

The Beast and the Mark

MEMORY VERSE: “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” (Revelation 13:16).

“The lamblike horns and dragon voice of the symbol point to a striking contradiction between the professions and the practice of the nation thus represented.”—The Great Controversy, p. 442.

Suggested Reading: The Great Controversy, pp. 439–450.

1. THE COMPOSITE BEAST

Sun, May 31

a. What did John see in Revelation 13:1 (first part), and how do we understand this in light of our study of Daniel 7:3?

Revelation 13:1

And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

Daniel 7:3

And four great beasts came up from the sea, diverse one from another.

b. What can we learn from how some of the physical characteristics of the beast relate to the four beasts we have studied before? Revelation 13:2; Daniel 7:4–6.

Revelation 13:2

And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

Daniel 7:4–6

The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it. **5** And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh. **6** After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.

“In chapter 13 (verses 1–10) is described another beast, ‘like unto a leopard,’ to which the dragon gave ‘his power, and his seat, and great authority.’ This symbol, as most Protestants have believed, represents the papacy, which succeeded to the power and seat and authority once held by the ancient Roman empire. Of the leopardlike beast it is declared: ‘There was given unto him a mouth speaking great things and blasphemies. . . . And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.’ This prophecy, which is nearly identical with the description of the little horn of Daniel 7, unquestionably points to the papacy.”—*The Great Controversy*, p. 439.

“In many of the nations of Europe the powers that ruled in church and state had for centuries been controlled by Satan through the medium of the papacy.”—*Ibid.*, pp. 268, 269.

2. PERSECUTING POWER

Mon, Jun 1

**a. How is the identity of the beast confirmed based on the time of its dominance?
Revelation 13:5; Daniel 7:25.**

Revelation 13:5

And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.

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: and they shall be given into his hand until a time and times and the dividing of time.

“‘Power was given unto him to continue forty and two months.’ And, says the prophet, ‘I saw one of his heads as it were wounded to death.’ And again: ‘He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword.’ The forty and two months are the same as the ‘time and

times and the dividing of time,' three years and a half, or 1260 days, of Daniel 7—the time during which the papal power was to oppress God's people. This period, . . . began with the supremacy of the papacy, a.d. 538, and terminated in 1798. At that time the pope was made captive by the French army, the papal power received its deadly wound, and the prediction was fulfilled, 'He that leadeth into captivity shall go into captivity.'”—*The Great Controversy*, p. 439.

b. How would the supremacy of the leopard-like beast be diminished? Revelation 13:3 (first part), 10.

Revelation 13:3

And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

Revelation 13:10

He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

c. What actions would the beast take? Revelation 13:6-8.

Revelation 13:6-8

And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. 7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. 8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

“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.’ Verse 3. The infliction of the deadly wound points to the downfall 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 2:3-8. To the very close of time he will carry forward the 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, the papacy will receive homage in the honor paid to the Sunday institution, that rests solely upon the authority of the Roman Church.”—*Ibid.*, p. 579.

a. What new political power was seen coming up just as the papal power was receiving its mortal wound? Revelation 13:11.

Revelation 13:11

And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

“The beast with lamblike horns was seen ‘coming up out of the earth.’ Instead of overthrowing other powers to establish itself, the nation thus represented must arise in territory previously unoccupied and grow up gradually and peacefully. It could not, then, arise among the crowded and struggling nationalities of the Old World—that turbulent sea of ‘peoples, and multitudes, and nations, and tongues.’ It must be sought in the Western Continent.

“What nation of the New World was in 1798 rising into power, giving promise of strength and greatness, and attracting the attention of the world? The application of the symbol admits of no question. One nation, and only one, meets the specifications of this prophecy; it points unmistakably to the United States of America. Again and again the thought, almost the exact words, of the sacred writer has been unconsciously employed by the orator and the historian in describing the rise and growth of this nation. The beast was seen ‘coming up out of the earth;’ and, according to the translators, the word here rendered ‘coming up’ literally signifies ‘to grow or spring up as a plant.’ And, as we have seen, the nation must arise in territory previously unoccupied. . . .

“ ‘And he had two horns like a lamb.’ The lamblike horns indicate youth, innocence, and gentleness, fitly representing the character of the United States when presented to the prophet as ‘coming up’ in 1798. Among the Christian exiles who first fled to America and sought an asylum from royal oppression and priestly intolerance were many who determined to establish a government upon the broad foundation of civil and religious liberty. Their views found place in the Declaration of Independence, which sets forth the great truth that ‘all men are created equal’ and endowed with the inalienable right to ‘life, liberty, and the pursuit of happiness.’ And the Constitution guarantees to the people the right of self-government, providing that representatives elected by the popular vote shall enact and administer the laws. Freedom of religious faith was also granted, every man being permitted to worship God according to the dictates of his conscience. Republicanism and Protestantism became the fundamental principles of the nation. These principles are the secret of its power and prosperity. The oppressed and downtrodden throughout Christendom have turned to this land with interest and hope. Millions have sought its shores, and the United States has risen to a place

among the most powerful nations of the earth.”—The Great Controversy, pp. 440, 441.

a. What shocking development is to take place, enforced by the lamblike beast?

Revelation 13:12, 16.

Revelation 13:12

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.

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:

“The lamblike horns and dragon voice of the symbol point to a striking contradiction between the professions and the practice of the nation thus represented. The ‘speaking’ of the nation is the action of its legislative and judicial authorities. By such action it will give the lie to those liberal and peaceful principles which it has put forth as the foundation of its policy. The prediction that it will speak ‘as a dragon’ and exercise ‘all the power of the first beast’ plainly foretells a development of the spirit of intolerance and persecution that was manifested by the nations represented by the dragon and the leopardlike beast. And the statement that the beast with two horns ‘causeth the earth and them which dwell therein to worship the first beast’ indicates that the authority of this nation is to be exercised in enforcing some observance which shall be an act of homage to the papacy.

“Such action would be directly contrary to the principles of this government, to the genius of its free institutions, to the direct and solemn avowals of the Declaration of Independence, and to the Constitution. The founders of the nation wisely sought to guard against the employment of secular power on the part of the church, with its inevitable result—intolerance and persecution. The Constitution provides that ‘Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof,’ and that ‘no religious test shall ever be required as a qualification to any office of public trust under the United States.’ Only in flagrant violation of these safeguards to the nation’s liberty, can any religious observance be enforced by civil authority.”—The Great Controversy, p. 442.

b. How will this enforcement of the mark of the beast be the downfall of the United States? Proverbs 14:34; Psalm 119:126.

Proverbs 14:34

Righteousness exalteth a nation: but sin is a reproach to any people.

Psalm 119:126

It is time for thee, LORD, to work: for they have made void thy law.

“Every century of profligacy has treasured up wrath against the day of wrath; and when the time comes, and the iniquity is full, then God will do His strange work. It will be found a terrible thing to have worn out the divine patience; for the wrath of God will fall so signally and strongly that it is represented as being unmixed with mercy; and the very earth will be desolated. It is at the time of the national apostasy, when, acting on the policy of Satan, the rulers of the land will rank themselves on the side of the man of sin—it is then the measure of guilt is full; the national apostasy is the signal for national ruin.”—Selected Messages, bk. 2, p. 373.

5. THE MARK OF THE BEAST

Thur, Jun 4

a. What is the mark of the authority of Rome? Daniel 7:25.

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: and they shall be given into his hand until a time and times and the dividing of time.

“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, they acknowledge the church’s power to ordain feasts, and to command them under sin.’—Henry Tuberville, *An Abridgment of the Christian Doctrine*, page 58. What then is the change of the Sabbath, but the sign, or mark, of the authority of the Roman Church—‘the mark of the beast’? . . .

“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.”—*The Great Controversy*, pp. 448, 449.

b. Describe the climax of the contrasting movement—one to enlighten souls about the truth and the other to enforce the mark of the beast. Revelation 13:13-15; 16:13, 14; Matthew 24:14, 24.

Revelation 13:13-15

And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, **14** And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. **15** And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

Revelation 16:13, 14

And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. **14** For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

Matthew 24:14

And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

Matthew 24:24

For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.

“The church appeals to the strong arm of civil power, and, in this work, papists and Protestants unite. As the movement for Sunday enforcement becomes more bold and decided, the law will be invoked against commandment keepers. They will be threatened with fines and imprisonment, and some will be offered positions of influence, and other rewards and advantages, as inducements to renounce their faith. But their steadfast answer is: ‘Show us from the word of God our error’—the same plea that was made by Luther under similar circumstances. Those who are arraigned before the courts make a strong vindication of the truth, and some who hear them are led to take their stand to keep all the commandments of God. Thus light will be brought before thousands who otherwise would know nothing of these truths.”—*Ibid.*, p. 607.

1. How did some characteristics of the beasts of Daniel 7 carry over into Rome?
2. Review the various ways the 1260 years of papal supremacy were enumerated.
3. Why did the deadly wound not result in the death of the beast?
4. What unique features of the United States were portrayed by the lamb's horns?
5. Do people who worship on Sunday today already have the Mark of the Beast?

Suggested Reading: The Great Controversy, pp. 439-450.

In chapter 13 (verses 1-10) is described another beast, "like unto a leopard," to which the dragon gave "his power, and his seat, and great authority." This symbol, as most Protestants have believed, represents the papacy, which succeeded to the power and seat and authority once held by the ancient Roman empire. Of the leopardlike beast it is declared: "There was given unto him a mouth speaking great things and blasphemies.... And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations." This prophecy, which is nearly identical with the description of the little horn of Daniel 7, unquestionably points to the papacy. **(GC 439.1)**

"Power was given unto him to continue forty and two months." And, says the prophet, "I saw one of his heads as it were wounded to death." And again: "He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword." The forty and two months are the same as the "time and times and the dividing of time," three years and a half, or 1260 days, of Daniel 7 - - the time during which the papal power was to oppress God's people. This period, as stated in preceding chapters, began with the supremacy of the papacy, A.D. 538, and terminated in 1798. At that time the pope was made captive by the French army, the papal power received its deadly wound, and the prediction was fulfilled, "He that leadeth into captivity shall go into captivity." **(GC 439.2)**

At this point another symbol is introduced. Says the prophet: "I beheld another beast coming up out of the earth; and he had two horns like a lamb." Verse 11. Both the appearance of this beast and the manner of its rise indicate that the nation which it represents is unlike those presented under the preceding symbols. The great kingdoms that have ruled the world were presented to the prophet Daniel as beasts of prey, rising when "the four winds of the heaven strove upon the great sea." Daniel 7:2. In Revelation 17 an angel explained that waters represent "peoples, and multitudes, and nations, and tongues." Revelation 17:15. Winds are a symbol of strife. The four winds of heaven striving upon the great sea represent the terrible

scenes of conquest and revolution by which kingdoms have attained to power. **(GC 439.3)**

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enact and administer the laws. Freedom of religious faith was also granted, every man being permitted to worship God according to the dictates of his conscience. Republicanism and Protestantism became the fundamental principles of the nation. These principles are the secret of its power and prosperity. The oppressed and downtrodden throughout Christendom have turned to this land with interest and hope. Millions have sought its shores, and the United States has risen to a place among the most powerful nations of the earth. **(GC 441.1)**

But the beast with lamblike 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. **(GC 441.2)**

The lamblike horns and dragon voice of the symbol point to a striking contradiction between the professions and the practice of the nation thus represented. The “speaking” of the nation is the action of its legislative and judicial authorities. By such action it will give the lie to those liberal and peaceful principles which it has put forth as the foundation of its policy. The prediction that it will speak “as a dragon” and exercise “all the power of the first beast” plainly foretells a development of the spirit of intolerance and persecution that was manifested by the nations represented by the dragon and the leopardlike beast. And the statement that the beast with two horns “causeth the earth and them which dwell therein to worship the first beast” indicates that the authority of this nation is to be exercised in enforcing some observance which shall be an act of homage to the papacy. **(GC 442.1)**

Such action would be directly contrary to the principles of this government, to the genius of its free institutions, to the direct and solemn avowals of the Declaration of Independence, and to the Constitution. The founders of the nation wisely sought to guard against the employment of secular power on the part of the church, with its inevitable result—intolerance and persecution. The Constitution provides that “Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof,” and that “no religious test shall ever be required as a qualification to any office or public trust under the United States.” Only in flagrant violation of these safeguards to the nation’s liberty, can any religious observance be enforced by civil authority. But the inconsistency of such action is no greater than is represented in the symbol. It is the beast with lamblike horns—in profession pure, gentle, and harmless—that speaks as a dragon. **(GC 442.2)**

“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. **(GC 442.3)**

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

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. **(GC 443.2)**

Whenever the church has obtained secular power, she has employed it to punish dissent from her doctrines. 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. An example of this is given in the long-continued persecution of dissenters by the Church of England. During the sixteenth and seventeenth centuries, thousands of nonconformist ministers were forced to flee from their churches, and many, both of pastors and people, were subjected to fine, imprisonment, torture, and martyrdom. **(GC 443.3)**

It was apostasy that led the early church to seek the aid of the civil government, and this prepared the way for the development of the papacy—the beast. Said Paul: “There” shall “come a falling away, ... and that man of sin be revealed.” 2 Thessalonians 2:3. So apostasy in the church will prepare the way for the image to the beast. **(GC 443.4)**

The Bible declares that before the coming of the Lord there will exist a state of religious declension similar to that in the first centuries. “In the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof.” 2 Timothy

3:1-5. “Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.” 1 Timothy 4:1. Satan will work “with all power and signs and lying wonders, and with all deceivableness of unrighteousness.” And all that “received not the love of the truth, that they might be saved,” will be left to accept “strong delusion, that they should believe a lie.” 2 Thessalonians 2:9-11. When this state of ungodliness shall be reached, the same results will follow as in the first centuries. **(GC 444.1)**

The wide diversity of belief in the Protestant churches is regarded by many as decisive proof that no effort to secure a forced uniformity can ever be made. But there has been for years, in churches of the Protestant faith, a strong and growing sentiment in favor of a union based upon common points of doctrine. To secure such a union, the discussion of subjects upon which all were not agreed—however important they might be from a Bible standpoint—must necessarily be waived. **(GC 444.2)**

Charles Beecher, in a sermon in the year 1846, declared that the ministry of “the evangelical Protestant denominations” is “not only formed all the way up under a tremendous pressure of merely human fear, but they live, and move, and breathe in a state of things radically corrupt, and appealing every hour to every baser element of their nature to hush up the truth, and bow the knee to the power of apostasy. Was not this the way things went with Rome? Are we not living her life over again? And what do we see just ahead? Another general council! A world’s convention! Evangelical alliance, and universal creed!”—Sermon on “The Bible a Sufficient Creed,” delivered at Fort Wayne, Indiana, Feb. 22, 1846. When this shall be gained, then, in the effort to secure complete uniformity, it will be only a step to the resort to force. **(GC 444.3)**

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

The beast with two horns “causeth [commands] 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.” Revelation 13:16, 17. The third angel’s warning is: “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.” “The beast” mentioned in this message, whose worship is enforced by the two-horned beast, is the first, or leopardlike beast of Revelation 13—the papacy. The “image to the

beast” represents that form of apostate Protestantism which will be developed when the Protestant churches shall seek the aid of the civil power for the enforcement of their dogmas. The “mark of the beast” still remains to be defined. **(GC 445.2)**

After the warning against the worship of the beast and his image the prophecy declares: “Here are they that keep the commandments of God, and the faith of Jesus.” Since those who keep God’s commandments are thus placed in contrast with those that worship the beast and his image and receive his mark, it follows that the keeping of God’s law, on the one hand, and its violation, on the other, will make the distinction between the worshipers of God and the worshipers of the beast. **(GC 445.3)**

The special characteristic of the beast, and therefore of his image, is the breaking of God’s commandments. Says Daniel, of the little horn, the papacy: “He shall think to change times and the law.” Daniel 7:25, R.V. And Paul styled the same power the “man of sin,” who was to exalt himself above God. One prophecy is a complement of the other. Only by changing God’s law could the papacy exalt itself above God; whoever should understandingly keep the law as thus changed would be giving supreme honor to that power by which the change was made. Such an act of obedience to papal laws would be a mark of allegiance to the pope in the place of God. **(GC 446.1)**

The papacy has attempted to change the law of God. The second commandment, forbidding image worship, has been dropped from the law, and the fourth commandment has been so changed as to authorize the observance of the first instead of the seventh day as the Sabbath. But papists urge, as a reason for omitting the second commandment, that it is unnecessary, being included in the first, and that they are giving the law exactly as God designed it to be understood. This cannot be the change foretold by the prophet. An intentional, deliberate change is presented: “He shall think to change the times and the law.” The change in the fourth commandment exactly fulfills the prophecy. For this the only authority claimed is that of the church. Here the papal power openly sets itself above God. **(GC 446.2)**

While the worshipers of God will be especially distinguished by their regard for the fourth commandment,—since this is the sign of His creative power and the witness to His claim upon man’s reverence and homage,—the worshipers of the beast will be distinguished by their efforts to tear down the Creator’s memorial, to exalt the institution of Rome. 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. 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. **(GC 446.3)**

The claim so often put forth that Christ changed the Sabbath is disproved by His own words. In His Sermon on the Mount He said: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven," Matthew 5:17-19. **(GC 447.1)**

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)**

Another 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 ... give any explicit command enjoining the abandonment of the seventh-day Sabbath, and its observance on the first day of the week."—A. E. Waffle, *The Lord's Day*, pages 186-188. **(GC 447.3)**

Roman Catholics acknowledge that the change of the Sabbath was made by their church, and declare that Protestants by observing the Sunday are recognizing her power. In the Catholic Catechism of Christian Religion, in answer to a question as to the day to be observed in obedience to the fourth commandment, this statement is made: "During the old law, Saturday was the day sanctified; but the church, instructed by Jesus Christ, and directed by the Spirit of God, has substituted Sunday for Saturday; so now we sanctify the first, not the seventh day. Sunday means, and now is, the day of the Lord." **(GC 447.4)**

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, they acknowledge the church's power to ordain feasts, and to command them under sin."—Henry Tuberville, *An Abridgment of the Christian*

Doctrine, page 58. What then is the change of the Sabbath, but the sign, or mark, of the authority of the Roman Church—“the mark of the beast”? **(GC 448.1)**

The Roman Church has not relinquished her claim to supremacy; and when the world and the Protestant churches accept a sabbath of her creating, while they reject the Bible Sabbath, they virtually admit this assumption. They may claim the authority of tradition and of the Fathers for the change; but in so doing they ignore the very principle which separates them from Rome—that “the Bible, and the Bible only, is the religion of Protestants.” The papist can see that they are deceiving themselves, willingly closing their eyes to the facts in the case. As the movement for Sunday enforcement gains favor, he rejoices, feeling assured that it will eventually bring the whole Protestant world under the banner of Rome. **(GC 448.2)**

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.”—Mgr. Segur, Plain Talk About the Protestantism of Today, page 213. The enforcement of Sundaykeeping 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 Sundaykeeping in the United States would be an enforcement of the worship of the beast and his image. **(GC 448.3)**

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.” Revelation 13:17; 16:2; 19:20. 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.” Revelation 13:17; 16:2; 19:20. **(GC 449.1)**

The most fearful threatening ever addressed to mortals is contained in the third angel's message. That must be a terrible sin which calls down the wrath of God unmingled with mercy. Men are not to be left in darkness concerning this important matter; the warning against this sin is to be given to the world before the visitation of God's judgments, that all may know why they are to be inflicted, and have opportunity to escape them. Prophecy declares that the first angel would make his announcement to "every nation, and kindred, and tongue, and people." Revelation 14:6. The warning of the third angel, which forms a part of the same threefold message, is to be no less widespread. It is represented in the prophecy as being proclaimed with a loud voice, by an angel flying in the midst of heaven; and it will command the attention of the world. **(GC 449.2)**

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" (Revelation 13:16), to receive "the mark of the beast," (Revelation 13:17; 16:2; 19:20) 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. **(GC 450.1)**