

LESSON 11. – September 15, 1888.

THE MARK OF THE BEAST.

I. WHO will be required to worship the beast and his image, and to receive his mark? Rev. 13:12, 15-17.

2. In opposition to this what does the Third Angel's Message say? Rev. 14 :9, 10.

3. What are those led to do, who heed the voice of this message? Rev. 14: 12.

4. What does this show?

Ans.—That the powers spoken of in Rev. 13:12-17 will put forth all their strength to compel men to do something that is contrary to the commandments of God.

5. What have we found was the principal object of the Papacy, in the fourth century? and what is the purpose of the Protestantism of to-day?

Ans. --To use the power of the State to compel all people to keep Sunday as the Lord's day, or Christian Sabbath.

6. Of what day is Christ the Lord? Mark 2 : 28.

7. What day is the Sabbath? EX. 20 : 10.

8. Then what day is the Lord's day?

9. What does the Lord call the seventh day? Ex. 20 : 10; Isa. 58 : 13.

10. Is there any commandment of God for keeping Sunday?

Ans.—None whatever.

11. What testimonies can you give on this point from eminent first-day authorities?

Ans. —The \$500 prize-essay of the American Tract Society acknowledges the "complete silence of the New Testament so far as any explicit command for the Sabbath [Sunday, the first day of the week] or definite rules for its observance are concerned."—Abiding Sabbath, p. 14. And the \$1,000 prize-essay of the American Sunday-school Union says: "Up to the time of Christ's death, no change had been made in the day." And, "so far as the record shows, they [the apostles] did not, however, give any explicit command enjoining the abandonment of the seventh-day Sabbath, and its observance on the first day of the week:"—Lord's Day, pp. 186-188. See Note.

12. What was the single link that in the fourth century united Church and State, which, developed the beast? Ans.—The Sunday institution.

13. What is the single point in a similar movement in our day which develops only an image to the beast?

Ans.—The Sunday institution.

14. What does the Papacy set forth as the sign of its authority to command men under penalty of sin for disobedience?

Ans.—"The very act of changing Sabbath into Sunday, which Protestants allow of. . . . Because by keeping Sunday strictly they acknowledge the church's power to ordain feasts, and to command them under sin."—*Catechism of the Catholic Christian Instructed.*

15. Then what is the mark of the beast?

16. To whom do those pay homage who, keep Sunday?

Ans.—"The keeping of Sunday is an homage they pay, in spite of themselves, to the Catholic Church."—*Plain Talk about Protestantism.*

17. Then when Protestant churches attempt to compel people by law to keep Sunday, what is that only to do?

Ans.—It is, only to compel men to worship the Papacy —to worship the beast.

18. But, as in the very act of doing this these churches make an image to the beast, what then will be the enforced observance of Sunday in this nation?

Ans.—It will be the worship of the beast and his image.

19. But may not Sunday-keeping be enforced as a civil duty?

Ans.—Never. Because Sunday is wholly a religious institution; and the civil power has no right to enforce religious duties.

20. What does Christ demand on this subject? - Matt. 22:21

21. By what power was Sunday-keeping instituted?

Ans.—The church.

22. Why were the ancient Sunday laws enacted?

Ans.—The church demanded it, and it was done to satisfy and help the church.

23. Why are Sunday laws now enacted?

Ans.—For the same reasons precisely.

24. Is the church Caesar?

Ans.—No.

25. Is the church God?

26. Then what follows?

Ans.—That as Sunday-keeping belongs neither to Caesar nor to God, there is no power in existence that can, of right, command it.

NOTES.

QUESTION 11.—The student is at liberty to present any other testimonies on this point that he may choose

Ellen White Notes Compiled:

#1 In Revelation 13 this subject is plainly presented: "I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exercised all the power of the first beast before him, and causeth the earth and them that dwell therein to worship the first beast, whose deadly wound was healed." Then the miracle-working power is revealed: "And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. 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 and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." {1888 700.2}

This is the test that the people of God must have before they are sealed. 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 yield the truth of heavenly origin, and accept the Sunday Sabbath, will receive the mark of the beast. What need will there be of the solemn warning not to receive the mark of the beast, when all the saints of God are sealed and ticketed for the New Jerusalem? "O consistency, thou art a jewel!" {1888 701.1}

#2 In contrast to those who keep the commandments of God and have the faith of Jesus, the third angel points to another class, against whose errors a solemn and fearful warning is uttered: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God." [Revelation 14:9, 10.] {GC88 438.1}

God means just what He says. Man has interposed between God and the people, and the Lord has sent forth the third angel with the message: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." Verses 9, 10. {8T 94.3}

God's people are to keep His commandments, discarding all worldly policy. Having adopted right principles of action, they are to reverence these principles; for they are heaven-born. Obedience to God is of more value to you than gold or silver. Yoking up with Christ, learning His meekness and lowliness, cuts short many a conflict; for when the enemy comes in like a flood, the Spirit of the Lord lifts up a standard against him. {8T 95.1}

#3 It is at this time that the third angel is seen flying in the midst of heaven, proclaiming, "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation. {ST, February 8, 1910 par. 8}

In marked contrast with this multitude stands a little company who will not swerve from their allegiance to God. "Here are they that keep the commandments of God, and the faith of Jesus." These are they of whom Isaiah speaks: "They that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach. The restorer of paths to dwell in." The breach was made in the law of God when the Sabbath was changed by the Romish power. But the time has come for that divine institution to be restored. The breach is to be repaired, and the foundation of many generations to be raised up. And this message is the last to be given before the coming of the Lord. Immediately following its proclamation, the Son of Man is seen by the prophet coming in glory to reap the harvest of the earth. {ST, February 8, 1910 par. 9}

#4 In the issue of the contest, all Christendom will be divided into two great classes,—those who keep the commandments of God and the faith of Jesus, and those who worship the beast and his image and receive his mark. Although church and State will unite their power to compel “all, both small and great, rich and poor, free and bond,” to receive “the mark of the beast,” [Revelation 13:16.] yet the people of God will not receive it. The prophet of Patmos beholds “them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God,” and singing the song of Moses and the Lamb. [Revelation 15:2, 3.] {GC88 450.1}

#5 When the early church became corrupted by departing from the simplicity of the gospel and accepting heathen rites and customs, she lost the Spirit and power of God; and in order to control the consciences of the people, she sought the support of the secular power. The result was the papacy, a church that controlled the power of the state and employed it to further her own ends, especially for the punishment of "heresy." {GC 443.2}

It was in behalf of the Sunday that popery first asserted its arrogant claims (see Appendix); and its first resort to the power of the state was to compel the observance of Sunday as "the Lord's day." But the Bible points to the seventh day, and not to the first, as the Lord's day. {GC 446.3}

#6 But the Bible points to the seventh day, and not to the first, as the Lord's day. Said Christ, “The Son of man is Lord also of the Sabbath.” The fourth commandment declares, “The seventh day is the Sabbath of the Lord.” And by the prophet Isaiah the Lord designates it, “My holy day.” [Mark 2:28; Isaiah 58:13.] {GC88 446.3}

"Wherefore the Son of man is Lord also of the Sabbath." These words are full of instruction and comfort. Because the Sabbath was made for man, it is the Lord's day. It belongs to Christ. For "all things were made by Him; and without Him was not anything made that was made." John 1:3. Since He made all things, He made the Sabbath. By Him it was set apart as a memorial of the work of creation. It points to Him as both the Creator and the Sanctifier. It declares that He who created all things in heaven and in earth, and by whom all things hold together, is the head of the church, and that by His power we are reconciled to God. For, speaking of Israel, He said, "I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them,"--make them holy. Ezekiel 20:12. Then the Sabbath is a sign of Christ's power to make us holy. And it is given to all whom Christ makes holy. As a sign of His sanctifying power, the Sabbath is given to all who through Christ become a part of the Israel of God. {DA 288.2}

#7 In Revelation 14, men are called upon to worship the Creator; and the prophecy brings to view a class that, as the result of the threefold message, are keeping the commandments of God. One of these commandments points directly to God as the Creator. The fourth precept declares: "The seventh day is the Sabbath of the Lord thy God: . . . for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Exodus 20:10, 11. Concerning the Sabbath, the Lord says, further, that it is "a sign, . . . that ye may know that I am the Lord your God." Ezekiel 20:20. And the reason given is: "For in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed." Exodus 31:17. {GC 437.1}

#8 (See #6 quotes)

#9 "But the seventh day is the Sabbath of the Lord thy God." I saw that the holy Sabbath is, and will be, the separating wall between the true Israel of God and unbelievers; and that the Sabbath is the great question to unite the hearts of God's dear, waiting saints. {EW 33.1}

#10 Sunday is a child of the papacy. It has been nourished and cradled by the Protestant world as a genuine requirement of Jehovah, but it has no foundation in the word of God. The Christian world is tested by their relation to this matter. God moves upon men to search the Scriptures for evidence to sustain Sunday. Those who search with a desire for truth will see that in the past they have been relying on tradition, and have accepted an institution of the papacy. Those who, with contrite hearts, search the word of God for truth, will receive a blessing from God. Their characters are formed after the divine similitude. The mind is in a state of continual advancement. By beholding they become changed into the divine likeness. Their education is begun on earth to be carried on in the school above. {RH, July 13, 1897 par. 9}

#11 (No comment.)

#12 (See #5 quote.)

#13 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. {GC88 588.1}

#14 As the sign of the authority of the Catholic Church, papist writers cite, "the very act of changing the Sabbath into Sunday, which Protestants allow of . . . because by keeping Sunday strictly they acknowledge the church's power to ordain feasts, and to command them under sin." ["ABRIDGMENT OF CHRISTIAN DOCTRINE."] What then is the change of the Sabbath, but the sign or mark of the authority of the Romish Church—"the mark of the beast"? {GC88 448.2}

#15 But Christians of past generations observed the Sunday, supposing that in so doing they were keeping the Bible Sabbath; and there are now true Christians in every church, not excepting the Roman Catholic communion, who honestly believe that Sunday is the Sabbath of divine appointment. God accepts their sincerity of purpose and their integrity before Him. But when Sunday observance shall be enforced by law, and the world shall be enlightened concerning the obligation of the true Sabbath, then whoever shall transgress the command of God, to obey a precept which has no higher authority than that of Rome, will thereby honor popery above God. He is paying homage to Rome and to the power which enforces the institution ordained by Rome. He is worshiping the beast and his image. As men then reject the institution which God has declared to be the sign of His authority, and honor in its stead that which Rome has chosen as the token of her supremacy, they will thereby accept the sign of allegiance to Rome--"the mark of the beast." And it is 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, that those who continue in transgression will receive "the mark of the beast." {GC 449.1}

#16 Romanists declare that "the observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the [Catholic] Church." ["PLAIN TALK ABOUT PROTESTANTISM," P. 213.] The enforcement of Sunday-keeping on the part of Protestant churches is an enforcement of the

worship of the papacy—of the beast. Those who, understanding the claims of the fourth commandment, choose to observe the false instead of the true Sabbath; are thereby paying homage to that power by which alone it is commanded. But in the very act of enforcing a religious duty by secular power, the churches would themselves form an image to the beast; hence the enforcement of Sunday-keeping in the United States would be an enforcement of the worship of the beast and his image. {GC88 448.4}

#17 (See #16 quote.)

#18 (See #16 quote.)

#19 There are many who have never understood the claims of the Bible Sabbath and the false foundation upon which the Sunday institution rests. Any movement in favor of religious legislation is really an act of concession to the papacy, which for so many ages has steadily warred against liberty of conscience. Sunday observance owes its existence as a so-called Christian institution to "the mystery of iniquity;" and its enforcement will be a virtual recognition of the principles which are the very cornerstone of Romanism. {5T 711.4}

#20 The law of God and the law of Caesar have come into collision, and will come into collision again. The question we have to answer is, Shall we obey God, or Caesar? {RH, June 4, 1901 par. 10}

#21 In both the Old and the New World, the papacy will receive homage in the honor paid to the Sunday institution, that rests solely upon the authority of the Roman Church. {GC 578.3}

#22 Constantine, while still a heathen, issued a decree enjoining the general observance of Sunday as a public festival throughout the Roman empire. After his conversion, he remained a staunch advocate of Sunday, and his pagan edict was then enforced by him in the interests of his new faith. But the honor shown this day was not as yet sufficient to prevent Christians from regarding the true Sabbath as the holy of the Lord. Another step must be taken; the false Sabbath must be exalted to an equality with the true. A few years after the issue of Constantine's decree, the bishop of Rome conferred on the Sunday the title of Lord's day. Thus the people were gradually led to regard it as possessing a degree of sacredness. Still the original Sabbath was kept. {The Spirit of Prophecy Volume Four, 55.2}

#23 By false representations and angry appeals they will stir up the passions of the people. Not having a "Thus saith the Scriptures" to bring against the advocates of the Bible Sabbath, they will resort to oppressive enactments to supply the lack. To secure popularity and patronage, legislators will yield to the demand for a Sunday law. Those who fear God cannot accept an institution that violates a precept of the Decalogue. On this battlefield comes the last great conflict of the controversy between truth and error. And we are not left in doubt as to the issue. Now, as in the days of Mordecai, the Lord will vindicate His truth and His people. {5T 450.2}

#24 These things, I am sure, will place us in a wrong light before the world. Cautions were given me as to this point. There were some things shown me in reference to the words of Christ "Render therefore unto Caesar the things that are Caesar's and unto God the things which are God's" -- placing the matter where the church would have no right to enforce anything of a religious character upon the world. {Spalding and Magan Collection, page 8.3}

#25 That these men (leaders) should stand in a sacred place, to be as the voice of God to the people, as we once believed the General Conference to be, that is past. - General Conference Bulletin 1901 page 25 {The Paulson Collection of Ellen G. White Letters, page 422.5}

#26 It is a fact generally admitted by Protestants that the Scriptures give no authority for the change of the Sabbath. This is plainly stated in publications issued by the American Tract Society and the American Sunday School Union. One of these works acknowledges "the complete silence of the New Testament so far as any explicit command for the Sabbath [Sunday, the first day of the week] or definite rules for its observance are concerned."--George Elliott, The Abiding Sabbath, page 184. {GC 447.2}