

LESSON 8. – August 25, 1888.

THE MAKING OF THE IMAGE OF THE BEAST.

I. WHAT Government have we proved to be represented by the second beast of Rev. 13?

2. What power is to be exercised by this beast? Verse 12, first clause.

3. For what purpose does he use this power? Remainder of the same verse.

4. What is said by him to them that dwell on the earth? Verse 14, last part.

5. What power is represented by-the first beast?

Ans.—The Papacy.

6. What have we found to be the great characteristic of the Papacy?

Ans.—The union of Church and State—the Church using the power of the State for the furtherance of its own aims.

7. For what then are we to look in this nation?

Ans.—For the religious power to exalt itself to that place where it shall dominate the civil, and employ the power of the State for the furtherance of its own ends.

8. Is there any effort even now being made in this direction?

Ans.—Yes, a large and influential organization is working to this very end.

9. What is this organization called?

Ans. —The National Reform Association.

10. What, according to their own words, is the object of the association?

Ans.—"To secure such an amendment to the Constitution of the United States as shall suitably express our national acknowledgment of Almighty God as the source of all authority in civil government; of the Lord Jesus Christ as the Ruler of nations; and of his revealed will as of supreme authority; and thus indicate that this is a Christian nation, and place all the Christian laws, institutions, and usages of the Government on an undeniable legal basis in the fundamental law of the land."

11. Of what does the organization consist in itself?

Ans.—Of a president, the names of about one hundred and twenty vice-presidents, a recording secretary, a corresponding secretary, a treasurer, seven district secretaries (at present), and the Reformed Presbyterian Church as a body.

12. Who are some of the prominent men actively engaged in favor of it?

Ans.—Joseph Cook, Herrick Johnson, D. D.; Julius H. Seelye, president of Amherst College; Bishop Huntington, of New York; Hon. Wm. Strong, ex-justice of the United States Supreme Court, and many others.

13. Of what other important bodies has it gained the support?

Ans.—The "principal" churches, the National Woman's Christian Temperance Union, and the Prohibition party in many States.

14. What was the prevailing theory of the church leaders in the time of Constantine?

Ans.—" The theocratical theory."

15. What is the theory of the National Reformers?

Ans.—"Every government by equitable laws, is a government of God; a republic thus governed is of him, and is as truly and really a theocracy as the commonwealth of Israel."—Cincinnati National Reform Convention, p. 28. " A true theocracy is yet to come, [and] the enthronement of Christ in law and law-makers, hence I pray devotedly as a Christian patriot, for the ballot in the hands of women."—Monthly Reading, W. C. T. U.

16. What had the church leaders determined to do in the days of Constantine?

Ans. — "To make use of the power of the State for the furtherance of their own aims."

17. What have these in our day determined to do?

Ans.—The same thing.

18. What came of that in the fourth century?

Ans.—The Papacy.

19. What will come of this in the nineteenth century?

Ans.—The image of the Papacy.

20. Of what other bodies is the National Reform Association diligently working to secure the support?

Ans.—The workingmen and the Catholic Church.

21. What does this association say of the Catholic Church?

Ans.--"We cordially, gladly, recognize the fact that in the South American republics, and in France and other European countries, the Roman Catholics are the recognized advocates of national Christianity, and stand opposed to all the proposals of secularism. . . . Whenever' they are willing to co-operate in resisting the progress of political atheism, we will gladly join hands with them. In a World's Conference for the promotion of National Christianity—which ought to be held at no distant day—many countries could be represented only by Roman Catholics."—Christian Statesman, December II, 1884.

22. What are all Catholics commanded by the Pope to do?

Ans.—"All Catholics should do all in their power to cause the constitutions of States and legislation to be modeled on the principles of the true church; and all Catholic writers and journalists should never lose sight, for an instant, from the view of the above prescription."—Encyclical of Pope Leo XIII., 1885.

23. Then is not the National Reform Association aiming to form a government modeled after the principles of the Papacy?

24. Then, if professed Protestants under the leadership of the National Reform Association succeed in this, what will there be erected in this Government?

Ans.—An image of the Papacy.

### Ellen White Notes Compiled:

#1 The prophecy of Revelation 13 declares that the power represented by the beast with lamb-like horns shall cause “the earth and them which dwell therein” to worship the papacy—there symbolized by the beast “like unto a leopard.” The beast with two horns is also to say “to them that dwell on the earth, that they should make an image to the beast;” and, furthermore, it is to command all, “both small and great, rich and poor, free and bond,” to receive “the mark of the beast.” [Revelation 13:11-16.] It has been shown that the United States is the power represented by the beast with lamb-like horns, and that this prophecy will be fulfilled when the United States shall enforce Sunday observance, which Rome claims as the special acknowledgment of her supremacy. But in this homage to papacy the United States will not be alone. The influence of Rome in the countries that once acknowledged her dominion, is still far from being destroyed. And prophecy foretells a restoration of her power. “I saw one of his heads as it were wounded to death; and his deadly wound was healed; and all the world wondered after the beast.” [Revelation 13:3.] The infliction of the deadly wound points to the abolition of the papacy in 1798. After this, says the prophet, “His deadly wound was healed; and all the world wondered after the beast.” Paul states plainly that the man of sin will continue until the second advent. [2 Thessalonians 2:8.] To the very close of time he will carry forward his work of deception. And the Revelator declares, also referring to the papacy, “All that dwell upon the earth shall worship him, whose names are not written in the book of life.” [Revelation 13:8.] In both the Old and the New World, papacy will receive homage in the honor paid to the Sunday institution, that rests solely upon the authority of the Romish Church. {GC88 578.3}

#2 But the beast with lamb-like horns “spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed, . . . 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.” [Revelation 13:11-14.] {GC88 441.2}

#3 And the statement that the beast with two horns “causeth the earth and them which dwell therein to worship the first beast,” indicates that the authority of this nation is to be exercised in enforcing some observance which shall be an act of homage to the papacy. {GC88 442.1}

#4 “Saying to them that dwell on the earth, that they should make an image to the beast.” Here is clearly presented a form of government in which the legislative power rests with the people; a most striking evidence that the United States is the nation denoted in the prophecy. {GC88 443.1}

#5 By this first beast is represented the Roman Church, an ecclesiastical body clothed with civil power, having authority to punish all dissenters. {The Spirit of Prophecy Volume 4, page 277.2}

#6 Then to learn what the image is like, and how it is to be formed, we must study the characteristics of the beast itself, —the papacy. 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.” In order for the United States to form an image of the beast, the religious power must so control the civil government that the authority of the State will also be employed by the church to accomplish her own ends. {GC88 443.2}

#7, #8 In the movements now in progress in the United States to secure for the institutions and usages of the church the support of the state, Protestants are following in the steps of papists. Nay, more, they

are opening the door for the papacy to regain in Protestant America the supremacy which she has lost in the Old World. And that which gives greater significance to this movement is the fact that the principal object contemplated is the enforcement of Sunday observance--a custom which originated with Rome, and which she claims as the sign of her authority. It is the spirit of the papacy--the spirit of conformity to worldly customs, the veneration for human traditions above the commandments of God--that is permeating the Protestant churches and leading them on to do the same work of Sunday exaltation which the papacy has done before them. {GC 573.1}

#9, #10 The National Reform movement, exercising the power of religious legislation, will, when fully developed, manifest the same intolerance and oppression that have prevailed in past ages. Human councils then assumed the prerogatives of Deity, crushing under their despotic power liberty of conscience; and imprisonment, exile, and death followed for those who opposed their dictates. If popery or its principles shall again be legislated into power, the fires of persecution will be rekindled against those who will not sacrifice conscience and the truth in deference to popular errors. This evil is on the point of realization. {5T 712.1}

#11 The National Reform movement, that the world and the church have linked hands to bring about, will manifest the same oppression, haughtiness, arrogance, and intolerance which have prevailed in past ages. The powers of human councils then assumed the prerogatives of Deity, crushing under their despotic will, liberty of conscience and the right of individual responsibility; and imprisonment, exile, and death followed for all who opposed their dictates. {RH, January 1, 1889 par. 8}

#12 (No comment)

#13 (See #11 quotation)

#14 (No comment)

#15 (No comment)

#16 Thus again was demonstrated the evil results, so often witnessed in the history of the church from the days of Constantine to the present, of attempting to build up the church by the aid of the State, of appealing to the secular power in support of the gospel of Him who declared, "My kingdom is not of this world." [John 18:36.] The union of the church with the State, be the degree never so slight, while it may appear to bring the world nearer to the church, does in reality but bring the church nearer to the world. {GC88 296.4}

#17 (See #7 and #8 quotation)

#18 Little by little, at first in stealth and silence, and then more openly as it increased in strength and gained control of the minds of men, the mystery of iniquity carried forward its deceptive and blasphemous work. Almost imperceptibly the customs of heathenism found their way into the Christian church. The spirit of compromise and conformity was restrained for a time by the fierce persecutions which the church endured under paganism. But as persecution ceased, and Christianity entered the courts and palaces of kings, she laid aside the humble simplicity of Christ and his apostles for the pomp and pride of pagan priests and rulers; and in place of the requirements of God, she substituted human theories and traditions. The nominal conversion of Constantine, in the early part of the fourth century, caused great rejoicing; and the world, cloaked with a form of righteousness, walked into the church.

Now the work of corruption rapidly progressed. Paganism, while appearing to be vanquished, became the conqueror. Her spirit controlled the church. Her doctrines, ceremonies, and superstitions were incorporated into the faith and worship of the professed followers of Christ. {GC88 49.2}

This compromise between paganism and Christianity resulted in the development of the "man of sin" foretold in prophecy as opposing and exalting himself above God. That gigantic system of false religion is a masterpiece of Satan's power,—a monument of his efforts to seat himself upon the throne to rule the earth according to his will. {GC88 50.1}

#19 But the stern tracings of the prophetic pencil reveal a change in this peaceful scene. The beast with lamb-like horns speaks with the voice of a dragon, and "exerciseth all the power of the first beast before him." The spirit of persecution manifested by paganism and the papacy is again to be revealed. Prophecy declares that this power will say "to them that dwell on the earth, that they should make an image to the beast." [Revelation 13:14.] The image is made to the first or leopard-like beast, which is the one brought to view in the third angel's message. By this first beast is represented the Roman Church, an ecclesiastical body clothed with civil power, having authority to punish all dissenters. The image to the beast represents another religious body clothed with similar power. The formation of this image is the work of that beast whose peaceful rise and mild professions render it so striking a symbol of the United States. Here is to be found an image of the papacy. When the churches of our land, uniting upon such points of faith as are held by them in common, shall influence the State to enforce their decrees and sustain their institutions, then will Protestant America have formed an image of the Roman hierarchy. Then the true church will be assailed by persecution, as were God's ancient people. Almost every century furnishes examples of what bigotry and malice can do under a plea of serving God by protecting the rights of Church and State. Protestant churches that have followed in the steps of Rome by forming alliance with worldly powers have manifested a similar desire to restrict liberty of conscience. In the seventeenth century thousands of non-conformist ministers suffered under the rule of the Church of England. Persecution always follows religious favoritism on the part of secular governments. {4SP 277.2}

#20 (No comment although there is this prophecy supporting something with the working class)

The trades unions will be one of the agencies that will bring upon this earth a time of trouble such as has not been since the world began.--Letter 200, 1903. {2SM 142.1}

#21 (No comment)

#22 Marvelous in her shrewdness and cunning is the Roman Catholic Church. She presents a fair front to the world, covering with apologies her record of horrible cruelties, and declaring that her spirit of persecution no longer exists. But she is the same as in the days of the Reformation, when men of God stood up at the peril of their lives to expose her iniquity; the same as when she assumed the power to control kings and princes, and claimed the prerogatives of God. She may clothe herself in Christlike garments, the better to carry forward her purposes; but she still retains the venom of the serpent, and her principles are exerting their influence in legislative halls, in churches, and in the hearts of men. Her spirit is no less cruel and despotic now than when it crushed out human liberty, and slew the saints of the Most High. {ST, November 8, 1899 par. 4}

#23 (No comment)

#24 (No comment)