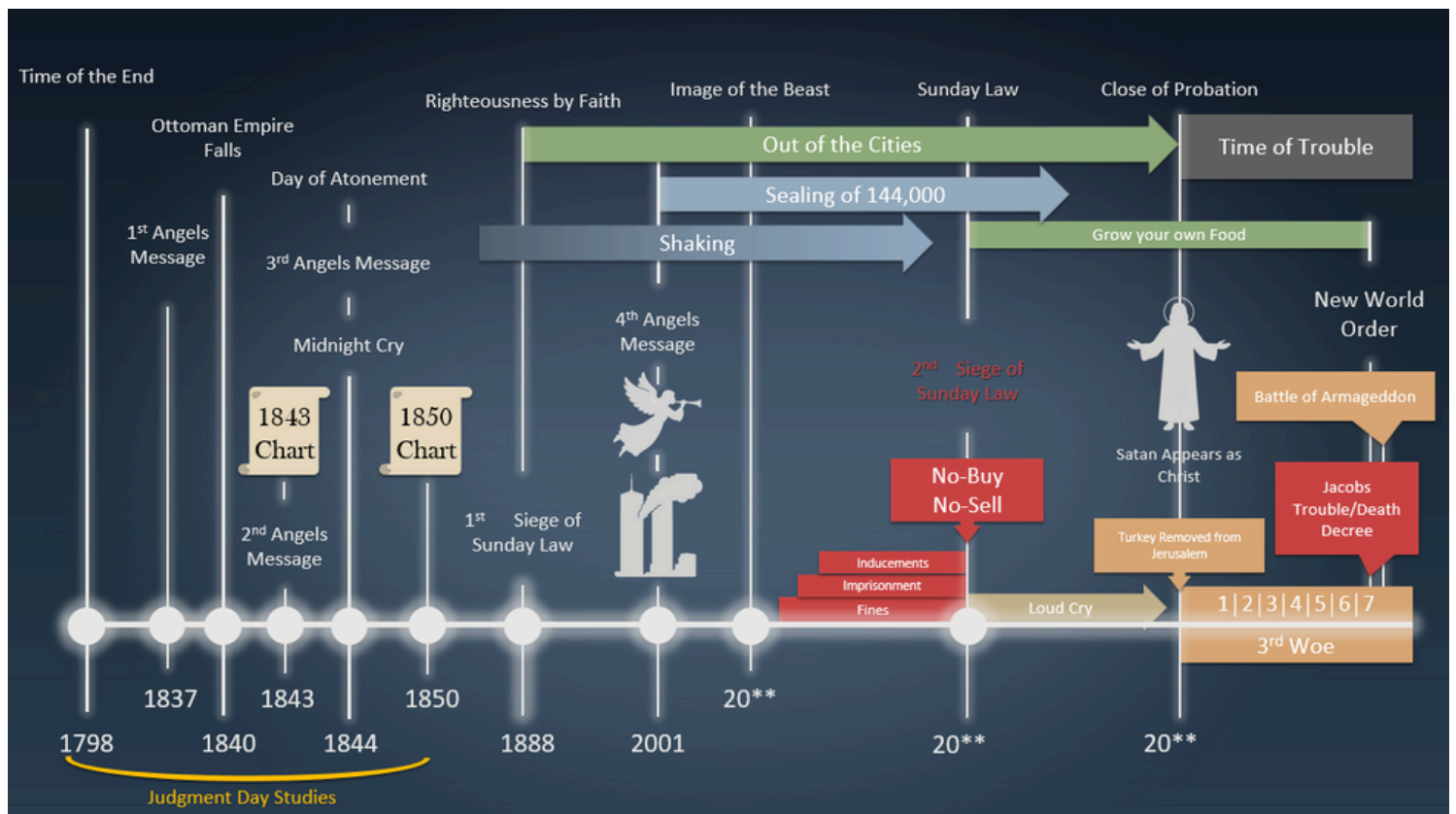
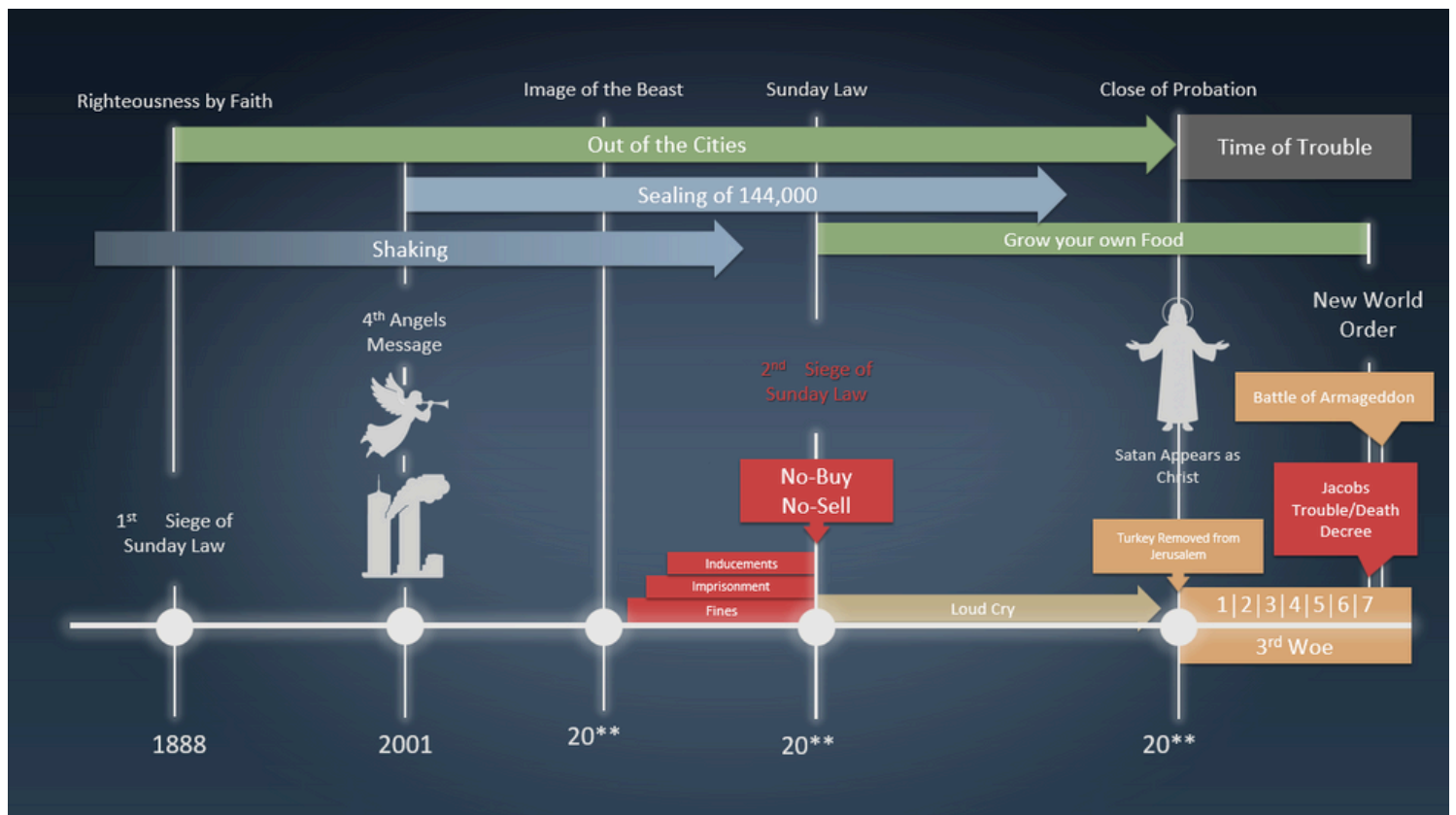




THE FINAL COUNTDOWN: THE MARK OF THE BEAST

WEEK #19 OF A LIVE BIBLE STUDY SERIES





Week #19 -

Revelation 13:16-17: “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.”

Ezekiel 9:4: “And the LORD said unto him, **Go through the midst of the city**, through the midst of **Jerusalem**, and **set a mark upon the foreheads** of the men that sigh and that cry for all the abominations that be done in the midst thereof.”

Revelation 7:2-3: “And I saw another angel ascending from the east, having **the seal of the living God**... Saying, Hurt not the earth, neither the sea, nor the trees, till we have **sealed the servants of our God in their foreheads**.”

Ezekiel 8:12-14: “Then said he unto me, Son of man, hast thou seen **what the ancients of the house of Israel do in the dark**, every man in the chambers of his imagery? **for they say, The LORD seeth us not**; the LORD hath forsaken the earth. He said also unto me, Turn thee yet again, and **thou shalt see greater abominations that they do**. Then he brought me to the door of the gate of the LORD’S house which was toward the north; and, behold, **there sat women weeping for Tammuz**.”

Ezekiel 8:15-16: “Then said he unto me, Hast thou seen this, O son of man? turn thee yet again, and **thou**

shalt see greater abominations than these. And he brought me into the **inner court** of the LORD'S house, and, behold, at the door of the temple of the LORD, between the porch and the altar, were about five and twenty men, with their **backs toward the temple** of the LORD, and **their faces toward the east; and they worshipped the sun toward the east.**"

Attributes of the Beast:

Blasphemy

Reign for 42 months

Deadly Wound

Persecute God's People

All the world wondered

Removed 3 other kingdoms

Worshiped / Religious

Change God's Time + Law

The Catholic Record of London, Ontario, September 1, 1923: "**Sunday is our mark of authority....The church is above the Bible**, and this transference of sabbath observance is proof of that fact."

C.F. Thomas, Chancellor of Cardinals Gibbons In answer to a letter regarding the change of the Sabbath, November 11, 1895: "Of course the Catholic Church claims that **the change** [from the Sabbath to Sunday] **was her act**. And **the act is a mark of her ecclesiastical power and authority** in religious matters."

James Cardinal Gibbons, "The faith of our Fathers," page 111: "A rule of Faith, or a competent guide to heaven, must be able to instruct in all the truths necessary for salvation. **Now the Scriptures alone do not contain all the truths which a Christian is bound to believe**, nor do they explicitly enjoin **all the duties which he is obliged to practice**. Not to mention other examples, is not every Christian obliged to **sanctify Sunday**, and to abstain on that day from unnecessary servile work? Is not the observance of this law among the most prominent of our sacred duties? But you may read the Bible from Genesis to Revelation, and **you will not find a single line authorizing the sanctification of Sunday**. The Scriptures enforce the religious **observance of Saturday**, a day which we never sanctify."

The Great Controversy, page 448 par. 1: "**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'?"

The Great Controversy, page 448 par. 3: "...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."

Revelation 13:16-17: "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."

Revelation 14:6-7: "And I saw **another angel** fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, **Saying with a loud voice**, Fear God, and give glory to him; for the hour of his judgment is come: and **worship him that made heaven, and earth, and the sea, and the fountains of waters.**"

Revelation 14:9-12: "And the third angel followed them, saying with a loud voice, 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: And the **smoke of their torment** ascendeth up for ever and ever: and they have no rest day nor night, who **worship the beast and his image**, and whosoever **receiveth the mark of his name**. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

The Great Controversy, page 442 par. 1: "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.**"

Uriah Smith, "Thoughts on Daniel and The Revelation," page 550: "We therefore now call attention to the very important inquiry, **What constitutes the mark of the beast?** The figure of a mark is borrowed from an ancient custom. Bishop Newton (Dissertations on the Prophecies, Vol. III, p. 241) says: —

“It was customary among the ancients for servants to receive the mark of their master, and soldiers of their general, and those who were devoted to any particular deity, of the particular deity to whom they were devoted. These marks were usually impressed on their right hand or on their forehead, and consisted of some hieroglyphic character, or of the name expressed in vulgar letters, or of the name disguised in numerical letters, according to the fancy of the imposer.”

Uriah Smith, “Thoughts on Daniel and The Revelation,” page 551 par. 1: **“It would naturally be looked for in some of the special characteristics of the papal power.** Daniel, describing that power under the symbol of a little horn, speaks of it as waging a special warfare against God, wearing out the saints of the Most High, and thinking to change times and laws. The prophet expressly specifies on this point: “He shall think to change times and laws.” **These laws must certainly be the laws of the Most High.** To apply it to human laws, and make the prophecy read, “And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change human laws,” **would be doing evident violence to the language of the prophet. But apply it to the laws of God,** and let it read, “And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and shall think to change the times and laws of the Most High,” and all is consistent and forcible.”

Uriah Smith, “Thoughts on Daniel and The Revelation,” page 560 par. 1: “It will be said again, **Then all Sunday-keepers have the mark of the beast;** then all the good of past ages who kept this day had the mark of the beast; then Luther, Whitefield, the Wesleys, and all who have done a good and noble work of reformation, had the mark of the beast; then all the blessings that have been poured upon the reformed churches have been poured upon those who had the mark of the beast; **and all Christians of the present day who are keeping Sunday as the Sabbath, have the mark of the beast.** We answer, **Not so!** And we are sorry to say that some professedly religious teachers, though many times corrected, persist in misrepresenting us on this point. **We have never so held; we have never so taught.** Our premises lead to no such conclusions....

...The mark and worship of the beast are enforced by the two-horned beast. The receiving of the mark of the beast is a specific act which the two-horned beast is to cause to be done. The third message of Revelation 14 is a warning mercifully sent out in advance to prepare the people for the coming danger. **There can therefore be no worship of the beast, nor reception of his mark, such as the prophecy contemplates till it is enforced by the two-horned beast.** We have seen intention was essential to the change which the papacy has made in the law of God, to constitute it the mark of that power; so intention is necessary in the adoption of that change to make it, on the part of any individual, the reception of that mark. In other words, **a person must adopt the change knowing it to be the work of the beast, and receive it on the authority of that power,** in opposition to the requirement of God.”

The Great Controversy, page 450 par. 1: “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," **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.”

Review and Herald, December 18, 1888 par. 6: “A **time is coming when the law of God** is, in a special sense, **to be made void in our land.** The rulers of our nation will, by legislative enactments, **enforce the Sunday law**, and thus God's people be brought **into great peril.** When our nation, in its legislative councils, shall enact laws to bind the consciences of men in regard to their religious privileges, enforcing Sunday observance, and bringing oppressive power to bear against those who keep the seventh-day Sabbath, the law of God will, to all intents and purposes, be made void in our land; and national apostasy will be followed by national ruin...**We see that those who are now keeping the commandments of God need to bestir themselves**, that they may obtain the special help which God alone can give them. **They should work more earnestly to delay as long as possible the threatened calamity.** If, in our land of boasted freedom, a Protestant government should sacrifice every principle which enters into its Constitution, and propagate papal falsehood and delusion, **well may we plead, "It is time for thee, Lord, to work, for they have made void thy law."**...”

Country Living, page 9 par. 4: “In harmony with the **light given me**, I am urging people to **come out from the great centers of population.** Our cities are increasing in wickedness, and it is becoming more and more evident that those who **remain in them unnecessarily do so at the peril of their soul's salvation.**--Manuscript 115, 1907.”

Country Living page 9: “Again and again the Lord has instructed that our people are to **take their families away from the cities, into the country**, where they can **raise their own provisions**; for in the future **the problem of buying and selling will be a very serious one.** We should now begin to heed the instruction given us over and over again: Get out of the cities into rural districts, where the houses are not crowded closely together, and where you will be free from the interference of enemies.”

3 Pillars of a Country Property:

Land

Water

Wood

3LtMs, Letter 4a, 1881, par. 12: “Father has excellent health. He has worked hard on the place here; put in **more than one acre of strawberries, some raspberries, more than an acre of potatoes, several acres of corn, fifty hard maples, many peach trees, pear trees, and two long rows of pie plant.** I have been gathering up shrubs and flowers until **we have quite a garden.**”

1 Acre of Strawberries

1 Acre of Potatoes

3 Acres of corn

½ Acre of Maple Trees

½ Acre other

= 6+ Acres Total

Areas of a Self-sufficient Homestead:

- Garden/Greenhouse
- Livestock
- Logging
- Food Preservation
- Household Essentials
- Water System/Storage
- Energy and Power Management
- Natural Remedies
- Construction
- Education
- Emergency

18LtMs, Ms. 50, 1903, par. 13: “**The time has come**, when, as God opens the way, families should move **out of the cities**. The children should be taken into the country. The parents should get as suitable a place as their means will allow. **Though the dwelling may be small, yet there should be land in connection with it that may be cultivated.** Some families who have been separated may be united in such places.”

