

REPUBLICANISM



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Introduction

*A Republic is the best form of government suitable to a progressive country and to a people who appreciate the First Right of Religious Liberty. This little booklet explains the real meaning of **Republicanism** as it relates to the Rights of man. It also explains why the YHWHistic theocracy in ancient Israel cannot apply to today's nations.*

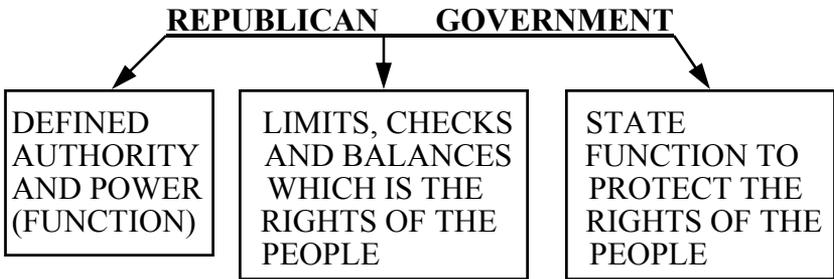
In other words, we cannot have a truly legitimate theocracy in today's world without the consent of



all the people who have so many different religious persuasions and who do not know Who is the one true God, and even more so, do not even know if God is truly numerically one. This booklet explains all these concepts. May God bless all readers in Jesus' holy name, Amen.

the Constitution that defines what is **legal** and **right** to the people, and thus the limitation of government's executive and legislative authority and operations.

6. A **Republican Government** is a government made up of **elected representatives** of the people. This implies the following:
 - a. They have defined authority and power.
 - b. They have limits, checks and balances to government authority and operations which is defined as the **Rights of the people**.
 - c. And the government has the function of the protection of the Rights of the people.
7. This means, that a chart on a Republican Government can be presented thus:



8. This means that **Republicanism** should be defined as the legal (Law-based) recognition and protection of the Rights of the people defined in the Bill of Rights.
9. Since the **constitutional function of Government** is in an a priori way the protection of the Rights of the People in the **Bill of Rights**, the Constitution should be defined according to the **prominence** of the Bill of Rights.

10. Thus a Constitution is the **highest law** of a nation defining the function of a government and the limitations of that function to the Bill of Rights in protecting the Rights of the people.
11. The **essence of Republicanism** is thus the government protection of the Rights of the people.
12. The **Bill of Rights** define three **foundational Rights**.
 - a. The Right of religion (religious liberty)
 - b. The Right to Life
 - c. The Right of private property
13. The **First Right** is the religious right.
14. Constitutional government **relationship** to this Right is the recognition and preservation of its inalienableness, and inviolability. That is:
 - a. No legislation **of** religion and religious dogma.
 - b. No legislation **against** religion and religious dogma.
 - c. No legislation against the free and full practice of religion.
15. This shows that the **First Right** or religious Right is founded upon what is called **Personal Freedoms**.
16. Personal Freedoms are:
 - a. Freedom of Thought
 - b. Freedom of Belief
 - c. Freedom of Expression
17. The personal freedom (**Freedom of Expression**) is constituted of :

- a. Freedom to agree
 - b. Freedom to disagree.
18. Because Free Expression would mean:
- a. Expressing things **new** to all things
 - b. Expressing things **similar** to all things
 - c. Expressing things **opposed** to all things
19. Tyrannical governments always begin with an attack on the Personal Freedom of **Freedom of Expression** as expressed in **opposition** to prevailing views. Acts 4:1-3,13-21.
20. Now it was **not any government**, but YHWH, God Himself, that legislated religion and dogma in ancient Israel. Exodus 20:1-11,18-26; Exodus 21:1-6.
21. This could only be done on the basis of the following points:
- a. God must first make Himself known to **all** the people of the Nation, to be the **true God**. He must prove this. Exodus 19:9-13,16-25.
 - b. God must extract from the people a voluntary pledge to serve Him and obey Him in all that He requires and legislates. Exodus 19:3-8; Exodus 24:3-10.
 - c. The work of the government must be to execute punishment of transgression, **not legislate religious laws**. Proof of this is seen in that Moses (who represents the government) had to depend on God to know the legal penalty for certain infractions. Numbers 15:32-36; Leviticus 24:10-22.
22. God gave charge of religion to the priesthood, not to the

government. The priest were to teach, instruct and present the real interpretations. Leviticus 7:28-35; Leviticus 8:1-13,31-36.

23. Whenever government sought to legislate religion or religious dogma, it was always wrong because of being influenced by wrong religions. 1 Kings 12:25-33; Daniel 3:1-7,8-11; Daniel 6:4-9,12,13.
24. Finally, Christ Himself was crucified because His religious liberty was attacked. John 19:1-9.
25. Therefore the best type of Government to ensure freedoms and let the Truth develop is Republicanism.

REPUBLICANISM AND RELIGIOUS LEGISLATION IN ANCIENT ISRAEL

1. The Constitution of the United States of America guarantees a **Republican** form of government.

“The United States shall guarantee to every state in this union a republican form of government ...” A

Teacher’s Guide and Glossary to The United States Constitution 1787-1987, p. 15.

2. But what does it mean by the word “republic”? We are told that the framers of the Constitution sought to set up a **republic** as against a **democracy**.

“A pure democracy operates by direct majority vote of the people. When an issue is to be decided, the entire population votes on it; the majority wins and rules. A republic differs in that the general population elects representatives who then pass laws to govern the nation. A democracy is rule by majority **feeling** (what the Founders described as a “mobocracy”); a republic is rule by law.” David Barton, **Original Intent**, p. 336.

3. The real essence of a “republic” we are told is to secure the rights of **all**, that is **every single citizen** which includes **minorities**, so that majorities will have no power over minorities, the effect being that **all** shall have their Rights secure.

“James Madison, he points out, who was particularly influential in the drafting and ratification of the Constitution, was especially distrustful of majorities and wanted to create a “republic,” not a purely majoritarian democracy. A “Republic,” in Madison’s view, would have features that would guarantee the liberties of certain minorities from the tyranny of majorities.” Derek H. Davis

“Preserving the Constitution”, in, James E. Wood, Jr. and Derek Davis, editors, **Problems and Conflicts Between Law and Morality in a Free Society**, p. 224.

4. The nature of a **republic** would mean that a Congress, which is **elected members** made up of different political parties, has the legislative power, and not just one political party or majority political party.

“All legislative powers herein granted shall be vested in a Congress of the United States, which shall consist of a Senate and House Representatives.” **A Teacher’s Guide and Glossary to The United States Constitution 1787-1987**, p. 7.

5. It must be understood that legislation in a Republic must be based primarily on the last six clauses of the Ten Commandments with the exception of the fifth and tenth laws when it is not practiced, seeing men cannot judge other men’s thoughts. It is these Laws alone that can be the **basis** of legislation in a Republic.
 - a. Honor thy father and thy mother ... (only when this is broken by acts of cursing parents, violence against them or their property).
 - b. Thou shalt not kill
 - c. Thou shalt not commit adultery ... (only in public matters like sodomy, bestiality, incest, etc.).
 - d. Thou shalt not steal.
 - e. Thou shalt not bear false witness against thy neighbor. (Only when it reaches the public level or perjury, slander and libel).

f. Thou shalt not covet ... (only when it reaches the level of fraud, stealing etc.).

6. The fact that **Biblical immutable law** from God is the **mainstay** of a Republic can be evidently seen in the following quotation.

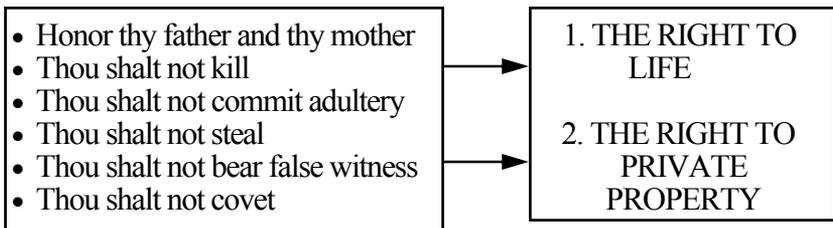
“If the source of law for a democracy is the popular feeling of the people, then what is the source of law for the American republic? According to Founder Noah Webster: ‘Our citizens should early understand that the genuine source of correct republican principles is the Bible, particularly the New Testament, or the Christian religion.’ The transcendent values of Biblical natural law were the foundation of the American republic. Consider the stability this provides: in our republic, murder will always be a crime, for it is always a crime according to the word of God. However, in a democracy, if a majority of the people decide that murder is no longer a crime, murder will no longer be crime.” David Barton, **Original Intent**, p. 336.

7. That the securing of men’s Rights in a Republic is based on the immutability of God’s Law upon which Congress legislates laws, is further elaborated.

“In the American republic, the “principles which did not change” and which were “certain and universal in their operation upon all the members of the community” were the principles of Biblical natural law. In fact, so firmly were these principles ensconced in the American republic that early law books taught that government was free to set its own policy only if God had **not** ruled in an area ... The Founders echoed the theme: ‘All laws, however, may be arranged in two different classes. 1) Divine. 2) Human ... But it should always be remembered that this law, natural or revealed, made for men or for nations,

flows from the same Divine source: it is the law of God ... Human law must rest its authority ultimately upon the authority of that law which is Divine.’ **JAMES WILSON**, SIGNER OF THE CONSTITUTION; U. S. SUPREME COURT JUSTICE. ‘The law ... dictated by God Himself is, of course, superior in obligation to any other. It is binding over all the globe, in all countries, and at all times. No human laws are of any validity if contrary to this.’ **ALEXANDER HAMILTON**, SIGNER OF THE CONSTITUTION. ‘The ... law established by the Creator ... extends over the whole globe, is every where and at all times binding upon mankind ... This is the law of God by which he makes his way known to man and is paramount to all human control.’ **REFUS KING**, SIGNER OF THE CONSTITUTION. The Founders understood that Biblical values formed the basis of the republic and that the republic would be destroyed if the people’s knowledge of those values should ever be lost.” *Ibid*, pp. 336-337.

8. Thus we can sum up these points by saying that it is the laws from the Law of God that are legislated by Congress or government that secure the Rights of the people on the basis Laws being immutable, and thus securing a Republic. These are the following laws that substantiate these two fundamental rights.



9. In a Republican Constitution, the **First Right** is the Religious Right, or Religious Liberty.

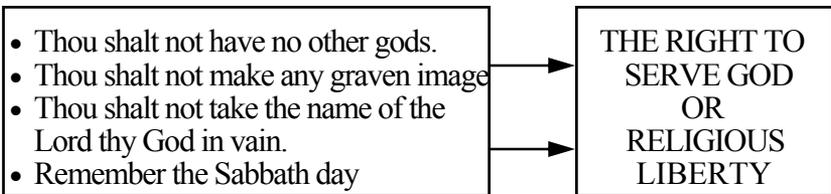
“Congress shall make no law respecting an establishment

of religion, or prohibiting the free exercise thereof ...” A **Teacher’s Guide and Glossary to The United States Constitution 1787-1987**, p. 18.

10. This Right forbids Government or Congress from doing the following in legislation.
 1. No legislation of religion or religious dogma.
 2. No legislation against religion and religious dogma.
 3. No legislation against the free and full practice of religion.

11. This would mean that the three fundamental Rights of a Republican Constitution are:
 - a. The Right of Religious Liberty
 - b. The Right to Life
 - c. The Right of Private Property

12. In the **First Right** or Religious Liberty, the **first four** of the Ten Commandments are **not** legislated or that will transgress the First Right. What is done is that these laws are summed up in a clause that is **secular** and not religious, giving **religious freedom** to the people.



13. We are told about the intention of the Founders in the framing of the **First Right** or Religious Liberty clause:

“What should be emphasized here is the broad area of agreement between Madison and the others in the First Congress. They all wanted religion to flourish; but they

all wanted a secular government. They all thought a multiplicity of sects would help prevent domination by any one sect. All of them thought religion was useful, perhaps even necessary, for teaching morality. They all thought a free republic needed citizens who had a moral education. They all thought the primary responsibility for this education lay with the states. And they all agreed that Article I gave Congress no direct power to deal with the subject.” Michael J. Malbin, **Religion and Politics**, p. 17.

14. Some people may point to ancient Israel as a justification for a government legislating religious laws in a country. But the ancient Israelite nation was a totally different case to modern nations and people. The facts are, it was **not any government**, but YHWH, God Himself that legislated religion and dogma in ancient Israel. Exodus 20:1-11, 18-26; Exodus 21:1-6.
15. It was **God alone** that legislated religious laws through Moses, no king or government was responsible for doing that in ancient Israel. Deuteronomy 4:3-9,13,14.
16. It was YHWH God that legislated **all religious observances** to Israel, no king or government did it, only YHWH. Leviticus 23:1-44.
17. It was YHWH Himself that instituted **civil penalty** (in this case, the death penalty) for religious infractions of His Law, it was no man, or government that did it, only YHWH, God Himself. Deuteronomy 13:1-18.
18. Moses was merely the human mediator of the Laws of God to ancient Israel, he was not their inventor or legislator; God was the inventor and true legislator. (Deuteronomy 4:44,45; Deuteronomy 5:1-5). (Deuteronomy 5:30-33; Deuteronomy 6:1-3,17,18).

19. If God were to legislate religion and religious dogma or laws to Israel, certain **important conditions** must **FIRST** be met, which are:
 - a. God must **first** make Himself truly known to that people in various convincing ways, that He alone, YHWH, is the **one true God** who **is** to be worshipped.
 - b. God must also extract from the people a **voluntary pledge** to serve Him and obey Him in all that He requires and all that He legislates.
20. These two points WERE fulfilled in the history of ancient Israel. God **did** make Himself known to **all** the people of the nation of Israel that He alone was the **one true God**. This He did first of all proving it convincingly to the ancient Israelites. Exodus 19:9-13,16-25.
21. YHWH testified by miracles and by talking to the Israelites, that they did come to **know** Him as the one true God. Deuteronomy 4:10-12,32-39.
22. Again, **only on the basis** of knowing that YHWH was the one true God through much display and miracles, did YHWH require that the nation of Israel obey all His religious legislation. Deuteronomy 29:1-15.
23. As we see in the Bible, YHWH could have requested for the whole nation of ancient Israel to serve Him and thus He could legislate **religious** laws for them to obey, because He Himself took them out of Egypt to serve Him. Deuteronomy 4:20.
24. YHWH could only request for the whole nation of Israel to serve Him because He, by great miracles, displayed Himself to Israel that they might know that He was the

one true God. Deuteronomy 4:32-40.

25. Not even Sunday-keeping, but only Sabbath-keeping was legislated by God because He had first revealed Himself to all Israel as the one true God. Deuteronomy 5:12-15.
26. The ground or foundation for God legislating religious dogma and laws to the nation of ancient Israel was based upon the fact that they knew YHWH to be the **numerically one true God** YHWH, and not a pantheistic YHWH, and that Israel were to obey Him from the heart or genuinely. Deuteronomy 6:1-8.
27. God even instructed Israel that if their children asked them why were religious laws legislated amongst them, the fathers were to show their children that God showed Himself to be the one true God to their fathers in great miracles, and thus **He** legislated these laws for the people's own good. Deuteronomy 6:20-25.
28. Why did God legislate religious laws to Israel? To make them His special people, because He had promised to their founding fathers that He would do so, and He had, by miraculously showing of Himself to be the one true God, delivered Israel out of Egypt; therefore He expected Israel to obey Him. Deuteronomy 7:1-12.
29. In fulfilling the other condition, God did extract from the people a voluntary pledge to obey Him in all that He required and legislated. Exodus 19:3-8; Exodus 24:3-10.
30. Even Israel admitted that they knew the true God, and wanted Moses to be the mediator of His laws to them, and they also agreed to obey God as a nation. Deuteronomy 5:22-29.
31. Just as they inherited the land of Canaan, the Israelites

again made vows to obey God's legislation. Joshua 24:14-25.

32. Another important factor in God legislating religious laws, was the fact that the **state or government** was given **civil control** in the land and the courts, **not of the religion neither the priesthood**. Deuteronomy 1:12-18; Deuteronomy 16:18-20; Deuteronomy 25:1-3.
33. The work of the government must be to execute punishment on transgression, **not legislate religious laws**. Proof of this can clearly be seen in the fact that Moses (representing the government) had to depend on God to know the legal penalty for certain religious infractions. Leviticus 24:10-22; Numbers 15:32-36.
34. The state or government was given no control of religion or the right to legislate religion. Proof of the fact that the government was forbidden to legislate or officiate religion and that **only the priests** were given the task to officiate in religion (which in a sense is separation of church government) is seen in the example of King Uzziah. 2 Chronicles 26:1-8,15-21.
35. God gave charge of religion **to the priesthood**, not to the government. The priest were to teach, instruct, interpret etc. Leviticus 7:28-35; Leviticus 8:1-13,31-36.
36. The priesthood was instituted by God as a separate institution to the government. (Exodus 28:36-43; Exodus 29:1-9,20,21,28,29,44).
37. Whenever governments were to legislate religious laws or dogma it was always wrong. 1 Kings 12:25-33; Daniel 3:1-11; Daniel 6:4-9,12,13.
38. Thus a republican form of government is the best kind of

government to suit people who do not know who is the one true God, and who must have the way open that the truth may come to them by whatever source unhindered by governments, that they have free and full practice of religion.

THE NEED FOR RELIGIOUS FREEDOM

1. To prove that the need for **religious freedom** is paramount, let us quote from the **American experience** which gave to the world a Constitution with religious liberty.

“Thomas Jefferson said in the Virginia Act for establishing Religious Freedom (passed in 1785): ‘Almighty God hath created the mind free; . . . all attempts to influence it by temporal punishments or burdens, or by civil incapacitations, tend only to beget habits of hypocrisy and meanness, and are a departure from the plan of the holy Author or our religion, who, being Lord both of body and mind, yet chose not to propagate it by coercion either, as was in His almighty power to do.’” Quoted in, **Freedom Civil and Religious**, p. 42.

“The American Constitution, in harmony with the people of the several States, withheld from the federal government the power to invade the home of reason, the citadel of conscience, the sanctuary of the soul; and not from indifferences, but that the infinite Spirit of eternal truth might move in its freedom and purity and power.”
George Bancroft, Quoted in **Ibid**, p. 66.

2. In following God, free, unforced choice is necessary. Joshua 24:14 -17.
3. Thus service to God must be based on conscience and not government laws. Acts 4:18-20.
4. Even the **Constitution of Trinidad and Tobago (1979)** recognizes the religious freedom enshrined therein.

“It is hereby recognized and declared that in Trinidad and Tobago there have existed and shall continue to exist,

without discrimination by reason of race, origin, color, religion or sex, the following fundamental human rights and freedoms, namely—(h) freedom of conscience and religious belief and observance; (i) freedom of thought and expression ...” **The Constitution of Trinidad and Tobago**, p. 15. (1979).

5. Thus Religious liberty as given by God is based upon man’s personal freedoms. They are:
 - a. Freedom of Thought
 - b. Freedom of Belief
 - c. Freedom of Speech and expression
6. This means than we have freedom to “free and full practice of religion.”
7. Here is proof of God’s objection to Government legislating religion or religious observance.
 - a. The apostles were put in prison for preaching the Gospel against the injunctions placed by the State. Acts 5:17,18,27,28.
 - b. But God released the apostles and told them to go and preach that same Gospel. Acts 5:19,20,29.

God Denounces Idolatry and Pantheism

1. Ancient nations were pantheistic in their views. They viewed all of nature as god, or that god was immanent in the universe.

“[Pantheism is the] ... belief that God is identical with the universe. All is God and God is all. The universe taken as a whole is God ...” Gary Suttle, **What is Pantheism**, p. 2.

“The divinity of the all-pervading God is vibrant in every atom of creation. There is not a speck of space where he is not.” Swami Sivananda, **The Philosophy and Significance of Idol Worship**, p. 12.

2. Because of this false theological concept, it was believed that idols were manifestations of God, so that God Himself was in the idol.

“Even so, the Lord is highly pleased when a small portion of his Virat (cosmic) body is worshipped. An idol is a part of the body of the Lord. The whole world is His Body ...” **Ibid**, pp. 14-13.

“To the worshipper who believes the symbol, any kind of image is the body of the Lord under the form of stone, clay, brass, ... etc. ... All matter is a manifestation of God. God is present in everything which exists. Everything is an object of worship, for all is a manifestation of God who is therein worshipped.” **Ibid**, p. 15.

3. This is why king Nebuchadnezzar could have made an idol representing Babylon (the State) as a manifestation of God, and require all to worship it. This he did in rebellion against YHWH the true God. Daniel 3:1-6.

“The words, “Thou art this head of gold,” had made a deep impression upon [Nebuchadnezzar] the ruler’s mind ... The wise men of his realm, taking advantage of this and of his return to idolatry, proposed that he make an image similar to the one seen in his dream, and set it up where all might behold the head of gold, which had been interpreted as representing his kingdom. Pleased with the flattering suggestion, he determined to carry it out, and to go even farther. Instead of reproducing the image as he had seen it, he would excel the original. His image should not deteriorate in value from the head to the feet,

but should be entirely of gold—symbolic throughout of Babylon as an eternal, indestructible, all-powerful kingdom, which should break in pieces all other kingdoms and stand forever.” Ellen G. White, **The Story of Prophets and Kings**, p. 504.

“... the king and counselors of state determined that by every means possible they would endeavor to exalt Babylon as supreme, and worthy of universal allegiance.” **Ibid.** p. 505.

4. Thus pantheism was the logic for idol worship, and the worship of the world as Babylon in the form of the idol.

“And it is not surprising that in a land where idol worship was of universal prevalence, the beautiful and priceless image on the plain of Dura, representing the glory of Babylon and its magnificence and power, should be consecrated as an object of worship. This was accordingly provided for, and a decree went forth that on the day of the dedication all should show their supreme loyalty to the Babylon power by bowing before the image ... On that eventful day the powers of darkness seemed to be gaining a signal triumph; the worship of the golden image bade fair to become connected permanently with the established forms of idolatry recognized as the state religion of the land.” **Ibid.**, pp. 505-506.

5. But the Hebrew worshippers of YHWH refused to worship the Babylonian idol, this was a tacit rejection of pantheism, the logic of idolatry. Daniel 3:14 -17.
6. They were thus thrown into the fiery furnace to die, but God delivered them by a signal miracle, confirming His utmost condemnation of idolatry and its logic pantheism. Daniel 3:20,21, 23-28.

Religious Intolerance Will Arise in America

1. The U. S. Constitution strictly forbids the U. S. Government or Congress from legislating religion or against religion.

“Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof ...” **A Teacher’s Guide and Glossary to The United States Constitution 1787-1987**, p. 18.

2. Despite this, different States of the union that had retained Sunday Laws in their statutes, occasionally enforced them. This resulted in many Seventh-day Adventists being penalized in the early 1900s, for not obeying these Sunday laws.

“The Sunday laws thus place the penalty as an incumbrance upon the faith of all who do not observe Sunday, even though they have observed the seventh day of the week more strictly than the Sunday law requires Sunday to be observed. Seventh-day Adventists ... have been most cruelly and inhumanly persecuted in some of the States where these rigid Sunday laws still exist. In Tennessee 120 Seventh-day Adventists were arrested, tried, convicted, fined, and imprisoned, within a comparatively short time, for no other crime than that they worked six days each week at honorable and legitimate occupations, and rested on the seventh day of the week, as God commanded them. These men, as good citizens as the State of Tennessee ever had, paid over \$2,500 in fines. Eighty-seven of them were put in prison, where they were confined for a total of 1,722 days, or and aggregate of nearly five years, as a penalty for worshipping God in harmony with the dictates of their own consciences. Twelve of these were put in the chain gang, side by side with criminals where they were required to break stones and build

bridges for the State. One of them had done no more than fix his door screen on Sunday. One man had dug a mess of potatoes from his garden for a meal on Sunday. Another cobbled shoes in his own house on Sunday. Another worked in his cornfield two and a half miles from the public highway, behind a forest. The man who spied upon him got out of his wagon on his way to church that Sunday, and made a special trip of two and a half miles to discover this man working quietly behind the forest, and then swore before the court that he was unable to keep his mind on the sermon that day because his neighbor was working on Sunday. This mental disturbance was sufficient cause to sustain a conviction. A widow supporting herself and family was convicted for returning a borrowed wagon on Sunday, with a load of kindling wood as pay for the use of the wagon.” Charles S. Longacre, **The Church in Politics**, pp. 85,87.

3. The Bible prophesied about the rise of the United States of America. Revelation 13:11.
4. We are told that America will in the future legislate religion, thus religious intolerance will arise in the U. S. A. and spread to the world. Revelation 13:12-17.
5. However, those who are true worshippers of God will **NEVER** yield to this religious intolerance. Revelation 14:12; Revelation 15:2.

The Mark of the Beast

1. The Bible warns about the mark of the beast. Revelation 13:16,17; Revelation 14:9,10.
2. To find out what is the mark of the beast, we need to first find out what is this beast spoken of in the Bible. Beast is used in Bible as a symbol of a political power. Daniel

7:2,3,17,23.

3. This beast whose mark will be enforced is seen with the major traits of past world empires. Revelation 13:1,2.
 - a. **The leopard** (Greece in Daniel 7:6) shows that this power will be founded upon Greek philosophy as its body of teachings.
 - b. **The bear** (Medo-Persia in Daniel 7:5) shows that this power will stand on religious laws coined by man.
 - c. **The lion** (Babylon in Daniel 7:4) shows that this power will use its mouth to exalt a man as god or as supreme and as the head of its system.
 - d. **The ten horns** (the ten European nations that arose out of the decay of the western Roman Empire in Daniel 7:24) shows that the horns or powers that this power will have will be dependant upon the nations of Europe.
4. This power was to have influence over the nations for 42 months. 42 months x 30 days per month gives us 1260 days. Revelation 13:5-7.
5. One day in Bible prophecy symbolizes a year, thus 42 months or 1260 days is prophetically equivalent to 1260 years this power has influence over the nations to cause religious persecution. Ezekiel 4:6; Numbers 14:34.
6. There is only one power that historically fulfilled all the specifics of this beast, it is the religio-political power of the Papacy, which is the Roman Catholic church government.

- a. The Papacy had control over civil government laws in religious matters for 1260 years. It assumed that control in 538 ACB as a result of Emperor Justinian's legislation in 533 ACB, and this Papal control was lost in the French Revolution when the Papacy was abolished in 1798. 538 to 1798 covers 1260 years.
 - b. The majority of Papal teachings can be traced back to **Greek Philosophy**.
 - c. The legal stance of the papacy is based upon Canon Law which was coined by Popes; this example is from **Medo-Persia**.
 - d. The papacy exalts the Pope as its legal divine head like ancient **Babylon**, in fact, the word Papacy means a government of the pope.
 - e. The ten horns are the **nations of Europe** (especially France) which supported militarily the influence of the Papacy over civil law and religion.
7. What then is the mark of the papal beast? It is a sign of their authority in religious matters; they themselves claim that it is Sunday holiness. Thus an international Sunday law is coming.

“Sunday is our **mark of authority!** ... The Church is above the Bible, and this transference of Sabbath observance is proof of that fact.” **The Catholic Record** of London, Ontario, Canada, September 1, 1923.

“Of course the Catholic Church claims that the change of the Sabbath was her act ... And the act is a **mark of her ecclesiastical power** and authority in religious matters.” **Letter from Cardinal Gibbon's Office**, October 28, 1895, By C. F. Thomas Chancellor.



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