



SABBATH SCHOOL LESSON QUARTERLY



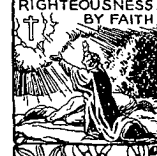
"TAKE heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." 1 Tim. 4:16.



BIBLE
DOCTRINES
NUMBER THREE



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Thirteenth Sabbath Missions Offering
June 26, 1937
SOUTHERN ASIA DIVISION



SECOND QUARTER, 1937 Serial No. 168



SABBATH SCHOOL LESSON QUARTERLY

BIBLE DOCTRINES

Lesson 1 for April 3, 1937

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

The Millennium

MEMORY VERSE: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years." Rev. 20:6.

STUDY HELPS: "The Great Controversy," pp. 635-678; "Early Writings," pp. 52-54; "Our Day in the Light of Prophecy," pp. 351-359.

MEANING OF "MILLENNIUM"

1. What is the meaning of "millennium"? **Answer: A thousand years.**

NOTE.—The word "millennium" is not in the Bible; but there is a thousand-year period clearly presented in the twentieth chapter of Revelation. Aside from this chapter, there is no direct mention of the period. In the study of this important series of events, therefore, we are shut up to this chapter, with related material in parallel passages.

EVENTS MARKING THE BEGINNING OF THE MILLENNIUM

2. With what important event does the millennium begin? **Rev. 20:6.**

NOTE.—The first resurrection will take place at the beginning of the millennium. Those who are raised in it will reign with Christ in heaven through the thousand years.

3. What people only have part in the first resurrection? **Verses 6, first part.**

NOTE.—Those raised at that time are spoken of as "blessed and holy." We must conclude, therefore, that the first resurrection will be of the righteous only; and that the wicked, who are called "the rest of the dead" (verse 5), will not be raised at that time.

Sabbath School Lesson Quarterly, No. 168, April, 1937. 20 cents a year. Published in the U. S. A. by Pacific Press Publishing Association (a corporation of S. D. A.), Mountain View, California. Entered as second-class matter Oct. 13, 1904, at the post office in Mountain View, California, under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of Oct. 3, 1917, and authorized Sept. 18, 1918.

4. In connection with what event are those who are "blessed and holy" raised from the dead? 1 Thess. 4:16, 17.

NOTE.—Since the resurrection of the just and the second coming of Christ occur at the same time, and since the resurrection of the "blessed and holy" (Rev. 20:6) precedes the thousand years, it follows that the coming of our Lord also precedes the millennium. Two events, therefore, will take place at the beginning of the millennial period—the second coming of Christ and the first resurrection.

5. Who will be caught up with those raised from the dead? What change will take place? 1 Thess. 4:17; 1 Cor. 15:51-54.

NOTE.—As evidence that these two texts refer to the same event—the second coming of Christ—compare the "trump" mentioned in 1 Corinthians 15:52 with that in 1 Thessalonians 4:16.

6. At that time, what promise will be fulfilled? Where will the saints be taken? With whom will they reign? John 14:2, 3; Rev. 19:1; 20:6.

NOTE.—Belief that there will be a thousand years of peace on earth is not taught in the Scriptures, and has led men to put off the day of judgment. It has supported the doctrine that all the world will be converted.

7. What will befall the wicked when Christ comes? 2 Thess. 2:8; Ps. 37:9-11.

8. How does the prophet describe the earth's condition as a result of "the presence of the Lord"? What will become of all the cities? Rev. 16:18, 20; Jer. 4:23-27.

NOTE.—This is a description of the earth at the time of Christ's second advent, for the text definitely says it will be "at the presence of the Lord." We have here a complete desolation of the earth, a fit prison house for the great rebel.

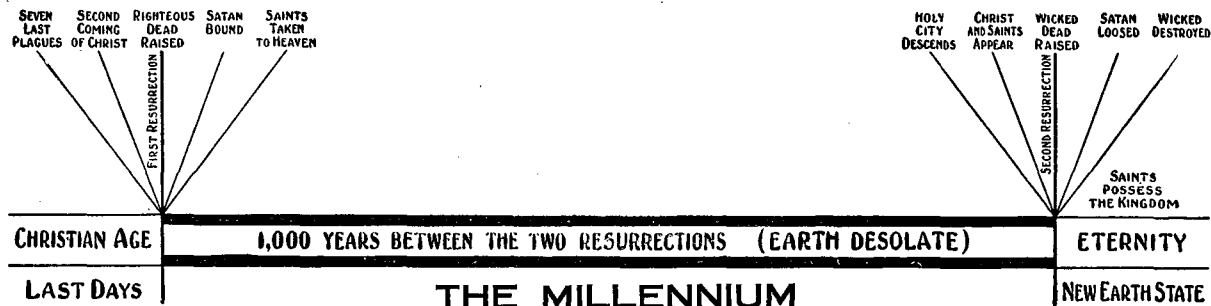
"The whole earth appears like a desolate wilderness. The ruins of cities and villages destroyed by the earthquake, uprooted trees, ragged rocks thrown out by the sea or torn out of the earth itself, are scattered over its surface, while vast caverns mark the spot where the mountains have been rent from their foundations."—*The Great Controversy*, p. 657.

9. Into what will Satan be cast? How long will he be bound? Rev. 20:1-3.

NOTE.—The chain here used as a figure of speech consists of a combination of circumstances. The saints at that time will be in heaven, beyond Satan's temptations. The wicked will be dead; Jeremiah saw "no man." The earth will be desolate, and covered with darkness. So there will be nothing for the archdeceiver and his angel confederates to do but to meditate on the ruin they wrought through rebellion. They must endure a thousand years of "prison life."

The word here rendered "bottomless pit" is in other versions translated "abyss," meaning a place of darkness and desolation. No more fitting term could be found to describe the condition of the earth during the millennium.

"Here is to be the home of Satan with his evil angels for a thousand years. Limited to the earth, he will not have access to other worlds, to tempt and annoy those who have never fallen. It is in this sense that he is bound: there are none remaining, upon whom he can exercise his power. He is wholly cut off from the work of deception and ruin which for so many centuries has been his sole delight."—*Id.*, p. 659.



The millennium is the closing period of God's great week of time — a great sabbath of rest to the earth and to the people of God.

It follows the close of the gospel age, and precedes the setting up of the everlasting kingdom of God on earth.

It comprehends what in the Scriptures is frequently spoken of as "the day of the Lord."

It is bounded at each end by a resurrection.

Its beginning is marked by the pouring out of the seven last plagues, the second coming of Christ, the resurrection of the righteous dead, the binding of Satan, and the translation of the saints to heaven; and its close, by the descent of the New Jerusalem, with Christ and the saints, from heaven, the resurrection of the wicked dead, the loosing of Satan, and the final destruction of the wicked.

During the one thousand years the earth lies desolate; Satan and his angels are confined here; and the saints, with Christ, sit in judgment on the wicked, preparatory to their final punishment.

The wicked dead are then raised; Satan is loosed for a little season, and he and the host of the wicked encompass the camp of the saints and the holy city, when fire comes down from God out of heaven and devours them. The earth is cleansed by the same fire that destroys the wicked, and, renewed, becomes the eternal abode of the saints.

The millennium is one of "the ages to come." Its close will mark the beginning of the new earth state.

EVENTS DURING THE THOUSAND YEARS

10. What work is accomplished in heaven during the millennium? Rev. 20:4; 1 Cor. 6:2, 3.

11. What is the nature of this work of judgment? Rev. 20:12, 13.

NOTE.—This is not a picture of the wicked of earth being instructed in preparation for eternal life, as some teach. There is no second chance of salvation after Jesus comes. Rev. 22:11, 12. Observe that the *dead* are judged. They are “judged out of those things which were written in the books.” They are judged according to *their works* which were written in the books.

EVENTS MARKING THE CLOSE OF THE MILLENNIUM

12. As Jesus and the saints descend, what will take place with the wicked dead? Rev. 20:5, first part; John 5:28, 29.

NOTE.—The millennial period is marked at both its beginning and its close by a resurrection. The righteous dead are raised at the beginning, the wicked dead at the close. The millennium begins at the second coming of the Lord.

There are two resurrections, as taught by our Lord—the resurrection of life, and that of condemnation. They who come up in the first are “blessed and holy” and “reign with Him a thousand years.” “But the rest of the dead lived not again until the thousand years were finished.” This places the resurrection of the wicked at the close of the millennium. And they are described as going up against the beloved city.

13. What did John see descending from heaven? Where did it rest? Rev. 21:2; compare 20:9; Zech. 14:4.

NOTE.—“After the judgment of the wicked dead had been finished, at the end of the one thousand years, Jesus left the city, and the saints and a train of the angelic host followed Him. Jesus descended upon a great mountain, which as soon as His feet touched it, parted asunder, and became a mighty plain. Then we looked up and saw the great and beautiful city, with twelve foundations, and twelve gates, three on each side, and an angel at each gate. We cried out, ‘The city! the great city! it is coming down from God out of heaven!’ And it came down in all its splendor and dazzling glory, and settled in the mighty plain which Jesus had prepared for it.”—“*Early Writings*,” p. 291.

14. As circumstances loose Satan, what mighty effort will he make among the wicked? Rev. 20:7, 8.

NOTE.—“Satan succeeds in deceiving them, and all immediately begin to prepare themselves for battle. There are many skillful men in that vast army, and they construct all kinds of implements of war. Then with Satan at their head, the multitude move on. Kings and warriors follow close after Satan, and the multitude follow after in companies. Each company has its leader, and order is observed as they march over the broken surface of the earth to the holy city. Jesus closes the gates of the city, and this vast army surround it, and place themselves in battle array, expecting a fierce conflict.”—*Id.*, p. 293.

15. What will be the outcome of this final conflict? Rev. 20:9; Mal. 4:1, 3.

16. What does the fire that devours the wicked do to the earth? What promise is connected with this description? Rev. 20:9; compare with 2 Peter 3:12, 13; Isa. 65:17-19.

17. What comforting declaration did John then hear? Rev. 21:3-5.

TEACHING OUTLINE

- I. THE MILLENNIUM means one thousand years.
- II. EVENTS MARKING THE BEGINNING OF THE MILLENNIUM
1. The resurrection of the righteous marks the beginning of the millennium. Rev. 20:6.
 2. This resurrection and Christ's coming are simultaneous. 1 Thess. 4:16, 17.
 3. Those living righteous ascend with them. 1 Thess. 4:17; 1 Cor. 15:51-54.
 4. The wicked are destroyed. 2 Thess. 2:8; Ps. 37:9-11.
 5. The earth is laid waste and Satan imprisoned one thousand years. Jer. 4:23-27; Rev. 16:18, 20; 20:1-3.
- III. EVENTS DURING THE MILLENNIUM
1. The executive judgment takes place during the one thousand years. Rev. 20:4; 1 Cor. 6:2, 3.
 2. Men will be judged and sentenced according to their works. Rev. 20:12, 13.
- IV. EVENTS MARKING THE CLOSE OF THE ONE THOUSAND YEARS
1. The wicked dead will be raised and Satan loosed. Rev. 20:5, first part; John 5:28, 29.
 2. The holy city will descend. Rev. 21:2, 20.
 3. Evil and evildoers will be destroyed, and never again exist. Rev. 20:9; Mal. 4:1, 3; Isa. 65:17-19.
 4. A new heaven and new earth will come forth. Rev. 21:3-5.

Lesson 2 for April 10, 1937

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

Inheritance of the Saints

MEMORY VERSE: "Thou, O Tower of the flock, the stronghold of the daughter of Zion, unto Thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." Micah 4:8.

STUDY HELP: "Our Day in the Light of Prophecy," pp. 361-370.

MAN'S INHERITANCE LOST

1. To whom did God at the first give the earth for an inheritance? What shows that this gift did not carry with it complete ownership? Ps. 115:16; 24:1.

2. After man sinned and forfeited his home, who laid claim to the earth? With what right could this claim be made? Luke 4:5-7; Dan. 4:17.

NOTE.—"When Satan declared to Christ, The kingdom and glory of the world are delivered unto me, and to whomsoever I will I give it, he stated what

was true only in part, and he declared it to serve his own purpose of deception. Satan's dominion was that wrested from Adam, but Adam was the vicegerent of the Creator. His was not an independent rule. The earth is God's, and He has committed all things to His Son. Adam was to reign subject to Christ. When Adam betrayed his sovereignty into Satan's hands, Christ still remained the rightful King."—*"The Desire of Ages,"* p. 129.

3. Before Adam and Eve were driven from Eden because of sin, what promise was made to them? Gen. 3:15.

NOTE.—By the promise that the head of the serpent should be bruised, the sinful pair must have understood that ultimate deliverance from their tempter would come. This deliverance was to come through the Seed of the woman—that is, Christ. No doubt there was opened to Adam's mind more fully the plan of redemption and the final restoration.

"To man the first intimation of redemption was communicated in the sentence pronounced upon Satan in the garden. . . . This sentence, uttered in the hearing of our first parents, was to them a promise. While it foretold war between man and Satan, it declared that the power of the great adversary would finally be broken."—*"Patriarchs and Prophets,"* pp. 65, 66.

THE PROMISE OF THE RESTORATION

4. What assuring prediction of the restoration was given through the prophet Micah? Micah 4:8.

NOTE.—"The first dominion," here referred to, is that of Eden. It will come to the daughter of Zion—the church of God. The purposes of God know no failure; they will all ultimately be fulfilled. The dominion has been temporarily lost, but it will be restored through Christ; and the ages will roll on through eternity as if rebellion had not risen up.

"At his creation, Adam was placed in dominion over the earth. But by yielding to temptation, he was brought under the power of Satan. 'Of whom a man is overcome, of the same is he brought in bondage.' When man became Satan's captive, the dominion which he held, passed to his conqueror. Thus Satan became 'the god of this world.' He had usurped that dominion over the earth which had been originally given to Adam. But Christ, by His sacrifice paying the penalty of sin, would not only redeem man, but recover the dominion which he had forfeited. All that was lost by the first Adam will be restored by the second. Says the prophet, 'O Tower of the flock, the stronghold of the daughter of Zion, unto Thee shall it come, even the first dominion.'"—*Id.*, p. 67.

5. What was promised to Abraham? How much did this promise include? Gen. 13:14, 15; Rom. 4:13.

NOTE.—This is a promise of possessing not only Canaan, a narrow strip of country on the eastern shore of the Great Sea, but an eternal inheritance in the whole earth; for the apostle said Abraham was the "heir of the world."

6. Who will share in the promise made to Abraham? Dan. 7:27; Gal. 3:29.

7. What shows Abraham's relation to this possession during his lifetime? What was his ultimate expectation? Acts 7:2-5; Heb. 11:8-10.

NOTE.—Abraham did not expect an immediate inheritance in the earthly Canaan, but looked for a future, eternal possession. If men today understood

these promises, there would not be such importance attached to the present-day rebuilding of Jerusalem and reclaiming the Holy Land.

8. As David sat securely on the throne of Israel, what did he consider himself to be? Ps. 39:12.

NOTE.—The kingdom of Israel was at the height of its power, and had its greatest extent of territory during the reign of David; yet he knew himself to be a “stranger” and a “sojourner” in the land. He looked forward to the earth made new for his eternal inheritance.

9. What conditional promise was made to the inhabitants of Jerusalem? What warning was given? Jer. 17:24-27.

NOTE.—“Of surpassing beauty and unrivaled splendor was the palatial building which Solomon and his associates erected for God and His worship. . . . Had Israel remained true to God, this glorious building would have stood forever, a perpetual sign of God’s especial favor to His chosen people.”—*“Prophets and Kings,”* pp. 36-46.

10. Until what event is the kingdom overturned? What illustration is used to show it will not be re-established? Ezek. 21:26, 27; Jer. 19:1, 10, 11.

NOTE.—The diadem was removed from the head of Zedekiah when he was taken captive by Nebuchadnezzar. After that the kingdom was ruled by three successive Gentile nations,—Persia, Grecia, Rome,—the Romans completing the third overturning until “He come whose right it is.” In God’s plan, the kingdom will not be re-established until Jesus, the “Seed,” shall come the second time.

THE RESTORATION OF THE KINGDOM AND DOMINION

11. What must first take place before Israel will be brought into their land? Ezek. 37:12; Isa. 26:19.

12. Through whom will the throne of David be eternally re-established? At what time? Luke 1:31-33; Matt. 25:31.

13. At what time will the first dominion, lost by Adam, be restored to the redeemed? Rev. 21:1-5, 7.

NOTE.—In last week’s lesson, it was seen that Christ will reign a thousand years with the saints in heaven before the earth is purified by fire and recreated. Rev. 20:6; 2 Peter 3:10-13. We must, therefore, conclude that the promise made to Abraham that he would be the “heir of the world” will not reach its complete fulfillment until after the millennium.

14. Where will the righteous finally be recompensed? Prov. 11:31; Matt. 5:5.

15. How many are included in the promise made to Abraham? Gen. 12:1-3; Gal. 3:29.

NOTE.—When Abraham was called from his homeland and promised an inheritance, it was said, “In thee shall *all* families of the earth be blessed.” This blessed promise was for *all* nations, but made possible only through faith in Christ.

16. How do we know that the seed according to the flesh are not necessarily the children of Abraham? Rom. 9:8; John 8:39.

17. When all nations are gathered before Jesus, what blessed invitation will be given to the righteous? Matt. 25:31-34.

TEACHING OUTLINE

I. MAN'S INHERITANCE LOST

1. God entrusted the earth to man, as a provisional inheritance. Ps. 115:16; 24:1.
2. Man fell, and his inheritance was claimed by Satan. Luke 4:5-7.
3. Before man left Eden God promised redemption and eventual restoration. Gen. 3:15.

II. THE PROMISE OF THE RESTORATION

1. Micah predicts the return of the first dominion. Micah 4:8.
2. The promise was made to Abraham's heirs, but he received it only by faith. Gen. 13:14, 15; Heb. 11:8-10.
3. As a people, Israel lost its inheritance until Christ's return.

III. RESTORATION OF KINGDOM AND DOMINION

1. In Christ, David's throne will be re-established. Luke 1:31-33.
2. The kingdom will be restored at the close of the millennium. Rev. 21:1-5, 7.
3. Every righteous person will share in the inheritance of Abraham. Gal. 3:29.
4. "Come, ye blessed" will welcome every overcomer. Matt. 25:31-37.

Lesson 3 for April 17, 1937

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH
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The New Earth

MEMORY VERSE: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit." 1 Cor. 2:9, 10.

STUDY HELP: "The Great Controversy," pp. 673-678.

THE PROMISE OF A NEW EARTH

1. What did God declare He would do after purifying the earth by fire? Rev. 21:5; 2 Peter 3:12, 13.
2. What promise did Peter doubtless have in mind when he said, "According to His promise"? Verse 13; Isa. 65:17, 18.
3. When the earth is made new, what did the prophet Isaiah declare would be no more? Isa. 65:19; 33:24.

THE REALITY OF THE WORLD TO COME

4. What will the inhabitants of the new earth build? Isa. 65:21, first part.

NOTE.—"In the earth made new, the redeemed will engage in the occupations and pleasures that brought happiness to Adam and Eve in the beginning.

The Eden life will be lived, the life in garden and field. . . . There every power will be developed, every capability increased. The grandest enterprises will be carried forward, the loftiest aspirations will be reached, the highest ambitions realized. And still there will appear new heights to surmount, new wonders to admire, new truths to comprehend, fresh objects of study to call forth the powers of body and mind and soul."—*Prophets and Kings*," pp. 730, 731.

5. What assurance is given that parents and children of this world will be united in the next? Isa. 65:23, last part.

6. What will be one of the occupations of the new earth? Verse 21, last part.

NOTE.—Real life is here pictured of the world to come. The inhabitants will plant vineyards and eat the fruit—fruit untouched by blight. Senses more keen than those of youth today will enjoy the luscious fruits of the new creation. By dwelling on the realities of the promised inheritance, by meditating on these pen pictures of the life to come, the sin-blighted, transitory things of this present world will lose their attraction, and our affections will be fixed on our heavenly heritage.

7. With what is man's future life compared? What will a man derive from the works of his hands? Isa. 65:22, second part.

NOTE.—The life of a tree is an apt earthly illustration of man's future immortal state. Count the rings, each representing a year's growth, of a giant Sequoia, or redwood, tree. Beginning with the inner rings of the tree's heart, you may count its age a hundred, a thousand, two thousand, three thousand, four thousand, years; yes, and even further back beyond the days of Abraham. And think, even "as the days of a tree are the days of My people"! Perhaps God has preserved these noble, stately trees, surviving many generations and still living on, that we may have some conception of the eternal life to come.

8. How does the prophet Ezekiel support the fact of a literal, material resurrection from the dead? Ezek. 37:11-14; Isa. 26:19.

NOTE.—The popular trend in religious thought is to suppose that the resurrection consists of only a spiritual survival of the body. But this robs the future life of its reality. Ezekiel pictures the resurrection as literal, in which the body is composed of bones, sinews, flesh, breath. The Gospels also support this view, for Matthew says of the saints raised at the resurrection of our Lord: "The graves were opened; and many bodies of the saints which slept arose, and came out of the graves after His resurrection, and went into the holy city, and appeared unto many." Matthew 27:52, 53. As we have already seen, Isaiah pictures the future inhabitants of the earth as building, inhabiting, planting, and eating.

9. Into what state of being are the dead raised? What change comes in those living at Christ's coming? 1 Cor. 15:51-54.

NEW EARTH CONDITIONS

10. What evidence do we have that after the resurrection men recognize their former friends? Luke 13:28.

NOTE.—"We all marched in and felt that we had a perfect right in the city. Here we saw the tree of life and the throne of God. . . . We all went under the tree, and sat down to look at the glory of the place, when Brethren Fitch

and Stockman, who had preached the gospel of the kingdom, and whom God had laid in the grave to save them, came up to us and asked us what we had passed through while they were sleeping. We tried to call up our greatest trials, but they looked so small compared with the far more exceeding and eternal weight of glory that surrounded us, that we could not speak them out, and we all cried out, "Alleluia, heaven is cheap enough!" and we touched our glorious harps and made heaven's arches ring."—*Early Writings*," p. 17.

11. How is the new earth described? What change will take place in the desert and desolate places? Isa. 35:1, 2, 7.

12. What tribute does all nature seem to offer? Isa. 55:12, 13.

13. What is said of animal life in the new earth? What change will come in the ferocious beast? Isa. 35:9; 11:6-9.

NOTE.—As in Eden of old, so in Eden restored, the beasts of the forest, the cattle on a thousand hills, the fowls of the air,—all will be under the dominion of man. In the beginning they were created for the service of man; they will be created for the same purpose in the earth made new. No "ravenously beast" shall be there, and the lion will eat straw like the ox. The spirit of enmity will have been banished from the dumb creatures even as it will have been swept from the hearts of men. All will be harmony throughout the whole creation of God.

14. How does Paul express the indescribable beauties and the harmony in the future world? How may we comprehend something of these things? 1 Cor. 2:9, 10.

NOTE.—"In the Bible the inheritance of the saved is called a country. There the heavenly Shepherd leads His flock to fountains of living waters. The tree of life yields its fruit every month, and the leaves of the tree are for the service of the nations. There are ever-flowing streams, clear as crystal, and beside them waving trees cast their shadows upon the paths prepared for the ransomed of the Lord. There the widespread plains swell into hills of beauty, and the mountains of God rear their lofty summits. On those peaceful plains, beside those living streams, God's people, so long pilgrims and wanderers, shall find a home."—*The Great Controversy*," p. 675.

GOD'S GIFT TO THE RIGHTEOUS

15. What is said to be the gift of God? Through whom is this gift bestowed? Rom. 6:23.

16. On what condition will the tree of life be restored to man? Rev. 2:7; 22:14.

TEACHING OUTLINE

I. THE PROMISE OF THE NEW EARTH

1. God will make the earth new. Rev. 21:5; Isa. 65:17, 18.
2. In the new earth sickness and sorrow will not exist. Isa. 33:24; 65:19.

II. REALITY OF THE WORLD TO COME

1. The righteous will build homes and plant fields in the new earth. Isa. 65:21.
2. Man's life there is compared to the life of a tree. Verse 22.
3. Men will have real bodies as now, but sinless. 1 Cor. 15:51-54.

III. NEW EARTH CONDITIONS

1. Desert lands will be as gardens. Isa. 35:1, 2, 7.
2. The wild animals will again come under the peaceful dominion of man. Isa. 35:9; 11:6-9.

IV. GOD'S GIFT TO THE RIGHTEOUS

1. Eternal life is God's gift to the righteous. Rom. 6:23.
2. To the obedient only are Eden's beauties restored. Rev. 2:7; 22:14.

Lesson 4 for April 24, 1937

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH
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The New Jerusalem

MEMORY VERSE: "He carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God." Rev. 21:10.

STUDY HELP: "The Great Controversy," pp. 674-678; "Early Writings," pp. 288, 289; "Daniel and the Revelation," pp. 837-854, latest edition.

PRESENT LOCATION OF THE NEW JERUSALEM

1. What did Jesus say concerning His Father's house? What did He promise to His people? John 14:2, 3.

2. Where is the New Jerusalem at the present time? Gal. 4:26; Rev. 21:2.

NOTE.—"Christ descends upon the Mount of Olives, whence, after His resurrection, He ascended, and where angels repeated the promise of His return. Says the prophet: 'The Lord my God shall come, and all the saints with Thee.' 'And His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof, . . . and there shall be a very great valley.' 'And the Lord shall be king over all the earth: in that day shall there be one Lord, and His name one.' As the New Jerusalem, in its dazzling splendor, comes down out of heaven, it rests upon the place purified and made ready to receive it, and Christ, with His people and the angels, enters the holy city."—"The Great Controversy," pp. 662, 663.

3. How long will the saints reign with Christ in heaven? Rev. 20:4, 6.

ITS DESCENT TO EARTH—A DESCRIPTION OF THE CITY

4. After this millennial period, what did John see descending from heaven? What was its appearance? Rev. 21:2, 10, 11.

5. With what is the city surrounded? What are written on the twelve foundations? Verses 12, 14.

6. How many gates are there? Describe these. Verses 12, 13, 21.

7. What is the size of the city? the dimensions of the walls? Verses 15-17.

NOTE.—Anciently the cities were measured by circumference, that is, by giving the distance around the city. Reckoning eight furlongs to a mile, the New Jerusalem would be 1,500 miles in circumference. The city is foursquare. Dividing this distance by four, would give 375 miles to a side, which means that the city is 375 miles square, with an area of 140,625 square miles. The immensity of the New Jerusalem is beyond present-day comparison. The Greek word translated “equal” suggests proportion, so the height, breadth, and length of the wall are in proportion.

8. Of what is the wall composed? the foundations? Verses 18-20.

NOTE.—Consider the beauty of this city. The foundations, walls, and gates, and even the streets, reflect the glory of God, which far exceeds the brightness of the sun.

9. What is said of the city itself? Verse 18, last part; verse 21, last part.

THE THRONE AND THE RIVER OF LIFE

10. What is the central object within the New Jerusalem? What will be the privilege of the saints to see? Rev. 22:3, 4.

NOTE.—“They shall see His face.” What blessed privilege is here bestowed on the redeemed! Few have looked on the face of the Redeemer, who loved us and gave His life to save. While no man has seen the Father’s face, we have come to know Him from the blessed Book, and have been led into fellowship and communion with Him. Though having never seen our Saviour, we have learned to love Him, to find unspeakable joy in His presence; but what will it be to look upon the faces of both the Father and the Son radiant with immeasurable love and indescribable glory!

11. What proceeds from the throne of God? Verse 1.

12. By what is the river of life spanned? How many kinds of fruit are borne? Verse 2.

NOTE.—Long has man been a stranger and a pilgrim since that day he was driven from the garden and deprived of the tree of life by the flaming sword. Deep has been the sorrow, indescribable the suffering, dark the valley of death, since man’s disobedience to the divine command in Eden. But, through the condescension, the suffering, and the death of our Saviour, man is now restored to the tree of life, and begins an existence measuring with the life of God. Jesus will lead His ransomed children along the vernal shores of the crystal-like river, and bid His people freely eat of the life-giving fruit of the tree of life.

A CITY OF LIGHT

13. For what does the city have no need? Verse 5.

NOTE.—There is no need of the sun’s light, though the sun shines with sevenfold brilliance. Isa. 30:26. And there will be no night there. What a past that word *night* symbolizes! We think of the nights of sin, of suffering, of crime, of fear—such are no more.

14. Who will walk in the light of the city? Whose glory and honor will be brought into it? Rev. 21:24.

15. Who and what are excluded from this inheritance? Verse 27:22:15.

16. Upon whom is a blessing pronounced? Rev. 22:14.

17. What urgent invitation is now being given? By whom? Verse 17.

NOTE.—The Spirit is wooing hearts away from sin and from the things of time, and saying, "Come." The beautiful city, adorned as a bride, is beckoning the earth-absorbed, burdened with care or captivated with transient joys, and saying, "Come." And may those who hear, who are responding, pass on from lip to lip the gracious invitation, "Come." And, finally, whosoever will, let him take the water of life freely, without cost. That "whosoever" is all inclusive. It excludes no one. To every soul is extended the urgent invitation to make ready and share the joys and the inheritance provided for the redeemed.

TEACHING OUTLINE

I. PRESENT LOCATION OF THE NEW JERUSALEM

1. Christ is preparing His people homes therein. John 14:2, 3.
2. The city is now in heaven. Gal. 4:26; Rev. 21:2.
3. The saints will dwell above a thousand years. Rev. 20:4, 6.

II. ITS DESCENT TO EARTH—A DESCRIPTION OF THE CITY

1. The city descends. Rev. 21:2, 10, 11.
2. Its walls and gates described. Verses 12-14, 21.
3. The dimensions of the city. Verses 15-17.
4. A city of pure gold. Verses 18, 21.

III. THE THRONE AND THE RIVER OF LIFE

1. Proceeding from God's throne is the river of life. Rev. 22:1-4.
2. It is spanned by the tree of life. Verse 2.

IV. A CITY OF LIGHT

1. The Lord gives light to the city. Verse 5.
2. The nations of the redeemed will walk in the city's light. Rev. 21:24.
3. All evil and darkness will be excluded forever. Verse 27; 22:15.
4. All the obedient may enjoy its blessings. Rev. 22:14.

Lesson 5 for May 1, 1937

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH
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The Prophecy of Daniel 7

MEMORY VERSE: "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Dan. 7:27.

STUDY HELPS: "Daniel and the Revelation," pp. 123-141; "Beacon Lights of Prophecy" (Spicer), pp. 53-67.

THE VISION OF DANIEL

1. When was the vision of Daniel 7 given? Who was Belshazzar? Dan. 7:1.

NOTE.—The noted Assyriologist, Dr. Daugerty, in his book, "Nabonidus and Belshazzar," says: "There are facts which make it extremely probable that Nabonidus married a daughter of Nebuchadnezzar, and that therefore Belshazzar was a grandson of the great king."

It is not known with exactness when Belshazzar began to reign conjointly with his father Nabonidus, or Nabonidus; but it was most likely about 540 or 541 B. C. This vision was given Daniel in the first year of Belshazzar's reign.

2. What was Daniel first shown in vision? Verses 2, 3.

3. What do "winds" represent? "waters"? Jer. 25:31-33; Rev. 17:15.

NOTE.—From out of great wars among peoples and nations of Asia and Europe, there arose four great kingdoms. The surging, turbulent waters of the Great Sea are a fit symbol of those mighty conflicts during which nations fell and new kingdoms formed.

THE INTERPRETATION OF THE DREAM

4. What are the four beasts said to represent? Dan. 7:17, 23.

NOTE.—As seen by verse 23, the word "king" here denotes a kingdom; so these four beasts are symbols of four great kingdoms.

5. Describe the first beast. In what way is it a fitting symbol of Babylon? Verse 4; Hab. 1:6-8.

NOTE.—Interpreting the dream of Daniel 2, it was explained to Nebuchadnezzar that his was the first kingdom in that prophecy, and was represented by the head of gold. As gold is the most valuable of metals, so the lion is the king of beasts, and represents Babylon. This mighty kingdom became independent of Assyria at the fall of Nineveh, reached its greatness under Nebuchadnezzar, declined, and fell in 538 B. C. The wings denoted speed of conquest; the plucking of the wings signified the loss of that spirit of conquest; and the man's heart given it represented the decline of its warlike character.

6. How are the Medes and Persians symbolized? Dan. 7:5.

NOTE.—The three ribs in the mouth of the bear represent the provinces especially oppressed—Babylon, Lydia, Egypt. The Persians were overthrown by Grecia in 331 B. C.

7. By what is Grecia symbolized? What do the four heads represent? Verse 6.

NOTE.—The fleet-footed leopard is a fit symbol of the Grecian, or Macedonian, Empire under Alexander the Great. The added symbol of the four wings, indicates the speedy conquest of Persia. Within two years (333-331 B. C.) the kingdom of the Persians was overthrown. But upon the death of Alexander (323), the empire soon was divided among his generals,—Cassander, Lysimachus, Seleucus, Ptolemy,—indicated by the four heads of the leopard.

8. What nation succeeded Grecia? Describe the symbol? Verse 7.

NOTE.—"This is allowed, on all hands, to be the Roman Empire. It was dreadful, terrible, and exceeding strong; . . . and became in effect, what the Roman writers delight to call it, the empire of the whole world."—*Dr. Adam Clarke*.

The fate of the Greeks was decided at the Battle of Pydna, 168 B. C. Henceforth the iron monarchy of Rome continued until its dissolution in 476 A. D.

"Here is the same hard, crushing empire that was represented by the iron of Nebuchadnezzar's image in the second chapter. Rome marched straight onward in the way foretold. . . . Step by step, as these things were taking place, those who knew the Scriptures saw prophecy fulfilling. Hippolytus, who lived in Rome in the late second and early third century, wrote: 'Rejoice, blessed Daniel! thou hast not been in error: all these things have come to pass. . . . Already the iron rules; already it subdues and breaks all in pieces.'—'Ante-Nicene Fathers,' Vol. V, p. 210."—"*Beacon Lights of Prophecy*," p. 58.

A DIVIDED KINGDOM

9. What indicated that this fourth kingdom would be divided? Dan. 7:7, 24.

10. What did the ten horns represent? During what period were these divisions formed? Verse 24.

NOTE.—Before the fall of Rome in 476 A. D., barbarian tribes from the north and east invaded Europe and North Africa, and eventually established themselves in the territory of Western Rome. These nations were: the Vandals, Visigoths, Suevi, Burgundians, Franks, Ostrogoths, Heruli, Alemanni, Angles, and Saxons, and the Lombards—ten in all, represented by the ten horns.

11. What took place among the horns? Verse 8.

NOTE.—Three were rooted up, and in their place arose a little horn. In the next lesson will be studied the rise, character, and fall of the little horn.

GOD'S KINGDOM SUPPLANTS ALL OTHERS

12. To whom will the kingdom ultimately be given? Verse 27.

NOTE.—These earthly kingdoms are temporary, their glory transitory, but to the saints will be given the kingdom which will endure forever.

TEACHING OUTLINE

I. A VISION GIVEN TO THE PROPHET

1. Four beasts appear. Dan. 7:2, 3.
2. Winds represent war, strife; waters represent people. Jer. 25:31-33; Rev. 17:15.

II. DREAM AND INTERPRETATION

1. The beasts represent kings or kingdoms. Dan. 7:17, 23.
2. The lion represented Babylon. Verse 4.
3. The bear, Medo-Persia. Verse 5.
4. The leopard beast, Grecia. Verse 6.
5. The nondescript beast symbolized Rome. Verse 7.

III. A DIVIDED KINGDOM

1. The last kingdom would have ten divisions. Verses 7, 24.
2. The ten horns symbolized the ten kingdoms into which Rome was divided. Verse 24.
3. A little horn rooted up three others. Verse 8.

IV. GOD'S KINGDOM WILL SUPPLANT ALL OTHERS

1. The dominion will be given to the saints. Verse 27.

Lesson 6 for May 8, 1937

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH
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The Little-Horn Power

MEMORY VERSE: "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven." Matt. 5:10.

STUDY HELPS: "Daniel and the Revelation," pp. 142-162; "Beacon Lights of Prophecy," pp. 69-83.

THE RISE OF THE LITTLE HORN

1. What is said of an antichristian power arising among the divisions of the Roman Empire? Dan. 7:25.

2. What symbol is used to represent this power? How many kingdoms were overthrown to make a place for it? Verses 8, 20.

NOTE.—The fourth beast was "diverse from all the beasts [lion, bear, leopard] that were before [preceding] it." The three kingdoms usually listed as giving place to the papacy were the Heruli (493 A. D.), the Vandals (534 A. D.), and the Ostrogoths (538 A. D.). At that time the Goths were crushingly defeated, and the papacy was freed from their control. The Ostrogoths were overthrown as a nation in 552 A. D. The three kingdoms destroyed were Arian by faith, and opposed to the Roman Catholic Church. The deliverance of the papacy from these opposing powers made way for her supremacy in the West.

3. Against whom was the little-horn power to speak? What did Paul say of such a system? Verse 25; 2 Thess. 2:3, 4.

NOTE.—These scriptures are plainly descriptive of a blasphemous power. The apostle makes it plain that following a falling away in the church, the man of sin would arise claiming to be God on earth. "He as God sitteth in the temple of God, showing himself that he is God."

THE LITTLE HORN A PERSECUTING POWER

4. Who has notably claimed during many centuries the prerogatives of God?

NOTES.—The following extracts are taken from Ferraris' Ecclesiastical Dictionary (Roman Catholic), article, "The Pope":

"The Pope is of so great dignity and so exalted that he is not a mere man, but as it were God, and the vicar of God."

"The Pope is as it were God on earth, sole sovereign of the faithful of Christ, chief king of kings, having plenitude of power, to whom has been entrusted by the omnipotent God direction not only of the earthly but also of the heavenly kingdom."

The following is taken from a papal letter: "We hold on this earth the place of God Almighty."—*Pope Leo XIII, in an encyclical letter dated June 20, 1894, "The Great Encyclical Letters of Leo XIII,"* p. 304.

5. What did the little-horn power think himself able to do? Dan. 7:25.

NOTE.—"The Pope is of so great authority and power that he can modify,

explain, or interpret even divine laws." "The Pope can modify divine law, since his power is not of man but of God, and he acts as vicegerent of God upon earth with most ample power of binding and loosing his sheep."—*Ferraris' Ecclesiastical Dictionary*, art., "The Pope."

In an old volume in the British Museum Library, published in 1545, the following statement is attributed to Melancthon. We copy the old English spelling:

"He changeth the tymes and lawes that any of the sixe worke days commanded of God will make them unholy and idle dayes when he lyst, or of their owne holy dayes abolished make worke dayes agen, or when they changed ye Saterday into Sondaye. . . . They have changed God's lawes and turned them into their owne tradicions to be kept above God's precepts."—*Exposition of Daniel the Prophete, Gathered out of Philipp Melancthon, Johan Ecolampadius, Etc.*, by George Joye, 1545, p. 119.

6. How were the saints to fare under this intolerant system? Verse 25: Matt. 24:21, 22.

NOTE.—"After the signal of open martyrdom had been given in the Canons of Orleans, there followed the extirpation of the Albigenses under the form of a crusade, the establishment of the Inquisition, the cruel attempts to extinguish the Waldenses, the martyrdoms of the Lollards, the cruel wars to exterminate the Bohemians, the burning of Huss and Jerome, and multitudes of other confessors, before the Reformation; and afterwards, the ferocious cruelties practiced in the Netherlands, the martyrdoms of Queen Mary's reign, the extinction by fire and sword of the Reformation in Spain and Italy, by fraud and open persecution in Poland, the Massacre of Bartholomew, the persecution of the Huguenots by the League, the extirpation of the Vaudois, and all the cruelties and prejudices connected with the revocation of the Edict of Nantes. These are the more open and conspicuous facts which explain the prophecy, besides the slow and secret murders of the holy tribunal of the Inquisition."—*The First Two Visions of Daniel*, Rev. T. R. Birks, M. A., London, 1845, pp. 248, 249.

7. What do Roman Catholics admit concerning persecution?

ANSWER.—"The church has persecuted. Only a tyro in church history will deny that. . . . One hundred and fifty years after Constantine the Donatists were persecuted, and sometimes put to death. . . . Protestants were persecuted in France and Spain with the full approval of the church authorities. We have always defended the persecution of the Huguenots, and the Spanish Inquisition. Wherever and whenever there is honest Catholicity, there will be a clear distinction drawn between truth and error, and Catholicity and all forms of heresy. When she thinks it good to use physical force, she will use it. . . . But will the Catholic Church give bond that she will not persecute at all? Will she guarantee absolute freedom and equality of all churches and all faiths? The Catholic Church gives no bonds for her good behavior."—*The Western Watchman* (R. C.), Dec. 24, 1908.

"There can be no doubt, therefore, that the church claimed the right to use physical coercion against formal apostates. . . . She adapts her discipline to the times and circumstances in order that it may fulfill its salutary purpose. Her own children are not punished by fines, imprisonment, or other temporal punishments, but by spiritual pains and penalties, and heretics are treated as she treated pagans."—*The Catholic Encyclopedia*, Vol. XI, p. 703, art., "Persecution."

(It is only fair to state that the Catholic Encyclopedia, while admitting the part that the Roman Catholic Church played in persecuting those who differed from her, defends her course both because of her claimed authority and responsibility as God's only representative on earth, but on the ground that Protestants and pagans did likewise persecute, and that it was a custom of the time.)

8. How long was the papal supremacy to continue? What is a Biblical "time"? Dan. 7:25; 11:13, margin.

NOTE.—A time is a Jewish year of 360 days; times, two years, or 720 days; and a half, 180 days—all making 1260 prophetic days: A day in prophecy symbolizes a literal year (Ezek. 4:6; Num. 14:34), so papal supremacy was to continue for 1260 literal years. For further study see Revelation 12:14, 6; 11:3; 13:5. A Jewish month had thirty days.

9. When did this time period of 1260 years begin? When did it end? Answer: 538-1798 A. D.

NOTE.—In 538 the last of the three kingdoms was crushingly defeated, and never again controlled the affairs of the church. Under the declaration of Justinian in 533, the right of the Bishop of Rome to exercise the prerogative of headship over all the churches was recognized. The Catholics elected their own popes, endorsed by the Eastern emperor. Then began that period of supremacy, which came to an end in 1798 by the imprisonment of the pope.

"General Berthier, by orders of the French government, led his forces into Rome and proclaimed a republic. The pope (Pius VI) was dragged into exile, where he died. The whole papal government was dissolved. Canon Trevor says: 'The papacy was extinct: not a vestige of its existence remained; and among all the Roman Catholic powers not a finger was stirred in its defense. The Eternal City had no longer prince or pontiff; its bishop was a dying captive in foreign lands; and the decree was already announced that no successor would be allowed in his place.'—'Rome and Its Papal Rulers,' p. 440."—*"Beacon Lights of Prophecy,"* pp. 81, 82.

ALL POWER AND JUDGMENT DELEGATED TO CHRIST

10. In contrast with this oppression, what did the prophet next behold? Dan. 7:9, 10.

NOTE.—The casting down of thrones is better rendered "till the thrones were placed." God the Father sits upon the throne of judgment, the books are opened, and the judgment begins.

11. Who is escorted to this judgment scene? Verse 13.

NOTE.—Daniel was permitted to look far into the future, past the incarnation, when the Son of God became also the "Son of man," to the time He would take part in the investigative judgment, which began in 1844.

12. What was given to the Son of man? Verse 14.

13. On completion of the investigative judgment, with whom does the Son share His kingdom? Verse 27; Rom. 8:17.

TEACHING OUTLINE

I. THE RISE OF THE LITTLE HORN

1. The little horn arose with arrogant claims to authority. Dan. 7:24, 25.
2. He would speak against God and attempt to change His law. Dan. 7:25; 2 Thess. 2:3, 4.

II. THE LITTLE HORN A PERSECUTING POWER

1. He has claimed God's prerogatives. Dan. 7:25.
2. He would wear out the saints of God. Dan. 7:25; Matt. 24:21, 22.
3. The little horn admits persecuting.
4. The time of his power is limited. Dan. 7:25, last clause.

III. ALL POWER AND JUDGMENT DELEGATED TO CHRIST

1. The judgment intervenes to end papal power. Dan. 7:9, 10.
2. Christ will be brought before the Ancient of Days. Verse 13.
3. To Him will be given the kingdom. Verse 14.
4. He will reign with His saints forever. Verse 27; Rom. 8:17.

Lesson 7 for May 15, 1937

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH
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The Christian Church in Prophecy

MEMORY VERSE: "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17.

STUDY HELPS: "The Great Controversy," chapters 4-11; "Daniel and the Revelation," pp. 545-557.

A WOMAN CLOTHED WITH THE SUN

1. Describe the woman John saw in vision. Rev. 12:1.

2. Of what is woman often a symbol in the Scriptures? Isa. 62:1, 5; Jer. 31:21.

NOTE.—A virtuous woman in the Scriptures represents the true church; a lewd woman is the symbol of a false church. From a study of the experience of the woman in Revelation 12, it will be seen that she represents the Christian church.

3. At what time in the experience of the Christian church is she here introduced? Rev. 12:1.

NOTE.—The woman is clothed with the sun—the Sun of Righteousness. The most glorious time in the past history of the church was when our Saviour was present in human form. The twelve stars suggest the twelve apostles as leaders in the church. The moon, casting a borrowed ray, is a fit symbol of the typical system, fulfilled and placed under the feet of the woman.

4. Who was the man child born of the woman? Verses 2, 5; Ps. 2:7-9.

NOTE.—This can refer to no other than the Son of God. He was born among His people, of a virgin; He was caught up to heaven, at the time of His ascension; and He it is who will rule the nations with a rod of iron, and break them in pieces as a potter's vessel.

5. What prophecy did Moses record concerning Christ? What New Testament application was made of this prediction? Deut. 18:15, 19; Acts 3:20-22.

6. Who stood ready to destroy the child as soon as it was born? Rev. 12:3, 4; compare Matt. 2:13, 16.

NOTE.—The dragon is said to be Satan. Rev. 12:9. But Satan works not in the open, but through earthly agencies. It was Herod who sought the life of Jesus. This ruler was vested with the authority of Rome; therefore, at that time the dragon, Satan, must have reference to pagan Rome.

THE CHURCH UNDER PERSECUTION

7. Against whom did the dragon vent his wrath? Rev. 12:13.

NOTE.—As Christianity was preached with such effectiveness in the early centuries, it was bitterly opposed by Jew and pagan. Persecution broke out at Jerusalem, and later in many places in the pagan Roman Empire. We have only to recall the persecutions under Nero, Domitian, Diocletian, and other of the Roman emperors.

8. What period is twice mentioned during which the church will be persecuted? Verses 6, 14; compare Dan. 7:25.

NOTE.—This is the period of papal supremacy, the 1260 years (538-1798) of which we studied last week. While pagans oppressed the church of God, the Church of Rome surpassed them in cruel persecutions.

9. Where was the true church during the Dark Ages? Rev. 12:14.

NOTE.—There has been much discussion concerning apostolic succession. The Church of Rome claims that she can trace her popes back to Peter the apostle. The Church of England claims her bishops can be reckoned as coming down from apostolic days. But one thing is made clear by this prophecy. The true church was in seclusion during the 1260 years of papal supremacy. She was in desert places, in mountain fastnesses, in sparsely inhabited areas. She certainly was not the church reigning over the kings of Europe—the church living gorgeously, sumptuously, and persecuting.

10. What did the dragon attempt to do? Verse 15.

11. In what way was the church helped? Verse 16, first part.

NOTE.—The Protestant Reformation changed the attitude of earthly rulers toward the church, so that persecution was checked. New lands were discovered and opened for colonization, to which many of the oppressed fled for freedom. Remarkable providences also were manifested in the deliverance of reformed peoples.

12. Who were some of the leaders in the Reformation?

ANSWER.—Among the Reformers were Wycliffe, Huss, Jerome, Luther, Melancthon, Zwingle, Calvin, etc.

13. What was the basis of Protestant doctrine in Germany and other European countries? Answer: The Bible. Eph. 2:8.

NOTE.—We take the following from the Protest of the German Princes: "There is no sure doctrine but such as is conformable to the word of God. . . . The Lord forbids the teaching of any other doctrine. . . . The Holy Scriptures ought to be explained by other and clearer texts; . . . this holy

Book is, in all things necessary for the Christian, easy of understanding, and calculated to scatter the darkness. We are resolved, with the grace of God, to maintain the pure and exclusive preaching of His only word, such as it is contained in the Biblical books of the Old and New Testaments, without adding anything thereto that may be contrary to it. This word is the only truth; it is the sure rule of all doctrine and of all life, and can never fail or deceive us."—Cited in *"The Great Controversy,"* p. 203.

14. What made the study of the Bible possible?

NOTE.—The Scriptures were formerly limited in number and often locked up in the ancient languages, so that the common people had not access to the Sacred Word. But when the Reformation got under way, translations were made by such men as Wycliffe and Luther, and these were multiplied in the language of the people. Printing with movable type made it possible greatly to multiply copies and to reduce the price. This placed the Bible within the reach of even the poorest to obtain the blessed Book. Later, Bible societies produced the Bible or parts in hundreds of tongues, and distributed millions of copies.

WROTH WITH THE REMNANT CHURCH

15. With whom was the dragon especially angry? Verse 17.

NOTE.—The remnant people will feel the wrath of the great adversary. Especially will this be true because the time is short. He goes to make war—perhaps more fiercely than at any time in earth's history. But ultimate victory is assured the people of God.

16. Name two characteristics of the remnant church. Verse 17, last part; Rev. 19:10; 1 Cor. 1:6-8; Rev. 14:12.

17. Why was the gift of prophecy at times withdrawn? Lam. 2:9; last part; 1 Sam. 3:1.

NOTE.—During the great apostasy of the Christian church there were only rare manifestations of the gift of prophecy. It is quite remarkable that the remnant church which keeps all the commandments should at the same time have the revelations of the Spirit.

TEACHING OUTLINE

I. A WOMAN CLAD WITH THE SUN

1. The woman of Revelation 12:1 represents the true church of God. Isa. 62:1, 5; Jer. 31:21.
2. The man child typifies Christ. Rev. 12:2, 5.
3. The dragon stood ready to devour the child. Verses 3, 4; compare with Matt. 2:13, 16.

II. THE CHURCH UNDER PERSECUTION

1. The dragon would vent his wrath against the church. Rev. 12:13.
2. She would be delivered into his hands for 1260 years. Verses 6, 14.
3. The oppressed church was helped by the earth. Verse 16.
4. The Reformation brought liberty to the church.

III. WROTH WITH THE REMNANT CHURCH

1. The remnant will again feel the wrath of the dragon. Verse 17, first part.
2. The remnant keep the commandments of God, and have the spirit of prophecy. Verse 17, last part; Rev. 19:10; 1 Cor. 1:6-8.

Lesson 8 for May 22, 1937

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

The Prophecy of Revelation 13

MEMORY VERSE: "All that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." Rev. 13:8.

STUDY HELPS: "Daniel and the Revelation," pp. 558-627; "Beacon Lights of Prophecy," pp. 279-311.

THE LEOPARD BEAST

1. Describe the first beast of Revelation 13. Verses 1, 2.

NOTE.—This is a composite symbol. It embodies the characteristics of the lion, the bear, the leopard, and the fourth beast of Daniel 7. It is evident from this symbol that the papacy has drawn from these ancient kingdoms some outstanding characteristics such as her mystical teaching, infallibility, her philosophical instruction, and her adopted pagan customs and ceremonies.

2. Upon what are the crowns placed, according to this prophecy? Where have these ten kingdoms been described before? Verse 1; Dan. 7:4-8, 24.

NOTE.—In this chapter the ten crowns are on the horns, instead of on the heads of the symbol as in the twelfth chapter, indicating that now is the period of the ten kingdoms formed through the division of ancient Rome. We studied concerning these in the lesson on Daniel 7.

3. What is the character of the beast? With whom did he make war? Rev. 13:1, last part, 5-7.

NOTE.—These verses identify the beast with the little horn of Daniel 7:25. It is blasphemous in character, assuming the prerogatives of God, claiming authority over angels in heaven; as well as the right to deal with the souls of men. Its war on the saints also marks it as the same power that wore out the saints of the Most High.

4. What period is mentioned as the time of its supremacy? Verse 5.

NOTE.—Forty and two months, reckoning a Jewish month to be thirty days, amount to 1260 days—the period of 1260 years (538-1798 A. D.) of papal supremacy. This is the equivalent of the "time and times and the dividing of time" given in Daniel 7:25.

THE DEADLY WOUND

5. What is said of this beast that had drawn the sword against God's people? What did the prophet see concerning one of the heads of this beast? Rev. 13:10, 3.

NOTE.—The heads of the beast are successive, one following the other. Rev. 17:9, 10. By several incidents during and subsequent to the French Revolution the papal head was humiliated and severely wounded: The pope was carried prisoner to France in 1798, and no one was elected to his place for

about two years. Rich political states in Italy were temporarily taken from the church, and the papal court was dissolved for a time. A long series of political reverses and partial restorations continued until the union of Italy in 1870. See note to Question 6 below.

6. What further is said of the deadly wound? To what extent did the restoration affect the world? Verse 3.

NOTE.—A new pope was elected in 1800. For years thereafter the history of the Papal States and the See was checkered by conflict within and without. The temporal sovereignty of the pope was restored by the Congress of Vienna in 1815, and held till the Italian revolution and the establishment of the House of Savoy (the ruling house of Italy), in 1870, when this new state absorbed the Papal States as a part of its territory. In recent years, since the establishment of the Fascist form of government in Italy, the temporal sovereignty of the papacy, though greatly curtailed as compared with its former territories, has been recognized and restored with all the honors of a world power (1929). Through all the years, though dispossessed of its claimed rights and territories, the same assumption of authority has been maintained under which it wore out the saints of the Most High, and thought to change times and laws. Dan. 7:25.

A POWER PROMINENT IN THE RESTORATION

7. About the time the first beast was going into captivity, what was seen arising? Verse 11.

8. From what did this beast arise? How had the other arisen? Verses 11, 1.

NOTE.—The beasts of Daniel 7 and that of Revelation 13:1 arose out of the sea, that is, among nations, peoples, tongues (Rev. 17:15); but here is a beast arising in a new country, as yet unsettled by great nations. Surely this is a fit symbol of the United States of America. Its independence had been gained and its Constitution adopted shortly before the papacy went into captivity.

9. What is characteristic of this government? Verse 11.

NOTE.—“He had two horns like a lamb.’ The lamblike horns indicate youth, innocence, and gentleness, fitly representing the character of the United States when presented to the prophet as ‘coming up’ in 1798. . . . Republicanism and Protestantism became the fundamental principles of the nation. These principles are the secret of its power and prosperity. The oppressed and downtrodden throughout Christendom have turned to this land with interest and hope. Millions have sought its shores, and the United States has arisen to a place among the most powerful nations of the earth.”—*The Great Controversy*,” p. 441.

10. Contrary to its appearance, how would the lamblike beast eventually speak? Verses 11, 13.

NOTE.—“The ‘speaking’ of the nation is the action of its legislative and judicial authorities.”—*Id.*, p. 442.

11. Of what will he make an image? Verse 14.

NOTE.—“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. Then to learn what the

image is like, and how it is to be formed, we must study the characteristics of the beast itself,—the papacy.”

“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.”—*Id.*, pp. 443, 445.

12. What is given to this image? How? Verses 15-17.

NOTE.—“When our nation shall so abjure the principles of its government as to enact a Sunday law, Protestantism will in this act join hands with popery; it will be nothing else than giving life to the tyranny which has long been eagerly watching its opportunity to spring again into active despotism.”—“*Testimonies*,” vol. 5, p. 712.

THE MARK OF THE BEAST

13. What is the mark of the beast? How does this differ from God’s seal, or sign, of authority? Verse 17; Ex. 31:13-17.

NOTE.—“The light we have received upon the third angel’s message is the true light. The mark of the beast is exactly what it has been proclaimed to be.”—*Id.*, vol. 6, p. 17.

“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.’ Ex. 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.”—*Id.*, vol. 8, p. 117.

The following is taken from a Roman Catholic work, “An Abridgment of the Christian Doctrine,” by Rev. Henry Tuberville, D. D., p. 58:

“*Ques.* How prove you that the church hath power to command feasts and holy days?

“*Ans.* By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves, by keeping Sunday strictly, and breaking most other feasts commanded by the same church.”

14. What warning message is given at this time? Rev. 14:9-11.

15. Where will those who gain the victory over the beast and his image and over his mark ultimately stand? Rev. 15:2.

TEACHING OUTLINE

I. THE LEOPARD BEAST

1. This beast has the characteristics of four beasts of Daniel 7. Rev. 13: 1, 2.
2. He warred against God and against the saints of God. Rev. 13:1 (last part), 5-7.
3. He was supreme for 1260 years. Verse 5.

II. THE DEADLY WOUND

1. One of his heads received a deadly wound. Rev. 13:10, 3.
2. When the wound is healed the world will wonder. Verse 3.

III. A POWER PROMINENT IN HIS RESTORATION

1. A second beast arises from the earth. Rev. 13:11.
2. Lamblike in appearance, he would speak as the dragon. Verse 14 (last clause), 12, 13.
3. He is instrumental in making the image to the beast. Verse 14.
4. To him great power is given. Verses 15-17.

IV. THE MARK OF THE BEAST

1. The mark of the beast is the seal of his authority. Verse 17; Ex. 31:13-17.
2. God warns against the worship of the beast. Rev. 14:9-11.
3. Those who remain steadfast will stand before God. Rev. 15:2.

Lesson 9 for May 29, 1937

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH
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Modern Babylon

MEMORY VERSE: "These shall make war with the Lamb, and the Lamb shall overcome them: for He is Lord of lords, and King of kings: and they that are with Him are called, and chosen, and faithful." Rev. 17:14.

STUDY HELPS: "Daniel and the Revelation," pp. 702-707; "Beacon Lights of Prophecy," pp. 379-385.

A SYMBOLIC WOMAN DESCRIBED

1. Describe the appearance of the woman mentioned by the prophet as representing Babylon. Rev. 17:3, 4.
2. What was written on her head? Verse 5.
3. Upon what did this woman sit? Verses 3, 1.
4. What does a "woman" symbolize? What is meant by the "waters" upon which she sits? Hosea 3:1; Rev. 17:15.

NOTE.—We have seen in a former lesson that a virtuous woman represents the church of God. An impure woman, then, symbolizes a false church. When Israel went after other gods and joined affinity with heathen kings, she was called a harlot. The woman of Revelation 17:5 is called "the mother of harlots." She represents a false church supported by the secular powers of Europe. Her claim to catholicity (universality) is aptly described by her sitting upon many waters—many "peoples, and multitudes, and nations, and tongues."

THE CHARACTER OF THE ORGANIZATION REPRESENTED

5. What constitutes spiritual adultery? James 4:4.
6. With what was the woman drunk? Rev. 17:6; compare Dan. 7:25.

7. What is the woman said to be? Rev. 17:18.

NOTE.—How fitting the expression, "That great city, which reigneth over the kings of the earth," as applied to papal Rome! The Caesars long ruled from the city of Rome the countries of Europe, western Asia, and north Africa. When they vacated the imperial city for Constantinople, and the empire in the West fell, the Bishops of Rome claimed the right to the city of Rome and the states of Italy.

Gradually the popes extended their supremacy over the states of Europe, until they actually enthroned and dethroned kings. Notable among these popes were Gregory VII, Boniface VIII, and Innocent III.

"The Catholic churches of all nations and ages have honored the See of Rome, and, on account of its 'superior headship,' have always gloried in the profession of their attachment to it."—*Rev. Stephen Keenan, "A Doctrinal Catechism,"* p. 162.

8. How is the woman supported? For what length of time? Verses 3, 12, 13.

NOTE.—The papal church has ever been supported and protected by civil power. When one king proved unfaithful to the church, she appealed to another. Many of the wars in the Middle Ages were waged directly in behalf of the church. The ten kings and the papal hierarchy arose at about the same time and parallel each other in history.

THE WOMAN IS BABYLON

9. Why is the woman called Babylon the Great? Verse 5; Dan. 4:30; 2 Thess. 2:4.

NOTE.—The two cities, Babylon and Rome, have many similarities. Pride ruled in each. They were oppressive. But perhaps the greatest parallel comes in the false doctrines, the mysteries, common to both. Hislop, in his work entitled "The Two Babylons," page 2, says:

"Recent discoveries in Assyria, taken in connection with the previously well-known, but ill-understood history and mythology of the ancient world, demonstrate that there is a vast deal more significance in the name Babylon the Great than this. It has been known all along that popery was baptized paganism; but God is now making it manifest, that the paganism which Rome has baptized is, in all its essential elements, *the very paganism* which prevailed in the ancient literal Babylon."

10. With what was the woman decked? Rev. 17:4.

NOTE.—The description of the woman has its striking fulfillment in the display of popes, cardinals, and priests. Where is to be seen such display of royal colors,—purple and scarlet,—of silks, gold, pearls, diamonds, etc.? Rome has excelled in her finery and pomp. Contrast all this with the spirit of the meek and lowly Jesus.

11. What does the woman hold in her hand? Verse 4.

NOTE.—The cup of her abominations is a symbol of her false doctrines, which she has forced upon the nations under the threat of excommunication, punishment, and death. Among these are: The pope as the vicar of the Son of God, infallibility of the popes, the power of the priests to create Christ in the Communion bread, the right to forgive sin, authority to change the law of God, the See of Rome as the only true church and mistress of all others;

the doctrines of purgatory, indulgences, saint and image worship, celibacy of priests, efficacy of penance and pilgrimages, immortality of the soul, eternal torment, and many others.

12. Of what have all nations drunk? Rev. 17:4; 18:3.

13. What assurance of ultimate victory over Babylon is given? Rev. 17:14.

TEACHING OUTLINE

I. A SYMBOLIC WOMAN DESCRIBED

1. A woman who sits on a scarlet-colored beast. Rev. 17:3, 4.
2. Her character is written on her head. Verse 5.
3. She rules over nations, peoples, and tongues. Verse 15.

II. THE CHARACTER OF THE ORGANIZATION REPRESENTED

1. To love the world is spiritual adultery. James 4:4.
2. This organization was drunken with the blood of saints. Rev. 17:6.
3. It receives its power from the kingdoms of the earth. Rev. 17:3, 12, 13.

III. THE WOMAN IS BABYLON

1. The pride and exaltation of the "woman" is that of Babylon. Dan. 4:30; 2 Thess. 2:4.
2. She is decked in gorgeous apparel. Rev. 17:4, first part.
3. From the "cup in her hand" she has caused all nations to drink. Rev. 17:4; 18:3.
4. The Lamb—Christ—will war with her and destroy her. Rev. 17:14.

Lesson 10 for June 5, 1937

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH
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Babylon the Great Is Fallen

MEMORY VERSE: "I heard another voice from heaven, saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18:4.

STUDY HELPS: "Daniel and the Revelation," pp. 709-724; "Beacon Lights of Prophecy," pp. 387-389.

THE FALL OF MODERN BABYLON

1. Under what symbol is the threefold message repeated? Rev. 18:1.

NOTE.—"I was shown the interest which all heaven had taken in the work going on upon the earth. Jesus commissioned a mighty angel to descend and warn the inhabitants of the earth to prepare for His second appearing. As the angel left the presence of Jesus in heaven, an exceedingly bright and glorious light went before him. I was told that his mission was to lighten the earth with his glory, and warn man of the coming wrath of God."—*Early Writings*, p. 245.

2. What was the burden of this angel's message? Verse 2.

3. How is this message related to that of Revelation 14:8?

ANSWER.—“This scripture points forward to a time when the announcement of the fall of Babylon, as made by the second angel of Revelation 14, is to be repeated, with the additional mention of the corruptions which have been entering the various organizations that constitute Babylon, since that message was first given, in the summer of 1844. A terrible condition of the religious world is here described.”—*“The Great Controversy,”* p. 603.

“Revelation 18 points to the time when, as the result of rejecting the threefold warning of Revelation 14:6-12, the church will have fully reached the condition foretold by the second angel, and the people of God still in Babylon will be called upon to separate from her communion. This message is the last that will ever be given to the world; and it will accomplish its work.”—*Id.*, p. 390.

4. What constitutes the falling away to Babylon? Rev. 18:3.

NOTE.—“With every rejection of truth, the minds of the people will become darker, their hearts more stubborn, until they are entrenched in an infidel hardihood. In defiance of the warnings which God has given, they will continue to trample upon one of the precepts of the Decalogue, until they are led to persecute those who hold it sacred. Christ is set at naught in the contempt placed upon His word and His people. As the teachings of spiritualism are accepted by the churches, the restraint imposed upon the carnal heart is removed, and the profession of religion will become a cloak to conceal the basest iniquity. A belief in spiritual manifestations opens the doors to seducing spirits, and doctrines of devils, and thus the influence of evil angels will be felt in the churches.”—*Id.*, pp. 603, 604.

5. What completes the fall of Babylon? Rev. 14:8, last part.

NOTE.—“Not until . . . the union of the church with the world shall be fully accomplished throughout Christendom, will the fall of Babylon be complete. The change is a progressive one, and the perfect fulfillment of Revelation 14:8 is yet future.”—*Id.*, p. 390.

“When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power, when she shall reach over the abyss to clasp hands with spiritualism, when, under the influence of this threefold union, our country shall repudiate every principle of its Constitution, . . . then we may know that the time has come for the marvelous working of Satan, and that the end is near.

“As the approach of the Roman armies was a sign to the disciples of the impending destruction of Jerusalem, so may this apostasy be a sign to us that the limit of God's forbearance is reached, . . . and that the angel of mercy is about to take her flight, never to return.”—*“Testimonies,”* vol. 5, p. 451.

“COME OUT OF HER, MY PEOPLE”

6. What call is given to the honest in heart? What reason is given? Rev. 18:4.

NOTE.—“Angels were sent to aid the mighty angel from heaven, and I heard voices which seemed to sound everywhere, ‘Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues; for her sins have reached unto heaven, and God hath remembered her iniquities.’ This message seemed to be an addition to the third message, joining it

as the midnight cry joined the second angel's message in 1844. The glory of God rested upon the patient, waiting saints, and they fearlessly gave the last solemn warning, proclaiming the fall of Babylon, and calling upon God's people to come out of her that they might escape her fearful doom."—*Early Writings*," pp. 277, 278.

"As the message is preached, they are coming—coming by thousands. Especially in these years since the restoration of the temporal power, it seems as though, like a breath from heaven, a spirit of seeking for truth has swept over many a land where people have not had the light that has shone in Protestant lands. The Catholic peoples are to have their chance. And while in Protestant lands there has been a sad falling away from the truth, and the Holy Scriptures are less and less regarded as the voice of God, in the lands of Catholicism and in non-Christian lands there has come a revival of interest in the truth of God.

"It seems truly that the first may be last and the last first in the closing gospel work. The gospel message of the judgment hour is for all. It is against none. It carries no denunciation of Catholic or Protestant or Moslem or non-Christian. Its denunciations are denunciations, not of people, but of sin and error and false teachings that make void the commandments of God. It pleads with all men, by the love of Christ, to turn from sin and error to God's everlasting way of truth. 'Come out of her, My people,' it calls; and they are coming by the thousands every year to take their stand upon the platform of the New Testament church—the commandments of God, and the faith of Jesus.'"—*Beacon Lights of Prophecy*," pp. 388, 389.

7. What principle in Christian relationship is here applied? Verse 4: 2 Cor. 6:14-18.

THE PLAGUES FALL ON HER

8. What plagues are referred to in Revelation 18:4? Rev. 16:1-11.

9. On what occasion are these plagues visited on Babylon? Rev. 18:6.

NOTE.—When Babylon says, "I sit a queen, and am no widow, and shall see no sorrow," her pride will have reached the limit of God's forbearance. The hour of her greatest self-confidence will be the fateful hour of God's wrath visited upon her. The boastful claim I "am no widow" suggests that she has been through days of widowhood; but now those days are over. The kings that cast her off have now returned and given her support. But the day of Babylon's triumph is the hour of her doom. Swift judgments from God are visited upon her.

10. How long do the plagues continue? Verse 8.

NOTE.—If we apply the prophetic rule of time prophecy, a day representing a year (Ezek. 4:6), this time period will be one year.

11. How do the kings and merchants regard the visitation of wrath on Babylon? Rev. 18:9-19.

12. Who are called upon to rejoice? Verse 20.

HER UTTER DESTRUCTION

13. What striking illustration did the angel employ to show the complete overthrow of Babylon? Verse 21.

NOTE.—This illustration, while having its beginning during the visitations

of the plagues, must have its complete fulfillment following the millennium (Rev. 20:10); for the beast which goes into the lake of fire is a union of this false church and the state.

14. What final graphic description is given of the fate of Babylon? Rev. 18:22, 23.

NOTE.—“Like a great millstone, Babylon sinks to rise no more. The various arts and crafts that have been employed in her midst, and have ministered to her desires, shall be practiced no more. The pompous music that has been employed in her imposing but formal and lifeless service, dies away forever. The scenes of festivity and gladness, when the bridegroom and the bride have been led before her altars, shall be witnessed no more.”—“*Daniel and the Revelation*,” pp. 723, 724.

15. What was found in Babylon? How can she be charged with the slain of all upon the earth? Verse 24.

NOTE.—Because of the full light shining upon the Jewish nation at the time of His days in the flesh, the Saviour charged them with all the blood shed from the days of righteous Abel to that time, because they were cherishing the same spirit of murder. So with the apostate church of these last days. With the full light of the ages streaming down to this present time, those who revert to intolerance, persecution, will have the condemnation of past ages resting upon them.

TEACHING OUTLINE

I. FALL OF MODERN BABYLON PREDICTED

1. An angel comes crying, “Babylon is fallen.” Rev. 18:1, 2.
2. It is the same Babylon spoken of in the fourteenth chapter. Rev. 14:8.
3. To receive her, to accept her favors, is to unite with her. Rev. 18:3.

II. “COME OUT OF HER, MY PEOPLE”

1. God calls His people out of Babylon. Rev. 18:4.
2. There is no communion between Babylon and God’s obedient children. Verse 4; 2 Cor. 6:14-18.

III. THE PLAGUES FALL ON BABYLON

1. As the plagues fell on Egypt, they will fall on modern Babylon. Rev. 16:1-11.
2. They will fall in her day of power. Rev. 18:6.
3. The nations will weep at her destruction, but heaven will rejoice. Rev. 18:16-20.

IV. HER UTTER DESTRUCTION

1. She will never again be found. Rev. 18:21.
2. Never will voice again be heard in her streets. Verses 22, 23.
3. The blood of martyrs will ever witness against her. Verse 24.

THIRTEENTH SABBATH MISSIONS OFFERING

June 26, 1937

SOUTHERN ASIA DIVISION

Lesson 11 for June 12, 1937

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH
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The Marriage Supper of the Lamb

MEMORY VERSE: "Let us be glad and rejoice, and give honor to Him: for the marriage of the Lamb is come, and His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints." Rev. 19:7, 8.

STUDY HELPS: "Daniel and the Revelation," pp. 725-728; "Christ's Object Lessons," pp. 219-237 (new ed., pp. 223-241).

THE MARRIAGE OF THE LAMB

1. After beholding in vision the casting down of Babylon, what did John hear? Where were the "much people"? Rev. 19:1.

NOTE.—"There is a day just about to burst upon us, when God's mysteries will be seen, and all His ways vindicated; when justice, mercy, and love will be the attributes of His throne. When the earthly warfare is accomplished, and the saints are all gathered home, our first theme will be the song of Moses, the servant of God. The second theme will be the song of the Lamb, the song of grace and redemption. This song will be louder, loftier, and in sublimer strains, echoing and re-echoing through the heavenly courts."—*Testimonies to Ministers and Gospel Workers*," p. 433.

2. What do the redeemed saints say of God's judgments on Babylon? Verse 2.

NOTE.—"Who can so clearly and justly declare God's righteousness, or justice, in the fearful judgments visited on the wicked, as those who have just passed through the anguish, anxiety, and suspense of the "time of Jacob's trouble"?"

3. How does the prophet John describe that glad hallelujah chorus in heaven? What is the occasion of such rejoicing? Verses 6, 7.

4. How is the apparel of the bride described? Verse 8.

5. What is said of those who are called to the supper of the Lamb? Verse 9.

NOTE.—"Soon we heard His lovely voice again, saying, 'Come, My people, you have come out of great tribulation, and done My will; suffered for Me; come in to supper, for I will gird Myself, and serve you.' We shouted, 'Alleluia! glory!' and entered into the city. And I saw a table of pure silver; it was many miles in length, yet our eyes could extend over it. I saw the fruit of the tree of life, the manna, almonds, figs, pomegranates, grapes, and many other kinds of fruit."—*Early Writings*," p. 19.

OUR LORD'S PARABLE

6. What parable did Jesus put forth concerning this occasion? Matt. 22:1, 2.

NOTE.—While this parable had its application to the call given the Jews,

later to the Gentiles, in Christ's day, yet how much greater its fulfillment in our day, just before the great marriage feast is to take place!

7. When the marriage feast was all ready, what call was sent out? With what result? Verse 3.

NOTE.—Like the Jews the professed followers of Christ today are no more ready to respond to the invitation of grace than in former times, and especially when all things are now ready for participation in heaven's inheritance.

8. What shows there are repeated calls, growing more urgent, as the end draws near? Verse 4.

NOTE.—For more than ninety years the advent message has been preached in the Christian countries of the world.

9. What excuses are offered for not accepting the invitation? Verses 5, 6; Luke 14:18-20.

NOTE.—Men today are engrossed in the temporary affairs of a world that is soon to pass away. They are interested in getting gain, in social affairs, in mere intellectual attainments, in gaining positions of power and honor, while there is little or no time for the consideration of the urgent call, "Come; for all things are now ready." This thought comes as a solemn appeal to each of us.

10. To whom did the king turn for guests? How urgent was the call? Matt. 22:9, 10; Luke 14:23.

NOTE.—The last call was to be made in the streets and lanes, and in the hedges. It is significant that today the message is gathering its greatest harvest in the out-of-the-way places of the earth. The guests are responding, under the compelling message, and quickly the number will be made up.

WITHOUT A WEDDING GARMENT

11. Before the great marriage feast, what precaution is taken? Matt. 22:11; Rev. 14:6, 7.

NOTE.—The examination of guests, in the parable, before they are seated, is a fitting illustration of the investigative judgment just before the marriage supper of the Lamb.

12. What is provided for each guest? What is this otherwise called? Isa. 61:10; Jer. 23:6; Rom. 3:26.

13. What experience is essential that we may be admitted to the marriage supper? Zech. 3:3-7.

14. Who are said to go in when the Bridegroom comes? Matt. 25:10.

NOTE.—While every truly converted soul has been cleansed from sin and clothed with the garments of Christ's righteousness, yet there must be maintained a watchfulness unto prayer, a cherishing and heeding of the Holy Spirit in the daily life. The oil, a symbol of the Spirit, must be kept aflame. This constitutes being ready.

TEACHING OUTLINE

I. THE MARRIAGE OF THE LAMB

1. In heaven the people of God praise Him for His true judgments on Babylon. Rev. 19:1, 2.
2. The prophet describes the heavenly scene. Verses 6, 7.
3. The bridegroom's wife is robed in pure white. Verse 8.

II. OUR LORD'S PARABLE

1. Christ illustrated the marriage supper by a parable. Matt. 22:1, 2.
2. The king repeatedly called His guests. Verses 3, 4.
3. Those invited ignored or resented this invitation. Verses 5, 6.
4. The king called guests in from highway and byway. Verses 8-10.

III. WITHOUT A WEDDING GARMENT

1. Each guest must have a wedding garment. Verses 11, 12.
2. This white raiment is essential for a guest to enter the marriage feast. Zech. 3:3-7.
3. Only those that are ready can attend. Matt. 25:10.

Lesson 12 for June 19, 1937

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

The Principles of Religious Liberty

MEMORY VERSE: "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." Matt. 22:21.

STUDY HELPS: "Testimonies," vol. 5, pp. 449-454; "The Desire of Ages," pp. 601, 602.

THE HEBREW THEOCRACY

1. Who was the real king over ancient Israel? What form of government is this called? Judges 8:23; 1 Sam. 12:12.

NOTE.—A kingdom ruled by God Himself is called a theocracy, from the Greek word *Theos*, meaning God. The Lord ruled over Israel through judges, who received their laws and their directions from God. When Israel requested a king, God chose their king, and he, if righteous, executed the laws of Jehovah.

2. When and how were God's laws given to Israel? Ex. 20:1-17; Deut. 10:1-5; 31:24-26; Joshua 8:30-32.

NOTE.—The first law, the Decalogue, is moral, and some of its precepts are not enforceable by the power of state. For instance, the commandment forbidding coveting cannot be enforced by secular authority. The true national law was given through Moses. While embodying the principles of the moral law, yet its code had to do mainly with man's relation with his fellow man.

"According to the directions given by Moses, a monument of great stones was erected upon Mount Ebal. Upon these stones, previously prepared by a covering of plaster, the law was inscribed,—not only the ten precepts spoken from Sinai and engraved on the tables of stone, but the laws communicated to Moses, and by him written in a book."—"Patriarchs and Prophets," p. 500.

3. What experience shows that Israel willingly subscribed to God's law and chose Him as their ruler? Ex. 19:7-9.

4. What did God promise to make of Israel? Verses 5, 6.

5. What was the first step toward final and complete departure from God? 1 Sam. 8:6, 7.

NOTE.—Israel was warned of the consequences of having an earthly king rule over them, but they rejected the counsel of the Lord. Saul, their first king, forsook God and His commandments. Later the kings of Israel and Judah became so corrupt by alliances with heathen kings, and by following their idolatry, that God gave them over to be ruled by pagan nations.

6. How did the prophet describe the complete overthrow of the Jewish nation? When will the next theocracy be established? Ezek. 21:26, 27; Luke 1:31-33; Matt. 25:31.

NOTE.—Nebuchadnezzar removed the crown from Zedekiah's head. Following, the kingdom was overturned three times—by Medo-Persia, Grecia, Rome, the last completely destroying the nation as such. The next theocracy will be when Jesus comes, whose right it is to reign. Any religio-political system presuming to enforce religious laws is usurping the prerogatives of the coming King of righteousness, and is a false theocracy.

SEPARATION OF CHURCH AND STATE

7. What did Christ say of His kingdom? John 18:36.

8. What dual obligation did Christ enjoin on His followers? Matt. 22:17-21.

NOTE.—The Christian should render to the state its due, but should not permit such service to infringe upon the worship of God. Here is recognized the principles of complete separation of church and state.

9. In what sense are rulers "ministers of God" for good? What are Christians to render to them? Rom. 13:3-7.

NOTE.—The genuine Christian will obey the laws of the land, except as they conflict with the law of God. He will also strengthen the hands of rulers in their administration of justice. He will pay his just obligations for the support of the government, and will render due honor to the rulers of the land.

10. When earthly rulers infringe on the Christian's obligations to God, what should he do? Acts 4:19, 20; 5:29.

NOTE.—If deprived of personal rights and privileges, the Christian can yield these; but when rulers require that which conflicts with duty and obedience to God, then he must be true to the commands of Jehovah, no matter what it costs. Bible and Christian church history abound in remarkable examples of loyalty to God in spite of imprisonment, torture, and death.

THE FINAL CRISIS

11. What is the attitude of the dragon toward the remnant church? Rev. 12:17.

12. How did the prophet declare the two-horned beast at last would speak? What power is he to exercise? Rev. 13:11, 12.

NOTE.—The prophetic picture here drawn is of a power representative of those liberal forces which for many decades have sought to give liberty of conscience and freedom of thought and speech to men. The power begins as

a lamb, mild, kindly, liberal, freedom loving, but in the end it turns from its lamblike character and begins to speak like a dragon. Other powers that have followed its example for years, turn also with it to the oppressions and cruelties of the leopard beast. It exercises all the power of the first or leopard beast before it. The representative lamblike power is generally understood to be the United States, the leading Protestant power of the Americas. However, the principles of liberty and freedom she has represented have been followed by other Protestant nations, and with her, they will repudiate their stand for liberty and return to oppressions of former days.

13. What will be enforced by law? Verses 16, 17.

NOTE.—The mark of papal authority, as we have seen, is Sunday observance. Here is a false religious rest day set up in opposition to the Lord's Sabbath, the seventh day of the week. Our duty is plain. We must render obedience to God rather than to men. No nation has a right to legislate in matters of religion, and Christians must oppose such measures and render "to God the things that are God's."

14. Knowing these fundamental principles, what is the duty of the church? Isa. 60:1-4.

NOTE.—"It is our duty, as we see the signs of approaching peril, to arouse to action. Let none sit in calm expectation of the evil, comforting themselves with the belief that this work must go on because prophecy has foretold it, and that the Lord will shelter His people. We are not doing the will of God if we sit in quietude, doing nothing to preserve liberty of conscience. Fervent, effectual prayer should be ascending to heaven that this calamity may be deferred until we can accomplish the work which has so long been neglected. Let there be most earnest prayer; and then let us work in harmony with our prayers."—*Testimonies*, vol. 5, pp. 713, 714.

TEACHING OUTLINE

I. THE HEBREW THEOCRACY

1. God was Israel's true king. Judges 8:23; 1 Sam. 12:12.
2. God gave His laws to Israel through Moses. Ex. 20:1-17; Joshua 8:30-32.
3. Israel willingly submitted to God's law. Ex. 19:7-9.
4. Israel's first step from God was its demand for an earthly king. 1 Sam. 8:6, 7.
5. The theocracy was overthrown—not to be re-established till Christ's second coming. Ezek. 21:26, 27; Matt. 25:31.

II. SEPARATION OF CHURCH AND STATE

1. Christ's kingdom not of this world. John 18:36.
2. He enjoins obedience to God and to Caesar. Matt. 22:17-21.
3. In affairs of government rulers are God's ministers. Rom. 13:3-7.
4. Their rule cannot enter God's domain. Acts 4:19, 20; 5:29.

III. THE FINAL CRISIS

1. The dragon will seek to destroy the church. Rev. 12:17; 13:11, 12.
2. It will seek to enforce religion by law. Rev. 13:16, 17.
3. By prayer and labor we are to enlighten men and ward off that evil day. Isa. 60:1-4.

Lesson 13 for June 26, 1937

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH
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The Final Conflict

MEMORY VERSE: "It is good for me that I have been afflicted; that I might learn Thy statutes." Psalm 119:71.

STUDY HELPS: "The Great Controversy," pp. 613-652; "Testimonies," vol. 5, pp. 711-718.

GOD'S JUDGMENTS UPON EARTH

1. In the closing conflict of the earth's history, what direct issue is brought to view? Rev. 13:14, 15; 14:9, 10.

NOTE.—"A great crisis awaits the people of God. A crisis awaits the world. The most momentous struggle of all the ages is just before us. Events which . . . we have, upon the authority of the prophetic word, declared to be impending, are now taking place before our eyes."—"Testimonies," vol. 5, p. 711.

"Fearful is the issue to which the world is to be brought."—"The Great Controversy," p. 604.

2. Because of the universal apostasy, what will God bring upon the earth? Isa. 24:1-6.

NOTE.—Never within the memory of men now living has the earth been so wasted by widespread drouth, immense floods, and great tornadoes and hurricanes. Famines on a stupendous scale have in our day brought death to millions. Disastrous earthquakes and the horrors of war and bloodshed have added their toll of death and suffering.

3. What is God's purpose in sending His judgments upon the earth? Isa. 26:9, last part; Ezek. 18:23.

4. Who will be accused of causing these latter-day judgments? 2 Tim. 3:12; Rev. 12:17.

NOTE.—"Those who honor the Bible Sabbath will be denounced as enemies of law and order, as breaking down the moral restraints of society, causing anarchy and corruption, and calling down the judgments of God upon the earth."—"The Great Controversy," p. 592. (See also pages 590, 591, 614.)

THE TEST OF LOYALTY

5. Show the parallel between the tests which came to the three Hebrew worthies and to Daniel and the test that is to come to the remnant people of God. Daniel, chapters 3 and 6.

NOTE.—Nebuchadnezzar's decree was in violation of the second commandment, or a command to worship in a false way. The decree under Darius was in direct conflict with the first commandment, or a prohibition to worship in the right way. One decree meant that "you must worship a false god;" the other, "you cannot worship the true." So in the closing conflict "the decree will go forth that they must disregard the Sabbath of the fourth commandment, and honor the first day, or lose their lives."—"Testimonies," vol. 1, pp.

353, 354. The test with Shadrach, Meshach, and Abednego answers to the requirement that we *must* keep Sunday, and Daniel's test, to the *prohibition* to keep the seventh day, the true Sabbath.

6. How universal will be the decree to receive the mark of the beast? Rev. 13:16.

7. What is meant by receiving the mark in the right hand or in the forehead?

Answer.—The hand is the symbol of labor. "Whatsoever thy hand findeth to do, do it with thy might." Eccl. 9:10. The mind is that with which we worship. "With the mind I myself serve the law of God." Rom. 7:25. To receive the mark in the hand will be for men, in the last final issue, to cease to labor on Sunday in deference to the law. To receive it in the forehead will be voluntarily and willfully to keep the day in the face of light and opportunity to know that another day is the Sabbath of the Lord.

8. By what method will all be forced to keep Sunday? Rev. 13:17.

THE LAST DECREE AND ITS EFFECTS

9. What decree will finally be issued against all who remain obedient to God? Rev. 13:15.

NOTE.—Justinian gave nonbelievers six months in which to embrace Christianity, under pain of loss of office and the right of inheritance. Pope Leo X gave Luther sixty days in which to recant his "errors," otherwise "to be seized and sent to Rome to be dealt with as a heretic." In the decree against the Jews, King Ahasuerus gave just eleven months to prepare for the slaughter. Esther 3:12-15. "The decree which is to go forth against the people of God will be very similar to that issued by Ahasuerus against the Jews in the time of Esther."—"Testimonies," vol. 5, p. 450. See Josephus' "Antiquities of the Jews," Book XI, ch. 6, on this.

10. What will the people of God then do? Isa. 26:20; Psalm 11:1.

NOTE.—"As the decree issued by the various rulers of Christendom against commandment keepers shall withdraw the protection of government, and abandon them to those who desire their destruction, the people of God will flee from the cities and villages and associate together in companies, dwelling in the most desolate and solitary places. Many will find refuge in the strongholds of the mountains. Like the Christians of the Piedmont valleys, they will make the high places of the earth their sanctuaries, and will thank God for the 'munitions of rocks.' But many of all nations, and of all classes, high and low, rich and poor, black and white, will be cast into the most unjust and cruel bondage. The beloved of God pass weary days, bound in chains, shut in by prison bars, sentenced to be slain, some apparently left to die of starvation in dark and loathsome dungeons. No human ear is open to hear their moans; no human hand is ready to lend them help."—"The Great Controversy," p. 626.

11. In this conflict, against whom are the powers of earth arrayed? What will be the outcome? Rev. 17:14; 2 Thess. 1:7-10.

THE FINAL TRIUMPH

12. Where did the prophet see the saints after this conflict? What song of triumph will they sing? Rev. 15:2-4.

13. Before God sends His final judgments on earth, what will He do?
Mal. 4:5, 6.

NOTE.—“The Lord of heaven will not send upon the world His judgments for disobedience and transgression, until He has sent His watchmen to give the warning. He will not close up the period of probation until the message shall be more distinctly proclaimed. The law of God is to be magnified; its claims must be presented in their true, sacred character, that the people may be brought to decide for or against the truth. Yet the work will be cut short in righteousness. The message of Christ’s righteousness is to sound from one end of the earth to the other to prepare the way of the Lord. This is the glory of God, which closes the work of the third angel.”—“*Testimonies*,” vol. 6, p. 19.

14. After all the conflicts, trials, and afflictions are over, what will the righteous be able to say? Ps. 119:71.

“Sometime when all life’s lessons have been learned,
And sun and stars forevermore have set,
The things that our weak judgments here have spurned,
The things o’er which we grieved with lashes wet,
Will flash before us, out of life’s dark night,
As stars shine most in deepest tints of blue,
And we will see how all God’s ways were right,
And how what seemed reproof was love most true.”

TEACHING OUTLINE

I. GOD’S JUDGMENTS UPON EARTH

1. A decree to worship the beast will be made. Rev. 13:14, 15.
2. God will send judgments in this time of world apostasy. Isa. 24:1-6, 9.
3. Responsibility for these judgments to be laid on God’s people. 2 Tim. 3:12; Rev. 12:17.

II. THE TEST OF LOYALTY

1. The test will be as severe as to the Hebrew worthies. Daniel, chapters 3, 6.
2. The test will reach rich and poor, high and low, everywhere. Rev. 13:16.
3. Boycott, with its hunger and suffering, will test the Christian’s faith. Rev. 13:17.

III. THE LAST DECREE’S EFFECTS

1. Death will follow failure to worship the beast. Rev. 13:15.
2. God’s people will flee and hide. Isa. 26:20.
3. The conflict is with God and Christ. Rev. 17:14; 2 Thess. 1:7-10.

IV. THE FINAL TRIUMPH

1. Assured victory will be celebrated in song. Rev. 15:2-4.
2. In affliction we learn God’s ways more perfectly. Ps. 119:71.

Plan for a liberal Silver Jubilee Offering

on Thirteenth Sabbath, June 26

THIRTEENTH SABBATH OFFERING SILVER JUBILEE

The first Thirteenth Sabbath Offering went to the "Cities of India."

The Silver Jubilee Offering of June 26, 1937, is to go to Southern Asia, that is, India and Burma, with Ceylon.

The first Thirteenth Sabbath Offering amounted to \$7,674.13.

The objective for the Thirteenth Sabbath Offering to be given June 26, is \$150,000. This can be raised in North America if we average only one dollar a church member on this special occasion.

The overflow is to be used as follows:

On the first \$100,000 there will be set aside a \$10,000 overflow for the Southern Asia Division, as an additional appropriation to meet special needs.

On the balance, 20 per cent of any sum raised will be divided between other mission divisions. On a goal of \$150,000, it will permit the division of another \$10,000 overflow among them. And it will give the General Conference Treasury many thousands of additional funds to use in these divisions, besides the direct gifts in overflows. This will be a fitting celebration of the Silver Jubilee for the Thirteenth Sabbath Offering through which there has already been raised \$7,000,000 for our world-wide mission work.

