

**Pine Knoll Sabbath School Study Notes**  
**First Quarter 2019: *The Book of Revelation***  
**Lesson 9 Satan *and* His Two Allies**

**Read for this week's study**

Revelation 13; Revelation 17:8; Daniel 7:24; 2 Thessalonians 2:2–12; Revelation 12:14–16;  
1 Kings 18:38.

**Memory Text**

“And the dragon was enraged with the woman, and he went to make war with the rest of her offspring, who keep the commandments of God and have the testimony of Jesus Christ” (Revelation 12:17, NKJV).

**Lesson Outline from Adult Sabbath School Study Guide**

- I. Introduction
- II. The Beast From the Sea
- III. The Activities of the Sea Beast
- IV. The Beast Arising Out of the Earth
- V. The Image of the Beast
- VI. The Mark of the Beast
- VII. Further Study

**Questions and Notes for Consideration**

**Facilitator: Jon Paulien**

1. Read Revelation 13. To what degree does this chapter get at the what, the when and the how of end-time events? (Sabbath afternoon)
2. Read Revelation 13:1-4, 8 and 17:8-11. Are these beasts of Revelation 13 and 17 the same or are they different? Are the seven heads of the beast consecutive or contemporary with each other? What is the primary Old Testament background of the beast from the sea in Revelation 13? What evidence is there in 13:1-5 that the beast from the sea is a counterfeit of Jesus Christ? (Sunday's lesson)
3. Read Revelation 13:5-8 along with Daniel 7:24-25 and 2 Thessalonians 1:2-12. In what way do the activities of the sea beast mirror the descriptions of the little horn and the man of lawlessness? What are some differences in these accounts? How do Adventists see the activities of this beast playing out in the course of Christian history? Is it possible to critique religious institutions without unnecessarily wounding those who are attached to them? (Monday's lesson)

4. Read Revelation 13:11 in light of Revelation 12:14-16. What is the significance of the fact that the land beast arises out of the earth? How would the original readers understand the concept of “lamblike” horns? Would you say the application of the land beast to the United States makes more or less sense than it did in the Nineteenth Century? Why? (Tuesday’s lesson)
5. Read Revelation 13:12-13. How do 1 Kings 18:38 and Acts 2:3 help us understand the land beast’s role in earth’s final crisis? What does the fire from heaven represent? How will this kind of religious deception succeed in secular America? When people are deceived, is it appropriate to call it “rebellion” against God? Read Revelation 13:14-15. What is the image of the beast? How does 13:15 build on Genesis 2? Does God ever force worship the way the land beast does? (Wednesday’s lesson)
6. Read Revelation 13:16-17 along with Deuteronomy 6:4-8. What does putting a mark on the forehead and the hand have to do with the commandments of God? Compare the scenario in Revelation 13:14-18 with Daniel 3:1-7. What parallels can we find between the two stories that helps us understand what will happen at the end of time? (Thursday’s lesson)
7. Adventists have often thought of the mark of the beast as an enforced worship of Sunday around the world in the final crisis. While that seemed quite possible, even likely, in a colonial world, how would you see such a thing happening in the 10/40 window or China today? Given the realities of today’s world, how do you see the prophecy of Revelation 13 working out? (Friday’s lesson)
8. What does the existence of predictive prophecy in the Bible tell us about God? Are there ways to interpret prophecy that reflect badly on the character of God? (Friday’s lesson)
9. How can one show respect for the beliefs of others without compromising one’s own beliefs? (Friday’s lesson)

### Thoughts from Graham Maxwell

Then chapter 13 describes Satan’s final efforts to deceive, which is the subject for our conversation next time. This time, in his final effort, he is primarily seeking to deceive the people living on this planet. Chapter 13 describes Satan’s almost complete success. The whole world worships him, except for a certain few. It even describes the powers and the organizations that Satan works through in order to accomplish his deceptive purposes. These powers and organizations are represented by certain symbols in the customary biblical way that we are familiar with. More than that, near the end of chapter 13 that describes his final campaign, his loyal followers are pictured as bearing a certain mark of their preference for him and their trust in him—that mark that is notoriously known as the “*mark of the beast.*”

{Graham Maxwell. Excerpt from the audio series, Conversations About God, #16, “God’s Last

Pleading with His Children” recorded May, 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/16MMCAG>*

The closing up of the great controversy and Satan’s final effort to deceive, calls for endurance and faith on the part of God’s people.

Naturally those who remain loyal to God are the special target of Satan’s final effort to deceive. Revelation 12, the chapter that first mentions the war in heaven, describes these people—the loyal ones, as being the special objects of Satan’s wrath. He goes to make war on these that are called the remnant . . . the ones left over, the few. Notice Revelation 12:17, next on the sheet. These people who are the object of his special wrath are: “All those who obey God’s commandments and are faithful to the truth revealed by Jesus” (GNB).

They do not accept Satan’s lies. If we count ourselves among God’s loyal people, knowing that we will be the special object of his effort to deceive, we would do well to notice Satan’s successes through the centuries in deceiving— especially saints. He doesn’t tempt saints into the more usual gross indulgences, the things that saints would never think of doing. Rather we need to notice the insidious methods he has used to turn even saints and angels against our heavenly Father, even while they professed to be God’s chosen people. You recall his success among the brilliant angels in heaven. How could he possibly deceive them right in the very presence of the Father?

There is more recorded about Satan’s deception of God’s chosen people on this earth in the Promised Land. You remember that after the discipline of Babylon and the great revival and reformation that took place under Ezra and Nehemiah, God’s people in the Promised Land never worshipped idols again. Oh, how they read their Bibles, and paid their tithe, and watched their diet, and were so very careful not to be contaminated by association with unbelievers. Oh, how they waited for the coming of their Messiah, the Christ. You see they all were eager Adventists. More than that, they were Seventh-day Adventists, weren’t they?

Yet, when Christ came to live among them, they denounced his picture of the Father as heretical and unbiblical. How could that be possible? They even said the Son of God had a devil to be so describing his Father. Look at the words in John 8:48. By the way, when we refer to the Jews, remember that Jesus was a Jew. Paul was a Jew. The apostles were Jews. The wonderful prophets were Jews. Where would we be but for the Jews? I hope we don’t sound disrespectful when we look at how their failings were so similar to ours. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #17, “Satan’s Final Effort To Deceive” recorded May, 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/17MMCAG>*

Lou: All right. I want to come to something that you touched on a bit as you came to the conclusion of your presentation. How could it be that Christians could allow the adversary to deceive us regarding the very truths that we hold? For example, what could he possibly do to the faith to distort it, to bend it, to where it would be a deception rather than truth?

Graham: If he could lead—as he already has, people to understand that faith is religious conviction for which you do not need evidence, then he’s got us totally vulnerable to his position, because the evidence isn’t with him. And I believe he has done that. He’s led Christians to say that the wonderful thing about faith is you believe it without evidence, without inquiry, without investigation. And so he’s turned faith into a vulnerability, a willingness to believe without evidence. He’s turned it into a virtue, and he has set us all up to be deceived. And yet, how widely that’s held. And next time I’d like to touch on more of these.

Lou: But what about the matter of sin?

Graham: To suggest that sin is the violation of an arbitrary command; he can use the misunderstanding of sin to support his charges that God is arbitrary.

Lou: Well, some of these other things that you refer to in our reference sheet such as the atonement, for example, and the cross.

Graham: Particularly on the atonement, that Christ died to reconcile the Father to us. This is widely held by Christians. Or, he died to assuage the Father’s wrath. Here you have a God who is vengeful, unforgiving and severe. You don’t have the picture that Jesus brought. Who had to die to persuade Christ? And yet he’s God. Who had to die to win Christ to our side? Yet he said, “If you’ve seen me, you’ve seen the Father.” So a very widely held Christian view could be used to support the devil’s charges.

Lou: What about some of the other things that you mentioned here, the law?

Graham: Yes, if the law is seen as an arbitrary test of our obedience, like the suggestion that Sabbath is an arbitrary test of our obedience, by the very word you are saying, “God is arbitrary.” But then we try to sanctify that by saying, “Well, he’s sovereign.” So when he is arbitrary, he really isn’t, because he has a right to be; and my mind begins to go around and around when I hear that kind of talk. It isn’t logical to talk that way. The trouble is that religion doesn’t have to be logical. And when we say that, that religion doesn’t have to be reasonable, doesn’t have to be logical, into whose hands are we playing?

Lou: Just believe. Have faith.

Graham: You see, since the truth is not on his side, he has to do this to all these doctrines. But he has us still saying we are Christians.

Lou: What do you see him doing with the word “judgment” or the idea of the judgment?

Graham: I think of how fearsome that can be, or the suggestion that the Father is not as gracious as the Son during the judgment. He hears us saying, "We have a friend in court; don't be afraid." Who is the friend?

And we all say, "Jesus!" And the devil smiles. You mean the Father is not our friend? The Father is just as friendly as the Son.

Lou: That leads over to the whole idea of Christ's intercession.

Graham: Yes.

Lou: The thought that the Son has to plead with the Father to forgive us.

Graham: I remember the words of my daughter when she was only six: "Does that mean God doesn't love us as much as Jesus does?" Well, we encouraged our children to raise those questions, and to raise them soon, because they still have to pass through this experience. Jesus said, "There is no need for me to intercede with the Father for you, for the Father loves you himself." That's the plainest testimony of Jesus in the whole Bible. We say we accept the testimony of Jesus and then we picture him pleading with the Father. The devil must smile when we do this.

Lou: He's been astoundingly successful, it seems to me Graham, in distorting that.

Graham: The most gracious things about God, he has twisted to his advantage. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #17 with Lou Venden, "Satan's Final Effort To Deceive" recorded May, 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/17MMCAG>*

Only God knows who are really his. However it does have a way of showing. It is a law we become like the person we worship and admire. If God will not use force, the devil will. A religion that is willing to use force is hardly God's religion. And yet the worst persecutions in history have been in the name of religion. And yet in these modern days there are very subtle ways of using force. There are ways of preaching, there are ways of using music, there are all kinds of ways other than the persuasiveness of evidence and truth, and they are all the devil's substitutes. So when I see somebody who seems to have unreserved respect for truth and evidence and is willing to accept correction and follow the evidence wherever it may lead and he is very respectful of those who disagree, I feel that he is moved by the same spirit that inspired the prophets. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #17 with Lou Venden, "Satan's Final Effort To Deceive" recorded May, 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/17MMCAG>*

Lou: Now, you did refer to this in the third message, this “mark of the beast.” And Seventh-day Adventists are notorious, or shall I say famous, or well-known, for emphasis upon the mark of the beast. It seems to be very important to the message. What is it? Would you say a bit more about that?

Graham: Well, since such dreadful things happen to those who have the mark, we had better know something about it. As you know, there are many, many different views. Fortunately, though, there will be opportunity next time, when we talk about Satan’s final effort to deceive, to go into this in more detail.

In the meantime though, earlier in the book of Revelation it talks about God’s loyal people having a seal. It seems they have some mark of loyalty and trust. And I would make this comparable. There’s some indication that they prefer Satan’s lies to the truth. They have accepted him, the false christ, as their redeemer. So we need to look for something that would be an appropriate mark. I’m very impressed with, among the many, many meanings, with the fact that if you go the “*Vicarius Filii Dei*,” which you’ll find not just Seventh-day Adventists have done, many others too, the literal meaning is, “Substitute for the Son of God,” which is exactly what Satan has wanted to be, substitute for the Son of God. But I’m more intrigued with the fact that you can find the very number, 666 back to the centuries and the millennia, connected with devil worship and other misrepresentations of the truth. The one thing sure, it is a mark of rejection of the truth, a preference for Satan’s side and loyalty to him, whatever it is.

Lou: And you will be spending a bit more time on that next time.

Graham: Primarily on the issues more than the mark, whatever that mark is. Because you won’t get the mark unless you prefer his side—so I’m more concerned about not being on his side, than what the mark might be. Because if I’m on the right side, I won’t get it. {Graham Maxwell. Excerpt from the audio series, *Conversations About God*, #16 with Lou Venden, “God’s Last Pleading with His Children” recorded May, 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link:* <http://pkp.cc/16MMCAG>

### **Further Study with Ellen White**

Every man is free to choose what power he will have to rule over him. None have fallen so low, none are so vile, but that they can find deliverance in Christ. The demoniac, in place of prayer, could utter only the words of Satan; yet the heart’s unspoken appeal was heard. No cry from a soul in need, though it fail of utterance in words, will be unheeded. Those who will consent to enter into covenant relation with the God of heaven are not left to the power of Satan or to the infirmity of their own nature. They are invited by the Saviour, “Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me.” Isaiah 27:5. The

spirits of darkness will battle for the soul once under their dominion, but angels of God will contend for that soul with prevailing power. {DA 258.6}

When one surrenders to Christ, the mind is brought under the control of the law; but it is the royal law, which proclaims liberty to every captive. By becoming one with Christ, man is made free. Subjection to the will of Christ means restoration to perfect manhood. {MH 131.1}

The only condition upon which the freedom of man is possible is that of becoming one with Christ. “The truth shall make you free;” and Christ is the truth. Sin can triumph only by enfeebling the mind, and destroying the liberty of the soul. Subjection to God is restoration to one’s self,—to the true glory and dignity of man. The divine law, to which we are brought into subjection, is “the law of liberty.” James 2:12. {DA 466.5}

It is no part of Christ’s mission to compel men to receive Him. It is Satan, and men actuated by his spirit, who seek to compel the conscience. Under a pretense of zeal for righteousness, men who are confederated with evil angels sometimes bring suffering upon their fellow men in order to convert them to their ideas of religion; but Christ is ever showing mercy, ever seeking to win by the revealing of His love. {AA 541.1}

With untold love our God has loved us, and our love awakens toward Him as we comprehend something of the length and breadth and depth and height of this love that passeth knowledge. By the revelation of the attractive loveliness of Christ, by the knowledge of His love expressed to us while we were yet sinners, the stubborn heart is melted and subdued, and the sinner is transformed and becomes a child of heaven. God does not employ compulsory measures; love is the agent which He uses to expel sin from the heart. By it He changes pride into humility, and enmity and unbelief into love and faith. {MB 76.3}

Even the work of the Holy Spirit upon the heart is to be tested by the Word of God. The Spirit which inspired the Scriptures, always leads to the Scriptures. —*General Conference Daily Bulletin*, April 13, 1891. {1SM 43.2}

God gives sufficient evidence to every soul. He does not promise to remove every doubt, but he gives a reason for faith. And sufficient evidence was given to the Jews. . . . {RH, January 24, 1899 par. 7}

All whom God has blessed with reasoning powers are to become intellectual Christians. They are not requested to believe without evidence; therefore Jesus has enjoined upon all to search the Scriptures. Let the ingenious inquirer, and the one who would know for himself what is truth, exert his mental powers to search out the truth as it is in Jesus. Any neglect here is at the peril of the soul. We must know individually the prescribed conditions of entering into eternal life. . . . We cannot allow these questions to be settled for us by another’s mind, or another’s judgment. . . . We cannot trust the salvation of our souls to ministers, to idle traditions, to

human authorities, or to pretensions. . . . The Lord positively demands of every Christian an intelligent knowledge of the Scriptures. {RH, March 8, 1887 par. 1}

It is not the plan of God to compel men to yield their wicked unbelief. Before them are light and darkness, truth and error. It is for them to decide which to accept. The human mind is endowed with power to discriminate between right and wrong. God designs that men shall not decide from impulse, but from weight of evidence, carefully comparing scripture with scripture (*Redemption: or the Miracles of Christ*, pp. 112, 113). {1BC 1120.5}

Even when he was cast out of heaven, Infinite Wisdom did not destroy Satan. Since only the service of love can be acceptable to God, the allegiance of His creatures must rest upon a conviction of His justice and benevolence. The inhabitants of heaven and of the worlds, being unprepared to comprehend the nature or consequences of sin, could not then have seen the justice of God in the destruction of Satan. Had he been immediately blotted out of existence, some would have served God from fear rather than from love. The influence of the deceiver would not have been fully destroyed, nor would the spirit of rebellion have been utterly eradicated. For the good of the entire universe through ceaseless ages, he must more fully develop his principles, that his charges against the divine government might be seen in their true light by all created beings, and that the justice and mercy of God and the immutability of His law might be forever placed beyond all question. {PP 42.3}

God never asks us to believe, without giving sufficient evidence upon which to base our faith. His existence, His character, the truthfulness of His word, are all established by testimony that appeals to our reason; and this testimony is abundant. Yet God has never removed the possibility of doubt. Our faith must rest upon evidence, not demonstration. Those who wish to doubt will have opportunity; while those who really desire to know the truth will find plenty of evidence on which to rest their faith. {SC 105.2}

Faith in a lie will not have a sanctifying influence upon the life or character. No error is truth, or can be made truth by repetition, or by faith in it. Sincerity will never save a soul from the consequences of believing an error. Without sincerity there is no true religion, but sincerity in a false religion will never save a man. I may be perfectly sincere in following a wrong road, but that will not make it the right road, or bring me to the place I wished to reach. The Lord does not want us to have a blind credulity, and call that the faith that sanctifies. The truth is the principle that sanctifies, and therefore it becomes us to know what is truth. We must compare spiritual things with spiritual. We must prove all things, but hold fast only that which is good, that which bears the divine credentials, which lays before us the true motives and principles which should prompt us to action.—Letter 12, 1890. {2SM 56.1}

Let none cherish the idea that special providences or miraculous manifestations are to be the proof of the genuineness of their work or of the ideas they advocate. If we keep these things

before the people, they will produce an evil effect, an unhealthful emotion. The genuine working of the Holy Spirit on human hearts is promised, to give efficiency through the Word. . . . {2SM 48.1}

We shall encounter false claims; false prophets will arise; there will be false dreams and false visions; but preach the Word, be not drawn away from the voice of God in His Word. Let nothing divert the mind. The wonderful, the marvelous, will be represented and presented. Through satanic delusions, wonderful miracles, the claims of human agents will be urged. Beware of all this. {2SM 49.1}

We must not trust the claims of men. . . . {2SM 49.3}

Nor can we trust impressions. . . . {2SM 49.4}

The man who makes the working of miracles the test of his faith will find that Satan can, through a species of deceptions, perform wonders that will appear to be genuine miracles. . . . {2SM 52.4}

The way in which Christ worked was to preach the word, and to relieve suffering by miraculous works of healing. But I am instructed that we cannot now work in this way; for Satan will exercise his power by working miracles. God's servants today could not work by means of miracles, because spurious works of healing, claiming to be divine, will be wrought. {MM 14.2}

I am afraid of anything that would have a tendency to turn the mind away from the solid evidences of the truth as revealed in God's Word. I am afraid of it; I am afraid of it. We must bring our minds within the bounds of reason, lest the enemy so come in as to set everything in a disorderly way. {2SM 43.2}

The last great delusion is soon to open before us. Antichrist is to perform his marvelous works in our sight. So closely will the counterfeit resemble the true, that it will be impossible to distinguish between them except by the Holy Scriptures. By their testimony every statement and every miracle must be tested. {4SP 411.1}