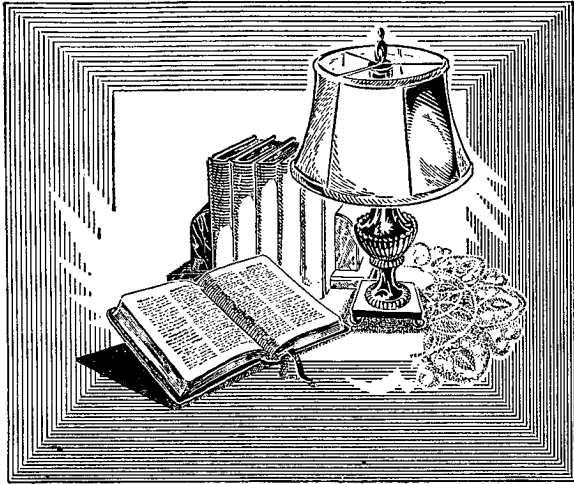


*R. F. Cattrell*

**STUDIES IN THE BOOK OF REVELATION**



# **SABBATH SCHOOL LESSON QUARTERLY**

**Senior Division**

**FOURTH QUARTER, 1949**

**Number 218**

**Thirteenth Sabbath Offering, December 31, 1949**

**SOUTH AMERICAN DIVISION**

## INDIVIDUAL SABBATH SCHOOL OFFERING GOAL

*"As God hath prospered him"*

MY WEEKLY GOAL (Check Amount)

	5.00	2.00	1.50	1.00	.50	.35	
<i>"God loveth a cheerful giver"</i>							
RECORD							
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						Birthday	
							TOTAL

## DAILY LESSON STUDY PLEDGE

As one who greatly desires to improve his knowledge of the Scriptures, I pledge myself to the careful and prayerful study of some portion of my Sabbath school lesson each day of the week.

Name .....

Place a check mark in each space below for the days you have studied.

STUDY RECORD	1	2	3	4	5	6	7	8	9	10	11	12	13
1ST DAY'S STUDY													
2D DAY'S STUDY													
3D DAY'S STUDY													
4TH DAY'S STUDY													
5TH DAY'S STUDY													
6TH DAY'S STUDY													
7TH DAY'S STUDY													

"Let the Sabbath school lesson be learned, not by a hasty glance at the lesson scripture on Sabbath morning, but by careful study for the next week on Sabbath afternoon, with daily review or illustration during the week. Thus the lesson will become fixed in the memory, a treasure never to be wholly lost."—"Education," pages 251, 252.

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# Sabbath School Lesson Quarterly

## STUDIES IN THE BOOK OF REVELATION

Lesson 1, for October 1, 1949

### The Age-Long Conflict Between Christ and Satan

LESSON SCRIPTURE: Rev. 12:1-17.

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 Prophecies of Daniel and the Revelation," pages 549-559; "Beacon Lights of Prophecy," pages 269-277; "The Story of the Seer of Patmos," pages 209-223.

AIM: To prove Satan's defeat and the fulfillment of God's purpose to give every son and daughter of Adam an opportunity to be saved from sin.

#### *The Gospel Church and the "Man-Child"*

1. After the vision of the temple in heaven, what scene next appeared upon the prophetic screen? Rev. 12:1.

NOTE.—In the Scriptures the symbol of a pure woman is chosen to represent the true church (2 Cor. 11:2); while that of a corrupt woman is employed to personate an apostate church (Ezek. 23:2-4; Rev. 17:3-6).

"It is the closing of one era; the age of types and shadows, which, like the moon, reflect the light of the true. The moon is under the feet of the church, and the glorious sunrising of a new day is ushered in. The paler light of the moon seems dim in that more glorious day. . . . Around the head of the church clustered twelve stars, representing the twelve apostles, who became the fathers of the Christian church."—*The Story of the Seer of Patmos*, page 213.

2. To what period in the history of the church does this feature of the prophecy refer? Rev. 12:2.

ANSWER: To the time or period in which Christ was born in Bethlehem. Luke 2:1-7. Compare Isaiah 9:6.

#### *The Red Dragon, His Apostasy and Warfare*

3. What other great actor in the struggle is now presented to us? Rev. 12:3, 4.

NOTE.—"The dragon is said to be Satan; he it was that moved upon Herod to put the Saviour to death. But the chief agent of Satan in making war upon Christ and His people during the first centuries of the Christian

Era, was the Roman Empire, in which paganism was the prevailing religion. Thus while the dragon, primarily, represents Satan, it is, in a secondary sense, a symbol of pagan Rome."—*The Great Controversy*, page 438.

4. In this prophecy how is the "man-child" further identified? Rev. 12:5; compare Ps. 2:7-9.

5. In what graphic language does the prophet describe the controversy between Christ and Satan? Rev. 12:7, 8.

NOTE.—This refers to the original conflict in heaven; Michael (Christ) led the forces of loyal angels against the dragon (Satan) and his rebellious host.

A comparison of Jude 9 with 1 Thessalonians 4:16 and John 5:28, 29 reveals that Michael is Christ.

6. What was the outcome of this encounter between the forces of good and evil? Rev. 12:9.

### *Satan's Second Downfall*

7. What divine plan for man's rescue was set in operation in this time of crisis? Rev. 12:10, first part.

8. As a result of Christ's victorious earthly mission, what defeat was suffered by "the accuser of our brethren"? Rev. 12:10, last part.

NOTE.—For the second time, Satan was "cast down." He "saw that his disguise was torn away. . . . By shedding the blood of the Son of God, he had uprooted himself from the sympathies of the heavenly beings. Henceforth his work was restricted. Whatever attitude he might assume, he could no longer await the angels as they came from the heavenly courts, and before them accuse Christ's brethren of being clothed with the garments of blackness and the defilement of sin. The last link of sympathy between Satan and the heavenly world was broken."—*The Desire of Ages*, page 761.

9. Just prior to our Lord's triumphant death upon Calvary what important pronouncement did He make regarding "the prince of this world"? John 12:31-33.

NOTE.—"The cross of Calvary, while it declares the law immutable, proclaims to the universe that the wages of sin is death. In the Saviour's expiring cry, 'It is finished,' the death knell of Satan was rung. The great controversy which had been so long in progress was then decided, and the final eradication of evil was made certain."—*The Great Controversy*, page 503.

10. What spirit of consecration and loyalty characterizes Christ's disciples as they view the supreme love and sacrifice of the Master? Rev. 12:11. Compare 2 Cor. 5:14.

## *Satan's Crusade of Despair*

11. Realizing that he is a vanquished foe, what desperate efforts are put forth by Satan? Rev. 12:12.

12. Against whom is this satanic fury especially directed? Rev. 12:13, 14. Compare verses 6, 15.

NOTE.—“A time, and times, and half a time” and the period of “a thousand, two hundred and threescore days” are seen to be identical. These are prophetic days, and represent 1260 literal years—the long, dark period of Rome's supremacy.

13. How would the “earth” co-operate in defending and protecting the church in the wilderness? Rev. 12:16.

NOTE.—By means of the Protestant Reformation, by the destruction of the Spanish Armada, by the support of powerful kings and princes, by the opening of the New World as a home to the persecuted, and by numerous other means, “the earth helped the woman.”

14. In the coming conflict what crisis faces the remnant church? Rev. 12:17.

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### Lesson 2, for October 8, 1949

## The Era of Papal Supremacy

LESSON SCRIPTURE: Rev. 13:1-10, 18.

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: “The Prophecies of Daniel and the Revelation,” pages 561-571; “Beacon Lights of Prophecy,” pages 279-283; “The Story of the Seer of Patmos,” pages 224-234.

AIM: To trace the prophetic and historical outlines and characteristics of that mighty religious empire represented by the leopard beast of Revelation 13, to which the dragon gave “his power, and his seat, and great authority.”

### *Legacies Inherited by the Leopard Beast*

1. What were the characteristic features of the beast which John saw rising out of the sea? Rev. 13:1.

NOTE.—In the figurative language of prophecy “a beast” represents a nation, or power (Dan. 7:17, 23); while the sea is a symbol of “peoples, and multitudes, and nations, and tongues” (Rev. 17:15).

The ten horns identify this beast with the “red dragon” of Revelation 12. They both primarily symbolize Satan (*The Great Controversy*, page 438), and secondarily his visible representatives. As the dragon especially symbolized the pagan period, so the leopardlike beast features papal Rome.

2. How is the composite nature of this beast indicated? Rev. 13:2, first part.

NOTE.—In the prophecy of Daniel 7 a lion symbolized Babylon, a bear represented Medo-Persia, and a leopard prefigured Greece.

Accordingly this leopard beast is seen to have "the mouth of a lion," or the idolatrous religious system of Babylon; "the feet of a bear," or the inflexible cruelty and tyranny of Medo-Persia (See Dan. 6:8, 15); and the body of "a leopard," or the pagan culture and heathen philosophy of Greece as represented by the evolutionary concepts of Plato and the methods of Aristotle. History points to papal Rome as the heir and successor who inherited these legacies and characteristics.

3. What imperial controls were to be bequeathed by the dragon to the leopard beast? Rev. 13:2, last part.

NOTE.—"When the Roman Empire became Christian, . . . the emperor left Rome to the Pope, to be the seat of the authority of the Vicar of Christ."—Francis P. C. Hays (R.C.), *Papal Rights and Privileges*, pages 13, 14.

"The removal of the capital of the empire from Rome to Constantinople in [A.D.] 330 left the Western Church practically free from imperial power. . . . The Bishop of Rome, in the seat of the Caesars, was now the greatest man in the West."—Alexander C. Flick, *The Rise of the Medieval Church*, page 168.

### *The Nature and Work of This Power*

4. As revealed in vision, what form of speech proceeded from the mouth of the beast? Rev. 13:5, 6.

NOTE.—From among many papal utterances, the following are representative:

"We hold upon this earth the place of God Almighty."—Pope Leo XIII, *The Great Encyclical Letters of Leo XIII*, page 304.

"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."—*Ferraris's Ecclesiastical Dictionary* (R.C.), art. "Pope."

In speaking of "the Sacrifice of the Mass," it is stated: "The priest may, in a certain manner, be called the creator of the Creator."—St. Alphonsus Liguori (R.C.), *Dignity and Duties of the Priest*, pages 32, 33.

5. What far-reaching power would the beast assume? Rev. 13:7.

NOTE.—By universal edict in A.D. 533 Emperor Justinian acclaimed the pope of Rome as "head over all the churches," and "corrector of heretics."

An official organ of the Catholic Church has stated:

"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."—*Western Watchman*, Dec. 24, 1908.

6. By such means how universal would the supremacy of papal power become? Rev. 13:8.

## "Count the Number"

7. For those of understanding, what divine counsel is given? Rev. 13:18.

8. What sacrilegious title conferred upon the pope of Rome meets this specification?

ANSWER: A note below Revelation 13:18 in the Douay, or Catholic, Bible states: "Six hundred sixty-six. The numeral letters of his name shall make up this number."

The title "Vicarius Filii Dei," literally "vicegerent of the Son of God," has been accepted and used by the popes. Adding together the Roman numerals appearing in this title, it is revealed that the "man of sin" displays the autograph, 666, the signet of paganism for more than four thousand years; thus we have:

V	I	C	A	R	I	U	*S	F	I	L	I	I	D	E	I	
5	1	100	0	0	1	5	0	0	1	50	1	1	500	0	1	= 666

### *The Deadly Wound and Its Healing*

9. For how long a time was the unrestrained sovereignty of the papacy to continue? Rev. 13:5, last part.

NOTE.—In the prophecies of Daniel and the Revelation, the period of time designated as 1260 days, 42 months, or "a time, times, and an half," are frequently mentioned. As already shown, each of these represents the 1260 literal years of papal supremacy that extended from A.D. 538 to the year 1798.

10. What retributive judgment was foretold in prophecy? Rev. 13:10.

11. At the close of this time what was to occur? Rev. 13:3, first part.

NOTE.—"God's prophetic clock had set the year 1798 as the end of the papal supremacy, and when that hour struck, the mighty ruler on the Tiber, before whose anathemas the kings and emperors of Europe had so long trembled, went 'into captivity.'"—Christian Edwardson, *Facts of Faith*, page 60.

"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."—George Trevor, *Rome From the Fall of the Western Empire*, page 440.

12. Following the wounding of the papal head, what was to occur? How would the world regard the unexpected recovery? Rev. 13:3, last part.

\*Formerly the same as V.

NOTE.—Two years after the deadly wound was inflicted, another pope was elected, and an astonished world beheld the papacy gradually lifted to new heights of spiritual power. In 1870, however, when the city of Rome became the capital of a united Italy, the papacy received another severe blow; and the pope became the self-styled "prisoner of the Vatican." Yet, in 1929, when Vatican City was established as an independent state, the pope again became king; and, addressing the diplomats of thirty-five nations, he exclaimed in ecstasy: "The peoples of the entire world are with us!"

### Lesson 3, for October 15, 1949

## The United States in Prophecy

LESSON SCRIPTURE: Rev. 13:11-17.

MEMORY VERSE: "I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon." Rev. 13:11.

STUDY HELPS: "The Prophecies of Daniel and the Revelation," pages 571-619; "Beacon Lights of Prophecy," pages 285-311; "The Story of the Seer of Patmos," pages 234-243.

AIM: To view the United States of America under the searchlight of prophecy, to look upon this land as "the cradle of liberty," to observe the perils set forth in the divine forecast, and to study the sinister influences now operating which would destroy the God-given rights of conscience.

### *The Two-Horned Beast Identified*

1. At the time when the papal head of the leopard beast was being wounded (1793-1798), where did the prophet see "another" beast coming up? Rev. 13:11, first part.

NOTE.—The term, "coming up," from the Greek word *anabainon*, is translated, "To grow, or to spring up, as a plant." "What nation of the New World was in 1798 rising into power, giving promise of strength and greatness, and attracting the attention of the world? The application of the symbol admits of no question. One nation, and only one, meets the specifications of this prophecy; it points unmistakably to the United States of America."—*The Great Controversy*, page 440.

### *"A New Order of Things"*

2. What were the distinguishing features of this beast? Rev. 13:11.

NOTE.—Youthfulness, innocence, and gentleness are suggested. Other beasts of prophecy were wild animals of prey, and represented imperial powers; but here a peaceable, domestic animal was divinely chosen to represent the United States. In harmony with the teachings of Christ, the "Lamb of God," the United States was founded upon the principles of right, liberty, and justice.



3. What safeguards were placed in the fundamental law of the United States?

ANSWER: The First Amendment to the American Constitution states: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Article VI of that same honored document declares: "No religious test shall ever be required as a qualification to any office or public trust under the United States."

4. As the United States became "a beacon to all mankind," what weighty and sacred trust was committed to its people?

ANSWER: The distinguished Edward Everett once stated: "To no people, since the world began, was such an amount of blessings and privileges ever given in trust. No people was ever so eminently made the guardians of their own rights; and if this great experiment of rational liberty should here be permitted to fail, I know not where nor when among the sons of Adam it will ever be resumed."—*Orations and Speeches*, vol. 1, p. 609.

### *Civil and Religious Principles Repudiated*

5. In the prophetic outline what change is indicated in the attitude of the United States? Rev. 13:11, last clause.

NOTE.—In the book of Revelation there are approximately a score of references to Christ as the Lamb. The dragon is identified in Revelation 12:9 as the devil and Satan. Through the dragon of chapter 12, and the leopardlike beast of this chapter, Satan has violently persecuted the saints. This transition from the lamblike features to the dragonlike utterance truly indicates a tragic change.

6. What exhibition of a merciless, persecuting power is forecast by the prophet? Rev. 13:12.

NOTE.—According to this prophecy, the United States, founded on Protestant principles, established as a sanctuary for the persecuted and oppressed, will repudiate its safeguards of liberty, oppress religious minorities, and become falsely Protestant.

7. Through what agency will multitudes be deceived? Rev. 13:13, 14, first part.

NOTE.—"Through the agency of Spiritualism, miracles will be wrought, the sick will be healed, and many undeniable wonders will be performed."

"The Protestants of the United States will be foremost in stretching their hands across the gulf to grasp the hand of Spiritualism; they will reach over the abyss to clasp hands with the Roman power; and under the influence of this threefold union, this country will follow in the steps of Rome in trampling on the rights of conscience."—*The Great Controversy*, page 588.

## *An Image to the Beast*

8. What likeness to the papacy will be reproduced? Rev. 13:14, last part.

NOTE.—The dominant characteristic of the “first beast” was a union of church and state, with the church in control. “An image to the beast” would be another union of church and state, with the church in the ascendancy. “In the very act of enforcing a religious duty by secular power, the churches would themselves form an image to the beast; hence the enforcement of Sundaykeeping in the United States would be an enforcement of the worship of the beast and his image.”—*The Great Controversy*, page 449.

9. What measures will be adopted to compel the conscience and require false worship? Rev. 13:16, 17.

NOTE.—In a later lesson it will be shown that “the mark of the beast” is the acceptance of a false sabbath in place of the true. In the coming conflict “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. Their conscientious scruples will be pronounced obstinacy, stubbornness, and contempt of authority. They will be accused of disaffection toward the government. . . . In legislative halls and courts of justice, commandment keepers will be misrepresented and condemned. A false coloring will be given to their words; the worst construction will be put upon their motives.”—*The Great Controversy*, page 592.

10. What penalty will finally be pronounced upon those who resolutely remain loyal to God? Rev. 13:15.

NOTE.—“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 for the Church*, vol. 1, pp. 353, 354.

Read *Early Writings*, pages 282, 283.

## *Christian Loyalty*

11. Concerning the Christian’s relationship to earthly governments, what principle did Christ enunciate? Matt. 22:21.

12. In the crisis hour, what decision will be made by every loyal Christian? Acts 4:19; 5:29.

NOTE.—“It is often the case that trouble is greater in anticipation than in reality; but this is not true of the crisis before us. The most vivid presentation cannot reach the magnitude of the ordeal. In that time of trial, every soul must stand for himself before God.”—*The Great Controversy*, page 622.

13. To all who would obtain the assurance of final victory, what divine counsel is given? Eph. 6:13.

NOTE.—“Only those who have been diligent students of the Scriptures, and who have received the love of the truth, will be shielded from the powerful delusion that takes the world captive.”—*The Great Controversy*, page 625.

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## Lesson 4, for October 22, 1949

### The First Angel's Message

LESSON SCRIPTURE: Rev. 10:1-11.

MEMORY VERSE: “In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as He hath declared to His servants the prophets.” Rev. 10:7.

STUDY HELPS: “The Prophecies of Daniel and the Revelation,” pages 519-529; “Beacon Lights of Prophecy,” pages 261-267; “The Story of the Seer of Patmos,” pages 180-190.

AIM: To understand more fully the secret of the “little book,” now open, and the mystery of redemption which is to be finished under the sounding of the seventh trumpet.

#### *A Parenthetical Prophecy*

1. Between the sounding of the sixth and seventh trumpets, what did the seer of Patmos behold? Rev. 10:1, first part.

NOTE.—Since the period of the sixth trumpet closed in 1840, and the sounding of the seventh trumpet began in 1844, the message of Revelation 10 should find its fulfillment just prior to that event.

2. Describe the appearance of the celestial messenger. Rev. 10:1, last part.

#### *An Open Book With a Universal Message*

3. What was held in the hand of the angel? Rev. 10:2, first part.

4. What book of the Old Testament Scriptures was closed and sealed? Until what time? Dan. 12:4.

NOTE.—“There is no book spoken of as closed and sealed except the book of Daniel's prophecy, and there is no account of the opening of that book unless it be here in Revelation 10.”—*The Prophecies of Daniel and the Revelation*, pages 519, 520.

5. Where did the angel place his feet? Rev. 10:2, last part.

6. In what forceful manner did he present his message? Rev. 10:3, first part.

7. What part of the vision was John restrained from writing? Rev. 10:3, 4.

### *Forecast of Momentous Events*

8. In whose name did the angel testify? What vital announcement did he make? Rev. 10:5, 6.

NOTE.—The ending of the 2300-year prophecy in 1844 marks the ending of *prophetic* time. No time prophecies are to be found in the Scriptures that extend beyond that date.

9. Under the sounding of the seventh trumpet what mighty task is to be finished? Rev. 10:7.

NOTE.—The “mystery of God” is the gospel. Eph. 3:3-6; Col. 1:26, 27. As the seventh trumpet began to sound, our great High Priest commenced His final service in the heavenly sanctuary.

### *Eating the Little Book*

10. What was the prophet instructed to do? Rev. 10:8.

11. What further charge was given by the angel? Rev. 10:9, Compare Jer. 15:16.

12. According to the prophetic outline what grievous effect would be produced by eating the little book? Rev. 10:10.

13. In the experience of the believers during the year 1844 how was the prediction fulfilled?

ANSWER: “The disciples, weeping at the tomb over a crucified Saviour, seemed to drain the cup of bitterness, but a potion no less galling was drunk by the disciples in 1844. ‘We thought that it was He that would save Israel,’ was echoed eighteen hundred years later in the words, ‘We looked for Him to save us, but He has not come.’”—*The Story of the Seer of Patmos*, page 189.

“Their mistake was in their misunderstanding of the *event* to take place at the end of this prophetic period, and not in their reckoning of the *time*.”—*The Prophecies of Daniel and the Revelation*, page 528.

### *A World-Wide Commission*

14. Following the bitter disappointment what further task was assigned to God’s people? Rev. 10:11.

## Lesson 5, for October 29, 1949

### The First Angel's Message (Continued)

LESSON SCRIPTURES: Rev. 14:6, 7; Matt. 25:1-13.

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

STUDY HELPS: "The Great Controversy," pages 355-374 (new ed., pp. 407-427); "The Prophecies of Daniel and the Revelation," pages 628-643.

AIM: To compare the message proclaimed by the angel of Revelation 10 and the message of the first angel of Revelation 14; also to study the rise of a world-wide movement, which arose in specific fulfillment of these prophecies.

#### *A Definite Message for Our Day*

1. Repeat the first angel's message. Rev. 14:6, 7.
2. Comparing the angel of Revelation 10 with the first angel of Revelation 14, what similar features are observed?

#### *Angel of Chapter 10*

- (a) "Down from heaven." Rev. 10:1.
- (b) A message concerning "The mystery of God"—the gospel. Verse 7; Col. 1:25-27.
- (c) A message to go by land and sea. Verse 2.
- (d) Proclaimed "with a loud voice." Verse 3.
- (e) Hand raised to heaven in reverence of the living God. Verses 5, 6.
- (f) "There should be time no longer." Verse 6.
- (g) In the name of Him who created all things. Verse 6.
- (h) "Thou must prophesy again before many peoples." Verse 11.

#### *Angel of Chapter 14*

- "In the midst of heaven," Rev. 14:6.
- Bearing "the everlasting gospel." Verse 6.
- "To every nation, and kindred, and tongue, and people." Verse 6.
- Proclaimed "with a loud voice." Verse 7.
- "Fear God." Verse 7.
- "The hour of His judgment is come." Verse 7.
- "Worship Him," the Creator of all. Verse 7.
- Followed by the second and third angels' messages.

3. Mention some of the definite statements of Scripture concerning the judgment. Dan. 7:9, 10; Acts 17:31; 24:25; 2 Cor. 5:10.

#### *The Cleansing of the Sanctuary and the Judgment Hour Proclamation*

4. What prophecy foretells the time of the cleansing of the sanctuary, or the investigative judgment? Dan. 8:14.

NOTE.—Commencing with the command “to restore and rebuild Jerusalem” (457 B.C. See Dan. 9:25) it extended to the autumn of A.D. 1844. That was the year of the crushing disappointment to thousands of advent believers. Further study revealed that the prophecy of Daniel 8:14 and the first angel’s message “pointed to Christ’s ministration in the most holy place, to the investigative judgment, and not to the coming of Christ for the redemption of His people and the destruction of the wicked. . . . At the very time when they were lamenting the failure of their hopes, the event had taken place which was foretold by the message, and which must be fulfilled before the Lord could appear to give reward to His servants.”—*The Great Controversy*, page 424.

**5. For how long a period is the first angel’s message to be proclaimed? Matt. 24:14.**

NOTE.—“The announcement, ‘The hour of His judgment is come,’ points to the closing work of Christ’s ministration for the salvation of men. It heralds a truth which must be proclaimed until the Saviour’s intercession shall cease, and He shall return to the earth to take His people to Himself.”—*The Great Controversy*, pages 435, 436.

**6. What was the divine purpose in the heralding of this message to the world? Luke 1:17.**

NOTE.—“As a prophet, John was ‘to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.’ In preparing the way for Christ’s first advent, he was a representative of those who are to prepare a people for our Lord’s second coming.”—*The Desire of Ages*, page 101.

### *The First Angel’s Message and the Parable of the Virgins*

**7. Narrate the parable of the ten virgins. Matt. 25:1-13.**

**8. What is symbolized by the expression, “while the bridegroom tarried”? Matt. 25:5.**

NOTE.—“By the tarrying of the bridegroom is represented the passing of the time when the Lord was expected, the disappointment, and the seeming delay. In this time of uncertainty, the interest of the superficial and half-hearted soon began to waver, and their efforts to relax; but those whose faith was based on a personal knowledge of the Bible, had a rock beneath their feet, which the waves of disappointment could not wash away.”—*The Great Controversy*, page 394.

**9. In what way did the “midnight cry” and the experience of the two classes of virgins find their fulfillment? Matt. 25:6-12.**

NOTE.—“In the summer of 1844, midway between the time when it had been first thought that the 2300 days would end, and the autumn of the same year, to which it was afterward found that they extended, the message was

proclaimed in the very words of Scripture, 'Behold, the Bridegroom cometh!'"  
—*The Great Controversy*, page 398. See *Early Writings*, pages 14, 15.

### *Worship the Creator—Obey His Precepts*

10. In the first angel's message what clarion call to worship is sounded? Rev. 14:7, last part.

11. Which command of the Decalogue presents the supreme reason for the worship of the true God? Ex. 20:8-11.

12. To prepare a people for the hour of judgment and the return of Christ, how extensively is the message to be given? Rev. 14:6, last part.

13. In view of the vital individual need and certainty of the judgment hour, what divine counsel is pertinent now? Eccl. 12:13, 14.

NOTE.—The law of Ten Commandments is the standard of the judgment. James 2:10-12. God's warning message is today being given, and out of every land a people is now being gathered for His name. When the proclamation is finished, the glad announcement will be made: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

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## Lesson 6, for November 5, 1949

### The Second Angel's Message

LESSON SCRIPTURE: Rev. 14:8.

MEMORY VERSE: "There followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Rev. 14:8.

STUDY HELPS: "The Great Controversy," pages 381-390 (new ed., pp. 435-445); "The Prophecies of Daniel and the Revelation," pages 643-662; "Beacon Lights of Prophecy," pages 333-338; "The Story of the Seer of Patmos," pages 256-260.

AIM: To compare ancient Babylon with the spiritual (or symbolic) Babylon of the Apocalypse, and to evaluate more fully the awful nature of the poison mixture in her wine cup.

#### *The Founding of Babylon*

1. According to the records of Scripture what was the world's first city, and who was its founder? Gen. 10:8-10; see margin.

2. What ambitious project was launched by the Babel builders, and what was the outcome? Gen. 11:1-9.

NOTE.—C. J. Ellicott says: "Man calls his projected city Bab-el, *the gate*—that is, the court—*of God*; God calls it Babbble; for in all languages indistinct and confused speech is represented by the action of the lips in producing the sound of *b*. The exact Hebrew word for this was *babal*."—*An Old Testament Commentary for English Readers*, page 54.

"Other derivations suggested are *Bab-Bel*, the gate or court of Belus (Eichhorn, Lange), an explanation of the term which Fürst thinks not impossible, and Kalisch declares 'can scarcely be overlooked;' and *Bab-il*, the gate of God (Rosenmüller, Gesenius, Colenso.)"—Spence and Excell, *The Pulpit Commentary*, "Genesis," pages 165, 166.

It was man's purpose to erect a famous tower to "reach unto heaven;" but God frustrated their impious plans. Their "Bab-il," "gate to heaven," became "Babble," confusion, the monument to their folly. Man's "way to God" developed into chaos; and the word Babylon, which originally signified that which is lofty, became a synonym for confusion of tongues, confusion of plans, and confusion in religion.

### *The Golden City and Her Downfall*

3. To what dizzy heights did Babylon at length attain? Isa. 13: 19, first part. See Jer. 50:23.

4. In the realm of religion what position was held by ancient Babylon? Jer. 51:7; 50:2, 38.

5. What call was issued to God's ancient people who were captives in Babylon? Jer. 51:6, 45.

6. How tragic and complete was the fall of that ancient city and empire? Jer. 50:46; 51:37, 63, 64.

NOTE.—These prophecies were literally fulfilled, and for centuries the exact site of the Babylonian metropolis was not definitely known.

### *Spiritual Babylon*

7. Repeat the second angel's message. Rev. 14:8.

8. What parallels are observed between ancient Babylon and the Babylon (Rome) of New Testament prophecy?

ANSWER: "Babylon had been and was the Queen of the East in the age of the Hebrew prophets; and Rome was the Mistress of the West when St. John wrote. Babylon was called the Golden City, the glory of kingdoms, the beauty of the Chaldees' excellency. She claimed eternity and universal supremacy. . . . In these respects also, Babylon was imitated by Rome. She also called herself the Golden City, the Eternal City. Again: the king of Babylon was the rod of God's anger, and the staff of His indignation against Jerusalem for its rebellion against Him. Babylon was employed by God to punish the sins of Sion, and to lay her walls in the dust. So, in St. John's own



age, the imperial legions of Rome had been sent by God to chastise the guilty city which had crucified His beloved Son.”—Christopher Wordsworth, *Union With Rome*, pages 6-8.

9. Mention some pagan doctrines of ancient Babylon that were adopted by modern Babylon.

ANSWER: The adoration of idols.

The worship of the dead, or saint worship.

Belief in the immortality of the soul.

The concept of an abode of bliss for disembodied spirits.

The doctrine of eternal torment.

Penance instead of repentance.

Salvation by works.

The substitution of Sunday for the Bible Sabbath.

10. What significant titles are applied to this apostate church? Rev. 17:5.

NOTE.—“Babylon is said to be ‘the mother of harlots.’ By her daughters must be symbolized churches that cling to her doctrines and traditions, and follow her example of sacrificing the truth and the approval of God, in order to form an unlawful alliance with the world.”—*The Great Controversy*, pages 382, 383.

### *Rejection, Apostasy, Downfall*

11. At what time did the proclamation of the second angel’s message begin?

ANSWER: “The second angel’s message of Revelation 14 was first preached in the summer of 1844. . . . The churches then experienced a moral fall, in consequence of their refusal of the light of the advent message; but that fall was not complete. As they have continued to reject the special truths for this time, they have fallen lower and lower. . . . But the work of apostasy has not yet reached its culmination.”—*The Great Controversy*, page 389.

“Not until this condition shall be reached, and the union of the church with the world shall be fully accomplished throughout Christendom, will the fall of Babylon be complete.”—*Ibid.*, page 390.

12. According to the prophecy what would Babylon impel the nations of earth to drink? Rev. 14:8, last part.

NOTE.—Every fundamental pillar of Christianity is being repudiated; and the waning faith of multitudes appears in striking fulfillment of the prophecies of 2 Timothy 3:1-5 and 2 Peter 3:3-6.

13. To those who surrender every worldly tie and consecrate themselves wholly to Christ, what promise is given? 2 Cor. 6:17, 18.

NOTE.—“All who consecrate soul, body, and spirit to God will be constantly receiving a new endowment of physical and mental power. The

inexhaustible supplies of heaven are at their command. . . . Through cooperation with Christ they are complete in Him, and in their human weakness they are enabled to do the deeds of Omnipotence."—*The Desire of Ages*, page 827.

## Lesson 7, for November 12, 1949

### The Third Angel's Message

LESSON SCRIPTURES: Rev. 14:9-16; 15:2-4.

MEMORY VERSE: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

STUDY HELPS: "The Great Controversy," pages 449, 450, 603-612 (new ed., pp. 512, 513, 681-691); "The Prophecies of Daniel and the Revelation," pages 662-679; "Beacon Lights of Prophecy," pages 338-345; "The Story of the Seer of Patmos," pages 260-265.

AIM: To study the threefold message and its eternal consequences.

#### *"The Beast," "His Image," and "His Mark"*

1. What did the prophet behold following the first and second angels in close succession? How did the angel deliver his message? Rev. 14:9, first clause.

2. Against what rival worship is this message directed? Rev. 14:9, second clause.

3. What constitutes "the mark of the beast"? Rev. 14:9, last clause.

NOTE.—Said Bishop Eusebius of the fourth century: "All things whatsoever that it was duty to do on the Sabbath, these we have transferred to the Lord's day [as they had erroneously begun to call Sunday]."—*Commentary on the Psalms*.

An authorized Roman Catholic catechism states the following:

"Q. How prove you that the Church hath power to command feasts and holidays?"

"A. By the very act of changing the sabbath into *Sunday*, which Protestants allow of."—Henry Tuberville, *An Abridgment of the Christian Doctrine*, page 58.

From these authentic statements by Catholic writers it is clear that "the mark of the beast" is the acceptance of the false and counterfeit sabbath when enforced by the civil law in clear opposition to God's law.

#### *The Signet of Loyalty Versus the Mark of Apostasy*

4. In contrast to "the mark of the beast," what sign, or seal, distinguishes the commandment-keeping people of God? Ex. 31:13, 17.

NOTE.—In creation and redemption (re-creation) the Sabbath of the fourth commandment stands as God's everlasting sign. The same omnipotent power that creates a world is required to create a clean heart and transform the life.

### 5. Where is the seal of God placed? Rev. 7:3; 14:1.

NOTE.—The seal of God is placed only in the foreheads of completely victorious Christians; while the "mark" of apostasy may appear in the forehead (the seat of the mind), or in the "hand," which is a symbol of service or passive submission.

"In every case the great decision is to be made whether we shall receive the mark of the beast or his image, or the seal of the living God. And now, when we are on the borders of the eternal world, what can be of so much value to us as to be found loyal and true to the God of heaven?"—*Testimonies for the Church*, vol. 6, p. 130.

### 6. When especially will the mark of the beast be enforced?

ANSWER: "As men then reject the institution which God has declared to be the sign of His authority, and honor in its stead that which Rome has chosen as the token of her supremacy, they will thereby accept the sign of allegiance to Rome—'the mark of the beast.' And it is not until the issue is thus plainly set before the people, and they are brought to choose between the commandments of God and the commandments of men, that those who continue in transgression will receive 'the mark of the beast.'"—*The Great Controversy*, page 449.

### 7. What sore punishment will be inflicted upon those who bear the mark of apostasy? Rev. 14:10, 11.

NOTE.—"The most fearful threatening ever addressed to mortals is contained in the third angel's message. That must be a terrible sin which calls down the wrath of God unmingled with mercy. Men are not to be left in darkness concerning this important matter; the warning against this sin is to be given to the world before the visitation of God's judgments, that all may know why they are to be inflicted, and have opportunity to escape them."—*The Great Controversy*, pages 449, 450.

The word "forever," from the Greek *aion*, is translated by G. Abbott-Smith in a *Manual Greek Lexicon of the New Testament* as: "A space of time, as, a lifetime, generation, period of history, an indefinitely long period." In harmony with the consistent teaching of Scripture we know that this "period" of punishment will be very brief. See Malachi 4:1.

### *The Final Warning*

8. In connection with the third angel's message, what other communication is heralded to the peoples of earth? Rev. 18:1-4.

9. Under the guidance of the Holy Spirit, how is the final message to be carried? Matt. 24:14.

## *Crisis and Victory*

10. Throughout the ages what has been the test of man's loyalty?  
Ex. 31:16, 17; Ezek. 20:19, 20.

NOTE.—“While the observance of the false sabbath in compliance with the law of the state, contrary to the fourth commandment, will be an avowal of allegiance to a power that is in opposition to God, the keeping of the true Sabbath, in obedience to God's law, is an evidence of loyalty to the Creator. While one class, by accepting the sign of submission to earthly powers, receive the mark of the beast, the other, choosing the token of allegiance to divine authority, receive the seal of God.”—*The Great Controversy*, page 605.

11. Concerning those who stand the test of the crisis hour, what testimonial is given? Rev. 14:12.

12. What benediction is pronounced upon God's faithful witnesses who fall asleep at their posts? Rev. 14:13.

13. Following the proclamation of these three crisis messages, what supreme and glorious event occurs? Rev. 14:14-16.

14. Where is the victorious company of the redeemed next seen, and what anthem do they sing? Rev. 15:2, 3.

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### Lesson 8, for November 19, 1949

## The Testimony of Jesus in the Remnant Church

LESSON SCRIPTURES: Rev. 12:17; 14:12; 19:10; 10:11.

MEMORY VERSE: “That in everything ye are enriched by Him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ.” 1 Cor. 1:5-7.

STUDY HELPS: “The Abiding Gift of Prophecy,” by A. G. Daniells, pages 253-378; “The Spirit of Prophecy in the Advent Movement,” by W. A. Spicer; “The Testimony of Jesus,” by F. M. Wilcox; “The Gift of Prophecy,” by C. B. Haynes.

AIM: To appreciate more fully the important place and influence of the prophetic gift in the development of the threefold message of Revelation 14:6-12.

### *Attack on the Remnant*

1. According to the prophecy of John the revelator, against whom would the enmity of Satan be especially directed? What are the distinguishing characteristics of this remnant? Rev. 12:17.

2. As the third angel's message closes, how are these uncommon and unique features of God's people again emphasized? Rev. 14:12.

NOTE.—“They [the remnant] will turn from every idol that binds them to earth, and will ‘worship Him that made heaven, and earth, and the sea, and the fountains of waters.’ They will free themselves from every entanglement, and will stand before the world as monuments of God’s mercy. Obedient to the divine requirements, they will be recognized by angels and by men as those that have kept ‘the commandments of God, and the faith of Jesus.’”—*Prophets and Kings*, pages 299, 300.

3. How is “the testimony of Jesus” defined? Rev. 19:10. Compare Rev. 22:9.

### *A Legacy for the Gospel Dispensation*

4. When Christ ascended to His Father, what legacy was bequeathed to His church? Eph. 4:8, 11, 12.

5. For how long a period were these gifts to remain in the church? Eph. 4:13; 1 Cor. 13:8-10.

### *A Far-Reaching Commission*

6. In the great commission to His apostles, what divine credentials of authority were conferred upon them? Mark 16:15-18.

NOTE.—“Campbell’s translation says, ‘These miraculous powers shall attend the believers.’ The gifts were not confined to the apostles, but extended to the believers. Who will have them? Those that believe. How long? There is no limitation; the promise runs parallel with the great commission to preach the gospel, and reaches the last believer.”—*Early Writings*, page 134.

7. Just prior to “the great and terrible day of the Lord,” what special outpouring of the Spirit was foretold by the prophet Joel? Joel 2:28-31.

8. What partial fulfillment of this prophecy occurred in New Testament times? Acts 2:1-4, 16-18.

9. What expressions in the prophecy indicate an even greater fulfillment in the last days? Joel 2:23, 28-32; Acts 2:16-20.

NOTE.—“The outpouring of the Spirit in the days of the apostles was ‘the former rain,’ and glorious was the result. But the latter rain will be more abundant.”—*Testimonies for the Church*, vol. 8, p. 21.

10. When the testimony of Christ was confirmed in the church at Corinth, what was the result? What should God’s waiting church confidently expect? 1 Cor. 1:5-8.

## *A Priceless Gift to the Remnant*

11. What divine commission given to God's people after the disappointment of 1844 made necessary a direct communication with the remnant church? Rev. 10:11.

NOTE.—“Thou must prophesy again.” To *prophesy* means primarily to “speak for” God. After their great disappointment the advent believers were, for a time, left dazed, bewildered, and perplexed. It seemed that God's word had failed. They were in sore need of divine guidance if they were to “prophesy again.” And God did not fail them. It was only a few weeks after the frustration of their hopes that Ellen Gould Harmon (later to become Ellen G. White), a young woman of seventeen years, was given her first vision. This was the first of many revelations given to confirm Bible truths or to expose fanatical teachings. Under the guidance of the prophetic gift a Scriptural foundation was laid for the message that was to be given to the world.

12. What relation does the spirit of prophecy sustain to the Old and New Testament Scriptures? Isa. 8:20.

NOTE.—“True Christianity receives the word of God as the great treasure house of inspired truth, and the test of all inspiration.”—*The Great Controversy*, page 193. The nature of the visions received by Ellen G. White were subjected to the most critical and searching investigation by men and women from many walks of life, and were found to be in complete harmony with all the physical and spiritual characteristics of a true prophet.

13. By what means has the spirit of prophecy, as manifested through Ellen G. White, contributed to the growth and extension of the threefold message?

ANSWER: Throughout her seventy years of public ministry, Ellen G. White traveled extensively to preach the word and give counsel. Aside from thousands of pages of manuscript published in religious papers, her inspired pen produced a library of forty-two volumes, many of which have been published in other languages and countries throughout the world.

Ellen G. White gave instruction regarding medical missionary work, “the right arm” of the gospel message, and today there is a chain of one hundred sixty-two sanitariums, hospitals, and clinics belting the globe and ministering to suffering men and women of many lands. She appealed for the founding of Christian schools, and in response more than 150,000 children and youth are now studying in Adventist schools.

“In all this,” wrote the editor of the *New York Independent* of August 23, 1915, “Ellen G. White has been the inspiration and guide. . . . She lived the life and did the work of a worthy prophetess.”

14. What wise counsel given in ancient times is most appropriate for God's remnant people of today? 2 Chron. 20:20.

NOTE.—“We have nothing to fear for the future,—except as we shall forget the way the Lord has led us, and His teaching in our past history.”—Ellen G. White, *Life Sketches*, page 196.

## Lesson 9, for November 26, 1949

### The Seven Last Plagues

LESSON SCRIPTURE: Revelation 15 and 16.

MEMORY VERSE: "At that time shall Michael stand up, the great Prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, everyone that shall be found written in the book." Dan. 12:1.

STUDY HELPS: "The Great Controversy," pages 613-634 (new ed., pp. 693-715); "The Prophecies of Daniel and the Revelation," pages 681-705; "Beacon Lights of Prophecy," pages 365-377; "The Story of the Seer of Patmos," pages 266-288.

AIM: To behold in the seven last plagues the logical and inevitable consequences of sin; also to reveal that these judgments are not inconsistent with the love message of John 3:16.

#### "His Strange Act" (Isa. 28:21)

1. What ominous warning is issued to those who reject the third angel's message? Rev. 14:10. Compare Rev. 15:1.

2. Before God performs "His strange act," what is to occur in the heavenly temple, or sanctuary? Rev. 15:6-8. Compare Isa. 59:16.

NOTE.—"When Christ ceases His intercession in the sanctuary, the unmingled wrath threatened against those who worship the beast and his image and receive his mark, will be poured out. The plagues upon Egypt when God was about to deliver Israel, were similar in character to those more terrible and extensive judgments which are to fall upon the world just before the final deliverance of God's people."—*The Great Controversy*, pages 627, 628.

3. What plague follows as the first of the seven angels pours his vial upon the earth? Rev. 16:1, 2.

NOTE.—By reference also to verses 10, 13, 19 it will be observed how this series of plagues is especially directed against the false worshipers of the beast and his image.

4. What just and fitting penalty is inflicted by the second and third plagues? Rev. 16:3-6.

NOTE.—It should be understood that "these plagues are not universal, or the inhabitants of the earth would be wholly cut off. Yet they will be the most awful scourges that have ever been known to mortals."—*The Great Controversy*, pages 628, 629.

5. In the midst of these calamities, what voices are heard, and what do they acknowledge? Rev. 16:5, 7. Compare Ezek. 33:11.

NOTE.—“To our merciful God the act of punishment is a strange act. . . . The severity of the retribution awaiting the transgressor may be judged by the Lord’s reluctance to execute justice. . . . Terrible as these inflictions are, God’s justice stands fully vindicated.”—*The Great Controversy*, pages 627, 628.

6. Upon what was the fourth vial poured, and with what result? Rev. 16:8.

7. What will be the attitude of earth’s inhabitants as the plagues fall? Rev. 16:9, 11, 21, last part.

8. What will be the nature of the fifth plague, and what will be the target of attack? Rev. 16:10.

### *The Time of Jacob’s Trouble*

9. Under the sixth plague what threefold apostasy develops to deceive the world? Rev. 16:12-14, first part.

NOTE.—The dragon represents paganism; the beast, the papacy; and the false prophet, apostate Protestantism. Each of these will succumb to the bewitching power of miracle-working demons.

“The spirits of devils will go forth to the kings of the earth and to the whole world, to fasten them in deception, and urge them on to unite with Satan in his last struggle against the government of heaven.”—*The Great Controversy*, page 624.

“The people of God will then be plunged into those scenes of affliction and distress described by the prophet as the time of Jacob’s trouble.”—*Ibid.*, page 616. See Jer. 30:5-7.

10. During this “time of Jacob’s trouble,” how will God’s children be shielded? Ps. 91:1-8.

NOTE.—“The people of God will not be free from suffering; but while persecuted and distressed, while they endure privation, and suffer for want of food, they will not be left to perish. That God who cared for Elijah, will not pass by one of His self-sacrificing children.”—*The Great Controversy*, page 629.

11. Toward what climax will the spirits of demons drive the world? Rev. 16:14, 16; compare Jer. 25:32, 33.

12. As the seventh angel empties his vial into the air, what terrifying series of events will follow? Rev. 16:17-21.

NOTE.—The angels of destruction have completed their task, and the solemn announcement peals forth: “It is done.”

“That voice shakes the heavens and the earth. . . . The whole earth heaves and swells like the waves of the sea. Its surface is breaking up. Its



very foundations seem to be giving way. Mountain chains are sinking. Inhabited islands disappear. The seaports that have become like Sodom for wickedness, are swallowed up by the angry waters. . . . Great hailstones, every one 'about the weight of a talent,' are doing their work of destruction. The proudest cities of the earth are laid low. The lordly palaces, upon which the world's great men have lavished their wealth in order to glorify themselves, are crumbling to ruin before their eyes. Prison walls are rent asunder, and God's people, who have been held in bondage for their faith, are set free."—*The Great Controversy*, page 637.

13. What words of holy trust will bring comfort and encouragement for the crisis hour? Ps. 46:1-3.

NOTE.—Glorious will be the deliverance of the "little flock." "Their faces, so lately pale, anxious, and haggard, are now aglow with wonder, faith, and love. Their voices rise in triumphant song: 'God is our refuge and strength, a very present help in trouble.'"—*The Great Controversy*, page 639.

## Lesson 10, for December 3, 1949

### The Sins and the Doom of Spiritual Babylon

LESSON SCRIPTURE: Revelation 17 and 18.

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: "The Prophecies of Daniel and the Revelation," pages 707-729; "The Story of the Seer of Patmos," pages 289-313; "The Wine of Roman Babylon," by Mary E. Walsh.

AIM: To vividly sense the eternal truth that the seed sowing of an individual, a nation, or a church will bring an inevitable harvest "after his kind."

#### *The Woman and the Scarlet-Colored Beast*

1. With an angel messenger as his guide, what did the prophet John behold? Rev. 17:3.

NOTE.—The book of Revelation features two women: one, representing the pure gospel church, clothed with the sun (Rev. 12:1); the other, a symbol of the apostate church which compromised with paganism and persecuted God's commandment-keeping people.

2. Where was the woman seated, and how is the beast described? Rev. 17:3.

NOTE.—Scarlet color is used as a symbol of sin. Isa. 1:18. The beast also had "seven heads and ten horns," which identify it with the dragon of Revelation 12:3 and the leopard beast of Revelation 13:1. Both of those, as we have learned, are symbols primarily of Satan and secondarily of spiritual Babylon, or Rome, which was the agency through which Satan carried on his warfare against God's people. Both phases of Rome, pagan and papal, are likewise symbolized by the little horn of Daniel 8.

3. What is further stated regarding the seven heads? Rev. 17:9, 10, first part.

NOTE.—The term “mountain” is used in the Scripture to symbolize a nation. Jer. 51:25. In order that there may be no misunderstanding, however, the prophet gives also the literal meaning; they are “seven kings,” or kingdoms, or powers that throughout history oppose and oppress the people of God. These may be listed as Egypt, Assyria, Babylon, Medo-Persia, Greece, and Rome—both pagan and papal. In the days of the prophet John the first five of these had fallen. The sixth, or the Roman Empire, then ruled the world.

4. What is said regarding the seventh head, or kingdom, and its duration? Rev. 17:10.

5. How is the brief operation of Satan’s warfare against the remnant church described? Rev. 17:12-14, 17.

NOTE.—Those suffering persecution under Rome, prior to the sixth seal, were represented as crying: “How long, O Lord!” In contrast to the centuries of pagan and papal persecution, the final warfare against the saints is here spoken of as “a short space,” or “one hour.” During this time the “ten kings” of earth are united under the leadership of “the beast,” or Satan, in declaring war against God in the person of His remnant church. Read *The Great Controversy*, pages 624-626 (new ed., pp. 705, 706).

6. What is said of the “eighth,” or final, phase of the beast? Rev. 17:8, 11.

NOTE.—Both the “dragon” (Rev. 20:1-10) and the “beast” were seen in the “bottomless pit.” Both were to come up out of the pit and go into “perdition,” or “the lake of fire.” The eighth head, which is “of the seven,” therefore fitly represents the final attempt of Satan leading the vast host of the resurrected wicked of all mankind against the city of God.

### *The “Mother” and Her Daughters*

7. In the vision of the woman seated upon the leopard beast, how was she clothed? Rev. 17:4.

8. What names were seen on the forehead of the woman? Rev. 17:5.

9. According to the prophecy, how would she deport herself with the princes and peoples of earth? Rev. 17:2.

NOTE.—“It requires humility to be a follower of the meek and lowly One. But this church became weary of her self-denial, and went after other lovers,

who would give her the material things of life: dress, tables of luxury, social standing, political eminence, and finally the highest position—that of a crowned queen with a royal throne.”—Mary E. Walsh, *The Wine of Roman Babylon*, page 12.

10. As her power and position became securely established, what attitude would she assume toward kings and nations? Rev. 17:18.

NOTE.—In the early centuries of our era the church sought relief from persecution. When this was achieved, she welcomed fellowship with the state and courted its favors. Gradually the church grew into a great spiritual empire. Kings and princes were considered as mere vassals of the Roman pontiff, and “Rome was once more the mistress of the world.”

11. With what did “the woman” (the church) become intoxicated? Rev. 17:6.

NOTE.—“Under these maxims Rome has always acted. What a long roll of bloody persecutions is her record! The extirpation of the Albigenses, the massacre of the Waldenses, the martyrdoms of the Lollards, the slaughter of the Bohemians, the burning of Huss, Jerome, Savonarola, Frith, Tyndale, Ridley, Hooper, Cranmer, Latimer, and thousands of others as godly and faithful as they, have been her acts; the demoniacal cruelties of the Inquisition were invented by her mind and inflicted by her hand—that Inquisition which was for centuries the mighty instrument of her warfare against devoted men and women whose crime was only this, that they ‘kept the commandments of God and the faith of Jesus.’”—H. Grattan Guinness, *Key to the Apocalypse*, pages 91, 92.

### *The Wine Cup and the Downfall*

12. What did the prophet declare that Babylon would become in her fallen condition? Rev. 18:2.

NOTE.—Following her complete overthrow, ancient Babylon by the Euphrates became the haunt of “wild beasts,” “owls,” “satyrs,” and “doleful creatures.” In like manner spiritual Babylon was to become the “habitation” of “every foul spirit” and corrupt doctrine.

To mention a few of these, in addition to those in lesson 6:

Tradition is exalted above the Bible.

Peter is said to hold the keys of heaven and to constitute the rock on which the church is built.

The Virgin Mary is presented as the “mediatress” between God and man.

Penance is required as an expiation for sin.

Infant baptism is practiced as an essential to salvation.

Prayer to the saints is commanded as a means of grace and assistance.

Confession to a priest is a requisite for faithful church fellowship.

In celebrating the idolatrous mass, multitudes worship the “wafer god,” and the priest is extolled as “the creator of the Creator.”

The erroneous teaching of man’s natural immortality becomes the basis for the terrorizing belief in Hades and eternal torment.

13. To what extent have the peoples of earth imbibed the wine of Babylon? Rev. 18:3.

14. As the wine cup of Babylon fills to overflowing, and her sins reach to heaven, what punishment will overwhelm her? Rev. 18:6-10, 15-18, 21.

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## Lesson 11, for December 10, 1949

### The King of Kings and the Marriage Supper

LESSON SCRIPTURES: Rev. 19:1-21; Matt. 22:1-14; Luke 14:16-24.

MEMORY VERSE: "He saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God." Rev. 19:9.

STUDY HELPS: "The Prophecies of Daniel and the Revelation," pages 731-737; "The Story of the Seer of Patmos," pages 314-323; "Christ's Object Lessons," pages 307-319 (new ed., pp. 313-325).

AIM: To visualize the militant array of the forces of heaven as the "armory" is opened and the weapons of indignation are brought forth (Jer. 50:25) in punishment of the finally impenitent, and the rejoicing of the hosts of heaven and the ransomed of the Lord as they anticipate the marriage supper of the Lamb.

#### *The Armies of Heaven*

1. In a vision presented to the prophet of Patmos, what militant scene is introduced? Rev. 19:11, 14.

2. How is Christ's appearance described, and on what mission does He proceed? Rev. 19:12, 15. Compare Rev. 1:14.

NOTE.—"For the first time in all ages, Christ goes from heaven as a warrior, clad with helmet and sword; for the first time, He comes to rule with a rod of iron. For six thousand years He has been the gentlest of the gentle. He is the shepherd that carries the lambs in His bosom. . . . But when He comes at the end of the time, to meet the armies of earth that are in battle array on the plains of Armageddon, His eyes flash flames of fire, which burn through the souls of men; and out of His mouth goeth a sharp sword, and with it He smites the nations."—*The Story of the Seer of Patmos*, pages 320, 321.

3. What is the significance of the "vesture dipped in blood"? Rev. 19:13 (first part); Isa. 63:1-4.

NOTE.—In the Garden of Gethsemane, Christ "accepts His baptism of blood, that through Him perishing millions may gain everlasting life. . . . The Saviour trod the wine press alone, and of the people there was none with Him."—*The Desire of Ages*, page 693.

4. As Christ advances earthward, what names does He bear? Rev. 19:13 (last part), 16.

### *The Decisive Conflict*

5. What vast host is marshaled to withstand "the armies of the sky"? Rev. 19:19.

6. What will be the inevitable result of this conflict? Rev. 19:17, 18; Jer. 25:31-33.

7. Who are specifically mentioned as among the vanquished? Rev. 19:20.

8. By what means are multitudes of the finally impenitent slain? Rev. 19:21; 2 Thess. 2:8; Ps. 50:3.

### *The Chorus of Victory*

9. Following the second coming of Christ, the death of the wicked, and the gathering of the righteous, what glad song of triumph rings throughout the courts of heaven? Rev. 19:1, 6.

10. In this celestial jubilee how do the elders and "living creatures" participate? Rev. 19:4.

NOTE.—The twenty-four elders once lived upon this earth. For long centuries they have been associated with our great High Priest in His ministry in the sanctuary above. Revelation 5:8-10. They are intensely interested in salvation's plan, and in that glorious hour of victory they unite in the hallelujah chorus. The term, "Alleluia," or "Hallelujah," means "Praise ye Jehovah."

### *The Marriage Supper of the Lamb*

11. What impending event is the occasion for this rejoicing? Rev. 19:7.

12. In a later vision given to John, how is the wife, or bride, identified? Rev. 21:2, 9, 10.

NOTE.—"Clearly, then, the bride represents the Holy City. . . . In the Revelation the people of God are said to be the guests at the marriage supper. If *guests*, they cannot be represented also as the *bride*. Christ, as stated by the prophet Daniel, will receive from the Ancient of Days in heaven, 'dominion, and glory, and a kingdom;' He will receive the New Jerusalem, the capital of His kingdom, 'prepared as a bride adorned for her husband.' Having received the kingdom, He will come in His glory, as King of kings and Lord of lords, for the redemption of His people, who are to 'sit down with Abraham, and Isaac, and Jacob,' at His table in His kingdom, to partake of the marriage supper of the Lamb."—*The Great Controversy*, page 427.

13. How is the bride attired for the royal wedding, and what blessing is bestowed on the guests? Rev. 19:8.

NOTE.—With its glorified inhabitants the city appears in resplendent costume. "The goodly apparel of this city, so to speak, consists of the hosts of the redeemed and immortal ones who walk its golden streets."—*The Prophecies of Daniel and the Revelation*, pages 733, 734.

"To the church it is given 'that she should be arrayed in fine linen, clean and white,' 'not having spot, or wrinkle, or any such thing.' . . . No fig-leaf garment, no worldly citizen dress, can be worn by those who sit down with Christ and angels at the marriage supper of the Lamb."—*Christ's Object Lessons*, pages 310, 311.

14. What earnest royal invitation is now extended? Luke 14:17.

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. I asked Jesus to let me eat of the fruit. He said, 'Not now. Those who eat of the fruit of this land go back to earth no more. But in a little while, if faithful, you shall both eat of the fruit of the tree of life and drink of the water of the fountain.'"—*Early Writings*, pages 19, 20.

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## Lesson 12, for December 17, 1949

### The Millennium

LESSON SCRIPTURE: Rev. 20:1-15.

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," pages 657-673 (new ed., pp. 739-756); "The Prophecies of Daniel and the Revelation," pages 739-753; "Beacon Lights of Prophecy," pages 391-400; "The Story of the Seer of Patmos," pages 324-337.

AIM: To obtain a clear, vivid, mental picture of the momentous events that mark the second coming of Christ, the millennium, and the climax of the age-long controversy at the close of that period.

The term "millennium" does not occur in the Bible. It is derived from two Latin words, "mille," meaning "thousand," and "annus," signifying "year." The thousand-year period is mentioned six times in the Scriptures, all of which are in the twentieth chapter of Revelation.

#### *Events Marking the Commencement of the Millennium*

1. What informative statement did Christ give concerning the resurrection of the dead? John 5:28, 29.

2. Who only will have part in the first resurrection? Rev. 20:6 (first part); 1 Thess. 4:16.

3. At the second coming of Christ to what place are the righteous transported? 1 Thess. 4:17; John 14:1-3.

4. What then becomes of the wicked who witness His glorious appearing? 2 Thess. 1:8, 9; 2:8.

NOTE.—Left without a shelter in that fateful hour, the finally impenitent are unable to endure the celestial glory that suddenly bursts upon the world.

5. To what chaotic state is the earth reduced? Jer. 4:23-27; Isa. 24:1, 3; Rev. 20:1, A.R.V.

NOTE.—The term “abyss,” or “bottomless pit,” here mentioned, is the Greek equivalent of the Hebrew word occurring in the phrase, “Darkness was upon the face of the deep [abyss].” Gen. 1:2. In the beginning “the earth was without form, and void;” and the prophet Jeremiah uses the same expression to describe the emptiness and desolation of our planet during the one-thousand-year period.

“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*, page 657.

### *Conditions During the Thousand Years*

6. Since all of the righteous are translated to heaven, and all the wicked consumed, what change then occurs in Satan's status and career of activity? Rev. 20:1, 2.

NOTE.—“The energy of the seer's language is remarkable. Satan is ‘seized,’ next ‘chained,’ then ‘cast into the abyss,’ after that ‘shut up,’ and finally ‘sealed.’”—Moorehead, *Studies in the Book of Revelation*, page 133.

“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.”—*The Great Controversy*, page 659.

Here in this vast uninhabited wilderness, the archenemy will have a thousand years of enforced idleness to reflect upon the ruin which his rebellion has wrought.

7. During the millennium what honored position and task will be assigned to the righteous? Rev. 20:4, 6 (last part); 1 Cor. 6:2, 3.

NOTE.—“It is at this time that, as foretold by Paul, ‘the saints shall judge the world.’ In union with Christ they judge the wicked, comparing their acts with the statute book, the Bible, and deciding every case according to the deeds done in the body. Then the portion which the wicked must suffer is meted out, according to their works; and it is recorded against their names in the book of death.”—*The Great Controversy*, page 661.

### *The Close of the Millennium*

8. What event is to signalize the close of the one-thousand-year period? Rev. 21:2; Zech. 14:4, 9.

NOTE.—“At the close of the thousand years, Christ again returns to the earth. . . . 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*, pages 662, 663.

9. What other notable occurrence is to take place at that time? Rev. 20:5, first part.

NOTE.—“At the close of the thousand years the second resurrection will take place.” “As the wicked went into their graves, so they come forth, with the same enmity to Christ, and the same spirit of rebellion. They are to have no new probation, in which to remedy the defects of their past lives. Nothing would be gained by this. A lifetime of transgression has not softened their hearts. A second probation, were it given them, would be occupied as was the first, in evading the requirements of God and exciting rebellion against Him.”—*The Great Controversy*, pages 661, 662.

10. As a result of the resurrection of the wicked, how is Satan’s situation altered? Rev. 20:7, 3, last part.

11. In what way will he utilize this opportunity? Rev. 20:8.

NOTE.—“Now Satan prepares for a last mighty struggle for the supremacy. . . . He will marshal all the armies of the lost under his banner. . . . He represents himself to his deluded subjects as a redeemer, assuring them that his power has brought them forth from their graves, and that he is about to rescue them from the most cruel tyranny. . . . He proposes to lead them against the camp of the saints, and to take possession of the city of God. With fiendish exultation he points to the unnumbered millions who have been raised from the dead, and declares that as their leader he is well able to overthrow the city, and regain his throne and his kingdom.”—*The Great Controversy*, page 663.

12. What final assault will the satanic hosts launch against Christ and His people? Rev. 20:9, first part.

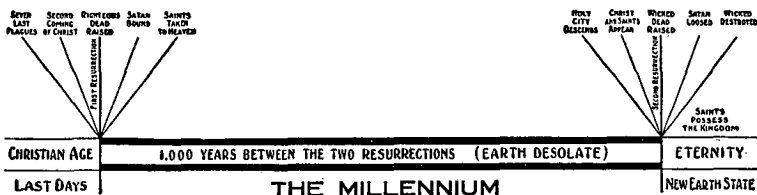


NOTE.—“With all the facts of the great controversy in view, the whole universe, both loyal and rebellious, with one accord declare, ‘Just and true are Thy ways, Thou King of saints.’”—*The Great Controversy*, page 671.

13. By what means will sin and sinners be eradicated from the earth? Rev. 20:9 (last part), 10.

NOTE.—“Some are destroyed as in a moment, while others suffer many days. All are punished ‘according to their deeds.’ . . . In the cleansing flames the wicked are at last destroyed, root and branch,—Satan the root, his followers the branches.”—*The Great Controversy*, page 673.

14. What is this punishment called, and how completely are the results of sin to be obliterated? Rev. 20:14, 15.



Lesson 13, for December 24, 1949

## The New Earth and Its Inhabitants

LESSON SCRIPTURE: Revelation 21.

MEMORY VERSE: “I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.” Rev. 21:1.

STUDY HELPS: “The Great Controversy,” pages 674-678 (new ed., pp. 757-762); “Beacon Lights of Prophecy,” pages 401-410; “The Prophecies of Daniel and the Revelation,” pages 755-759; “The Story of the Seer of Patmos,” pages 349-362.

AIM: To envision the glorified new earth, its ideal conditions, its celestial beauties, its infinite opportunities, and its redeemed inhabitants, to whom is given “the first dominion.” Micah 4:8.

### *The Divine Purpose to Be Consummated*

1. In the creation of this earth what was God’s original plan? Isa. 45:18.

NOTE.—“God created the earth to be the abode of holy, happy beings. . . . That purpose will be fulfilled, when, renewed by the power of God, and freed from sin and sorrow, it shall become the eternal abode of the redeemed.”—*Patriarchs and Prophets*, page 67.

2. By what tragic occurrence has the fulfillment of this purpose been delayed? Rom. 5:12; 2 Peter 2:19.

NOTE.—“The fall of man filled all heaven with sorrow. The world that God had made was blighted with the curse of sin, and inhabited by beings doomed to misery and death. There appeared no escape for those who had transgressed the law. Angels ceased their songs of praise. Throughout the heavenly courts there was mourning for the ruin that sin had wrought.”—*Patriarchs and Prophets*, page 63.

3. By what supreme sacrifice is the restitution of all things to be accomplished? Luke 19:10; Rom. 6:23; Acts 3:20, 21.

NOTE.—Through disobedience the first Adam lost his purity, his beautiful Eden home, and his life. Through obedience the second Adam (Christ) restores all that was lost. Rom. 5:19; 6:23.

4. Following the destruction of sin and sinners, what did the prophet John behold? Rev. 21:1.

NOTE.—The Bible narrative begins with a new world (Gen. 1:1), and closes with “a new heaven and a new earth.” The first two chapters of inspiration describe the Eden that was lost; the last two reveal the Paradise to be restored. The third chapter of the Sacred Volume tells of the tragic entrance of sin and death; while the third chapter from its close narrates the final exit of sin and all its results. The Great Book takes man from the closed entrance of the lost estate and leaves him at the portals of his eternal inheritance, which he enters in triumph.

“Thus the last chapters of the Bible declare the unity of the whole book, by completing the design which has been developed in its pages, and disclosing the result to which all preceding steps have tended.”—J. G. Butler, *The Bible-Work: The New Testament*, vol. 2, p. 776.

### “All Things New” (Rev. 21:5)

5. In what picturesque language does Peter describe the dissolution of the old and the emergence of the new? 2 Peter 3:10, 12, 13.

6. To what Old Testament promise did the apostle evidently refer? Isa. 65:17.

7. How is the surface and appearance of this old world to be transformed? Isa. 35:1, 2.

NOTE.—A traveler of international repute tells of the balmy climate of Lebanon; of the cool, sparkling water of spring and rivulet; of its varied scenery, stately cedars, luxurious vegetation, beautiful flowers, delicious fruits, and charming song birds. To him it is the most desirable location in all the world. Inspiration speaks to us in language that we can appreciate. With no more boundless oceans (Rev. 21:1, last clause), no more trackless Saharas and inhospitable wastes, and with ideal food and climatic conditions, the entire globe will become a Lebanon of beauty and delight.

8. In what delightful occupations will the inhabitants of that better country participate? Isa. 65:21, 22.

NOTE.—“There the grandest enterprises may be carried forward, the loftiest aspirations reached, the highest ambitions realized; and still there will arise new heights to surmount, new wonders to admire, new truths to comprehend, fresh objects to call forth the powers of mind and soul and body.”—*The Great Controversy*, page 677.

9. From what perils and dangers will the redeemed be forever free? Ezek. 34:25; Isa. 11:6-9; 65:25.

10. What conditions of physical health will prevail in that celestial country? Isa. 33:24; 35:5, 6.

### “Their God” and “His People”

11. What thrilling announcement was made by a voice from heaven? Rev. 21:3.

NOTE.—“The earth itself, the very field that Satan claims as his, is to be not only ransomed but exalted. Our little world, under the curse of sin the one dark blot in His glorious creation, will be honored above all other worlds in the universe of God. Here, where the Son of God tabernacled in humanity; where the King of glory lived and suffered and died,—here, when He shall make all things new, the tabernacle of God shall be with men, ‘and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God.’ And through endless ages as the redeemed walk in the light of the Lord, they will praise Him for His unspeakable Gift, —*Immanuel*, ‘God with us.’”—*The Desire of Ages*, page 26.

12. How completely will the delights and happiness of the future eclipse the heartaches and sorrows of the present? Rev. 21:4.

NOTE.—“The loves and sympathies which God Himself has planted in the soul, shall there find truest and sweetest exercise. The pure communion with holy beings, the harmonious social life with the blessed angels and with the faithful ones of all ages, . . . these help to constitute the happiness of the redeemed.”—*The Great Controversy*, page 677.

13. What people, or companies, are to share in the captivating joys of that grand home-coming? Rev. 14:1; 7:4, 9.

NOTE.—There the redeemed will see as they are seen and know as they are known, and how marvelous will be the association and fellowship!

“Heaven will be a commonwealth of living personalities, numberless, peerless, sinless; gathered out of every people, and tongue, and kindred, and nation of the earth; coming up from the moral battlefields of this world to the mount of God.”—J. G. Butler, *The Bible-Work: The New Testament*, vol. 2, p. 778.

14. In what song will the multitudes of the saved unite? Rev. 14:2, 3; 15:3.

NOTE.—Even the angels of heaven cannot participate in that song, for it is a song of experience, a song of redemption, and a song of gratitude that “will never die away into forgetful silence.”

“All the treasures of the universe will be open to the study of God’s redeemed. Unfettered by mortality, they wing their tireless flight to worlds afar, —worlds that thrilled with sorrow at the spectacle of human woe, and rang with songs of gladness at the tidings of a ransomed soul. With unutterable delight the children of earth enter into the joy and the wisdom of unfallen beings. They share the treasures of knowledge and understanding gained through ages upon ages in contemplation of God’s handiwork.”—*The Great Controversy*, page 677.

15. What divine certificate of character does each of the redeemed possess? Rev. 14:5.

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## Lesson 14, for December 31, 1949

### The New Earth Metropolis

LESSON SCRIPTURE: Revelation 21 and 22.

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: for the Spirit searcheth all things, yea, the deep things of God.” 1 Cor. 2:9, 10.

STUDY HELPS: “The Prophecies of Daniel and the Revelation,” pages 760-783; “The Story of the Seer of Patmos,” pages 338-348.

AIM: To survey by faith the “city foursquare.”

#### *The Object of Hope*

1. Throughout his eventful life what hope and longing inspired the heart of Abraham? Heb. 11:10, 16.

2. On the eve of His crucifixion what alluring promise did Christ give to His disciples? John 14:2.

#### *The New Jerusalem*

3. From his exile retreat on rocky Patmos what did the prophet John behold? Rev. 21:2, 10.

NOTE.—God designed that old Jerusalem in Palestine should stand forever (Jer. 17:25); but the conditions were unheeded, the divine precepts disobeyed, and the city was at length destroyed.

Yet here, on Mount Moriah, Abraham had offered Isaac; in this hallowed locality King David reigned; here also the Prince of life was crucified; and here the New Jerusalem will be located. Zech. 14:4. From sin and shame and degradation to the glorious metropolis of the new earth—this is a thrilling chapter in the story of redemption.

4. What glowing pen picture of this city is given? Rev. 21: 11-13.

NOTE.—The names of the twelve tribes on the city gates suggest that the redeemed of all ages are considered as belonging to some one of the twelve tribes. This belief is in full harmony with numerous New Testament texts in which Christians are called Israel and are addressed as the twelve tribes. See Rom. 2:28, 29; Eph. 2:12, 13; James 1:1, etc.

5. What is said of the city wall and its foundations? Rev. 21: 14. Compare Matt. 19:28.

NOTE.—The apostle John had suffered much “for the word of God, and for the testimony of Jesus Christ.” His name was “recorded on the books of Rome as a criminal and an exile; what joy, then, must have come to him, when he saw in heaven his name engraved on one of the foundations of the city.”—*The Story of the Seer of Patmos*, page 345.

6. What are the size and dimensions of the New Jerusalem? Rev. 21:16, 17.

NOTE.—According to the ancient method of measuring cities, the entire circumference was included—twelve thousand furlongs. With eight furlongs to the mile, this would equal 1,500 miles, or 375 miles on each side.

The length, breadth, and height “are equal,” or *in proportion*. Reckoning the cubit at eighteen inches in length, the height of the wall would approximate 216 feet. Or, if we use the cubit of the angel, twenty-two inches, the height would be 264 feet.

7. Of what material is the wall constructed, and with what are the foundations adorned? Rev. 21:18-20.

NOTE.—A gifted author expressed, in the following language, his concept of the glory of the scene:

“At the base is the crimson jasper, typical of the suffering and death of the Saviour slain from the foundation of the world. Above this, is laid the sapphire, like a blue flame of truth. In the pure white chalcedony is reflected the purity of the Christ life. The emerald green, like the rainbow about the throne, offers hope to those who rest upon the others. The sardonyx reflects many colors, but above it, is the deep red sardius, covered by the chrysolite. This is overlaid by the beautiful blue beryl, whose light mingles with the blazing topaz in telling the story of joy and peace in the Lord. The eleventh is the purple of royalty, crowned with the purity of the amethyst.”—Quoted in *The Story of the Seer of Patmos*, pages 344, 345.

## *Marvelous Beyond Description*

8. Describe the gates, the street, and the illumination of the celestial city. Rev. 21:21, 23.

NOTE.—With each massive gate composed of “one lustrous, great pearl,” and the street paved with burnished gold to reflect the beauty of walls and mansions, the scene will be grand and glorious beyond conception. Compare 1 Cor. 2:9.

Residents of the celestial capital will require no torch, electric arc, or radium glow, for the glory of God is all sufficient; yet, without the city, to gladden the vast areas of the new earth, both sun and moon will shine with resplendent luster. Isa. 30:26.

9. In what glowing terms are the palace grounds and central parkway of the city of God described? Rev. 22:1, 2.

NOTE.—Like a mighty banyan tree with trunks “on either side of the river,” the tree of life from the long-lost Paradise sends forth its spreading branches to arch the tide and yield its never-failing monthly harvest of “twelve manner” of luscious fruit. Compare also Isa. 66:23, which describes the vast assemblies of the redeemed that gather “from one new moon to another.”

10. In the Holy City what will be the greatest of all attractions? Rev. 22:3.

## *Guests and Residents of the Holy City*

11. Who will be welcomed to the city of God? Who will be excluded? Rev. 21:24, 26, 27.

NOTE.—“From the feet that tread those golden streets, or wander in the sweet fields of everlasting spring, all defilement is removed and all weariness has departed; from the eyes that behold those heaven-built walls and fountains of living water God has wiped all tears away; and the voices that flow together in the anthems of celestial rapture know no note of sadness for evermore. O blessed vision of unfading glory!”—J. G. Butler, *The Bible-Work: The New Testament*, vol. 2, p. 777.

12. How are the entrance requirements to the New Jerusalem further emphasized? Rev. 22:14.

NOTE.—Several late revisions of the New Testament translate this text: “Blessed are they that wash their robes.” Certain Greek manuscripts give one rendering, some the other; and the words and letters in the two phrases of the original are strikingly similar. Yet there is good evidence to believe that the reading “do His commandments” is the correct and authentic translation. See *The Prophecies of Daniel and the Revelation*, page 776.

13. In the closing paragraph of inspiration what loving invitation is extended to all? Rev. 22:17.

NOTE.—“Come, if you would inherit mansions where sickness, sorrow, pain, and death can never enter. . . . Come, if you would sing the jubilee song of millions, and share their joy. Come, if you would join the anthems of the redeemed with their melodious harps, and know that your exile is forever over, and this is your eternal home. . . . Come, if you would drink from the pure fountain of celestial bliss, if you would shine as the stars forever in the firmament of glory, if you would share in the unutterable rapture that fills the triumphant hosts as they behold before them unending ages of glory ever brightening and joys ever new.”—*The Prophecies of Daniel and the Revelation*, pages 778, 779.

14. With what promise, prayer, and benediction does the seer of Patmos conclude the message of Holy Writ? Rev. 22:20, 21.

NOTE.—“We must be there. We must bask in the forgiving smiles of God, to whom we have become reconciled, and sin no more. We must have access to that exhaustless fount of vitality, the fruit of the tree of life, and never die. . . . We must drink from the life-giving fountain, and thirst nevermore. . . . We must exchange the toilworn, dusty raiment of our pilgrimage for the glorious vesture of immortality, and feel that sin and the curse can nevermore pollute us. O day of rest and triumph, and every good, delay not thy dawning. Let the angels be quickly sent to gather the elect. Let the promise be fulfilled which bears in its train these matchless glories. ‘EVEN SO, COME, LORD JESUS.’”—*The Prophecies of Daniel and the Revelation*, pages 782, 783.

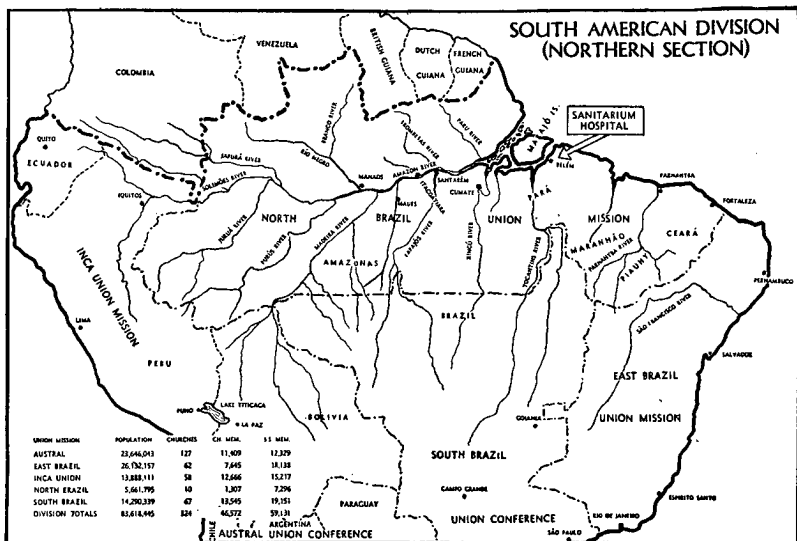
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## SABBATH SCHOOL LESSONS FOR FIRST QUARTER

If you have not received a *Lesson Quarterly* for the first quarter of 1950, in order to study the lesson daily, the following outline will be of help in studying the first lesson:

The general topic is “Our Lord’s Prayer.” Lesson 1, for January 7, is entitled, “God and Prayer.” The memory verse is Hebrews 11:6, the principal study helps, *The Desire of Ages*, pages 19-26; *Steps to Christ*, chapter, “The Privilege of Prayer.” Questions and texts are:

- |                                  |                            |
|----------------------------------|----------------------------|
| Ques. 1. 1 John 4:16.            | Ques. 8. Matt. 7:7, 8, 11. |
| Ques. 2. 1 John 3:1.             | Ques. 9. 1 John 5:14, 15.  |
| Ques. 3. Rom. 8:14, 15.          | Ques. 10. Matt. 11:24.     |
| Ques. 4. Matt. 26:41.            | Ques. 11. Job 42:8-10.     |
| Ques. 5. Ps. 5:2, 3; 55:17; 6:9. | Ques. 12. Eph. 6:18, 19.   |
| Ques. 6. Ex. 33:8-14.            | Ques. 13. Rom. 8:26, 27.   |
| Ques. 7. Ps. 66:18-20.           | Ques. 14. 1 Thess. 5:17.   |



## THIRTEENTH SABBATH OFFERING

*December 24, 1949—South American Division*

Few people on earth are in greater need of medical help and health education than are those in the tropical jungles of North Brazil. Five of our medical launches now ply the great Amazon River and its tributaries in an effort to give medical aid to the thousands along their banks. Something more than launches is needed, however, for there must be established a medical center where young people can be trained to care for the sick in these vast jungles, and where those who are afflicted by tropical diseases may be cared for.

It is hoped that the overflow of the Thirteenth Sabbath Offering will be sufficiently large to help meet this urgent need. A site has been secured in Belém, the principal city on the Amazon, on which to erect a simple but adequate hospital building which will accommodate some forty patients. The overflow given to North Brazil in 1947 amounted to \$31,733.47. We should have a much larger overflow this quarter if we are to provide for this hospital. At this season of the year when much is being spent on gifts for others, will not every Sabbath school member make an especially liberal offering in behalf of the sick and suffering in the vast Amazon River field of North Brazil?