

The **sealing** is a **pledge from God** of perfect security to His chosen ones (Exodus 31:13–17). Sealing indicates you are God's chosen. He has appropriated you to Himself. As the sealed of God we are Christ's purchased possession, and no one shall pluck us out of His hands. The seal given in the forehead is God, New Jerusalem. "I will write upon him the name of my God, and the name of the city of my God." Revelation 3:12. (10LtMs, *Ms 59, 1895*, par. 43)

The **sign, or seal, of God** is revealed in the observance of the seventh-day Sabbath, the Lord's memorial of creation. "The

Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily My Sabbaths ye shall keep: for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." Exodus 31:12, 13. Here the Sabbath is clearly designated as a sign between God and His people.

The **mark of the beast** is the opposite of this—the observance of the first day of the week. This mark distinguishes those who acknowledge the supremacy of the papal authority from those who acknowledge the authority of God. (*8T* 117.3–4)

With the issue thus clearly brought before him, whoever shall trample upon God's law to obey a human enactment receives the mark of the beast; he accepts **the sign of allegiance** to the power which he chooses to obey instead of God. The warning from heaven 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, which is poured out without mixture into the cup of His indignation." Revelation 14:9, 10. (*GC 604.3*)

While one class, by accepting the **sign** of submission to earthly powers, receive the mark of the beast, the other, choosing the token of allegiance to divine authority, receive the seal of God. (*GC 605.2*)

As foretold in the eighteenth of Revelation, the third angel's message is to be proclaimed with great power by those who give the **final warning against the beast and his image**: [Revelation 18:1–6 quoted] (*8T* 118.1)

# Revelation 18:1–6

This is the message given by God to be sounded forth in the loud cry of the third angel. (*8T* 118.2)

As foretold in the eighteenth of Revelation, the third angel's message is to be proclaimed with great power by those who give the **final warning against the beast and his image:** (*8T* 118.1)

# REVELATION 13



In contrast to those who keep the commandments of God and have the faith of Jesus, the third angel points to another class, against whose errors a solemn and fearful warning is uttered: “**If any man worship the beast and his image**, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God.” Revelation 14:9, 10. A correct interpretation of the symbols employed is necessary to an understanding of this message. **What is represented by the beast, the image, the mark?** (*GC* 438.1)

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 Saviour to death. But the chief agent of Satan in making war upon Christ and His people during the first centuries of the Christian Era 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. (*GC* 438.2)

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)

And when the Papacy, robbed of its strength, was forced to desist from persecution, John beheld **a new power** coming up to echo the dragon's voice, and carry forward the same cruel and blasphemous work. This power, the last that is to wage war against the church and the law of God, was symbolized by a beast with lamblike horns. The beasts preceding it had risen from the sea, but this came up out of the earth, representing the peaceful rise of the nation which is symbolized. The "two horns like a lamb" well represent the character of the United States Government, as expressed in its two fundamental principles, Republicanism and Protestantism. (White, *ST* November 1, 1899, par. 4)

These principles are the secret of our power and prosperity as a nation. Those who first found an asylum on the shores of **America** rejoiced that they had reached a country free from the arrogant claims of popery and the tyranny of kingly rule. They determined to establish a government upon the broad foundation of civil and religious liberty.

But the stern tracing of the prophetic pencil reveals a change in this peaceful scene. The beast with lamblike horns speaks with the voice of a dragon, and “exerciseth all the power of the first beast before him.” (White, *ST* November 1, 1899, par. 4, 5)

“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 first beast. It is also called an image of the beast.” (*GC* 443.)

## When does it happen?

“You say that Anna’s visions place the forming of the image of the beast after probation closes. This is not so. You claim to believe the testimonies; let them set you right on this point. The Lord has shown me clearly that the image of the beast will be formed **before probation closes**; for it is to be **the great test** for the people of God, by which their eternal destiny will be decided.” (*2SM* 80.4)

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 “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. (*GC 445.2*)

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)



. . . 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.** (*GC 449.1*)

Just as the day on which we worship is important, so the God we worship is also important.

And just as there is a false day of worship, so there is a false god that is worshiped.

“Two classes were presented before me. One class embraced the great bodies of professed Christians. They were trampling upon God’s law and **bowing to a papal institution**. They were keeping the first day of the week as the Sabbath of the Lord. The other class, who were but few in number, were bowing to the great Lawgiver. They were keeping the fourth commandment. The peculiar and prominent features of their faith were the observance of the seventh day, and waiting for the appearing of our Lord from heaven.” (*1T 223.1*)

The name **Seventh-day** Adventist is a standing rebuke to the Protestant world. Here is the line of distinction between the worshipers of God and those who worship the beast and receive his mark. The great conflict is between the commandments of God and the requirements of the **beast**. It is because the saints are keeping all ten of the commandments that the **dragon** makes war upon them. If they will lower the standard and yield the peculiarities of their faith, the dragon will be at peace; but they excite his ire because they have dared to raise the standard and unfurl their banner in opposition to the Protestant world, who are **worshiping the institution of papacy**. (*1T 223.3*)

Thou shalt have no other gods before me.  
(Exodus 20:3)

- Gods—*Elohim*—same as Genesis 1:1; Exodus 20:1
- Other—another
- Before—above, in addition to, together with, more than
- I, me—singular; thou, thee—singular

# Revelation 14:1–5

This Scripture represents the **character** of the people of God for these last days. The everlasting gospel is to be **preached**, and it is to be **practiced** in true missionary work carried forward not after the wisdom that men may devise, but after the wisdom of God. All who walk in safe paths are to understand that the third angel's message is of consequence to the whole world and must be carried to the world in clear, straight lines, and in its distinctive features, as Christ revealed it to John. (18LtMs, *Ms 139, 1903*, par. 8) [October]

## Revelation 14:6–12

This is the message we have to bear; this is the work we have to do. This is the message God has kept before the Seventh-day Adventist people. The truth of this message will not decrease, but will increase in force and importance as we are brought down to the close of the work of God on earth. We have no time to lose. (18LtMs, *Ms 139*, 1903, par. 10)

## Revelation 14:13

Since the proclamation of the first, second, and third angels' messages, many standard bearers have fallen asleep in Jesus; they have laid off their armor, but their works do follow them. The work advances, and the faithful ones hold the beginning of their confidence firm unto the end. (18LtMs, *Ms 139, 1903*, par. 11)



# STANDARD BEARERS

- Joseph Bates—1872
- James White—1881
- Hiram Edson—1882
- John Nevins Andrews—1883
- Josiah Litch—1886
- John Byington—1887
- J. H. Waggoner—1889
- Roswell Cottrell—1892
- Merritt E. Cornell—1893
- Uriah Smith—March 1903

This vision that Christ presented to John, presenting the commandments of God and the faith of Jesus, is to be definitely proclaimed to all nations, people, and tongues. The churches, represented by Babylon, are represented as having fallen from their spiritual state to become a persecuting power against those who keep the commandments of God and have the testimony of Jesus Christ. To John this persecuting power is represented as having horns like a lamb, but as speaking like a dragon. (18LtMs, Ms 139, 1903, par. 12)

And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, Saying, Hurt not the earth, neither the sea, nor the trees, **till we have sealed** the servants of our God in their foreheads. (Revelation 7:1–3)

“And I saw another angel ascending from the east, **having the seal of the living God.**” Revelation 7:2. **Who is this?**

The Angel of the covenant. He comes from the sunrising. He is the Dayspring from on high. He is the Light of the world. “In Him is life; and the life was the light of men.”

John 1:4. This is the One Isaiah describes: “Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.” Isaiah 9:6. **He cried**, as One who had superiority over the hosts of angels in heaven “to whom it was given to hurt the earth, and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.”

Revelation 7:2, 3. (10LtMs, *Ms 59*, 1895, par. 32)

The cry, “Hurt not,” is uttered by the Restorer, the Redeemer. [Verse 3.] (Ibid., par. 33)

. . . there are mercies mixed with judgment. Revelation 7 and 8:3, 4. The Lord has a people whom He will preserve. John beheld the “four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree” till the seal of the living God shall be placed upon those **who love God and keep His commandments.**

[Revelation 7:2, 3.] **The elements of nature are to be placed in the power of angels of God.** He holdeth the winds in His fists (Proverbs 30:4). He gathereth the waters in the hollow of His hand (Isaiah 40:12). He maketh the clouds His chariot (Psalm 104:3). “The Lord sitteth upon the flood; yea, the Lord sitteth King forever” [Psalm 29:10]. (10LtMs, *Ms 59, 1895*, par. 28)

God gives the sea its decree. He walketh on the wings of the wind. And **if we** have been mercifully shielded from accident, if lightning and tempest have passed us by unharmed, if the waves that talked with death have submerged the proud vessels but have brought the one on which we sailed to the harbor, let us bow in gratitude to God and thank Him that the power of mighty angels, at His bidding, have held back the winds and waves that they did not destroy. (10LtMs, *Ms 59, 1895*, par. 30)

The four angels are commissioned to do a work upon the earth. But One who purchased the world by giving Himself for its ransom has a chosen few.

Who? Those who are keeping all of the commandments of God and have the faith of Jesus.

(10LtMs, *Ms 59, 1895*, par. 31)



Now is the time to work, just now. There is not a moment to lose. All national, denominational, and sectarian distinctions between rank and rank, between caste and caste, are lost.

The message is to be proclaimed in the highways and byways and hedges. Every human agent is merging his character under one of two heads—the Prince of Life and the prince of darkness. To those who receive Christ He gives power to become loyal sons of God. They keep His commandments. The benediction rests upon them, “Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.” Revelation 22:14. The commandment breakers are left outside with the false shepherds whom they believed, and with “whosoever loveth and maketh a lie.”

[Verse 15.] (10LtMs, *Ms 59*, 1895, par. 36)

Judgment and wrath were to be repressed only for a little space until a certain work was done. The message, the last message of warning and mercy, has been retarded in doing its work by the selfish love of money, the selfish love of ease, and the unfitness of man to do a work that needs to be done. **The angel that is to lighten the earth with His glory has waited for human instrumentalities** through whom the light of heaven could shine, and they thus co-operate to give, in its sacred, solemn importance, the message which is to decide the destiny of the world. (10LtMs, *Ms 59, 1895*, par. 34)

The work is before us individually. Our moral identity cannot be submerged in any human being. We shall be called of God to do our work according to our several ability. The vineyard is large and requires every jot of moral power everyone has had entrusted to him or her. (10LtMs, *Ms 59, 1895*, par. 37)

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"The entrance of Thy Words giveth light."

This morning at about half past ten o'clock Brother and Sister Humphrey came to visit me. I had borne a decided testimony, calling Brethren Hardy and Humphrey by name . . . They had not paid their tithes, but by their course of action were bringing themselves into a position where the Lord could not bless them. They were robbing God in tithes and in offerings, and the Lord has bidden me present to them the message given in Malachi from the Lord God of hosts. They were to read the conditions that the Lord has made for human agents. The Lord plainly tells the human family His requirements. He has not left us in uncertainty, to move by impulse in this matter at the will and opinion of man. It is His own arrangement with man that man should give to the Lord a tithe of all his income.

(10LtMs, *Ms 59, 1895*, par. 6)

The Lord will not be trifled with in this matter. He will do as He hath promised in Malachi: “Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it.” [Malachi 3:10.]

(10LtMs, *Ms 59, 1895*, par. 7)

Brother Hardy made excuses, but he began to relent, and when I called out, Who will be on the Lord's side? Several of the church responded. I begged of them all to take their position wholly for God, and the Holy Spirit touched hearts. I told them they had complained of every messenger and the message that he bore, and how could the Lord work through the influence of the Sydney church when they were unfaithful to God in their stewardship and unfaithful in the treatment of His messengers, refusing to be benefited with the message that the Lord sends them? Brother Hardy said he accepted the message and Brother Humphrey spoke with softened spirit. They are the two leading men. (10LtMs, *Ms 59, 1895*, par. 9)

It was then past six o'clock and the meeting must close.

Emily Campbell and I stepped into the hall. Our carriage was waiting for us, and we had thirteen miles to ride to our home in Granville. Brother Humphrey came out in the hall and said, "I want to be a true Christian.

Will you pray for me?" I assured him that I would.

(10LtMs, *Ms 59, 1895*, par. 10)

Brother Hardy came to see me next day—a man all broken in spirit, confessing his wrongs and ready to be told his duty.

He is a changed man. Brother Humphrey came to see me, all broken, weeping, and humble—both his wife and himself

are seeking the Lord earnestly. I read other matter to Brother Humphrey. He received it all, confessed his mistakes

and errors, and declared he would this week pay the tithes that he had not paid—he had paid nothing for the past year

—and then he would keep up his tithe and no longer rob

God. We had a precious season of prayer. I prayed, and Brother Humphrey prayed, and the melting Spirit of God

was in our midst. Oh, that these souls may plant their feet on the Rock of Ages and be doers of the words of Christ!

(10LtMs, *Ms 59*, 1895, par. 11)



I rejoice that my brethren Hardy and Humphrey are turning to the Lord. Satan has worked hard to stamp his own image on these two men, and he has had that power overthrown. He has succeeded in organizing them as criticizers to do his work and [has] so impregnated their hearts with his spirit of revolt that—through their opposing plans and methods, finding fault with the ministry and the message that God gave them—this spirit was leavening the church. But thank God the snare is broken and these men are now converted. It is a miracle of mercy. (10LtMs, *Ms 59*, 1895, par. 15)

Oh, how Satan works to plant his throne between the human worship and the Divine Being, intercepting and appropriating the adoration God should have. The Lord is mighty. The Lord works, and who can hinder Him? The adversary of God and man is ever at work to unite every human agency with him to see faults in their brethren and to cherish the spirit of criticism, educate themselves as accusers of the Lord's delegated servants, and to question and make of none effect the message that they bear. Every plant which my heavenly Father hath not planted shall be rooted up. (10LtMs, *Ms 59*, 1895, par. 16)

**PROTESTANT  
REFORMATION AND THE  
SABBATH**

Among the reformers of the church an honorable place should be given to those who stood in vindication of a truth generally ignored, even by Protestants,—those who maintained the validity of the fourth commandment, and the obligation of the Bible Sabbath. When the Reformation swept back the darkness that had rested down on all Christendom, Sabbath-keepers were brought to light in many lands. No class of Christians have been treated with greater injustice by popular historians than have those who honored the Sabbath. They have been stigmatized as semi-Judaizers, or denounced as superstitious and fanatical. The arguments which they presented from the Scriptures in support of their faith were met as such arguments are still met, with the cry, The Fathers, the Fathers! ancient tradition, the authority of the church! (*4SP* 179.3)

There were some among them, however, who honored the Sabbath of the fourth commandment. Such was the belief and practice of **Carlstadt**, and there were others who united with him. John **Frith**, who aided Tyndale in the translation of the Scriptures, and who was martyred for his faith, thus states his views respecting the Sabbath: “The Jews have the word of God for their Saturday, since it is the seventh day, and they were commanded to keep the seventh day solemn. And we have not the word of God for us, but rather against us; for we keep not the seventh day, as the Jews do, but the first, which is not commanded by God’s law.” (*4SP* 180.2)

A hundred years later, John **Trask** acknowledged the obligation of the true Sabbath, and employed voice and pen in its defense. He was soon called to account by the persecuting power of the Church of England. He declared the sufficiency of the Scriptures as a guide for religious faith, and maintained that civil authorities should not control the conscience in matters which concern salvation. He was brought for trial before the infamous tribunal of the Star Chamber, where a long discussion was held respecting the Sabbath. Trask would not depart from the injunctions and commandments of God to obey the commandments of men. He was therefore condemned, and sentenced to be set upon the pillory, and thence to be publicly whipped to the fleet, there to remain a prisoner. This cruel sentence was executed, and after a time his spirit was broken. He endured his sufferings in the prison for one year, and then recanted. Oh that he had suffered on, and won a martyr's crown! (*4SP* 181.1)

The **wife of Trask** was also a Sabbath-keeper. She was declared, even by her enemies, to be a woman endowed with many virtues worthy the imitation of all Christians. She was a school-teacher of acknowledged excellence, and was noted for her carefulness in dealing with the poor. “This,” said her enemies, “she professed to do out of conscience, as believing she must one day come to be judged for all things done in the flesh. Therefore she resolved to go by the safest rule, rather against than for her private interest.” Yet it was declared that she possessed a spirit of strange, unparalleled obstinacy in adhering to her own opinions, which spoiled her. In truth, she chose to obey the word of God in preference to the traditions of men. At last this noble woman was seized and thrust into prison. The charge brought against her was that she taught only five days in the week, and rested on Saturday, it being known that she did it in obedience to the fourth commandment. She was accused of no crime; the motive of her act was the sole ground of complaint. (*4SP* 181.2)

She was often visited by her persecutors, who employed their most wily arguments to induce her to renounce her faith. In reply, she begged them to show from the Scriptures that she was in error, and urged that if Sunday were really a holy day, the fact must be stated in the word of God. But in vain she asked for Bible testimony. She was exhorted to smother her convictions, and believe what the church declared to be right. (*4SP* 182.1)



She refused to purchase liberty by renouncing the truth. The promises of God sustained her faith: “Fear none of those things which thou shalt suffer. Behold, the devil shall cast some of you into prison that ye may be tried.” “Be thou faithful unto death, and I will give thee a crown of life.” [Revelation 2:10.] For nearly sixteen years this feeble woman remained a prisoner, in privation and great suffering. The book of God alone can testify what she endured during those weary years. Faithfully she witnessed for the truth; her patience and fortitude failed not until she was released by death. (*4SP* 182.2)

Her name was cast out as evil on earth, but it is honored in the heavenly records. She was registered among the number who have been hunted, maligned, cast out, imprisoned, martyred; “of whom the world was not worthy.” “And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels.” [Malachi 3:17.] (*4SP* 182.3)

God has, in his providence, preserved the history of a few of those who suffered for their obedience to the fourth commandment; but there were many, of whom the world knows nothing, who for the same truth endured persecution and martyrdom. Those who oppressed these followers of Christ called themselves Protestants; but they abjured the fundamental principle of Protestantism,—the Bible and the Bible only as the rule of faith and practice. The testimony of the Scriptures they thrust from them with disdain. This spirit still lives, and it will increase more and more as we near the close of time. Those who honor the Bible Sabbath are even now pronounced willful and stubborn by a large share of the Christian world, and the time is not far distant when the spirit of persecution will be manifested against them. (*4SP* 183.1)