

Study for the Month of July 2014

The Papacy Series-Part XVII

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The Mark, Name, and Number of the Beast

And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in the 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. 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. Revelation 13: 16-18, Authorized Version.

WHO IS THIS BEAST OF BIBLE PROPHECY?

We have first to determine beyond doubt as to who the beast is in this if we are to arrive at the true exposition “with wisdom and understanding” of what the mark, name, and number of this beast is/are .

One Bible Dictionary says (emphasis and bold letters for emphasis, mine):

“Beast. A mammal of lower order than man, and distinct from fishes, fowls, and creeping things. The word ‘beasts’ in the Old Testament comes from several Hebrew words (1) *Behemah*, generally domestic cattle and related kinds (Gen. 7:2; Exo. 22:10; Lev. 11:3; Deut. 14: 4; Joel 1: 18, etc), but occasionally wild beasts (Jer. 7: 33; 19: 7) (2) *Be’ir*, beasts of burden or cattle (Gen. 45:17; Exo. 22: 5; Num. 20:8, 11). (3) *Chayyah*, the general term for wild beasts (Gen. 1: 24; Lev. 26: 22; Ps. 50:10; etc). **The Aramaic form of this word describes the symbolic beasts that Daniel saw (Dan. 7:3), beats that were symbols of world powers in conflict with God’s people (v. 17), the various characteristics of the animals serving as effective representations of the attitudes and roles of these powers, civil and ecclesiastical.** (4) *Nephesh*, generally translated ‘soul,’ ‘life,’ but meaning ‘beast’ in Leviticus 24:18 (5) *Tebach*, ‘slaughter animal’ (Prov. 9:2).

“The most common New Testament word for beast is *therion*, ‘wild animal.’ **This is the term used for the symbolic animals of the Revelation. For example, Revelation 13 presents a beast with lamblike horns that learns to speak like a dragon, a fit symbol of nation’s changing from benignity to intolerance in its attitude.** Ktenos represents domesticated animals (Luke 10: 34). Zoon is, literally, ‘a living thing,’ or a ‘living being,’ used at times for animals (2 Peter 2: 12; Jude 10). In the symbolism of the Revelation it describes the beings John saw near the throne of God (Rev. 4: 6-9; etc). It is translated ‘beast’ in the K.J.V. but is preferably translated ‘living being,’ or ‘living creature’ as in the R.S.V.” —*Seventh-day Adventist Bible Dictionary, Complete with Atlas, Commentary Reference Series Vol. 8, , Review & Herald Publishing Assn., Washington, D.C. 1960, art. “Beast.”*

Another Bible Dictionary says:

“3. Figuratively, a fierce destructive power. Four successive empires, beginning with the Babylonian, are thus symbolized In Daniel v11. The four beasts, combined into a composite monster, represents the power of the world in Rev. x111. 1-10, with its seat [of authority] transferred from Babylon to Rome, xv11. 3-18. *A beast with lamb’s horns represents false prophecy* (x111. 11-18), which is a ravening wolf in sheep’s clothing. The beats of Revelation 1v. 6-9 of the Authorized Version (K.J.V.) are very properly altered to ‘living creatures’ in the Revised Version.” –*A Dictionary of the Bible, John D. Davis, PhD., D.D. LL.D. Fourth Revised Edition, The Westminster Press, Philadelphia, 1942, published by the Presbyterian Board of Publication and Sabbath School Work. Art. “Beast.”*

NOTE: We respectfully disagree with the above definition of Dr. John Davis, as subsequent studies in this series will clearly prove, that (1) “the four beasts, combined into a composite monster, represents *the power of the world* in Rev. 13: 1-10.” John specifically saw it as a “leopard-like beast,” introduced at the beginning of thirteenth chapter, which, properly, the papacy. (2) the beast with lamblike horns of Revelation 13 that changes into one “speaking like a dragon” does not and cannot suddenly “*represent false prophecy*” but follows the order of *beasts* symbolizing empires and nations. It is a nation, specifically, the United States of America.

Christian Edwardson, in *Facts of Faith*, in the chapter “Prophetic History of the World,” wrote:

“The prophecies of the Bible are not difficult to understand, if we follow the rules laid down in Scripture for interpreting prophecy. These rules are few in number, and they are not complicated. When used in connection with prophetic symbols, ‘sea,’ or ‘waters,’ stand for ‘multitudes’ of people (Revelation 17:15; Isaiah 8:7; 17: 12; Jeremiah 6: 28); ‘wind’ stands for ‘war’ (Jeremiah 4: 12, 13 25: 31, 32); **‘beasts’ stands for ‘kingdoms’** (Daniel 7: 23); and ‘days’ for ‘years’ (Ezekiel 4: 6; and Num.____).

“The prophet Daniel saw in vision *four winds of war*, which strove upon the great sea of people, and four great beasts, or kingdoms, came up one after the other. ‘The first was like a lion, and had eagle’s wings.’ Daniel 7: 2-4. In Jeremiah 49: 19, 22, 28, a *lion* is used to symbolize the kingdom of [ancient] *Babylon* (606-538 B.C.). The second beast was like a *bear* (Daniel 7:5), and denoted Medo-Persia, the next world empire (538-331 B.C.). The “three ribs in the mouth of it’ were the three chief countries which it conquered, Lydia, Babylon, and Egypt.

“He next saw a leopard having four heads and four wings (v. 6), symbolizing the Grecian Empire (331-168 B.C.). A leopard is very alert, and adding to this symbol four wings would indicate that Grecia would make rapid conquest, which was true. Alexander the Great marched his army 5, 100 miles in eight years and conquered the then known civilized world [in the Old World]. The four heads on the leopard denote the four divisions into which that empire was split up after the death of Alexander.

“‘The fourth beast,’ the angel explained, ‘shall be the fourth kingdom upon earth.’ V. 23. The fourth empire from Babylon was Rome (168 B.C. to 476 A.D.). The angel also informs us that the ‘ten horns out of this kingdom are ten kings that shall arise.’ V. 24. The Roman Empire was split up into just ten smaller kingdoms between the years 351 and 476 A. D. The following are their ancient and modern names: 1. Alemann—Germany. 2. Franks—France. 3. Anglo-Saxons—England. 4. Burgundians —Switzerland. 5.

Visigoths—Spain. 6. Suevi—Portugal. 7. Lombards—Italy. 8. Heruli. 9. Vandals. 10. Ostrogoths.

“This prophecy is so plain, the explanation so natural and easy to understand, that all commentators, both Protestant and Catholic, fully agree on it. (See Sir Isaac Newton’s ‘Observations upon the Prophecies,’ pp. 157-159’ Bishop Thomas Newton, ‘Dissertations on the Prophecies,’ 201-221; Joseph Tanner on ‘Daniel and the Revelation,’ pp. 165-174; Martin Luther’s ‘Introduction,’ pp. 32, 33, Frederikshald, 1853).

“The Douay, or Catholic, version of the Bible has the following notes on Daniel 7: 3, 7, 8. ‘*Four great beasts. Viz., the Chaldean [Babylonian], Persian, Grecian, and Roman empires.*’ ‘*Ten horns. That is, ten kingdoms, (as. Apoc. 17: 12,) among which the empire of the fourth beast shall be parceled.*’ ‘*Another little horn. This is commonly understood of Antichrist.*’ (emphasis mine).

“In regard to these ten kingdoms, Sir Isaac Newton says: ‘Whatever was their number afterwards, they are still called the Ten Kings from their first number.’ – ‘*Daniel and the Apocalypse,*’ p. 187; *first printed, 1733; reprinted, London: 1922.*

“THE LITTLE HORN

‘I considered the horns, and, behold, there came up *among them* another little horn.’ Daniel 7: 8. Let us now consider all the characteristics this prophecy gives to the little horn, and we shall be forced by weight of evidence to settle on just one power as the fulfillment of these predictions.

- (1) It was to come up ‘among’ the ten European kingdoms into which the Roman Empire was split. (V. 8).
- (2) It ‘shall rise’ to power ‘*after them.*’ (V. 24).
- (3) ‘And he shall be diverse from the first’ ten kingdoms; that is, different from ordinary, secular kingdoms. (V. 24). Any one acquainted with history knows that the Papacy is the only power that answers to all these specifications. It rose ‘among’ the kingdoms of Western Rome, ‘after; they were established in A.D. 476, and it differed from a purely civil power.

“But the angel still gives another mark of identity of the little horn.

- (4) Before it ‘there were *three of the first horns plucked up by the roots.*’ (V. 8). That is, in coming up it pushed out before it three of the former by the roots. Thus three kingdoms were to be plucked up to give place for the Papacy. This prediction found its exact fulfillment in the destruction of the three Arian kingdoms: the Heruli, the Vandals, and the Ostrogoths, as we now shall see.

‘Rev. E. B. Elliott, M.A., says:

‘I might cite *three* that were eradicated from before the Pope out of the list *first* given; viz., the Heruli under Odoacer [or Odoacer], the Vandals, and the Ostrogoths.’ – ‘*Hora Apolypticae,*’ Vol. III, p. 168, Note 1. London: 1862.

“In former days crowns of conquered kings were placed on the head of the conqueror. (2 Samuel 12: 30). It is symbolically fitting, therefore, that the pope wears a triple crown. Bishop Thomas Newton, speaking of the power that destroyed the three horns, says: ‘And the pope hath in a manner pointed himself out for the person by wearing the triple crown.’ – ‘*Dissertations on the Prophecies,*’ p. 220. London.

“A brief statement of the political and religious conditions in the Roman world is necessary here in order that the reader may better grasp the real situation in which these

three Arian kingdoms found themselves. After **Constantine** had removed the seat of the empire from Rome to Constantinople, the Roman people were (at intervals) ruled from that eastern capital, until the pope had grown to power in Rome. While the Papacy was gradually gaining control over the people of the West, the Eastern emperors were courting the goodwill of the popes in order to hold their Western subjects.

“From the time of Constantine to that of Justinian there was a *deadly struggle* between the two largest factions of the Church, the Catholics and the Arians. Often there was terrible strife, and even bloodshed. ‘The streets of Alexandria and of Constantinople were deluged with blood by the partisans of *rival bishops*.’ – ‘*History of Christianity*,’ *H.H. Milman, Book III, chap. 5, par. 2, p. 410. New York: 2-vol., ed., 1881.* Most of the barbarian nations into which the Roman Empire was now split had accepted the Catholic faith. But the Heruli, the Vandals, and the Ostrogoths were Arians.

“While the emperors courted the help of the popes for *political* reasons, the *popes* sought the assistance of the emperors to *destroy* the Arians. Theodosius, the Emperor of the East, had already (380-395 A.D.) given ‘fifteen stern edicts against heresy, one on the average for every year of his reign. . . . So began the campaign which ended in the virtual extinction of Arianism in the Roman world.’ – ‘*Italy and her Invaders*,’ *Thomas Hodgkin, Vol. I, pp. 363, 369. Oxford: Clarendon Press, 8-vol. ed. of 1899.*

“In A.D. 380, the Emperor Theodosius issued an edict which said: ‘We order those who follow this law to assume the name of *Catholic Christians*: we pronounce all others to be mad and foolish, and we order that they bear the ignominious name of **heretics** They are to be visited . . . by the stroke of our own authority.’ – ‘*Italy and her Invaders*,’ *T. Hodgkin, Vol. I, p. 183. Two-vol. ed. of 1880.*

“Thus did the reign and legislation of Theodosius mark out the lines of future relationship between Pope and Emperor.” – *Id.*, p. 187.

“Embassies passed continually between the pope of Rome and the emperor of Constantinople, and in 381 A.D. **Theodosius arranged for a general council of the clergy at Constantinople, which finally established the Catholic doctrine.**’ To him, also, at least as much as to Constantine, must be attributed the **permanent alliance between Church and State.**” – *Id.*, pp. 182, 183. [Bold emphasis mine]. – *Facts of Faith, Christian Edwardson, pp. 34, 35, 36, 37, ch. “The Prophetic History of the World,” Southern Publishing Asso., Nashville 8 TN. U.S.A. 1943.*

The Leopard-like Beast of Revelation 13: Ellen G. White wrote:

“In contrast to those who keep the commandments of God and have the faith of Jesus [Revelation 14: 12], the third angel [Rev. 14: 9-11] 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, KJV.

“A correct interpretation of these symbols employed is necessary to an understanding of this message. ***What is the represented by the beast, the image, the mark?***”

“The line of prophecy in which these symbols are found begins with Revelation 12, with the dragon that sought to destroy Christ at His birth []. The dragon is said to be Satan (Revelation 12: 9); he it was that moved upon Herod to put the Savior to death.

But the chief agent of Satan in making war upon Christ and His people during the first centuries of the Christian Era [CE] was the *Roman Empire, in which paganism was the prevailing religion*. Thus while the dragon *primarily*, represents Satan, it is, in a secondary sense, a symbol of **pagan Rome**. In chapter 13 (verses 1-10) is described another beast, 'like unto a leopard,' to which the dragon gave [1] 'his power, and [2] his seat, and [3] great authority.' This symbol [leopard-like beast], as most Protestants [then] have believed, represents **the papacy, which succeeded to the power and seat and authority once held by the ancient Roman Empire**.

"Of *the leopard-like 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.**

"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 unto 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 the preceding chapters [of this book, *The Great Controversy*], 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 [under the command of General Berthier of Napoleon's French Republic], the papal power received its deadly wound, and the prediction was fulfilled, 'He that leadeth into captivity shall go into captivity.' — *The Great Controversy, Ellen G. White, ch. "God's Law Immutable, (1911 ed), pp. 348-9, Pacific Press Publishing Asso., Mountain View, CA, 1888, 1907, 1911.*

"It was *apostasy* that led the early church to seek the aid of 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." — *Ibid, p. 444*

"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 the wine of the wrath of God.' The 'beast' mentioned in this message, whose worship is enforced by the two-horned beast [beast with lamb-like horns, America], is **the first, or leopard-like beast of Revelation 13—the papacy**." — *Ibid, p. 445.*

"The prophecy of Revelation 13 declares that the power represented by the beast with lamblike horns [United States of America] 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 lamblike horns and that this prophecy will be fulfilled when the United States shall *enforce* Sunday observance, which Rome claims as the special acknowledgement of her supremacy. But in this homage to the papacy the United States will not be alone. *The influence of Rome in the countries that once acknowledged her dominion is still far from destroyed. And prophecy foretells a restoration of her power.* ‘I saw one of its 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 [the papacy] 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*, pp. 578, 579.

HISTORIC CONCEPT OF THE MARK OF THE BEAST

In Question No. 18, of the book “Seventh-day Adventists Answer Questions on Doctrine, pp. 179- 182, in answer to the question: **“Why do Adventists differ from other Christians in connecting the mark of the beast with the Sabbath issue? And why do you put so much emphasis on this question?”** We reprint the whole reply simply because this is exactly the same position we stand on as a matter of faith and interpretation of Biblical prophecy:

“Seventh-day Adventists believe that Bible prophecies predict a resurgence of papal power, with legal enforcement of *its mark of authority*, in the last days. That, we understand, is when the ‘mark of the beast’ will be imposed—*in connection with the last great religious crisis* affecting all mankind (Rev. 13: 16, 17). That is why Seventh-day Adventists have such deep convictions concerning the Sabbath as coming test.

“First, we are not alone in our deep convictions concerning the Sabbath. Numerous Baptist scholars, back in the seventeenth century, were so concerned over this question of the Sabbath, that after painstaking investigation, they founded the Seventh Day Baptist Church, not a few suffering imprisonment for their faith.

“Nor are we either isolated or unique in connecting the mark with some form of subserviency to the Papacy, of submission to its powers, laws, pressures, and mandates. We find Christian scholars of various lands and races who studied and wrote on the question. For centuries Christians pondered this coming mark, and had inklings of its intent. Note them:

“From the time of Wycliffe’s associate, John Purvey, onward, men have felt that the mark of the beast had to do with the Papacy, and pertained to papal power and decrees. Andreas Osiander (died 1552), Reformation pastor at Nuremberg, said that it was subserviency to the Papacy. Luther’s associate, Nikolaus von Amsterdof (died 1565), of Magdeburg, thought it had to do with enforced papal ceremonies or decrees.

“Henry Bullinger (died 1575), Zwingli’s successor at Zurich, took it to be the Papacy’s excommunicating power, Bishop Nicholas Ridley, of England (martyred in 1555),

declared it involved allegiance to the beast. Scottish mathematician Sir John Napier (died 1617) defined it as a profession of obedience to Rome. Pietist Johann Lucius (died 1686) believed it to be the confession of the Roman religion. And Sir Isaac Newton (died 1727) placed the mark of the beast and the seal of God in contrast.

“In colonial America, Puritan theocrat John Cotton (died 1652) believed that those who receive the mark of the beast are the ones who receive their orders from the Church of Rome. Congregationalist Edward Holyoke (died 1660) defined it as yielding to the pope’s law. Back again in England, Baptist theologian Andrew Fuller (died 1815) placed the mark of the beast and the seal of God in opposition. And to American Presbyterian minister Robert Reid (died 1844) it was submission to Roman error. Such are samplings of the historic applications of scholars covering *five hundred years* (All are discussed in LeRoy Edwin Froom, *Prophetic Faith of Our Fathers*, Vols. 2 and 3.) None of these expositors, of the centuries past, applied the mark of the beast specifically to the Sabbath issue, but they did connect it with the Papacy.

“Sabbatarian Adventists all recognize that the Sabbath was not a test in centuries past, but believe the restoration of the Sabbath to be part of the last great revival of neglected and forsaken apostolic truths—a part that will be given emphasis in connection with God’s last message in preparation of a people to meet their returning Lord. [The Lord of the Sabbath, Matt.—‘ Mark___; Luke___].

“Seventh-day Adventists believe that the prophecies of Daniel 7 and Revelation 13, relating to the beast, refer particularly to the Papacy, and that the activities and future persecuting power will come into sharp focus just before the return of our Lord in glory. It is our understanding that the Sabbath will then become a worldwide test.

“Thus it was that the Adventist heralds of Sabbath reform came to make a further logical application of the mark of the beast---holding it to be, in essence, the attempted change of the Sabbath of the fourth commandment of the Decalogue by the Papacy, its endeavor to impose this change on Christendom, and the acceptance of the Papacy’s substitute by individuals. We believe that in the end of time, in the light of clear divine prohibition, all men will be brought face to face with a decision to accept or reject Sunday observance. (See Question 19, ‘When the Mark Will be Received.’)

“That the Roman Catholic Church claims the change as a mark of her authority can be seen from the following excerpts from her catechisms. Thus Henry Tuberville, of Douay College, France, in *An Abridgement of Christian Doctrine* (1649), page 58, three centuries ago, stated the Catholic case:

‘Q.—How prove you that the Church hath power to command feasts and holydays?

‘A.—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.

“Stephen Keenan, in *A Doctrinal Catechism* (1865), page 174, approved by Archbishop John Hughes of New York, made a similar assertion:

‘Q.-- *Have you any other way of proving 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.

“Peter Geiermann, in *The Convert’s Catechism of Catholic Doctrine* (1910 ed.), page 50, repeats the claim:

‘Q. *Why did the Catholic Church substitute Sunday for Saturday?*

‘A. The Church substituted Sunday for Saturday, because Christ rose from the dead on a Sunday, and the Holy Ghost descended upon the Apostles on Sunday.

‘Q. *By what authority did the Church substitute Sunday for Saturday?*

‘A. The Church substituted Sunday for Saturday by the plenitude of that divine power which Jesus Christ bestowed upon her.’ “ – QOD p. 182.

From the foregoing, we clearly see the following: (1) the beast refers to the Papacy (2) the mark of the beast is the *claim* of the Papacy to have the power to transfer the sanctity of the Bible Sabbath, the seventh day of the week to Sunday, the first day of the week. This claim is unbiblical, and in fact, is antichristian.

When the Mark Will Be Received

“QUESTION 19: *Do Seventh-day Adventists teach in their authorized literature that those who worship on Sunday and repudiate in its entirety the Seventh-day Adventist teaching as a consequence have the mark of apostasy, or “the mark of the beast”? Does not Mrs. White teach that those who now keep Sunday already have the mark of the beast?*

“Our doctrinal positions are based on the Bible, not upon Mrs. White’s writings. But since her name has been introduced into the question, and explicit statement from her pen should set the record straight. The following was penned by her in 1899:

‘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.” – *Evangelism*, pp. 234, 235. (Italics supplied.).

“This has been her uniform teaching throughout the years—excerpts twisted out of their setting by detractors notwithstanding. This position is sustained by the same writer in *The Great Controversy*:

‘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 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.’ Page 449 (Italics supplied.)

‘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.’—Ellen G. White Manuscript 118, 1899.

“To your inquiry, then, as to whether Mrs. White maintained that all those who do not see and *observe* the seventh days as the Sabbath *now* have the ‘mark of apostasy,’ the answer is definitely No.

“We hold the firm conviction that millions of devout Christians of all faiths throughout all past centuries, as well as those today who are sincerely trusting in Christ their Savior for salvation and are following Him according to their best light, are unquestionably saved. Thousands of such went to the stake as martyrs for Christ and for their faith. Moreover, untold numbers of godly Roman Catholics will surely be included. God reads the heart and deals with the intent and the understanding. These are among His ‘other sheep’ (John 10:16). He makes no mistake. The Biblical principle is clear: ‘Therefore to him that knoweth to do good, and doeth it not, to him it is sin.’ (James 4: 17).

“Seventh-day Adventists interpret the prophecies relating to the beast, and the reception of his work, as something that will come into sharp focus just before the return of our Lord in glory. It is our understanding that this issue will then become a worldwide test.” —*Questions on Doctrine, An Explanation of Certain Aspects of Seventh-day Adventist Belief, Prepared by a Representative Group of Seventh-day Adventist Leaders, Bible Teachers, and Editors, Review & Herald Publishing Asso., Washington, D.C., 1957.*

We present one more resource, *Facts of Faith* by Christian Edwardson, on the Mark of the Beast (bold emphasis supplied):

“In Revelation 13: 16 John has penned these significant words: ‘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.’ [K.J.V.]

“What is this mark?” It must be of great importance to understand this, for Jesus gives us a solemn warning against receiving this mark. (Rev. 22: 16; 14: 9, 10). Some claim that it is the mark of the labor unions; but the ‘small’ cannot belong to them, neither are the ‘rich,’ or capitalists, members of labor organizations. Others say this prophecy refers to the peculiar ‘handshake’ of the Freemasons; but the ‘bond,’ or ‘slave, and the ‘small’ or children, cannot become members of that organization’ and yet all these [according to the prophecy] will receive the mark of the beast (Rev. 13:16).

“This mark must belong to religion, for it has to do with ‘worship’ (Rev. 13: 13:12)., and it must have originated from the Papacy, for it is ‘his mark’ (Revelation 15: 2), and yet it must be something both Catholics and Protestants agree upon, for ‘all’ will receive it (Revelation 13: 12, 16). It is some thing in which not only the people but also ‘*the earth*’ on which they dwell, can show obedience. (Revelation 13: 11.)

“There is but one thing that answers to all these specifications; namely, Sunday-keeping. Sunday is a religious institution that originated with the Catholic Church, and yet Protestants agree to keep it, and we shall now show how *the earth* can have a part in receiving the mark.

“God required ‘thy manservant,’ ‘thy stranger,’ and ‘thy cattle’ to rest on His holy Sabbath (Exodus 20:10); that is, no work should be allowed in a field of which we have control. And because the Jews did not obey this, the Lord declared: ‘I will scatter you among the heathen. . . . and your land shall be desolate. . . . Then shall the land rest, and enjoy her Sabbaths;. . . .because it did not rest on your sabbaths, when ye dwelt in it.’ Leviticus 26: 33-35. And so the Jews were taken into captivity to Babylon for seventy years. (Jeremiah 17: 27; 2 Chronicles 36: 20, 21, [also cf. Daniel 9: 1, 2]). Generally speaking, the people of this world have not allowed the earth to rest on God’s holy Sabbath for six thousand years, therefore He will lay it desolate for one thousand years [during the Biblical millennium], to give it the rest man has denied it. (Jeremiah 4: 23-25; Revelation 20: 1, 2.)

“We have now shown that God wants the earth as well as the people to rest on His holy Sabbath. But the Roman Catholic Church has put herself on record as flatly denying God’s claim. Father Enright says:

‘The Bible says: ‘Remember the Sabbath day, to keep it holy,’ but the Catholic Church says: ‘No, keep the first day of the week,’ and the whole world bows in obedience.’ – *The Industrial American*, Harlan, Iowa, Dec. 18, 1889.

“When our government, under pressure from the churches, shall by law enforce the papal Sunday in open violation of God’s command, so that the people rest on Sunday, and work their land [or business] on the Sabbath, then ‘*the earth*’ and them which dwell therein’ will yield obedience to the papal power. (Revelation 13: 12).

“Some will ask how a *day* can be a mark in a person’s forehead or hand. But we read in Exodus 13: 3, 4, 9 that a day can be ‘for a sign unto thee upon thine hand, and a memorial between thine eyes.’ But some will ask how this ‘mark’ can be received by some only ‘in their right hand,’ while others receive it ‘in their foreheads.’ (Revelation 13: 16). That is easy to see. Many people tell us: ‘We know that the seventh day is the right Sabbath, but we have to work on that day or lose our jobs.’ Such people have no Sunday-Sabbath in their mind, or forehead, because they do not believe in it; but their ‘hand’ obeys it, and so they receive it in their hand. There are others who see the seventh day is the true Sabbath in the New Testament, but they love their old friends and their old ways more than the unpopular truth, and wish they did not have to obey it.

“Now, as God cannot accept unwilling service, He will no longer impress them with the importance of obeying it. God’s [Holy] Spirit is grieved away, and another spirit steps in unnoticed and leads them against the truth. . . . God shall send the strong delusions, that they should believe a lie’ 2 Thessalonians 2: 10, 11. (We have an example of this in 1 Kings 22). After rejecting the truth they become enthusiastic believers in the false sabbath, and thus they receive this mark ‘in their foreheads.’ “ – *Facts of Faith, Christian Edwardson, ch. “The Mark of the Beast,” pp. 288-290, Southern Publishing Association, Nashville 8, TN . U.S.A ., 1943.*

(To be continued next month)

