auctoritate solvi non potest, qui successor est Petri et vicarius Jesu Christi. — Official [1582 "In Aedibus Populi Romani" edition of Corpus Juris Canonici](#), Decretal. Greg. IX., de Transl., lib. i. tit. 7, c. 4, [Licet in tantum](#), col 218, pg. 109.

For instance, man can not overthrow the bond of a legitimate marriage of husband and wife, the Lord saying in the Gospel, That which God hath joined together, let not man put asunder (Matt. xix, 6): so also is the spiritual covenant of marriage, which is between the bishop and the church, which begins in the election, is ratified in confirmation and in the consecration is completed, it is understood, can not be dissolved without the authority of he who is the successor of Peter, and the vicar of Jesus Christ.

Jam ergo videtis quis iste servus, qui super familiam constituitur, profecto vicarius Jesu Christi, successor Petri, Christus Domini, Deus Pharaonis : inter Deum et hominem medius constitutus, citra Deum, sed ultra hominem : minor Deo, sed major homine : qui de omnibus judicat, et a nemine judicatur : Apostoli voce pronuntians, < qui me judicat, Dominus est (1 Cor. IV) >

Now, therefore, you see this servant, who is appointed over the family, verily the vicar of Jesus Christ, the successor of Peter, the Lord's Anointed, the God of Pharaoh, placed in the middle between God and man, this side of God, but beyond man, inferior to God, but greater than man: who judges all, and is judged of no man: The Apostles affirming voice, "he who judges me is the Lord." (1 Cor 4:4)



## The Mysterious Marks of the Apocalypse

Innocent III, Sermo II, *In Consecratione Pontificis Maximi*, Migne, [\*Patrologia Latina\*, vol. 217, col. 658.](#)

In the 12th century, the canonist [John the Deacon of the Lateran](#) wrote [\*Liber de ecclesia Lateranensi\*](#) (On the Lateran Church) in which the text of the Donation of Constantine appeared, including Vicarius Filii Dei.

See Migne, *Gregorii Papaei, Cognomento Magni, Opera Omnia*, Book IV, *Liber de ecclesia Lateranensi*, [pg. 1389](#).

See Migne, *Patrologiae Cursus Completus*, Book CXCIV (194), *Liber de ecclesia Lateranensi*, [Col](#) 1545.

## Pictorial Summary of the Donation of Constantine

In the Chapel of St. Sylvester (part of the Basilica of [Santi Quattro Coronati](#), located in Rome on Coelian hill, between St. John Lateran and the Coliseum), a series of frescoes commissioned by Pope Innocent IV, and completed in 1246, depict various events in the life of Pope Sylvester I.



The Donation of Constantine, Santi Quattro Coronati, Rome.

In the fresco panels, shown above, Emperor Constantine is offering his crown to the Pope, illustrating the Donation of Constantine, and in the following panel, the triumphal Pope riding on horseback and wearing

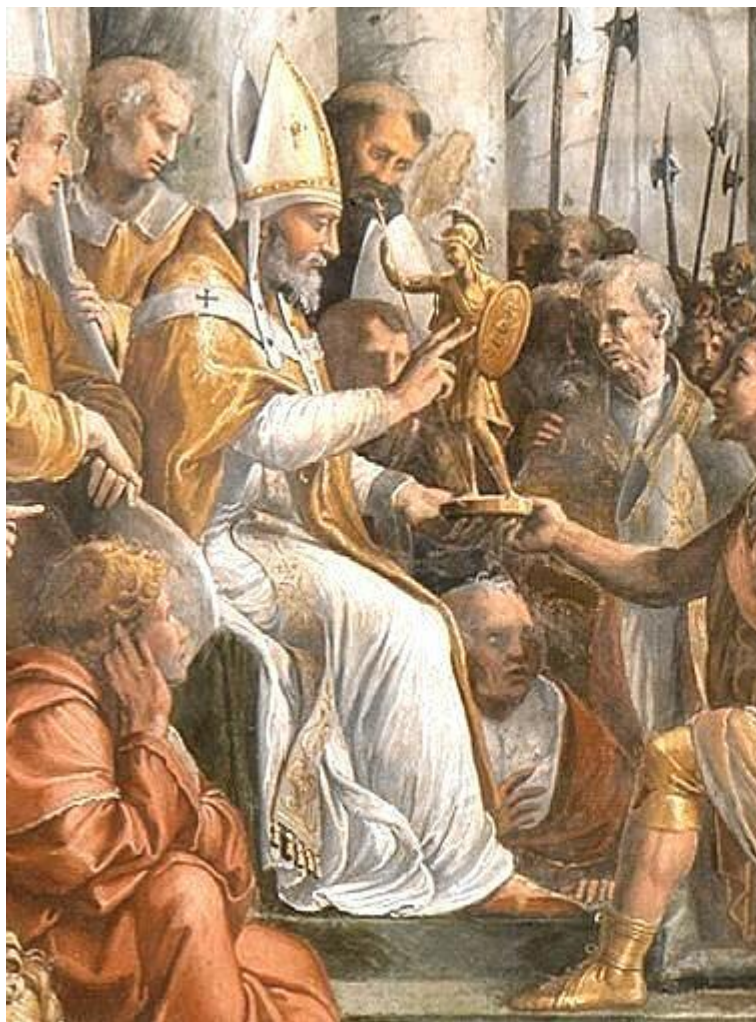
## ***The Donation of Constantine***

Constantine's tiara, is led through Rome by the humbled Emperor, who is on foot.

Probably the most famous painting that depicts the “Donation of Constantine,” or the donation of Rome by Constantine to the Bishop of Rome in the Vatican, is in the Sala di Costantino. It was painted by the noted artist, Raphael, and his painters between 1519 and 1525 (Not shown here). Other subjects of his painting were Constantine’s baptism, his vision of the cross, and his victory at Milvian Bridge. The painting is in itself an evidence that the historical event commemorating the *Donation of Constantine* along with the famous document was still considered valid by Catholic authorities this late in the Christian centuries:

Detail of the Donation of Constantine as depicted in a painting by  
Gianfrancesco Penni, in the Sala di Costantino, the Vatican.

## The Mysterious Marks of the Apocalypse



For the whole painting, see *The Art of Renaissance Rome*, by Loren Partridge, published by Harry N. Abrams, Inc., New York, A Times Mirror Company, Copyright 1996 by Calmann & King, Ltd., ISBN 0-8109-2718-7, page 158.

## ***The Donation of Constantine***

The kneeling Constantine is handing Pope Sylvester I a statuette of Roma Aeterna (eternal Rome) symbolizing the transfer of power from the emperor to the papacy.

Source: *The Art of Renaissance Rome*, by Loren Partridge, published by Harry N. Abrams, Inc., New York, A Times Mirror Company, Copyright 1996 by Calmann & King, Ltd., ISBN 0-8109-2718-7, page 159.

### **Martin Luther's Comments Regarding "the Donation of Constantine."**

On February 23, 1520, about four years before Raphael's painting of the Donation was completed, Martin Luther, in a letter to Spalatin, wrote an opinion of the matter of the "Donation" in his *Address to the Nobility of the German Nation*. Luther's scholarly opinion of the matter was quite clear:

I have at hand Lorenzo Valla's proof that the Donation of Constantine is a forgery. Good heavens, what darkness and wickedness is at Rome. You wonder at the judgment of God that such unauthentic, crass, imprudent lies not only lived, but prevailed for so many centuries, that they were incorporated in the canon law ... and became as articles of faith. I am in such a passion that I scarcely doubt that the pope is the Antichrist expected by the world, so closely do their acts, lives, sayings, and laws agree.

All these excessive, over-presumptuous, and most wicked claims of the Pope are the invention of the devil, with the object of bringing in antichrist in due course and of raising the Pope above God, as indeed many have done and are now doing. It is not meet that the Pope should exalt himself above temporal authority, except in spiritual matters, such as preaching and absolution; in other matters he should be subject to it, according to the teaching of St. Paul (Rom. xiii.) and St. Peter (I Peter iii.), as I have said above. He is not the vicar of Christ in heaven, but only of Christ upon earth. For Christ in heaven, in the form of a ruler, requires no vicar, but there sits, sees, does, knows, and commands all things. But He requires him "in the form of a servant" to represent Him as He walked upon earth, working, preaching, suffering, and dying. But they reverse this: they take from Christ His power as a heavenly Ruler, and give it to the Pope, and allow "the form of a servant" to be entirely

## The Mysterious Marks of the Apocalypse

forgotten (Phil. ii. 7). He should properly be called the counter-Christ, whom the Scriptures call antichrist; for his whole existence, work, and proceedings are directed against Christ, to ruin and destroy the existence and will of Christ.

It is also absurd and puerile for the Pope to boast for such blind, foolish reasons, in his decretal *Pastoralis*, that he is the rightful heir to the empire, if the throne be vacant. Who gave it to him? Did Christ do so when He said, "The kings of the Gentiles exercise lordship over them, but ye shall not do so" (Luke xxii. 25, 26)? Did St. Peter bequeath it to him? It disgusts me that we have to read and teach such impudent, clumsy, foolish lies in the canon law, and, moreover, to take them for Christian doctrine, while in reality they are mere devilish lies. Of this kind also is the unheard-of lie touching the "donation of Constantine." It must have been a plague sent by God that induced so many wise people to accept such lies, though they are so gross and clumsy that one would think a drunken boor could lie more skillfully. How could preaching, prayer, study, and the care of the poor consist with the government of the empire? These are the true offices of the Pope, which Christ imposed with such insistence that He forbade them to take either coat or scrip (Matt. x. 10), for he that has to govern a single house can hardly perform these duties. Yet the Pope wishes to rule an empire and to remain a pope. This is the invention of the knaves that would fain become lords of the world in the Pope's name, and set up again the old Roman empire, as it was formerly, by means of the Pope and name of Christ, in its former condition.

Luther's *Address To The Nobility of the German Nation, 1520*..

# Andreas Helwig and Beyond

The first overt application of *Revelation's* number, 666, is attributable to a man by the name of Andreas Helwig about the year 1600. It may not have been the first association, but is considered the first documentable one. Its timing just post or during the German Reformation, and the Lutheran reforms, is interesting.

Up to this time dissent to the papal authority was rare. Commonly such determinations would not have been even considered in the Middle Ages, for the populace was held in relative ignorance, and even the educated classes were dominated by voices sympathetic to the Roman system. Therefore such associations were not commonly entertained or researched. It cannot be expected that such a “666” interpretation would have been popularly entertained before the time of the Reformation. The “church” was in the wilderness and subject to persecution.

Around the year 1600 Helwig published a tract with the title:

*Quaestionis anne certum aliquod Antichristi nomen extet*

Or in simple translation: *Questions Regarding the Antichrist's Number.*

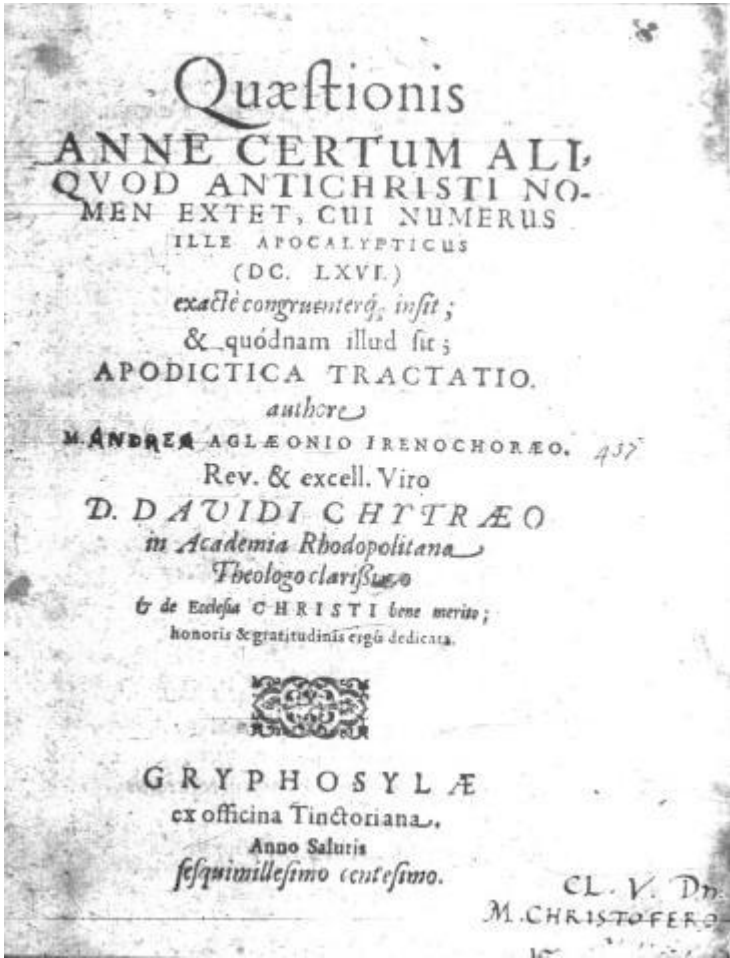
(More exactly: *Investigating proof that a name of Antichrist exists that exactly corresponds to the apocalyptic number 666*)<sup>28</sup>

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<sup>28</sup> Scheiffler, Bible Light: “The first known association of Vicarius Filii Dei with 666 appeared in *Quaestionis anne certum aliquod Antichristi nomen extet, cui numerus ille apocalypticum 666 exacte congruentesque insit; apodictica tractatio* (*Investigating proof that a name of Antichrist exists that exactly corresponds to the apocalyptic number 666; incontrovertibly handled*), authore Carolo Aglaeonio Irenochoraeto (believed to be a pseudonym for Andreas Helwig [or Helwich] the rector of Berlin), Davidi Chytraeo dedicata, Gryphosylae. 1600.”

# The Mysterious Marks of the Apocalypse

A facsimile of the face or title of tract appears below:



Then in 1612 Helwig published another work entitled:

## *Andreas Helwig and Beyond*

Antichristus Romanus:<sup>29</sup>

Or:

Roman Antichrist, particular names that total the Apocalyptic Number 666, that contain treachery, in Wittenberg, which also identified Vicarius Filii Dei.

### **Helwig's Hermeneutic**

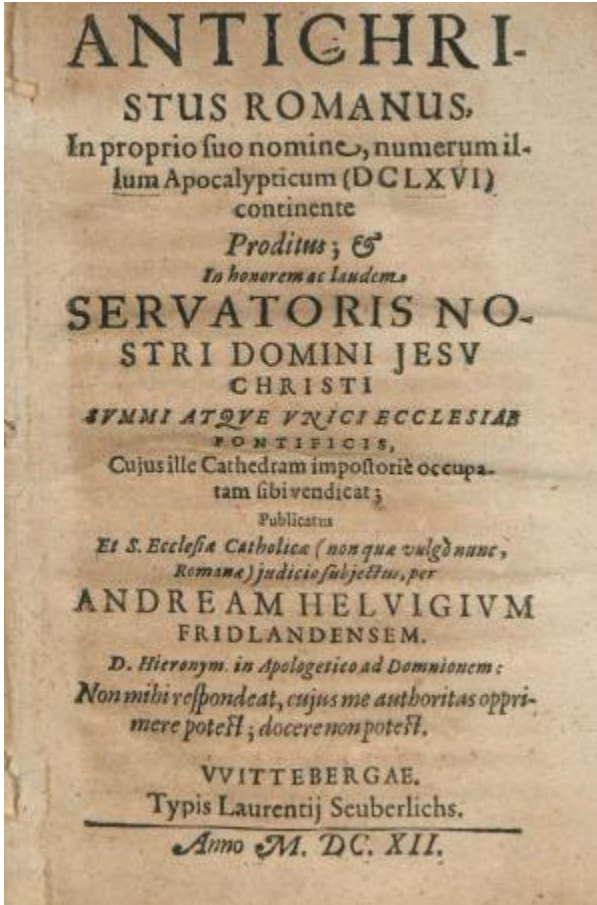
Helwig's processing of the 666 passage, and his requirements forwarded for a proper interpretation of the matter, are given in the footnote. They are quite reasonable when considered and show a solid hermeneutical principle, even better and beyond certain current exegetes, in this author's opinion.

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<sup>29</sup> In 1612 he also published [\*Antichristus Romanus\*](#), *in proprio suo nomine, numerum illum Apocalypticum (DCLXVI) continente proditus*, — *Roman Antichrist, particular names that total the Apocalyptic Number 666, that contain treachery*, in Wittenberg, which also identified Vicarius Filii Dei. — As cf: *The contribution of British writers between 1560 and 1830 to the Interpretation of Revelation 13:16-18*, By David Brady, J.C.B Mohr, Tübingen, 1983, [pgs. 84-85](#).



# The Mysterious Marks of the Apocalypse



"Helwig showed that the mystic name (1) must yield the required number; (2) must agree with the papal order; (3) must not be a vile name applied by enemies, but acceptable to Antichrist himself; and (4) must be one of which he can boast. Helwig takes *Vicarius Filii Dei* as an expansion or equivalent of the officially used shorter papal title *Vicarius Christi*, and shows that it conforms to these four requirements, citing Sleidanus in his *Commentariis Suis Historicis*, lib. 2, for the decretal of Aeneas Sylvias, which employs the title *Vicarius Christi* only.

## *Andreas Helwig and Beyond*

Helwig then explains his choice of *Vicarius Filii Dei* checking it against his four rules. Reference is below.<sup>30</sup>

Of course, with such works as Helwig's, denials began to appear that *Vicarius Filii Dei* was a common name for the Pope of Rome. But for 550 previous years, starting with Leo IX's letter, no objection occurred to the use of the name from Roman Catholics. In fact, it was celebrated and continues to even the present day as a name for the Pope.

## **W.W. Prescott and Adventist Denials**

Catholics have not been alone in denying that *Vicarius Filii Dei* is a common name for the pope. In 1939, SDA church official and writer, W.W. Prescott, published the results of a study in (Ministry magazine) in which it was supposedly "proven" that *Vicarius Filii Dei* was not a title of the Pope. While an important study, it may have failed to take several matters into full consideration.

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<sup>30</sup> "But behold this present [name] (Vicarius Filii Dei) in every way is such as is required. For first, it is a Latin name, and most exactly renders with significant letters that Apocalyptic number; then it harmonizes wholly and always with the papal order in itself (even though by hypothesis [ex hypothesi]), as no pontiff denies; then it is not offensive or vile as imposed upon him by adversaries, but is especially honorable to this very one, venerable, and formidable to others: which all the pontiffs have now already ascribed to themselves for more than 600 years (as is apparent), and do ascribe today, and wish to be ascribed: on which account they vehemently glory and boast with an execrable voice that they hold, shared as it were with the omnipotent God, the rule throughout the earth in human affairs. This [is] what, among other things (for who may investigate all the swelling words of papal bulls?), that decretal of Pope Aeneas Sylvius (who wished later to be called Pius) makes clearly evident—[that decretal] published in the year 1459 at Mantua which John Sleidan notes in his historical commentaries, vol. 2—in which he [the pope] took care that nobody should appeal from the pope to a Council because he said that, in the nature of things, nothing greater could be found above the Vicar of Christ." [See Execrabilis above] — *Prophetic Faith of Our Fathers*, Vol. 02, by Le Roy Edwin Froom, 1948, Review and Herald, pg. 607. See 605-608, for more quotes of Helwig.

## The Mysterious Marks of the Apocalypse

The first of these is that though little evidence appeared to Prescott that the name had been a common name for the Pope, his investigation comes after the works of Helwig and others, where counter-reformation reactions led Catholic sources to send the name underground in an effort to avoid associations with *Revelation's* antichrist. Therefore such designations would show up rarely---to the public anyway. This could lead the investigator to believe they were never used.

Second, Prescott (and others) may have been too ready to believe the accused. In retrospect it seems to be a clear case of: "the investigator that believes the criminal." Of course, in light of the current charges against the papacy by Protestant evangelists the Catholic writers were vehement to deny the *Vicarius Filii Dei* version of the title, and Prescott quite gullibly believed them. However, even a few Catholic writers let it slip (the *Our Sunday Visitor* Quotes) not realizing the nature of the whole issue perhaps.

The value, however, of Prescott's work is that it brought caution to the over-enthusiastic or strident use of *Vicarius Filii Dei* in the evangelistic pulpit. It is the opinion of this writer that too much stock has been placed in the *Vicarius Filii Dei* scenario anyway, although it is definitely one of the many ways in which prophecy, under inspiration can help identify the players in *Revelation's* drama. But it isn't the only one. This is important to realize.

## Systematic Approach to Interpretation

But it needs to be also observed that such writers and expositors as Helwig, and the subsequent commentators on Revelation 13:18, did not depend alone on the 666 equivalent in identifying the beast power. They, even Luther, used the other prophetic markers in pointing to the antichrist. Even Everson's use of 666 was not the most impressive part of his arguments. A gifted orator and prayerful evangelist, Everson powerfully reasoned the historical rise of the papacy, especially the giving of the seat of the Roman power to the Bishop of Rome.

## ***Andreas Helwig and Beyond***

All of the prophetic arguments and identifiers used together, provide the prevailing argument in the case. As a whole they must all agree, and the interpretation must be in agreement with all the markers. This really makes it incontrovertible to any honest researcher. The systematic approach is the safest interpretive tool to all of biblical interpretation. Through the confluence of all the prophetic markers the identification can become so apparent, so refined, that when rightly processed, it will be impossible to make a mistake.

# Who or What is the First Beast?

WHO IS THE BEAST? The direct answer: Rome. But Rome in prophecy has phases, and morphs during the Christian Dispensation. Pagan Rome is the first persecutor of the saints, even rising up against the Prince of Princes. This is then followed by Papal Rome: the Roman Catholic system dominant in the Middle Ages.

The Beast power is given several standard characteristics in Scripture. Though these are well-known, for the purpose of this book we will review them as follows:

1. **The power in Revelation 13 is a “religious” power because it demands worship.**<sup>31</sup>
2. **The power blasphemes** (speaking blasphemies, vss. 5 and 6).

Blasphemy is the illegitimate claim to be able to forgive sins. This has been the open claim of the papal system for centuries to the present day. Said Charles Everson: “For a man to claim to have the power to forgive sins is blasphemy.”<sup>32</sup>

In the presence of Jesus, *“The scribes and Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?”*<sup>33</sup>

*“The Jews answered Him, saying, For a good work we stone Thee not; but for blasphemy; and because that Thou, being a man, makest Thyself God.”*<sup>34</sup>

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<sup>31</sup> Revelation 13:1-10

<sup>32</sup> Charles Everson, *The Mark of the Beast*, p. 16.

<sup>33</sup> Luke 5:21

<sup>34</sup> John 10:33

## ***Who or What is the First Beast?***

The Pope openly claims to be the vicar of God, “in the place of God.” No other power has openly, consistently, and continually claimed this power over the last 1,500 or so years.

- 3. The papal power was given his seat and authority** by the pagan Roman Empire. This is an elementary history lesson. (*Revelation* 13:2)

Emperor Constantine moved out of Rome, and moved his capital to the east. In so doing he gave the city to the bishop of Rome. Said Charles Everson many years ago:

“If you were to go to Rome tonight, you would find, right in the Vatican itself, a large painting, possibly about seventy-five feet across, depicting Sylvester I, one-time pope of Rome, receiving a little figure—a statue of a warrior. Constantine is passing this little figure of a warrior into the hands of the pope just as he is getting ready to leave Rome. And underneath the picture is written, “The Donation of Rome From Constantine to the Pope.”<sup>35</sup>

- 4. The papal Roman power, like no other, persecuted the saints** labeling them as heretics. (Some estimate 50,000,000. One need not ask if that is enough to qualify for this dubious distinction). (v. 7) Only false powers persecute.
- 5. This power held authority over many nations over a period of 1260+ years** (year-day principle). This again limits the organization outlined in prophecy to only a remote few possible, if not only one.

It rules for 3 1/2 prophetic "years" or 42 prophetic "months" or 1,260 prophetic "days" ---all of which signify 1,260 literal years (namely, A.D. 538-1798: Daniel 7:25; 12:7; *Revelation* 11:2,3; 12:6, 14; 13:5).

- 6. The power received a deadly wound and entered into “captivity.”** This prophetic marker can find actually several clear fulfillments, from the “Babylonian Captivity” or the *Great Schism*, the Reformation, and then the captivity carried out by Napoleon’s general Berthier.

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<sup>35</sup> Everson p. 15.

## The Mysterious Marks of the Apocalypse

7. **The power would “think to change times and laws”**<sup>36</sup> (Perhaps interpreted the times of the law, but the Hebrew doesn’t seem to support this. Therefore it means seasons and laws, in general).

“The Catholic Church for over one thousand years before the existence of a Protestant, by virtue of her divine mission, changed the day from Saturday to Sunday.”<sup>37</sup>

“And from a letter written for Cardinal Gibbons by his chancellor, Nov. 11, 1895, (we) read:

“Of course the Catholic church claims that the change was her act. It could not have been otherwise as none in those days would have dreamed of doing anything in matters spiritual and ecclesiastical without her. And **the act is a mark** of her ecclesiastical authority in religious things.”<sup>38</sup> (Italics supplied)

8. **Another indicator is the typical titles of the Pope, and several other titles, typical of the Roman system add up to 666 (VICARIUS FILII DEI).**<sup>39</sup> (Vicar of the Son of God), Vicarius Christi, etc. etc.
9. **The beast has continuity with the beast described in Revelation 13:1-10 and then connected again in verses 17 and 18. It is an earthly power.**
10. **The beast (always the same power in *Revelation*) is the continuation of the beasts of Daniel 7, and 8, and shares the same characteristics.**

In *Daniel* these are clearly paralleled to the kingdoms of the image, and the clear descriptors given in the book of *Daniel* that identify these kingdoms.

Particularly in play is the “little horn” development of the great and terrible beast of *Daniel* 7-9. Horns are emblematic in prophecy of a kingdom or power that

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<sup>36</sup> Daniel 7:25

<sup>37</sup> *Catholic Mirror*, Sept 23, 1893. (Has since been expunged)

<sup>38</sup> Everson, p. 25,26.

<sup>39</sup> This claim of this said title on the mitre is now argued by many to be disingenuous. If true it changes the general facts but little. The title and claim that the pope is the “Vicar of Christ” is replete in Catholic literature over the last several centuries. Probably the term, (and other similar epithets) has been used in the thousands of times both publicly and privately.

## ***Who or What is the First Beast?***

*emerges* out of another power, for this is what horns do. This is precisely what happened in regard to papal Rome as related to pagan Rome. The little horn is blasphemous, persecutes the saints, changes times and laws, and so forth.

In prophecy the beasts, or nations, are those which have “persecuted God’s people in the past,” and who are the subjects making up this conglomerate beast having seven heads and ten horns. Because of the timing of Daniel’s vision, the first nation is the head of Babylon, then comes the head of Medo-Persia. Then Greece contributes four more heads. Then comes the seventh head of Pagan Rome.

Out of this seventh head comes the little horn, clearly pointing to the rise and emergence of papal Rome, or Catholic Rome. Of the other nine horns, three of them disappear out of the ten divisions of Rome, or the barbaric tribes. The one that prospers, grows, persecutes the saints, and changes times and laws can be none other than Catholic Rome. There is no other world dominant candidate and the entire matter is really an “easy read.”

### **11. The first beast comes up out of the sea (Old World) and the second comes out of the earth (New World, wilderness), a perfect historical development of the nations of the earth to modern times.**

The first beast precedes the more modern beast, in the historical description that matches world history. This fits the rise of the American democracies.

### **12. The power has “global” influence, requiring that it cannot be a lonely individual, for it has power to demand the worship of nations, and “reigns” over the kings of the earth.**

(v. 7; cf. v. 3b)

### **13. The power has uniqueness that asks the question: “Who is able to make war with him?” This fits a religious and politically benign power with such a nature.**

Any typical secular nation is able to make war, or to be the subject of war. But a church is shielded militarily due to its non-political nature.



## The Mysterious Marks of the Apocalypse

### 14. It has a mark, and that mark is in association with a “man’s” number: 666

In statements made by even Catholic Rome, the claim is that there is such a mark, and that mark is the Sunday institution. The identification is thus complete.

**Therefore it is clear, in consideration of all the characteristics, that the persecuting power represented by the first beast in Revelation 13 is the papal power.** Efforts to show otherwise wreak havoc with the whole system of prophetic truth and the rules of prophetic interpretation. There is no reason to deny the interpretation of these texts held by the reformers, and thousands of honest Bible students for centuries. Those who attempt to do so willingly identify themselves sympathetic with the false power here so clearly delineated.

## Who is the Antichrist?

Modern exegetes favor a single antichrist, still future, which wars against Christians in the last days. In so doing they have missed the entire point in the antichrist doctrine of Scripture.

Any and every secular ruler could then claim the title. For if you are not for Christ, you are against Him. But this leaves the prophetic expositor with almost nothing to narrow the identity of such a supposed tyrant and danger to Christianity.<sup>40</sup>

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<sup>40</sup>THE WORD ANTI-

In *Strong's Concordance*, word 473, in the Greek dictionary one can find that the the word *anti* is often used to denote substitution---(below)

473. anti, an-tee'; a prim. particle; opposite, i.e. instead or because of (rarely in addition to):--for, in the room of. Often used in composition to denote contrast, requital, \*substitution\*, correspondence, etc.

## ***Who or What is the First Beast?***

Biblical writers use it quite consistently in this way: For example, the term: “anti” functions this way when considering a “type,” or “anti-type” in prophecy. The type is the pattern, and the antitype is the fulfillment. They are not antithetical to each other, but complimentary. The type is not *against* the antitype.

The Jewish Passover was a "type," and the crucifixion of Jesus was the "antitype" or fulfillment of the example of the type. The antitype “substitutes” for the “type” to bring about the complete picture.

Remarks Michael Scheifler:

The Roman Church even confirms this usage of the word: *anti*. In the 1994 *Catholic Almanac* on page 158 there is "the list of men who claimed or exercised the papal office in an uncanonical manner." So these men tried to substitute themselves for the true Pope, and usurp that office, so to speak. The Catholic Church denies the papal authority of the men on that list because they attempted a substitute (false) claim on the Papacy. That list is a list of ANTI-POPES! So the word anti can clearly mean a substitute for something.

## **The Word: *AntiChrist***

Antichrist can be correctly interpreted then, as someone who substitutes himself for Jesus Christ, the Son of God, just as an antipope substituted himself into the office of the legitimate pope of Rome.

Note what the *Catholic Dictionary* says in regard to the Papacy and the term “The Vicar of Christ:”<sup>41</sup>

### **Papacy**

The Vicar of Christ (Vicarius Christi)

"Vicar of Christ . . . Title used almost exclusively of the Bishop of Rome as successor of Peter and, therefore, the one in the Church who particularly takes the place of Christ; but used also of bishops in general and even of priests. First

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<sup>41</sup> *Catholic Dictionary*, Peter M.J. Stravinskias, Editor, published by *Our Sunday Visitor, Inc.*, Huntington, 1993, pp. 484-485.

## The Mysterious Marks of the Apocalypse

used by the Roman Synod of A.D. 495 to refer to Pope Gelasius; more commonly in Roman curial usage to refer to the Bishop of Rome during the pontificate of Pope Eugene III (1145-1153). Pope Innocent III (1198-1216) asserted explicitly that the Pope is the Vicar of Christ; further defined at the Council of Florence in the *Decree for the Greeks* (1439) and Vatican Council I in *Pastor Aeternus* (1870). The Second Vatican Council, in *Lumen Gentium*, n.27, calls bishops in general "vicars and legates of Christ." All bishops are vicars of Christ for their local churches in their ministerial functions as priest, prophet, and king, as the Pope is for the universal church; the title further denotes they exercise their authority in the Church not by delegation from any other person, but from Christ Himself."

### The Words: Vicarious and Vicar

One can look up the word "vicarious" in almost any common dictionary. This is what you would find in the:

- *Webster Handy College Dictionary*: "substituting for or, feeling in place of another."
- Also in the *Webster's II New Riverside Desk Dictionary* for the definition of Vicar-
  1. A parish priest in the Church of England.
  2. A cleric in the Episcopal Church in charge of a chapel.
  3. One who serves as a \*substitute\* for another.

A vicar is commonly understood in Christendom as a substitute or surrogate in the absence of a principal authority to replace or serve as a deputy for certain necessary duties of prelates.<sup>42</sup>

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<sup>42</sup> A Vicar General is defined in the 1994 *Catholic Almanac* on page 330 as "a priest or bishop appointed by the bishop of a diocese to serve as his deputy, with ordinary executive power, in the administration of the diocese." So a vicar serves in the place of (substituting for) the bishop, and assumes his power of office for certain duties.

## ***Who or What is the First Beast?***

So the Papal title of VICAR OF CHRIST which in Latin is VICARIUS CHRISTI, clearly means a SUBSTITUTE FOR CHRIST, which is synonymous with Antichrist, i.e., assuming the power of God on earth! This blasphemous claim is made repeatedly by various Popes and is the very foundation of Roman Catholicism and the Papacy.

Some Catholics may protest that the Pope represents, but does not substitute for Jesus Christ, to avoid the association. The problem is that for centuries the papal claims have not typically downgraded the office of the pope in any way but rather has made claims that the priest or pope is basically equal in authority and power to the original Christ.<sup>43</sup>

Clearly then, *Vicar of Christ* (*Vicarius Christi*) and Antichrist have exactly the same meaning. The Pope substitutes himself in place of God on earth, and that is precisely the meaning of *Antichrist*. The so-called claim that God needs a visible head on earth in a total invention of the Roman Church, is not biblical, and is not only superfluous, but blasphemous, and dangerous, as well.

## **The Popular Dispensational Antichrist**

Popular evangelical theology has built their whole dispensational edifice upon the theory of an antichrist that is a solitary human being, who becomes prominent in the Tribulation. The obvious take of these theologians is to use “anti” in the antithetical sense of the word, and to make the antichrist or “man of sin” into someone who is “against” Christ.

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<sup>43</sup> Now, from the *Webster Hand College Dictionary*, the definition of the word represent:

1. portray; depict; describe.
2. play the role of; impersonate.
3. denote; symbolize; stand for.
4. speak and act for; \*be a substitute for\*.
5. set forth; assert.
6. be composed of; consist in.

## The Mysterious Marks of the Apocalypse

In so doing, these Dispensationalists give the real beast of prophecy a total pass, clasp hands with the Papacy---enmesh themselves into erroneous theory, and throw themselves into a sea of error and distraction.

Writer and theologian, Steven Wohlberg makes a brilliant case against this popular and errant notion of a New Testament “man of sin” and “son of perdition” believed after the model described above. His work briefly summarized below is quoted as a complete reference because it cannot be improved upon in essence:

Reasons Wohlberg;

Paul called the Antichrist, “the man of sin ... the son of perdition” (2 *Thess.* 2:3). It is primarily because of this verse that millions have come to believe that there will be only one super-sinister Mr. Sin who will rise to power after the Rapture. Is it true? Will there be only one man – *the* Antichrist?

Is this what Paul really meant?

First of all, in the little book of *1 John*, the Bible plainly says there are “many antichrists” (*1 John* 2:18) and a “spirit of antichrist” (*1 John* 4:3). John also wrote that any person who denies the true doctrine of Jesus Christ is “a deceiver and an antichrist” (2 *John* 7, 9). Thus, so far, the idea of there being only “one” antichrist fails the biblical test.

There are other equally inspired statements in the Bible which parallel Paul’s expression, “the man of sin.” Prophecy also refers to this same Antichrist as the “little horn” (*Daniel* 7:8), the “beast” (*Revelation* 13:1), “the mystery of iniquity” (2 *Thessalonians* 2:7), and “that Wicked” (2 *Thess.* 2:8). Do all of these expressions refer to one evil person who will rise to power after the Rapture? You are about to see that they do not.

Most agree that Daniel’s “little horn,” *Revelation*’s mysterious “beast,” and Paul’s “man of sin,” *all refer to the same thing*. Daniel 7 describes four beasts – a lion, a bear, a leopard, and a dragon-like beast with ten horns (*Daniel* 7:3-7). Then comes the “little horn” out of the head of the fourth beast (*Daniel* 7:8). This little horn has “eyes like the eyes of a man,” “a mouth speaking great things,” and

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“makes war on the saints” (Daniel 7:8, 21). This is exactly what “the beast” has and does in *Revelation* 13:5,7. Thus the “little horn” is the same as “the beast.” But what many fail to discern is that in Daniel 7, a beast is clearly defined as *a kingdom, not a man*. The Holy Word says, “...the fourth beast shall be the fourth kingdom upon the earth” (Daniel 7:23).

The Bible doesn’t say the “little horn” is a man, but rather that it would have “eyes like the eyes of a man” (*Daniel* 7:8). When Paul used the expression, “the man of sin,” in *2 Thessalonians* 2:3, he was simply referring to the “little horn” with its “eyes like the eyes of a man.” Yet that same horn is called a “beast” in *Revelation* 13:1, and the Bible clearly tells us that *a beast represents a great kingdom* (Daniel 7:23).

A careful study of *2 Thessalonians* 2 reveals the impossibility of “the man of sin,” also called to “the mystery of iniquity,” and “that Wicked,” as only applying to one man. First, “the mystery of iniquity,” although under restraint, was “already at work” in Paul’s time (verse 7). Second, it would continue all the way until the visible return of Jesus Christ at the end of the world (verse 8). *Thus it cannot refer to only one man, for that man would have to be almost 2,000 years old!*

Did Paul ever use the expression “the man” in any of his other writings in such a way that it does *not* refer to only one man? Yes. Paul wrote, “All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.” *2 Timothy* 3:16, 17. Here “the man of God” does not refer to only one Holy Man, but rather to a succession of godly men throughout history who follow the Scriptures. Paul also used the phrase, “the minister of God” (*Romans* 13:4) to refer to all civil officers throughout history who restrain evil. Thus, Paul’s mysterious phrase, “the man of sin,” which is the same as the “little horn,” and the “beast,” may properly refer to an actual “kingdom” with “eyes like the eyes of a man,” that is, to a kingdom centered in a historical succession of supremely exalted men who, according to the Scriptures, are part of “the mystery of iniquity.”

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(For more information, read the article on this web site entitled, Antichrist and the Protestant Reformation (under Antichrist Appeals), and read the book, *End Time Delusions: The Rapture, the Antichrist, Israel, and the End of the World*)

-----Steven Wohlberg<sup>44</sup>

Therefore, in a number of ways the popular and prevailing view of the antichrist is fraudulent and in error. The “man of sin” cannot have existed as a single human being for almost two thousand years, having started in the time of the apostles. Biblically, a single antichrist does not pass the Scriptural test, for many antichrists are required in the prophetic scenario.

The clear winner in this dubious contest is a man indeed---of “man,” and the organization attributed to him is headed by a “man;” but the man is not a vicious tyrant, but a vicarius pretender, who sits in the temple of God, claiming that he is a substitute for God. His reign spans the centuries, but he is not a “person” but a “kingdom. It is “a religio-political kingdom” that enacts its authority on the world stage, that has persecuted the saints by the millions, and to whom the world gives deference and honor. No organization or movement can even come close to qualifying for this distinction and identification as does the Roman system existing over much of the last almost two-thousand years.

## Who is the Second Beast?

A matter of nearly if not equal importance to the discussion of the mark of the beast, the beast power, and the image to the beast---is the second lamb-like beast of Revelation 13, which forces and orchestrates the image to the first beast on the world stage. So who is this second beast that works in league and in concert with the first beast?

The writer of this book believes with most Adventists that this second world power is in its “national” manifestation none other than the United States of America. This matter in itself is the subject for an entire separate

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<sup>44</sup> Steven Wohlberg, <https://www.whitehorsemedia.com/category/antichrist-appeals/>

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book, and the identification of the United States in prophecy is a matter that has been developed and interpreted by scholars and writers in a way and to a degree that would far surpass the efforts of the current author.

The second beast in terms of theological understanding has been termed: “Apostate Protestantism.” This power originally has “lamb-like” qualities, but it changes into a dragon.

Since this a book focusing on the nature of the seals and marks of *Revelation* the reader should be indulged to read and study the matter for themselves if they are not convinced this is the subject of the prophecy of *Revelation* 13: or that America is the stunning fulfillment of it. So there isn’t an effort to develop that matter fully here. But it is an important assumption to include in the discussion of the seals and the marks of *Revelation*. Therefore a skeletal review is necessary to insert at this point, because the identity of the second beast is key to the proper resolution of *Revelation’s* mystery of the seal of God and the mark of the beast.

As in the case of the first beast, the second beast has made a clear entrance in the modern world. The marvelous fulfillment of prophecy in the identity of the second beast as the United States of America was first noticed by J.N. Andrews in the late 1800’s. This interpretation has only found stronger verification as time has passed, and America has risen from obscurity to the most powerful nation on earth. It is only proper that such a super-power, with such significance would find a place in Bible prophecy.

The full fruition to the aims of this power is yet to be seen. But the evidence is that it is on track to fulfill its prophetic destiny. The evidence is manifest in great abundance.

The second beast rises out of the “earth,” meaning it rises up away from the political history of the Old World. This is true particularly of America.

The United States has become the leading military and economic power in the world. Its citizens on the average are the most affluent, and in a number of powerful ways fulfill the destiny and description placed on the prophetic page. It is the place where the persecuted saints of Europe have fled for refuge, and is the national cradle of modern Adventist prophetic religiosity.



## **The Mysterious Marks of the Apocalypse**

In *Revelation* 13 this beast or nation reaches the status of a world power, with world dominance. This, particularly in recent years, though not true just a century or two ago, is now very true of America.

The second beast operates a benign form of government. This is also true of America. For a fuller developmental understanding of the correlation between the two beasts in *Revelation* 13, and in the author's understanding the same two beast powers in *Revelation* 17 ff., the reader is invited to read the author's book, *The Days of the Seventh Angel*, Vol. 6.

### **The Two Horns**

The two horns are a particularly interesting symbol, and are as tell-tale of the power they describe as much as anything in the description. That this form of government was particularly predicted almost 2,000 years before its rise is simply marvelous and divine.

Horns in prophecy represent powers or governments. If the horns, emblematic of powers that "emerge" from former super-governments, have crowns or diadems, they can represent monarchical powers. One would expect the rise of "single" horns to represent one nation or government. However, this is not the case in *Revelation* 13.

The horns of the two-horned beast have neither crowns nor diadems. They are "lamb-like," representing a milder form of government. And there are "two."

Furthermore they are apparently of equal magnitude. This would be a conundrum for people of the former ages, for this would indicate a kingdom with "two kings." How could there peacefully and happily reign *two* kings, without absolute power? Yet the nation described is obviously a significant, world-dominant power at the very same time.

The only answer is that this dual power, correspondingly cooperative, and equally balanced, is best fulfilled in the operation and the living out of democracy. Such a self-limiting government, protecting itself through checks and balances, is quite perfectly described by the beast with two equal and distinct horns.

To say that these two horns represent civil and religious liberty is not the most defensible assessment of the symbol. While this may be true, there is no sign on each horn saying this is the case. But civil and religious liberties are rather one

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of the positive *results* emanating from the nature of this kinder and more open government.

The two horns could more accurately be represented in such forms as the "bi-cameral" legislature of American politics, or in constitutional separation of the church and the state. In the area of Christian religion it is counter-balanced in the Catholic and Protestant forms of faith. In all this dualistic, representative, and democratic process, we find what is probably meant by this ingenious symbol. It is a unique symbol of balanced and shared government at all levels.

## **The Image of the Beast**

The making of an image to the beast is not always explained in the clearest of terms. But what seems to be consistently evident in the prophetic description is that the second beast is instrumental in causing those on earth to worship the first beast (Catholic Rome) by causing them to make an image to the beast.



## The Mysterious Marks of the Apocalypse

An image is a copy. So in a way there is a duplication of the beast and his measures, and a re-iteration and adoption of the beast's religious doctrines and policies. But the matter is more than a mere reduplication. It is also a matter of idolatry and popularity.

"All the world wonders after the beast (13:3)," and "marvels," saying to the first beast, in effect: "You are awesome!" (God-like). The admiration and approval reaches the level of idolatry. And in this matter of idolatry is where blasphemy and false worship become prominent on the world stage.

But the matter of "making an image to the beast," and the "worship of an idol" is where the matter finds its clearest precedent and the prophetic expositor is asked not to miss the allusion left us in this powerful imaginary symbol. Behind this whole prophetic exposé is the story of the three Hebrews on the plain of Dura. There is no other Scriptural story, or biblical incident or teaching that even approaches the directness of this famous story as an illustration. "The image to the Beast," is an obvious allusionary reference to Nebuchadnezzar's golden image, described in the third chapter of *Daniel*, the twin book directly related in numerous ways to *Revelation*, and known as "the OT apocalypse."

What is described in *Revelation* 13 is a modern counterpart to the Babylonian descriptions in *Daniel* where God's faithful minority will be tested in the matter of worship. It will involve the commandments of God, as did the test in Babylon. Except it will be brought upon them by modern "Babylon."

It will be the purpose of the oppressive beast powers to seek to control the minds and consciences of men in the future. They will either bow to the image, or they will not, under the threat of persecution and trial. They will either receive the mark of the beast nation, or the mark of God's favor, the seal of God. More of this will be reviewed when studying further.

Babylon, where this story occurred, is dominant thematically in *Revelation's* drama, and the name, "Babylon," occurs several places in *Revelation* 13 and 14, and also in *Revelation* 17 and 18, a parallel and reiterative prophecy. In *Daniel's* narrative, the three Hebrews refuse to worship a great image, representing the nation (beast) of Babylon.

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Ellen White refers to the “Sunday institution” as an “idol Sabbath.”<sup>45</sup> This is appropriate, for all four commandments were in play when the three Hebrews made their stand. The penalty for disobeying was death, and in the case of the “mark of the beast,” the penalty will be the same. (13:15)

## **The Mark and the Seal**

As in the case of the “seal” of God, the “mark” of the beast cannot so much be a literal mark as much as it is a symbolic mark. According to the principle of symbolism, God’s people do not wear a literal mark, but have God’s approval, and have “settled into the truth so that they cannot be moved.” The works of their character are impressed in their minds (foreheads) and in their hands (works).

In the same way, those of the beast power are found working in league with the false precepts promoted by earthly powers. The number of the beast, is the number of man (6, multiplied). The beast worshippers bear the marks of humanistic and evil design.

This does not mean that the mark of the beast will not have secular and real manifestations, practical or economic, but the principle of symbolism turns the focus to events and designs that will affect the religious minds of men (character), and not toward an actual mark or brand on their forehead. The Dragon (Satan--the false Father God--chap. 12), the First Beast (the pretend Christ), and the Second Beast (the false prophet or false Holy Spirit [fire, miracles]), will unite to win the allegiance of men. While real in its effects, the battle is chiefly a spiritual one, as it always has been.

The *charagma*, or mark, is intentionally different than a seal. It is the mark of submission, the mark of slavery. This is appropriate to the scenario that will play out spiritually, as the oppressive beast powers seek to control the minds and consciences of men in the future. More of this will be reviewed and analyzed in the succeeding chapters.

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<sup>45</sup> ... respect this human law will be favored, but those who will not bow to the idol sabbath have no favors shown them.—*The Signs of the Times*, May 26, 1898. *LDE*, p. 145. Also mentions that “the Protestant world” has set up this idol Sabbath.

## Ten Non-Adventist Quotations on the Mark of the Beast

1) “The Pope is of so great dignity and so exalted that he is not a mere man, but as it were God, and the vicar of God.”

Extracts from Ferraris’ Ecclesiastical Dictionary, article on the Pope.

2) “The Pope is as it were God on earth . . . entrusted by the omnipotent God direction not only of the earthly but also of the heavenly kingdom.” History of the Councils, Vol. XIV, col. 109. Labbe and Cossart

3) “The Pope is the vicar of Christ . . . . The claims of the Pope are the same as the claims of Christ . . . Christ can forgive all sin. SO CAN THE POPE.” Syracuse Post-Standard, March 14, 1912, Rev. Jeremiah Prendergast

“This power is not only to be claimed by the Pope, but by the parish priests.” The Catholic Priest, 1866. Michael Muller.

4) “That the Church of Rome has shed more innocent blood than any other institution that has ever existed among mankind, will be questioned by no Protestant who has a competent knowledge of history.” History of the Rise and Influence of the Spirit of Rationalism in Europe, vol. 2, page 32. William Edward Lecky

5) “The Church Has Persecuted. Only a tyro in church history will deny that.” The Western Watchman, December 24, 1908. Catholic Magazine.

6) “The Church may, by divine right, confiscate the property of heretics, imprison their persons and condemn them to the flames.” “There is no graver offense than heresy. . . It must be rooted out with fire and the sword.” Institutes of Public Ecclesiastical Law, Vol. 2, p. 142. P. Marianus de Luca

“When she (the Catholic Church) thinks good to use physical force, she will use it.” The Western Watchman, December 24, 1909.

7) “The Roman question tonight was a thing of the past and the Vatican was at peace with Italy. . . In affixing the autographs to the memorable document HEALING THE WOUND which has festered since 1870, extreme cordiality was displayed on both sides.” San Francisco Chronicle, February 12, 1929. “Mussolini and Gasparri Sign Historic Roman Pact”

8) Sunday is OUR MARK OF AUTHORITY! . . . . The Church is above the Bible, and this transference of Sabbath observance is PROOF OF THAT FACT.” Catholic Record, London, Ontario, September 1, 1923.

“The Catholic Church for over one thousand years before the existence of a Protestant. . . CHANGED THE DAY FROM SATURDAY TO SUNDAY. . . The Christian Sabbath (Sunday) is therefore to this day the acknowledged offspring of a Catholic Church . . .

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without a word of remonstrance from the Protestant world.” The Catholic Mirror, September 23, 1893, 1.29.

9) “How prove you that the church hath power to command feasts and holy days? Answer: By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves by keeping Sunday strictly, and breaking most other feasts commanded by the same church.” An Abridgment of the Christian Doctrine, page 58. Rev. Henry Tuberville, S.D.

10) “Questions: Have you any other way of proving that the church has power to institute festivals of precept? Answer: Has she had not such power, she could not have done that in which all modern religionists agree with her--she could not have substituted the observance of Sunday for the first day of the week, for the observance of Saturday the seventh day, a CHANGE FOR WHICH THERE IS NO SCRIPTURAL AUTHORITY.” A Doctrinal Catechism, p. 174. Rev. Stephen Kennan

# The Name of the Beast/The Name in the Seal

A matter related to the entire discussion of the seal and the mark are the names relevant to the beast powers under discussion. Such terms arise in the prophetic scenario and discussion such as: “The name of the beast,” “the number of his name,” and “the mark of his name.”

According to a limited amount of research on the matter it has been discovered that the Church of Rome does not sometimes approve of being called the Roman Catholic Church. It likes the word: “Catholic” because the word means “universal” and they believe this to be true of the Roman church. But they typically don’t like “Roman Catholic” because such a name infers that there could be other “Catholic” churches, or that Rome makes the name local or tied to a specific locality and such a term does not agree with the churches claim of universality.

The preferred (English) title is: *The One Holy Catholic and Apostolic Church* (From the Nicene Creed). Or, simply: “The Catholic Church.”

No organization probably uses and claims as many titles as does the Roman System. There are hundreds of ranks and titles. The pope, for instance, doesn’t have just the title of “pope,” but a host of other titles. Catholic encyclopedias have several levels and long lists of various titles and functions, not just for the pope, but for ecclesiastical levels of all sorts, which no doubt number altogether in the hundreds and maybe beyond.

## *The Name of the Beast/The Name in the Seal*

The pope usually does not even claim the title of: “the pope.” But what is significant about that is that it is the world and his adherents that “award” him the title. The prophecy says that “all the world, wondered after the beast.” More will be said of the circumstances that surround this common yet important designation given the Bishop of Rome in a succeeding chapter. But the common papal title is an important consideration in itself.

The current pope at this writing, Pope Francis has taken eight “official” titles; but he is also given almost scores of others that most religionists are not even aware of. Some of these the pope, himself, may not even be aware of!

The current pope's (Francis) proper title, according to the Vatican's website, is:

*Bishop of Rome, Vicar of Jesus Christ, Successor of the Prince of the Apostles, Supreme Pontiff of the Universal Church, Primate of Italy, Archbishop and Metropolitan of the Roman Province, Sovereign of the State of Vatican City, Servant of the Servants of God.*

The recent *Benedict XVI* also had eight similar official titles:

The names given to the popes are not chosen half-hazardly. They are chosen very deliberately, taking planning and forethought to make sure they encapsulate the character and intentional mission of that particular pope and his administration. So it cannot be that the names are chosen innocently, or randomly, but rather by direct and intentional design. The names, at least the modern ones, are not all blasphemous; but the claims inherent in them certainly can be, and often truly are.

The beast of *Revelation* has on its heads the name: “Blasphemy.” Certainly the recurrent “Vicar of Christ” title fits that description in every way.



# The Mysterious Marks of the Apocalypse

## Names of the Popes

It is a matter of interest to study the meaning of the official names of the popes throughout history (nearly 300). Though sometimes a pope used his personal name and cannot be blamed for what he was named, in most cases the pope's name was not at all random, but was studied and chosen carefully to represent his mission or platform, or in many cases to identify him with a canonized saint that had preceded him.

Such was the case with a pope that took the name: "Urban," which simply means "city dweller," probably meaning the city of Rome. But that name, seemingly innocent, taken by later popes was taken deliberately because Urban I had become a canonized "saint," and by taking his name the successor was inferentially stating a solidarity with the former saint, and honoring him. While one can innocently be given a name, like Daniel, a Bible name, it is a different matter altogether to purposefully take a name like that yourself so that you will be associated with being such a saint yourself.

Pope Francis has taken the name: "Francis" in association to the do-gooder saint; St. Francis of Assisi, to find solidarity with Assisi's work for the poor. One of his titles is: "Servant of the Servants of God. This is a very humble title in a way, and a more humble pope is welcome in modern times. But there can always be two sides to the apparent humility when one "humbly" associates himself with a "saint." (St. Francis)

Of interest are the designed names claimed for the popes throughout dispensational history. Significant, though, are their actual meanings:

### Blasphemous Names:

Boniface: (good face or beautiful face, beautiful, righteous)  
Innocent: (righteous, pure) (History sometimes claims the opposite)  
Benedict: (Blessed; sacred) (almost scores of some these! 17 of 265)  
Pius: (Pious; Righteous; 12X) ("unbelievable!")  
Leo: (Princely; Mighty; Powerful---Lion-like; Lion . . . Judah; 13X)  
Sylvan: (Perfect; Wonderful; Awesome)

## *The Name of the Beast/The Name in the Seal*

Clement: (*Clemency*; Peaceful)

Gregory: (the Defender 4X)

Blessed: (One pope: but rather arrogant as a name it would seem<sup>46</sup>)

Felix: (Means: “happy,” but in biblical and medieval times means the same as “blessed.” 4X)

Celestine: (*Celestial*; Heavenly or “of heaven,” at least 5X)

Honorius: (Honored; “worshiped”)

Eugene: (lit. *good genes*; righteous of birth; noble aristocrat).

Victor: (Overcomer; worthy; saved)

----Et. al.

It is not hard to associate these rather divine or god-like claims with the various chosen and official names and titles of the popes down through history. Few of them seem to have chosen the name: “Humble,” or “Humilius.”

Even the name Gregorius, or Gregory, which means “defender” is really taking the character of the God of the *Psalms* who David continually calls his refuge and defender. The Bible describes the God of heaven as the true defender of the righteous, the giver of mercies to the poor and widows.<sup>47</sup>

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<sup>46</sup> Several popes in the list, however have “Blessed” placed before their actual titular name.

<sup>47</sup> Psa 48:3

God is in its fortresses; he reveals himself as its **defender**.

Psa 48:14

For God, our God, is our **defender** forever! He guides us!

Psa 68:5

A **father** of the fatherless and a **defender** of the widows is God in his holy habitation.

Psa 72:12

For he will rescue the needy when they cry out for help, and the oppressed who have no **defender**.

Prov 23:11

for their **Defender** is strong. He will plead their case against you.

Isa 19:20

And it shall be for a sign and for a witness to Jehovah of hosts in the land of Egypt; for they shall cry unto Jehovah because of the oppressors, and he will send them a saviour and **defender**, who shall deliver them.

# The Mysterious Marks of the Apocalypse

## Apostolic Names

Probably the greater majority of the names are apostolic names: such as John or Paul. Again, for a normal person to be given them would be quite innocent, for these are common names given to our sons today. But to take them as official titles says so much more. In that practice is found the inherent claims of apostolic succession, and an inference, marginally blasphemous at least, that the said pope is positioning himself along with the saints and apostles, and deserves similar honor.

John (23 popes)

Paul (6)

John Paul (2)

Stephen (of St. Stephen; several)

Lucius (Luke)

The Bible writers refer to the former saints; Noah, Daniel, and Job as being righteous, yes. But they, themselves would not have assumed such names as church titles, nor would they have given permission for later believers to take them as “titles.” Deliberately, they never would have recommended such a thing. We know the century old tradition to be preposterous. Peter would have vehemently deplored the assignment of his title being that of the first pope.

Seeking certain markings we cannot ignore that several popes were named: *Sixtus*. This is quite a circumstance, really. Even if that pope was a sixth child, wouldn’t he change his name (stigmatic) when most every pope was given the privilege of designing his own papal name?

Also of note was the name: *Adeodatus, Deodatus* (615-618). His name meant: “God by God.” In other words: “God next to God.” 2 popes took this name. Only one pope took the name: “Hilarius,” ---fortunately, we assume. Though it probably really was meant to mean: “Exceedingly Blessed.”

## *The Name of the Beast/The Name in the Seal*

One would think modern Christians would object to such sacerdotal and ecclesiastical titles. But strangely, the modern world thinks just the opposite today when it comes to the claimed titles given to the pontiff of Rome and others, as sacred titles and positions in the Catholic system. They accept such arrogant assumptions and titles as normal and even blessed. Yet they are sometimes directly comparable to the Scriptural sacred names of the Messiah, the Lord Jesus, the Son of God.

*Revelation*, chapter 3 tells of the words in God's seal placed in symbol on the forehead of the saved. This is probably a seven-fold name and address; and beside the name of *God*, *New Jerusalem*, and *Jesus' new name* it may be possible that the individual seal will contain the new name that Jesus gives to each believer. But the address says: "My God," translated "God to me;" meaning that they are not "God," but are owned and belong to God; a much different circumstance than having a "godly" name written on the forehead as applying to only oneself.

We are not told directly what Jesus' new name is. Jesus has many, many names in Scripture and posters are made to list them. But we are told of one famous name that was to be applied to Jesus in the future. Sadly moderns, even Handel's *Messiah*, run the Hebrew names together in a mishmash and unite them haphazardly. But they are actually seven separate, distinct titles. It is prophesied of Emmanuel, in Isaiah 9:6 that:

"His name **SHALL BE CALLED**,

Wonderful  
Counselor  
(The) Mighty (One)  
God  
(The) Everlasting (One)  
**Father (Abba; papa)**  
Prince of Peace

The seven names, or a seven-fold name, or ones like it (Alpha and Omega?) may then appear somehow in the seal placed upon the believer.

## The Mysterious Marks of the Apocalypse

These faithful are seen as belonging to Jesus and to the Father, or in the Latinese vernacular, the true **Pope**, or **Papa**. (cf. *Revelation* 14:1)

Conversely, though, the papal dignitary has upon his representative brow also a multiple name (as do all priests). According to the public dictionary the last pope and current pope have not seven, but interestingly **eight** (cf. *Rev.* 17; not a good number; where the “**eighth** goes to perdition”) distinct official titles. (Cf. beginning of chapter)

What is striking is comparing the meaning of the names of the popes used through history with the list of names to be applied only to Christ (above) and there are striking matches.

**Wonderful:** Sylvan, Blessed, Benedict, Honorius

**Counselor:** (Wise; Pius, Innocent; Benedict)<sup>48</sup>

**Mighty:** Leo, Gregory

**God:** Deodatus

**Everlasting:** Constantine; constant

**Father:** Pope

**Prince of Peace:** Clement (Clemency: Prince of Peace); Leo (King, Prince); etc.

### According to Jesus No Religious Authority Should Ever Be Called “Father”

A common objection to Catholicism is that Catholics ignore the Bible in calling priests: “Father.” After all, in Matthew 23:9, Jesus says: “call no man your father upon the earth: for one is your Father, which is in heaven.” This matter is taken up in a subsequent chapter, and is very significant to the prophecy we are considering.

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<sup>48</sup> The Holy Spirit takes this name; Counselor, and is the true “Vicar of Christ.” The popes and priests have assumed the position of the Holy Spirit in confessionals and in their claimed mediatorial role. It should be the clearest of all in Christianity today that this practice is blasphemous in every way.

## *The Name of the Beast/The Name in the Seal*

It is indeed troubling that the papal claimant bears the title “Father,” “Papa,” also. And this is not the anartharous version of the name. This, simply stated is blasphemous to the degree that no name could be more so. “Father” used in the religious sense, is a circumstance of using God’s own exclusive name.

Of course, much religious rhetoric in excusing this practice as innocent is given the Christian populace. The public, even religionists, do not raise an eyebrow, and even consider the practice endearing, and unapologetically use the designation themselves in referring to the papal dignitary. All priests use it.

Again, more will be said about this in the upcoming chapter: “The Common Papal Name and Title.”

## **A Multiple; Seven-fold Name in Revelation 17:5**

The following matter is only offered for interest for it does not compute completely, or according to assumed rules: But what is of interest is that the illicit spiritual pretender in the prophetic picture---also can be seen as sporting a seven- fold name. *Revelation 17:5*

Writes the Revelator of the great immoral woman of *Revelation 17*: She has a name written:

**Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth.** (Seven principal words; minus conjunctions; same true in original Greek)

The woman is not the beast, but is supported by it, so she would likely also have blasphemous markings (seven-fold name) that mark her as acting in concert and league with the beast.

In reckoning and using Roman or Latin rendering the following can be attained. However, the “mu’ or “m” typically a value for 1,000, is necessarily ignored: The name written is:

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μυστηριον, βαβυλων η μεγαλη,  
5            1            5, 50            50  
η μητηρ των πορνων των

βδελυγματων της γης.  
500, 50, 5

δ= 500	<b>500</b>
λ= 50 (3X)	<b>150</b>
υ= 5 (3X)	<b>15</b>
ι= 1	<b><u>1</u></b>
Total=	<b>666</b>

When Greek number/letters are reckoned against this phrase, the sum is in the thousands (1,285 just in the word Babylon). So this would not provide any kind of solution.

Perhaps the words translated from Greek to Latin somehow preserves the numbering, since Rome is the Latin kingdom or church, and Latin is the language of the church. But rules are broken, or at least we are not sure of the rules. Is the “mu” not to be considered? We don’t know. At the very least the great immoral woman, could in this configuration find some kind of symbolic solidarity with the the Roman beast. The mark of the beast is in the forehead, the same place the mystery designation is said to reside on the great immoral woman.

## Vatican

Another significant marker of the Beast power may reside in the word: *Vatican*. The *Vatican* is associated with the city of Rome.

While there is out there significant vendetta and oppositional apologetic over the word: “**Vatican**” or the Latin, “**Vaticanus**,” it remains an interesting pursuit to research. It is not the purpose here to use libel and slander in regards to this sensitive issue. The effort is only to identify as much as possible the marks of the apostate system in consistent fashion.

It is the transparent purpose of the present writer, to endeavor to identify the subjects of prophecy in *Revelation*. If God is indeed interested in the prophetic researcher truly understanding the passages in question, He will never offer us marks of the seductive or false power, and then leave the matter in relative obscurity. There will be “marks” that all people can “see.” Prophetic markers are given to do just that; mark. The Lord has predicted that the subjects of prophecy will not evade identification and the way should be clear.

Such is perhaps the case with the word: “Vatican.” The Vatican is the capitol and seat of Roman Catholicism, a city that is uniquely both religious and political in its configuration and action on the world stage.

The main debate is between two strains of interpretation. Both views see it as a contraction between two words:

1. **Vatic**; meaning prophet, esp. old woman; prophetess, or “prophecy” (with female characteristics) and “anus,” meaning the “seat,” or *city*. *This would then mean “the seat of prophecy.”*
2. **Another variation reads: Vatis (prophecy); and: Can= Serpent.**

Thus it would mean: “**The Serpent of Prophecy**”



## The Mysterious Marks of the Apocalypse

This easily calls to mind *Revelation* 12:9 which refers to the Roman system as “The Dragon, that Old Serpent, called the Devil, and Satan.” The Roman system is one of the easiest equations to solve in all of prophecy for *Revelation* 12 identifies this system with the system that was involved in persecuting and destroying Jesus. The symbolic equation also qualifies that the Serpent in Eden was an “earthly” agency through which Satan spoke in instrumental fashion, very much like the description that arises in both chapters 12 and 13 of the beast power having “a mouth speaking great things and blasphemies.” The picture is a personal Satan that “speaks blasphemy” and deception THROUGH the mouth of an earthly Dragon/Serpent----just like in Eden.

However, Roman apologists point out that there is no word related to *Canus*, for a serpent, or, of course, or that there are any such meanings in the word: *Vatican*, at all.

However, this may not at all be true. The Latin language is immediately pre-dated by the Greek, and many words were simply transliterated over from one language to the other as the two languages sought for mastery in the Roman World.

The Greek word for Dragon, is *drakōn*, and a male dragon is known as a *drake*. But the female dragon, was called and known as a *Dra-kainos* (*cane*, *cānus* sound in the word). Homer refers to one of these in one of his odysseys. The Latin could probably represent the Greek “kainos” as “kainus,” thus representing the feminine side of a dragon. And a dragon is the chief figure in usage in *Revelation* 12 and 13.

There are “female” aspects in the Latin expression: “Vatis.” Associated words are: “Prophet,” “old Hag,” or “Fortune-teller,” or even in modern times we might translate: “witch.” The sentiments are not far from the great immoral woman in *Revelation* 17, a false prophet, and a consort of the Beast. The translative sense of “an old woman of prophecy” even hints that this power is “old” and therefore has been around for a long time.

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### **Dragon on Floor of the Vatican**

This being the case we might extrapolate the translative meaning of “Vaticanus” as simply: the Dragon, (or serpent) of Prophecy. The woman of prophecy in *Revelation* 17, is similarly related to the beast, and has satanic trappings. *Revelation* 12 has a pure woman representing the true church, so her counter-part or enemy, the dragon, would naturally be an equivalent: an evil, immoral woman, and apostate church.

In ancient folklore, female dragons, usually characterized with evil itself, were associated with the waters. This association with the waters shows up in the *Gilgamesh Epic* of Babylon, with *Tiamet* being the goddess of the mother half of creation and goddess of the waters (*Apsu* her consort: salt water). *Revelation* 17 is also pre-occupied with “waters,” where the woman “sits,” or literally: “has her throne.” In near Eastern astrology the female version of the serpent or dragon is named, Hydra, who in the star pictures is being trampled underfoot by the Lion (of the tribe of Judah) that we see above our heads almost every night (Leo).

Various dragons appear in the iconography found at the Vatican. The context in which the dragons appear should perhaps be considered. Is the dragon celebrated, or is the dragon repudiated by some prelate or apostle? Or is the dragon being put down? But iconography related to worship is exceedingly dangerous, because misrepresentations can easily appear. This is part of the reason the Second Commandment was given, yet is openly ignored and discarded by the mother church (again changing times

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and laws). There really can be no decent reason for such images to appear where they even might be misunderstood. I know at my church I could never get such a representation ever passed by the board. If it was there already it would be quickly removed. It could never pass or be accepted---cultural art, or whatever. It would never happen. Rafael or not. Not a prayer!



What is most striking is that the dragon figures do appear in the following places, on the floor and on the ceiling in the very crest of the Vatican, and at their very centers, just under the papal and Petrine keys of the kingdom. In verity these are “seals” of the Vatican or Papal State. In the kindest of terms, these are most telling and damning, both to the nature of the organizations of Catholicism and how they relate to the direct prophecies of the book of *Revelation*.

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### **Ceiling**



### **Floor**

While apologetic explanations, no doubt, abound for such things as these, it should be obvious to the student of prophecy that God allows for such

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symbols and marks to be noticed and viewed so that they can accurately point to the subjects, so that identification and warning can be assessed by even the most simple.

While it is not the purpose of this writer, or for any Christian to denigrate and falsely scandalize other fellow Christian organizations, some things must be pointed which are so plain that “he that runs may read it.” There is such an abundance of these types of things, though some may be misread or interpreted--- yet there are still so many markers out there that determinations of a certain nature can be reasoned out by even the most simple student of the Word of God.



It seems to be the plainest of truths that the Roman system that was eventually inherited and overtaken by the *religious* powers of Rome fulfills in every way the prophetic beast, that received his seat and power from pagan Rome, and then dominated the world landscape both politically and ecclesiastically for century after century in the Middle Ages and beyond, and remains influential and dominant to this very day. Romanism, in all its phases is clearly “the beast,” of the prophetic page. The Beast, therefore, does have a *name*, and an identity.

***The Name of the Beast/The Name in the Seal***

# The Representation and Culture of the Number Six

## Why the number “6” ?

Part of the answer to this enigma, 666, must lie in the culture and history of the number six itself. *Revelation* is fascinated with numbers, and it is not out of line to investigate with this in mind.

The representative and symbolic meaning of the number, *six*, goes back to ancient times. Not a small amount of research is available on the topic, though it is easy to get lost in the mystical morass surrounding it.

To be *biblically* responsible, however, and here we must, the significance of the number six can at least be traced in part to the kingdom of Babylon. The image of Nebuchadnezzar, placed on the plain of Dura, is given in dimensions of 6 (Daniel 3:1). The image is described as sixty cubits high, six cubits wide, and probably so (deep; assumed in the formula) thus resulting in a roughly 666 formula. This had to be an intentional measurement noted at the time, and it really need not be even referenced that this particular story of “worshiping the beast and his image” must also powerfully stand behind the *Revelation* prophecy via strong allusion and parallel.

Supposedly, according to some popular interpreters; if you continually add the sum of the numbers starting with 1, and then add 2, and continue on until 36 you will come up with the magical number of 666:  $1 + 2 + 3 + \dots + 35 + 36 = 666$ . Supposedly the Babylonians had 36 gods in their pantheon. While this alleged mathematical fact is interesting, and

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connects 666 with Babylon, one has to ask what spiritual benefit really comes into the prophecy as a result of this calculation or how does it really help one identify who the modern beast power is? Who of common men is likely to understand or discover this number process and make a prophetic or spiritual decision as a result of it? It is too complicated of a marker (at least by itself) it seems, for this enigmatic prophecy and denies any true association with the spiritual and expository purposes usually apparent in any biblical prophecy. Other research gained from Babylonian astrology may come up with 48 gods matching all the constellations and decans in the ancient astrological map. In all it is an unclear or complicated marker, at least, if it was intended to be the main one.

But there are associations, springing out the the general nature of things that can be ancillary or typical markers to guide the researcher and to mark the subjects of prophecy. Some of these may be coincidental, but others may not be. God in His infinite wisdom no doubt has seen beforehand how history would work out, and has predicted markers that are consistent today. So at least some of these “occult” types of mysteries may have a little validity, when they support the main theory. But we cannot make too much of them in themselves.

At the very least the number six has modern associations with evil and the occult, without question. Therefore, the nature of the number is clear enough to the moderner to some degree.

However, *Revelation* is telling us in no certain terms that numbers *can* have great significance in prophecy. *Revelation* is the Bible book of numbers, and numbers together with other markers can strengthen and tighten the range of interpretive data.

For instance: Note the number of letters in these two official church names in English:

- The One Holy Catholic and Apostolic Church (36 letters: 6X6) (name as--in Creed, is six-squared; Six, the Number of Man)
- The Seventh-day Adventist Church (4X7=28 letters) (Fourth Commandment/Seventh Day)



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One may choose whether such circumstances are mere coincidence or not. Let us not insist. But I, for one, believe when it comes to certain matters of prophetic importance, that God in his foreknowledge can sometimes attach special significance to numerical and symbolic expression to help the modern searcher for truth identify danger and mark his way. It is not 100%, but it does seem that numbers do leave consistent theological markings in certain biblical matters or settings.

### The Number, “6”

The number “six,” in Arabic form, has been understood by many linguists and historians for centuries on end as the figure of a coiled snake. Multiplications of the number six (60, 600, even 6,000; the total history of man under sin) also have similar representations and symbolic significance attached to them. Since the serpent biblically represents Satan and his influence upon man-made forms especially in the book of *Revelation* we cannot ignore this basic symbolic association. In *Revelation*, chapters 12, 13, Satan is clearly represented as speaking through the Dragon or Serpent, just as Satan spoke through the serpent in Eden. The *instrumentality* of the Dragon is the key thought. The Dragon of prophecy has a mouth speaking great things and blasphemies, but like the serpent in Eden he does not speak these totally of himself. The Serpent’s position is somewhat passive, and his tongue is manipulated and moved by supernatural aid.

The serpent, the acknowledged symbol of Satan found in Eden, and ever since the fall of Adam and Eve, has always borne the connotation of clever, subtle temptation and disguise. The toxic nature of a snake, its wisdom and venomous power, is a theme not only used in Scripture from beginning to end, (Gen. 3:15), but particularly is found in the book of *Revelation*, elucidated as “that Old Serpent, called the Devil and Satan.” (Rev. 12:9) Six is the number of **evil in man**, and of **Satan**.

*Ophis*. is the Greek word for “serpent.” It has three sixes by one reckoning:

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Οφεις

Two sixes are found back to back in the “phi,” in the word itself, and the final stigma provides the third.

Possibly it also shows up hidden in the word for man:

---ανθρωπος (hidden in the theta, perhaps, or in the *alpha* backwards; then the *rho*, and also the final *stigma*)

Six is commonly also determined to be the number of man, in his evil and mortal condition, for man was created on the sixth day, and perhaps fell from Grace on that same day also (though not necessarily the same Friday, of course!). In *Revelation*, the sixth of any series is preoccupied with “men,” or “mankind.” Jesus, in his human form dies for the sinful condition of man on the sixth day, not by chance but probably by providential or even demonic design. The victory over sin and Satan must necessarily come on Satan’s ground, and upon a tree reminiscent of the Edenic ground where “man,” i.e. (Heb.) ADAM, “man” first fell. Some mystics even believe that it was carried out on the very same spot, modern Palestine being the original pre-flood location of the fabled garden. At least we know that at this spot the “heel” of Christ was bruised and the “head” of Satan was crushed. That is all we really need to know on that matter.

Even the number 6,000 has connotations of humanity. The Bible provides us with approximately 6,000 years of human history or the reign of sin. Six is a prominent number that points to Satan, to sin, to man in his mortal condition, and to the reign of sin on this earth. The Bible pictures apocalyptic Babylon, a symbol of human pride and depravity, as one of the powers that Satan speaks through to persecute God’s true prophetic people.

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### The association with the letter “S.”

Some have noticed a prolific use of the letter “s” with things associated with Satan or evil. Thus: Satan, six, snake, serpent, sun (solis), etc. Even pronouncing the “s” requires a *hissing sound*, the auditory characteristic of an angry snake. Of course words such as: “Sabbath” start with “s” too, though it probably is really “sh,” from the Hebrew “shin.” In Hebrew the “s” that is marked with a dot on the other side of the letter is named “sin” and not “shin,” its counterpart. So the “sin” association comes less often with the good. An “S” that becomes closed on the bottom of the letter will also make a very legible six and physically is thus related by even general appearance.

Most development of gematria, the science of letters as numbers, has in this area of study been concentrated on the Latin language, the language of Rome and the Roman Church. While this may not be entirely misplaced or misguided we must remember that the language of *Revelation* is decidedly Greek, and not Latin. Koine Greek was the standard language of the New Testament world and the entire New Testament is written in it. (Latin is composed of many Greek roots as well.) In the study of *Revelation* it is never permissible to entirely calculate outside of the Hellenistic culture and language. Nor should one leave the Hebrew and Aramaic language totally aside either.

The Greek word and pronunciation for the number “six:” “‘ex,” i.e. “hex,” is interesting for unique reasons. The word has a breathing mark that approximates our modern “h” sound. Therefore it is pronounced “hex.” We all know what it means to put a “hex” on someone. God, a good and righteous being we suppose never puts a hex on anyone or anything. But in folklore and legend, in anything satanic or occultic, there is a pre-occupation with the putting of a hex on someone. Hexes commonly are never for good, but for evil, used by witches and spiritualists. Literally, it means to put a “six” on someone.

Below is a chart showing the typical value of the Greek letters. In most languages letters also served as numbers. We know this to be typically

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true of the ancient Hebrew language. But it was also true of the Hellenistic language. Of particular note is the “sixth” letter of the Greek alphabet, and the multiples that carry over, the letters representing sixty and six hundred: (View across the sixth line)

Figure, Number 1

α	alpha	1	ι	iota	10	ρ	rho	100
β	beta	2	κ	kappa	20	σ	sigma	200
γ	gamma	3	λ	lambda	30	τ	tau	300
δ	delta	4	μ	mu	40	υ	upsilon	400
ε	epsilon	5	ν	nu	50	φ	phi	500
ς	stigma	6	ξ	xi	60	χ	chi	600
ζ	zeta	7	ο	omicron	70	ψ	psi	700
η	eta	8	π	pi	80	ω	omega	800
θ	theta	9	Ϟ	koppa	90	Ϡ	sampi	900

Figure Number 2

A, α',	1.	I, ι',	10.	P, ρ',	100.
B, β',	2.	K, κ',	20.	Σ, σ',	200.
Γ, γ',	3.	Λ, λ',	30.	T, τ',	300.
Δ, δ',	4.	M, μ',	40.	Υ, υ',	400.
E, ε',	5.	N, ν',	50.	Φ, φ',	500.
ς',	6.	Ξ, ξ',	60.	X, χ',	600.
Z, ζ',	7.	O, ο',	70.	Ψ, ψ',	700.
H, η',	8.	Π, π',	80.	Ω, ω',	800.
Θ, θ',	9.	Ϟ, ϟ',	90.	Ϡ, ϡ',	900.

# The Mysterious Marks of the Apocalypse

## Stigma

Of relevant significance in our discussion is the ancient Greek letter that in a number of sources carries the value of the number: “6.” In modern Greek this letter is not named the same as the other “s,” for I, this author learned it as one of the final letters that can only appear at the end of a word, the final “s” or “sigma.” But in authentic renditions of ancient Greek this letter appears as its own unique letter. The name of the letter is not “sigma,” but “**stigma**,” and its value is specifically given as “six.” So when one had a “stigma,” or even perhaps a “sigma” in his name, he was considered to have the number “six” in his name.

Most everyone is acquainted with the word, “stigma,” and what it means to be “stigmatized.” Again, the idea is not unrelated to the same conditions one would expect if they had a “hex” on them, or they were placed under a curse, or were placed in a position of disfavor or dishonor. They would thus, in figure, also have a “six” put on them. They would then be “stigmatized.”

The Latin word for a *tattoo* mark was also “stigma.” Therefore the popular representation with the mark of the beast being represented as a tattoo is not totally misplaced. But the symbolic and prophetic application of the tattoo is not pointing to a literal tattoo, as we shall later explore. Nevertheless, the tattoo associations are very necessary to the prophetic meaning of the symbol, as we shall see as well.

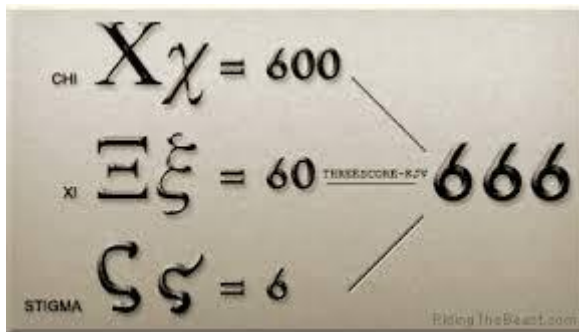
## Other “6” Letter/Numbers

Two other Greek letters carry the multiplicit significance of six in them, first in the “tens” place, and then in the “hundreds” place. These are directly across from each other in the charts above. The letters are: “Exi,” ξ, and “Chi,” χ. In the Greek of *Revelation* 13 they are expressed as “hexi” (six tens) and as *hex-a-konta* (konta=hundred; thus six hundred). Like the stigma; “s,” the letter, *exi*, looks very much like a snake, even much more so than a stigma, and really is a more detailed picture gram of a snake. The modern Arabic letter “s” also particularly approximates the

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appearance of a snake still, for the standard letter “s” is simply a “6” that was written and almost closed in the end.<sup>49</sup> See diagram below.

The “Chi” (pronounced “key,” value=600) in the Greek language is in the shape of a “cross” but not the traditional “cross” or “T.” Some people believe the cross of Christ was actually this type of cross, more like an “X.” This type of “X” though looks in a way like a “carried” cross. In Latin the word *cross*, is “crux,” having within it this type of cross or “x.” “Crucifixion” as a term comes from this very circumstance (cruxifixion; but phonetic diction demands a simpler pronunciation). Whatever the case, while this author leans toward the typical “tee” ancient cross as the cross of Calvary type of cross, the symbolism clearly denotes the ultimate sentence of evil and shame. For Christ to be put on the cross meant he was being cursed: “hexed,” or ‘exed” or “crossed out,” as it were. (And in a big way, highest value, 600-worth)



## **Crosses**

On Calvary there were three crosses, or “X’s.” Apparently, according to tradition, Jesus Christ was in the middle flanked by two other “X”s.”

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<sup>49</sup> The Greek letter, *alpha*, handwritten as all letters were then written, can also appear like a “6,” but on its side, as we shall observe in an upcoming discussion. It looked similar to this: **Α** Actually handwritten as I was taught, looks even more similar to a six than the font letter above.

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Three multiples of six in the hundreds place. Whether this was really the symbolism deliberately enacted there can be debated, but most any Christian will agree that the Cross of Calvary was the direct work of satanic agencies. We can also be sure that satanic cults celebrate this circumstance in a different way than Christians do. This author knows this directly to be a fact. If three “chi’s” were in the shapes of the crosses, it clearly spelled “X X X,” or in a way, “6 6 6” against the horizon. Of note is the use of the cross and cross burnings in this way by the Klu Klux Klan. The association is very unlikely coincidental, but is purposely demonic and satanic. In the end, the cross of Calvary was the greatest, classical case, of satanic agencies working through the instrumentality of “man,” utilizing the Jewish and Roman states to accomplish an evil design of triple or the highest magnitude.

In the Textus Receptus, derived from Byzantine manuscripts, the number 666 is represented with the Greek numerals, **χξς**, using the *Chi*, *Exi*, and *Stigma*:

<sup>17</sup>καὶ ἵνα μή τις δύνηται ἀγοράσαι ἢ πωλῆσαι εἰ μὴ ὁ ἔχων τὸ χάραγμα, τὸ ὄνομα τοῦ θηρίου ἢ τὸν ἀριθμὸν τοῦ ὀνόματος αὐτοῦ. <sup>18</sup>Ὡδε ἡ σοφία ἐστίν· ὁ ἔχων τὸν νοῦν ψηφισάτω τὸν ἀριθμὸν τοῦ θηρίου· ἀριθμὸς γὰρ ἀνθρώπου ἐστί· καὶ ὁ ἀριθμὸς αὐτοῦ **χξς**.<sup>[8]</sup>

So we have in these three Greek letters all the immediate multiples of 6, and they mostly all have the syllable “hex” as part of their name.

Religionists who wear crosses are really emblazoning (unintentionally, we must grant) Satan’s emblem of suffering and shame while at the same time they are worshipfully intent on glorifying the dear Old Rugged Cross. But no righteous or noble person would have worn a cross amulet in the days of Christ. The cross was the ultimate symbol of shame. That’s why I am a little reluctant to over iconicise the cross, even today, though I will never judge others concerning it. It is a matter of interest to me that the purest religions (in my opinion, of course) use the cross as a symbol occurrently less, and it seems the religions that might be more suspect use it more overtly. What might this say? But now we are judging.

## ***The Representation and Culture of the Number Six***

But we must be careful not to demonize sincere hearts that are unaware of the significances we are discussing. But as for me personally, it's a matter I wish to respect in a certain way. We must not embark on a campaign to impugn the motives and practices of others. Reader, please use your knowledge responsibly and my words here the same. There can be appropriate uses for crosses and references to the cross of Christ without giving Satan an opportunity to exult or glorify his accomplishments. The intention here is only to piece together some of the cultural background of the number six, not bring fellow Christians to judgment.

(I have counseled with former Satanists and occultists who have told me that they use crosses at their parties and cultic meetings as iconic points of celebration for what they consider their victory at Calvary. That perhaps opened my eyes more than a little bit on this issue, and it is a fact that Satan in his warped way no doubt delights and celebrates on his side of these things. The upside-down cross represents to them the victorious putting down of Christ. The irony is that the same cross is the one that actually spells Satan's own doom and he really doesn't have much in that to celebrate! We can be sure that Christ is the clear winner in this universal battle.)

## **Stigmatic Markers in Greek and Latin Names**

What now seems to be coming to note is that there may be an interesting circumstance as relates to these particular Greek letters as numbers. Please, be assured that this circumstance is not the direct answer to the riddle of 666. But it may have some association. It is perhaps an associative marker. When prophecy identifies a certain event or power it usually is found to have a consistent genre of details surrounding it, or attached to it, or associated with it. A rose looks like a rose, is colored like a rose, smells like a rose, and we could go on. So a prophetic identity will have certain general characteristics consistent with itself. If it walks like a duck, and talks like a duck, and has a number like a duck, it is probably a duck! If it slithers like a snake, and hisses like a snake, and looks like a snake, and has the number of a snake, it is probably a snake!



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Thus a certain observation perhaps can be made. It is this: The Latin language, the chosen language of Rome, much like the related ancient Greek, has an inherent disposition to end hundreds of names and words with the letter “s,” or “stigma” if you please. This seems to be much more so than in the modern languages like English, French, or German, for instance. The idea is that if you are insistent on using a language such as Latin, you are at the same time including a certain number in your name almost consistently, and probably more often than other “letter numbers,” ----and that number is the number “six,” or more accurately a “stigma.” Where the idea of having at least three official names comes from we will not explore. But even most of the pope’s have a least three official names given in order and with attached numbers, that are deliberately chosen, requiring them in the Latin language to almost always end them with a “stigma” and thereby a “six.”

There may be room to translate the Greek of Revelation 13:16 beyond gematria, the science of letters as numbers, not only in typical fashion, using the genitive, the "number of his name," but with more of a dative force, meaning the "number in his name."

I have lightly analyzed the official names of scores of popes, given over the centuries. A list is provided in the Appendix (however the official Latin names are not in this list). What is interesting is that because of the nature of the Latin language, the letter “s,” thus “6,” is very recurrent, extremely so, along with other letters like “X” and “C” which are sometimes used along with the ancient stigma or “s.” What may be the case is that despite efforts otherwise to hide the disingenuous nature of their system they may have instead, through the fore-wisdom of God, continued by their insistent and consistent sticking to their favored church language, to “stigmatize” themselves!<sup>50</sup> Thus the beast power is not only identified for the last generation, but has been for the intermediary generations as well.

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<sup>50</sup> Most modern English personal first or last names, for instance, do not end with an “s.” Note the random English first names (last names have similar random pattern as well) of some of my friends or family: (Almost none end in an “s,” even when considering their last names). One almost cannot find one: Marla, Roger, Steven, Elizabeth, Jonathan, Stephanie, Douglas, Amy, Jocelyn, Zachary, David, Sandi, Stanley, Gloria, Bruce, Aaron, Sherisa, Heidi, Marianne, Anita, etc.

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For instance, we may look at these modern examples: (There are scores more)

*Ionnes Paulus Secundos* (Three sixes or stigmas at the ends of each name, or if you drop the final stigma, you still have another “s” in “second.”

*Benedictus Sextennus*: (Benedict XVI) (“six” or “ex” in the word/number itself, and then two “stigmas.” At least three sixes)

*Franciscus* (Should the first “c” really be an “s?” In Latin would you have to say, Fran-kis-kus?” Or will he become *Franciscus Protos*? Etc. (3 or more sixes) We don’t know, and perhaps this is not important. But often the markings seem to be there, one way or another.

More consistency is needed perhaps, to establish total regularity, but it certainly isn’t hard to find numerous “sixes” in the many names of various popes (10-20 Latin names easily yield 3 at least). As well are found many “X’s” (value=six hundred). The Latin language really loves “X’s” and “S’s, and “C’s.” As well some popes even were named: “six,” *Sixtus*. Such a circumstance is quite bold if not stunning! How many of your common every day friends have the name, “Sixtus?” How many folk even in the days of these popes had such a name? Few, no doubt. Why was such a name chosen, especially when considering the known culture of the day? Why was it not deliberately changed? It seems every bit intentional for the most part. Plus “Sixtus” has a stigma, a sigma, an “X,” and a “T” a letter often associated with the pagan god, *Tammuz* in it.

If the number six, or “s” is the Beast’s number (and we assume it is) it would also be found with other things associated with it. In the picture are:

- The **mark** of the beast--- *dies solis* = **Sunday**. Perhaps three “6’s. “Sunday” has six letters, but the day itself is associated with “one” rather than six. But the Beast power, the author of the change of the day of worship, has many sixes in association with it.

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The Greek word for “Beast:” θηριον, (therion) has exactly six characters.

- The **number** of his name--666
- The **image** of the beast—the *image* in Daniel has a “666” measurement. The last-day image to the beast we believe will be connected to an **idol** Sabbath.

Adventists are familiar with the idea that the mark of the beast has been related to Sunday worship. Sunday, noted in Constantine’s edict as the “venerable day of the sun,” goes by different names in the Catholic system. Catholicism, with design call Sunday the Lord’s Day (*dies domini, dominicis, domenica*) to perpetuate the original hijacking of the name that only belongs to the true biblical Sabbath (Mark 2:27,28), a lie that has continued for centuries. The problem is that lipstick on a pig still leaves you with only a pig. Sunday is not God’s specified and commanded day of worship, and never will be. God’s intentional marks commonly and regularly are associated with 7 or 12 for sacred associations, but not usually 6.

Even “1,” or the “first” is not a “good” number for “sealing,” as discussed in *Revelation*’s prophecies. Sealing comes at the end of an endeavor. “One” is more equated with beginnings, and not with “sealings” or “endings.” “First” in both Greek and Latin (*protos*) has six letters.

At this point none of this is a matter to be insisted upon, but it may at least serve to demonstrate that there are many possible ways in which the Lord could mark his purposes. We may not be limited to Latin gematria, from which the false religious systems in one convenient way or another maneuvers their way out of blame and identification from time to time. When this prophecy (Revelation 13:18) is ultimately fulfilled the markings will be clear and unassailable to the honest of heart.

The subtle Old Serpent may hide in the grass, and speak in guise in Eden’s trees, but in the end his marks will be seen and exposed for what they are, and he will not ultimately hide his true identity, characteristics, and

### ***The Representation and Culture of the Number Six***

purpose. The “6” will be finally put on him! In fact, He is already under a “curse,” and ultimately will not prosper.

# The Seal and the Mark

A popular song of the past says:

“Love and Marriage, love and marriage  
Go together like a horse and carriage  
Sooner or later you’ll discover  
You can’t have one without the other”

The same is true of the matters of the Seal of God and the Mark of the Beast. The two issues are twinned--- married as it were, and though opposing opposites, need to be studied together to make the most sense of them. Unfortunately, among Adventists in the 20<sup>th</sup> and 21<sup>st</sup> century, the mark of the beast issue has gained the most interest and attention, with little attention given to the matter of the seal of God.

Writes G. Damsteegt:

Today, although ministers preach about the mark of the beast, relatively little attention seems to be paid to the question, "What is the seal of God? As life continues on as usual from day to day, scarcely any attention is paid to the seal of God. By contrast, nearly one hundred years ago Ellen G. White called special attention to its importance. "The time has come," she wrote, "when all who have an interest in their soul's salvation should earnestly and solemnly inquire, What is the seal of God? (*Signs of the Times*, Nov.1, 1899).

G. Damsteegt observes further:

A century ago early believers felt that understanding the seal of God was a matter of life and death. They realized that only those receiving the seal of the living God will pass through the time of trouble and the seven last plagues successfully. Only the sealed ones will stand in the Day of the Lord. To understand this subject was a top priority.

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All of this has changed. The writer of this modest document was surprised to discover as he has researched the matter extensively, that discussions directed toward the seal of God issue are scanty indeed. Especially in regard to its connection with the Sabbath issue. Only in conservative, right wing movements within Adventism is the connection ever discussed in any detail.

Even more surprising, is that this writer expected significant theological development of the issue of the *Seal of God* to be found in those scholars that particularly have written long treatises and dissertations on the theology of the Sabbath, or those who have written upon similar Adventist doctrinal pursuits. But basically few, even sometimes none, are to be found. Expectations are greatly disappointed. Virtually no comments or references are indexed. Not from Samuele Bacchiocchi. Not from Sigve Thompson who writes a lengthy doctoral dissertation on the meaning of the Sabbath. Hardly a mention if any is made of the seal of God issue among these and many other writers of standing. Except for early Adventist expositors, such as Bates, Smith, and James and Ellen White, the matter is largely ignored. Even Froom, and Andrews say little. The entire DARCOM series has one short article. G. Damsteegt is one rare modern exception, and Edward Reid has a chapter related to it in his book: “Sundays Coming.”

When considered, this oversight is strange, if not troubling, for the Seal of God issue should be at the very least an issue equal to if not significantly exceeding that of the mark of the beast discussion. But this is not the case. Perhaps it is not sensational enough, or evil enough, therefore arouses little interest. For whatever reason, the full development of “seal of God theology” is generally unpopular in mainline Adventism. Thus this current, modest document is largely written to explore its theology further.

### **The Traditional and Temporal Meaning of a Mark or Seal**

Before an endeavor is made to comment further on what the “seal of God,” or “the mark of the beast,” is, it is always appropriate for the prophetic expositor to examine the meaning of the basic physical symbols that are associated with the matter first.

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A seal, σφραγίς, *sfragis*; referred to in New Testament literature is a distinctive mark, or impression given by the sealing object, also generally called a “seal.” A χαραγμα, *charagma*, is likewise a mark, using similar phonetic syllables as found in the modern word: “character.” Simply stated the seal was usually a mark of honor and approval, where the *charagma* was usually a mark of criminality, low rank, or slavery---perhaps branded, tattooed, or incised into the flesh. The difference between the meanings of the two words employed in the *Apocalypse* for the marks is intentional, and is like the difference found between such words as famous and infamous, liked and disdained, good and bad, etc. Thus the words *charagma* and *sfragis* have similar meaning, in that they are both distinctive marks. But in particular they are marks for the most part with opposite associations: positive and negative; approving vs. stigmatic.

*Charagma* is the word consistently used for the mark of the beast. This use is deliberate and is used thus to differentiate from the *sfragis*, or seal, on the basis of their both associative and contrasting natures. Interestingly, as just observed, the word “charagma” has syntactical and etymological similarity to the modern word: “character.” We still describe letters and digits as “characters” today.

So the apparent inference hinted in the actual expression is that the mark is indeed a mark of “character.” This circumstance is radically and enormously important to the interpretation of this whole matter under discussion. Thus the mark’s significance is not so much about its literal form or purpose, but rather represents the invisible and spiritual qualities of its nature. The use of the symbol and word hints that the character<sup>51</sup> of

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<sup>51</sup> What are you doing, brethren, in the great work of preparation? Those who are uniting with the world are receiving the worldly mold and preparing for the mark of the beast. Those who are distrustful of self, who are humbling themselves before God and purifying their souls by obeying the truth—these are receiving the heavenly mold and preparing for the seal of God in their foreheads. When the decree goes forth and the stamp is impressed, their character will remain pure and spotless for eternity.

Now is the time to prepare. The seal of God will never be placed upon the forehead of an impure man or woman. It will never be placed upon the forehead of the ambitious, world-loving man or woman. It will never be placed upon

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the person or nation is the dominant thought in these passages, not the physical mark itself. The mark is meant to convey the “character” of the giver and receiver.

The Greek word; *sfragis*; seal; is likely also enigmatic of doctrinal impression or character that comes as a result of the impression. In the word *sfragis* is the syllable that shows up in a later Latin root, *frag*, or *fragmentum*, from which we find the extended meaning in the modern word: “fragment.” *Frag*, infers a written document, i.e., particularly one that would commonly be sealed, and one where one part of it represents the whole of a document. *Fragment* modernly seems to mean: “part” of a document, thus the corollary attachment to the stem; or the “ment.” Thus the seal can be seen as a fragment or brief mark that represents the legitimacy and **character** of the entire document. The Latin root “frag” may have originally been borrowed from the original Greek, for the Greek word: “seal,” *sfragis*, seems to employ it thus.

For example, we find another modern word: “statement,” taken from “statis” and “ment,” which are connected, meaning; i.e., literally part or representative of the *status* of the monetary account or political or personal circumstance. *Sfragis* infers by its ending that it is an *object* used to mark a *frag*, or document. (Ref. the “is:” probably indicates an “object,” or “purpose”) To have such a mark infers that the giver or the receiver is said to be in philosophical harmony with the knowledge and *character* of the words in the document. Or also, of the actual object that makes the impression, the seal, therefore represents the person who possesses it and is using it. So the seal has also an associative meaning of personal character or knowledge (as in *charagma*), but in the case of the *Apocalypse*, denoting more toward a positive indication of *approval*, as well.

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the forehead of men or women of false tongues or deceitful hearts. All who receive the seal must be without spot before God—candidates for heaven. Go forward, my brethren and sisters. I can only write briefly upon these points at this time, merely calling your attention to the necessity of preparation. Search the Scriptures for yourselves, that you may understand the fearful solemnity of the present hour. 5T 216



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### Developmental History of the SDA interpretation of the Mark:

In Adventism the development of Seal/Mark theology probably starts with **Joseph Bates**.

Bates as early as 1845 had accepted the Sabbath as a perpetual, covenantal sign between God and His people. By 1847, only two years later, Bates identified Sunday observance as “the mark of the beast.” It therefore followed that the counter-opposite of this, the Seal of God, was necessarily the observance of the seventh-day Sabbath. Some of this thinking was lightly developed in Bates’ small pamphlet: The Sabbath a Perpetual Sign.

Among the first to adopt similar thinking was **James White**, although at first he and his wife, Ellen, were not as quick to see the value in honoring the Sabbath of the Bible. As a result of further study and prayer, and in part due to the early Sabbath Conferences of the late 1840’s, their view completely changed. By 1849 White was referring to this theological development as “the sealing message,” which was composed of “the sealing mark, the Sabbath, to the saints.” James White continued to contribute to the evolution of the doctrine throughout the 1850’s and beyond, to which we will return momentarily.

Other writer’s and proponents of “the sealing message” early on were **R.F. Cottrell, Hiram Edson, Uriah Smith**, and of course the prophet, **Ellen White**, who after the work of others put her stamp of approval on these and other core ideas making up the foundation of Adventism.

Cottrell made prominent that the seal “imprints the Father’s name in the forehead [Rev. 14:1] of those who have not the mark of the beast in that place.” He associated the Commandments with the third angel’s message because the fourth commandment contained the Father’s name, just as the throng on Mt. Zion had the Father’s name on their forehead.

Edson pointed out that the fourth commandment “contained His [God’s] signature and seal.” Uriah Smith later added that a secular seal contains

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the name of royalty and his dominion and name, as found in the fourth commandment. In the fourth commandment “the Maker of heaven and earth, is the Supreme Ruler over all His works.” He concluded that “this commandment brings to view his title of royalty, the extent of his dominion, and his right to reign.” Smith also pointed out the equation of a “sign” with a “seal,” as apposite in meaning.

A bit a mystery is why J.N. Andrews is seldom mentioned in the development of “sealing message.” His later **History of the Sabbath** makes no reference to it. Perhaps he accorded with it in his mind, but felt others were the ones to develop it.

### **Outward Sabbath Observance Not Necessarily Evidence of Genuine Sealing**

The charge has been leveled that early Adventist theology taught that Sabbath keeping was what made one sealed. But this assessment is not true at all. Early Adventists were clear that merely keeping the Sabbath did not guarantee a true Holy Spirit sealing.

Says Damsteegt:

J. White rejected in 1852 the idea that “all Sabbath-keepers have seal of the living God” or that ‘The Review and Herald’ teaches that those who embrace the Sabbath are now sealed and sure of heaven.”<sup>52</sup>

What wasn’t worked out then, and in a way has not been worked out and fully developed in Adventism even today, is the dichotomy between the present and future sealings, or a clear reckoning of how many possible types of sealings there are. In the early development of the sealing message it was not clear that anyone ever could claim that any had yet been sealed in the absolute sense.

Smith in 1856 looked at this question, and made a distinction between “the possession of the seal,” and “the state of being sealed.” Certainly early

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<sup>52</sup> P. Gerard Damsteegt, *Foundations of Seventh-day Adventist Message and Mission*, Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1977. P. 208

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Adventists were aware that the sealing of *Revelation 7* had not yet occurred. Smith reasoned that since the Sabbath was the seal of God--- that one who kept it *could* be in possession of the seal. But he stated that being sealed required much more than mere Sabbath observance,

For:

These Sabbath-observing individuals could still be “destitute of saving faith or the Spirit of God,” and “a mere theory of truth will not save us.”<sup>53</sup>

Smith said it best when he stressed that “in the work of personal salvation” the Holy Spirit was necessary and had a part to play, and that “*while we believe the Sabbath to be a seal, we believe the Holy Spirit to be the sealer.*”<sup>54</sup>

Smith believed the sealing to be a “progressive work,”<sup>55</sup> leading up to the time when the final sealing would come as described in *Revelation 7*. Discussions followed in Adventism about the two groups described in *Revelation 7*; the 144,000, and the Great Multitude. Some thought that the 144,000 were the faithful who successfully endured the plagues and as living representatives were translated without seeing death.

## The Location of the Seal (Early Adventism)

Smith focused on the thought that the seal was placed on the “forehead” as was the Father’s name in (14:1); and the counter symbol, the mark of the beast was on the forehead and hand.

Cottrell pointed out that those with seal of God have the Father’s name written in their forehead, denoting authority. So also those who have the mark of the beast, except they have “the mark of *his name*” vs. 11.

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<sup>53</sup> Ibid, p. 211.

<sup>54</sup> Ibid.

<sup>55</sup> Ibid., p. 212.

## **The Invisibility not Literality of the Seal (Early Adventism)**

According to Damsteegt Adventism has never adopted the idea that the marks in *Revelation* are literal marks. The forehead was as Smith called it: “the seat of the mind by which we receive or reject all theories presented to us, the seal and mark there located, must evidently signify some prominent doctrines which distinguish the worshippers of the beast and the worshippers of God.”<sup>56</sup>

Cottrell saw the forehead as “a symbol of mind and affections, since the forehead is the seat of the intellectual faculties.”<sup>57</sup>

## **Status of the Sealing Message in Current Adventism<sup>58</sup>**

Therefore, early Adventism it seems had very balanced and reasonable determinations, though excusably raw, in regard to the Seal of God motif. Through its development the matter came into greater clarity over the succeeding years, yet the early decisions and assessments were largely the safe and right ones, in the opinion of this author.

However, it appears the further theological development of the “sealing message,” has dropped off in more recent decades. And the same can probably be said of the mark of the beast issue, which is becoming less popular in university settings, and other church venues. The “Sealing Message” is no longer a central concern in Adventism, at least at the moment of this writing. This is troubling perhaps, in that we are nearer the end of all things than even the early Adventists were, and the sealing message should have more relevance than ever. Hopefully, this will change as events transpire which will call for commitment and consideration, and decision.

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<sup>56</sup> Foundations, p. 213

<sup>57</sup> Ibid.

<sup>58</sup> One humble man’s assessment, of course.

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### Justifications of a Day as a Seal

So at the center of traditional Adventist prophetic theology (at least) then is the concept that the seal of God is the seventh-day Sabbath, and that its counterpart, the keeping of Sunday observed as a day of worship, is the mark of the beast.

In her later years, Ellen White, in *The Testimonies to the Church*, vol. 8, p. 117, wrote:

“The sign, or seal, of God is revealed in the observance of the seventh-day Sabbath, the Lord’s memorial of creation. . . . **The mark of the beast is the opposite of this—the observance of the first day of the week.**”

This statement (a sample of many) summarizes the general orthodox understanding of the matter among most conservative Seventh-day Adventists.

Some critics within and without the church, however, question that a day of worship can be validly related to the “sign/seal” motif.

We must respond, therefore, to this common objection that equating the seal of God with a day is conveniently opportunistic or prejudicially invalid. Especially in question is the claim that the Sabbath day could be understood as “the seal of God,” or “a” seal of God.

However, biblically, in response, one can easily demonstrate, that a day was commonly related to a sign or seal. And it is not the Sabbath day alone that can be reckoned as demonstrative of this.

### Scriptural Marks Associated With “Days”

So to continue, a recurrent criticism brought against Adventism in identifying the Sabbath as “the seal of God” is that Adventists are making the seal a “day” rather than some other spiritual mark, such as a mark of

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the Holy Spirit. Adventists are accused that when claiming that the seal of God is the Sabbath they are opportunistically equating apples to oranges, and not apples to apples.

But it is actually very biblical to identify a “seal” or a “mark” with a worship day or a holy day for the Bible does it not only with the Sabbath, but with a day other than the weekly Sabbath, consistently.

Not only is it found in the meaning of Exodus 31:13; and Ezekiel 20:12, 20 where the word: “sign,” is associated with the Sabbath, but it is found in Exodus 13:9 as applying not to the weekly Sabbath but to the “Day of the Passover,” as well. Here is the verse:

**“And it ( the Passover) shall be for a sign** unto thee upon thine hand, and for a memorial between thine eyes, that the Lord’s law may be in thy mouth: for with a strong hand hath the Lord brought thee out of Egypt.” KJV

The same Hebrew word for sign: (*oth*) is used here, as found in the *Exodus* and *Ezekiel* passages as applying to the day of the Sabbath. But here it is used for the “Day of the Passover,” (incidentally, literally referred to in Hebrew terminology specifically as “the Lord’s Day” in 12:12, etc.; i.e. the same unique formula used when referring to the Sabbath. and only the Sabbath elsewhere<sup>59</sup>). In addition is the related association with the hand and forehead.

Parallel commonality is found in the Passover Sabbath and the weekly Sabbath:

In focus are themes of:

- Remembrance (*Exodus* 12:14, 24)
- Memorialization (12:14; 13:9)
- A Sign (12:12; 13:9)
- Holy Observance (12:16)

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<sup>59</sup> And as I believe and argue of *Revelation* 1:10 in part. Cf. S. Behrmann, The Days of the Seventh Angel, Volume 1. “The Lord’s Day.”

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In Exodus 13:9 there exists no prejudicial objection made by even non-Adventist scholars to the use of identifying the Passover holiday as a “day/sign.” So here is parallel proof that the Sabbath day could be appropriately labeled clearly as such a “mark,” and therefore might be understood as a “seal” or “sign” of God.

### *Head and Hand*

Furthermore, the Passover is shown in symbol and in direct *terms* to be “bound” on the “forehead” and “on the hand;” the very place and practice described in *Revelation* 13, and when applying to literal, tangible, “seals.” That is: rings or marks on the hand, and as amulets, headbands, or marks worn about the forehead. Therefore, there should be no objection to identifying the Sabbath, or Sunday, or any worship day as a “DAY/SEAL/MARK.” To attach seals and marks to “days” is entirely biblical; in fact, it is the premier way in which the Bible employs the concept. Prophecy would most likely use the same thematic relationships in its expository purposes as well.

A second observation of extreme importance is the matter that appears in the terminology and the association employed when speaking of the place of the mark---on the forehead and the hand. The Revelator is sourcing this particular idea directly from the *Pentateuch*.

**The Sign on hand and forehead terminology is *only* used when the Commandment Law, or parts of the Law; such as the Sabbath, or the Passover, are in the context---**

Says: *Revelation* 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.** KJV

The place of the mark is said to be in “the right hand, or in the forehead.”

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These are the very same terms used in *Exodus* for the Sabbath and for the Passover.

So where else is this terminology commonly used?

It is Old Testament terminology that comes most directly from the *Shema*, the most important passage in Jewish law and thought. The *Shema* was recited daily (twice) and was the foundation of all Israeli religious and cultic recitation. Modernly, the right hand is often placed over the eyes (**FOREHEAD**) when repeated. It is a “daily” oath. The Sabbath in similar fashion was to be considered a “weekly” oath of allegiance.

Says *Deuteronomy* 6:

**(Deuteronomy 6:4-9 New International Version) (NIV)**

<sup>4</sup> Hear, O Israel: The LORD our God, the LORD is one.<sup>[a]</sup> <sup>5</sup> Love the LORD your God with all your heart and with all your soul and with all your strength. <sup>6</sup> **These commandments** that I give you today are to be on your hearts. <sup>7</sup> **Impress** them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. <sup>8</sup> **Tie them as symbols on your hands and bind them on your foreheads.** <sup>9</sup> **Write** them on the doorframes of your houses and on your gates.

The intended emphasis in this practice of wearing something on the right hand or on the forehead is not so much in the “wearing,” of it, but rather in the “writing,” of it in thought and practice. Though at times the visible and tangible outweighed the true meaning of the symbol in actual religious observance, it was always God’s intention that the laws of God be lived out in holy living and righteous practice. They are to be kept on the hand or forehead because these laws are to be held close in personal association with the person, and not forgotten.



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The most important point one must notice is that **whenever the symbolism of the hand and the forehead appears in Scripture it is always associated directly with the Commandments and the Laws of God**. Therefore, it is not only required that *Revelation*'s seal of God be some kind of a mark of commandment keeping, it is actually demanded; that whatever the seal of God is, it has to do with the commandments of God.

In the book of *Nehemiah* the returned captives instigated a series of reforms to restore the orthodoxy of Judaism. At a particular celebration of the feasts (Tabernacles), the scribe Ezra, and his fellow priests and Levites, read the book of the LAW to the people from a platform, over the course of an entire week, and then the ceremony culminated in the renewal of the covenant (*Nehemiah* 8-10).

*Nehemiah* 9:38 reports the solemnizing of the covenant in these words:

And because of all this we make a sure covenant, and write it, and our princes, Levites, and priests, *seal unto it*.

Then in the next verse, chapter 10:1 it continues:

“Now those that *sealed* were Nehemiah, Tirshatha, the son of Hachiliah, and Zidkijah, Seraiah, Azariah. . . . Pashur. . . Daniel. . . (and a lengthy list).

Seals and sealing in biblical times were then necessarily related to the accordance and attention to **laws, and commandments, and covenants**, and in the biblical contexts necessarily then, to the **Law of God**.

The book of *Revelation* therefore exploits this symbol, providing the gigantic hint thereby, that the seal and mark issue is about ordinances and commandments. In *Exodus* 13:9 it is particularly about a DAY, the Day of the Passover. In the “sign” passages of the Sabbath, it is about a DAY also. In the *Shema*, the commandments are to be bound in symbol on the right hand and forehead, a sign of DAILY allegiance (when you lay down and when you rise up) and in the Sabbath: WEEKLY allegiance to God. *Revelation* matches in allusory fashion a NT parallel version of the *Shema*, “Here are those who keep (continual present—when you rise up and when

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you sit down) the commandments of God and have the faith of Jesus.”  
(Rev. 14:12)

The forehead and hand signs are used therefore particularly and exclusively in reference to the Law of God, the Sabbath, and in one instance with another central holiday of the Mosaic Law, the *Passover*. But in the book of *Revelation*, chapters 13 and 14, the subject and context is not about the *Passover* particularly at all. Therefore the giant inference is therefore made pointing to the biblical commandments and laws, but particularly the Sabbath, which is the exact bosom and seal and center of the Ten Commandment Law.

## ***The Seals and Marks: Historical and Eschatological***

### **The Timing of the Mark and Seal**

A matter considered controversial by opponents of Adventism is the understanding of when the mark of the beast scenario is actually fulfilled. In other words has a Sunday-keeper already received the mark or does this only refer to some time in the future?

(Part of this confusion exists because there are various sealings noted in the Bible, a matter which will be addressed further in the document)

In certain statements Ellen White seems to say that Sunday observance IS the mark of the beast, in the present tense. In others she seems to say that the mark is only received at the end of time during the Sunday Law Crisis. This apparent incongruity evokes fierce criticism toward SDA's and Ellen White, as being inconsistent, and therefore in error. An anthology of the relevant quotes will be given several pages forward.

For this author there is no difficulty in this supposed scenario whatsoever. But the supposed discrepancy does demand an explanation.

That Sunday-keeping can be seen as a distinctive mark of Rome's authority in religious matters can be substantiated by numerous quotes and

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nearly 1,500 years of open religious history. It is openly claimed as such by Rome herself. But to claim that the final crisis has already appeared, or that the ultimate fulfillment of the national or universal repressive boycott on buying and selling has occurred is simply not the case at this writing. The law demanding Sunday-keeping as fully enforced has not appeared yet, therefore in the eschatological sense no one could have “received” the official, prophetic “mark of the beast” yet.

But with that being said it must still be observed, however, that this does not preclude that the mark is therefore currently non-existent, for the “mark” itself has been around for almost two thousand years and in a general way even longer (back to Israel in the wilderness). In a sense even Catholics believe that a certain “mark” (Sunday Sacredness) has been around as a mark, at least throughout dispensational history, and does not only appear as significant at the very end of time.

There are many public laws that have been legislated or placed in effect for decades, even centuries. Yet some of these laws have never been enforced, even though they are still the law in many places. It would be incorrect to assume that because the law has not been enforced that it isn’t the law. It is. It just hasn’t been backed up or enforced. This circumstance can parallel to a great measure the Sabbath/Sunday issue, and the seal and mark issue. The Sabbath, for instance, we might say has always been a Seal of God. But as a matter of eschatological testing that rises to a political enforcement against it, has not occurred globally in modern times, at least globally or in totality.

But the traditional association made by Adventists (and *some* others) that Sunday-keeping is a “mark of the beast” is not a matter solely perpetrated by Adventists:

From a letter written for Cardinal Gibbons by his chancellor, Nov. 11, 1895, (we) read:

“Of course the Catholic church claims that the change was her act. It could not have been otherwise as none in those days would have dreamed of doing anything in matters spiritual and ecclesiastical without her. And **the act is a mark** of her ecclesiastical authority in religious

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things.” (Italics supplied) *Catholic Mirror*, Sept 23, 1893; quoted in C. Everson, “The Mark of the Beast,” p. 25, 26.

**“Sunday is OUR MARK OF AUTHORITY! . . . The Church is above the Bible, and this transference of Sabbath observance is PROOF OF THAT FACT.”** *Catholic Record*, London, Ontario, September 1, 1923.”

Note in the above quotes the consistent use of the word, “authority,” and consider how seals and marks by their very nature relate to the use of *authority*. “Seals” and “charagmas” then would be among the most definitive examples of objects or marks denoting symbolic authority as a whole. Note also that if Sunday is indeed such a *mark*, even Catholicism itself teaches that it has been such a *mark* since the early Christian centuries and is not one only applying in modern times. Therefore even Roman Catholics teach that such a thing as a day of observance can be equated with a mark and is thus conceived of as existing for centuries, even in the past!

But in light of the final crisis it would never be wise to publicly indict anyone of having the prophetic mark today before it has become a public test, where the issues have not been fully exposed and explained to the faithful in all faiths. Yet it seems it would not be right on the other hand to leave the test on the Sabbath or loyalty to any of the commandments, to be one that only the last generation comes under or that demands men’s responsibility to it, or their amenability to it. It would seem only consistent that every generation receives tests of faith and truth, and the Sabbath, or any of the Commandments, have always been one of them to one degree or another.

Ellen White is very clear in her statements that at the present no one has “received” *Revelation*’s distinct mark yet. But she is also clear about what the prophetic mark is, and what it will be about in the future. Her remarks are therefore consistent.

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### Sealing in All Generations

A further challenge comes to the fore in the matter of the seal of God. Is it only the very last generation in world history that is sealed? Ellen White said in the middle 1800's that her friend, Mrs. Hastings, (who had recently died, ca. 1850) was "sealed" and would be with the 144,000. Biblical inferences give the impression that God seals his beloved at death, if they are faithful. So in a sense all the faithful of time's past are "sealed," in some way or other. Likewise the unfaithful of the past would also be "marked." Yet in view of the final crisis, the eschatological sealing of Revelation 7 and 14 has not yet occurred to this day. Many therefore have been "sealed" in the past. But THE sealing, as a global event, has not yet taken place, as well as THE mark. As an "event," they are both future, and probably largely simultaneous in time.

The best answer to the "supposed" enigma can perhaps best be explained in that while "Sunday-keeping" IS the mark of the beast in an identifiable sense; in an "eschatological" or even "political" sense no one has *received* it yet. (The key is in the word: "received.") Ellen White and others therefore are not contradictory at all in saying that Sunday observance is the mark. They are simply identifying what the mark is so the issue will be recognized in the future and so the prophecy can be given understanding. The concern to which White's remarks were addressed was to answer the question as to what the mark of the beast in prophecy was, in other words, what it will be. Her answer was: "Sunday worship is the mark of the beast." But "when" in terms of the final crisis it would become a defining test to the world could not yet be known or established at that time. This matter still awaits fulfillment in that way even at the present writing.

We might understand then, in conclusion, that what we are observing in this discussion, are two sealing concepts. "Sealing," and "THE Sealing." "Marking," or "THE Mark." Sealing can happen at any time. THE sealing, though, is an eschatological phenomenon, a distinct event coming at the close of time.

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### **Sealing and Marking as Relates to a Pre-Advent Judgment**

It must be noted that the idea of sealing and marking fits theologically with the idea of a pre-advent judgment process. The sealing and marking “scenario” identifies the process heaven uses to seal time and eternity, or the probation of this earth and its individual citizens.

One might mistakenly assume that heaven and its God will suddenly show up at the Second Coming and take his people home. But if there is something that Adventists are clear on, is that this is not really how God works. Ezekiel 9, with the marking and sealing inherent in the story is an example of how an investigative judgment proceeds.

God pre-judges before the execution of a verdict, at the appropriate moment for every person--- and “picks out” his followers, to see who will be saved and be lost. Now, of course, it is not necessary to believe that God has to keep records to jog his memory at the judgement, or that he is really in the dark and has to mark the saved in a literal fashion. The point is that God judges with fairness and openness, and places the evidence before the entire court of the universe in such a way that no mistake would be made or that any questions would emerge unanswered.

A personal friend of mine had some acreage in Central Oregon with a forest of trees on it. After reading some of this author’s books on biblical astronomy he got excited and decided he wanted to cut down some of his trees to make viewing the sky and the stars easier for personal observation. On a visit to his property he studied the matter and walked about his property at night and determined which trees would go and which would stay. He told me that he walked about for some time, doing this process that would be harder perhaps during the day, or thinking it would be possible that just going about with his chainsaw cutting trees would be dangerous in that he might cut down the wrong trees or regret his choices later. He marked which trees would be cut down, and thereby also marked the ones that wouldn’t be.

The actual execution of the matter didn’t happen until later. But to be careful he had performed an investigative judgment on his acres of trees.

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In sealing and marking God is working in consistent process with His ways in other passages of Scripture. God always “investigates” before He “acts,” and the sealing process is consistent with God’s ways. The idea of an “investigative judgement,” distasteful to some, is only made so because theologians do not understand God’s ways, which are always fair, are done transparently, and welcomes even the eyes of other judges, before they are executed. That God acts so fairly and openly, especially at the close of time---or of life---should be a cause of celebration for all Christians.

### Baptismal Sealing and Eschatological Sealing

In the book, *God’s Character and the Last Generation*,<sup>60</sup> Jifi Moskala, reasons that there are really two kinds of sealings in the Bible. The first, Holy Spirit sealing is given when a baptized Christian is born again in Christ. It is given as an earnest and promise of the future sealing at the end of a faithful life. This is the sealing most often referred to in the NT, especially by Paul and Jesus.

The relationship between the two seals is chiasitic, as bookends to a spiritual life. The beginning and end. The second type of sealing perhaps prophetically relates to *Revelation’s* final seals.

In this I largely agree in concept, however I might differ in consideration of larger matters. I believe that biblically there are actually several distinct types of sealings in the Bible, and secondly, they are all to be considered “Holy Spirit” sealings. My list would include:

- Baptismal Sealings
- Ordination Sealings
- Covenant, Law, or Pentecostal Sealings
- The Final Eschatological Sealing (*Revelation*)
- The Separate and Specific Sealing of the 144,000
- The Customary at “Death” Sealing of a Christian’s life

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<sup>60</sup> P. 237ff.

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- Miscellaneous Other Incidental Sealings; All of Which Are General Indications of God's Approval of a Person or Particular Circumstance (e.g. Daniel in Lion's Den (sealed in and tested), The Three Hebrews in the furnace, Noah and his family entering the Ark (sealed inside), etc.).

So probably in the broadest sense, there could theoretically be **numerous types of sealings that God gives**. God, in a general sense does not limit His marks of approval to just before death, or at baptism, or whatever; but can mark with favor any number of circumstances, to which he desires to give approval. Recognizing this is paramount in importance when considering the matter of "sealing" in Scripture, and lessens the confusion immensely and broadens the entire concept.

## ***The Eschatological Seal and Mark Not Ultimately About the "Days"***

*Of course, we must also remember that sealing or receiving a mark at the time of the end is not ultimately based on the keeping of any day, but depends more on the work of divine impulses on the heart*, or in the case of apostasy a decided accordance with falsehood. The same relative meaning is true of the "mark of the beast," as of the "seal of God." The day-marks are simply outward indications of inward loyalties. Adventists have been led to equate the marks with the days of worship because they believe this will be a prominent, defining issue at the end of time that will serve as a test of a person's total life commitment.

Certainly no one can reasonably agree to the idea that sincerity of heart and integrity of life, or the keeping of God's commandments, and such issues, will have no bearing on the eschatological sealing and judgment. Surely not! Outward religious rites and external religion or cultic celebrations cannot substitute for inner heart religion and can never guarantee salvation, through works. (Nor can the erroneous doctrine of forensic justification that automatically guarantees future salvation, either). Only God can give the seal anyway. **God is interested in the**



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**character and loyalty of the individual**, not the accordance to a particular law or in a presumptive theoretical belief.

The length of Samson's hair cannot really be credited as contributing in any way to Samson's strength (*Judges* 8). In fact, the abundant hair may have slightly depleted his strength, robbing nourishment from his body to maintain it! What mattered was his devotion to God, and the hair length was merely a *mark* representing that. (It was a practice and requirement of a *Nazarite* vow or oath). Eating of the tree of knowledge in Eden was not so much about the tree and the eating of its fruit as it was about being a test of obedience or disobedience to God. The tree itself was not the real issue, nor is *de facto* the day; the Sabbath. The actual fruit on the specified trees in Eden may have been of the same physical composition as on other trees, and likewise the Sabbath can be viewed as just another period of 24 hours, just like any other week day in the temporal sense---and so it is.

As this author has sought to establish in a book: *Back to the Future/Foreward to the Past*, it seems most definite that the final issues at the close of history will re-employ and revisit the same issues as those originally faced in Eden. The final tests will come out of and not be unrelated to, the initial tests. The institutions controverted in the Edenic story will be the same ones controverted by the angry Serpent, the Devil and his sympathizers at the end of time. Issues of worship practice (Cain and Abel), demonic deception (serpent in tree), loyalty to God, the Sabbath ("at the end of the days" Gen. 4:3a; margin, i.e. *the Sabbath*), and certain "marks" as well (Cain), will therefore find a prominent place.

## Babylonian Marks in Daniel

Even more to the point and in an effort to be responsible to the allusions in the context (*Revelation* 13) is the story of the three Hebrews in the fiery furnace (*Daniel* 3). These men refused to worship the "image of the beast," (the great image of Babylon) which had in essence 666 written all over it, even in its three dimensions (Dan. 3:1). But the issue then wasn't ultimately about the image itself, or any physical marks that may have been employed in the process. Nor in that case was it about a day of

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worship, but just the same for those Hebrew young men it was about worship, true vs. false. It was by their inner convictions (“a mark that cannot be seen”) followed by outward consequent actions that they were particularly marked (forehead and hand). Through an “oath” to God, and in denying an “oath” to Babylon, they were rewarded with God’s seal of deliverance and honor, given by Christ himself.

In that case the test came primarily in regard to the Second Commandment. In modern times it will be largely about the fourth, yet in essence, of course, all of them, especially the first four. The first four have no material, principle difference whatsoever. They are all about respecting God and putting Him first. They all are based in the same mode, if you please, and if you break any one of them you have broken them all. (James 2:10)

## **Initiation Rites**

### **Was the Plain of Dura image dedication a marking ceremony?**

It is the author’s conviction that part of cultic rites employed on the Plain of Dura were enacted in such a way as to somehow physically mark those who had successfully and loyally bowed to the image. Some kind of badge of validation was likely even given to those who bowed and passed the test. This could have been a ring, or a tattoo, or some particular object. It may have even been enacted on a sun-day, or moon-day, in honor of Marduk.<sup>61</sup>

It is known that in Babylon tattoos were commonly used as religious markings. Likely those who bowed to the image were likely given some stamp or a mark, or perhaps a ring or a seal. It is known that the Babylonians commonly utilized tattoos at popular cultic celebrations. The author is looking for some historical evidence to see if this might have been the case in the dedication of the great image of Nebuchadnezzar.

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<sup>61</sup> Nebuchadnezzar, due to the “Nabu” in his name, may have considered himself the “moon god,” or the son of the sun God, Marduk. “Due to his role as an oracle, Nabu was associated with the Mesopotamian moon god, Sin. Marduk, in Sumerian literature translates: “calf of the sun,” or solar calf.” Nabu was considered a son of Marduk.

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None is directly found so far, but at any rate, by bowing, under the careful observation of the authorities, some representative mark of validation at least was symbolically granted to these nobles of the realm.

However there does exist a fascinating chapter found in the Journal of the American Oriental Society, entitled: “The Babylonian Practice of Marking Slaves.” The biblical narrative reports that Daniel and his friends were captive slaves. The subject of marking slaves is an obscure one, and how to understand the ancient Babylonian words and language is left to some speculation. So a complete understanding of the actual nature of the marks used is unclear and not definitive. But the etymology of some of the words employed may actually indicate a custom of cutting or incising a mark in the flesh.<sup>62</sup>

In the story of Elijah, the priests of Baal cut themselves as an act of worship and subjection to their god. Some kind of cultic mark must have been customary for these types of rituals.

The article reasons that in many cases slaves were marked in different extreme manners and that one of the words employed may have indicated “castration.” Of course, we know this to be true in the case of Daniel and his friends, who are traditionally known to have been made eunuchs.

The best determination of some of the terms was that a slave owner:

“... cut, or scratched, a mark on the skin of a slave, to serve as a mark of ownership.” (p.82)

One place even has it sometimes interpreted as “a mark burned into the flesh.”

Some tablets in the *Yale Babylonian Collection* seem to refer to: “a class of persons who bore a mark with which they were perhaps branded.” (p. 86)

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<sup>62</sup> Beatrice Allard Brooks: “The Babylonian Practice of Marking Slaves,” *Journal of the American Oriental Society*, Vol. 42 (1922), pp. 80-90 (11 pages)  
Published by: [American Oriental Society](#)

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Curiously, in referring to another tablet: No. 120 1.4, an authority named Keiser “suggests that this mark (above) may have been a star.” (Ibid.) In Ellen White’s vision of the 144,000, who have the seal of God, there is seen on their foreheads a “glorious star, containing Jesus new name.” *EW17*. And let us all remember, that these saints are called: “servants” of God, though a more respectable term to us moderns, should probably be more accurately translated: “slaves of God.”

“The slave mark may have been on the hand.” (Ibid.) In other comments, from another cited authority, namely of Holma it says, that he has somewhere “stated that *Muttatu* (a Babylonian word under discussion for its meaning) referred to the head, probably the forehead, and that it was at least one of the seats of the mark put on slaves.” (p. 83) (Notice the lingual “tatu,” i.e. tattoo, resident in the pronunciation of the word). So *Revelation’s* marks, placed by apocalyptic *Babylon* on the hand and the forehead has literal historical background and precedent in all likelihood.

Further possibilities of marking slaves were through the ear, with the use of a headband, or in one case it mentions something akin to a ring placed in the flesh, and perhaps later “cut off,” if or when the status of a slave may have changed. All in all, it is not at all unlikely that such marks may have been utilized on the Babylonian plain. At any rate, as slaves, the three Hebrews had already been marked, even before this event.

The narrative in *Daniel*, chapter 3 hints that the fire in the furnace was ready and burning (vs. 6, “the same hour”). If this was intended to be a designed intimidation it was really quite unnecessary since everyone else readily bowed to the image, the signal being the worship music. No overt demonstration of disloyalty was probably ever really expected. So this begs the question, “Why was the fire already burning?” The image was already completed so it was no longer needed for that.

Again, a common way of marking captives, slaves, criminals, might have been “branding.” It might be possible that small brands were actually being used in this circumstance (thus the fire) to mark the flesh of the obedient. It is known that Nebuchadnezzar had ordered that every brick in the city of Babylon (or at least the gates) have his name inscribed in them.

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It could have been quite likely then that he wished to have his name also inscribed some way on his whole kingdom, cabinet, and court as well. Tattoos would be time consuming for such a crowd, but light branding might not have been. But this supposition, at this point is only speculation.

What the ceremony was, however, without contrary discussion, was some kind of a sealing, or “oath” ceremony. It was an oath of allegiance. It was initiated by a “decree,” that, no doubt, had received the king’s seal (vs. 10). But in the eyes of the three Hebrews, their oath could not be made to the king, but only to the true God of heaven.

## **Baptism: Outward Physical Rite, Spiritual Application**

A premier example of a circumstance where outward or observed religious marks or rites can symbolically represent an invisible, true, inner spiritual experience may be found in the practice of Christian or biblical baptism. While on one hand it is a common teaching throughout Christendom that baptism is necessary for salvation, one cannot in the spiritual sense really demand that the simple act of immersion under water is what actually saves the person. Yet Jesus even said that unless one is born of water / and the Spirit he cannot inherit eternal life (John 3:14).

In this regard baptism (at least in orthodox Protestantism) is meant to be a simple, outward, visible mark, sign, or confession representing the inward journey of the heart. Yet it is actually the conversion of the heart and not the baptismal act that truly guarantees Grace as inter-effective in the believer toward salvation. So thus Jesus said: “water, AND the “Spirit.” But the “Spirit” is the truly effective ingredient, of course, not the immersion in water.

## **The Sabbath is not to be a “Work,” but rather a “Mark”**

Likewise, the observance of a day like the Sabbath cannot in itself sanctify the believer whatsoever. Only Christ through His Spirit and Grace can sanctify the believer. But like the rite of baptism the observance of a day, a

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religious rite, can be an observable symbol marking the inward work of sanctification and cleansing, and be a test relative to the sincerity of the believer. This representative sign is found in the very verse: Ex 31:13. The Sabbath is said there to be a “sign,” (seal, mark) that “**I, the Lord, do sanctify them.**” God through His Spirit does the sanctifying, not the Sabbath or even the Sabbath-keeping. Yet the Sabbath can remain a test or indication relative to the accomplished reception of GRACE. It can be representative of the process. A serious Christian will naturally do all the Lord asks. He cannot save himself by keeping the day, but he can indicate by his faithful obedience and observance of the day that he has accepted the sanctifying power of God in his life. In the verse just quoted the words: “to seal” could easily and responsibly be substituted for the words: “to sanctify.” Sealing is the mark then of completed or continual sanctification.

In the Sabbath commandment the concepts of the “Sabbath,” and “work” are diametrically opposed to each other. There is to be no work associated with the Sabbath because God’s people are never to be seen as saved by their works. They are rather saved by a faith trust and rest in the Lord of the Sabbath. If a person merely keeps the Sabbath in order “to be marked,” he probably won’t be. If he keeps the Sabbath because he “is marked,” that is, the Holy Spirit is active in his life; and he rests in God’s grace, then he is truly of a nature to be sealed. The Sabbath is a sign, says God, that “I, the Lord (Jesus), do sanctify you.”

## **Marks as Indicators**

This author’s automobile has a gauge telling whether there is gasoline in the tank or not. He watches the gauge closely, and the gauge is helpful and somewhat necessary to the process of transportation. But the gauge does not in any way fuel the car or make the car operate. The gasoline, through the employ of the engine, does. The gauge is only a mark, howbeit a significant marker indicating the possession of fuel and thereby power to service. The gauge is an *indicator*, or *signal* of the status of the fuel. Likewise, Sabbath submission or obedience of any kind can be an indicator or gauge that the Spirit is in the life.

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Baptism, when taken honestly as a rite of sincerity and commitment, or as an outward act, is meant to indicate the same type of thing. It is not only a rite, but also an indicator.

Thousands of sincere believers starting in the times of the early Christian era entered into the rite of immersed baptism, sometimes at the threat or pain of death. These early Christians, Anabaptists, Waldenses, and others were not persecuted and sometimes killed because they got wet, but because they confessed by their action that they intended to be faithful to their God by honoring all His precepts and laws under all circumstances. For them baptism was a definitive and **signal** test. But their faithfulness wasn't really to baptism by immersion. Not really at all. Their faithfulness in their thinking was to God and to the Lord Jesus.

God has most certainly designed last day tests and signs of who really are His. In Eden, at the very beginning it was between actual physical trees that appeared readily alike. Similarly the Sabbath issue is about a day that in substance is readily alike any other day. It is a modern Edenic tree, so to speak.<sup>63</sup> So when the real test becomes clear only those willing to obey God at all costs will pass the exam. The disingenuous will be quickly weeded out, not on the basis of keeping a day *per se*, no! no!, but on the basis of a sincere inner experience of integrity that results in total obedience. (An insincere person *could* observe the Sabbath outwardly if he chose, but he wouldn't receive the seal). But keeping all of God's commands is and always has been the great, definitive test of loyalty. Jesus said: "If you love me, keep my commandments" (John 14:15).

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<sup>63</sup> Of the first four commandments as testing truths:

- Adam to Abraham, Largely the First Commandment; loyalty to Yahweh; entrance of Babylonian polytheism
- Abraham to Babylonian Captivity (Israel) Largely battle with the second commandment: idolatry
- Captivity to time of Christ: Largely the third command: Vain religion. The captivity cured them of idolatry
- Christ to the present: Disregard of the Sabbath, the fourth commandment.

Of course, the first command undergirds all the rest, and all four were for every generation, and are equally important because they are basically the same. The theme is honoring the one true God above everything else.

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Honoring a commandment (only with Grace in the heart, of course) can indeed be such a test therefore, and such a one propagated as such at Jesus' own insistence. Thus the words, "Here are they that keep the commandments of God and have the faith of Jesus." (Rev. 14:12) (It doesn't say: "Keep the commandments to be saved." It says: "Here ARE they that (are) keep (ing) the Commandments.") In essence it is truly Jesus Himself actually mouthing these words, or more precisely His own Spirit saying them; as exhibited in the expression: "Yea, saith the Spirit" --- given in the same context and known to be speaking of adherents "resting from their labor," another direct reference to the Sabbath in the passage. Again, the Sabbath and the Spirit are not at odds in this Three Angel's paradigm.<sup>64</sup>

"Here is the patience (patient endurance) of the saints," might be more accurately translated: "This is the SIGN or TEST of the saints" for the Greek language has no perfect equivalent for the word: "test." (*peirasmos*, *trial*; *temptation* is often used) "Here are they which **keep the commandments of God**...." In other words: "This is the test."<sup>65</sup>

It makes most sense that in a spiritual regard, those who have deliberately kept Sunday for the direct purpose of countermanding the commandment of God, or who have willingly adopted or practiced any other pseudo-doctrine with an opportunistic knowledge of its spurious nature---or because they intentionally possess a natively corrupt or disingenuous spiritual nature itself anyway--- have in a sense *received* as it were a "mark of the beast." But those who have not understood a particular issue then or now cannot be held accountable and God will judge them according to the light they were given. But marks of beasts, as well as seals of God, have been around, in various forms perhaps for the entire history of this earth, as assigned seals and marks, received, or given; awarded or not. The three Hebrews in the fiery furnace are an example of an invisible sealing or marking, and this is why the allusion to them appears allegorically in the "image to the beast" scenario.

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<sup>64</sup> Again we find the "Sabbath" and the "Spirit" discussed in direct relation to each other.

<sup>65</sup> In his book, The Days of the Seventh Angel, vol. 5, the author has indicated at least seven direct or allusory references to the Sabbath in Revelation 14:6-12. Many others have done the same.



## **The Mysterious Marks of the Apocalypse**

### **What is the Seal of God? What do Seals Symbolize?**

Seals were used for several distinct circumstances:

#### **For Approval**

A seal placed upon a new creation, or document would show favor. When God's saints are "sealed," God is thus saying that he approves of them. In this sense it is mark of distinct **honor**.

#### **For Identification**

Seals are used exclusively at times for identification. The seal of kings showed particularly "who" was bringing about the act of sealing. Seals were often personalized to but one specific person, who was attached as it were to the seal and was identified with it. It distinguishes the true from every other claimant or person. It was the signature of Bible times.

#### **For Authentication**

The modern *Good Housekeeping* seal, for instance, lets the buyer know that a certain quality is guaranteed to the buyer. This does not approve the buyer, but approves the product. The seal marks the object for whatever purpose is deemed necessary.

#### **For Admission---as Badges, Tickets, or Keys**

Seals could probably be used as admission badges, or as it were key cards to specially authorized functions. To get in your name as listed on the seal would have been pre-authorized in a book of admission. Situations were known where seal-like white stones of a certain variety may have been issued to the invited that gained them admittance to a sporting event, a wedding, or political

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meeting. These may have had incised passwords or secret codes, that only the gatekeeper would know or recognize.

### **For Judgment or Decision**

Seals could be placed in a hat or vessel and drawn out. Whoever had his seal withdrawn would receive the award or privilege. Often seal like stones could be used as judgment stones, for instance, a white stone for acquittal, a black stone for guilt. Such uses could show several variations.

### **For Security**

When Jesus was placed in the tomb, the stone was sealed with the Roman seal. The Book of *Revelation* pictures Satan being bound and kept in prison in Rev. 20, chained, and a seal is placed upon the prison door, as it were. Seals guaranteed *bona fide* security or enforcement.

### **For Preservation, Protection, or Devotion**

Similarly, seals could be used to protection of the innocent, or as gifts of love. The idea of sealing protects the commodity or product from being damaged or spoiled. (Honey or jam jar) They could be gifts or marks of devotion.

# The Mysterious Marks of the Apocalypse



## Basic Characteristics of a Seal

A personal, authoritative seal usually has a certain set of defined characteristics:



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Particularly,

- The Personal Name, Office or Title, Authority, and Property or Territory

Thus: (Donald Trump), President, United States



The only commandment containing all of these elements is the Fourth Commandment: There we find God's name, his title or function, and the territory over which he reigns. God, the Creator, Ruler of Heaven and Earth. The fourth commandment is the only commandment that contains God's name, his title, and his realm.

- Signs and Seals were essentially the same things—Ex 31:13; Ezekiel 20:12; Romans 15:28

A difference needs to be noted between the seal or sealing instrument and the impression that the instrument made. Both can be referred to as seals. In *Revelation*, the mark or the seal is usually referring to the mark or impression that is made as a result of the instrument. God (or the evil counterpart) holds the seal, stamp, or marker, but the receiver of the mark has an impression or indicative mark left on him. But as marks that are received or impressed they can mean the very same thing.

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The above seal impression is of interest biblically. It was discovered a few years ago in Palestine. It says on the front: “Hezekiah, Son of Ahaz.” It appears to be about the size of a king’s ring.

### Not Literal Marks

The writer Ellen White speaks of the eschatological Seal of God as a “mark that cannot be seen.”<sup>66</sup> It is therefore in her thinking not a “literal”

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#### <sup>66</sup> The Shaking Time

*And because iniquity shall abound, the love of many shall wax cold. Matt. 24:12.*

Just as soon as the people of God are sealed in their foreheads--**it is not any seal or mark that can be seen, but a settling into the truth, both intellectually and spiritually, so they cannot be moved**--just as soon as God's people are sealed and prepared for the shaking, it will come. Indeed, it has begun already; the judgments of God are now upon the land, to give us warning, that we may know what is coming.

The days are fast approaching when there will be great perplexity and confusion. Satan, clothed in angel robes, will deceive, if possible, the very elect. There will be gods many and lords many. Every wind of doctrine will be blowing. . . .

The mark of the beast will be urged upon us. Those who have step by step yielded to worldly demands and conformed to worldly customs will not find it a hard matter to yield to the powers that be. . . . Many a star that we have admired for its brilliancy will then go

## *The Seal and the Mark*

mark. Any wise student of prophecy should agree with this assessment. The Book of *Revelation* is written almost entirely of symbols. What many ignorant and poorly informed students of the Book of *Revelation* fail to realize is that the symbols are just that; symbols, and over-literalization of them only leads to confusion and sensationalism. The realities or issues behind the symbols are very real, yes indeed, for the symbol itself stands in the place of the greater reality. But tragically when this concept is not realized, the truth of the prophecy is often lost, warped or misunderstood, along with its intrinsic spiritual value.

For a secular example, the American Flag is a symbol or mark of the United States of America. But America is a nation, not a piece of cloth. Yet everyone knows the flag is not the nation, but only represents it. Yet the United States itself is not an abstract unreality. It is very real; it consists of thousands of square miles of land, about three hundred and fifty million people, along with their homes and possessions. If someone makes war against them they are not really fighting against a mere unreality, or simply a flag, or any piece of cloth. Yet enemies of America would be said to be “fighting against our flag.” But are they really? No they are fighting against America and its citizens. If one dares to tread on American soil with evil intent they will tangle with one of the most powerful armies on the face of the earth, who clearly understand that the flag is only just a flag, and that it is a symbol of a very real and powerful national reality. The same difference applies to the marks of *Revelation*.

In *Ezekiel*, chapter 9, an angel is directed in vision to take a writer’s inkhorn and mark those who sigh and cry for the abominations in Israel. In this prophecy those marked are later spared the actions of the destroying angel.

In this prophetic scenario, no responsible interpreter makes the case that a time was then expected or is now anticipated when angels will actually, physically place such ink marks on the faithful. It did not so happen then, and to do so now in this way would actually be obsolete. God always

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out in darkness. . . . All who assume the ornaments of the sanctuary, but are not clothed with Christ's righteousness, will appear in the shame of their own nakedness. . . .

From Maranatha - Page 201 (EGW)

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knows who are his, and needs no such physical mark to be placed. This vision was given to impress God's elect and help them understand how the judgment process works, their responsibility to obey God, and how such deliberations and decisions must take place just prior to the Day of the Lord. This typological description largely underlies the marks described in *Revelation's* prophecies. So why interpret *Revelation's* prophecies any different?

### Allusive Parallel between Revelation 7 and Ezekiel 9

Unfortunately, when it comes to *Revelation's* mark of the beast, and its counterpart the seal of God, sensational approaches describe literal marks placed in the forehead or the hand, given as literal commercial marks, like UPC symbols, or the like. Or other popular or secular scenarios or fanciful interpretations are pursued---thus in ignorant simplicity literally teaching that such a condition of things is to be expected in the last days. While the issues and actions of men will be very real, and may result in actual economic boycotts, or employ for convenience credit cards or chips placed in the hand, the real issue in the prophecy is never about an actual physical mark! Such exclusively sensational and secular interpretations of prophetic passages are irresponsible and despoil the intended meaning of these well-chosen biblical symbols. The symbols should not be allowed to eclipse the real **spiritual** issues at hand! This is very important!

A fascinating parallel is found between the angel in *Ezekiel* 9 who has the “writer’s inkhorn,” and the angel in *Revelation* 7 who has the “seal of God.” Apparently the angel in *Revelation* 7 has the sealing instrument, or the object that corresponds to the writer’s inkhorn in his hand. The seal in *Revelation* is curiously an updated symbol, but represents the same types of things.

In prophecy the forehead represents the mind of man, and the hand represents his actions. All God is really saying in these passages is that the sealed are “spiritually” sealed, sealed in character, owing to their mindset and their commitment; and that they prove their genuinity and orthodoxy by their choices and actions. Faith is confirmed by works or action.

### **The Seal and Mark are Symbolic Terms**

Such terms as the seal and the mark are really not totally foreign in modern and contemporary thought and practice. We will say of a gifted professor, successful businessman, or a respected politician, that they “have left their mark.” We do not mean to say by this that they have literally incised a mark in the flesh of the people they knew and served. We mean by it that their words and actions have left an impression or a legacy upon those they met and influenced. Even to say, as in the previous sentence, that they have “left an impression” does not mean so in a literal sense. Such terms are easily understood to represent in physical terms the more intangible results of the influence and “footprint” of a life. The influence is real and genuine, yes, but the actual mark may not be seen with normal eyesight or with optical discernment.

Thus neither the mark of the beast nor the seal of God are primarily marks that can be seen, or in the *perfect* sense optically recognized. They are instead indications found in the thoughts and actions of the men. They are marks of “character.” They are *spiritual* marks. They are doctrinal *dogmas* and *beliefs*, where the mind is concerned; and religious *practices*, where the *hands* are concerned. These thought forms and practices serve and act as signs of allegiance to either the false powers of this earth, or the true powers of heaven. Seals may have actually been worn this way: on the hand in the form of rings, or around the head, fastened by means of turban or headband. (Pockets, billfolds, and purses were not common in the Mideast as they are in modern society today, so the actual objects of value were actually fastened to the person in various ways). But the chief idea is that the values of true Christendom are “stamped” upon the believer in such a way that they are seen outwardly by men, or measured inwardly by heaven.



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### Ribbands, Phylacteries, and the *Shema*

A common practice in Judaism was the wearing of phylacteries, bands and ribbons of cloth attached to the hem of the robe or as cuffs about the sleeves, or as turbans about the forehead. This practice hailed from the famous “Shema” of *Deuteronomy* 6 where God enjoined Israel to place the words of his Law on their hands and foreheads, and upon the doors and gates of their houses. This practice lies directly behind *Revelation*’s symbolism.

What is important to observe is that the literal wearing of the bands of blue on the hands, foreheads, and gates was not the ultimate purpose in itself. God desired an internalizing of the law’s intents. The wearing of the ribbons could in no way contribute in themselves to their salvation, or the worthiness of the person by themselves. Anyone could wear such ornaments, even the wicked and disingenuous could, and often did. God wanted true inner acceptance from the heart as the ultimate result, not only outward show. This was a central teaching of Jesus.

The same is of the Sabbath sign. The outward observance of the Sabbath cannot save a person any more than a ribband of blue can. But both symbols can advertise the intentions of the wearer, and that being in particular that he or she wishes to accord with God’s laws and commandments in his or her heart.

The writer of this sentence has recently officiated at the wedding of his daughter. A ring was put on her hand sealing that marriage. But the ring is not what makes her married to her husband, Alex. It is only a “sign” or “oath” of their true inner commitment. Stephanie does not wear it because it really marries her, or even adequately defines their relationship. It is only a symbol of their love and commitment.

Likewise, things like Sabbath observance cannot save a person, or the observance of any law. But as Exodus 31:13, and Ezekiel 20:12, 20 indicate, the Sabbath is an OATH between two parties. It is a sign that the relationship exists. God legitimizes the relationship, if it is indeed valid in the Christian walk, by His judgment, and by the giving of His Spirit. Keeping the Sabbath is only a “mark” of that true commitment.

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But the symbolism of sealing goes significantly beyond the Sabbath or any “day” issue. The symbolism of sealing can be about many matters and various relationships; relationships of all kinds:

### **Various Types or Aspects of Sealing**

Seals as symbols were not only thought applicable to papers and documents. They are applicable biblically to persons, laws, other religious rites, and numerous other things. Sealing as an idea is not limited to the Holy Spirit, or Sabbath days, even in the Bible.

Marriage or the bonds of human love is one example of this: In the *Song of Solomon* the lover exclaims: “Set me as a seal upon thine heart, as a seal upon thine arm.” (8:6)

Sealing could apply to other religious rites at times:

“The Rabbis called circumcision: ‘the seal of Abraham.’”<sup>67</sup>

Of particular interest, it is known that:

“Seals bore the images of deities.”<sup>68</sup>

The obvious lesson found in this circumstance is that God wants to imprint His image on every person. As one has handily expressed: “Jesus is sitting for his portrait in every disciple.”<sup>69</sup> The spiritual lessons found in this regard are replete, and this pastor/writer must restrain himself from running away with homiletic bias and license with regard to it. But it really requires no further comment; the reader can easily apply the notion

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<sup>67</sup> Vines Expository Dict. Of New Testament Words: Hendrickson Publishers; Peabody, MA, “seal,” p.1013. (no date)

<sup>68</sup> “Sphragis-seal,” Geoffrey W. Bromiley, Theological Dictionary of the New Testament, Abridged in One Volume, 1985, p. 1127.

<sup>69</sup> (E.G. White; *The Desire of Ages*, p. 825)

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for himself or herself. Nevertheless, the relationship of this to the subject of our discussion is very significant, important, and inspirationally intentional.

### **The Invisible Aspects of Sealing and Marking---Mysterious and Secret**

The relative meaning of marks in clay, or marks imposed with the use of inks and dyes, is very important to the understanding of the message of *Revelation* and particularly *Revelation* 13:18.

These physical marks are the background ideas used to illustrate the invisible secret marks of *Revelation*. Therefore first, we must understand what these marks literally were.

The “spiritual” marks are invisible. But the symbolic marks used in prophecy are based on the real, tangible, objects or common practices. Therefore, what were some of these aspects?

### **Ink on the Forehead, Ink on the Hand**

The author’s understanding of the mark on the forehead and hand jumped three tiers when he internalized the following information:

1. First, let us observe that the Latin word for “tattoo” is indeed known to be: “stigma.”<sup>70</sup>

(An entire article of interest on the subject is included in the Appendix F)

This, of course, has been found elsewhere in this study to be the equivalent of the final “s” (sigma) letter in the Greek alphabet, known as *stigma*, which was so marked if it came at the END of a word, and possessed an identical or related numerical value of “6.” In reading the

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<sup>70</sup> Which as we have discovered in the case of the Greek language was the final “s,” often the seal of a word, and having the denoted value of “6.” So the symbolism is alive in both the Latin and Greek languages and culture.

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researched article upon the subject of religious tattoos it was learned that such markings were at times in the past placed for *religious reasons*, as well as in the cases of convicts or in the practice of slavery.

But the ink or physical marks themselves are very central to the whole discussion. Even to the present day special ink is used for tattoos, and the whole craze of tattooing is very popular still in modern society.

*Charagmas* were probably most definitely imprinted by similar methods. Seals also, at times, may have been printed not only in clay as at first, but also in later times through the medium of ink, on the paper of the day; papyrus or vellum. Clay tablets were heavy, brittle, and bulky and were replaced with papyrus and vellum, and sealed in wax, or even finally probably done in ink like today.

The printing press is really an invention which simply utilized seal-like objects and thus made them serve to organize such impressions *en masse*. Gutenberg and others then popularized the use of moveable type, and interestingly, Gutenberg's first large project was holy writ, a Bible. This is actually significant to the case at hand.

2. Further, such ink marks (tattoos) could be placed on the forehead for ready identification, BUT THEY COULD ALSO AT TIMES BE PLACED IN OR ON THE HAND or forearm, just as they are in tattoos today. (In some cases the fore-arm and the hand in Bible times were considered synonymous). In the case of slavery, the slave would be marked so that if he ran away he could be easily identified and returned to his master. Criminals could be so marked, so that when paroled, or if they escaped, could be monitored, discovered, or controlled by others. The marks would be in the forehead or in the hand or arm, places on the body hard to hide and *thus a witness to others*. This practice continues to this day, the arm and forearm being one of the main places tattoos are placed.

3. Third, the *ink* itself is very important to the symbolic understanding of the entire scenario. Ink is primarily the agent used in all common, literal WRITING (even with computer printers and copy machines today). And in a significant additional dimension, ink is therefore particularly equated with the writing of LAWS, or INFORMATIVE WRITTEN MATERIAL,

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or taken as synonymous with the assimilation and acquisition of KNOWLEDGE.

Says the Lord God in several Scriptural passages:

"This is the covenant I will make with the people of Israel after that time," declares the LORD. "I will put my law in their minds and **write it** on their hearts. I will be their God, and they will be my people. Jeremiah 31:33; Hebrews 10:16; Heb 8:10 NIV Cf. also Psalm 40:8

The enormous meaning and inference is this entire scenario is that in placing the ink marks on the forehead and hand (e.g., the writer's inkhorn and mark in *Ezekiel* 9) the idea is easily promulgated that "the mark" then represents much more than a simple, literal, physical mark. It infers that the mark is a "stand-in" symbol of much more representative data if you please. Thus it is with a typical copyright symbol: ©. That symbol can actually represent the entire book or document. (There is one at the front of this book), The seal or mark of prophecy therefore represents pages and pages of *written knowledge*, the codification of laws, the impacts of edicts and contracts and decrees, the teaching of religious dogmas, and many other such things. Ink was used to write the Scripture, and to record law and thought. Therefore, through the symbol of the ink, God infers that He wants His laws and doctrines to be marked and impressed in the life and actions of the believer. The ink of truth is thus thought in biblical terms to "sink in." It is "tattooed" to the person! Thus, in truth, it is truly about a mark of character!

### 4. Indelible Permeation

This being done (in symbol) with INDELIBLE ink teaches that the philosophical acceptance of these laws or doctrines is made permanent and lasting, as in a literal tattoo, which in most cases is basically impossible to remove. **It therefore represents a "settling into the truth," (or untruth, if that be the case) so that it cannot be (re-) moved!"**

In the case of the mark of the beast it could represent the entire canon of Catholic law (and the Protestant imitations), the philosophical acceptance of false dogmas and decrees perpetrated by the church and imposed upon

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its subjects. In the case of the faithful servants of God it represents the permanent and integral acceptance of the LAWS of God found in the ink pages of Scripture! In modern vernacular we will say that something timely or important “has made an indelible impression.” Such thought is totally equivalent in the parallel terms, described as “a settling into the truth,” the terms used by the clever writer, Ellen White. God’s ways, through the ink of Scripture, is intended to make an *indelible* impression upon the believer. It is to “sink in!” The terminology therefore used is truly and qualitatively inspired. The symbolism that prophecy chooses here is exceedingly powerful and appropriate. It is perfect, and as God’s ways typically are, the illustration given can hardly be improved upon.

Even to the present day to “put ink to a document,” is to SEAL it and to authorize its validity. Signatures are demanded in “ink” to make them valid. In the case of notarization, an ink seal, or in the modern practice of embossed markings are added (impressed; embossed; like a notary seal) to the “ink,” as it were, to validate matters further as required.

To state it then as clearly as the symbol demands is that we understand that to receive the seal of God means that the individual has philosophically accepted in his mind and by his actions the LAWS of God, and the true assimilation of all the writings of SCRIPTURE. God can “sign off” on him or her, or He can “notarize” him or her. In the case of the mark of the beast the same is true except that the adherent conversely accepts and practices the FALSE LAWS of Christendom, and submits to the slavish control of powers that have changed times (holidays) and laws (commands) (Dan 7:25).

## **Forcing the Will**

An important distinction between the seal and a mark (*charagma*) that must be reiterated is that while the marking, or inking, or tattooing symbolism is used at times for both the righteous and the unrighteous, in the end, the two marks are really usually found in total contrast in their general associations. The chief difference is that the mark or *charagma* is usually associated with circumstances where an authority is in subjective control of another person and the person is forcibly marked due to the

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force of another's will. The person marked is typically a criminal, prisoner, or slave who is branded by force or oppression, or governmental control. Contrarily the person who receives the seal is given the mark as an award of honor and favor that no one would want to refuse. While those who receive the seal of God are being controlled by their God, they are submitting willfully and of a free desire or choice. They are not forced, but gladly submit to the rulership of God. They are thus given marks of honor.

### **Marks of Domination**

Strangely, the modern tattooing craze, even the wearing of rings and jewelry, or the obsessive piercing of flesh, is commonly entered upon as a sign of sexual ownership, heterosexual or homosexual; or even in a number of cases denoting a symbolic submission to the tenets or representations of slavish obedience toward some form of Satanic overlordship. The greater the piercing or degrading of the flesh, the more devoted the subject apparently is to whatever dark system they have submitted to. Sometimes, as the reader knows and has witnessed, the defacing or alteration is extreme. The name of the body piercing and tattoo shop (a franchise) for this author's place of domicile has a business sign above it: "High Priestess Piercing & Tattoo." It is obvious what sentiments of control and Satanic domination or subservience might be assumed inherent in such terms.

The passages of *Revelation* speak of those who receive the mark as being forced or threatened on the pain of death to comply, and who are actually forced to submit to an evil political/religious authority to avoid persecution. Those unwilling to be subjugated are even threatened with death, or told they cannot buy or sell. This constitutes an effort to force the will, something that God never does to anyone. But the Dark Ages were very much a condition where the populace was held by force, and kept in ignorance. There was no real religious freedom. Those who refused to submit to the established conditions were branded as heretics, burned at the stake, excommunicated, scorned and persecuted.

Protestants who act with the same spirit are just as "beastly" as their counterparts who trample upon the religious freedom and rights of others.

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Adventists who are too “forceful” or “judgmental” in pushing Adventist doctrine and practice on others are also partaking of the same spirit. The badge or sign of all false religion is the use of force over the rights of conscience, or in the inordinate use of pressure in urging one’s religious beliefs forcefully upon others. This is also the way of the Taliban, Isis, the Inquisition, and Moslem extremists. True Christians must subscribe to a different model, if they wish to be aligned with true faith.

## *Associations to the Seal and Mark*

But the marks of prophecy in actual reality then are only representative or mostly non-temporal or invisible. They are in that sense invisible, secretive, and mysterious. They are read in the thoughts and actions of men. Therefore, such things as the seal of God, or the mark of the beast, or the mysterious numbers such as 666 are not *the actual* marks themselves. They are just identifying associative indicators surrounding the issue that are given to aid the interpreter in identifying the authentic background character issues. One might say “they are marks of the mark.”

One validation of the idea that the seal and the mark in God’s mind in prophecy are invisible, as it were, is found in the fact that the Mosaic Law actually forbade the actual use of tattoos (*Leviticus* 19:28). Thus the idea of tattoos is not as prominently employed in the “Seal of God” symbolism. But the idea of characteristic “ink-like” impressions are greatly comprehended in both the seals (*Ezekiel* 9) and marks motifs, and thereby represents the character, acts, and beliefs of the wearer.

- Therefore, the number 666 itself, then, for instance, is not the mark of the beast. But it is an associative number, or a characteristic or identifying mark of the mark! “Birds of a feather flock together.”
- Sevens, or even the Sabbath, likewise, are not the seals of God in a definitive sense. Anyone could use the number seven. **The Seal of God is really God’s Spirit at work in the believer to the extent that God approves of him or her.** The Sabbath is also such a mark or seal and is *associated* with God’s true ways! Thus it is sometimes identified as “the seal of God.” But the Sabbath in the



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ultimate reality is not the seal itself, but is indicative of God's true sealing and sanctifying work in the believer. It is associative in aspect. The number "7" is an associative number, and the number "7" shows up quite consistently in the ways of God. There are other indicators as well.

### **Associative Numbers and Indicators to the Marks**

One day while the author was waiting for his son to get his haircut he was walking around outside the place of business and picked up several types of leaves that had fallen. In several of them he noticed roughly a seven-part arrangement. The maple leaf, below, one might notice has seven major or primary arterial veins off the stem. (There may even be about seven branchings going up each arterial stem). The "seven" mark shows up in various ways in nature. The mark can be subtle, but nonetheless it often seems to be there somehow.



This author is not prepared to demonstrate that the number seven can easily be found in all things that God has created. But he is starting to be convinced that such markings may exist there as a common denominator, whether at the full maturation of the created object or perhaps even at the atomic or sub-atomic level, a level which investigators don't always literally see or always understand in totality for sure at this point. But it is

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an endeavor of interest to find the number seven in natural created objects. Perhaps God has subtly marked all of his creation somehow with the number seven. I, the author, once noticed roughly about seven parts in the typical animal cell, (mitochondria, nucleus, golgi bodies, etc.).

What I am also now of the certain opinion, though, is that God has marked his last day remnant church with this number, found even in their name, and in the fact that this name has within it the seventh-day Sabbath. This circumstance is anything but an accident, and it is not occult to think so. The formation and providential circumstances of the name: “Seventh-day Adventist” and how it came to be has historic and divine credentials written all over it. Anyone is welcome to read the providential history of how it came about.

In a set of five sacred astronomy books the author of this book has noted several instances where God seems to have placed by design constellations with seven distinct and bright stars in their configurations. These are typically found in the most prominent constellations in the heavens; Orion, the Pleiades or Seven Stars, the Dippers (Ursa Major and Minor), Corona Borealis, etc. It is as if God leaves “seven” markings as his trademark or stamp.

The earth is thought to have, even by secularists, seven continents, seven oceans, seven seas, etc. These marks of seven indicate subtly who created them and who owns them. Psalm 24:1 says that “the earth is the Lord’s and all the things in it.” Why? Because He created it, and He has put His own seal of ownership upon it!

Time, also invented and owned by God, is thus marked with seven days and in multiples of seven. These days have now become named after the *seven visible* and wandering celestial bodies known to ancient man, the Sun, Moon, Jupiter, Mars, Venus, Mercury, and Saturn. These objects dividing extended times and seasons, are also advertising that God has created history and our universe as well (His-Story). These seven visible objects in motion are numbered this way intending to tell us that God made our solar system and supervises the times and the seasons that they mark! He is the God of all history.

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The earth is known to have seven continents. Likewise, seven major oceans. It is said of a well-traveled person that he has sailed the seven seas, a geographical subdivision perhaps (Black Sea, Aegean, etc.). It isn't by chance that these designations are used even by secularists. They are subtle signature indications or trademarks that God has left us showing he created that thing. The seven days of the week indicate that God is the owner of time, for he created it (Genesis 1, 2).

Recent to this writing a music theorist was talking to this pastor/theologian about music. He noted as I was vaguely aware as an amateur musician, that there are seven full notes in a scale. A lower "C" and a higher "C" make an octave, indicating eight, but there are only 7 full notes: ABCDEFG. Even each key gives you seven notes when using the flats and sharps and totaling them. For this writer, at least, this indicates to him that God is the creator of music as well. Some forms of music twist or contort true music with slurred notes, or blaring sounds, or discordant runs, or out of balance rhythms or percussion. This tells us that someone, not God, is applying evil twisting or warping tools to the music, and is attempting to place *his* marks all over it. This is the very nature of evil, the very definition of sin, and we can reason where and who is involved with that.



An elementary look at the color spectrum we see can also provide us with seven basic colors.

Purple  
**Red**  
Orange

## *The Seal and the Mark*

**Yellow**

Green

**Cyan**

Blue

There are three primary colors: (the Trinity?), but when divided out between them we have about four others that are combinations, leaving us with a 3/4 arrangement found often in the infra-structure of *Revelation*, the book of sevens---- noticeable in a number of ways which we could easily document. (One is in the arrangement of the *Seven Churches* section).

Now the illustration is not true to the color spectrum seen in a real rainbow, where one “sees” more of the “violet” shades, and not “orange” really; and no distinct red either. But however, one divides them; you still usually end up with seven distinct colors on the color palette. Our computer printers demand three shades of ink that are needed to influence the palette to make most any normal color: (magenta (really a combination; a reddish-violet-purple; yellow, and cyan).



This circumstance probably appears, however subtly at times, more often than can be chalked up to mere chance; somehow and in some way throughout all of God’s creation. God is saying by this circumstance: “This is mine, I made it, and I am telling you that I made it and that it belongs to me!” This creation bears my stamp and mark. The circumstance is really quite stunning when one thinks about it. Many more examples are available. Sometimes the mark or trademark is subtle, even those found on even a man-made objects. Finding the trademark on a purchased object sometimes requires a search, nonetheless the

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manufacturer's tag or mark will be found by carefully looking underneath or within the object. This author's T-shirts have a permanent ink mark or a tag placed behind the neck or collar telling who made it. Even the pillow he sleeps on has such a mark of "creation."

### Man's Numbers

On the opposite side of things are found the created, or more accurately, the "reformed" or "recreated" things of man, which also have a typical associative numbers often associated with them. Two, three, and four figure in purposefully and in symbolic associations. But especially evident is the number six. The sixth was the day on which man was created and is generally equated with man. When something is made by man it is usually apparent that it is too exactly elemental, or that it is related to an even number *perhaps* (non-prime? I'm still processing this---!).

But in God's book of nature things are often both symmetrical and uneven, yet beautiful, just the same. The stars, for instance, are not laid out in a perfect grid pattern of squares (4) and all of the same magnitude. God's creations are usually symmetrical, yes, yet crossed with variations that break absolute monotony (like a mountain range, a seacoast, or river). Yet man-made things are usually "cookie-cutter, square, or regularized, and associated more with two, four, or especially six:

Take a simple house, for instance:



## *The Seal and the Mark*

The typical house in its simplest form has six flat sides. The four walls, and a two-sided roof. A cube, used prolifically by man has six sides. Now houses are much more complicated than that usually, but still the rest is just a variation or addition to the basic theme.

When we see a house we know immediately that it was made by man. Man leaves his own **mark**. City planners usually lay out city plans in blocks and grids. Further man-made things are often clearly marked as man-made by their very nature. While God has symmetrical creations, they are not *Minecraft blocks*, or stick figures, but have a varied beauty or curved form that lifts them above the crude or over-simple. The human form, though having basically six parts, 2 legs, 2 arms, head, chest, abdomen (or maybe combine chest and abdomen=torso, then add the sexual parts?), still has additional features and form that makes it unique and individualistic from other created things, even among the same species. It is often the “odd” feature, so to speak, that crowns or individualizes the creation. Man does not have two heads, but one. His face is the main thing that makes him different from all other men. His or her gender, how he or she looks, etc. are further seals of their individuality. Like the Sabbath, which in a way is individualized as related to whole of creation, even man or woman have unique sacred parts, that give or mark them further with special uniqueness.<sup>71</sup>

In the original numbering of the books of the Bible it has been demonstrated that the Bible really should have 49 books, 7X7.<sup>72</sup> But with man’s reordering of Scripture (Jerome, etc., at the same time in history that the seventh-day Sabbath mark was changed) we moved to 66 books, showing that man has touched the original numbering system or counting of the number of books in the Bible. Quite consistently God’s number is 7, but man’s number on something he has touched is often 6.<sup>73</sup>

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<sup>71</sup> Under the Abrahamic covenant, the “sacred part of a man,” his sexual parts, were perhaps seen as the “seventh” part of a man---and were actually marked---through circumcision. Even the Rabbi’s called this circumstance the “seal of Abraham.” The Sabbath is the sacred part of creation, and likewise a mark/seal. Just a thought.

<sup>72</sup> Cf. Dr. Ernest Martin, Restoring the Original Bible.

<sup>73</sup> The Bible so ordered has six parts: OT Law, Prophets, and Writings, New Testament: Law (Gospels and Acts); Prophets (Peter, John, James, etc.); and Writings (Pauline Corpus). *Revelation* stands as the seventh part, and is even called by some of the church

## The Mysterious Marks of the Apocalypse

### The Seventh-day Sabbath is the Seal of the Week

God created the world in six literal days and crowned and sealed His creation with the seventh day. It cannot be supposed that God needed even seven days to complete His creation. He could have had it all ready to speak into existence in a moment. God took seven days, carried it out in dramatic and measured fashion for a very distinct reason. He took the period of seven days of time on purpose. It was because he intended to mark his new creation with His particular seal or patent trademark. This notion can be easily extrapolated from the fourth commandment. He took seven days because seven is His creation number mark and He wished to mark the world and the passage of time (time and space) as products of His own making. Thus in honoring the Sabbath as a mark of God's creation one is directly making a statement that he is honoring God as the Creator, and, of course, the Redeemer as well.

Regardless of man's attempts at secularizing or prostituting the whole affair (ten-day weeks, Sunday sacredness, etc.), it is still a powerful testimony of God's creatorship that we still have seven days in a week, sealed with the Sabbath. God was from the beginning marking His creation, and the seal of this was **His** Sabbath. The Sabbath is a temple in time and a "memorial" or temple to creation. Modern Einsteinium astrophysics tries to twist or manipulate mass, time, and space through a number of ways to relativise and placate God out of the picture. False religion has left its putrid marks. But God has already marked His creations as solely His, and He is still the true owner and ruler of time, space, creation, energy, mass, and volume.

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fathers, "the seal of the whole Bible." *Revelation*, the book of sevens that describes the "sealing" is in itself a seal, God's final approved end to the Scripture. ("Do not add to...." Rev. 22:21). God seals the Bible therefore as "His Book."

## **A Seal and the Sabbath as Marks of Finality**

**An actual seal is usually the last thing that is placed upon any new creation.** When one used to write an old-fashioned letter the last thing that was done was to sign the letter and seal the envelope. This final act was what told the eventual recipient exactly who created the document, who it was for, and who thereby approved or created it. When canning fruit, or making jam, the last act is to typically seal it, and to mark the date and substance with a “sharpie” or such on a “label” or on the side or lid. When a new painting is finished, the artist places his or her signature underneath it. This is the “seal” of the painting. The artist usually does not do this at the first, of course, but at the very last, sealing the masterpiece, and marking it for perhaps even centuries to come.

The Sabbath is very much the valid seal of creation as stated in the commandment because it was the last sign and signature of the new creation of the earth and the surrounding heavens. God placed his “**signeture**” upon it in the Sabbath. No other symbol better marks or represents God’s creatorship of the world and our local universe than does His seal, the seventh-day Sabbath. (Ex 20:8-11; 31:13) The Sabbath is the seal of CREATION, (“For in six days the Lord made heaven and earth, but rested on the Sabbath”) and at the same time is the seal at the end of the WEEK, and even extended time. No wise or honest exponent of Scripture can really effectively deny this. It is both obvious and Scriptural. Therefore it is most appropriate to reason that the Sabbath is at least related to the Seal of God motif, as pointed out in Ex. 31:13, Ezekiel 20:12, etc. The creation story, when it is humbly accepted as God’s handiwork, as it should be, boldly proves it.

To advance this idea and identify that the Sabbath is a Seal of God is really relatively quite easy and valid. If it is God’s Seal of Creation, wouldn’t it then be related in some way to His Seal of Redemption? Redemption can only be accomplished by a creative power. Creation and Redemption are related themes. There is a consistent creative pattern found in the ways of God. God has created natural marks, and He has consistent spiritual marks as well:



# The Mysterious Marks of the Apocalypse

## Creation and Redemption

The Sabbath ties together both creation and redemption. In creation we have the visible, outward, even physical indication of divine activity. In redemption we have the spiritual, invisible, inner indication of divine activity. Both are found together throughout Scripture, in a dualistic relationship. There is a pattern of consistent revelation of God blessing through a physical dimension, but also through a spiritual dimension.

## Physical and Spiritual Creative Marks

Following is a brief analysis of the typical creative pattern that God follows in His creative and redemptive work. The pattern is consistent throughout Scripture. Note the creative pattern: It typically features a **creative** physical part followed by a **spiritual**, redemptive, part. Or the **ordinary** part, followed by the **extra-ordinary** part:

The Creative Pattern: Creation of the entire Earth

### Physical Part

(Six Days/Creation Week)

**Spiritual Part** (7th-day Sabbath; a week-end)

1-6



7

When God made the world and the heavens that immediately surround it he formed the physical part first. But he sealed and “finished” it, as the Bible says (Gen. 2:1), with the seventh-day Sabbath. That then was the spiritual part or blessing of the original creation. There is a consistent creative pattern or formula like this found throughout Scripture, but especially in the annals of creation. The physical part which is created first is consistently followed by the spiritual infilling that approves it, animates it, brings it to life and makes it operable and viable.

## **The Relationship Then Between the Sabbath and the Spirit**

### **The Wilderness Sanctuary**

An example of this physical/spiritual paradigm is the sanctuary structure and service God instituted in the wilderness for Israel. God said:

“And let them make me a sanctuary, that I may dwell among them.” Ex. 25:8

### **The Physical Building First**

First came the **creation** of the sanctuary structure. This was a real building, made of temporal materials like curtains and boards. The priests and the sacrifices and services were literal, with actual animals, and actions that could be studied, witnessed, and observed. It was made like a house or tent where God could be imagined as living in their midst as a neighbor, yet seen as a king and high priest dwelling among them as well.

But we must think for a moment that the ultimate purpose of this building was not realized in the curtains and boards and even the sacrifices. God’s ultimate teaching through all of this was that Israel would see their God as inhabiting not just the tent of meeting, but rather their own bodies and hearts. The cleansing and the services were not just corporate cultic celebrations. God wished each believer to see themselves personally as holy temples inhabited by God’s Spirit and cleansed from sin. This was the spiritual, and most important side of the sanctuary teaching. From the word, “sanctuary” comes the words: to “sanctify” or make holy. This is the spiritual side of the paradigm and the New Testament writings refine the symbolism further. Both the church and individual are seen as temples in which the Spirit of God is to dwell, not just in the individual heart, but in the corporate church as well.

So much like the Sabbath, there is both a creative, visible or observational side, but more importantly also a spiritual side. Thus “**Keep** my

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Sabbaths....(creative) ...as a sign that I, the Lord, do **sanctify** (spiritual) you.” (Ex. 31:13, 20). Likewise: “Create a Sanctuary...that I may dwell in you.” Physical then Spiritual.

## The Creation of the New Believer

So most importantly, it theologically necessitates that when God “finishes” his atoning work in the new believer (the creative part of redemption) He must necessarily “seal” him with his Spirit (the Spirit-ual part), because now he has enacted a “new creation” (2 Cor. 5:7) completed in Him. God re-forms the clay, (by the way, using water and clay; cf. *Jeremiah* 18:1-4; the potter’s vessel, etc.)---the new creature/creation (baptism/the creative, outward, visible, physical part) is thus born---but then finally the Lord “sabbath” him with His Spirit; God breathes into his (man’s) nostrils the breath (Spirit) of life (spiritual seal), and the man becomes a living soul.

This is in essence is the new birth process, just as an infant is formed in the womb, and in water. But the last and most significant act, though, is when God inspires the new baby with the breath of life after he or she comes from the womb. When the infant is born, all wait expectantly for the cry or evidence that the birth, or baby, has been “sealed” or has taken the first breath. When he or she does, (receives the spirit) the final seal is placed upon the formation and birth of the created person.

This work of creating a new man in Christ is directly parallel to the “Sabbath” motif found in Creation: (often charged otherwise) because God clearly placed the **Spirit-ual**/mark of the Sabbath on His new “physical” creation (His “baby”) in Eden. The Sabbath was then the “spiritual” part of the creation, set apart from the physical creation carried out over the previous six days. And incidentally, this was done using similar processes: i.e., including the first observation of light by the infant on the first day, the hovering, waiting Spirit (breath), along with the water, and earth (flesh, clay)---noted in the 1<sup>st</sup>, 2<sup>nd</sup>, and 3<sup>rd</sup> days of creation. In the human birth process, the baby, made of “earth,” comes out of the womb, taken from water and darkness, comes into the light as in the creation story, breathes his first breath or spirit, and becomes a living soul!

## *The Seal and the Mark*

Theologically, the Sabbath, and the Spirit are both parallel and necessary; seals of creation in the first place, and redemption in the second. The theology found resident in all of God's ways is most "breathtaking" and "enlightening!"

### The Creative Pattern:

Physical Part



Spiritual Part/Seal

The creative pattern then is consistently then to form or observe the physical part first (what you can see or observe), then to follow it with the more transparent spiritual inhabitation. First comes the physical act, and then comes the defining spiritual act. Baptism, a physical act, is always followed in the biblical accounts with the infilling of the Spirit. (Acts 2, 10 etc.) Similarly, physical creation of this earth was followed by the Sabbath seal of the Spirit. The New Birth is first physically conceived (as in the case of literal baptism) but blessed and finished by God's animating Spirit or breath. The giving of the "Spirit" and the blessing in the "Sabbath" are concepts therefore created and "joined at the hip." The Sabbath as well, is a specified time to receive God's Spirit in repeat fashion into the Christian life with the purpose therefore to *animate* it and keep it living and breathing.

Even when God created man himself as a being on the sixth day he followed the same order. He first physically "worked" to create and mold man's body. (God was creating, or gardening---down in the dirt, working, as it were). This was the physical part of man's creation. But then as the final climatic act God breathed the Spirit or breath into man. This was the spiritual part, or the "Sabbath" part, the sacred animating part if you please in the creation of man. And God did it so personally, down on his knees; in the actual sacred, even worshipful, position of prayer! He *kissed* man. Wow! When God changes the sinner into a new creature through his Grace, he kisses him and seeks to recreate or change his form back into the *imago Dei*. When Grace completes its work successfully, the Holy Spirit, or breath of life is given as a seal of the whole process, even as the

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Sabbath is thought to be the spiritual seal of all natural creation and particularly redemption, as well.

When a man and woman are wed in a marriage ceremony the final sealing act is likewise a “kiss.” The kiss is the “seal” of the matrimonial ceremony. Lovers are said to seal their letters with a kiss. God sealed the creation of man with such, and he sealed the entire creation with the “kiss” of the Sabbath which is theologically elsewhere likened to a “Bride” (Heschel). The Sabbath is the Spiritual “Kiss” of God!

Thus the Sabbath, like baptism, can be seen as an **outward, visible** seal; a practice that can be seen and observed in a way by others, but the giving of the Spirit is typically an **inward** seal, that cannot be directly seen, though as Jesus observed, its results can be “felt” and “known,” ---just like the wind (spirit). In giving the Holy Spirit God is “finishing,” “refining,” and “sealing” his new creation. He is placing THE *Sabbath* blessing upon the believer. And indeed when faithful believers attend worship, they are encouraged to believe that the Holy Spirit is present and is being given. Sabbath worship is opportunity for the Spirit to be poured out or “breathed” into each believer as they take of the “inspiration” of the Word. There is really very little difference between the Sabbath seal, and the Spirit seal. Both are seals in every way, and represent the same work of God. They should be understood as standing together. The position of this book and its author is that this is and always has been God’s intention. The Sabbath experience and the Spirit bond are both indications of the “seal of God.” In arguing for one you are arguing for the other.

## The Seal is the “Finish,” The Sabbath is the “Finish”

Sealing is equated with the close or the finish of something. In *Romans* Paul says to the Roman believers:

“When I have performed this [go to Jerusalem, and deliver food for the draught] and have SEALED to them this fruit, I will come by you to Spain.” Romans 15:28. KJV

## *The Seal and the Mark*

Biblically the seal is the final act of **approval** upon a new creation or the completion of a specific action. In the creation account in *Genesis* even each day is uniquely sealed.

This author has always wondered consequently why each day's description in *Genesis* ends with, "and behold it was good." "O.K., yes it was, of course, we get it, God did it---but why say it this way?"

This was because the accomplishment of each day was being sealed with God's seal of approval. This is God's way of doing things. When His works come off the assembly line, He stamps his sealing trademark on the object or circumstance. This always took place at the "finish" of the creation. When at the end of the sixth day the Sabbath arrives the terms advance to "VERY good." The terms are indicative of an ultimate sealing act.

When the entire physical creation of this world was completed the Scripture says:

"Thus the heavens and the earth were **finished**, and all the host of them. AND on the SEVENTH DAY God ENDED his work....and BLESSED the seventh day..." (2:1)

A good translation could simply say: "Thus the heavens and the earth were finished, and God sealed it with the Sabbath."

In saying that the creation was *very good*, and especially in giving the thrice repeated emphasis of "rested, blessed, and sanctified" God was placing his final seal on the **entire** creation in the Sabbath day itself. It was receiving, even thereby becoming, His spiritual mark of approval. The Sabbath is His outward, yet creative, Spiritual seal. Pure and simple. It should not be viewed any other way. The Sabbath is a Spirit Seal of God.

But likewise so is His Holy Spirit as seal to the person in the ultimate and redemptive sense. Many do not recognize this intensely biblical norm that equates the Spirit with creation. The very beginning of the entire Scripture begins with the words:

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In the beginning God(s) created the heavens and the earth....**and the Spirit of God** moved upon the face of the waters... Gen. 1:1,2

The Spirit is consistently at the beginning of creation and at the end of creation of any of God's works whether it be in the physical realm or whether it be in the spiritual. Thus at baptism, and thus at death, or the Second Coming of Christ.

## **The Sabbath and the Mark on the Forehead**

If the name of God---Abba---the Father, is placed on the forehead of the sealed believer (Rev. 14:1), then the word "Sabbath" is for all practical purposes rests emblazoned there. In fact, this is the likely meaning of the word, "Sabbath," literally: "sign or oath to the Father God." Or in modern translation: "sign or oath to the real Pope." It is probably correct to argue that the very meaning of the word, "Sabbath," is indeed: "The Seal of God," or the "Seal of the Sacred Father." The Sealing and the Sabbath are not then in any way unrelated as is carelessly charged. Far from it.

## **Exodus 31:13 and the Sign/Seal**

Opponents of the idea that the Sabbath is the seal of God ignore the significance of the passages in Scripture that call the Sabbath a sign. They point out that to equate the word translated "sign" is different than the word: "seal." But the internal evidence in the passages equates the idea in equivalent fashion. There is fascinating parallel in the Seal/Sabbath terms.

## **Covenant Oaths**

In fact, the Hebrew word for "sign" used in these passages is "oath." אֹת

Even moderners commonly know what an "oath" is. It is a notarized agreement between parties; a covenant or contract. All such serious contracts are signed, or notarized, or sealed. These Sabbath verses are

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particularly written in the literary style of covenant language; indicated by the word “between”:

### **Exodus 31:13; Ezekiel 20:12**

#### Contract/Covenant Language:

“A sign **between** me and you that I, the Lord, do sanctify you.”

What is commonly ignored is that the word “the Father” is contracted with the same word, “oath.” Sabb—oath. שבות

In more than an indirect way the word: *Sabbath*, has the idea of a sealing oath right in it.

Therefore, there is found in these verses a deliberate phonetic word-play between the terms “oath,” and “Sabbath.” So the verse reads:

“The Sabbo**ath** is an **oath** between you and me, that I, the Lord, do sanctify you.”

The Sabbath verses are representative of a technique oft used in Scripture in the nature of a word-play. For a modern example of a word-play; if one was going to the beach on Sunday, he might make a similar play on words: “I am going to catch some **sun**, on **Sun**-day.” Thus God is saying in these passages, “The Sabb-oath is and oath between you and me. . . . Therefore an oath and a seal are largely synonymous ideas.

Here then is definitive proof that the Sabbath is in every way a biblical seal of God. *Oath* and *seal* is really denoting the same meaning. “Abba” i.e. Father God, is in the word Sabbath, so the literal meaning of the “Sabbath” would be: “Oath to the Father (God).” “The Seal of God” phrase must have an identical meaning.



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### The Identical Meaning of the “Sign” and “Seal.”

Further as to the observation of some that the sign of God and the seal of God are not the same thing we can find that biblical comparison of the terms that determine them to be identical in meaning. The most definitive example of this is *Romans* 4:11, where the apostle Paul uses the terms interchangeably and in parallel. Of Abraham he says:

**11** And he received the **sign** of circumcision, a **seal** of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:  
Romans 4:11

### Other Subtle Markings of the Seal

Incidentally, as pertains to the common markings that often accompany this issue: is the English word: “Sabbath”:

The word: “Sabbath” has seven letters.

The word: “Sunday” has six letters.

Are these all accidentally marked appropriately? Maybe not.

Such markings are usually resident in God’s prescribed symbols. Another marking can be found in the wilderness sanctuary that had seven pieces of furniture, (altar, laver, foot, lamp, table, altar, and ark of the testimony<sup>74</sup>). The seal of the sanctuary was placed in the seventh article, which was in the center of the complex, which was in the center of the camp of Israel, which was placed in the center of the nations, and in the most important piece of furniture, the ark, which had at its center the mercy seat, which

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<sup>74</sup> Some argue that the laver and its foot should be reckoned as one, and that the censor as described in Hebrews 9 is the seventh article. There is significant controversy over the word for the censor, and confusion in regards to the place of the altar of incense in passage. Also confusion reigns in that the altar or censor “belonged” to the Most Holy Place. For the purposes of this study this discussion is non-relevant in that it seems obvious that God intended for the sanctuary furniture to somehow add up to seven.

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had at the very center the Commandments, and in the very center of the commandments, the Fourth Commandment, which has a central phrase (the seventh day is the Sabbath), which speaks of the seventh-day and creation, which therefore has to represent the quintessential Seal of God.

## **The Seal of God and the Holy Spirit**

Yet the following charge will still be advanced by many: “Is not the seal of God really the Holy Spirit then, and should we not support rather the idea of Holy Spirit as the seal of God and not the Sabbath in the last days, which is popularly thought of particularly as a legalistic day of worship?” This is the common rejoinder given by those who object to the Seventh-day Adventist claim that the Sabbath is an eschatological seal of God.

The answer to the question is really that both matters are equally requisite, and that both should be demanded of the circumstance. Both matters as we have seen already are biblically inseparable and inextricably joined. Both are seals. The Sabbath shows up where the Spirit shows up; over and over.

Yes, it is true that the Holy Spirit is the quintessential and ultimate **internal** Seal of God, especially for the new Christian. And no Christian can by legalistic observance of a day award himself the Seal of God. Only God can give the seal of the Holy Spirit. The Holy Spirit truly is a mark of approval placed upon the faithful believer and can only be awarded by God himself.

John 6:27 "Do not work for the food which perishes, but for the food which endures to eternal life, which the Son of Man will give to you, for on Him the **Father, God, has set His seal.**"

But it is equally true that God never bestows the true Holy Spirit approval upon a believer who is knowingly and openly violating the commandments of God. Acts 5:32 says, “And we are his witnesses of these things; and so is also the Holy Ghost, **whom God hath given to them that obey him.**” Therefore the true Holy Spirit seal can only be given to commandment-keeping people.

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If one is keeping the Sabbath in pure love for Christ, and in sincerity of heart and in loyal obedience to God then most certainly it will follow that the Holy Spirit will be awarded to him or it already has been. He will thus receive the full seal of God. But this is internal and cannot be seen. The Sabbath in a way is an outward rite, something seen and observed, yet it really is to be seen as an outward SIGN of God's true internal work. Plus, it is this author's opinion, that the Sabbath if observed as only an outward rite, and not enjoyed or kept internally with Jesus, is not legitimate Sabbath-keeping at all anyway. Only if the Sabbath is embraced in the Spirit, with inward joy and communion with Christ, then and only then is one then actually "keeping" the Sabbath.

But it is entirely biblical as well and must be demanded that the Holy Spirit is the inward and necessary seal of God. God can in various ways at for various reasons seal a person with His Spirit. The New Testament records a variety of these. Holy Spirit seals were given thousands of times to believers. But the Holy Spirit seal does not negate the other seals that God awards for other types of circumstances or events. Some of these verses for the common and general sealing of God's favor in the NT follow:

Again: **John 6:27** "Do not work for the food which perishes, but for the food which endures to eternal life, which the Son of Man will give to you, for on Him the Father, God, has set His seal."

### **2 Corinthians 1:21-22**

Now He who establishes us with you in Christ and anointed us is God, who also sealed us and gave us the Spirit in our hearts as a pledge.

### **Ephesians 1:13-14**

In Him, you also, after listening to the message of truth, the gospel of your salvation--having also believed, you were sealed in Him with the Holy Spirit of promise, who is given as a pledge of our inheritance, with a view to the redemption of God's own possession, to the praise of His glory.

### **2 Corinthians 5:5**

Now He who prepared us for this very purpose is God, who gave to us the Spirit as a pledge.

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### **Ephesians 4:30**

Do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.

Below and in the footnotes are other references<sup>75</sup> to the seal of God, particularly in the *Apocalypse*. Also is a listing of the Ellen White comments regarding the Seal and Mark of *Revelation*. Ellen White carefully develops the idea that the Seal of God and the Mark of the Beast are “character” marks, related to internalization of God’s Law through His Spirit. The “seal” is not “just” Sabbath-keeping.

## **Ellen White Quotes RE: The Eschatological Seal and Mark**

### **Sealing Mark**

#### **The Seal of God and the Mark of the Beast**

*Bind up the testimony, seal the law among my disciples. Isa. 8:16.*

The living righteous will receive the seal of God prior to the close of probation.

The sign, or seal, of God is revealed in the observance of the seventh-day Sabbath,

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<sup>75</sup> **Revelation 7:3-4**

Saying, "Do not harm the earth or the sea or the trees until we have sealed the bond-servants of our God on their foreheads." And I heard the number of those who were sealed, one hundred and forty-four thousand sealed from every tribe of the sons of Israel:

#### **Revelation 9:4**

They were told not to hurt the grass of the earth, nor any green thing, nor any tree, but only the men who do not have the seal of God on their foreheads.

#### **Revelation 14:1**

Then I looked, and behold, the Lamb was standing on Mount Zion, and with Him one hundred and forty-four thousand, having His name and the name of His Father written on their foreheads.

#### **Revelation 22:4**

They will see His face, and His name will be on their foreheads.

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the Lord's memorial of creation. . . . The mark of the beast is the opposite of this-- the observance of the first day of the week.

Sunday keeping is not yet the mark of the beast, and will not be until the decree goes forth causing men to worship this idol Sabbath. The time will come when this day will be the test, but that time has not come yet.

No one has yet received the mark of the beast. The testing time has not yet come. There are true Christians in every church, not excepting the Roman Catholic communion. None are condemned until they have had the light and have seen the obligation of the fourth commandment. But when the decree shall go forth enforcing the counterfeit Sabbath, and the loud cry of the third angel shall warn men against the worship of the beast and his image, the line will be clearly drawn between the false and the true. Then those who still continue in transgression will receive the mark of the beast.

If the light of truth has been presented to you, revealing the Sabbath of the fourth commandment, and showing that there is no foundation in the Word of God for Sunday observance, and yet you still cling to the false Sabbath, refusing to keep holy the Sabbath which God calls "my holy day," you receive the mark of the beast. **When does this take place? When you obey the decree that commands you to cease from labor on Sunday and worship God, while you know that there is not a word in the Bible showing Sunday to be other than a common working day, you consent to receive the mark of the beast, and refuse the seal of God.**

In a little while every one who is a child of God will have His seal placed upon him. O that it may be placed upon our foreheads! Who can endure the thought of being passed by when the angel goes forth to seal the servants of God in their foreheads?

----From Maranatha - Page 212

## Sunday Mark

*Advent Review, Vol. I, No. 2, August, 1850 . wrote:* "The Sunday Sabbath is purely a child of the Papacy. **It is the mark of the beast.**"

*Ellen White, Great Controversy, p. 281. wrote:* "The change of the Sabbath is the sign or mark of the authority of the Romish church." ... **"The keeping of the counterfeit Sabbath is the reception of the mark."**

*Ellen White, Testimonies, vol. 8, p. 117. wrote:* "The sign, or seal, of God is revealed in the observance of the seventh-day Sabbath, the Lord's memorial of

## ***The Seal and the Mark***

creation. . . . **The mark of the beast is the opposite of this—the observance of the first day of the week.**”

*Ellen White, Evangelism, p. 234. wrote:* “The mark of the beast is the papal sabbath.”

*Ellen White, Letter 31, 1898. wrote:* “What Is the Mark of the Beast?—John was called to behold a people distinct from those who worship the beast and his image by keeping the first day of the week. **The observance of this day is the mark of the beast.**”

*Ellen White, Seventh-day Adventist Bible Commentary, vol. 7, p. 980. wrote:* “When the test comes, it will be clearly shown what **the mark of the beast is. It is the keeping of Sunday.**”

## **The Sign and Seal in Physical Terms**

### **Demonstrative Marks of the Sabbath and Spirit**

Again, though the seal of God is invisible and internal, it can still be sometimes useful to visualize the Seals or Marks further in physical terms in an effort to understand their spiritual meanings more accurately. As long as the spiritual dimension is properly understood, it is thereby safe to discuss the physical symbols and what they mean, or at least, what they meant in historical times.

Seals were used for several distinct reasons as formerly discussed. There is significant overlap of purpose at times. But these were generally identified as follows:

1. Approval or Favor
2. Identification
3. Authentification
4. Keys of Admission
5. Judgment
6. Security (Tomb of Jesus)

## **The Mysterious Marks of the Apocalypse**

### **7. Protection, Preservation**

But these usages of seals often had accompanying ideas and attachments regularly associated with them. This is especially true of the elements of light, fire, water, and wind, and even a dove above Jesus at His baptism, as well as some connections with the OT Urim and Thummim stones that show up as sealing and marking Spirit indicants of significance.

### ***Associative Sealing Indicants/Urim***

#### **Mark of the Marks**

In the case of all of these aspects, and in some particular ways the OT Urim and Thummim answer. Likewise, the Urim and the Thummim, were actual signet-like stones, which were used to process decisions, to give approval, and to award judgment. They basically were seals themselves, or were used to indicate sealing actions.

#### **Urim and Thummim, Agents of “Fire,” and “Light” as Sealing Indicants**

So here we are theorizing that there may be some kind of connection between the Urim and Thummim, stones in the ephod of the high priest--- and the Seal of God. This author hasn't fully established all of the connection yet, but evidence is mounting that the connection could be quite direct. The Urim and the Thummim may have actually been considered as seals themselves. It may be difficult to fully understand the matter today because modern customs are different than ancient ones. Therefore this possible connection, and other aspects relating to seals and

## ***The Seal and the Mark***

marks will be addressed briefly as follows. (cf. *Days of the Seventh Angel*-Volume 1)

Kings and dignitaries had seals by which they signed off on a decree, mandate, or order. These were usually rings that had marks on them which made an imprint on the clay or wax seal itself. So, how does an unseen God leave His “mark” on temporal and literal matters and persons?

From this background we can readily gather that God, the King of the Universe, wishes to leave his imprint on His faithful believer. God therefore often places a physical “sign” or “seal” upon the believer, indicating that sanctification has taken place and has been completed or that he is giving His servants or a spiritual matter His seal of approval.

So how in past history how did God actually empirically show His seal of approval to a person or plan in history or in Israel? One way was through the activation of the Urim. If God approved of a particular plan or request he would cause the Urim to glow or emit light. It need not be established here that God and His ways are everywhere equated with light. God is Light and in Him is no darkness at all. To give light is the equivalent of God’s approval, or seal. (Isaiah 8:20)

## **Light and Further Marks or Indications of the Spirit**

The sealing is defined in Adventism as a “settling into the truth so that one cannot be moved.” This sacred inner process brings the genuine seal of God. But there usually was in former times something that would go with God’s approval of the person or circumstance; some physical or miraculous sign that signaled the approval had been given. There were specific associative signs. There would or could be other indications that the Holy Spirit seal had been successfully placed, such as tongues of fire, fire from heaven, an earthquake, or the sound of a mighty rushing wind (spirit), even smoke in the temple, or the Spirit in the form of a dove. But often when a “sealing” action occurs toward a person, the Holy Spirit is often seen to imbue the believer with a sacred “light.”



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### Halo Light

Moses came from his communings with God with his face literally glowing with a brilliant light, his countenance laden with so much power that the Israelites required that he wear a veil over his head. In this way Moses was given a seal of approval to speak for God. (This took place when the Law was given at Sinai, and the Old Covenant was sealed to Israel). Tradition reports that there were seen “tongues of fire” over the congregants accompanied by the sound of a mighty rushing wind. This circumstance was repeated at the second great Pentecost. The Feast of Pentecost was an annual re-enactment and celebration of the original giving of the Law at Sinai. God sealed His Law among His disciples by His Spirit. These two aspects are found together constantly: Law and Spirit.<sup>76</sup> (Pentecostals usually ignore this distinction).

One time in one of my pastorates I visited with a godly lady who told me her story of conversion to the Adventist faith. She related how she was in the process of studying with folk from several denominations searching for the group that God wished for her to join. She was truly very confused at that point, and prayed earnestly that God would somehow indicate to her what she should do.

One night soon thereafter she was at an evangelistic meeting held at an Adventist church and a choir got up to sing. According to her testimony she saw a sacred light and tongues of fire playing about the heads of the choir members and also the pastor and evangelist and she immediately felt peace and comfort in her heart that this was the place she should be. She was never in doubt from that day forward on which faith to align herself with.

Now of course, she didn't act on this information alone, for that would have been unsafe. But it all worked together with a number of other indications that God had brought together for her in her search for the truth. God used a fire light to give her a “Urim,” Holy Spirit sealing signal to help her in her quest.

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<sup>76</sup> Isaiah 8:20. (Seal the law among my disciples....To the law and to the testimony....because in them there is no “dawn.” (“light,” “aurim.” [*boqer*; morning])

## *The Seal and the Mark*

Where the idea of “halos” above a blessed saint first appeared this author does not know. But by the time of the popularity of Renaissance Art, the idea of a halo was common for all the saints of Christendom. Paintings often provide halos above the subjects of righteous renown. The obvious idea is that the subject is particularly blessed, approved, or sealed by God. While this phenomenon was rarely if ever physically seen by any one of the then present era, it was obviously accorded to some previous reports that such literal markings were placed on past saints or biblical characters. (In much medieval and Roman art the halo degenerates into a sun-disk. This evil and pagan prostitution of the idea we must, of course, reject).

It is believed that as Enoch came forth from his conversations with God that such a literal light was placed upon him as an indication of the sealing of God’s favor toward him. What a powerful indicator this would be!

“His face was radiant with a holy light that shineth in the face of Jesus. As he came forth from these divine communings, even the ungodly beheld with awe the impress of heaven upon his countenance.” PP65

The writer Ellen White predicts that such a circumstance awaits the modern herald of the gospel. During the Loud Cry of the Third Angel, and consequent to the final sealing of the faithful it is said that imbued with power from on high men and women will go about their work of spreading the Gospel “with their faces lighted up.” (*Maranatha*, p. 20) We cannot say whether this is literal or spiritual, but the representative meaning is not lost.

“Servants of God with their faces lighted up and shining with holy consecration will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers.”

An interesting circumstance arises in the discovery by the early Adventist believers of the Sabbath truth. Many of the group, even the White’s, were opposed to the idea of keeping or honoring the Sabbath, even though Bates and many other “Adventists” were adopting it. But Ellen White in vision saw the Ark of the Testament, and when she was invited to peer

## The Mysterious Marks of the Apocalypse

into the mercy seat with the Ten Commandments she relates that she saw a “halo of light” about the fourth commandment.

This visionary action, one should notice, may not only have been given to place a “spotlight” as it were, upon the fourth commandment, but goes farther in that in such a way God is apparently to be recognized as purposefully placing his “seal” of favor upon it. **It is another distinct act among others of marking the fourth commandment as HIS SEAL,** with an aurim-like halo of light. With that being said let’s return to the Urim and Thummim discussion.

It is believed that the Urim and the Thummin were literally seals or were constructed like seals. They perhaps had markings upon them, such as *Aleph* and *Tau*. They may have had the literal name of God on them, or letters or alphabetic characters ascribed to God. Jesus says, “I am Alpha and Omega” (The Greek equivalent; Rev. 1, 22). Were such names or letters on the stones? We don’t know for sure. Some think so. At any rate to show his favor God would *place a halo of light on the Urim* (begins with an “A,” or “aleph”) to show his approval, or that is, He placed His seal on the matter. Supposedly a “no” answer was indicated by a cloudy aspect around the Thummim (Begins with a *tau*, final letter of alphabet).

In the book, The Days of the Seventh Angel, this author makes an extended case that the “Morning Star” (referred to in *Revelation 2*) was probably another name for the Urim. The Urim was a white stone with likely a name or letter written upon it. Further, precious *stones* and *stars* were synonymous terms. The circumstance of having “stars in our crowns” never means that actual celestial stars are in the crown. It means that brilliant precious stones that look like stars and shine like stars are in the crown. Kings wore such crowns appropriately garnished with precious stones or stars, usually taken from the crowns of kings they had conquered.

Likewise, the word “Urim” is really a shortened form of the word, “Aurim,” from which we get the word “Aura,” or “Morning.” An aura is simply a “halo of light.” (Thus *aurora borealis*, etc.). When God indicated his blessing or placed his seal on a plan or outcome in Old Testament times, he made an “A,” or “aura; aurim;” or made a bright light

### ***The Seal and the Mark***

coalesce about the Urim. It was no doubt a very striking brilliance emanating from the stone that resembled Venus, brilliant to the eye, appearing like the bright and morning star. The Hebrew word, *aurim*; starts with an *Aleph*, or “A,” which some believe was actually incised on the Aurim.

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### The Morning Light or Aurim

In *Revelation*, chapter seven, a glorious angel is seen arising in the east (literally the sun rising, the morning), that is, the morning or the “aura.” This angel it particularly states has the “seal” of God. The picture is apparently that the “morning star,” Venus or the “*Phosphorus*,” (Gr.) or the Urim is in the possession (hand?) of this enlightened angel. What a profound and grand theological and astronomical picture is given there!

In *Job* 38:4-7 God asks Job: “Where were you when I laid the foundations of the earth. . . . when the morning stars sang together, and all the sons of God shouted for joy.”

The reference here also is to morning stars, symbolic of creation at the morning of the heavens and the earth. (And the only other instance outside of the book of *Revelation* where the words: “morning, and “star” are used together).

The writer, Ellen G. White declares that the event described in these words was the first Sabbath of creation for this earth.<sup>77</sup> But the same truth can be easily dissected from the Scriptures themselves. Without this comment we can still easily establish the truth of this from the biblical description. It cannot have been before the earth was created because it is speaking of the

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<sup>77</sup> Ellen G. White Estate To Be Like Jesus (2004) page 162, paragraph 3.  
Chapter Title: Chapter 5 - The Day That God Made Holy:

“In the beginning the Father and the Son had rested upon the Sabbath after Their work of creation. When “the heavens and the earth were finished, and all the host of them” (Genesis 2:1), the Creator and all heavenly beings rejoiced in contemplation of the glorious scene. “The morning stars sang together, and all the sons of God shouted for joy”” (Job 38:7).

Other similar references:

[The Desire of Ages \(1898\), page 769, paragraph 2](#)

[Maranatha \(1976\), page 371, paragraph 1](#)

[My Life Today \(1952\), page 364, paragraph 2](#)

[To Be Like Jesus \(2004\) , page 162, paragraph 3](#)

*The Seal and the Mark*

time at the earth’s foundation or beginning. This heavenly celebration then had to come at the COMPLETION of the work of creation, for there was little to celebrate at the start. Thus it would only make sense that this celebration was on the earthly creation Sabbath. *The heavens and the earth were being sealed when they were finished, just as Genesis 2:1 describes.*

There seems to be a direct and fascinating parallel (first and last) relationship between this passage in Job and the passage in *Revelation*, chapter 7:

Job 38: The Foundation of the Earth	Revelation 7: The End-Time Sealing
The Morning	The Sun-Rising
Celebration of the Sabbath	The Sealing
Creation’s Seal	The Seal of the God of Living Things/Created)
Angels Singing and Worshiping	144,000 (Worshiping, Singing, Sealed)
The East (the place of the coming of Christ, Christ’s baptism, Jordan, Elijah etc.)	The East (Coming of Christ)
Morning Stars	Morning Star

In both passages are found references to the aura of the morning in the East, and in both passages are found references to worship and celebration by righteous, heavenly beings.

It is customary in Sabbath celebrations across the globe to engage in **worship on Sabbath morning**. The Sabbath itself is a memorial to **creation**. (Exodus 20:8-11) Sabbath worship is often corporate or of an **assembled** nature (“**a holy convocation**”). Sabbath worship consists of **singing** (Rev. 14:1,2), and in communing with God and enjoying His **creation** in nature. Again is found the halo of light, the morning **light**,

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about the Sabbath, given in **sealing** fashion on all of creation and upon each worshiper.

### The Sealed and Their Last-Day Identity

The Sabbath, purported by Adventists to be the “seal” of God is prominent in the drama of ***Revelation 7***. (Even the “7” carries some significance, in chapters 7 and 14! Even also in the newly created earth in chapter 21:1). For the picture presents an eschatological sealing message being given upon the earth---because the *final* winds of strife are reported as ready to blow. Angels also consistently equal “messages” in *Revelation*, for the word “angel” means “messenger/ or message.” This group is later identified with giving three angel’s messages. This message being “sung” therefore particularly regards the “east,” the morning, an obvious reference to the “Advent of the Messiah.” The seal there is described as the seal of the “Living God,” more accurately argued in the book (Days of the Seventh Angel) as lexical or participial terminology for the God of “life” or “creation.”

All the resident symbols in the passage: the Imminent Advent of Christ, Final Angel Messages, The Sabbath and Creation, the Sealing of the 144,000, the Opening of the “Seventh” Seal, can best be summarized in one titular phrase or as being associated with and given by particularly a name of one distinct group of people: *Seventh-day Adventists*. The name itself pretty much covers it.

These particular believers are seen in Ellen White’s first vision as sealed and perfectly united. They have on their foreheads a seal, noting their King (God), their address (New Jerusalem), and a glorious “star” containing Jesus’ new name. (EW 17) Of course, heaven’s inhabitants would not actually have such literal data actually imprinted upon them. But in vision they are seen as such to teach that God’s ways have been “imprinted” there spiritually, and their hearts and minds have thus received the seal of the Living (Creator) God. They are sanctified through the Spirit and Grace of Jesus.

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So in the greatest sense, the seal is not the Sabbath itself, or the Spirit Himself, but rather these can be seen as TOKENS or INDICATIONS that the genuine seal of God's approval has been placed upon them. **God's patented approval of spiritual maturity recognized as imprinted on the believer** is the actual seal. But in temporal life a seal leaves a distinct impression and leaves a MARK that CAN BE SEEN outwardly or externally. This accords with the Sabbath in a marvelous sense. God's Spirit "impresses" the believer and the impression is read openly through the faithful observance of the Sabbath and all of God's commands, and most importantly in the testimony of the possession of the Spirit effective and manifested in the matured life of the believer.

Some day soon, God's people will be tested. Publically, the issue will be about which day on which they will worship, and probably other things as well will be thrust before them. How the people who claim to be on God's side respond remains yet to be seen.

Those who receive the final sealing will all have before this received the seal of God's Spirit. Only those who have received the "early rain," will be eligible to receive the "latter rain." Those who have not prepared their hearts beforehand will not be able to stand up when tested. They will take the popular way out, and receive the mark of the beast. And like the bridesmaids in the parable, they will not be able to access the oil needed to go out and meet the bridegroom when He comes.

But those who have prepared their hearts to meet the Bridegroom, will possess the approval of God needed to go through the doorway into the wedding. They will have learned to obey their Lord in every aspect of their lives. They will not falter, their lamps will burn brightly, filled with the oil of the Spirit of God. Sealed and rejoicing, they will be ushered into the banquet hall of heaven, to the wedding supper of the Lamb.



**The Mysterious Marks of the Apocalypse**

# The Mark of the Beast as Associated with the Common Papal Name and Title

The book of *Revelation* directly relates the *Name* and the *Number* of the Beast (“The number of his name” 15:2). The hint thus given is that they have some kind of a direct bearing upon one another. We are given the number. So as to the name, therefore we might begin by looking at the chief name given the suspected target of the prophecy and suggest a relationship. We might also assume that the name and number are thematically parallel, maybe even the same thing, or at least related by some other significance. But it is demanded of the circumstance that the Beast DOES HAVE A NAME.

The evidence relating the main beast of *Revelation* with the papacy is overwhelming, and the prophetic identifiers demand that we see no other ecclesiastical and political movement as the fulfillment of the prophecy. It is virtually and evidentially, mathematically, historically, politically, ecclesiastically, and interpretationally--- nearly impossible to see it otherwise.

It makes the most sense that the “man” or “federal head” that represents the beast is the subject of the name in question. The most common name designation given in our dominantly English speaking world to the beast’s most famous western politico-religious dignitary, and chief authoritative figure of the same religio-political establishment, is quite simply: “The Pope.” Whereas such a title as “Vicarius Filii Dei” may be relatively obscure, the title: “The Pope,” is just the opposite. It is known by everyone and is the most common designation given.

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**The “Pope;”** is literally translated from Latin, meaning:  
i.e.: “The “Father”

So the title comes from the Latin word, “papa,” “pope,” from which we get the other related common words, “papal,” or “papacy.” The Pope is largely synonymous with the Roman Catholic system, and as the federal head of Catholicism, has presided over it for well over a thousand years. For our present illustrative purposes it might be helpful to pronounce the word *pope* with a short “ô” and not a long “ō.” The word is generally more easily understood then to mean literally: The “Father” or The “Papa.”

### The Word Itself

The word: “pope,” especially in the international language, English, (but in the other languages as well) is most interesting. While praying over this matter one day it occurred to this author that a quite unusual circumstance can be derived from this very word. Please, reader, do not jump on the following observations as the ultimate answer to the riddle, because in God’s deep prophetic purposes that may only emerge in time. This writer is neither a prophet, nor the son of a prophet. He saw no vision about this! But he did have some serious impressions of a sort. Thus what follows:

There are several other arresting considerations, as well as serious ones, related to this common title for the Roman pontiff. Since this is a treatise on the name and number of the beast we must investigate every angle. Let us make some comments relative to this, arguing primarily only at this point, of course, *for the purpose of exposition*:

First, let us propose that the Gr. genitive expression: “number of his name” phrase might be meant to be best understood in a divergent way from plain gematria. Let us remember that we are never enjoined by the passage in question to use gematria. Thus we could alternatively read instead the relative meaning: “**the number in his name,**” or “**the number from his name.**” Genitives can sometimes be understood variously (objective, but esp. subjective, etc.). Thus we might read the number that can be taken “from” or that “comes from” or is “found in” his name.

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A better translation for the phrase “his name” therefore might also include the nuance: “his title.” Thus the number to be found in his title. No significant personage or political leader would ever be found without a title. It is actually inconceivable that a dignitary, king, or ruler of worldly significance would not have a “title” in addition to his personal name. Usually presidents, kings, and rulers have whole strings of names and titles. This was most common, and would totally be expected, if not even demanded in biblical times and even to the present day.

We already suspect, being exegetically responsible, that the first beast of *Revelation* 13 is probably referring to more than a single, solitary man or personage. Beasts are generally associated in prophecy with established nations having successive rulers, not just one ruler. Certainly no individual “man” has existed for 1260 years or even several hundred years. But a certain “title” has. That title is this same common name and title known to all: “papa,” “father,” or “pope.” And by the way, this title has been in vogue for almost exactly 1260 years (ca. 800 A.D. to the present; though this is not the answer to that prophecy), and has even been used in the common sense by thousands of priests as well, even to this day. It is a generic thread that runs through and unites the entire Catholic religious system. The Pope is in a way solid with the manifest *religious* government of Rome, or as we might suggest, would be therefore synonymous with the beast power.

The author of this book has a variety of both names or titles ascribed to himself. To my children (let me address the reader) I am “Dad,” or “Papa.” These are really titles, which many men hold. But I have personal given and family names as well: Steven E. Behrmann. Most people know me by those names, but my children know me more particularly from my “papa” name or title. The difference between a name or a title can be blurry at times. Therefore, in that case I carry both a name and a personal title at the same time. Yet I am also called by another further title in my parish: “Pastor.” Clerics typically carry titles, or actually a combination of personal names and titles; usually used together, i.e.: “Pastor Steve,” or even “Pastor Steven Behrmann,” or “Elder Steven Behrmann.” Some clerics have several attached titular specifics, such as Reverend, or Right Reverend, Bishop, Arch Bishop, or whatever.

# The Mysterious Marks of the Apocalypse

## Successive Title

Much of the apologetics kind to Catholicism reason that *Revelation* 13:18 is speaking of a unique, one time, personal name---and not a title. There is no solid or valid reason to demand this, however. Fundamentalist thought focuses also on an Antichrist figure, a single human being, with fierce countenance, who becomes dominant in the Tribulation. Many popular exegetes, therefore, thus fall into this solitary antichrist trap, which may actually turn the eyes from the real figure intended in the prophecy. The terms in Rev. 13:18 are: “the number of A man;” not, “the number of THE man.” The Beast too, when considered in the biblically consistent way is more than one person. It is a corporate symbol. Therefore the mark of the beast is best expressed as the mark of the beast *power*.

In fact, prophecy may actually demand that *Revelation* is speaking of a title to a character of the beast power which necessarily and apparently lasts for much longer than one lifetime. Beasts consistently represent nations, and in the stream of *Revelation*’s prophecies nations that last far more than one reign. So a single personal name would not be adequate, and would not reach long enough to span a successive kingdom or monarchy.

The very same beast first appears in prophecy with seven heads, ten horns, and ten crowns (Apoc. 12:3). These original “crowns” are “stephanos” crowns, or laurel wreath crowns. The seven heads and ten horns in themselves infer successive development. But later in the historic drama these *same* horns acquire diadems or imperial crowns and thus develop and reach the status of more mature dynastic kingdoms, complete with successive rulers (now donning the *diadema* crowns; that are different---monarchial-type crowns)(13:1).

Horns are likewise given to represent powers that *emerge* out of the main head of the beast or nation. A single ruler cannot emerge out of himself! The picture is clearly offered that the developmental stages of a national entity start with simpler politic but later evolve from the basic original tribal offshoots and smaller governments into full kingdoms with successive monarchs and full nationhood. This usually takes years, even centuries. Such a beast with these same characteristics is the center of this

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discussion. New rulers have unique personal names that last only one generation, but titles often go forward in a kingdom of successive rulers. So when considering “the beast” we are likely not talking about a single, personal name of one potentate, but rather a successive and lasting title of that position. It is really the only thing that makes complete sense, and when considered should demand the death of the ‘single antichrist’ notion.

## **Antichrist**

Much confusion also arises from the “anti” prefix, in the word: “antichrist.”

Sometimes *anti* can mean “against.” Other times it can mean “in place of.” When properly understood, the Antichrist of Scripture is the latter. The Antichrist is a figure who reigns in substitution to Christ, or in His place. Now it is true that such a person would then necessarily be “against” Christ---however the point is that the biblical Antichrist *pretends* to be just the opposite.

Biblically, the first “antichrist” was probably Nimrod, supposedly the first king of Babel, or Babylon. “Babylon” is a focus of *Revelation’s* prophecies so we should not ignore this connection. It is said of Nimrod that he was a mighty hunter “against the Lord.” (Gen. 10:8-10) The word “against” (KJV) is probably from the same genre of word as we have in *antichrist*. Thus a mighty hunter, “in place of the Lord.” (cf. the Orion tradition) Nimrod stands as the first religio-political world leader to rebel against God (his name is stylized in Scripture to mean: “he will rebel,” from the Heb. “*himrid*.”). The best meaning is that the antichrist is one who supplants Christ. The beast is sufficiently characterized as “blasphemous,” in the Apocalypse, therefore it is quite demanded that the antichrist is to be understood at least in part as “in the place of.” Every wicked or secular; or even religious dignitary, in the entire history of the earth could then qualify as “antichrist.” But *Revelation* is aimed at something more specific than simply any prominent activist against Christ and His religious systems on the earth. It is pointing to a particular religio-political system that subverts and usurps God’s church on earth.

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This, remember, is the precise meaning of the word “vicarious,” or “vicar.” This is why the Pope of Rome, for one, can be easily identified as a direct candidate for the Antichrist. He openly claims to be the “Vicar of Christ.” Despite all Catholic apologetic to the contrary he seems to be more than willingly volunteering for the position described in the prophecy. He and other sympathizers actively and openly claim this very position. They make it no secret at all.

It is therefore probably a trap to fall into the notion that the antichrist is a solitary figure rooted to one lifetime. The antichrist or man of sin is more likely a head or authority figure who rules in dynastic fashion successively. Thus we are talking of several sovereigns ruling one after another, but led by the same title position.

But popularly the focus often identifies the Antichrist as a one-time phenomenon. Such a view betrays the purpose of Scripture and prophecy which in a way applies better to the entire period of the Christian dispensation. The NT speaks of the “man of sin” as an agency through all of a “falling away” 2 Thess. 2:3,4. This type of apostasy doesn’t typically happen in one lifetime either, and is not the responsibility of just one man. All the other identifying characteristics of the beast identify it as a continuous, religio-political power that dominates successive periods of history, or that slips gradually into apostasy. Thus it fits the Roman system in every way, and can hardly be clearly fulfilled by anything else.

## Name and Title Synonymous

When the pope is called **THE** Pope in place of his personal name, he is assuming the name as a title of his position. It becomes a title for certain with the definitive article, “the,” attached to it. But it is just the same his name as well, for names are for identity, and the pope is a name used to identify him. Names and titles can be synonymous.

The colloquial example that a name and a title can be synonymous is therefore validated in this author’s position as a father to his son and daughter. The children call him: “Dad.” “Father.” “Daddy.” These are both titles and names to them. I am “Papa.” But likewise, “Steven” is

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also my name. In fact my children rarely use my personal name, as my “name.” They don’t call me “Steven,” but rather, “Dad,” a title. To them that is my name. It probably took them several of their early years to discover that I even had an official given name. So a name and a title can be the same thing. I can be *Pastor*, or I can be *Dad*, or I can be *Steven E. Behrmann*.

Millions of folk today know about the “pope” and they call him by that name. But probably most of them don’t even know the pope’s personal or given birth name. So a name and a title in this circumstance is really of no difference or distinction whatsoever. And what is the unique about the term: “the Pope” which really means: “Father,” is that unlike a personal name, like Steven or Richard, it is a name or title that is so generic (without the definitive article) that it could apply to most every man on earth in addition to their personal name! At least it is normally applied to the “married” ones who have children.

## **“Name” and “Title” Consistently Related in *Revelation***

A convincing exegesis of *Revelation*’s use of the word “name” *onoma*, also must be noted at this point. The tired objection that the antichrist’s name is a personal name and not a title cannot be substantiated from *Revelation*’s prophecy.

In *Revelation* 19:10 it says of the figure obviously symbolic of Jesus Christ at His Coming---that He has a “name:” “King of King and Lord of Lords.” The word for “name” is “*onoma*,” exactly the word used in 13:18 for the *name* of the beast. But *King of Kings and Lord of Lords* is not a personal name by any stretch of the imagination, but clearly and succinctly a “title.” Therefore the argument that the antichrist in *Revelation* 13 is given a personal name and not a title does not hold water whatsoever. They can be the very same thing and in this case are the very same thing.



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### Nations Identified as Synonymous with Their Federal Head

Likewise the dual corollary designations of “King” and “Kingdom” are used interchangeably in Scripture. The descriptions of a successive dynastic monarchy will often speak of a nation as represented by its single federal head. Of the kingdom of Babylon the book of Daniel says of Nebuchadnezzar:

“Thou art this head of gold.” *Daniel* 2:38

In the Old Testament nations were identified by their initial tribal head. Egypt comes from “Put,” a real person. Assyria, came from Asshur. Thus other nations came about such as: Canaan, Amalek, Edom, Moab, Israel, and Judah. These national names were derived from their founding fathers. None of the men who headed these nations remained alive in later history, yet the nation was identified in them long after, and some of these names remain even until today. The personal, individual names eventually became titles, if you please.

Such a tradition was especially true of the Roman system or empire. The *Caesar* tradition started perhaps from Julius Caesar, one of the founders of the empire. But ever after the title of Caesar was applied to every emperor regardless of his personal name or title. Such comes later in references to such injunctions as: “Render to Caesar,” used by Jesus to refer to Augustus or Tiberius. Sometimes this was not the personal name of the current emperor at all. Yet the emperor carried the original title.

Everyone knows today that Catholicism is represented most distinctly with the Pope of papal Rome, the religio-political successor of imperial Rome. This title is synonymous with the entire Catholic system. The title as applied to the head of the church is even somewhat unique to Catholicism and its priesthood. It is in the very word the “papacy,” meaning that body with none other than the pope at its head. The Patriarch of Constantinople, the Archbishop of Canterbury, though likely called “Father” in a respectful sense still are not really commonly called respectively the Pope of Anglicanism, the Pope of Greek Orthodoxy, etc. The Pope of Rome pretty much has the title to himself and that title has consistently spanned

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many centuries. When the word is used publicly everyone knows to apply it to the Holy See of the Catholic Faith.

### **Number in the Name**

But one will say, “There is no number in the word, “pope.”

But maybe there is. And this is what came to mind as the author was praying about this: Treating it like a puzzle I aimed to find the number six in the anglicized word, “pope.” This I could easily do by **inverting** it, writing it in a lower-case, common scriptographic fashion. (Remember, when *Revelation* was written there were no printing presses with several available fonts, everything *was* scriptographic and handwritten in style.) The two “p’s” make sixes, and the lower case letter “e” in like manner makes a very legible “6.” In all you end up with three distinct “sixes” in the very short word “pope.” The “o” that remains is not a number at all and drops out. Therefore the “number in the name” is six, thrice.

Pope-----in modern English, flipped vertically and directly in mirror fashion gives us exactly three sixes:



Now this may seem very opportunistic to say the least, and perhaps it is. However, the more the matter is considered, the more sense it makes. The

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circumstance is really quite rare when all is considered. Following are further arguments to affirm this possible interpretation or marker:

### Durative Consistency and Blasphemous Nature of the Name

First let us consider the durative historic consistency and the prophetic appropriateness of the term, “pope.” It is, as we know, the primary name or title of the federal head of the papacy, the traditional identification given the bishop of Rome, and it has been so for more than a thousand years. It is not an obscure title requiring extensive research to uncover or validate. This title could be consistently recognized by readers of the *Revelation* for literally a multiplicity of centuries.

### Blasphemous Aspect of the Title

That it is a blasphemous title for a man to receive as a “spiritual title,” is made clear in the words of Jesus himself who directed that one call no man “father” on this earth (Matthew 23:9ff.). The “upon the earth” phrase is a sermon in itself, denoting the danger of using it spiritually by a human being, thus making an earthly/heavenly association. Also Jesus cautioned against calling a teacher a “rabbi,” or (“master”).

Why and what did Jesus mean by this? Partly because both, if not all three words: “rabbi,” “father,” and “master” (Heb) all have the Hebrew word, “**abba**,” i.e. “father,” contracted right into them. *Papa* is really Heb. “Abba,” or “Appa”. *Rabbi* is “Rabba,” or “Rabbi.” The second and more important reason Jesus objected to this term being used in the **spiritual** over lording sense was that it is never safe nor permissible for any mortal man to have supreme “spiritual” ownership and lordship over the private soul of lesser men. (cf. also: Master; **Rabboni**, which means, “master,” ---thus all three titles have “abba” in them. As to “Master”:

“Jesus saith unto her, ‘Mary.’ She turned herself, and saith unto him, ‘**Rabboni**,’ which is to say, **Master**.” American Standard Version. John 20:16

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Jesus recommended that we call His Father, “Father.” But he distinctly made a difference when the designation, “Father,” should be used for fellow humans *who had religious authority attached to them*.

Of the antichrist, or man of sin in 2 Thess. 2:3,4-12 it says:

Who...exalteth himself above all else that is **called God**, or that is worshiped; so that he as God sitteth in the temple of God, showing himself, that he is God.  
(vs. 4)

Best understood, this verse means that the man of sin: “Pretends to sit in the place of God (*vicariously*), using God’s *name*, making *ex cathedra* (sitting) determinations about God and his law, thus putting himself above God’s declared and inviolable Word.”

God therefore wishes to have no human “vicar” on “earth.” God holds and exclusively owns this name out of all such religious configurations. God holds all such authority to himself and to His Christ. (*Matthew* 28:18-20) All else is blasphemy; pure and simple.

In *Revelation* 14:1 the sealed have the Father’s name written in their foreheads. True. But *Revelation* 3 indicates that the seal rather says the “name of MY God” that is; meaning “belonging to God,” thus under His authority. This expression is different in every respect. But the Pope in effect places the word “father” on his forehead as applying to himself, and placing his adherents under *his* authority. This is a different matter altogether. Not only does he use the designation, “Father,” but also has blatantly attached to it the definitive article, “THE Father.” This would be the literal translation of the title: “The Pope.”

The inference is that the word “Father” is written in some fashion on the forehead of the receivers of the mark of the beast, because they are in opposite contrast to the faithful who in 14:1 have “Abba,” or “Pappa,” written on theirs.

- 14:1 Father’s Name Written on Foreheads (righteous)
- 14:11 the Number of His Name (beast worshippers)
- 13:18 His number is 666

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The inference is, when collating the facts, that the word “Father” is somehow written with sixes, and displayed in blasphemous fashion on his, and their--foreheads.

What is God’s name? *Revelation* tells us **only one verse away from the 666 antichrist verse** that God’s name is: “The Father.” So logically, if some authority or claimant would attempt to usurp or blaspheme God’s name he would necessarily use the name: “The Father,” for himself. And this is exactly what the Pontiff of Rome does along with his priests. God doesn’t want anyone else using his divine name, clearly identified by Jesus also as “the Father” (Pray. . . “in my Father’s name. . .”). I (the author) don’t even like it when someone else has or uses my name (Steven), because it causes confusion. Would God require less?

The writer of this pages believes that because the “Father’s Name” is written on the forehead of the redeemed, the word “Sabbath” is in effect written on the forehead of the redeemed as well. Some linguists claim that to put an “S” at the *beginning* of a title was to raise its honor. Thus just “father” could mean an earthly father. But to put “S” is like saying “Sir.” (Sr., that is Senior). *S abba*. That is: *Sahib*. The “oath” on the end could mean that the so-marked receptors are thus “oath-committed” to the Reverend Father.

Other linguists give that the “s” really should be translated “the sign of” or “at the sign.” This would mean their address, as belonging to God as citizens, under God’s authority and of His citizenry. Thus the Sabbath can be easily equated with the sign or seal of God placed on the forehead. It would also mean that they are not blasphemous pretenders, but that they are “submitted” to the authority of God’s government and thus are servants that are sealed as thus.

This special seal favors not the number “6” but rather the number “7,” because the Sabbath is the seventh day of the week. In English the word “Sabbath” is comprised of “seven” letters. However the English word, “Sunday,” is composed of only “six.”

But for the papal head to wear in effect upon his brow before the whole world the word: “the father” as applying to his position as a vicarious

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representative of the Heavenly Father is really the ultimate height of blasphemy. Blasphemy here is reaching its highest possible level. It cannot be more so. It even far surpasses to a whole new level the *comparatively* innocuous title: “Vicarius Filii Dei.” Yet for more than a millennium papal claimants have effectively worn this blasphemous religious title on their forehead in a countless number of ways. Really, who needs to argue for “Vicarius Filii Dei” as the sole solution to the enigma, when you have before it this open and recurrent title of blasphemy claimed not only as in vicarious position to the Son of God, but more directly, a name on par with the Father God of the universe? (In etiquette the elder or senior is always given the most respect and reverence in his title). And all of this has been allowed, excused, and propagated, centuries on end, in direct opposition to the simple and direct instruction of Christ Himself. It is stunning, and very blasphemous, when one thinks about it!

Of course all kinds of innocent apologetic is offered for this practice. But if prophecy (and more importantly Jesus, himself) is not talking about this very circumstance, what is He---or the prophecy talking about?! What?

Jesus never meant by his statement that a normal child could not use this designation for his or her male parent.<sup>78</sup> *Papa* used in this way is #1- anartharous; and #2- non-religious. In a sense an earthly father is the one who more rightly stands in place of God to his children or to any minor while they are being raised (never a priest or pope) in the representative sense. No doubt this is why Jesus taught the idea, foreign even in his day, that God was to be thought of as a “father.” This representative view was to be taught as well in direct terms to the mature, adult, established believer so as to indicate that no person outside the family was ever to stand in the place of God to any child **or** adult found on the face of the earth (“upon the earth”). To call the pope or a priest a father, even a teacher, priest, or minister “on earth” is to turn Jesus’ intent totally backwards. In a sense this author cannot even let the blasphemous word pass his lips when referring to any religious leader.

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<sup>78</sup> In the Parable of the Prodigal Son the prodigal says in returning to his father: “Father, I have sinned against heaven and in thy sight...” Luke 15:21 In this passage (even though the heavenly Father is represented in the parable) Jesus approves of a normal son addressing his father as a father.

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This author has called his own father affectionately, “dad,” “pops,” or “papa,” which one could argue are derivations of the word “pope.” There is nothing wrong with this. But to apply this as a religious title to any human being, Jesus made strikingly clear was **never** to take place. **In this practice particularly, Jesus clearly taught that everyone was to be his own priest, and that no other human being should ever supplant, or ever stand between a mature human suppliant and his or her God.** This is why one must never have a “spiritual” father, master, or teacher who stands in the place of God or who could ever subvert or usurp the direct “God-Man” relationship. It is too dangerous for any man or woman to take this position because humans err, and may easily confuse the immature believer, or portray the divine as dangerously misrepresented due to their sinful and abusive ways. Popes and priests and ministers are fallible. What terror and heartache has been perpetrated by thousands through abuse by entitled priests toward their charges. The news of these failings and exploitations that appear at random are only the tip of the iceberg representing the total and tragic results of this abusive and preposterous doctrine.

Often children are not given a good, representative earthly father because of the wickedness or irresponsibility of men. God intends that He especially be that righteous father to them. But if a priest usurps the “God” position to the bereft child, yet treats them abusively, then in a sense the suppliant is “conceptually” cut off from God. He is duped, or short-changed twice. Such a result is tragic to the point of the loss of many souls who are left with a warped and disingenuous picture of God!

Pastors and priests can speak of God, give admonition, and render service. They deserve respect to a degree as well, though only because they are directly associated with God and His work. This is their true place. They are greatly needed to serve and help others understand God and His ways. They indeed have a high and holy calling. But they should point to the perfect Son of God and make their own mortality as transparent as possible. They are not “reverend.” They are never to stand “in the place of” Christ. **God does not even want a human vicar on earth.** It is simply too dangerous. This monumental determination was the centerpiece of the Protestant Reformation, a concept of reform that is

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unfortunately today being too quickly forgotten in the current “deformation” of religion.

### **The Title: “Pope,” is Open and Recognized**

Second, in taking this possible solution, (Pope=inverted 666) there would be no way that Catholic apologists could ever slip out from under this identification and claim that the Pope has never been called the Pope---for everyone who has had half a brain over the last 1,500 years knows this title is the most common designation for Catholicism’s super-priest. The title sticks. To this day he is commonly referred to as the Pope, or the Papa. Everyone knows this. It can probably be found in the thousands, even millions of times as used in Catholic services, documents, and writings and in the writings of secular history as well. It is found in even secular headlines everywhere.

The common disclaimer is made that the title: “Vicarius Filii Dei” is not, and was never on the pope’s tiara or miter and that it is also not commonly held as an official title. Thus Papists conveniently deny the entire prophetic identifier with ease, for such miters or testimony can be simply hidden away, or vaguely discounted or denied as non-historical. But no one would dare deny and say the pope has never been called “the Pope,” or say that he is not known as the “Pope,” for even the most simple know this is not the case. This name and title will never be hidden away from this day forward.

Perhaps way too much stock is invested in the “Vicarius Filii Dei” scenario anyway, though this book argues the case that there is a plurality of ways for the prophecy to find fulfillment. This is usually the case when God arranges something in prophecy. There are usually several alternative ways His matters can be validated. God marks things with abundant testimony so there can be no mistake. But the name “pope” has probably appeared prominently in some form or another on the forehead of every pope for the last 1260 years of this world’s history, at least.



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## English Language

An objection might be raised about the “anglicized” version of the word, however. But even here may be found prophetic fulfillment because if there is a universal language at the present moment, it would be English, and the prophecy under consideration will be ultimately fulfilled we believe in an “English-speaking” world, as it were, led out by the United States, whose language is not Latin, German, French, or Italian, but English.

Note also that the number of the beast, “666” is not really discussed in the description of the first beast, (The traditional Pagan and Papal Rome section; *Revelation* 13: 1-10), but is found within the confines and context of the second collaborative beast, (vss. 11-18; i.e., thought by many to refer to The United States of America, and its Protestant undergirdings). The prophecy is first to be understood in the context of modern Babylon, the United States being the *national* representative of this world-wide apostate Protestant system. Incidentally also, it must be observed as well, that the distribution of the Old English Commonwealth nations still in a large way equate geographically with the dominant Christian Protestant and Catholic populations of the world today, that are thus in a large sense, English speaking, or at least Anglo-literate.

## The Solution Calls for Wisdom not Calculation

At first such an interpretation as suggested here may seem “tabloid,” “sensational” and “raw.” But remember, our original parameters require that the answer to this enigma cannot be too complicated or obscure, and that it must be accessible to the “spiritually” simple, yet in the godly sense; wise, which through the Spirit are endowed with special spiritual wisdom. It shouldn’t be easily hidden away in a rare name, or on a fabled, or seemingly fictitious hidden tiara or miter, or lost in rare and guarded documents in the *Vatican*.

The actual words in *Revelation* 13:16 call for “wisdom,” and not “mathematics,” in solving the riddle. Yes, it says the number must be

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“counted.” But the genuine term is *psephisato*: (“p-say-phi-saw-toe,”) which can be translated variously. The same root is referenced earlier in *Revelation* in the message to the church of Pergamos. There, a “white stone” is given the faithful. That white stone is literally, a “pse-phon,” (same root word) or a judgment or calculating stone. White stones of this nature were used in various ways, but in the sense required here, it was probably the stone of favor or acquittal that would be withdrawn from a bag, as opposed to a black stone which would naturally be the stone of guilt or disfavor. Or the white stones could be used as seals, or admission tickets, or the like. They could be used for mathematical calculations as well. But overall, the idea in that context is *not so much of mathematical calculation* or adding, but rather more the sense of “to judge or determine.” Courtrooms do not normally or particularly acquit or indict solely on the basis of “mathematical calculation,” or “numbers,” but rather according to the principle of jurisprudence.

Therefore the word, *psephisato*, may mean more than to *mathematically calculate*, though it certainly may mean that at times; but more thoroughly the idea is offered of thus: “determining,” to “draw out,” to “ascertain,” “to find,” to “figure out.” The passage challenges the reader to wisely determine the number of the beast, in connection to his name (numbers in letters). He is enjoined to search for it, determine it, find it (like the “Where’s Waldo?” picture/puzzles). The passage even gives us what number to look for! This very much fits the notion offered in this case.

## **Unique Occurrence**

Another consideration is the unique occurrence of three “sixes” in such a short term as “pope.” At first it seems random and insignificant in that many similar words could be found to accommodate 666 in this way. There may be several words that can be inverted in this manner and provide us with maybe three sixes, no doubt, like the similar looking word: “paper.” But when one evaluates it, there really aren’t that many words of this nature to begin with, and certainly **not that many words available that are also a blasphemous, religious “title of a prominent man,”** a prominent title that has been used prolifically for several hundred years. There is only one premier example, really, and that is the word, “pope.”

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In one short four letter word (no pun intended) we find three sixes, and an “o” which is only at best a “zero” and which is the same no matter what way you turn it---and is no number at all so must be struck. The odds of such a circumstance causing a match to the Roman pontiff’s chief title amongst the thousands of words in the unabridged English dictionary could be as much as 20,000:1. “Six” in this way is indeed **the** number and basically the **only** real *consistent* number to be found in the name.

There are really only ten modern Arabic numbers, or digits. Few of these readily match the form of the twenty six letters of the alphabet. 1,2,3,4 and 5 really have no direct English or Latin equivalency. 7 and 8 don’t work either, and 9 is an inverted and twisted six anyway. Zero looks like an “o,” but “o,” the letter, is not a number. “One” (1) can be construed into an “L, or small “l,” but it really isn’t “one” and usually has attachments, appendages, or forms attached or provided in its modern form to differentiate it from a “one,” so that it is not easily confused in communication.

## Further Analysis

So the suggestion is then made that a vertical flip of the word “pope” could write the number “666.” Following is further argumentative considerations over what might address the supposed objections and comments regarding them:

- The word or title “pope” is anglicized or is in English, not Latin or some other western language.
- The said title has no numerical equivalents on which to calculate.
- The expression “a man” in the Greek of 13:17 of *Revelation* denotes the generality of “man” or “mankind” and is not specifically a symbol of the gender or male-ness of the figure.
- Nothing in the context suggests inverting the letters
- *Revelation* speaks of his “name” and not his “title.”

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First, to explore further, as to the English form of the word, one might object that in other western languages the word “pope” can be spelled differently. Latin and Italian; *papa, papas*,<sup>79</sup> Gr. “pappas,” etc.

Of this matter let it be remembered that the book of *Revelation* is prophetic, reaching to modern times and addressed to the modern world. Christians who believe in the accuracy and validity of prophecy will accept this. For prophecy to be fulfilled properly it needs to be readily understood by modern peoples, along with their colloquialisms, customs, and language.

If any language is the modern universal language it is *English*. Dating from the times of the English Commonwealth this has been the case. Therefore it is entirely appropriate that the modern marking of this prophetic figure might be couched in the language common to most literate Bible Christians. Though the Catholic Church in its official capacity still insists on Latin as the language of the church, even modern Catholics cannot understand the obsolete Latin vernacular. Ancient Latin is a dead language and is no longer a direct part of educational curricula.

Plus, in a sense, the Revelation is not particularly written to Catholics exclusively but to all modern searchers of prophecy in all faiths most of whom would not know ancient Latin. It certainly isn’t primarily written only to Catholics, to warn Catholics against themselves! It is for all, Catholics included. Plus there are probably more English Bibles in the world than in any other language.

## **Calculate vs. Determine?**

As to the matter of number equivalence to Arabic letters, let us add and repeat some cogent observations. The words: “Let him count” (KJV); etc. employs in the Greek as we have just determined, the word: *psephisato*; ψηφισατω. While the term can refer to mathematical calculation it really may not be that narrow or exclusive in its lexical expression. A better translation might be “to judge” or “to determine.”

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<sup>79</sup> *Papas, Pappas* would give three sixes because the final s is a “stigma” with the value of 6.

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Again, the passage does not specifically say to calculate the name or to use gematria. It only says to use *wisdom* or cleverness. So the meaning of the word “to count” seems to transcend mathematics for it doesn’t take much genius or cleverness to add the numbers of a name. So to translate the verse in question, it could still remain accurate to say that the prophetic student is enjoined to employ his wisdom to “determine,” the matter, and not necessarily “to calculate” or “count” the number of the beast. “Count” may actually be a bad translation.

The hint given is that the wise will somehow find cleverly depicted in the title of the so-called “man,” the number 666. And thus one can. Three sixes can be found “in” only a short, four-letter word. The other letter is a “o”, (zero), and no number at all. This is really very unusual, as a circumstance, on the literary/mathematically side at least.

### Upside Down

But another relative matter needs consideration next. This has to do with the possible inverted nature of this mysterious prophetic puzzle. How valid could that be, one might wonder? But this may actually be the most powerful argument in its favor.

A cultural significance existed in New Testament times when objects were turned upside down or reverted backwards. The same is actually true today. Let us momentarily consider this matter. *Something inverted is a subtle yet common indication that something is blasphemous, cursed, or is the result of evil.* This particular circumstance remains significant to this day, especially in worldly or satanic ritual. This may actually be one of the most significant arguments in favor of this proposal because the name and number of the beast is said to have *blasphemous* markings, a circumstance often traditionally associated with something like sin that is by its very nature is twisted or inverted. In some ways we should actually *expect* markings of this nature to be part of the blasphemous title.

In astrological lore the constellation *Ara* is a funeral pyre turned upside down and burning downwards to signify death and corruption from below.

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Hercules is also such a figure who is presented or pictured upside down, and in this author's books on star lore it was discovered that the star picture in Hercules likely equates in Christian representations with the struggle of Jesus in Gethsemane, bearing the full result of Satan's fury. Other figures are so situated, in a position aimed below, where the powers of the underworld or Satanic cults are concerned. Again in astrology many of the representations of evil and the Satanic are found low, often inverted, on, or below the horizon. (Scorpio, Cetus, the sea monster, Hydra the Serpent, Eridanus the River of Judgment, the cross (crux; upside down), etc.). Certain of the victims of evil, the "cursed," etc. are regularly featured as upside down in the star pictures.

Peter, the apostle, was crucified upside down, for such a position in the culture of the day would have signified ultimate shame, curse, and dishonor. Apostolic Christians were accused by their enemies as having "turned the world upside down" (Acts 17:6). By this assessment they were not being honored or complimented, but were rather being labeled as the source of a curse---not a blessing.

As to the upside down cross a modern Church of Satan website says directly:

Question:

### DO SATANISTS USE INVERTED CROSSES?

The reversed cross is often seen by Christians as symbolic of St. Peter since legend states that he was crucified upside down (at his own request) by the Romans **and thus it also can serve as symbolic of the office of the pope of the Roman Catholic Church.** Literature has long depicted **anyone who has embraced Satan and thus rejected Jesus as having embraced the reversed cross as symbolic of that act.** Satanists are free to employ any symbols which they feel have resonance, so if such an upside-down cross has personal meaning they could use it.

However, the prime symbol for Satanists is the Sigil of Baphomet....

According to some writers and authorities there are several symbols in occult Satanism that are turned up side down in an effort to purposefully denote affinity with the evil from below. The upside down cross is clearly

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such a symbol, and according to the comments that can be found in several Satanist sources the Sigil of Baphomet or Lucifer is a similar symbol particularly denoting the same inverted themes and ideas.

To quote:

**“In satanism this symbol is inverted upside down to represent the rebellion or subversion of man.”**

(Please do not ignore the ready association between the terms: “*subversion* of man” and the related terms: “anti-christ,” and “man”; i.e. vicarious; *in the place of*, etc. “Subversion” literally means to revert something that is above to below, the very meaning of “upside-down”)

The goats head and goatee are found prolifically in satanic cults and in the Sigil as (an inverted star) symbolic of satanic ritual. The late work of Mr. James Arrabito catalogued several hours’ worth of video material showing such symbols replete in Roman Catholic iconography. The upside-down triangle shows up repeatedly, in the goat’s head, etc. Such symbols show up sometimes even supposedly on the chalice, or on various regalia, in Catholic services. (This author has seen some actual examples via images, but does not aim to produce them here). Yet this can probably still be quite easily substantiated. There could be found, then direct association, therefore, with the idea of the Trinity (triangle) being “turned upside down” through the agency of Satan and evil.<sup>80</sup>

How much to make of this, however, is under question and it should be considered with caution. For instance, Catholics don’t customarily wear upside-down crosses (though the Pope does in honor of St. Peter, apparently), and innocent Catholics or Christians in general should not be overly demonized because they wear certain icons. Most, no doubt, do so very innocently and as emblematic of their faith. I for one do not condemn them. I am always happy to see a fellow Christian, and this is often signified by the wearing of a cross. But one must not forget that the

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<sup>80</sup> It might be that if a dedicatory inscription to a particular pope with the name “pope” attached is placed inside the tiara and inscribed on the headband so one can read it when the tiara is held upside down, would therefore if turned back over when the tiara was donned, in effect have then in invisible fashion: “666” written upon his forehead.

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second commandment IS the second commandment<sup>81</sup> and the use or the wearing of certain icons is inherently dangerous because it can sometimes constitute a violation of God's Law.

Therefore it is probably fair to say that at times upside down numbers and letters can hold some significance. That the pope's most common name, that is God's name, being turned upside down and yielding three sixes is probably no random accident. The odds of such a coincidence are very unlikely. But the reader can be his or her own judge on the matter.

## **Other Occult Symbols Used in Religion**

The star of David, the **six**-pointed star is commonly called the "Hex." Its symbolism apparently is said to unite the evil of the world below with the evil of the spiritual world above. Supposedly, to quote: "the Hex is used to manifest a person's will, in disregard to God and His Will."<sup>82</sup>

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<sup>81</sup> Though it must be recognized that Catholicism has conveniently removed the second commandment.

<sup>82</sup> satanic symbols and their meaning

In order to raise public awareness about the increasing media saturation of satanic symbols, presented here are some of the most commonly used symbols, with a brief explanation of their origin and meaning.

### **1. the inverted 5 pointed star, or pentagram**



The pentagram is the five pointed star with one point facing down. **In satanism this symbol is inverted upside down to represent the rebellion or subversion of man** and is known as a the "sigil of baphomet". . . . It then has two points facing up, instead of one, which then also represents the goat demon, baphomet, azazel, satan. . . . In summation; The inverted pentagram represents baphomet/satan

### **2. the upside down cross**



The cross of course represents Christ and his crucifixion. In satanism this is turned upsidedown in order to mock and dishonour Christ and his death. It is an act of disrespect and disdain for Christ, and an honouring of the opposing force to Christ, which is in rebellion to God, rather than submission and



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obedience. The central teaching in satanism is to do your own will (“do what thou wilt shall be the whole of the law”), rather than God’s, so this symbols represents a rejection of God’s will and Christ. In summation; The upside down cross represents a rejection and mockery of Christ and adherence to the opposite force.

### 3. the eye inside the pyramid



The pyramid represents mans journey and evolution upward until he becomes a god. . . . In summation; the eye inside the pyramid represents humans being god, rejecting the Creator.

### 4. 666

## 666

This is the number of the beast or Satan from the book of Revelation. It is used by satanists proudly as a sign of rebellion and identification with satan and that force of rebellion to God. In summation; 666 represents satan and man’s carnal nature

### 5. The sigil of lucifer



A sigil is a magical symbol which represents a fallen angel or demon. They are used to conjure demons and create a bond between the demon and the magician, who then uses them to carry out their will and desire. . . . In summation; the sigil of lucifer represents lucifer and is a tool for invoking him.

### 6. The Hex



In summation the Hex is used to manifest a person’s will, in disregard to God and His Will.

## *The Common Papal Title*

See Appendix A for the full article of “Satanic Symbols and Their Meaning.”

### **Important Disclaimer**

Before we continue in this document let the author reiterate the importance of the responsible use of the information we have just considered and will consider in relationship to Satanism:

- First, in considering such symbols we must not hastily demonize or apply or misapply such satanic markings to every individual or church fellowship that might seem to wear them or be associated with them. We are not in this piece trying to label or stigmatize anyone, especially those who are ignorant of such associations as these, or who are innocently trying to live their religion as sincerely and devotionally as they can.
- Second, we are not trying to dabble unnecessarily in the sensational or occult. We are only seeking the ancient and current meaning of such symbols.
- Third, we must insist on saying to Christians of any religion who may read this that it is not occult to seek for symbolic associations in the study of prophecy. The book of *Revelation* IS a book of marks and symbols, so it is an *academic* endeavor to seek for the colloquial meaning of the symbols used there.
- Fourth, we must continue to insist that this information given here be used wisely and responsibly. Please do not run out and say that Catholics, or cross-wearers, or the like have Satanic markings on them. This material is here for investigative reasons only. This whole document is about “marks,” and so therefore it is permissible to do research about them. But we must be very careful how this information is applied. **This type of information can be internalized and considered by the mature reader, but should not be published to the world**, for only damage and misunderstanding would result. That is never our purpose.

With that being said, let us return to the discussion of the pope’s name or title:

# The Mysterious Marks of the Apocalypse

## Different in Latin

If the objection is made that the common Latin title is “papa” and not “pope,” yet another circumstance of interest occurs. In the word, “papa” two “p’s” provide two sixes, but the two small “a’s” one might notice, could possibly produce backwards sixes! (Especially when considering how these letters were handwritten in NT times). Thus you have four sixes in four letters. If you use the Greek version (transliterated to English) of the word, “pappas,” one can find at least five sixes that way, and maybe six, because a final sigma is really a stigma, with a known value of six, or the having the meaning of a “hex,” another word for *six*. Furthermore, the Greek *alpha*, handwritten, is very similar to a six, on its side. The Latin common “a”<sup>83</sup> may have been written similar to the Greek one.<sup>84</sup>

## Image that Follows:

(Upside-down crosses? Likely. Just wondering. While some apologetic might claim that these are not upside down crosses, they probably are. If they are not, why would the papal leaders even risk such a possibility of being misunderstood by creating such a headpiece? Probably it is justified in that it is in honor of “St. Peter,” the supposed first pope, crucified upside down. Hence, however, we must note these are just the inherent dangers in iconography, and thus the reason why God counsels against iconography of this nature in the first place.) (And, of course, Peter was not the first “pope,” was married, and would turn over in his grave if he knew what claims are made about him, and which in humility, owing to the chosen nature of his own crucifixion, he would vehemently discount.)

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<sup>83</sup> Cf. p. 180; footnote.

<sup>84</sup> It also seems that the Latin should have written the word “papa” closer to the Greek style, with two “p’s,” thus *pappa*, and one “p” has simply been omitted for simplicity in more modern times. If so that would give exactly three inverted sixes.

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Things that are turned backwards are also significant in the modern world as being associated with satanic or subversive effect. Rock songs played backwards are known to sometimes be purposely mastered to produce dark sayings or lewd phrases. It needs no footnote to observe that in all of Satanic intent, the devil has sought to twist, violate, or pervert God's pure, righteous and open purposes. This is the very nature of evil itself. This is what the beast power purports to do in prophecy, no doubt about it. So such a development fits well the theme of evil and subversion.

# The Mysterious Marks of the Apocalypse

## A Man

Finally, we are told, the mystery name applies to a “man.” While six is indeed the number of man in the generic sense; to limit the application only to “general humanity” gives the matter a wax nose, and provides the prophetic student absolutely nothing he couldn’t assume by himself already. The prophecy is intending to give us more than that. It is trying to identify for us the nature and marking of this particular being or system.

We already suspect the antichrist leader is human, (--and a man, i.e. the **man** of sin, with the “he” pronoun attached in the “antichrist” passages), so to make him only generic of mankind virtually tells us little. So why are we told it is a man? Might we mistakenly have thought that the Antichrist is a dog, or a horse, or a rabbit! Is the book of *Revelation* written for goats and pigs? No, it is written to men, and is about men anyway. So there must be another purpose given in this designation of “a man.”

The verses in question are clearly saying that the mystery figure has a title. The whole verse seems to be about his nomenclature and title. So it is telling us that this mystery name is a unique name or title that only a man could hold. It is the number of a “man!” And we have established that names or titles can be taken as really synonymous.

The choice of the common word, *anthropos*, “man,” in the passage may be interesting in another regard also. Another common Greek word used to denote the meaning of a man, in his gender-specific role, is “*aner*” or “*andras*.” But it is a fact that those words are known to mean in a primary translative sense, a “husband.” So in the case we are considering, such a word could NOT be used, and is perhaps deliberately not used, because the Pope traditionally cannot be married! Again, this public fact everyone in the world already knows as well.

Few religious or political organizations are probably more male-dominated in their leadership and practice than is the Catholic faith. In the secular world of the past at certain, or at various times, queens have ruled in the place of kings. But in the position of the Holy See, only a man has

## *The Common Papal Title*

ever served.<sup>85</sup> Even some prophets in the Bible were women. But never in all of history has Catholicism exalted a woman prophet, or a woman cardinal, or a woman priest (The veneration of Mary is the greatest and only exception to this tendency). Priests are not even allowed to marry a woman. At first there were monks and monasteries. Then, only later were “nuns” and “convents” developed, but the Catholic Church with its clergy has always cloistered men and women away. In some cases women were not allowed within the holy precincts of a church, or were placed in the back. So in all, Catholicism in its leadership even to this day is very male-dominated.

It takes no encyclopedia to determine that the word “pope” is simply another form of the word, “father,” or “papa.” All Catholics and even non-Catholics call him *the* “Papa.” Even though Jesus said no religious leader should ever assume that title, Catholics authorities do, and even bless the practice. Priests by the thousands assume the title as well. Let us remember that the Pope isn’t the only one with the mark, in focus about the mark. All apostate Christendom will accord to the mark. Popes, Priests, and Prelates all use the “father,” designation. Catholic dignitaries simply explain away the practice as a benign, innocent custom, like so many other blasphemous customs that they hold. But Jesus said, “call no man “Rabbi,” for the word, “Abba” or “Papa” is right in the middle of that word as well.

Jesus meant what he said. But the Roman system insists in identifying itself by having “names of blasphemy” written on their foreheads. In the light of prophetic inquiry we can probably actually thank them for that. The title of *pope* has probably in essence appeared on the forehead of every pope down through the ages. In a sense it is written on the forehead of every priest even. This makes the prophecy incredibly accurate, for only an apostate religious figure would dare to defy the words of Jesus himself, and place a title on himself that makes the claim that he is a spiritual father or a vicar of Christ (genuinely the place given the Holy Spirit, who is fully “God” represented on earth---not some *vicar* who is only human).

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<sup>85</sup> There are some claims that there was at one time a woman pope, during the Avignon Papacy or during the *Babylonish Captivity* of Luther’s time. But even if this happened it was never to be a generally recognized fact. If there was it was conveniently covered up.

## The Mysterious Marks of the Apocalypse

The prophecies of *Revelation* must find understanding to the most simple. Even the most simple know the title of the Roman Pontiff. He is the “Pope.” He is sometimes styled, the “Holy Father,” so blasphemous an epithet that is painful to even type the words on this computer. But it is most clearly the title of a man, for a “father” *can never be a woman, but can only be a man*. How ironic really, for the pope cannot actually be a real “father,” but must remain celibate. So styling him as a spiritual “father” only heightens the blasphemous aspect of the title, and makes it not an innocent or endearing custom whatsoever, but very apostate and intentional, and hints that the figure is by nature, ecclesiastical. At the same time it remains the most common title given for the personage of the Roman pontiff, and his sons the priests, in all of recent western history.

### Commonality

If God were to make a prophecy about the future would He not predict it in the terms most readily applicable and most commonly understood? The MOST COMMON title for the Bishop of Rome is “the Pope.” Only one figure at a time can claim this title, along with the article. It is unique. It has been applied to the entire line of the chief dignitaries of Catholicism down through time. Thus *Revelation*’s prophecies can find application in every recent or modern generation. This interpretation then requires no tireless search through lists of popes, furiously adding up their names in several languages with a calculator. It does not require a supposedly claimed obscure title such as “Vicarius Filii Dei.” It is as plain and convenient as anyone could make it.

One might argue that letters may also be flipped horizontally to create all sorts of combinations and possibilities. This may be true. But the handwritten small case “p” and “e” are basically the only handwritten Arabic letters that will work in the way described heretofore. If the lower-case typed letters “d” or “a” are turned around, one may perhaps find a “6.” But to get three directly inverted sixes in a short, COMMON word that is also a spiritual AND blasphemous title leaves us with but a few candidates. Then the only “reversible” one that comes to mind might be

## ***The Common Papal Title***

“daddy,” which is the modern English equivalent of a *papa* anyway! That might give three or more sixes.

## **Undeniability**

What may be ingenious about this possible solution is that the papacy cannot so easily escape the net when it comes to this prophetic identification. Every time a pope arrives whose name can calculate according to gematria to “666” Catholic apologists find a way to twist it, change it, or deny it.

Thus Roman authorities have removed the “Our Sunday Visitor” quote. They have now conveniently denied or hidden the fact that the pope’s name (*Vicarius Filii Dei*) was ever on the tiara, or miter, though it probably has been there numerous times. They consistently say that the Pope is never called the Vicar of the Son of God, but rather the Vicar of Christ, though it is really the same thing. (However, as we have found, the *Vicar of the Son of God* is used hundreds of times actually in Catholic literature, and numerous cases exist both old and modern).

But with the matter at hand, it is not so easy perhaps for the papacy to so easily slip the net of identification. Let them try! They cannot. The name “pope” has been publicly assigned to the Roman See for almost two thousand years. No self-respecting historian can even dare say that this title has never been applied or worn by the Roman Pontiff. It is “worn” in thousands if not millions of pages of Vatican documents and historical documents if not in open effigy to the eyes of the whole world.

## **Metahistorical**

It must be observed also that to make the passages of *Revelation* 13 only apply to last day Christians may be too narrow to begin with. The description clearly speaks of the rise and continued establishment of a religio-political power over succeeding centuries. That this description continues as dominant for a period of 1260 years gives the prophecy relevance for most every modern generation. While the final apostate



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revelation may be more personal and single at the end of time the intention of the prophetic page far surpasses a one-time eschatological manifestation. No man has lived as long as the prophetic power described in *Revelation* 13. But a certain title has, much longer, even. Perhaps for 1,260 years, at least. (We are not saying this is the fulfillment and understanding of the 1260 year prophecy). Therefore it is not a personal figure only that is first brought to the forefront in *Revelation* 13, but rather a title and a system, a religio-political nation that acts out its blasphemous purposes on the world stage, one that is headed by a “man,” who corresponds to the biblical “man of sin.” The use of the title: “pope” is comprehensive of many centuries of continuous history and is not rooted to one person or lifetime.



Above:

The hex (six-points, six sides, six triangles) sits on Pope Benedict XVI's (Ratzinger's) head. Of course, some noble, sacred, and self-justifying reasons are likely given for the “Star of David” to be placed there. Yet the figure probably does not come from the Bible in any way, but according to some found its introduction and origin in the apostasy of King Solomon. Is it a solar disk found in the center of the star? We don't know. How do

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these jewels in the crown really bring honor to God we might ask? Wasn't it Lucifer that had every precious stone as his covering?

## **Conclusion**

Therefore, according to the idea argued in this chapter, the writer of *Revelation* could be saying that the mystery figure has a generic and successive name or a title. Next, this name or title is used by a male figure, even such a *man* that cannot necessarily be defined as a married one. His title cannot be typically applied to a "woman." It is given also that it is a commonly understood "religious" title, for it is at the same time known to be a name of *blasphemy*. Further, the number "666" can be "determined" or "found" hidden in his name. It could manifest itself by an inverted, upside-down presentation. The prophetic student can add or assume from the context that this "man figure" is a geo-political "world" figure as well, and that he is a "religious" figure of great prominence (worshiped). He also rules a political nation as a king, over extended time. All told, this really leaves only one definitive answer.

Such limiting parameters can lead to only one conclusion. Though the solution to the mystery name may reveal better reasoning or clarity in the end, or may find more direct fulfillment in a particular, personal and eschatological figure whose number figures appropriately; it does make some sense to understand it in this other way. The inverted, or up-side down solution provides a simple, direct answer to the mystery name consistent with the other identifying marks given us in *Revelation's* drama. With a little wisdom and cleverness applied, one can simply find the number IN his name. It is a prominent public name that is historically consistent through all the years of papal supremacy thus making a large part of the prophecy applicable and relevant to nearly the entire Christian dispensation.

This possible solution, probably one of many, can represent another marking of the apostate system. It is perhaps part of the overwhelming testimony that gives the prophecies of *Daniel* and *Revelation* clear and open validity.

**The Mysterious Marks of the Apocalypse**

# The Sealing of the 144,000

What many fail to realize is that the sealing of the 144,000 (Revelation 7:1 ff.) is a distinct and isolated process or event other than the general sealing of all the faithful described later in the chapter. Although this view is not generally accepted across Adventism---even is not even entertained within Adventism---it is at this author's insistence that the matter be argued in this piece. When all is properly considered, this is the only interpretation that in the end will make any sense.

To determine a correct understanding of this doctrine one must:

- Examine **ALL** pertinent characteristics
- Discard pre-conceived notions
- Study the prophetic counsel
- Avoid absolute dogmatism

By merging *Revelation* chapter 7:4-17 with 14:1-5, fourteen (2X7) characteristics are noted. Each of these will be examined individually in the following pages:

- They are eschatological last day “Jews” or “Israelites.”
- They are from the “12 tribes of Israel.”
- They have the seal of God on their foreheads (names of God & Jesus).
- They are designated distinctly from a later and separate group taken from all nations and races of the world. (7:9)
- Their number is 144,000.
- They stand on Mt. Zion with the Lamb.
- They sing a new song.
- They have harps.
- They are “redeemed” from the earth.
- They are virgins; or chaste.
- The song they sing is unique to them.

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- They follow the Lamb wherever he goes.
- They are “first fruits.”
- They have no guile in their mouth.

### 1. They are “Sons of Israel.”

Are they literal Jews or Spiritual Jews?

In *Revelation* (according to the New Testament rule of enlarged understanding) all the faithful are considered to be “Jews.”

- There are those who “say” they are Jews and are not (Rev 2:9). (Yet this is said to largely a Gentile audience)
- They enter the New Jerusalem through “tribal” gates.

Galatians 3:28, 29:

*“And if you are Christ’s, then you are Abraham’s offspring, and heirs according to the promise.”*

Therefore, they are “spiritual” Jews and not literal Jews. They claim to be God’s people in a general sense. The conclusion would be that they are a group who are modern *Christians*.

### 2. They are from 12 tribes.

If the 144,000 are Christians; that is, modern Israel; what would the 12 tribes or divisions of Christendom naturally represent?

Each tribe in the Old Testament was given a blessing including a characterization or description of that tribe. Therefore some commentators attempt to divide modern Israel according to temperament. But it is doubtful that heaven has particularly organized personality types the way we have.

However, the Christian church has fallen into several classifications or denominations since the time of the apostles. Most significantly these divisions have largely been brought about in these last days. There are now Methodists,

## ***The Sealing of the 144,000?***

Baptists, Presbyterians, Episcopalians, Christians, Congregationalists, Lutherans, and scores of others. It might then be noted that the 144,000 would necessarily consist of representatives from such subgroups or divisions.

### **3. This particular group has the seal of God.**

The seal or mark of God, the sign of His ownership is clear (Ex 31:13; Ezekiel 20:20; Exodus 20:8-11) This group, being obedient to the Spirit, keeps the Sabbath.

### **4. They are distinct from a later group from all nations.**

There is evident in the prescribed contexts a progression by the glorified throngs from a “national” base/group to an “international” movement. This group consequently represents a group that moves from relative isolation to global recognition. This characteristic change in the two groups of Revelation 7 is a supremely important marker ignored by most everyone, especially those who falsely co-identify the two groups. Revelation 14 recapitulates the very same paradigm. The 144,000 appear on Mt. Zion---first---identified as singing a new message---then comes the messages of the three angels that go to EVERY NATION, KINDRED, TONGUE, AND PEOPLE. This later international development of the 144,000 is different from the first group who are only Christians (modern Jews only), but the later group is multi-national. This identifying characteristic must be recognized and acknowledged. It is very important!

### **5. They have a definite and specific number.**

The number is too exact and suspicious to be *absolutely* literal, yet at the same time is measurable and specific for a very purposeful reason. The number has purpose or else this group would be designated generally and more ambiguously than it is. It is giving the approximate and symbolic size of the historical priesthood at that time in history.

## **The Mysterious Marks of the Apocalypse**

### **6. They are seen on Mt. Zion.**

This associates them with the ministry of God's temple or sanctuary. It assigns this group a priestly role designating that they are:

- Religiously ardent
- Faithful to the Levitical precepts
- "Jewish" in their religious orientation and worship

Mt. Zion, literally means to the interpreter: "The Congregation of the Seven," for mountains signify religions and "zayin" is the Hebrew "7."

This theme is developed further in the book, *Days of the Seventh Angel*, Vol. 5. The expression, "Zion" is related to "mountains," where church worship took place for millennia, with the number "seven" connected with that group, who have a "zionist" perspective about the "return" to "Zion," i.e., the Second Coming of Christ.

### **7. They sing a "new" song.**

Songs are always messages; expressions of the heart. Especially in Hebrew culture, the musical score was not so much important as was the lyric. This group therefore has a "new" message, unique to themselves, new to the world.

### **8. They possess harps**

(*kithara*)(guitara) Harps were a lute-like instrument usually having **12** (sometimes 11) strings. They are associated often with temple worship in the Jewish writings. Notably they are associated with the services for the re-dedication of the temple or sanctuary and the subsequent annual celebrations honoring that event. (See IDB, Vol. 2, p.526.) They are associated with worship, the Sabbath, and Mt. Zion.

### **9. They were "bought" from the earth from among men.**

- They are thus *men*, not angels; earthly, not heavenly creatures
- Christ's blood has made atonement for them.

## *The Sealing of the 144,000?*

- The inference is made that they are in a “lay away plan,” *purchased to own*.
- They are “sealed” or marked prior to or before others. This distinction is incredibly significant.

They are “bought” or “redeemed.” “Redeemed” does not necessarily mean “translated” as many mistakenly assume<sup>86</sup>. Here it means “marked,” or “sealed.”

- They are bought from the earth, implying that they were once “possessed” by the earth. (Technically purchased from the earth alludes to *death*; i.e., burial in the ground). Traditionally, expositors teach that the 144,000 are “translated” FROM the earth and are seen “proleptically” on Mt. Zion (Rev. 14:1 ff.). This assumed meaning, however, may cloud the true intention of *Revelation’s* author in using this particular phrase “redeemed **from** the earth.” (Later in the chapter the heralds of the three messages, the new song of the 144,000, are described as “blessed,” and “dying in the Lord,” and “remembered” (vs. 13 of chapter 14).

### **10. They are chaste and pure.**

The King James Version says “virgins.”

This is commonly taken to mean that they are doctrinally and spiritually pure since they have not committed “fornication” with Babylon. However the symbolism surpasses this:

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<sup>86</sup>In biblical times redemption was enacted by the closest of kin (the “goel,” or redeemer) toward the person in circumstantial jeopardy. The redeemer would intercede for the person who owed a debt, or who owed a penalty that he could not pay. Since many of these legal transactions were monetary, the words “redeem” and “bought” are interchangeable. In an intercessory fashion the redeemer was the legal protector of that person’s rightful property. In the case of the *levirate marriage law*, the redeemer even assumed the care of his deceased relative’s wife.



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It does not necessarily mean that they are *unmarried* or *celibate* and that it is a virtue to not be married as some for centuries have read into this. *Revelation* itself, as a book, uses marriage as a divine illustration; something that is natural and good (holy city=bride, pregnant woman yet clothed with purity, etc.). What is referred to here then is ritual and Levitical purity.

The point is that they are “men/priests” who are *ritually* clean in preparation for a coming religious holy day. Israelites were enjoined only in two circumstances to prepare thus:

- At the giving of the Law on Sinai
- Immediately before the Day of Atonement

They were to prepare in the following way:

1. Wash their garments (robes)
2. Temporarily abstain from sexual relations

This fasting and preparation was particularly observed before the Day of Atonement. This is well documented in Josephus and the Jewish writings. Biblically, another instance of this was before the giving of the Law on Sinai. God told Moses; “consecrate them today and tomorrow, and let them wash their garments” (Ex 19:10). In verse 15 Moses instructed, “do not go near a woman,” or in the KJV, “Go not at your wives.” According to ceremonial regulations a man who had sexual relations with a woman was considered unclean for a specified length of time. To be “chaste” or “clean” required only momentary abstinence.

Therefore it can be concluded that his group is represented as having a religious experience that leaves them prepared for the coming: (1) Day of Judgment and for (2) receiving the Law of God.

## ***The Sealing of the 144,000?***

### **11. The song or message they sing is unique to them.**

What this says is that this group's song/message is "new"<sup>87</sup> and "reformatory" and is therefore not fully appreciated by the rest of Christendom. The amazing specificity in the fulfillment of this and other characteristics in modern times is truly amazing! It is a "new" song, yet is the "everlasting" gospel. It is new in that it is a revival of the Old Waymarks of prophecy and ritual.

### **12. They follow the Lamb wherever he goes.**

They are aware of the "movement" of the Lamb (in the temple on Mt. Zion, which was the focus, of course!) and they go with Him through the holy apartments. This is actually incredibly descriptive of the Adventist experience and calling.

### **13. They are "first fruits."**

This matter requires careful explication, with certain matters commonly overlooked:

- The first fruits were offered before the general harvest.
- The living righteous when Jesus comes are not in that context the first to be "translated." Of all the resurrected it says:

*"They are caught up **together**. . . to meet the Lord in the air"* (1Thess. 4:16, 17); i.e. together with the righteous dead.

- They will not then precede them, or be "first fruits" in that way (Cf. RSV; Greek translation, etc.)

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<sup>87</sup> Considering the "new song" of the 144,000, we can be sure that it is the message of the three angels. To quote: "A new song is to be put into their mouths. They are to go forth to impart to others now in darkness the light of the third angel's message." 7T 40

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### Thought Questions:

- Are only 144,000 “caught up” when Jesus comes? No.
- Are there only “spiritual Jews” that are raptured? No.
- What about those from every kindred, nation, tongue, and people?

Therefore, the 144,000 appear to be a specially designated group, bought, sealed, and enrolled sometime prior to the Coming and before the three angels have completed their work. And this is exactly the historical order in which they are placed in *Revelation 7* and in *Revelation 14*. First comes the small group who begin the messages of the angels. Then comes a multitude that no man can number from all over the world.

### 14. They have or speak (“proclaim”) the truth.

This is not speaking only of basic “honesty.” This is regrettably where some expositors leave us. It is doctrinal and biblical honesty, for they are pure, on Mt. Zion with the Lamb. **They have the “truth.”** They have no “guile in their mouths.” They have “settled into the truth.” They have the “Everlasting Gospel.”

# The Identity of the 144,000

Assuming the foregoing considerations as valid, a profile may be built as follows:

*The 144,000 describe an early, ardent last-day religious movement, formed out of the many "tribes" or Christian denominations that have an estimable number; whose work and ministry result in a worldwide multitude of believers. They have the seal of God, His Sabbath, and they have experienced a preparation for the Day of Judgment. They have a distinct message or song that they uniquely teach and know, namely the messages of three angels. They exist prior to the final harvest and are "first fruits" of that group. They come into the prophetic spotlight before their mission becomes global (nations, kindreds, tongues, and people). They preach the truth of the everlasting gospel, the judgment, and the keeping of God's commandments. They follow the movement of the Lamb within the sanctuary precincts of Mt. Zion.*

## PREMISE:

*The 144,000 are the priesthood of the early faithful Adventist believers, a group now largely in the past, but who have preached and lived the message faithfully, and are marked as worthy to be raised and meet Jesus, when He comes.*

## **Further Clarifications:**

Parts of this view are no doubt startling to some and needs further explanation. There naturally are glaring objections that can be raised with regard to this group being placed in the past, especially in reference to the testimony of Ellen White who seems to place them as the living righteous when Christ comes. But there are problems even with this view when examined carefully. A further look at the evidence and the history of early Adventism may at least partially solve this dilemma.

# The Mysterious Marks of the Apocalypse

## Early Adventist History

In about 1831 William Miller began to preach the imminence of Christ's return on the basis of Daniel 8:14 and other prophetic passages. By the year 1844 the advent movement had swelled into the "midnight cry." The first angel's message was sounded with a loud voice; "the hour of his judgment has come." Unlike many religious movements the Millerite movement was cross-denominational: Says G. Damsteegt:

"The Millerites were of the following persuasions: "Protestant, Episcopal, Methodist Episcopal, Methodist Protestant, Primitive Methodist, Wesleyan Methodist, Closed Communion Baptists, Open Communion Baptists, Calvinists and Arminians, Baptists, Presbyterians, Old and New School Congregationalists, Old and new School Lutherans, Dutch Reformed.... (etc. etc.)."<sup>88</sup>

There were also significant numbers of people who had part in this movement:

"Estimates of the number of people who publicly identified themselves with the second-advent message in the thirteen years of Miller's movement (1831-1844) range from Miller's characteristically modest 50,000 to a scholarly estimate of around 135,000."<sup>89</sup>

However with the disappointment and the failure of their hopes the movement soon nearly died out. The stragglers took several different positions. However, one particular group successfully grew out of the movement on the platform of the anti-typical Day of Atonement and the Temple (sanctuary) doctrine; then came the subsequent discoveries of the Sabbath as the Seal of God, the gift of prophecy, the yet expected coming of Christ (the everlasting good news) and other doctrines.

Soon thereafter the group solidified and went out with missionary zeal to sound the message of all three angels. At this stage they were dealing with formative issues, and issues such as the "shut door," of Rev. 3:7 taken from the message to the church of Philadelphia. They soon began to realize that they "must prophesy again to many nations, and kindreds,

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<sup>88</sup> P. Gerard. Damsteegt, *Foundations of the Seventh-day Adventist Message and Mission* (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Association, 1977), p. 14.

<sup>89</sup> (Maxwell, p.361)

## ***The Identity of the 144,000***

and tongues and kings." (*Revelation 10*) The movement grew. But original Adventism is best described in the context of the message to the church of Philadelphia. There are scores of thematic ties to the church of Philadelphia in the early history of Adventism.

But by the 1860's and around the time that the church officially organized under the name, *Seventh-day Adventist*, a declension in zeal and spirituality was noticed and the message to the church of Laodicea was brought to the forefront. (James White, and others).

This shift is interesting for the following reason:

### **The Testimony of Ellen G. White**

The first visions and messages to the 144,000 are all couched in the language of *the next to last church*; Philadelphia, *not the very last church*, Laodicea. Especially this is true of the earliest and first vision given to Ellen Harmon just months after the disappointment. The case should be made that this correlation with the apocalyptic message to the church of Philadelphia has prophetic significance and is not merely a homiletic application to the church at this time. Note the many parallels in the following quotes, most of them extracted from the very first vision of Ellen Harmon, who God gave to comfort the people in the movement at that time. Also for purposes of comparison the message to the church of Philadelphia is first quoted:

Rev. 3:7 -13. *"And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven*

## The Mysterious Marks of the Apocalypse

from my God: and I will write upon him my new name. *He that hath an ear, let him hear what the Spirit saith unto the churches. "*

### (Early Writings:)

".... and from His arm came a light which waved over the Advent band, and they shouted, "Alleluia!" Others rashly denied the light behind them and said that it was not God that had led them out so far. The light behind them went out, leaving their feet in perfect darkness, and they stumbled and lost sight of the mark and of Jesus, and fell off the path down into the dark and wicked world below. Soon **we** heard the voice of God like many waters, which gave us the day and hour of Jesus' coming. The living saints, **144,000 in number**<sup>90</sup>, knew and understood the voice, while the wicked thought it was thunder and an earthquake. When God spoke the time, He poured upon us the Holy Ghost, and our faces began to light up and shine with the glory of God, as Moses' did when he came down from Mount Sinai. **The 144,000 were all sealed and perfectly united. On their foreheads was written, God, New Jerusalem, and a glorious star containing Jesus' new name.** At our happy, holy state the wicked were enraged, and would rush violently up to lay hands on us to thrust us into prison, when we would stretch forth the hand in the name of the Lord, and they would fall helpless to the ground. Then it was that **the synagogue of Satan knew that God had loved us who could wash one another's feet and salute the brethren with a holy kiss, and they worshipped at our feet. . . .**

Jesus raised His mighty, glorious arm, laid hold of the pearly gate, swung it back on its glittering hinges, and said to us, "You have washed your robes in My blood, **stood stiffly for My truth**, enter in." We all marched in and felt that we had a perfect right in the city. . . .

We tried to call up our greatest trials, but they looked so small compared with the far more exceeding and eternal weight of glory that surrounded us that we could not speak them out, and we all cried out, "Alleluia, heaven is cheap enough!" and we touched our **glorious harps** and made heaven's arches ring. . .

**Mount Zion** was just before us, and on the mount was a **glorious temple** . . . . And as we were about to enter the holy temple, Jesus raised His lovely voice and said, "Only the 144,000 enter this place," and we shouted, "Alleluia. . . ."

This temple was supported by seven **pillars**, all of transparent gold, set with pearls most glorious. The wonderful things I there saw I cannot describe. Oh, that I could talk in the language of Canaan, then could I tell a little of the glory of the better world. **I saw there tables of stone in which the names of the**

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<sup>90</sup> In the 1860 revision of this first vision recorded in *Spiritual Gifts*, Vol. 2, made by James and Ellen White themselves, the words, "144,000 in number" were eliminated from this phrase. Why is an interesting question to pursue. (Ron Graybill, "Visions and Revisions, Part I," *Ministry*, February, 1994) p. 12.

## ***The Identity of the 144,000***

***144,000 were engraved in letters of gold.*** After we beheld the glory of the temple, we went out, and Jesus left us and went to the city. Soon we heard His lovely voice again, saying, "Come, My people, you have come out of great tribulation, and done My will; suffered for Me; come in to supper, for I will gird Myself, and serve you." We shouted, "Alleluia! glory!" and entered into the city."

Early Writings, p.15-19.

It is clear that according to the testimony of Ellen White that the 144,000 she saw in vision are awarded characteristics of the **Philadelphian** church together with the same characteristics given that church in the book of *Revelation*:

- A small band ("little strength")
- Interest in the temple or sanctuary
- Congregated on Mt. Zion
- God's name on their foreheads
- "New Jerusalem" on their foreheads
- Jesus new name on their foreheads
- Pillars
- Names engraved
- Faithfulness to God's truth
- Persecuted by the synagogue of Satan

### **They Follow Lamb Wherever He Goes**

They also follow the movements of the Lamb in and about the temple:

In an early vision Ellen White saw the heavenly transference from the holy place ministry of Christ to the most holy ministry of Christ:

*"I saw the Father rise from the throne, and in a flaming chariot go into the holy of holies within the veil, and sit down. Then Jesus rose up from the throne, and the most of those who were bowed down arose with Him. I did not see one ray of light pass from Jesus to the careless multitude after He arose, and they were left in perfect darkness. Those who arose when Jesus did, kept their eyes fixed on Him as He left the throne and led them out a little way."* EW 55 (See also p. 255).

To this faithful company who worked faithfully when the cause was unpopular and small the promise is also significantly made:



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*"Because thou hast kept the word of my patience,"<sup>91</sup> I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth."*

This will indeed be the case for Ellen White and all the first fruits of the Adventist movement who lived and worked faithfully to their deaths. In certain places Ellen White and her contemporaries are treated as being grouped or associated together with the 144,000. For instance:

*"I begged of my attending angel to let me remain in that place. I could not bear the thought of coming back to this dark world again. Then the angel said, "You must go back, and if you are faithful, you, with the 144,000, shall have the privilege of visiting all the worlds and viewing the handiwork of God." EW40*

*"I saw that she (Mrs. Hastings) was sealed and would come up at the voice of God and stand upon the earth, and would be with the 144,000. I saw we need not mourn for her; she would rest in the time of trouble, and all that we could mourn for was our loss in being deprived of her company. I saw her death would result in good."--Letter 10, 1850. (2 SM 263) (EGW Biography, Vol. 1, p. 173)*

(White Estate editors of course feel compelled to give explanatory notes for each of these quotes, emphasizing the "with" or seeking to apologize for or explain what appears to be impossible. Mrs. Hastings was one of the first<sup>92</sup> losses in death to the early Adventist believers and a very close personal friend of Ellen White.)

Note also the following statements concerning the sealing time; written long enough ago now that no person then living could still be alive today to be living when Christ comes:

*"Just as soon as the people of God are sealed in their foreheads--it is not any seal or mark that can be seen, but a settling into the truth, both intellectually and spiritually, so they cannot be moved--just as soon as God's people are sealed and prepared for the shaking, it will come.*

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<sup>91</sup> In the previous volume it was discovered that this term is referring particularly to the Ten Commandments.

<sup>92</sup> Notice that Mrs. Hastings was already "sealed" more than a "lifetime" ago. Ca. 1850. There are sealings in every age, perhaps, but this one is directly equated with the 144,000.

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*Indeed, it has begun already; the judgments of God are now upon the land, to give us warning, that we may know what is coming "(MS 173, 1902). 4BC 1161.*

*"Live and act wholly in reference to the coming of the Son of man. The sealing time is very short, and **will soon be over**. Now is the time, while the four angels are holding the four winds, to make our calling and election sure." EW 58.*

Though no doubt all of God's people, including the great multitude from all times and places will in a sense be sealed at His Coming, or at the end of their lives, the sealing work predominantly figures into the focus on the 144,000 in the book of *Revelation*. In fact, the verb forms indicate them as “already having been sealed” in the same context as the angel’s still holding the winds.

A simple syllogism will equate that if the sealing work was *nearly over* an hundred or more years ago, and the sealing work *had already begun*, that at least most of those sealed in that era can never be alive “**until**” Jesus comes.

### **All Faithful Adventists Alive When Jesus Comes**

But the faithful former Adventists who faithfully gave the messages of the three angels will certainly be alive “**when**” Jesus comes. The following progressionary chart illustrates how those who are raised in the special resurrection will experience everything that is described as being the experience of the 144,000 in the visions. This concept is very important to this discussion. In *Revelation 7*, careful exegesis demonstrates that it is the “great multitude” who go through THE great time of trouble and who are arrayed in white robes and about whom the elder of John's acquaintance speaks. But this cannot be necessarily assumed of the first group who many expositors carelessly co-identify with the great multitude group from many nations.

A close look at the first vision given to Ellen White, which would be mostly for the people of her time (thus the 144,000), indicates that little of the Great Time of Trouble is there described. The *Early Writings* vision skips over these events, but picks up the same details of the *Great*

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*Controversy* description when those who are raised of the former group come into the picture:

**First Vision** (EW, p. 15)  
Advent band follow light  
(some fall)  
(p. 15)



**Great Controversy Vision**  
Sabbath test, time of trouble  
(chapters 38,39)

Some in prison, mountains;  
threatened with death (p.635)

Darkness and rainbow around  
each praying company (p. 635)

Saints look up, cloud parted,  
see Jesus at right hand of God  
(p.636)

Midnight--Sun appears, nature  
turned out of course. (p.636)

Voice of God: It is done---  
earthquake, mountains sink,  
cities leveled---prisons rent  
asunder (p.637)

**SPECIAL  
RESURRECTION**--third  
angel people raised to hear  
covenant (p.637)

Voices heard by false teachers,  
demons cry out (p.638)

Celestial City and tables of  
stone seen (p.639)

"We hear the voice of God  
announcing the day and hour"  
(p.15)

Voice declaring day and hour  
and deliverance of covenant  
(p.640)

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"Living saints" 144,000 in  
number understand voice--  
wicked do no, faces light up  
with Holy Sp. (p.15)

Synagogue of Satan worship at  
feet  
(p. 15)

Wicked distraught (p. 640)

Small cloud in the east (p.15)  
(White cloud, Jesus is seen)

Small black cloud, etc. (640-  
644)  
(He comes)

Graves are opened (general  
res.)  
p. 16

Calls forth sleeping saints  
(p.644)

Travel to heaven and enjoy the  
glories of the place;  
Fitch & Stockman, etc.  
(p.16ff)

Ransomed and 144,000 enter  
the city of God (p.645-652)

Please notice how the parallels suddenly emerge again just after the special resurrection. Those raised in the special resurrection receive every benefit and see every sign that is promised to the 144,000.

As demonstrated in the preceding comparison, it fits quite appropriately that the 144,000 are a special group who had a special message for their time whose works are not forgotten, who died in the Lord. "Their works do follow them." (14:13)

Note: The Revelator recognizes that some will die before the final events because this is mentioned *post* the presentation of the 144,000 and *post* to the presentation of the three messages. It would seem that more than martyrs are included in this first fruits group<sup>93</sup>. The early Adventist

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<sup>93</sup> It is not the claim of this author that Ellen White herself understood the 144,000 in the way presented in this treatise. It is quite clear from her statements that she understood them to be of the generation of which she was a member, for she believed that the church was on the very verge of Canaan and that Jesus' coming was within only a few years.

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evangelists are seen as “sealed away” and “preserved” as first fruits of the eschatological proclamation of the Second Coming. God will reward those who loved his appearing by allowing them not to miss this great event, the blessed hope.

### Typology and History

Throughout Salvation History a consistent pattern has developed; it is this: God calls a people. Then he seeks to reach the world through them.

He started with Israel, and called them out as a nation. They were of one family. But God was not playing favorites. His plan was that they would evangelize the world. According to Isaiah they were to be a "light" to the Gentiles. When they failed he started over. This Jesus did by calling 12 apostles, (12 sons of Jacob), sending out 70 (seventy elders) and so forth. They were to first go to the lost sheep of the tribe of Israel. This is what happened. The first Christian converts were all Jews. If they had not been so prompted the gospel may have never gone to the Gentiles. But in time it was proclaimed "first to the Jew and then to the Greek." <sup>94</sup>

It so happened with the Advent message. It went at first to the existing churches of Christians. But now the world is in a stage of proclaiming the gospel so that the "heathen" from all lands who are accepting it outnumber the original church-spawned group.

Israel that came out of Egypt was God's "firstborn." These firstborn were "redeemed" with shekels. They belonged to God. They are a type of the first fruits or firstborn in the final Exodus from Egypt, or the coming out

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She did not envision that a whole century and more would pass, and that none of those living with her in the message would live to see Jesus come. No doubt, in vision she saw the triumphant Adventist throng; those raised to see Jesus come, and naturally assumed that those she saw in vision were those living at the end of time, or the like. God did not reveal to her the times, but only the outcome. Only with the time having now elapsed could any of us understand anything different than she did concerning the 144,000.

<sup>94</sup> Even the Apostle, Paul, followed this pattern: the Jew first, and then the Greek. So in the last days the same order would be followed in the Gospel proclamation. The Jew first (Christians), and then the nations of the world.

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of Babylon. Hopefully, God's people will cross Jordan without too long of a rebellious stay in the wilderness.

The number 144,000 is not simply symbolic as so many propose; weakly laying it aside. God could be more general if he wanted, but he has purpose in the number. Yet it is too exact to be absolutely literal. Only God can know the true heart, and only he can reveal in the judgment who they individually are. It seems clear however, that they typify the genuine ones of those who first proclaimed the full Seventh-day Adventist message, beginning in the last century. It is a very realistic, symbolic number for that group of early Adventists who accepted the Sabbath and taught it with energy. At least when considering the ministers, teachers, missionaries, and evangelists. Only one group on earth can fulfill all fourteen characteristics that are reviewed above.

The comment that one should not seek to know who the 144,000 are is probably not saying we shouldn't seek to understand and interpret the prophecy, but rather we shouldn't seek to judge who was or is worthy to be saved and who is not. Some would have no doubt been tempted to do this very thing when the statement was written.

Whether it represents "all" of the faithful of that generation, or whether it refers to the "men-priests," the "first-born of Israel," that is; ministers who have given the message, we may not be sure. But it really does not matter, because the number is not as important as the "group" that the number identifies.

This is also where they chronologically come in the prophetic narrative. It is important to notice that in both passages, *Rev.* 7 and 14, the 144,000 are mentioned *prior* to the later and larger international group or the message that goes to them. This would seem to indicate that they come into prophetic history in that very order.

The 144,000 are **first** fruits. *Revelation* 14 says they are "redeemed," and "bought." In the case of a "goel," or "redeemer," the goel would "pay for" the debt of the "redeemed." The 144,000 are characterized as "bought to God." Their price has been paid. The word, "sealed," is not used here because of the relationship to the "goel" motif. So "bought" is a more

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appropriate word. Today we would use the word: “prepaid,” or “laid up.” The lay-away plan.

The firstfruits were offered at Pentecost, at the very *beginning* of the harvest with the earliest crop, the barley. The general harvest began then, but actually peaked or came later, and was celebrated at Tabernacles in the seventh month. This scenario fits the early Adventist pioneers perfectly. They brought about the early harvest of the firstfruits of the final eschatological harvest of souls. But time has passed, many of the faithful have died. Now the greater harvest is from all nations, and is in the millions, and with the faithful of the past, and is a number that no man can assess.

### A WORD OF CAUTION

Regardless of what view is taken of the 144,000 it is important not to be dogmatic about it. The above considerations may not seem conclusive to the reader, and it is not the author's intention to make them so. At the very least, however, it does seem unequivocal that the 144,000 refer to the great Advent movement since no other movement can qualify under so many characteristics. This much is faith building and legitimate, and he does insist on that. Whether or not they are alive until Jesus comes or are a group marked and sealed beforehand is not a matter that should be divisive and argued upon. But with time going by since 1850, and Jesus not coming as of yet, it may be the only scenario that makes complete sense.

But in some ways it makes wonderful sense to this writer, and explains away an exclusive favoritism often troubling some students of this subject. It seems incongruous that at the end God would have two righteous groups, one elite group and then, one inferior sub-group. It also is incongruous that God would limit the saved at the end to such a pre-determined small number. This flies in the face of the New Testament Gospel teaching. It narrows the “whosoever will may come” idea elsewhere in the *Revelation*, to a very narrow invitation at best.

What is important is to study what the characteristics of the 144,000 are in an effort to understand God's word for our own enrichment and for the

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enrichment of others. But such subjects should never become a subject of pure argumentation.

Nor should anyone seek to identify specifically who compose or make up the 144,000 *as individuals*. Only God can judge who will be saved and lost, who is truly pure and who is not. This is a useless ambition. And this is probably what is meant in the cautions about not seeking to determine who the 144,000 are. It isn't that we should not study to determine their prophetic identity, but rather to assign who among Adventists would be saved and lost. I would argue for my mother being one of them over your mother! But it is a noble task to understand God's word and it is God's desire that we understand as much as we can of it.

The following quote says it best:

*“Christ says that there will be those in the church who will present fables and suppositions, when God has given grand, elevating, ennobling truths which should ever be kept in the treasure house of the mind. When men pick up this theory and that theory, when they are curious to know something it is not necessary for them to know, God is not leading them. It is not His plan that His people shall present something which they have to suppose, which is not taught in the Word. It is not His will that they shall get into controversy over questions which will not help them spiritually, such as, Who is to compose the hundred and forty-four thousand? This those who are the elect of God will in a short time know without question.”* 1 *Selected Messages*, p. 174.



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Therefore it is easy to see how the 144,000 might be seen in this light; “first fruits” to God. The tribes of Israel represented the *established* church, who as a group rejected the Messiah and the Gospel, but from whom were called a harvest of genuine individuals who accepted the truth of Christianity. Indeed it is possible that even the apostolic church saw the 144,000 as a contemporary group, those *racial* Jews who had accepted the Gospel. Upon their heels had come the ingathering of the Gentiles, a harvest from every nation, kindred, tongue, and people. In a “preterist” sense it certainly applies.

At the very least it is appropriate to notice that the 144,000 being an “eschatological” group would follow the same paradigm. For in religious awakenings at the time of the first proclamations of the three angel's messages were found a group who came out of *established* Christendom, the established churches. This group were maligned and persecuted by those who rejected the advent message (synagogue of Satan) and its accompanying truths (Sabbath, Sanctuary, etc.). To the rejecters, the door was shut, much as to the Israelite nation of old, and the message was then proclaimed to an international group as well, calling to every nation, and kindred, and tongue, and people----a multitude which no man can number.

It certainly appears that as Ellen White predicted the “sealing time for the 144,000” was short and was almost over. They were “sealed.” They are now held in reserve, marked or preserved, just as jam or fruit is sealed in a jar, awaiting the opening and use of them. Perhaps this is indication, that we are now truly in the final moments of history, when those that are alive and remain, will also receive the final seal of God, and be caught up together with the faithful of all ages to meet the Lord in the air, and so shall they ever be with the Lord!

# The Final Crisis and the Consummation of All Things

In this treatise we have looked at several aspects of prophecy, and have particularly discussed the prophetic meaning of marking and sealing. We have examined commentary relative to eschatological events as chronicled in the Bible and the books of *Daniel* and *Revelation*. We have looked at the historical and cultural backgrounds of these mysterious marks of the *Apocalypse*. We have also examined the spiritual issues that surround these symbols, and the events to which they are tied.

But many questions remain. Fortunately though, we can gain from the transpiration of religious and worldly events of the past a fairly reliable template of how we can expect the matters of the seals and the marks to play out on the field of history in the future.<sup>95</sup> But the final sealing, and THE mark of the beast, have not yet occurred as actual events, therefore we cannot know *exactly* all the details of how the final end-game will shape up.

The following paragraphs offer a very brief summary of the supposed paradigm of events that this author expects to see as the events of history finally unfold. This paradigm he has gathered as a result of a lifetime of study on this particular subject. But he hastens to add, that since he is neither a prophet, nor the son of a prophet, there is every possibility that his order or his interpretation is very fallible and could never be relied on. He sees through a glass darkly. He can have even the right interpretation, and yet place it in the wrong place. Or he can have the right place but misunderstand the event. The only safe conclusion anyone can reach at this juncture is that the Holy Scriptures do contain the truth, and that only

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<sup>95</sup> One is invited to read my treatise: “Back to the Future—Foreward to Fullfillment,” which examines this very subject in greater detail.

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when the honest and devout person humbly encounters the Spirit of God in his quest for truth, will he ever be close to the actual genuine way of looking on these great and final themes.

Only the Father in Heaven knows the outcome in exactness. The Enemy of Souls, though he knows much more than any of us on earth on what is yet to transpire, still does not know the total picture. God in His wisdom has withheld some of the secret things of the Most High because it is necessary to disinclude the devil and the workers of iniquity from this strategic intelligence. There are simply many things we cannot know now, and it is best we not know them. None of us should ever make the claim that we know what will happen, when God has not completely revealed it yet. Amazing (and stupid) beyond comprehension are some preachers and writers who presume to tell God just what He will do! They are mouthing off all around us, trumpeting predictions, but are false prophets of the worse kind.

But there are certain things for which we can have every confidence that they will indeed happen. These are revealed for our study and profit, so as to prepare us for the events ahead. Personally, I believe that the final events as taught in the *Scriptures* and in what many of us call, *The Spirit of Prophecy* writings, will happen exactly as there described. We may misunderstand them or miss these events and trends when they occur because of our established biases, or because of the evilness of our own hearts. But they will happen nonetheless, because heaven and earth may pass away, but the words of Jesus will never pass away. In the end the final events will be exactly parallel to the predictions of our Lord, and consistent to the declarations of His servants, the prophets.

## Signs

There are signs all around us that the final consummation is just around the corner. Even secularists, who will stop to give it thought, are vaguely aware of this circumstance. Sometimes, even some secularists are more aware of the signs of the times, than are the supposed people of God, who are lazily asleep, and deaf to even the sound of the trumpet.

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The signs come in a multiplicity of forms: National Apostasy. Ecclesiastical Apostasy. Natural Disasters. Terrorism. War and Bloodshed. Societal Decadence. And the list continues. Though these atrocities and attitudes have been around for centuries, the level at which they are occurring today have no precedent, for they are ever increasing and are more deadly, and widespread.

### **Trends**

But before the Great Supper of God, the table must first be totally set. It seems that this is what is happening today. The stage is now being set, and this can be ascertained not only in particular events like Hurricane Katrina or 911. It is most ascertained by the general *trends* in Christendom. It is around these issues that the final marking and sealing will take place.

The writer, Ellen White, in inspirational fashion, describes the predicted developments in the final endgame better than anyone. High-lighted are some key elements identified for emphasis. She writes:

As we approach the last crisis, it is of vital moment that harmony and unity exist among the Lord's instrumentalities. The world is filled with storm and war and variance. Yet under one head—the papal power—the people will unite to oppose God in the person of His witnesses.

What is it that gives its kingdom to this power? Protestantism, a power which, while professing to have the temper and spirit of a lamb and to be allied to Heaven, speaks with the voice of a dragon. It is moved by a power from beneath.

“These have one mind.” There will be a universal bond of union, one great harmony, a confederacy of Satan's forces. “And shall give their power and strength unto the beast.” Thus is manifested the same arbitrary, oppressive power against religious liberty, freedom to worship God according to the dictates of conscience, as was manifested by the papacy, when in the past it persecuted those who dared to refuse to conform with the religious rites and ceremonies of Romanism.

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In the warfare to be waged in the last days there will be united, in opposition to God's people, all the corrupt powers that have apostatized from allegiance to the law of Jehovah. In this warfare **the Sabbath of the fourth commandment will be the great point at issue**; for in the Sabbath commandment the great Lawgiver identifies Himself as the Creator of the heavens and the earth.

Through the two great errors, the immortality of the soul and Sunday sacredness, Satan will bring the people under his deceptions. While the former lays the foundation of spiritualism, the latter creates a bond of sympathy with Rome. The **Protestants of the United States** will be foremost in stretching their hands across the gulf to grasp the hand of **spiritualism**; they will reach over the abyss to clasp hands with **the Roman power**; and under the influence of this **threefold union**, this country will follow in the steps of Rome in trampling on the rights of conscience.

From Maranatha - Page 187 (GC as well).

While most anyone from the Protestant world today strongly believes that such a scenario as this could never happen---it most certainly will. Those who have read this statement with skepticism and doubt will come back to read it again with amazement, I promise, especially when the events it predicts are clearly transpiring around them. As far as a general trend they are already happening already.

## The Protestant Catalyst

**Apostate Protestantism will be the chief catalyst that activates the chemistry of the final endgame.** Out of character with its founding principles, the lamb-like beast will morph into a dragon-like beast. The good and innocence found in traditional Protestantism, will shroud its true character and identity, and make it even more dangerous, as it percolates and forms the final product.

Most Adventists perhaps focus too much guilt on the actions of the Papacy in the last days, though a book like this cannot ignore the influence the great Catholic system and its prominent place in the great struggle at the end. But greatly under-estimated, I believe is the prominent role and influence of Protestantism ---**Protestantism** that has forgotten its very

## *The Final Crisis and the Consummation of all Things*

purpose and calling. Also included with it is the national representative of Protestantism, the United States of America.

### **Islam**

Another likely player in the endgame will probably be Islam. However, its role I suspect is different than is typically accorded amongst current popular teachers and lecturers.

Some even teach that Islam is itself the antichrist. What is wrong about that scenario is the antichrist, to be in place of Christ, must therefore profess to be in nature “Christian,” or its public and open purpose needs to be announced as an organization active for one specified purpose, to usurp the place and prerogatives of Christ. Moslems are not “Christian,” and do not claim to be. They do not claim to be against Christ particularly either, accepting him as a legitimate prophet. But the Papacy is definitely the quintessential definition of a “Christian” power. And as this book argues, Rome is the organizational, visible, and chief, Antichrist of Scripture.

Where Islam fits in (as I believe), though, is not insignificant, but only different:

In the Old Testament, time and again, when Israel fell into apostasy the tools God used to punish Israel were the surrounding nations---in fact the very nations which today are related to Mohammedism. Of course God didn't send them to punish Israel by direct fiat, but because Israel and Judea had turned their backs on God, they were no longer subject to His protection and blessing. Israel and Judea were attacked, terrorized if you please, by Philistia, Amalek, Edom, Moab, Ammon, Egypt, Syria, Assyria, and Babylon. The Old Testament prophets give a running commentary of how God used these nations as disciplinary tools to shape up Israel, even at times with God Himself claiming that He was blessing, helping, and orchestrating these powers at His divine direction to accomplish His will against His own people.

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The period of the Crusades mirror somewhat this same concept, where because of the corruption of the then “Christian” church, the Mohammedan scourge came upon Europe. This is chronicled especially in the *Trumpets* section of *Revelation*, where torment (terrorism) was directed toward those who “had not the seal of God in their foreheads” (9:4). It is the opinion of this writer (note the word, “opinion”), that the New and Old Worlds are not through with the incursions of Islam, and these “kings of the East.” The events described in *Revelation* 8 and 9 were only round 1, and are perhaps types of the final holocaust.

The 911 attack on New York City, and the various other terrorist acts that trouble our world are typological events of what is likely to come in much greater measure in the future. America, for one, is fast moving into apostasy as a nation, and is vulnerable to the chastening of the Almighty. We may only be beginning to feel the breath of God’s wrath. These events are in all probability portentous signs that our earth and nation is fast ripening for destruction. Liberal and godless policies, retreating liberties, declining morality are, no doubt, calling for the Lord to allow, to His own regret for sure, the punishments that will surely come as a result. God’s way of waking up a nation and a people in the past was to *sic* (allow, cause) their enemies to descend upon them. Cause and effect being what they are, the final endgame should be no different.

In my books on *Revelation* (vol. 5), this theme is developed which hints that during the final plagues, especially the fifth and the sixth, Moslem hordes may repeat their ancient atrocities upon Rome, and then in *Armageddon*, on America and the world.

## **The Unholy Triumvirate (False Trinity)**

The Papacy ruled and dominated the western world for millennia. Its character and actions though now are unchanged, even though its outward expressions and appearance may vary from one century to another. But there is really no surprise awaiting modern Christians in regard to the character of the Papacy. Rome’s place is consistent throughout, with

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millions of adherents, subscribing to the same doctrines and practices that have characterized her consistently throughout the Christian dispensation.

The other player in the trifacta, really the main one---Satan and his devices, presents no surprise or secret either, at least in regards to his evil intents. Satan is desperate in his attempts to deceive and destroy. But this should surprise no one, because, at least, he is very consistent in all of this. We know what to expect. We always know that we can expect nothing but evil from him. The only change that comes in his regard is that his devices are more sophisticated than ever, and his attempts are ten-fold more desperate and marginally increased.

But Protestantism, initially called into being to uphold the truth of Righteousness by Faith, and to reform Christendom from its inherent dark evils and corrupt religious practices, is now becoming the most inconsistent to its original prime and native purpose and is fast becoming just as corrupt as all the rest.

There are many recent examples of change that could be noted, including the startling ecumenistic statements of Protestant Kenneth Copeland, and the overtures of many others. Protestantism is no longer Protestantism, but something else altogether; already making “an image to the beast,” instead of opposing it.

### **Polarization: The Beginning of the End**

The Great Endgame I believe is now started, and it is being started by what I call the trend of “Moral Polarization.” The writer Ellen White referred to it as “The Shaking.” This polarization is evident in several key ways:

1. A General Drift from True Biblical Orthodoxy
2. Ready Acceptance of Apostate/Liberal/Social policies
3. False Revivals and Satanic Worship Practices

Today there is really little difference between the lifestyle and practices of the Christian as opposed to the non-Christian. Football contests are



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scheduled so that the Christian can go to church in the morning, then leave church in time to be seated in the stadium for the game at 1:00 P.M. that afternoon. He or she can then stop at the mall on the way home from the game---shop, and go home to watch TV or Sunday night football. The ads that are watched, the food eaten, the company kept is seldom any different than the typical worldling, on any day of the week----for that matter.

America as a nation is very politically divided, owing, I believe to the general polarity developing between the liberal and the conservative, a gap that is ever widening every day. This shows up distinctly in elections. Even though there have always been liberals and conservatives, my theory is that eventually the gap will become so wide, wider than any recent precedent, that it could lead to some sort of a religio/political civil war, which could even develop into riots, violence, and heightened political corruption at totally all new levels.

And not to be disincluded in this polarization is Adventism itself. As goes the nation, so goes the church. This polarization is becoming evident in Adventism in ways that have never been experienced before. The San Antonio General Conference of 2015 made all aware, that regardless of opinion, liberalism and socialism have invaded the church (women's ordination, blunted Scriptural authority, liberal interpretation of the Bible, and limited and waning respect for church authority, etc.) to the point that there is a giant and widening divide between liberals and conservatives. This cannot but lead to crisis, because it is in the nature of both sides to dig in and oppose, with neither backing down. Other denominations have already been largely fractured and split over these very same issues.

## **National Apostasy Will Lead to National Ruin**

But one might object that it is not polarity and apostasy that is the cause, but rather the effect of compromise and union, as found in ecumenism, and such movements, which are actually the very opposite of polarity and division. But I believe that what is predicted admits both issues, but that it is historically precedented that one must come first, and then bring on the other. It is apostasy that will come first.

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Writes Ellen White of these times:

National apostasy will be followed quickly by national ruin. (*Last Day Events*, p. 133.5).

The apostasy will become so sharp and rife that men, politically and religiously, will be forced to call upon the church to heal the problems of our land. First comes apostasy. Then comes the unhappy results of apostasy. Then measures and attempts to reverse the damage might be called for, that could in the end require force and repression to administrate. When that scenario occurs we can anticipate the ruin of our nation and ultimately the world.

National apostasy will lead to national ruin. Ecclesiastical apostasy will lead to ecclesiastical ruin. Personal apostasy will lead to personal ruin.

In my book, Back to the Future; Foreward to the Past, I share with the reader a fairly consistent paradigm that is consistent to most every religious crisis in history, particularly those when apostate forms of religion and politics are rife. To put it simply, every crisis follows a predictable pattern. In the book I demonstrate an overlay to the crises of Israel in Egypt; of Elijah and Ahab and Jezebel, of Esther and Mordecai, of Daniel and Babylon, and of Christ and the Jews of His day.

All these crises and others like them began with an apostate system or a circumstance when God's people were up against an apostate religious system that was guided and controlled with the help of the state. This pattern of the past actually quite accurately predicts the paradigm of the future.

In general the historical paradigm goes:

- **Ripened Apostasy**
- **Natural Disasters or Economic or Religio-political Difficulties**
- **Decisive Event(s), Crisis levels**
- **Righteous Tested: Blamed or Persecuted**
- **Plagues and Ruin, Death Decrees**
- **Deliverance For the Righteous**

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### • Downfall or Reform of the Apostate System

The paradigm can be refined much further, and we could consider more detail, but here it is only given in simple fashion. An example we can give that illustrates this pattern is the narrative story of Elijah before Ahab and Israel. The pattern features:

- Ripened Apostasy (Israel serves Baal, Two side-by-side religious systems 450 priests of Baal/400 priests of Astarte, religious worship of the sun, pagan/celebration trappings, priests, etc.)
- Natural Disaster or Economic or Religio-political Difficulty (3 ½ yrs. famine)
- Decisive Event (Mt. Carmel Showdown)
- Minority Righteous Blamed or Persecuted (Elijah blamed, flees)
- Plagues and Ruin, Death Decrees (Jezebel; Plagues of fire, earthquake, wind outside; but God not their cause---Elijah hides in wilderness cave)
- Deliverance For the Righteous (Elijah spared, 7,000; translated, etc.)
- Downfall of the Apostate System (Evil Woman finally punished---Jezebel, etc.)

There can be little doubt that the final events before us will not but follow a very similar pattern. Not exactly, of course, but generally. There will be false religions that worship---having pagan, sun, worship celebration trappings; disasters will appear as a result of the apostasy; a call to decision and reform will be made by the true people of God---yet blame will be cast on the righteous (as with Daniel, Mordecai, Jesus, and Elijah); then will follow fleeing and persecution, a time of trouble, the downfall of Babylon, (an apostate woman), etc., ----and finally, then, thankfully will come the final deliverance of the faithful.

It is not just likely that the final events will be similar to this. It is required that they be, because the biblical types are prophecies in themselves. Cause and effect are consistent. The sowing and reaping principle requires that the past will be reiterated. As Solomon said: “God brings back everything in its turn.” What has happened before will happen again. “The old is in the new contained, the new is in the old explained.”

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### **Natural Disturbances and Disasters**

It is my firm belief that some of the final crisis will be precipitated by natural disasters and by the economic hardship that will come as a result of them. Weather, too, will figure into the endgame.

Whenever Israel went into apostasy in the Old Testament it came without fail that it was followed by famine, disease, war, bloodshed, and economic necessity. It was automatic and related.

This was because God is the giver and provider of all our blessings: the blessings of peace and prosperity, the blessings of food, and the blessings of fertility. Countries of the world today who maintain Christianity as their focus, fare better than those that don't (cf. Matthew 6:33). "Man does not live by bread alone," and never has.

When men turn away from God, God is unable to bless them consistently, and withdraws His blessing. As a result famine comes, or any number of the four sore acts, or various manifestations of national trouble.

When apostasy reaches its acme, then the torments will surely come. These I call the four T's: Tornados, Tsunamis, Terrorism, and Tempests. *Revelation* pictures the angel's holding back the winds of strife, so He can seal His servants. Natural disasters, for sure, will be part of the last day scenarios.

The former time of trouble will feature we are told, war, famine, and pestilence. (EGW/*LDE*, p. 264.3: "War, famine, and pestilence were in the land"). This passage is describing the "former" time of trouble. The disasters we see today are but a taste, a mere drop in bucket of God's total vials of wrath. When his Spirit is removed, Satan will have total control of the impenitent, and disasters of enormous magnitude will follow. Great disasters are today ready to be unleashed. And I believe many of these are not reserved for only the final and great time of trouble. They are on our doorstep because the Spirit is gradually withdrawn.

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If one thinks that *Katrina*, or *Rita*, or *911* were bad, think of what could happen if such things happened all at once or with greater force or magnitude. It would cripple whole nations, wipe out insurance coverages, and bleed any nation's reserves dry. Before even the Greater Time of Trouble, Ellen White predicts the destruction of "thousands" of cities, given almost over totally to idolatry. Such things could not happen without the political and religious powers working with desperate measures to try and correct the deficits and attempt to heal the wounds. With safety, food, water, and money all scarce it would naturally turn very ugly, fast.

Somehow this will happen, and it is not at all unlikely, for we have already been primed with events like this already. Such disasters will call for moral reform, for it will be noticed that the troubles are directly related to the moral downfall of our current world.<sup>96</sup> The recognition of godlessness as the problem by the Christian world will not be wrong. But the proposed "fix," to the problem is what will be wrong.

Suppose, and please note this is not a prediction or a desire of this author, but just suppose that many of these so called disasters began to occur on Sunday or were somehow related to Sunday events. Suppose that terrorists struck one of our sports stadiums on a Sunday game day where as many as 100,000 people could be gathered and easily annihilated by a sufficient size missile or bomb?

If these kind of things happened enough, or in particular circumstances, I believe it could easily be reasoned that such things were happening because Sunday was being desecrated. Remember, Satan will actually lurk behind all of these things and know just what to do to bring about his ends. There would then be obvious cause for political laws to be enacted to ensure people's safety in the future, or some kinds of Sunday laws would be suggested to curb the moral failures of America and the world. Many of these laws are on the books already.

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<sup>96</sup> In the ending chapters of the book of *Nehemiah* the governor reason that one of the chief reasons that Israel and Judah fell into ruin and went into captivity was the profaning of the Sabbath Commandment. *Nehemiah* 13:18

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Or some disaster could occur in which Adventists are named as predicting it, and therefore somehow be blamed for being responsible for it. This is exactly what happened with Elijah. Elijah did not cause the famine in his day at all. He only warned the nation about it, or announced it. Actually Ahab was the one who was troubling Israel. But Ahab and the nation blamed Elijah---and the sons of the prophets---who were actually forced “underground” because of it. Or the keeping of Sunday could even be demanded as an eco answer to correct the supposed climate changes of our world.

Now please, and again, I don’t claim to know just how this will come about, or if any of the above suggestions will happen precisely in this way at all. All we know is that natural disasters will have a part to play, and that apostasy will have a general part to play, and that in our country these conditions will come. There will also be violence, bloodshed, and disease. And likely no nation---not just America, Britain, France---are through with outright terrorism by any means.

All of these things will likely cause a “back to God” movement in America and beyond. Liberalism is in its heyday in America today, but in the end I believe it will be the Christian right who will be the real ones in manipulative control. Efforts towards ecumenism will be argued forward to unite Christendom and to clean up America and the World. This is already taking place. The world will be forced by the United States in the end to agree to these quasi-religious policies in order to be able to trade with America. Religionists who are non-cooperative to these laws---which will seem to most to be just and necessary measures to maintain order, peace, and reform---will be subject to boycotts and loss of rights to buy and sell.

## **The Seal or the Mark**

It will become a time of definitive action for all, first in America, and then in the international arena. As the call goes out to honor the God of the Bible the test will come as to whether one will honor the decision of the state to honor Sunday as sacred, or to hold to the Bible Sabbath as sacred. It won’t be easy to decide, because the conscientious, “would be Sabbath-

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keeper,” will be falsely labeled as non-law abiding.<sup>97</sup> It will appear as such. Probably most every Sabbath-keeper will actually be among the most law-abiding citizens in the land, except for this one thing. Adventists are counseled that the world will see in faithful SDA’s a “Mordecai in the gate,” and the matter will cause conflict.

The circumstance will bring to decision whether one will receive the mark of the beast, or the seal of God---whether they will accept the Bible Sabbath or the spurious Day of the Sun. Likely other issues will be attached to the measures, perhaps even hiding for a time the real “day” issue itself. The mark of the beast will not appear to be “wicked” or “beastly” at all. It will seem to the nominal majority to be the right thing to do.

It isn’t that the Sabbath will be the whole core issue anyway. The real issue will be over faithfulness to God, rather than man. The greatest issue will be over what one does when obedience to God’s Laws conflict with those of the state or nation. But the person, who is activated by God’s Spirit, and who receives the seal of God can do no other than obey God (Acts 5:32). The matter of conscience is what will separate him or her from the rest.

But hopefully, you, reader, will see the importance of knowing what *you believe* on this issue. It won’t even be *what* you believe, but rather *how strongly* do you believe what you believe. It will be a test of how “settled” one is into the truth, or Jesus---who is the Truth. If you don’t believe it really matters, then you may be in a very dangerous position in the end. For it has always been that God’s laws always trump man’s laws, any time. This is why Daniel refused to interrupt and change his worship practices even though a death decree from the state was issued against him. And God rewarded him for his integrity.

The Sabbath may stand out, because it is the point “especially controverted.” But when one thinks about it, it isn’t just the fourth commandment that is tested in the final test. All four of the first four

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<sup>97</sup> In the form of the personation of Christ and the apostles, the Sabbath truth will be denied and repudiated.

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commandments are **directly** in the picture, and all four are part of the First and Great Commandment: Love to God:

1. The First Commandment, is basically loyalty to Christ (not the **ANTI-CHRIST**).
2. The Second Commandment is in focus: in not “worshipping the **IMAGE** of the Beast.”
3. The Third, refusing to bow to a **BLASPHEMOUS** power.
4. The Fourth, **REMEMBERING** to be loyal to all God’s Commands.

## **The Final Showdown**

It is not my personal belief that an actual mark will be placed on any person, *per se*. But one’s allegiance one way or the other will certainly be recorded, governed, and codified in some way. Today, with credit cards, and chips, and cell phone apps like *Apple Pay*, and cashless banking, it would only be a simple matter to control a person’s spending ability.

The marks themselves may be invisible, but the courses of action will not be. We often say of a person who is in trouble: “He is a marked man.” He may not have a literal mark on him, but because of the crime he has committed, or for the action of which he is guilty, he is easily identified as the object of the comment.

It is my conviction that a time will be given for all people to make a decision, much like Elijah gave the people on Mt. Carmel, and beyond. It may transpire over a season of time, and not in one defined moment. And, of course, it won’t be the faithful Adventists and other Christians sympathetic to them that will *force* the call to a decision. Only false religions use the force of conscience. The call to decision will come mostly from the state, propped up by the arm of religious activism. A law will finally be enacted, and over time it will affect the entire world. But it won’t likely be enforced nationally or universally while men and women are still in God’s order given time to make their decision. But when it reaches the point where the law is to be fully enforced, or religious liberties are gravely threatened, that then the seals or marks are effectively



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given, and probation will be quickly and silently closed in heaven's logbook.

It is at this point, when these liberties and rights of conscience are truly put to the test that God's people will have restricted freedoms, and will be forced to flee or to seek refuge in more rural settings, if possible. The calls to country living, to leave metropolitan controls and limits, are not jokes or flimsy advice. Now is the time for these measures to be prayerfully considered. Each family must not make careless and rash decisions on this matter, but wise ones, but at the very least every family should seek God for wisdom on how to relate to this counsel, and watch for any guidance that He might give them. But the call is real, and in verity is part of the call to "come out of Babylon." Food may be difficult to obtain, pure water and other things will often be compromised by the state of things in the asphalt jungles of the world and from the cataclysms of the earth. But God will sustain his people. . . "their bread and water will be sure" (Isaiah 33:16). Not one faithful soul will be forgotten and abandoned by the angels of God wherever they might be.

Around this time and perhaps over several months will come the plagues and the Great Time of Trouble. I believe that the first plague or true sign that probation has truly closed will be to see fire and brimstone poured out on many cities. Boils, burns, and disease will appear in some places. This will be followed by war and maritime disasters, and volcanic eruptions that cause tsunamis. Next could come meteoroid impacts and radiation in certain parts of the world. The world and even the heavens above will be thrown into total disequilibria. These phenomena and disasters will have had no equal. People who are afraid of being unfaithful to God in the last days for fear of persecution, or whatever, are afraid of the wrong things, and should be more fearful that they might somehow fall victim to these terrible plagues.

God has protected this planet from disaster before, but after probation's close Satan will have full control and God's protection will be removed, except for "bubble spaces" God will place about the faithful---who during this time will suffer no loss of life. The whole world will experience celestial aberrations, Europe and especially Rome will be attacked, and the United States I believe will find itself racked with ruin and threatened

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existence as a result of *Armageddon*. But Jesus will come and rescue the righteous in the midst of their despair and through their faithful praying and waiting. “But don’t, I plead with every sincere lover of Christ”--- “succumb to believer’s fear, for these times.” God will be your refuge and strength. He has promised. But this particular subject is for another venue, and further discussion elsewhere.

### **The Coming of Christ**

At the latter end of the Great Time of Trouble amidst the plagues and confusion, signs of promise will be awarded the faithful. Stars, rainbows, voices, and other assurances will appear. The faithful who have died, who energetically taught the soon coming of Christ, and the message of the three angels and were sealed into it, will be raised from their graves to see Jesus come. Those who are alive and remain will see this as another sign of the nearness of Jesus actual appearance. Signs and wonders will follow in quick succession. The sign of the Son of Man will appear. Jesus will come to take His beloved home. What a day, glorious day, that will be!

### **The question is:**

Are you and I ready to receive the mark of God’s approval, or are we more inclined to accept the cheap but more popular alternative, and accept the false mark of the beast? May each student of prophecy answer this question today, by vowing through God’s grace to accept the seal of God’s favor on his or her own person. Let that mark be placed there so that the destroying angel will see the blood mark of Christ placed over the door of their heart, and in mercy pass over them---and lead them safely on to the Promised Land. May they then be given the right to the tree of life, and may they enter into the gates into the city!

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# The Spiritual Ramifications of the Seal and Mark Warnings

The understanding of the Seal and Mark issues in *Revelation* and in the other biblical settings is important for modern Christians to understand. This is because they carry with them the sentences of life or death. They are laden with eternal consequence, so they should not therefore be ignored or treated lightly.

What is the purpose in the divine call receive God's seal or to avoid the stigmatic mark of the beast? It is not recorded to simply strike fear into the potential believer or unbeliever, for that seldom works, anyway. That is not God's way. These teachings are given to give to all fair **warning** of their peril, and to **stimulate interest** in them for divine things. They are given to notify each person of the **seriousness** of the matters they entail and highlight. It is to announce to every potential believer and disciple that there is a need for **preparation**. If preparation was not necessary, these warnings and the teachings would not be given as they are.

We are told: "The seal of God will never be placed on an impure man or woman." (5T 216)

## Preparation:

Nearly all of Ellen G. White's comments (several follow; read Damsteegt's article in the Appendix for a more complete collection) about the seal of God deal with the preparation needed to receive it. For instance, she says: "a great work" must be accomplished "to prepare a people to be sealed with the seal of the living God" (*Selected Messages*, 2:73).

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A qualification found in the earliest of Ellen White's writings is that believers "must reflect the image of Jesus fully" (*Early Writings*, p. 7). In order to "bear a likeness to Christ in character" (7BC 970), we are exhorted to study "more earnestly the character of our Saviour." "We should imitate the lovely Pattern."

While a decided work is required, one must not entertain the notion, sometimes believed in *extreme* fashion, of human or behavioral, "sinless perfection." It is more a matter of the reception of Grace than the ticking off of a list of sins. Sanctification of heart and mind comes from a daily walk with Jesus who imparts the divine work of grace and victory on the heart. The faithful have allowed this to be done in them, because they are *seriously* interested in Christ and his ways. But it cannot be done by human endeavor alone---even really, at all.

To have the law of God written in heart and mind, so as to survive during the difficult times ahead, means to fill our minds with the "present truth" and the love of the Bible, and to have as our greatest desire to set our eyes on Jesus at His return. "There is no place in our foreheads for the seal of the living God" if it is filled with the cares and pleasures of this world (*Broadside*, Jan. 3, 1849).

### **Serious Faith that Brings True Works**

It is of paramount importance to have manifest the works of faith. Many who teach the truth will not receive the seal of God, because even though "they had the light of truth, they knew their Master's will, they understood every point of our faith,... they had not corresponding works" (*Testimonies*, 5:214). "Many will not receive the seal of God because they do not keep His commandments or bear the fruits of righteousness" (*Maranatha*, p. 24 l). "Our own course of action will determine whether we shall receive the seal of the living God or be cut down by the destroying weapons." (*Testimonies*, 5:212).

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### Keeping the Sabbath Holy

Even though mere outward Sabbath keeping is not worthy of the seal, all who receive God's seal will nonetheless be committed to obeying the Word of God "with exactitude" (*The Faith I Live By*, p. 288). They carefully observe all Ten Commandments, including "the Sabbath of the fourth commandment. This is what distinguishes them from the disloyal, who have accepted a man-made institution in the place of the true Sabbath" (7BC 970, 981). The seal of God, therefore, can only be bestowed upon Sabbath- keepers, or those who would be willing if given opportunity. It is all about how serious you are.

Those who are not careful in Sabbath observance will be destroyed along with the rest of the world (7BC 981).

Shares G. Damsteegt:

It is no surprise that much of what Ellen G. White wrote about the Sabbath has to do with its proper observance. Believers are in danger of "doing their own pleasure on the Sabbath day" and hence are in no condition to receive the seal of the living God. The issue is far more than the day of worship. The day symbolizes the experience and **commitment** of God's true people; and even more than this, it becomes an ultimate vindication of God's character and His law, showing that what God asks is not impossible, with His power.

The main difference between those who receive the seal of God and those who do not is the depth of their commitment. This has always been the case. The bridesmaids in Jesus' parable were all church members, even church members interested in the coming of the Bridegroom. The difference was in the level of their preparation and commitment.

Those who will be saved at last will not only be dead serious about their own preparation, but will be concerned with the preparation of others—"sighing and crying" as did the faithful in *Ezekiel* 9. Their agonizing has the two distinct aspects: mourning their own past failures and mourning the current failures of others. Says the prophet: "The class who do not feel grieved over their own spiritual declension or mourn over the sins of others, will be left without the seal of God" (*Testimonies*, 5:211).

The Seal of God  
is  
God's patented approval of spiritual maturity,  
recognized as permanently and transparently  
imprinted on the life of the believer

# Summary and Conclusions:

Here, in finality then, are some general tenets and conclusions investigated in this study:

## **Christ and the Gospel**

- The study of prophecy is about Christ when properly understood. The prophecies are messages from the living Christ and are in a way modern “gospels.”
- Prophecy has the very same purposes as the Gospel writings, to teach, warn, and cause the student to believe in Christ.
- Prophecy provides many soft and alluring Gospel invitations at their ends and their purpose is not to castigate and condemn but rather to offer salvation.
- The purpose of students of prophecy should never be to vilify and condemn other religionists.

## **The Name and Mark**

- Prophetic exposés should be used responsibly, and should not be readily given into the hands of misguided zealots, or removed out of their measured and cautious contexts.
- In all discussions of prophecy, kindness and understanding should always prevail toward other religions and other views.
- On the other hand, a regrettable trend has developed in regard to these issues. Due to the fear of “beast bashing,” many scholars and writers now ignore the important teachings around the beast power and the number 666.

## ***Summary and Conclusions***

- Popular treatments lean toward “preterism,” or the opposite; “futurism.” Others just give up and ignore this prophecy. This is dangerous ultimately, for these prophecies give cogent and timely information for our day.

## **Terms of the Study**

- The Seal and Mark issues should be studied using related Scriptural sources and allusions, and not just current news, or modern popular ideas, or eisegetical additions and inventions.
- The theological settings of the Bible narratives and prophetic passages such as Ezekiel 9, or the image of Nebuchadnezzar, or the practices of Israel and Judea, should be considered as background for the modern applications and meanings of prophecy.
- Beasts equal nations, and distinct biblical hermeneutics are essential in understanding the truth of prophecy.
- The systems should be the targets of prophecy, not the people.
- The investigator should:
  - Use honest and unbiased sources.
  - Look for interpretations that are accessible to all, not some obscure, privileged source of information.
  - Interpret in the proper context.
  - Allow for the fact that some parts must remain a mystery until God unlocks or releases the matter further.

## **A Brief History of Solutions:**

- There are many names that can be added up, through gematria to equal 666.
- Most use “gematria,” the science of letters and numbers, but the prophecy does not necessarily demand the use of gematria.
- The most consistent group of solutions, are those emblematic of the Roman church or empire.



## The Mysterious Marks of the Apocalypse

### *Vicarius Filii Dei*

- Despite denials to the contrary, significant numbers of documents can be found in Catholic sources using: “Vicarius Filii Dei.”
- The name on the Pope’s tiara cannot be substantiated as genuine, but certain witnesses in the past have claimed to have seen it.
- But the interpretation of Revelation 13:18 should not depend entirely upon the term: “Vicarius Filii Dei.”
- *Vicarius Filii Dei* is probably only one marker of the beast power, and the other markers in prophecy should also be considered as a whole in interpreting the prophecy.

### The Donation of Constantine:

- The Donation of Constantine is a significant issue in that it uses the “vicarious” designation, is an example of disingenuous papal ex-cathedra claims, and is also a direct marker in the prophecy of Revelation 13 as well.

### Andreas Helwig and Beyond

- Helwig is the first known writer to identify 666 with “Vicarius Filii Dei.” But he is not alone in prosecuting the matter forward, and Adventists and Uriah Smith have not been alone by any means in using this identifier in modern times.
- Certain Adventists have fled from the typical “666” interpretation but their abandonment may have been too sympathetic to religious apologists, and pre-mature as well.

### The First and Second Beast

- The First Beast of *Revelation* 13 is clearly symbolic of the Roman System; papal and pagan Rome.
- The Second Beast fits best with the United States, as a leader of Protestantism that is losing its genuinity.
- No western religious system has used blasphemous titles for their leaders and functions as much as the Roman Catholic system has. They are most definitely the “beast” of *Revelation* 13.

## ***Summary and Conclusions***

- Adventists, by identifying Catholicism with the Beast Power, and the Pope as the “vicar of the Son of God” are not alone in such a rendering, but are relying on a long, established, traditional acceptance of this belief by thousands of expositors going back to Luther, Helwig, and others.
- No one has received the “mark of the beast,” to date in an eschatological sense. However, the “mark” of the beast power, and the “mark of the beast” have been in existence for 10-15 centuries.
- The “Antichrist” is a continuous multi-generational phenomenon and not one, dissident world figure.
- The Second Beast will make an image to the First Beast; the mark of this allegiance will be related to “Sunday observance.” The Seal of God can be claimed to be on the other hand, related to “Sabbath observance.”

## **The Names of the Beast and the Names in the Seal**

- The “name” of the beast is part of the prophetic puzzle of 666.
- No organization boasts more names of a “blasphemous” nature as does Catholic Rome.
- The names of the beast are substitute names for divinity or certain religious principals. They appear to correspond to or to be diametrically counter-opposed to the claims--and the names--of heaven’s system of government.

## **The Representation and Culture of the Number Six**

- The number six has many cultural associations with “Satanism” and with “evil” as perpetrated by “man.”
- Significant in the discussion is the Greek letter: “s,” or “stigma.”
- The symbolic “letter numbers” of “hex,” “exi,” and “chi,” are found used in abundance in especially Roman Catholic writings and in her sacerdotal titles.

## **The Seal and the Mark**

- The “Sealing Message” has been largely ignored in recent Adventism.

## **The Mysterious Marks of the Apocalypse**

- The eschatological sealing and mark are related to the Sabbath/Sunday issue.
- Outward observance is not necessarily evidence of marking or sealing.
- The “sign on the forehead or hand” is exclusively used in OT contexts with God’s Ten Commandment Law or the Sacred Feasts.
- There are several types of sealings in the Bible.
- The marks are not ultimately about “days,” but about inner conviction and religious practice. The “marks” are “indicators” of devotion and commitment to whatever power is in the picture.
- The marks are “invisible.”
- The meaning of a seal is built into the word: “Sabbath.”
- The marks are theologically symbolic of the “settling into” of whatever truth or dogma under consideration.
- The Seal and the Sabbath are marks of finality, in both creation and redemption.
- The Sabbath and the Spirit are parallel concepts in Scripture, and are not diametrically opposed to each other, or competing with one another, but rather are in a complementary relationship in the mark and image scheme.
- There are several “marks of the mark or seal” in the paradigm. These include the elements of wind or fire, of light, of the Urim and the Thummin, of halos, and of other sealing indicants.

## **The Mark as Associated With the Common Papal Name**

- A name and a title can mean the same thing.
- In addressing popes and priests as: “Father,” is found perhaps the greatest blasphemous practice of all, which is thus achieved and thereby identified.
- There are several ways in which the use of the common papal designation can be seen as another mark of the beast power.
- The word “pope” has some promising features when considering the name and number of the beast found in *Revelation* 13.
- The Seal of God is a study and issue that should be studied with equal enthusiasm by Adventists and other Christians as is the mark of the beast.

## *Summary and Conclusions*

### **The Sealing and Identity of the 144,000**

- The “sealing of the 144,000” is apparently a distinct and separate event or process---apart from the general “sealing” of all the faithful at the end of time.
- It is the conclusion of the writer of this document that the 144,000 are not an elite, *superior* group, as opposed to the general gathering of the faithful at the end, but that they are a representative body of the early Adventist pioneers who faithfully taught the Second Coming and the Sabbath, and who were therefore *marked* as “first fruits” and will be raised in a special resurrection just preceding the great and final resurrection of the just.
- In the past, the Seal of God doctrine has been ignored too much by modern Adventists and Christians in general. It should receive equal treatment and studied together with the “beast” issue.
- The Seal of God and the Mark of the Beast is more an issue of “character” than it is an issue of marks avoided or received. The spiritual side of the issue is what is most important. The marks are invisible.
- The marks are indicants of the true inner sealing or the true character of the false. The marks are representative of the greater part of Scripture and the Law of God, or the acceptance of the dogmas and creeds of false religion. They are represented in such symbols, such as ink, or tattoos, that illustrate the settling in to whatever system has been adopted.
- The granting of the Holy Spirit is the true inner seal of God. The keeping of a day is not what sanctifies, but the keeping of the days will be respected and observed in harmony with the sealed or marked.

### **The Final Crisis**

- There are signs before us of increased polarization between the forms of true and false religion.
- The final events will be initiated by a religio/political reaction to moral declension in the world as a whole.

## The Mysterious Marks of the Apocalypse

- The three great forces of impetus are: Satanism, Orthodox Catholicism, and Apostate Protestantism which will be thrown together into the mixing bowl of eschatological concoctions.
- Changing Protestantism will largely be the catalyst that brings about the final crisis, hosted by its home nation, the United States of America.
- Natural disasters, religious upheavals, along with violence and bloodshed will be seen in abundance.
- The final showdown will involve tests between the formal religions of the masses, and the genuine, sincere adherents of true Bible religion. The seal and the mark will be the deciding issues of allegiance.
- There are matters about the seal of God and the mark of the beast that will only be revealed in the future.

## The Spiritual Ramifications of the Seal and the Mark

- The teaching of the seal and the mark doctrine is given to notify last-day servants of God of the need for preparation.
- The tests will be designed to weed out the nominally sincere from the truly sincere. The survivors of the last-day drama will be those who have a serious faith in Christ that brings out true works as a result. Only the truly serious will possess a faith that will transcend the “faith” of others, and this will be indicated by a faithful observance and obedience to all that God asks, including the Sabbath of the Fourth Commandment.
- The purpose of the seal/mark doctrine in Scripture is given by our loving Lord to teach Christians to:
  - Hear fair **warning** of their peril, in order to save them
  - Stimulate interest** in the things of God
  - Point out the **seriousness** of these matters
  - Announce the privilege of **preparation** now

## *Summary and Conclusions*

### **Closing Summary/Appeal**

Adventists and others should be very extremely wise and diligently careful with the information shared in this treatise, or in similar treatises, or in what is known of these issues by their general understanding. They should be “wise as serpents,” but “**harmless** as doves.” God has never intended that we go public, *via attack mode*, in an effort to identify the beast power and his mark. The salvation of every possible soul is heaven’s main concern, and so it should be for us. Make the living Christ the main focus!

But we must establish securely the reasons for our faith and the undergirding of the prophetic page so that those who are seeking for truth may have an answer to guide them. We must seek the Living Christ. The Seal of God and the Mark of the Beast are exactly what we have always as Adventists determined them to be and nothing should dissuade us from these timely truths. We should lay deep foundations to these things, and this is the purpose of this exposé. The prophecies of *Revelation* 13 and 14 are our prophetic “Rocks of Gibraltar,” and we should see in their prophetic teachings the truths that will prepare us for the last great crisis. May we continue to look for both the new and the old prophetic waymarks, which will guide us safely home!

# **APPENDICES**

## **Appendix A: Our Sunday Visitor Facsimile**

## Bureau of Information

Questions are answered, as far as possible, in the order received; hence those who seek information through this Bureau must not become impatient if the answer in their queries does not appear for several weeks after we receive same.

After the death of a man's wife, would the laws of the Church permit him to marry his deceased wife's sister, who is at present tenderly caring for his children, and whom he loves for the sacrifice she is making, without any

sonal or private nature are best answered by one's confessor.

Please explain the letters on the picture of "Our Lady of Perpetual Help."

The first two letters near the face of the Divine Child, are Greek

circumstances to be taken into consideration, these matrimonial cases should always be referred to the local pastor.

Please publish the address of the Benedictine Monastery of Monks in Indiana.

St. Meinrad's Abbey, St. Meinrad, Indiana.

What relation is my mother's cousin to me?

Second cousin.

Why does my letter not appear in your columns? I have waited six or seven weeks, thinking you published all letters in rotation, but I saw some letters in your last issue dated later than my own. So I have come to the conclusion that all this "Readers Speak to Readers" dope is just an invention of your own. If you don't want to publish my letter, please return it. I can get some other paper to publish it.

It would be impossible for us to publish all the letters and communications sent to our office for publication. Many of them would be of local interest, but of no general interest. We endeavor to please our readers in as far as this is possible. The letters which appear in our "Readers Speak to Readers" column are not fabricated in our office, but are sent in by the persons whose name and address they bear.

I asked a question months ago and wanted a personal answer. I enclosed a two-cent stamp for return, but as yet have received no answer.

It would be impossible for us to answer questions by personal letter. Questions of a purely per-

A good Catholic will obey the laws of the state enacted for the maintenance and support of our Public School system.

What are the letters supposed to be in the Pope's crown, and what do they signify, if anything?

The letters inscribed in the Pope's mitre are these: *Vicarius Filii Dei*, which is the Latin for Vicar of the Son of God. Catholics hold that the Church which is a visible society must have a visible head. Christ, before His ascension into heaven, appointed St. Peter to act as His representative. Upon the death of Peter the man who succeeded to the office of Peter as Bishop of Rome, was recognized as the head of the Church. Hence to the Bishop of Rome, as head of the Church, was given the title "Vicar of Christ."

Enemies of the papacy denounce this title as a malicious assumption. But the Bible informs us that Christ did not only give His Church authority to teach, but also to rule. Laying claim to the authority to rule in Christ's spiritual kingdom, in Christ's stead, is not a whit more malicious than laying claim to the authority to teach in Christ's name. And this every Christian minister does.

A Worried Inquirer—There is no reason for doubting your worthiness.

Worried Wife—Have confidence that your prayers to the Sacred Heart will be answered.

L. W.—1. Yes. 2. No. 3. It is not necessary.

Let this be the slogan of every reader! 300,000 by May 1921!

### WANTED

Persons of various ages and occupations, 18 years and over, for the purpose of being interviewed. Address: 2-4, One Sunday School.

### FOR SALE

On account of the death of the owner, I will sell the following property: 1. A lot of land, 2. A house, 3. A car, 4. A car, 5. A car, 6. A car, 7. A car, 8. A car, 9. A car, 10. A car, 11. A car, 12. A car, 13. A car, 14. A car, 15. A car, 16. A car, 17. A car, 18. A car, 19. A car, 20. A car, 21. A car, 22. A car, 23. A car, 24. A car, 25. A car, 26. A car, 27. A car, 28. A car, 29. A car, 30. A car, 31. A car, 32. A car, 33. A car, 34. A car, 35. A car, 36. A car, 37. A car, 38. A car, 39. A car, 40. A car, 41. A car, 42. A car, 43. A car, 44. A car, 45. A car, 46. A car, 47. A car, 48. A car, 49. A car, 50. A car, 51. A car, 52. A car, 53. A car, 54. A car, 55. A car, 56. A car, 57. A car, 58. A car, 59. A car, 60. A car, 61. A car, 62. A car, 63. A car, 64. A car, 65. A car, 66. A car, 67. A car, 68. A car, 69. A car, 70. A car, 71. A car, 72. A car, 73. A car, 74. A car, 75. A car, 76. A car, 77. A car, 78. A car, 79. A car, 80. A car, 81. A car, 82. A car, 83. A car, 84. 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# The Mysterious Marks of the Apocalypse

# Appendix B: Satanic Symbols and their Meaning

### *Satanic symbols and their meaning*

In order to raise public awareness about the increasing media saturation of satanic symbols, presented here are some of the most commonly used symbols, with a brief explanation of their origin and meaning.

#### 1. the inverted 5 pointed star, or pentagram



The pentagram is the five pointed star with one point facing up. This symbol is used in paganism, witchcraft, freemasonry and gnosticism. It represents to pagans the 4 elements of the material universe, plus spirit, and also man, representing the 4 limbs and head.

So it is used in honour and worship of nature and man. **In satanism this symbol is inverted upside down to represent the rebellion or subversion of man** and is known as a the “sigil of baphomet”. It then

has two points facing up, instead of one, which then also represents the goat demon, baphomet, azazel, satan. For hundreds of years occultists have identified the symbol in this way and drawn images of the horned goat satan within the inverted pentagram, with the two horns in the upper triangles, the ears within the horizontals, and the goatee beard within the downward pointing triangle.

# The Mysterious Marks of the Apocalypse

In summation; The inverted pentagram represents baphomet/satan

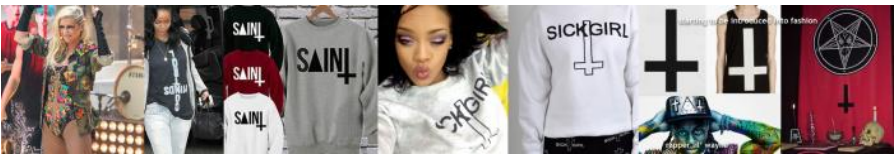


## 2. the upside down cross

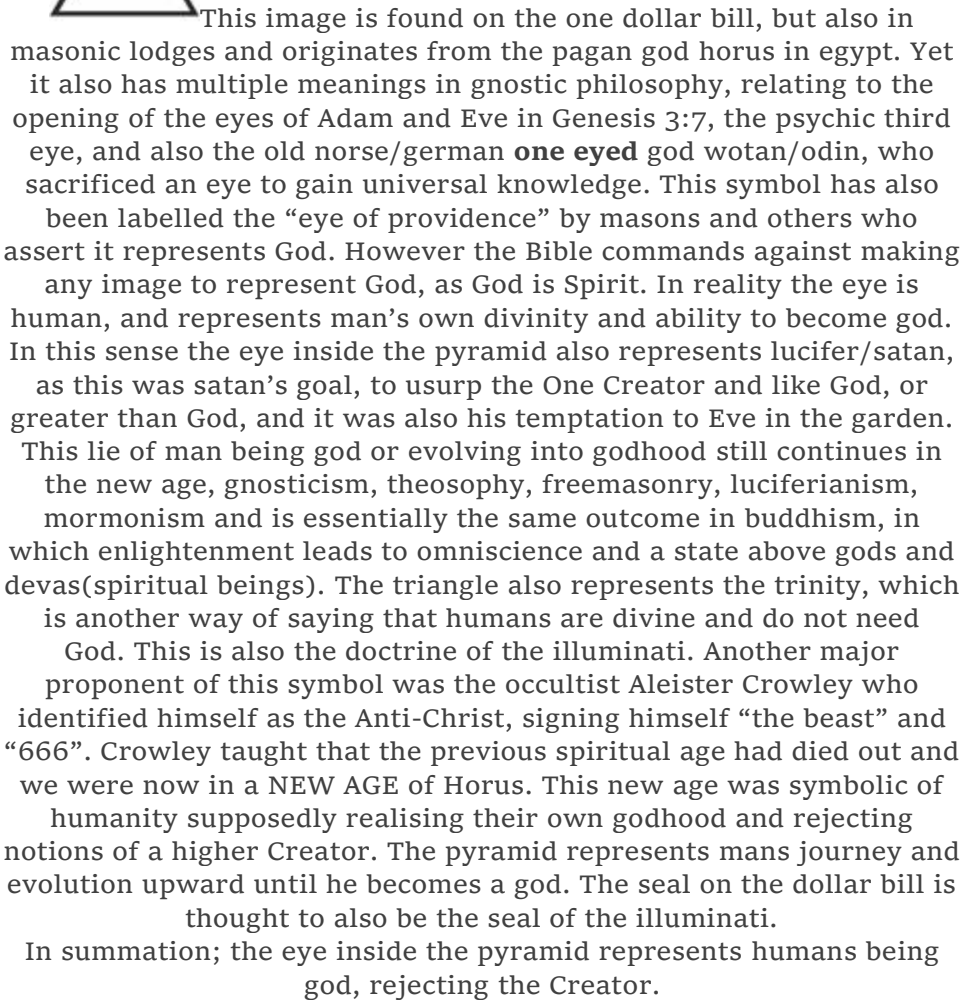


The cross of course represents Christ and his crucifixion. In satanism this is turned upsidedown in order to mock and dishonour Christ and his death. It is an act of disrespect and disdain for Christ, and an honouring of the opposing force to Christ, which is in rebellion to God, rather than submission and obedience. The central teaching in satanism is to do your own will (“do what thou wilt shall be the whole of the law”), rather than God’s, so this symbols represents a rejection of God’s will and Christ.

In summation; The upside down cross represents a rejection and mockery of Christ and adherence to the opposite force.



## 3. the eye inside the pyramid



## The Mysterious Marks of the Apocalypse

### 4. 666

# 666

This is the number of the beast or satan from the book of revelation. It is used by satanists proudly as a sign of rebellion and identification with satan and that force of rebellion to God. It is also weaved through logos in the world to subliminally condition and infect peoples minds.

In summation; 666 represents satan and man's carnal nature



### 5. The sigil of lucifer



A sigil is a magical symbol which represents a fallen angel or demon. They are used to conjure demons and create a bond between the demon and the magician, who then uses them to carry out their will and desire. In reality any “magick” or focused concentration to

## *Ellen White and 666*

manifest ones own will is carried out by demons, not the universe responding, this is why new age teachings of “the secret” and manifestation are so spiritually dangerous. The sigil of lucifer is the symbol that represents and embodies lucifer, the prince of the fallen angels. It is first recorded hundreds of years ago in the middle ages in “grimoires”, which are instructions books on black magick. Yet it is thought to originate in far older writings from the middle east and extend back to king solomon, who is said to have employed black magic and demonic powers to build the temple. King solomon in turn may have acquired the occult teachings from the pagan women he become involved with, who lead him astray. “Magick” itself is really supernatural manipulation of reality to suit your own will, which uses the unseen demonic realm to carry it out. It is warned about in the book of revelation, and possibly the oldest recorded incidents of magic are when the daughters of men became impregnated by the fallen angels in Genesis, producing the giant nephilim. This type of “Magick” is recognised and still practiced today, the two types of demons who engage in spiritual sex with humans are called “Incubus” and Succubus”. The Incubus is the male demon who impregnates the female human and the Succubus is the female demon who attempts to obtain the male life force.

In summation; the sigil of lucifer represents lucifer and is a tool for invoking him



## 6. The Hex



The hermetic, gnostic and Kabalistic meaning of the hex is the union of the kingdom above with the kingdom below. The

## **The Mysterious Marks of the Apocalypse**

kingdom above being the intangible spiritual realm, and the kingdom below being the physical world. It consists of two triangles overlapping, one pointing up, representing the spiritual realm, and one facing down, representing the material world. An occultist would use this symbol to increase the potency of their desire with the spiritual realm and accelerate the manifestation of their will in the world. “As above so below” is a summation of hermeticism, which is the oldest form of witchcraft from Egypt and Babylon that seeks to manifest one’s own will using the spiritual realm, apart from the Creator’s will. It is also now known as “the star of david”, although what association, if any, it has with King David is unclear. In hermeticism and magick the symbol is known as “the seal of Solomon”, who was the son of David, and the symbol is claimed to have been used by him in battle for protection. According to the Bible, Solomon became led astray spiritually later in his life and got involved in idolatry and witchcraft, so the association he has with the occult in grimoires (magickal books) would match up with the Biblical account.

In summation the Hex is used to manifest a person’s will, in disregard to God and His Will.

# Appendix C: Ellen White and 666

## ELLEN WHITE AND 666

Some Catholics will respond to the Seventh-day Adventist that the number 666 can similarly be derived from the name of Ellen Gould White, a prominent figure in the Adventist church (see the article at [New Advent](#)). The calculation is made as follows:

E	L	L	E	N	G	O	U	L	D	W	H	I	T	E
50	50						5	50	500	10		1		

The letter "w" is asserted to be the equivalent of a double "v" or "u", which has a value of 5 and is therefore 10 when doubled.. However, in Latin and Roman numerals there was no "w" with a value of 10. A single "v" was used to represent the "w", "v" and "u" sound, The double-u (w) apparently evolved many centuries later in other languages, but not Roman numerals. The valid Roman numerals are:

Letter	Value
I	1
V	5
X	10
L	50
C	100
D	500
M	1,000

So, ELLEN GOVLD WHITE does *not, in fact*, add up to 666. Be that as it may, for the moment, let's accept the application to Ellen White. Does this indicate that she is a likely candidate for the Antichrist or beast described in Revelation 13? Even the Catholics that raised this issue do not seriously consider Ellen White to be the Antichrist that scripture warns about. She will simply not fit the many other characteristics attributed to the Antichrist. Using this random method of application to individuals, it is apparent that there might be



## The Mysterious Marks of the Apocalypse

literally *thousands* of names that add up to 666, particularly if they are manipulated and Latinized as Rev. Ernest R. Hull demonstrated in the *Our Sunday Visitor* article above. Clearly this approach is sheer foolishness, and proves nothing, but this deliberate attempt at obscurantism by Catholics in no way invalidates Roman numeral gematria as the solution to 666.

Logically, all the other characteristics of "the Antichrist" must be considered and successfully met *first*. Only then should solving the mystery of 666 be attempted, after all the other biblical criteria have been solved satisfactorily, eliminating all who do not qualify. Then applying 666 will surely result in a unique, unambiguous, and extraordinarily powerful validation that will prove impossible to duplicate with any other entity. See the series of articles beginning at [The 3 Angel's Messages](#) and also [The Contextual Biblical Exegesis Of 666 In Revelation 13:18](#) for this methodology in practice.

## Appendix D: Further Uses of Vicarius Filii Dei

### *Pope Paul VI*

Vicarius Filii Dei was used twice by Pope Paul VI in documents found on the Vatican's web site. These are Apostolic Constitutions,



which are the highest form of official Papal decree in the Roman Catholic Church and are issued with binding legal authority. Historically these decrees were known as papal bulls, the name referring to the lead metal seal (bulla) attached to authenticate the document. As a general rule, the superscription that opens papal bulls typically reads:

### **VICARIUS FILII DEI USED TWICE BY POPE PAUL VI IN OFFICIAL PAPAL DECREES**

NAME (without ordinal number) EPISCOPUS, SERVUS SERVORUM  
DEI, AD PERPETUAM REI MEMORIAM

So, the following Apostolic Constitutions begin:

PAULUS, EPISCOPUS, SERVUS SERVORUM DEI, AD PERPETUAM  
REI MEMORIAM

PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR  
EVERLASTING REMEMBRANCE OF THE MATTER

[Rivi Muniensis \(August 9, 1965\)](#), Decree of Paul VI creating the Vicariate  
Apostolic of [Río Muni](#), Equatorial Guinea:

*Acta Apostolicae Sedis, Commentarium Officiale*, vol. LVIII (1966), n. 6, pp.

## The Mysterious Marks of the Apocalypse

421-422. Libreria Editrice Vaticana, ISBN 8820960664, 9788820960667.

Scans: [Title page](#) - [421](#) - [422](#).

Qui summi Dei numine et voluntate principem locum in Christi Ecclesia, obtinemus, adorandi **Filii Dei hic in terris Vicarii** Petrique successores, ...  
We who the supreme God providentially wills, and maintains, in the principle position over Christ's Church, the worshipful Son of God's Vicar(s) upon the earth, Peter's successor(s), ...

[Bafianae \(January 11, 1968\)](#), Decree of Paul VI elevating the Prefecture Apostolic of [Bafia](#), Cameroon, to a Diocese:

*Acta Apostolicae Sedis, Commentarium Officiale*, vol. LX (1968), n. 6, pp. 317-319. Libreria Editrice Vaticana. ISBN 8820960680, 9788820960681. ([Scans in pdf](#))

Adorandi **Dei Filii Vicarius** et Procurator, quibus numen aeternum summam Ecclesiae sanctae dedit, ...

As the worshipful Son of God's Vicar and Caretaker, to whom the eternal divine will has given the highest rank of the holy Church, ...

## Acts of the Apostolic See

[Acta Apostolicae Sedis \(Acts of the Apostolic See\)](#) is the official publication of the Holy See, and documents published in it are considered authentic and officially promulgated. The Vatican's web site for their Secret Archives estimates the total number of papal documents to be [above 30 million](#). This is a staggering number of documents, and makes it a virtual certainty that Vicarius Filii Dei was used in other official documents that have yet to be discovered.

So, since the Donation of Constantine, which was held by the Roman Catholic Church for over 600 years to be a valid document transferring authority from Emperor Constantine, Vicarius Filii Dei continued to appear in Catholic publications, and official papal decrees, well into the 20th century. This is irrefutable proof that it is *not* a Protestant invention.

English translations of the above Apostolic Constitutions are not available on the Vatican web site. However, regarding the translation of *Rivi Muniensis*, a similar wording in Latin was used by Cardinal Robert Bellarmine (1542-1621) that can act as a guide. Here is one example in his *De Ecclesia militante*:

As thus understood, the definition of the Church given by Bellarmine is that usually adopted by Catholic theologians: "A body of men united together by the profession of the same Christian Faith, and by participation in the same

## ***Further Uses of Vicarius Filii Dei***

sacraments, under the governance of lawful pastors, more especially of the Roman Pontiff, the sole vicar of Christ on earth" (Cœtus hominum ejusdem christianse fidei professione, et eorumdem sacramentorum communione colligatus, sub regimine legitimorum pastorum et præcipue unius Christi in Terris vicarii Romani Pontificis.—Bellarmine, *De Eccl.*, III, ii, 9).

Source: The *Catholic Encyclopedia*, Volume Three, copyright 1908 by Robert Appleton Co., and 1913 by The Encyclopedia Press, entry on The Church, [page 745](#).

Note that in the above translation of the Latin: "unius Christi in Terris vicarii Romani Pontificis", "vicarii" does not apply to "Romani Pontificis" (i.e., vicar of the Roman Pontiff), but rather it applies to the preceding "Christi" (vicar of Christ on earth). This indicates that in the similarly worded *Rivi Muniensis*, "Vicarii" applies to "Filii Dei" (Son of God's vicar upon the earth), not "Petrique Successores" (vicar of Peter's successor, or vicar and successor of Peter) as an English speaker might presume. It is also worth noting that Cardinal Bellarmine's definition of the Christian Church excludes those who do not consider themselves subject to the authority of the Roman Pontiff, which is to say that Protestants are not part of the Church.

## ***Pope Paul II***

From [\*Crossing The Threshold of Hope\*](#), by Pope John Paul II:

First Chapter: "The Pope": A Scandal and a Mystery (bold emphasis is mine):

[pg. 3] The leader of the Catholic Church is defined by the faith as the Vicar of Jesus Christ (and is accepted as such by believers). The Pope is considered the man on earth who represents the Son of God, who "takes the place" of the Second Person of the omnipotent God of the Trinity.

[pg. 6] Have no fear when people call me the "Vicar of Christ," when they say to me "Holy Father," or "Your Holiness," or use titles similar to these, which seem even inimical [hostile] to the Gospel. Christ himself declared: "Call no one on earth your father; you have but one Father in heaven. Do not be called 'Master'; you have but one master, the Messiah" (Mt 23:9-10). These expressions, nevertheless, have evolved out of a long tradition, becoming part of common usage. One must not be afraid of these words either.

[pg. 13] The Pope is not the only one who holds this title. With regard to the Church entrusted to him, each bishop is *Vicarius Christi*.

## The Mysterious Marks of the Apocalypse

Note that on page three of the Pope's book, "represents the Son of God" is synonymous with "Vicar of Jesus Christ". A vicar clearly represents, substitutes for, or "takes the place" of another, as stated. Consequently "represents the Son of God" can be translated in Latin as *Vicarius Filii Dei*, which in Roman Numerals will add up to 666. The title *Vicarius Christi*, translated into English, means a substitute for Christ, i.e., Antichrist, as demonstrated above, which is applied by the Pope to every bishop of the Catholic Church!

## Appendix E: SDA Bible Commentary Citation

The *Seventh-day Adventist Bible Commentary* for Revelation 13:18 states:

**18. Here is wisdom.** Compare the phrase, “here is the mind which hath wisdom” (ch. 17:9). The wisdom here commended is doubtless that to which Paul refers in Eph. 1:17. Only by divine enlightenment will men understand the mysteries of the Word of God (see on 1 Cor. 2:14).

**Understanding.** Or, “intelligence.” Those who wish to know the meaning of the cryptic number may understand.

**Count.** Or, “calculate.”

**Number of the beast.** It should be noted that the beast has already been conclusively identified (see on vs. 1–10). The number provides confirmatory evidence of this.

Since the early days of Christianity there has been much discussion as to the significance of 666. One of the earliest to write on the subject was Irenaeus (c. a.d. 130–c. 202). He identified the beast as the Antichrist, and believed that the numerical values of the letters of his name would add up to 666. He suggested the name *Teitan*, a name sometimes accounted divine, as having great probability. He also suggested, but as much less probable, the name *Lateinos*, this being the name of the last kingdom of the four seen by Daniel. At the same time he warned that “it is therefore more certain, and less hazardous, to await the fulfillment of the prophecy, than to be making surmises, and casting about for any names that may present themselves, inasmuch as many names can be found possessing the number mentioned” (*Against Heresies* v. 30. 3; *ANF*, vol. 1, p. 559). Since Irenaeus’ day 666 has been applied to many names. The number alone cannot identify the beast since numerous names can add up to 666. However, inasmuch as the beast has already been identified, the number 666 must have a relationship to this power. Otherwise there would be no valid reason for the angel giving John the information contained in v. 18, at this point in the prophetic narrative. An interpretation that gained currency in the period following the Reformation was that 666 stood for *Vicarius Filii Dei*, meaning “vicar of the Son of God,” one of the titles for the pope of Rome. The numerical value of the component letters of this title totals 666 as follows:

# The Mysterious Marks of the Apocalypse

V	5
I	1
C	100
A	.....
R	.....
I	1
V (U=V)	5
S	.....
F	.....
I	1
L	50
I	1
I	1
D	500
E	.....
I	1
<hr/>	
666	

This interpretation was based on the identification of the pope as Antichrist, the historic Reformation concept. The principal exponent of this interpretation was Andreas Helwig (c. 1572–1643; see L. E. Froom, *The Prophetic Faith of Our Fathers*, vol. 2, pp. 605–608). Many since his day have adopted this interpretation. Inasmuch as this commentary identifies the beast as the papacy, it also accepts this view as being the beast thus far presented, though recognizing that there may be more implied in the cryptogram than this interpretation provides.

Regarding the title *Vicarius Filii Dei*, the Catholic journal *Our Sunday Visitor*, of April 18, 1915, reported in answer to a query, “What are the letters supposed to be in the Pope’s crown, and what do they signify, if anything?” “The letters inscribed in the Pope’s mitre are these: *Vicarius Filii Dei*, which is the Latin for Vicar of the Son of God. Catholics hold that the Church which is a visible society must have a visible head” (p. 3). The issue of November 15, 1914, admitted that the Latin numerals added together total 666, but went on to declare that many other names also yield this total. In the issue of August 3, 1941, page 7, the subject of *Vicarius Filii Dei* again came up for discussion, and the statement was made that this title is not inscribed on the pope’s tiara. The tiara, it averred, bears

### ***SDA Bible Commentary Citation***

no inscription whatsoever (p. 7). The *Catholic Encyclopedia* distinguishes between the mitre and the tiara by describing the tiara as a non-liturgical ornament and the mitre as one worn for liturgical functions. Whether the inscription *Vicarius Filii Dei* appears on the tiara or the mitre is really beside the point. The title is admittedly applied to the pope, and that is sufficient for the purposes of prophecy.

Nichol, Francis D., [\*Commentary on Daniel and Revelation\*](#), *The Seventh-day Adventist Bible Commentary*, (Washington, D.C.: Review and Herald Publishing Association), 2008, ISBN: 9780828011709, pgs. 823-824 (from Vol. 7, Philipians to Revelation).



## Appendix F: List of the Popes and Their Names

1. [St. Peter](#) (32-67)
2. [St. Linus](#) (67-76)
3. [St. Anacletus \(Cletus\)](#) (76-88)
4. [St. Clement I](#) (88-97)
5. [St. Evaristus](#) (97-105)
6. [St. Alexander I](#) (105-115)
7. [St. Sixtus I](#) (115-125) Also called Xystus I
8. [St. Telesphorus](#) (125-136)
9. [St. Hyginus](#) (136-140)
10. [St. Pius I](#) (140-155)
11. [St. Anicetus](#) (155-166)
12. [St. Soter](#) (166-175)
13. [St. Eleutherius](#) (175-189)
14. [St. Victor I](#) (189-199)
15. [St. Zephyrinus](#) (199-217)
16. [St. Callistus I](#) (217-22) Callistus and the following  
three popes were opposed by [St. Hippolytus](#), [antipope](#) (217-  
236)
17. [St. Urban I](#) (222-30)
18. [St. Pontain](#) (230-35)
19. [St. Anterus](#) (235-36)

## *List of the Popes and Their Names*

20. [St. Fabian](#) (236-50)
21. [St. Cornelius](#) (251-53) **Opposed by [Novatian](#), antipope (251)**
22. [St. Lucius I](#) (253-54)
23. [St. Stephen I](#) (254-257)
24. [St. Sixtus II](#) (257-258)
25. [St. Dionysius](#) (260-268)
26. [St. Felix I](#) (269-274)
27. [St. Eutychian](#) (275-283)
28. [St. Caius](#) (283-296) **Also called Gaius**
29. [St. Marcellinus](#) (296-304)
30. [St. Marcellus I](#) (308-309)
31. [St. Eusebius](#) (309 or 310)
32. [St. Miltiades](#) (311-14)
33. [St. Sylvester I](#) (314-35)
34. [St. Marcus](#) (336)
35. [St. Julius I](#) (337-52)
36. [Liberius](#) (352-66) **Opposed by [Felix II](#), antipope (355-365)**
37. [St. Damasus I](#) (366-84) **Opposed by [Ursicinus](#), antipope (366-367)**
38. [St. Siricius](#) (384-99)
39. [St. Anastasius I](#) (399-401)
40. [St. Innocent I](#) (401-17)
41. [St. Zosimus](#) (417-18)
42. [St. Boniface I](#) (418-22) **Opposed by [Eulalius](#), antipope (418-419)**
43. [St. Celestine I](#) (422-32)
44. [St. Sixtus III](#) (432-40)
45. [St. Leo I \(the Great\)](#) (440-61)
46. [St. Hilarius](#) (461-68)

## The Mysterious Marks of the Apocalypse

47. [St. Simplicius](#) (468-83)
48. [St. Felix III \(II\)](#) (483-92)
49. [St. Gelasius I](#) (492-96)
50. [Anastasius II](#) (496-98)
51. [St. Symmachus](#) (498-514) **Opposed by**  
**Laurentius, antipope (498-501)**
52. [St. Hormisdas](#) (514-23)
53. [St. John I](#) (523-26)
54. [St. Felix IV \(III\)](#) (526-30)
55. [Boniface II](#) (530-32) **Opposed by** [Dioscorus](#), **antipope (530)**
56. [John II](#) (533-35)
57. [St. Agapetus I](#) (535-36) **Also called Agapitus I**
58. [St. Silverius](#) (536-37)
59. [Vigilius](#) (537-55)
60. [Pelagius I](#) (556-61)
61. [John III](#) (561-74)
62. [Benedict I](#) (575-79)
63. [Pelagius II](#) (579-90)
64. [St. Gregory I \(the Great\)](#) (590-604)
65. [Sabinian](#) (604-606)
66. [Boniface III](#) (607)
67. [St. Boniface IV](#) (608-15)
68. [St. Deusdedit \(Adeodatus I\)](#) (615-18)
69. [Boniface V](#) (619-25)
70. [Honorius I](#) (625-38)
71. [Severinus](#) (640)
72. [John IV](#) (640-42)
73. [Theodore I](#) (642-49)
74. [St. Martin I](#) (649-55)

## *List of the Popes and Their Names*

75. [St. Eugene I](#) (655-57)
76. [St. Vitalian](#) (657-72)
77. [Adeodatus \(II\)](#) (672-76)
78. [Donus](#) (676-78)
79. [St. Agatho](#) (678-81)
80. [St. Leo II](#) (682-83)
81. [St. Benedict II](#) (684-85)
82. [John V](#) (685-86)
83. [Conon](#) (686-87)
84. [St. Sergius I](#) (687-701) Opposed by Theodore and Paschal, [antipopes](#) (687)
85. [John VI](#) (701-05)
86. [John VII](#) (705-07)
87. [Sisinnius](#) (708)
88. [Constantine](#) (708-15)
89. [St. Gregory II](#) (715-31)
90. [St. Gregory III](#) (731-41)
91. [St. Zachary](#) (741-52) Stephen II followed Zachary, but because he died before being [consecrated](#), modern lists omit him
92. [Stephen II \(III\)](#) (752-57)
93. [St. Paul I](#) (757-67)
94. [Stephen III \(IV\)](#) (767-72) Opposed by Constantine II (767) and Philip (768), [antipopes](#) (767)
95. [Adrian I](#) (772-95)
96. [St. Leo III](#) (795-816)
97. [Stephen IV \(V\)](#) (816-17)
98. [St. Paschal I](#) (817-24)
99. [Eugene II](#) (824-27)

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100. [Valentine](#) (827)
101. [Gregory IV](#) (827-44)
102. [Sergius II](#) (844-47) **Opposed by John, [antipope](#)**
103. [St. Leo IV](#) (847-55)
104. [Benedict III](#) (855-58) **Opposed**  
**by [Anastasius, antipope](#) (855)**
105. [St. Nicholas I \(the Great\)](#) (858-67)
106. [Adrian II](#) (867-72)
107. [John VIII](#) (872-82)
108. [Marinus I](#) (882-84)
109. [St. Adrian III](#) (884-85)
110. [Stephen V \(VI\)](#) (885-91)
111. [Formosus](#) (891-96)
112. [Boniface VI](#) (896)
113. [Stephen VI \(VII\)](#) (896-97)
114. [Romanus](#) (897)
115. [Theodore II](#) (897)
116. [John IX](#) (898-900)
117. [Benedict IV](#) (900-03)
118. [Leo V](#) (903) **Opposed by Christopher, [antipope](#) (903-904)**
119. [Sergius III](#) (904-11)
120. [Anastasius III](#) (911-13)
121. [Lando](#) (913-14)
122. [John X](#) (914-28)
123. [Leo VI](#) (928)
124. [Stephen VIII](#) (929-31)
125. [John XI](#) (931-35)
126. [Leo VII](#) (936-39)

## *List of the Popes and Their Names*

127. [Stephen IX](#) (939-42)
128. [Marinus II](#) (942-46)
129. [Agapetus II](#) (946-55)
130. [John XII](#) (955-63)
131. [Leo VIII](#) (963-64)
132. [Benedict V](#) (964)
133. [John XIII](#) (965-72)
134. [Benedict VI](#) (973-74)
135. [Benedict VII](#) (974-83) Benedict and John XIV were opposed by [Boniface VII](#), antipope (974; 984-985)
136. [John XIV](#) (983-84)
137. [John XV](#) (985-96)
138. [Gregory V](#) (996-99) Opposed by [John XVI](#), antipope (997-998)
139. [Sylvester II](#) (999-1003)
140. [John XVII](#) (1003)
141. [John XVIII](#) (1003-09)
142. [Sergius IV](#) (1009-12)
143. [Benedict VIII](#) (1012-24) Opposed by [Gregory](#), antipope (1012)
144. [John XIX](#) (1024-32)
145. [Benedict IX](#) (1032-45) He appears on this list three separate times, because he was twice [deposed](#) and restored
146. [Sylvester III](#) (1045) Considered by some to be an antipope
147. [Benedict IX](#) (1045)
148. [Gregory VI](#) (1045-46)
149. [Clement II](#) (1046-47)
150. [Benedict IX](#) (1047-48)

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151. [Damasus II](#) (1048)
152. [St. Leo IX](#) (1049-54)
153. [Victor II](#) (1055-57)
154. [Stephen X](#) (1057-58)
155. [Nicholas II](#) (1058-61) Opposed by [Benedict X](#), antipope (1058)
156. [Alexander II](#) (1061-73) Opposed by [Honorius II](#), antipope (1061-1072)
157. [St. Gregory VII](#) (1073-85) Gregory and the following three popes were opposed by [Guibert \("Clement III"\)](#), antipope (1080-1100)
158. [Blessed Victor III](#) (1086-87)
159. [Blessed Urban II](#) (1088-99)
160. [Paschal II](#) (1099-1118) Opposed by Theodoric (1100), Aleric (1102) and Maginulf ("Sylvester IV", 1105-1111), antipopes (1100)
161. [Gelasius II](#) (1118-19) Opposed by [Burdin \("Gregory VIII"\)](#), antipope (1118)
162. [Callistus II](#) (1119-24)
163. [Honorius II](#) (1124-30) Opposed by Celestine II, antipope (1124)
164. [Innocent II](#) (1130-43) Opposed by [Anacletus II](#) (1130-1138) and [Gregory Conti \("Victor IV"\)](#) (1138), antipopes (1138)
165. [Celestine II](#) (1143-44)
166. [Lucius II](#) (1144-45)
167. [Blessed Eugene III](#) (1145-53)
168. [Anastasius IV](#) (1153-54)
169. [Adrian IV](#) (1154-59)

## *List of the Popes and Their Names*

170. [Alexander III](#) (1159-81) **Opposed by [Octavius](#) ("Victor IV") (1159-1164), [Pascal III](#) (1165-1168), [Callistus III](#) (1168-1177) and [Innocent III](#) (1178-1180), [antipopes](#)**
171. [Lucius III](#) (1181-85)
172. [Urban III](#) (1185-87)
173. [Gregory VIII](#) (1187)
174. [Clement III](#) (1187-91)
175. [Celestine III](#) (1191-98)
176. [Innocent III](#) (1198-1216)
177. [Honorius III](#) (1216-27)
178. [Gregory IX](#) (1227-41)
179. [Celestine IV](#) (1241)
180. [Innocent IV](#) (1243-54)
181. [Alexander IV](#) (1254-61)
182. [Urban IV](#) (1261-64)
183. [Clement IV](#) (1265-68)
184. [Blessed Gregory X](#) (1271-76)
185. [Blessed Innocent V](#) (1276)
186. [Adrian V](#) (1276)
187. [John XXI](#) (1276-77)
188. [Nicholas III](#) (1277-80)
189. [Martin IV](#) (1281-85)
190. [Honorius IV](#) (1285-87)
191. [Nicholas IV](#) (1288-92)
192. [St. Celestine V](#) (1294)
193. [Boniface VIII](#) (1294-1303)
194. [Blessed Benedict XI](#) (1303-04)
195. [Clement V](#) (1305-14)



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196. [John XXII](#) (1316-34) **Opposed by Nicholas V, antipope (1328-1330)**
197. [Benedict XII](#) (1334-42)
198. [Clement VI](#) (1342-52)
199. [Innocent VI](#) (1352-62)
200. [Blessed Urban V](#) (1362-70)
201. [Gregory XI](#) (1370-78)
202. [Urban VI](#) (1378-89) **Opposed by Robert of Geneva ("Clement VII"), antipope (1378-1394)**
203. [Boniface IX](#) (1389-1404) **Opposed by Robert of Geneva ("Clement VII") (1378-1394), Pedro de Luna ("Benedict XIII") (1394-1417) and Baldassare Cossa ("John XXIII") (1400-1415), antipopes**
204. [Innocent VII](#) (1404-06) **Opposed by Pedro de Luna ("Benedict XIII") (1394-1417) and Baldassare Cossa ("John XXIII") (1400-1415), antipopes**
205. [Gregory XII](#) (1406-15) **Opposed by Pedro de Luna ("Benedict XIII") (1394-1417), Baldassare Cossa ("John XXIII") (1400-1415), and Pietro Philarghi ("Alexander V") (1409-1410), antipopes**
206. [Martin V](#) (1417-31)
207. [Eugene IV](#) (1431-47) **Opposed by Amadeus of Savoy ("Felix V"), antipope (1439-1449)**
208. [Nicholas V](#) (1447-55)
209. [Callistus III](#) (1455-58)
210. [Pius II](#) (1458-64)
211. [Paul II](#) (1464-71)
212. [Sixtus IV](#) (1471-84)
213. [Innocent VIII](#) (1484-92)

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214. [Alexander VI](#) (1492-1503)
215. [Pius III](#) (1503)
216. [Julius II](#) (1503-13)
217. [Leo X](#) (1513-21)
218. [Adrian VI](#) (1522-23)
219. [Clement VII](#) (1523-34)
220. [Paul III](#) (1534-49)
221. [Julius III](#) (1550-55)
222. [Marcellus II](#) (1555)
223. [Paul IV](#) (1555-59)
224. [Pius IV](#) (1559-65)
225. [St. Pius V](#) (1566-72)
226. [Gregory XIII](#) (1572-85)
227. [Sixtus V](#) (1585-90)
228. [Urban VII](#) (1590)
229. [Gregory XIV](#) (1590-91)
230. [Innocent IX](#) (1591)
231. [Clement VIII](#) (1592-1605)
232. [Leo XI](#) (1605)
233. [Paul V](#) (1605-21)
234. [Gregory XV](#) (1621-23)
235. [Urban VIII](#) (1623-44)
236. [Innocent X](#) (1644-55)
237. [Alexander VII](#) (1655-67)
238. [Clement IX](#) (1667-69)
239. [Clement X](#) (1670-76)
240. [Blessed Innocent XI](#) (1676-89)
241. [Alexander VIII](#) (1689-91)
242. [Innocent XII](#) (1691-1700)

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243. [Clement XI](#) (1700-21)
244. [Innocent XIII](#) (1721-24)
245. [Benedict XIII](#) (1724-30)
246. [Clement XII](#) (1730-40)
247. [Benedict XIV](#) (1740-58)
248. [Clement XIII](#) (1758-69)
249. [Clement XIV](#) (1769-74)
250. [Pius VI](#) (1775-99)
251. [Pius VII](#) (1800-23)
252. [Leo XII](#) (1823-29)
253. [Pius VIII](#) (1829-30)
254. [Gregory XVI](#) (1831-46)
255. [Blessed Pius IX](#) (1846-78)
256. [Leo XIII](#) (1878-1903)
257. [St. Pius X](#) (1903-14)
258. Benedict XV (1914-22) **Biographies of Benedict XV and his successors will be added at a later date**
259. Pius XI (1922-39)
260. Pius XII (1939-58)
261. St. John XXIII (1958-63)
262. Paul VI (1963-78)
263. John Paul I (1978)
264. St. John Paul II (1978-2005)
265. Benedict XVI (2005-2013)
266. Francis (2013—)

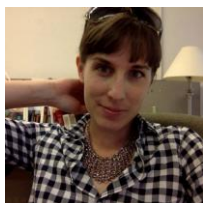
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*List of the Popes and Their Names*

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# Appendix G: Religious Tattoos

## Tattoo Taboo? Exploring The History Of Religious Ink And Facial Tattoos



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Opinions expressed by Forbes Contributors are their own.

Whether it is the distinctive ink on the arms of early modern sailors or Mike Tyson's face, the body has always served as a public canvas. Upon it, identities are advertised--ones chosen for us and ones of our choosing. In Roman antiquity, slaves who fled from their masters could be forcibly branded or tattooed on their foreheads if recaptured and returned, as were some criminals sentenced to the mines. These facial marks visualized their crimes to others and were incredibly difficult to cover up. Alternately, many medieval pilgrims visiting the Holy Land on pilgrimage chose to adorn their bodies with tattoos--and still do today.

The use of tattoos in order to identify with a certain religious sect has been used for millennia, yet many myths and misconceptions persist surrounding faith-inspired ink.

## Religious Tattoos



*St. George and the Dragon tattooed from a stencil block that is 200-300 years old (Image via Anna Felicity Friedman with permission).*

The word for tattoo in Latin was *stigma*. This was taken from the Greek noun στίγμα and the verb [στίζω](#), 'to prick.' While *stigma* meant simply a "mark," it would become a byword for a tattoo or brand upon a person. In antiquity, scars and marks indicated identity in a world without social security numbers. One could tell a baker by the scars on his forearms, and one could often distinguish former slaves in the baths from the whip marks on their backs. Soldiers could also be set apart from the masses through their ink. The late fourth or early fifth century Roman military manual writer Vegetius indicates that by his time (and possibly earlier), Roman soldiers received a tattoo after training ([Epitoma Rei Militaris 1.8](#)). The medical writer Aetius adds to our knowledge by indicating that it may have usually been on the hands of soldiers, and that the ink was supplied by leek juice in the 6th century CE.

Within ancient near eastern civilizations, the body had also long served as a surface for advertising mourning and religious affiliations. As [Jordan Rosenblum](#), a professor of religious and Jewish studies at the University of Wisconsin at Madison, told me, this was true within Judaism as well. He notes that despite the oft-uttered belief that tattooed Jews cannot be buried in a Jewish cemetery, there is a long history of tattoos within the faith. [Leviticus 19.28](#) indeed prohibits the "gashing of the flesh," however, tattoos appear to have been used among some Jews in the ancient Near East as a symbol of mourning the passing of loved ones.

## The Mysterious Marks of the Apocalypse



*A third century "Christian" epitaph in the Baths of Diocletian in Rome commemorates Licinia Amias, whose name (ἀμία) means 'tuna fish.' The Epitaph exemplifies some common Christian symbols. A cast of the epitaph also resides in the Vatican Museums (Image via Wikimedia).*

Amid the transformation of the Roman world in Late Antiquity (200-800 CE), tattoos began to be used as a medium to portray Christian identity as well. This may have in part been a way of "reclaiming" the imposed practice once forced on Christians who were sent to the mines and inscribed on their foreheads, although there is little direct evidence for this sentiment. Literary sources indicate that it was often the "extreme" Christian sects that employed tattooing to visualize their devotion. For instance Victor of Vita, writing about the Vandal invasions in the 480s, indicates that there was tattooing among the Manichaeans. There still remained a social apprehension for facial marks in the Roman mainstream due in part to the historical link with slavery and convicts. In an edict of 315/316 CE, the emperor Constantine had in fact outlawed facial branding and tattoos for slaves or convicts ([Theodosian Code 9.40.2](#)), though the rest of the body was still fair game. Just as it is today, facial tattoos could be incredibly controversial or quite potent.

## *Religious Tatoos*

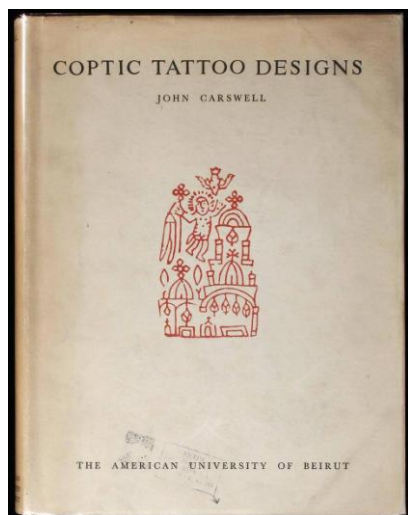


*A woman with traditional facial tattoos poses for a photograph at the Idomeni refugee camp on the Greek Macedonia border on March 20, 2016 in Idomeni, Greece. (Photo by Matt Cardy/Getty Images)*

Accounts of medieval saints indicate that religious tattoos continued to be used into the 8th century by people living within medieval Northumbria in northern England. Moreover, a naturally mummified 7th century woman from Sudan now at the British Museum has [a monogram of St. Michael tattooed](#) on her inner thigh. The monogram is the name "Michael" (MIXAHA) in Greek or Coptic, with a cross atop it. It is difficult to now know the motivations behind these tattoos, but they certainly were extremely personal symbols to those that chose to get them. There is evidence later that Coptic Christians used pilgrimage tattoos in an apotropaic manner, that is to say as a means of protection from evil or bad luck. Crosses continue to be popular tattoos within Coptic Christianity in Egypt, where some still visit a tattoo artist booth during a *mulid* (a commemoration service for a saint).



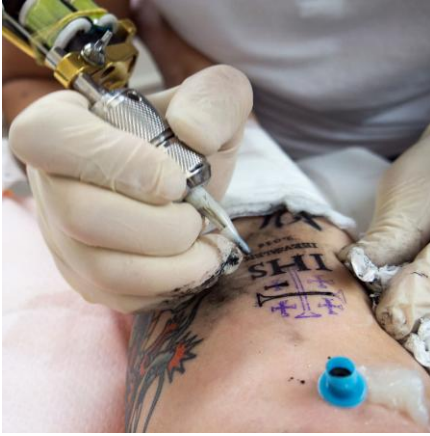
## The Mysterious Marks of the Apocalypse



*The cover of John Carswell's "Coptic Tattoo Designs" book (1958, 2nd ed.). The Coptic designs in the book are from woodblocks intended to be stamped on the arms of Coptic pilgrims visiting Jerusalem. It is these blocks that the Razzouks still use today.*

Accounts of crusaders visiting the Holy Land reveal that tattoos could also serve as permanent proof of pilgrimage trips. One person who has done a great deal of work on pilgrim tattoos is Dr. Anna Felicity Friedman at the [Center for Tattoo History and Culture](#). As she notes, it is likely that "tattoo practitioners and tattoo recipients looked at and drew from common Christian symbols and iconography around them for inspiration for their tattooed marks of faith." Christian symbols such as the chi-rho or fish (*ichthus*) were incredibly popular on epitaphs in Late Antiquity into the medieval era. As Friedman points out, tattoos are not always a direct reflection of belief. As she remarks, they are "no longer necessarily marks of faith, but rather they can mark travel experience or reference heritage." Recently, she visited and was tattooed at the famed [Razzouk Tattoo](#) in Jerusalem, which has been tattooing pilgrims for over 700 years.

## *Religious Tattoos*



*Wassim Razzouk tattooing the classic Jerusalem Cross motif known to look exactly like this since at least the early 1600s. (Photos by Anna Felicity Friedman and used with permission).*

The long history of religious tattoos demonstrates that the agency behind getting inked is important to consider. The imposition of a tattoo by another could indicate servility and oppression (e.g., the [tattooing of prisoners in concentration camps](#) during the Holocaust), whereas the choice to get a tattoo can be quite powerful. Tattoos have the ability to inscribe emotions tied to mourning, faith, heritage and even travel. As the Razzouks still indicate, the body remains the most sacred surface to illustrate.

<https://www.forbes.com/sites/drsarahbond/2016/09/09/ahistoryofreligioustattoos/#3b35172172fe>

## Appendix H: EGW and the Seal of God

The Seal of God

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(<https://www.andrews.edu/~damsteeg/seal.html>)

Deep in the Adventist theology of last-day happenings is a predicted development which portends the destiny of all living persons. We have heard it preached from pulpits for years; people will receive either the mark of the beast or the seal of God. This is the outcome of the third angel's message, the great showdown of the great controversy.

The subject of the sealing foreseen in Revelation 7 caught the attention of Adventists in the middle of the nineteenth century when they discovered that Jesus had begun the final preparation for His return. They saw clearly in the Bible that Christ's sanctuary ministry entails much more than His "cleansing" work in heaven. Simultaneously with His heavenly work He is "cleansing" a people, preparing them to meet Him at the Second Advent. (See P. Gerard Damsteegt, "The Sanctuary and Adventist Experience," *Ministry*, October 1994, pp. 34-38).

Intensive study of Christ's ministry in the most holy place shed new light on God's "testimony," His ten commandments (Rev 19; Ex 25:6, 22). This study brought to the fore the role of the Decalogue as the unchanging standard of conduct by which people will be judged. In the process, it opened their eyes to the permanent validity of the fourth commandment, with its seventh-day Sabbath.

## ***EGW and the Seal of God***

One of the most significant new insights gained from Bible study was the discovery that the Sabbath is intimately linked to the seal of God. In this article I would like us to look at some questions as answered in the writings of Ellen G. White, questions such as these and others: What is the seal of God? Is ordinary Sabbath keeping the seal described in Revelation 7? What is the relationship between the end-time sealing work and the sealing work in Ezekiel 9? What preparation is required for being sealed?

### **What is the Seal of God?**

Today, although ministers preach about the mark of the beast, relatively little attention seems to be paid to the question, "What is the seal of God? As life continues on as usual from day to day, scarcely any attention is paid to the seal of God. By contrast, nearly one hundred years ago Ellen G. White called special attention to its importance. "The time has come," she wrote, "when all who have an interest in their soul's salvation should earnestly and solemnly inquire, What is the seal of God? (*Signs of the Times*, Nov.1, 1899).

A century ago early believers felt that understanding the seal of God was a matter of life and death. They realized that only those receiving the seal of the living God will pass through the time of trouble and the seven last plagues successfully. Only the sealed ones will stand in the Day of the Lord. To understand this subject was a top priority.

### **The Seal of God as the Sabbath.**

The first time that Ellen G. White associated the seal of God with the Sabbath was in 1848. A few months later, in January 1849, Joseph Bates, the pioneer Sabbath theologian, published the first Adventist book on the subject and called it, *A Seal of the Living God*. One of Ellen White's arguments that the seal of God is the Sabbath was that the Sabbath commandment contains the characteristics of a seal. A seal, she observed in our early days and reiterated many years later, is attached to a law to show the name, title, and authority of the lawgiver. The Sabbath commandment can therefore be considered a seal because it "is the only one of all the ten in which are found both the name and the title of the Lawgiver. It is the only one that shows by whose authority the law is given. Thus it contains the seal of God, affixed to His law as evidence of its authenticity and binding force" (*Patriarchs and Prophets*, p. 307).

The Sabbath helps to give the ten commandments their unique significance. "The Sabbath was placed in the decalogue as the seal of the living God, pointing out

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the Law-giver, and making known his right to rule." Thus the Sabbath is the sign of a relationship between God and His people, serving as "a test of their loyalty to Him" (Signs of the Times, May 3, 1886). The mission of Seventh-day Adventists can be described as "presenting the law of God as a test of character and as the seal of the living God" (Testimonies for the Church, 2:468). This reasoning seems to make good sense. However, there is more to the sealing message.

### The Seal of God in the Forehead.

If the Sabbath is the seal of the living God, what is the seal that the angel will place in the forehead (see Rev 7:2-3)? The seal to be placed in the forehead is "a mark which angels, but *not human eyes*, can read; for the destroying angel must see this mark of redemption. The intelligent mind has seen the sign of the cross of Calvary in the Lord's adopted sons and daughters" (7BC 968, my italics). (In this article, references to Ellen G. White comments in the *Seventh-day Adventist Bible Commentary* are indicated by the abbreviation BC, with the volume number preceding it.)

Described in greater detail, "The seal given in the forehead is God, New Jerusalem. will write upon him the name of My God, and the name of the city of My God, (Rev 3:2)" (*Manuscript Releases* 15:225).

This seal is to be given to those only who make the necessary preparation. In His mercy, God has commissioned four angels to hold the winds of strife so that His people may have time to make this preparation for receiving the seal in their foreheads (*Early Writings*, 38).

A distinction, evidently, was to be made between mere outward observance of the Sabbath and the true Sabbath observance which would involve intense spiritual preparation. Unfortunately, many Adventists did not take advantage of the "wind-holding" delay when they first learned about it. After more than 40 years, Ellen White exclaimed in frustration, "Brethren, how long before you will be ready for the seal of God?" (*Review and Herald*, June 7, 1887).

### What is the Necessary Preparation?

The vast majority of Ellen G. White's comments about the seal of God deal with the preparation needed to receive it. For instance, "a great work" must be accomplished "to prepare a people to be sealed with the seal of the living God" (*Selected Messages*, 2:73).

A qualification found among the earliest of Ellen White's writings is that believers "must reflect the image of Jesus fully" (*Early Writings*, p. 7). We ask what this appealing concept means in practical terms and learn that it means to have "victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action" (ibid.). Those who "overcome the world,

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the flesh, and the devil, will be the favored ones who shall receive the seal of the living God" (*Testimonies to Ministers*, p. 445).

In order to "bear a likeness to Christ in character" (7BC 970), we are exhorted to study "more earnestly the character of our Saviour." "We should imitate the lovely Pattern that God has given us, We should dwell upon the matchless charms of Jesus until there will be nothing satisfying in this perishing world. We should desire to reflect his image in kindness, in courtesy, in gentleness, and love, then 'when he shall appear, we shall be like him; for we shall see him as he is'" (*Review and Herald*, May 28, 1889).

Such a focus involves the exciting prospect of becoming more and more like Jesus. "The more we study the life of Christ with a heart to learn, the more Christlike we become" (*Sons and Daughters of God*, p. 342). The promised outcome is beyond our highest expectations: "holiness of character" (*Testimonies to Ministers*, p. 446). Indeed, the cleansing of the "soul temple of every defilement," will produce characters without "one spot or stain" (*Sons and Daughters of God*, p. 342; *Testimonies*, 5:214).

### **Keeping God's Commandments and the Faith of Jesus.**

Those who receive God's seal upon their foreheads are "God's commandment-keeping people." "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus" (Rev 14:12; *Testimonies*, 6:15). Their sins removed, "they have on the wedding garment, and are obedient and faithful to all God's commands" (7BC 968).

To have the law of God written in heart and mind, so as to survive during the difficult times ahead, means to fill our minds with the "present truth" and love of the Bible, and to have as our greatest desire to set our eyes on Jesus at His return. "There is no place in our foreheads for the seal of the living God" if it is filled with the cares and pleasures of this world (*Broadside*, Jan. 3, 1849).

It is of paramount importance to manifest the works of faith. Many who teach the truth will not receive the seal of God, because even though "they had the light of truth, they knew their Master's will, they understood every point of our faith,... they had not corresponding works" (*Testimonies*, 5:214). "Many will not receive the seal of God because they do not keep His commandments or bear the fruits of righteousness" (*Maranatha*, p. 24 1). How serious is our behavior! "Our own course of action will determine whether we shall receive the seal of the living God or be cut down by the destroying weapons" (*Testimonies*, 5:212).

### **Keeping the Sabbath Holy.**

Even though mere outward Sabbath keeping is not worthy of the seal, all who receive God's seal will nonetheless be committed to obeying the Word of God "with exactitude" (*The Faith I Live By*, p. 288). They carefully observe all ten

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commandments, including "the Sabbath of the fourth commandment. This is what distinguishes them from the disloyal, who have accepted a man-made institution in the place of the true Sabbath" (7BC 970, 981). The seal of God, therefore, can only be bestowed upon Sabbath- keepers.

God is very particular with His requirements. When the Israelites were about to depart from Egypt, God directed them to bring their children indoors, strike the door posts with blood, and allow no one to go outside until after midnight. When the destroying angel passed over, all who faithfully followed God's counsels enjoyed divine protection. But the first-born died in every home that neglected even the least of God's instructions (7BC 981).

The destroying angel is soon to pass again over the world. Those who faithfully obey all God's commandments will be protected. Their unique mark will be the true, Christ-like observance of the Sabbath. Despite world-wide opposition, they choose to remain loyal, and thus they enjoy divine protection from the angel of death. They stand out among the multitude because they have a mark placed upon them, and "that mark is the keeping of His holy Sabbath." But those who are not careful in Sabbath observance will be destroyed along with the rest of the world (7BC 981).

It is no surprise that much of what Ellen G. White wrote about the Sabbath has to do with its proper observance. Believers are in danger of "doing their own pleasure on the Sabbath day" and hence are in no condition to receive the seal of the living God. "We have not, as a people, given the law of God the preeminence as we should" (*Selected Messages*, 3:258).

Sanctification plays a crucial role in preparation for the seal of God. There is a great need that Adventists should be "sanctified through the truth, acting upon high and holy principles, showing in a high, elevated sense, the line of demarcation between those who keep the commandments of God, and those who trample them under their feet." It is "the sanctification of the Spirit" that "signalizes the difference between those who have the seal of God, and those who keep a spurious rest-day" (7BC 980).

Those who fully submit themselves to the sanctifying power of the Spirit are the ones who can effectively warn the world. Their Christ-like sanctified Sabbath observance will be a crucial factor in persuading the honest in heart to accept the last message of mercy. In vain have these people looked for the image of Christ in their churches (*The Great Controversy*, p. 390). Now, at last, they see it fully reflected in the remnant, who manifest their supreme love for the Lord of the Sabbath by keeping His Sabbath holy in the finest Christlike sense.

The issue is far more than the day of worship. The day symbolizes the experience and commitment of God's true people; and even more than this, it becomes an

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ultimate vindication of God's character and His law, showing that what God asks is not impossible, with His power.

### **Experiencing Trials and Tribulations.**

In addition to other factors, tribulation too is part of preparation for the seal. All who receive the seal described in Revelation 7 will suffer severe tests. "Close and unexpected tests" will be brought upon believers "to see who are worthy to receive the seal of the living God" (*Testimonies*, 5:382).

Even the crisis over worshiping the image of the beast (Rev 3:47) will begin before the seal is applied (see 7BC 976). But "all who prove their loyalty to God by observing His law, and refusing to accept a spurious sabbath, will rank under the banner of the Lord God Jehovah, and will receive the seal of the living God." Those who give up the truth will receive the mark of the beast (*ibid*).

Thus no one will receive the seal of God without knowing what it is to suffer for Christ's sake. Believers will "have trials to pass through" that are "keen and cutting, in order that they may be purified and fitted through suffering to receive the seal of the living God" (*Early Writings*, p. 67).

Believers will suffer not only from persecution but also from a wrenching sense of the shortcomings of other professed Christians.

In Ezekiel's time it was the believers who sighed and cried over the abominations they observed who received the mark of deliverance. Just before the seven last plagues fall, it will be those only who are agonizing over modern abominations who will receive the "mark of deliverance," the seal of God (*Great Controversy* p. 656; *Testimonies*, 5:212).

Their agonizing has two distinct aspects: mourning their own past failures and mourning the current failures of others. "The class who do not feel grieved over their own spiritual declension or mourn over the sins of others, will be left without the seal of God" (*Testimonies*, 5:211).

### **Is Receiving the Seal Impossible?**

Reflection on the qualifications that God requires of those whom He will seal makes some people throw up their hands, exclaiming that they can never be good enough. Frustration, despondency, and even desperation are natural for all who look critically at their own accomplishments.

But Ellen White's earliest comment on how to achieve the lofty spiritual preparation required was simple and straightforward: Draw "nearer and nearer to the Lord and be earnestly seeking that preparation necessary to enable us to stand in the battle in the day of the Lord" (*Early Writings*, p. 71).



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On second thought, are God's requirements today really different from the commitment He has called for throughout the ages? Has He not always required complete repentance and unwavering faith?

When our surrender is complete and we call on Him with implicit faith to give us grace sufficient to walk with Him victoriously, are we not doing what Enoch did before the flood? Indeed, Enoch is often cited by Ellen G. White as an example of those who will be alive and translated at the second coming (see, e.g., *Testimonies*, 2:122; *Christ's Object Lessons*, p. 332).

All credit goes to the Savior, for it is the "mind of Christ" that resides in the believers. They "have been crucified with Christ" and so earnestly cry out, "It is no longer I who live, but Christ who lives in me" (see Gal 2:20). Though they work out their own salvation "with fear and trembling," "it is God" who works in them "both to will and to do of His good pleasure" (see Phil 2:12-13).

The mind of Christ was characterized by deep humility, a characteristic greatly needed by believers today. "Those who are distrustful of self, who are humbling themselves before God and purifying their souls by obeying the truth—these are receiving the heavenly mold and preparing for the seal of God in their foreheads" (*Testimonies*, 5:216).

"Everyone must now search the Bible for himself upon his knees before God, with the humble, teachable heart of a child, if he would know what the Lord requires of him" (Ibid., 214).

By walking closely and humbly with Jesus, earnestly studying His Word, in Christ-like sincerity observing His Sabbath under the most exhausting opposition, and seeking through His grace to bear witness to the goodness of God's character and law—in these ways God's people on earth cooperate with their High Priest in heaven as He seeks to cleanse not only the sanctuary but also those who worship at the sanctuary.

In moving language, John describes the behavior of the faithful ones, the living righteous, who will have received God's end-time seal just before the close of probation. "These are they that stand upon Mount Zion with the Lamb, having the Father's name written in their foreheads. They sing the new song before the throne, that song which no man can learn save the hundred and forty and four thousand which were redeemed from the earth. These are they which follow the Lamb whithersoever He goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God." Revelation 14:4-5" (*Prophets and Kings*, p. 591).

This article has been based on insights that have come to us through the testimony of Jesus," which is the Spirit of prophecy. The Lord is gracious in

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granting us His special light so we can make use of the time left to us to cooperate with His grace in preparing for the seal of God.

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# Appendix I

### ***Foundations of the Seal of God---Damsteegt***

Foundations: Seal of God

This treatise on the historical development of "seal of God" theology in Adventism is left here by means of optical recognition software. As a result there appear imperfections not to be blamed on brother Damsteegt. They are here for interest for those who want to dig deeper into the matter. The footnote numbers obviously are a problem. But hopefully the story is still to be found:

As early as 1847 Bates had designated Sunday observance as "a mark of the beast."<sup>316</sup> Later this mark came to be more precisely defined. In 1850 J. White stated that the mark of the beast was "very conspicuous" and did not refer to a literal mark but to "a prominent point of religious faith introduced by the Papal power, which is the observance of the first day of the week as a holy day of rest instead of the seventh."<sup>317</sup> In 1852 he rejected the idea that those who presently did not observe the Sabbath were already in possession of the mark because it was to be received in the future "when the line shall be drawn between the worshipers of the beast and image, and the worshipers, or servants of God."<sup>318</sup> The third angel's message, he saw, was a warning "not to receive the mark," which implied that "it is yet to be received by the worshipers of the beast."<sup>319</sup> Therefore, White said, "Christians who have conscientiously observed the first day of the week, in time past, whose minds were never called to investigate the Sabbath question, certainly did not *receive* the mark of the beast."<sup>320</sup> The time for the reception of the mark he described as follows: "After the true light on this subject shall be given, and that period of anguish when the mark of the beast shall be enforced shall have come, and the division made between the worshipers of God and the worshipers of the beast, *then* will be the danger of receiving the mark of the beast."<sup>321</sup> In 1856 he commented on this event saying, "when the claims of the Sabbath of the fourth Commandment are urged upon the mind in opposition to the practice of Sunday keeping, it is then that men choose, and receive either the Mark of the Beast, or the Seal of the living God."<sup>322</sup>

b. The seal of the living God.

For the people of God the third angel's message seems to have a positive sound. In 1849 J. White had already interpreted it as the "sealing message" which carried "the sealing mark, the Sabbath, to the saints."<sup>323</sup> The following year he referred in the context of the sealing to a typological relationship between Ezek. 9 and the third angel's message.<sup>P</sup> E. G. White re-

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marked that "the third angel is binding them (sealing them) [God's people] in bundles for the-heavenly garner."<sup>325</sup> In 1852 Cottrell suggested that the

316 See *supra*, n. 141.

317 J. White, "TAM," p. 67 (*TAM*, p. 8).

318 G. White], "Remarks in Kindness," *RH*, March 2, 1852, p. 100.

319 *Id.*

320 *Ibid.* Cf. E. G. White, *SP*, IV, 281, 282. See *supra*, n. 140, n. 213.

321 G. White], "Remarks," p. 100. Cf. E. G. White, *SP*, IV, 282. Here she said that "the test upon this question does not come until Sunday observance is enforced by law, and the world is enlightened concerning the obligation of the true Sabbath. Not until the issue is thus plainly set before the people, and they are brought to choose between the commandments of God and the commandments of men, will those who continue in transgression receive the mark of the beast."

322 J. White. "The Third Angel's Message," *RH*, Aug. 7, 1856, n. 10B.

323 Letter, J. White to Bowles, Nov. 8, 1849; see *supra*, n. 145; cf. E. G. White, "DRS," p. 21 (*EW*, pp. 42, 43); J. White, "Of AM," p. 69 (*TAM*, p. 15); Letter, Cottrell to J. White, *RH*, Feb. 3, 1852, n. 87.

324 J. White "TAM," p. 69 (*TAM*, p. 15).

325 E. G. White, *SCEV*, p. 7 (*EW*, p. 89).

seal "imprints the Father's name in the forehead [Rev. 14:1] of those who have not the mark of the beast in that place."<sup>326</sup> He associated the seal with the third angel's message, because the commandments of God (Rev. 14:12), in particular the fourth commandment of the Decalogue, contained the Father's name, being "the only one of the ten that distinguishes the Lord from every other God, as being the Maker of all things."<sup>327</sup> Edson pointed out that "the fourth commandment is the only precept in the great constitution that points out the true God" and it had to be interpreted that this commandment "contained his [God's] signature and seal."<sup>328</sup> He saw the mission of the third angel as a means of restoring the seal of the living God, the Sabbath, to the Decalogue.<sup>P?</sup> Several years later, Smith commented on the significance of the fourth commandment as a seal on the basis of an analogy between the seal of a secular ruler and the seal of the Decalogue. He argued that for "any document from any earthly monarch to be valid [it] must possess his name and title of royalty, by which his subjects will know who it is that demands obedience, and by what right he demands it."<sup>330</sup> From analogy he reasoned that if God had given mankind a law then "in order for it to be valid it must declare who he is, contain his title of royalty, the extent of his dominion, and his right to reign; and whatever portion of the law does this, by just and appropriate figure may be called 'his seal,' 'the seal of the law.'"<sup>331</sup> In applying these criteria to the Decalogue, he said that only in the fourth commandment "we are reading the requirements of Him who made heaven and earth, and all things therein. We realize at once that the Maker of heaven and earth, is the Supreme Ruler over all his works; that the extent of his dominion is the extent of his creation; and that he has a right to demand obedience from all his creatures."<sup>332</sup> Thus, he concluded that "this commandment brings to view his title of royalty, the extent of his

dominion, and his right to reign. "333

As Bates had done previously,<sup>F</sup> Smith equated the Sabbath as a sign (Ex. 31: 13, 17) with a seal, stating that "the Lord told his ancient people Israel, that it [Sabbath] should be *asign* between him and *them/orever*. This must include, not the literal descendants only, but spiritual Israel also."335 He suggested that the command to hurt "only those men which have not the seal of God in their foreheads" (Rev. 9:4) indicated that there were

326 Letter, Cottrell to}. White, p. 87. Already in 1844 the seal of the living God, although undefined, was related to the 144,000 (E. G. White [E. G. Harmon], "RSA," p. 17). Cf. *ibid.*, p.14.

327 Letter, Cottrell to}. White, p. 87.

328 Edson, "Commandments of God," p. 65.

329 *Ibid.* Earlier E. G. White wrote that "the Sabbath was set apart to be kept in honor of God's holy name" (Letter, E. G. White to Bates, *WLF*, p. 18).

330 [Smith] "Seal" I. n. 12. Cf. Cottrell "Mark of the Beast, and Seal of the Living God," *RH*, July 28, 1859, p. 78 (*Mark of the Beast ...*, 1859'-p. 5).

331 [Smith]. "Seal." I. n. 12.

332 *Ibid.* Cf. Cottrell, "Mark of the Beast," p. 78 (*Mark of the Beast*, pp. 6, 7).

333 [Smith], "Seal," I, p. 12. -

334 See above, pp. 142, 144.

335 *Iu*«, II, p. 20. Cf. *ibid.*, I, p. 12.

Individuals living during the sounding of the fifth angel (A.D. 1299 - A.D. (1449)336 who had "the seal of God in their foreheads."337 However, the work of the third angel's message and the sealing angel of Rev. 7:2 pointed to "a particular reform, a special work, at a special time."338

Although the third angel's message was identified as the sealing message, J. White rejected in 1852 the idea that "all Sabbath-keepers have the seal of the living God" or that "the 'Review and Herald' teaches that those who embrace the Sabbath are now sealed and sure of heaven. "339 The difference, however, between the present and future reality of the sealing, had not yet been solved, because it was not understood that though the sealing message had been proclaimed for years, no one seemed to be sealed in the absolute sense. In 1856 Smith analyzed the sealing process by introducing a distinction between "the possession of the seal" and "the state of being sealed. "340 He acknowledged the possibility "that people in times past have been in possession of the seal" but stated that no one who had ever lived had experienced the sealing as described in Rev. 7.<sup>341</sup> In order to possess the seal, he argued, one had to observe the Sabbath, because "if the Sabbath is me seal, a correct theory on this question, and an observance of the fourth commandment according to the letter, would of course put one in possession of the seal. "342 But, he said, to be in a state of being sealed required much more, for these Sabbath-observing individuals could still "be destitute of saving faith or the Spirit of God," and added that "a mere theory of the Truth will not save us. "343 Smith stressed that in the work of personal salvation the Holy Spirit had an essential part to play, remarking that "*while we believe the Sabbath to be a seal, we believe the Holy Spirit to be the sealer.* "344

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He, therefore, concluded that the condition of "our being sealed, is not only to be in possession of the seal, but also to fulfill every other requirement of the Holy Spirit; as saith the Apostle, 'Grieve not the Holy Spirit of God, *whereby* (by whom - Whiting) ye are sealed unto the day of redemption. Eph. 'iv, 30."345 Smith's concept of the mission of the sealing angel contributed to the harmonization of the present and future sealing because

336 See *supra*, p. 27.

337 *Ibid.*, II, p. 20.

338 *Ibid.*

339 J. White], "Remarks," p. 100. Nichols had stated that those who had been sealed could fall away by yielding to temptation ("Extracts of letters," *AdR*, Sept. 1850, p. 48).

340 [Smith], "Seal," II; p. 20.

341 *Ibid.*

342 *Ibid.*

343 *Ibid.* In 1852 J. White already made this remark that when individuals "keep *all* the commandments, and repent before God of past transgression of his holy law, their only hope or salvation is through faith in the atoning blood of Jesus," and he added that "a man may or rwardly observe all ten of the commandments of God, yet if he is not benefited by the aronement of Jesus it will profit him nothing" ("Remarks," p. 100).

344 [Smith], "Seal," II, p. 20. Commenting on Eph. 2:13, Nichols said earlier that "the ~~*spel* testimony was the *seal* and the *Holy Spirit* the *sealer*. The testimony must first be *preached*, and then *believed*, before the Holy Spirit can seal us with the truth" ("Extracts," p. 48).

345 [Smith], "Seal," II, p. 20.

the truth by those who would be sealed" and the guidance "in all things by the Spirit of truth that we may keep the Commandments of God *and* the Faith of Jesus."346 Thus, owing to its broad reformatory work the sealing message had not yet sealed individuals in the absolute sense, though it had been proclaimed for several years and they had been in the possession of the seal by observing the Sabbath. In 1866 Smith viewed the sealing time as "a period during which a progressive work is carried on upon the earth," the nature of which was "the development of a holy character, by obedience to the truth .... to a position where they [people] can be sealed absolutely, in the sense of having their cases forever decided for Heaven."347 He felt that Christ's post-1844 ministry could also be designated as a sealing work because it involved a judgment on the character of human beings. Therefore, parallel with the proclamation of the sealing message on earth a sealing work was going on in heaven where, during the pre-Advent judgment, decisions were made which sealed the eternal destiny of individuals. "

In 1852 Edson explored Bates' allusion to the existence of a relation between Rev. 14 and Rev. 7 in a different way, suggesting that the work of the third angel and that of the sealing angel of Rev. 7:2 were identical. He found support for this view in the fact that the events and consequences which followed both angels were similar. The seven plagues (Rev. 15; 16) following the third angel, and the loosing of the four winds (Rev. 7:1-3) after the sealing were seen to be related events, because in both instances it

affected the earth, the sea, and the trees.<sup>350</sup> In 1856 Smith held similar views on the two angels and added that they also prepared the people of God for the final events.<sup>351</sup> In 1866, however, he seemed to imply that the sealing message of the third angel performed a preparatory work for the reception of the final sealing performed by the sealing angel of Rev. 7 who would begin his sealing work when the pre-Advent judgment would take up the cases of the living. Those who would be found righteous in that judgment would then be sealed with the "seal of the living God" and be in the "state of being sealed."<sup>352</sup>

346 *Ibid.*

347 Smith, "The Visions - Objections Answered," *RH*, July 10, 1866, p. 42 (*The Visions of Mrs. E. G. White ...*, 1868, p. 87).

348 *Ibid.*

349 See *supra*, p. 144.

350 Edson, "Commandments of God," p. 65. He said that "the first vial will be poured Out upon the *earth*. - The second will be poured out upon the *sea*. The fourth will be poured out upon the sun, and power will be given unto him to scorch men with fire and great heat. Under this plague the trees will be hurt as predicted in Joel i, 10-12, 18-20. Thus it is seen that the *earth* and *sea* and *trees* are to be hurt by the pouring out of the plagues, the same as by the loosing of the four winds" (*ibid.*). Cf. [Smith], "Seal," I, p. 12.

351 *Ibid.*

352 Smith, "Visions - Objections," p. 42 (*Visions*, p. 87). Rev. 7 pictured to Cottrell two distinct classes of individuals: the 144,000 (Rev. 7: 1-8) and a great multitude (Rev. 7 :9-17) ("Mark of the Beast," p. 77 [*Mark of the Beast*, p. 3]). The 144,000 seemed to be the living righteous who, after having gone through the final conflict and trouble, would be translated into immortality without experiencing death; see e.g., E. G. White [E. G. Harmon], "RSA," pp. 14, 15 (*EW*, pp. 15, 16); E. G. White, "DBS," p. 22 (*EI17*, p. 37);]. White "The One Hundred and Forty Four Thousand," *AdR*, Sept. 1850, pp. 56,57.

### c. The location of the mark and seal.

Additional aspects of the nature of the seal of God and the mark of the beast were discovered when a comparison was made regarding their location. The seal was to be placed in the forehead of the individual.<sup>353</sup> The mark of the beast on the hand or forehead (Rev. 13:16; 14:9). Smith located the seal in the forehead, for he identified those who had the seal with those who had the Father's name written in their foreheads (Rev. 14:1).<sup>354</sup> In this context Cottrell described the difference between the possessors of the seal and mark:

Those who receive the seal of God, have the Lamb's "Father's *name* written in their foreheads." Rev. xiv, 1. Those who receive the mark of the beast receive "the mark of his *name*." Verse 11. Name is used in a figurative sense to denote authority .... In the name of Jesus Christ, means by the authority of Jesus Christ. Hence, the mark of the beast is a sign or token of his authority, standing in opposition to the sign of the authority of the Father.<sup>355</sup>

The seal and mark were not considered as visible signs in a literal sense.<sup>355</sup> The location in the forehead indicated to Smith that the difference in issue was of a doctrinal nature. The forehead, he remarked, was "the seal of the

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mind by which we receive or reject all theories presented to us, the seal and the mark there located, must evidently signify some prominent doctrines which distinguish the worshipers of the beast and the worshipers of God."<sup>357</sup> According to Cottrell, the forehead was "a symbol of mind and actions, since the forehead is the seat of the intellectual faculties."<sup>358</sup> Therefore, the "seal of God can be received nowhere else. He accepts of no obedience but that which is from the heart,"<sup>359</sup> This was different from the beast which was "more accommodating," for sincerity was not a prerequisite, so that "if you do not choose his mark in your forehead, you may receive it in your right hand. If you do not believe and love his institutions, you may obey them outwardly - carry out his requirements with your right hand, which is a symbol of outward actions."<sup>360</sup> In this light he called attention to the significance of the mission of the third angel as a message of warning "against submitting to the authority of the beast and receiving the mark of his authority, and presents us the 'commandments of God (the Father) and the faith of Jesus,' (the Son)."<sup>361</sup>

<sup>353</sup> See e.g., Bates, *SLG*, p. 37 (he referred to Rev. 9:4 as one of the arguments to place the seal in the forehead [*ibid.*]); E. G. White, "DBS," p. 23 (*EW*, p. 38); Nichols, "Extracts," p. 48.

<sup>354</sup> [Smith], "Seal," II, p. 20.

<sup>355</sup> Cottrell, "Mark of the Beast," p. 78 (*Mark 0/ the Beast*, p. 5).

<sup>356</sup> *Ibid.*, p. 77; [Smith], "Seal," II, p. 20.

<sup>357</sup> *Ibid.* Cf. Nichols, "Extracts," p. 48.

<sup>358</sup> Cottrell, "Mark of the Beast," p. 77 (*Mark 0/ the Beast*, p. 4).

<sup>359</sup> *Ibid.*

<sup>360</sup> *Ibid.* p. 78 (*Mark 0/ the Beast*, p. 4).

<sup>361</sup> *Ibid.* (*Mark 0/ the Beast*, p. 5).



# **Appendix J**

## **Catholic Church Admits Seventh Day Adventists are Keeping the True Sabbath**

(This series of citations are taken from the internet under the same title. No author is given. But it does provide many convenient references and is included in this book for interest. The reader can make his or her own judgments via the content.)(Am Redeemed website, Mr. 6, 2019).

“If we consulted the Bible ONLY, we should still have to keep holy the Sabbath Day, that is, Saturday, with the Jews, instead of Sunday; ...” — A Course in Religion for Catholic High Schools and Academies, by Rev. John Laux M.A., Benzinger Brothers, 1936 edition, Part 1.

### **THE CATHOLIC CHURCH: THEN AND TODAY**

“Sunday is a Catholic institution, and... can be defended only on Catholic principles.... From beginning to end of Scripture there is NOT A SINGLE passage that warrants the transfer of weekly public worship from the last day of the week to the first.” Catholic Press, Aug. 25, 1900

“It is well to remind the Presbyterians, Baptists, Methodists, and all other Christians, that the Bible does not support them anywhere in their observance of Sunday. Sunday is an institution of the Roman Catholic Church, and those who observe the day observe a commandment of the Catholic Church.” Priest Brady, in an address, reported in the Elizabeth, NJ ‘News’ on March 18, 1903.

“Protestants do not realize that by observing Sunday, they accept the authority of the spokesperson of the Church, the Pope” (Our Sunday Visitor, February 5, 1950).

## ***Admission Toward Adventists Regarding the Sabbath***

“Of course the Catholic Church claims that the change [Saturday Sabbath to Sunday] was her act... And the act is a mark of her ecclesiastical authority in religious things” (H.F. Thomas, Chancellor of Cardinal Gibbons).

“Sunday is our MARK of authority... the church is ABOVE the Bible, and this transference of Sabbath observance is proof of that fact” (Catholic Record of London, Ontario Sept 1, 1923).

“Protestants ... accept Sunday rather than Saturday as the day for public worship after the Catholic Church made the change... But the Protestant mind does not seem to realize that ... in observing Sunday, they are accepting the authority of the spokesman for the Church, the pope.” Our Sunday Visitor, February 5th, 1950.

“Of course these two old quotations are exactly correct. The Catholic Church designated Sunday as the day for corporate worship and gets full credit – or blame – for the change.” This Rock, The Magazine of Catholic Apologetics and Evangelization, p.8, June 1997

Q. Have you any other proofs that they (Protestants) are not guided by the Scripture?

A. Yes; so many, that we cannot admit more than a mere specimen into this small work. They reject much that is clearly contained in Scripture, and profess more that is nowhere discoverable in that Divine Book.

Q. Give some examples of both?

A. They should, if the Scripture were their only rule, wash the feet of one another, according to the command of Christ, in the 13th chap. of St. John; — they should keep, not the Sunday, but the Saturday, according to the commandment, “Remember thou keep holy the SABBATH-day;” for this commandment has not, in Scripture, been changed or abrogated;... Rev. Stephen Keenan, A Doctrinal Catechism; New York in 1857, page 101 *Imprimatur*

Q. Have you any other way of proving that the Church has power to institute festivals of precept?

A. Had she not such power, she could not have done that in which all modern religionists agree with her; —she could not have substituted the observance of Sunday the first day of the week, for the observance of Saturday the seventh day, a change for which there is no Scriptural authority. Rev. Stephen Keenan, A Doctrinal Catechism; New York in 1857, page 174

Q. In what manner can we show a Protestant, that he speaks unreasonably against fasts and abstinences?

A. Ask him why he keeps Sunday, and not Saturday, as his day of rest, since he is unwilling either to fast or to abstain. If he reply, that the Scripture orders him to keep the Sunday, but says nothing as to fasting and abstinence, tell him the Scripture speaks of Saturday or the Sabbath, but gives no command anywhere regarding Sunday or the first day of the week. If, then he neglects Saturday as a day of rest and holiness, and substitutes Sunday in its place, and this merely because such was the usage of the ancient Church, should he not, if he wishes to act consistently, observe fasting and abstinence, because the ancient Church so ordained? Rev. Stephen Keenan, *A Doctrinal Catechism*; New York in 1857, page 181

Question: Which is the Sabbath day?

Answer: Saturday is the Sabbath day.

Question: Why do we observe Sunday instead of Saturday?

Answer: We observe Sunday instead of Saturday because the Catholic Church transferred the solemnity from Saturday to Sunday.” –Rev. Peter Geiermann C.S.S.R., *The Convert’s Catechism of Catholic Doctrine*, p. 50

Q. Must not a sensible Protestant doubt seriously, when he finds that even the Bible is not followed as a rule by his co-religionists?

A. Surely, when he sees them baptize infants, abrogate the Jewish Sabbath, and observe Sunday for which [pg. 7] there is no Scriptural authority; when he finds them neglect to wash one another’s feet, which is expressly commanded, and eat blood and things strangled, which are expressly prohibited in Scripture. He must doubt, if he think at all. ...

Q. Should not the Protestant doubt when he finds that he himself holds tradition as a guide?

A. Yes, if he would but reflect that he has nothing but Catholic Tradition for keeping the Sunday holy; ... *Controversial Catechism* by Stephen Keenan, New Edition, revised by Rev. George Cormack, published in London by Burns & Oates, Limited – New York, Cincinnati, Chicago: Benzinger Brothers, 1896, pages 6, 7.

“The Church, on the other hand, after changing the day of rest from the Jewish Sabbath, or seventh day of the week, to the first, made the Third Commandment refer to Sunday as the day to be kept holy as the Lord’s Day. The Council of Trent (Sess. VI, can. xix) condemns those who deny that the Ten Commandments are binding on Christians.” *The Catholic Encyclopedia*, Commandments of God, Volume IV, © 1908 by Robert Appleton Company,

## ***Admission Toward Adventists Regarding the Sabbath***

Online Edition © 1999 by Kevin Knight, Nihil Obstat – Remy Lafort, Censor Imprimatur – +John M. Farley, Archbishop of New York, page 153.

”The [Roman Catholic] Church changed the observance of the Sabbath to Sunday by right of the divine, infallible authority given to her by her founder, Jesus Christ. The Protestant claiming the Bible to be the only guide of faith, has no warrant for observing Sunday. In this matter the Seventh-day Adventist is the only consistent Protestant.” The Catholic Universe Bulletin, August 14, 1942, p. 4.

“All of us believe many things in regard to religion that we do not find in the Bible. For example, nowhere in the Bible do we find that Christ or the Apostles ordered that the Sabbath be changed from Saturday to Sunday. We have the commandment of God given to Moses to keep holy the Sabbath Day, that is the 7th day of the week, Saturday. Today most Christians keep Sunday because it has been revealed to us by the Church outside the Bible.” The Catholic Virginian, “To Tell You The Truth,” Vol. 22, No. 49 (Oct. 3, 1947).

“... you may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify.” The Faith of Our Fathers, by James Cardinal Gibbons, Archbishop of Baltimore, 88th edition, page 89. Originally published in 1876, republished and Copyright 1980 by TAN Books and Publishers, Inc., pages 72-73.

‘Deny the authority of the Church and you have no adequate or reasonable explanation or justification for the substitution of Sunday for Saturday in the Third – Protestant Fourth – Commandment of God... The Church is above the Bible, and this transference of Sabbath observance is proof of that fact.’ Catholic Record, September 1, 1923. The Faith of Millions

“But since Saturday, not Sunday, is specified in the Bible, isn’t it curious that non-Catholics who profess to take their religion directly from the Bible and not the Church, observe Sunday instead of Saturday? Yes, of course, it is inconsistent; but this change was made about fifteen centuries before Protestantism was born, and by that time the custom was universally observed. They have continued the custom, even though it rests upon the authority of the Catholic Church and not upon an explicit text in the Bible. That observance remains as a reminder of the Mother Church from which the non-Catholic sects broke away – like a boy running away from home but still carrying in his pocket a picture of his mother or a lock of her hair.” The Faith of Millions“

Perhaps the boldest thing, the most revolutionary change the Church ever did, happened in the first century. The holy day, the Sabbath, was changed from Saturday to Sunday. "The Day of the Lord" (dies Dominica) was chosen, not from any directions noted in the Scriptures, but from the Church's sense of its own power. The day of resurrection, the day of Pentecost, fifty days later, came on the first day of the week. So this would be the new Sabbath. People who think that the Scriptures should be the sole authority, should logically become 7th Day Adventists, and keep Saturday holy." Sentinel, Pastor's page, Saint Catherine Catholic Church, Algonac, Michigan, May 21, 1995

"If Protestants would follow the Bible, they would worship God on the Sabbath Day. In keeping the Sunday they are following a law of the Catholic Church." Albert Smith, Chancellor of the Archdiocese of Baltimore, replying for the Cardinal, in a letter dated February 10, 1920.

"The observance of Sunday by the Protestants is homage they pay, in spite of themselves, to the authority of the [Catholic] Church." Monsignor Louis Segur, 'Plain Talk about the Protestantism of Today', p. 213.

What Important Question Does the Papacy Ask Protestants?

Protestants have repeatedly asked the papacy, "How could you dare to change God's law?"

But the question posed to Protestants by the Catholic church is even more penetrating.

Here it is officially: ""You will tell me that Saturday was the Jewish Sabbath, but that the Christian Sabbath has been changed to Sunday. Changed! but by whom? Who has authority to change an express commandment of Almighty God? When God has spoken and said, Thou shalt keep holy the seventh day, who shall dare to say, Nay, thou mayest work and do all manner of worldly business on the seventh day; but thou shalt keep holy the first day in its stead?

This is a most important question, which I know not how you can answer. You are a Protestant, and you profess to go by the Bible and the Bible only; and yet in so important a matter as the observance of one day in seven as a holy day, you go against the plain letter of the Bible, and put another day in the place of that day which the Bible has commanded. The command to keep holy the seventh day is one of the ten commandments; you believe that the other nine are still binding; who gave you authority to tamper with the fourth? If you are consistent with your own principles, if you really follow the Bible and the Bible only, you ought to be able to produce some portion of the New Testament in which this fourth commandment is expressly altered."" \*Library of Christian Doctrine: Why

## ***Admission Toward Adventists Regarding the Sabbath***

Don't You Keep Holy the Sabbath-Day? (London: Burns and Oates, Ltd.), pp. 3, 4.

“There is but one church on the face of the earth which has the power, or claims power, to make laws binding on the conscience, binding before God, binding under penalty of hell-fire. For instance, the institution of Sunday. What right has any other church to keep this day? You answer by virtue of the third commandment (the papacy did away with the 2nd regarding the worship of graven images, and called the 4th the 3rd), which says ‘Remember that thou keep holy the Sabbath day.’ But Sunday is not the Sabbath. Any schoolboy knows that Sunday is the first day of the week. I have repeatedly offered one thousand dollars to anyone who will prove by the Bible alone that Sunday is the day we are bound to keep, and no one has called for the money. It was the holy Catholic Church that changed the day of rest from Saturday, the seventh day, to Sunday, the first day of the week.” – T. Enright, C.S.S.R., in a lecture delivered in 1893.

”Of course the Catholic Church claims that the change was her act. And the act is a mark of her ecclesiastical power and authority in religious matters.” C. F. Thomas, Chancellor of Cardinal Gibbons, in answer to a letter regarding the change of the Sabbath, November 11, 1895.

“Tradition, not Scripture, is the rock on which the church of Jesus Christ is built.” Adrien Nampon, *Catholic Doctrine as Defined by the Council of Trent*, p. 157

“The Pope is of so great authority and power that he can modify, explain, or interpret even divine law”. The pope can modify divine law, since his power is not of man, but of God, and he acts a vicegerent of God upon earth” Lucius Ferraris, *Prompta Bibliotheca*, art. Papa, II, Vol. VI, p. 29.

“The leader of the Catholic church is defined by the faith as the Vicar of Jesus Christ (and is accepted as such by believers). The Pope is considered the man on earth who “takes the place” of the Second Person of the omnipotent God of the Trinity.” John Paul II, *Crossing the Threshold of Hope*, p. 3, 1994

“...pastoral intuition suggested to the Church the christianization of the notion of Sunday as “the day of the sun”, which was the Roman name for the day and which is retained in some modern languages.(29) This was in order to draw the faithful away from the seduction of cults which worshiped the sun, and to direct the celebration of the day to Christ, humanity’s true “sun”.” John Paul II, *Dies Domini*, 27. The day of Christ-Light, 1998 (Prominent protestant leaders agree

with this statement – See here for a statement by Dr. E. T. Hiscox, author of the ‘Baptist Manual’)

“The Sun was a foremost god with heathen-dom... The sun has worshippers at this hour in Persia and other lands.... There is, in truth, something royal, kingly about the sun, making it a fit emblem of Jesus, the Sun of Justice. Hence the church in these countries would seem to have said, to ‘Keep that old pagan name [Sunday]. It shall remain consecrated, sanctified.’ And thus the pagan Sunday, dedicated to Balder, became the Christian Sunday, sacred to Jesus.” William Gildea, Doctor of Divinity, *The Catholic World*, March, 1894, p. 809

“The retention of the old pagan name of Dies Solis, for Sunday is, in a great measure, owing to the union of pagan and Christian sentiment with which the first day of the week was recommended by Constantine to his subjects – pagan and Christian alike – as the ‘venerable’ day of the sun.”” Arthur P. Stanley, *History of the Eastern Church*, p. 184

“When St. Paul repudiated the works of the law, he was not thinking of the Ten Commandments, which are as unchangeable as God Himself is, which God could not change and still remain the infinitely holy God.”-Our Sunday Visitor, Oct. 7, 1951.

“Question: How prove you that the Church hath power to command feasts and holydays? Answer: By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves, by keeping Sunday strictly, and breaking most other feasts commanded by the same Church.” Henry Tuberville, *An Abridgment of the Christian Doctrine* (1833 approbation), p.58 (Same statement in *Manual of Christian Doctrine*, ed. by Daniel Ferris [1916 ed.], p.67)

“Some theologians have held that God likewise directly determined the Sunday as the day of worship in the NEW LAW, that he himself has explicitly substituted Sunday for the Sabbath. But this theory is entirely abandoned. It is now commonly held that God simply gave His church the power to set aside whatever day or days she would deem suitable as holy days. The church chose Sunday, the first day of the week, and in the course of time added other days as holy days.” – Vincent J. Kelly, *Forbidden Sunday and Feast-Day Occupations*, Washington, DC, Catholic University of America Press, *Studies in Sacred Theology*, No. 70., 1943, p. 2.

“If we consulted the Bible only, we should still have to keep holy the Sabbath Day, that is, Saturday, with the Jews, instead of Sunday; ...” — A Course in

## ***Admission Toward Adventists Regarding the Sabbath***

Religion for Catholic High Schools and Academies, by Rev. John Laux M.A., Benzinger Brothers, 1936 edition, Part 1.

“Sunday is a Catholic institution, and... can be defended only on Catholic principles.... From beginning to end of Scripture there is not a single passage that warrants the transfer of weekly public worship from the last day of the week to the first.” Catholic Press, Aug. 25, 1900

“The Sabbath was Saturday, not Sunday. The Church altered the observance of the Sabbath to the observance of Sunday. Protestants must be rather puzzled by the keeping of Sunday when God distinctly said, ‘Keep holy the Sabbath Day.’ The word Sunday does not come anywhere in the Bible, so, without knowing it they are obeying the authority of the Catholic Church.” Canon Cafferata, The Catechism Explained, p. 89.

”Reason and sense demand the acceptance of one or the other of these alternatives: either Protestantism and the keeping holy of Saturday, or Catholicity and the keeping holy of Sunday. Compromise is impossible.” John Cardinal Gibbons, The Catholic Mirror, December 23, 1893.

“The Pope has power to change times, to abrogate laws, and to dispense with all things, even the precepts of Christ. The Pope has authority and has often exercised it, to dispense with the command of Christ” (Decretal, de Tranlatic Episcop).

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The Bible reveals clearly the Sabbath is Saturday and there’s no scriptural support for Sunday observance. You can see, dear reader the shocking admission of the Catholic Church about changing God’s word and leading many to perdition.

Would you obey the truth or follow men traditions and lies?? It is a matter of Biblical and secular history that God never changed His holy Sabbath or transferred its solemnity to Sunday. Who did? Rome, in concert with the Roman Catholic Church, changed Sabbath to Sunday! What will you believe? Whom will you follow? The God of your Bible—or the traditions of men? The choice, dear reader, is yours.

Daniel 7:25 And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws.



Revelation 22:14 Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

22:15 For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.---

End of citation

## NOTES

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