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PACIFIC PRESS PUBLISHING ASSOCIATION
MOUNTAIN VIEW, CALIFORNIA

STUDIES IN THE REVELATION

SENIOR DIVISION FOURTH QUARTER

1918

Lesson 1—The One Hundred and Forty-Four Thousand, and the Threefold Message

OCTOBER 5, 1918

LESSON SCRIPTURE: Rev. 14: 1-13

DAILY STUDY OUTLINE

Sabbath	...Read "Daniel and the Revelation" on the lesson scripture.	
Sunday	...Reflecting the character of God	..... Ques. 1-4
Monday	...A victorious company. Read "The Great Controversy," pages 644-652	..... Ques. 5, 6
Tuesday	...The first angel's message; its general character	..... Ques. 7-10
Wednesday	The message of the second angel. Read "Story of the Seer of Patmos," pages 246-258	..... Ques. 11-15
Thursday	..The warning given by the third angel. Read Id., pages 258-265	..... Ques. 16-19
Friday	.....Review the lesson.	

Questions

1. Where are the one hundred and forty-four thousand first mentioned? Revelation 7. What is done for them just before the coming of our Lord? Verses 3, 4.
2. What sign is placed upon them? Rev. 14: 1.
3. What is the significance of the name of the Father? Ex. 34: 5, 6. Note 1.
4. When God's character is revealed in men, what song can they sing? Rev. 14: 2, 3.
5. How are the one hundred and forty-four thousand further described? Verses 4, 5.
6. What blessed relationship with the Lamb will they enjoy? Verse 4.
7. What special gospel work did the prophet see accomplished just before Christ's second coming? Verses 6, 8, 9, first parts. Note 2.

8. What is the extent of the proclamation of the first angel's message? What is its specific message? Verses 6, 7. Note 3.

9. What distinguishing attribute of God does this message refer to? *Ans.*—His creative power. Verse 7. Compare Jer. 10: 10-12. Note 4.

10. As this message is given before the coming of Christ, to what "Judgment" must it refer? *Ans.*—The Investigative Judgment. Note 5.

11. What message follows the first angel's message? Rev. 14: 8.

12. When, where, and how did ancient Babylon originate? What characteristics of Babylon are revealed from the beginning? Gen. 10: 8-10; 11: 1-9. Note 6.

13. Who was the real instigator of Babel building? Isa. 14: 4, 12-14.

14. What is modern Babylon? Rev. 17: 5, 18. Note 7.

15. What is and has been the relation of Babylon to the nations of the world? Rev. 14: 8, last clause.

16. What sin is denounced by the third angel? What is threatened against those who commit this sin? Verses 9-11.

17. In what is the unmixed wrath of God filled up? Rev. 15: 1.

18. What are those called who accept of the great gospel message and refuse to worship the beast and to receive his mark? What characteristics do they manifest? Rev. 14: 12.

19. What comforting message is given concerning those who die in the Lord in this time of waiting? Verse 13.

Notes

1. Ex. 33: 19 and 34: 5-7 show that God's name signifies His character. The image of God in man has been defaced by sin. The work of the gospel is to restore that image. In the times of refreshing that shall come, the one hundred and forty-four thousand will reflect the character of God, having His holy law written in mind and heart. This is what God has pledged Himself to do for those who come into the new covenant relationship. He says, "I will put My laws into their mind, and write them in their hearts." Heb. 8: 10.

2. Inasmuch as not to angels, but to men, is committed

the work of preaching the gospel on earth, these angels must symbolize a gospel movement carried forward by men; though the fact is not to be overlooked that the angels are unseen workers with the human agents in God's work. Heb. 1: 14.

3. The first angel's message was to proclaim "the everlasting gospel"—the one gospel that has been from the beginning in a setting adapted to the conditions which would prevail when that message was due. The very words of the message are given. The one who preaches the gospel under the first angel's message must say, "The hour of His Judgment is come." He must urge men to worship the Creator—the One who made the heaven and the earth. Any message not embracing these features is not the fullness of the gospel for these last days.

4. Creative power is the distinguishing attribute of Deity. God only can create. He desires men to remember His mighty work of creation, that they may believe in His power to re-create them in Christ Jesus. To destroy faith in God as the Creator is to undermine the very foundation of the Christian religion, which rests on God's ability and willingness to save. Creation is the demonstration of God's power. Calvary demonstrates His love. He can and He will save sinful men.

5. "There are three phases of the Judgment mentioned in the Scriptures,—the Investigative Judgment, preceding the second advent; the Judgment of the lost world and wicked angels by Christ and the saints during the one thousand years following the second advent; and the Executive Judgment, or punishment of the wicked at the close of this period. The Investigative Judgment takes place in heaven before Christ comes, in order to ascertain who are worthy to be raised in the first resurrection, at His coming, and who among the living are to be changed in the twinkling of an eye, at the sound of the last trump. It is necessary for this to take place before the second advent, as there will be no time for such a work between the coming of Christ and the raising of the righteous dead. The Executive Judgment on the wicked occurs after their cases have been examined by the saints during the thousand years. Rev. 20: 4, 5; 1 Cor. 6: 1-3. The Investigative Judgment is that which is announced to the world by the angel's message of Rev. 14: 6, 7."—"Bible Readings," page 249.

6. In building the tower of Babel (Greek, "Babylon"), the people of Babylon revealed their true spirit and character. The real leader was not Nimrod, but Satan, the arch-enemy of God and of His work in the earth.

"God had directed men to disperse throughout the earth, to replenish and subdue it; but these Babel builders deter-

mined to keep their community united in one body, and to found a monarchy that should eventually embrace the whole earth. . . . The magnificent tower, reaching to the heavens, was intended to stand as a monument of the power and wisdom of its builders, perpetuating their fame to the latest generations. The dwellers on the plain of Shinar disbelieved God's covenant that He would not again bring a flood upon the earth. . . . One object before them in the erection of the tower was to secure their own safety in case of another deluge. . . . The whole undertaking was designed to exalt still further the pride of its projectors, and to turn the minds of future generations away from God, and lead them into idolatry."—"Patriarchs and Prophets," page 119.

Thus Babylon was founded in pride and self-exaltation, in disbelief of God's promise, in disobedience to God's word, and in an effort to obtain salvation by their own works. Modern Babylon exhibits the same characteristics.

7. "The great city which reigned over the kings of the earth in John's time was Rome, and that city has given its name to the church which is represented by the woman, the Church of Rome, or the papacy."—"Bible Readings," page 255. "The Church of Rome is called Babylon, and its religion is a revival of the religion of ancient Babylon. She claims a priesthood with exceptional powers and privileges, just as did ancient Babylon. . . . She claims universal spiritual jurisdiction, and demands submission under pains and penalties, just as ancient Babylon did. See Daniel 3. She repudiates the fundamental gospel truth of justification by faith, and boasts of works, just as ancient Babylon did. See Dan. 4: 30."—*Id.*, page 256. As ancient Babylon stood for the great system of apostasy from the truth of God and for the exaltation of human power to the place of God, so the great apostasy from God's truth in modern times is called Babylon, including not only the papal apostasy, but all systems that drink in the papal principles.

Lesson 2—The Harvest of the Earth; the Angels of the Seven Plagues

OCTOBER 12, 1918

LESSON SCRIPTURE: Rev. 14: 14 to 15: 8

DAILY STUDY OUTLINE

Sabbath	... Closing the third angel's message; harvest of the earth	Ques. 1-5
Sunday	... The wine press of God's wrath	Ques. 6-8
Monday	... Victors upon the sea of glass. Read "Story of the Seer of Patmos," * pages 266-272	Ques. 9, 10

Tuesday ...A work of intercession	Ques. 11, 12
Wednesday. Christ's work of mediation closed. Read "Early Writings," old edition, pages 140-142, or new edition, pages 279-282	Ques. 13, 14
Thursday ..Probation closed.	Ques. 15, 16
Friday .....Review the lesson.	

Questions

1. What scene follows the closing of the great three-fold message? *Ans.*—The coming of Christ. Rev. 14:14-16.

2. What is meant by the harvest of the earth? Matt. 13:39.

3. What two classes are gathered at the harvest? Verse 38.

4. When and how are the saints, or elect, gathered? Matt. 24:30, 31.

5. What becomes of those who are represented by the tares? Matt. 13:40-42.

6. Under what figure is this same scene represented by the revelator? Rev. 14:17-20.

7. In what graphic language does Isaiah picture the destruction of the ungodly? Isa. 63:1-4. Note 1.

8. How is the act of God in thus destroying the wicked characterized? Isa. 28:21. Note 2.

9. After beholding in vision the destruction of the wicked, where does John see the saints? What victory have they gained? Rev. 15:2.

10. What song are they singing? What is the meaning of "the song of Moses," and of "the song of the Lamb"? Verses 3, 4. Note 3.

11. What event did he next witness? Verse 5.

12. What work is now being carried on in the heavenly tabernacle? Dan. 8:14; 7:9, 10. Note 4.

13. Will there be any ministry for man in the temple during the time of the pouring out of the plagues? Rev. 15:8.

14. Can there then be any offering there for sinners at the time God's wrath is being poured out?—Obviously not. How is this wrath described in Rev. 14:10?

15. What then must have ended at that time? *Ans.*—The day of probation—the day of salvation.

16. In what words is the close of probation announced?
Rev. 22: 10, 11.

Notes

1. Both Isaiah and John drew their imagery from the Eastern custom of separating the juice from the grapes by tramping them out with the feet. Clusters of ripe grapes are thrown into a large vat, and several men with bare feet tread out the wine. The juice spatters the garments of the workmen. This process of treading out the grapes is common in Bible lands to this day.

2. God takes no pleasure in the death of any of the creatures of His hand. And when even infinite mercy demands that sin, and consequently sinners, come to an end, the work of destruction will be even to God a strange act.

3. Here songs become old and worn. There upon the sea of glass, the one hundred forty-four thousand will sing a new and living song, which will never grow old. It will be a song of experience. "These are they which came out of great tribulation." They will have passed through the "time of trouble, such as never was since there was a nation." They will have stood without an intercessor while the judgments of God have fallen upon the wicked. They alone who have had the experience can sing the song. It is called the song of Moses and the Lamb. Like Moses and Christ, the one hundred forty-four thousand pass through trial and tribulation triumphant; and with them, they can sing the song of victory.

4. When the third angel's message closes, the work for sinners will be finished. Jesus is now carrying on His work of intercession for guilty man. He offers His perfect life for our life of failure, His blood to atone for our transgressions. But this work must soon cease, and men must stand without a mediator in the presence of a holy God.



"The harvest is the end of the world."

Lesson 3—The Plagues

OCTOBER 19, 1918

LESSON SCRIPTURE: Rev. 16: 1-21

DAILY STUDY OUTLINE

Sabbath	...Read "Daniel and the Revelation" on the lesson scripture.	
Sunday	....The unmingled wrath of God, and the effects that follow	Ques. 1-4
Monday	....God's judgments true and righteous; men blaspheme God and repent not.	Ques. 5-7
Tuesday	....The sixth plague	Ques. 8-10
Wednesday	....Contest between nations; a warning and an admonition	Ques. 11-13
Thursday	..The seventh plague; closing scenes. Read "Story of the Seer of Patmos," pages 273-288	Ques. 12-16
Friday	.....Review the lesson.	

Questions

1. What command did the revelator hear given to the seven angels who held the vials of God's wrath? Rev. 16: 1.

2. What was the result of the first plague? Verse 2. Note 1.

3. Where did the second angel pour out his vial? What was its effect? Verse 3.

4. What was the effect of the third plague? What reason was given for its peculiar character? Verses 4-6. Note 2.

5. What attributes of God's character may be seen even in these judgments? Verse 7.

6. How did the fourth plague affect men? What is revealed as to the character of those afflicted by it? Verses 8, 9. Note 3.

7. What were the character and effect of the fifth plague? Where did it fall? Verses 10, 11.

8. Where did the sixth plague fall? What was to be accomplished by it, and for what purpose? Verse 12.

9. What does the river Euphrates symbolize? *Ans.*—The territory through which the river flows, or the power governing that territory.

10. What Old Testament example shows that a river may represent a nation? Isa. 8: 7.

11. For what are the kings of the earth prepared? By what agencies? Rev. 16: 13, 14.

12. Who gathers them to the last great battle? What is that terrible conflict called? Verse 16.

13. What warning and admonition are given to those who live in this critical time? Verse 15.



The angel of the waters: The sea became as the blood of a dead man.

14. What occurred when the seventh angel poured out his vial? Verse 17.

15. What great physical disturbances took place? Verses 18-21.

16. How is that final hailstorm described? Verse 21.

Notes

1. "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.

The word "noisome" means noxious, annoying or "very disagreeable to the sense of smell." One thinks of the terrible smell of putrid flesh which accompanies certain diseased conditions. This plague is similar in character to the sixth of the plagues of Egypt, when painful and loathsome boils and tumors afflicted man and beast.

2. "By condemning the people of God to death, they have as truly incurred the guilt of their blood as if it had been shed by their hands. In like manner Christ declared the Jews of His time guilty of all the blood of holy men which had been shed since the days of Abel; for they possessed the same spirit, and were seeking to do the same work, with these murderers of the prophets."—*Id.*, page 628.

3. Judgments are God's calls to repentance. When long-suffering mercy is scorned, God may speak to the soul in sterner tones. "He is chastened also with pain upon his bed, and the multitude of his bones with strong pain: so that his life abhorred bread, and his soul dainty meat. His flesh is consumed away, that it cannot be seen; and his bones that were not seen stick out. Yea, his soul draweth near unto the grave, and his life to the destroyers. . . . Lo, all these things worketh God oftentimes with man, to bring back his soul from the pit, to be enlightened with the light of the living." Job 33: 19-22, 29, 30.

But when neither the revelation of mercy and love, nor that of affliction and other judgments, has been able to bring the sinner to a sense of his sin during the day of probation, the case is hopeless. The seven last plagues reveal the stubborn and rebellious character of the lost. Further exhibitions of God's mercy would be unavailing, and their last breath is spent in blaspheming the God who has exhausted the resources of infinite love and wisdom to save them from their sins.

"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. All the judgments upon men, prior to the close of probation, have been mingled with mercy. The pleading blood of Christ has shielded the sinner from receiving the full measure of his guilt; but in the final Judgment, wrath is poured out un-mixed with mercy."—"The Great Controversy," pages 628, 629.

Lesson 4—The Call out of Babylon; the Cup of Babylon's Woe

OCTOBER 26, 1918

LESSON SCRIPTURE: Rev. 18:1-14

DAILY STUDY OUTLINE

Sabbath . . .	Read "The Great Controversy," pages 603-612.	
Sunday . . .	The earth lightened with the power and glory of the angel; the sins of Babylon. Read "Early Writings," old edition, pages 134-139; new edition, pages 273-279	Ques. 1, 2
Monday . . .	"Mystery, Babylon the Great," a moral fall	Ques. 3-5
Tuesday . . .	God's people called out of Babylon. Read "Daniel and the Revelation" on the lesson scripture	Ques. 6-9
Wednesday . . .	Source of Babylon's pride and self-security; sudden and unexpected judgments	Ques. 10-13
Thursday . . .	Babylon's merchandise includes luxurious living, pomp, and worldly display	Ques. 14, 15
Friday	Review the lesson.	

Questions

1. What powerful agency reinforces the work of the third angel's message just before its close? What is the effect of this additional power and light? Rev. 18:1.

2. In what words does this angel repeat the second angel's message of Rev. 14:8? How is the spiritual condition of Babylon described? Rev. 18:2. Note 1.

3. Under what symbol is Babylon set forth in Rev. 17:3, 4? Of whom is this woman said to be the mother? Verse 5.

4. With what is she drunken? What is said to be her relation to the kings of the earth? Verses 2, 6. Compare Rev. 18:3.

5. What are some of the characteristic sins of Babylon? Note 6, lesson 1.

6. What message has this angel for God's people? Where, then, are some at least of His people at the time this message is given? Verse 4.

7. What is it to come out of Babylon? *Ans.*—To be entirely free from all of the sins of Babylon.

8. How great have Babylon's sins become? What is to be the measure of her reward? Verses 5, 6.

9. How is she represented as having lived? What is she saying in her heart? Verse 7. Compare Isa. 47; 7, 8.

10. What is the visible source of her pride and self-security? Rev. 17: 12, 13.

11. Will these world powers long continue their support of Babylon? Verses 16, 17. Note 2.

12. What important lesson had Babylon failed to learn? Dan. 4: 17.

13. How sudden and unexpected will her judgments be? Rev. 18: 8-10; Isa. 47: 9, 11.

14. What are some of the commodities of her merchandise? Rev. 18: 12, 13.

15. How are the bodies and souls of men treated by "great Babylon"? *Ans.*—As merchandise, to be bought and sold.

Notes

1. "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. 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. . . . 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 door to seducing spirits, and doctrines of devils, and thus the influence of evil angels will be felt in the churches. . . . But God still has a people in Babylon; and before the visitation of His judgments, these faithful ones must be called out, that they 'partake not of her sins, and receive not of her plagues.' Hence the move-

ment symbolized by the angel coming down from heaven, lightening the earth with his glory, and crying mightily with a strong voice, announcing the sins of Babylon. In connection with his message the call is heard, 'Come out of her, My people.' These announcements, uniting with the third angel's message, constitute the final warning to be given to the inhabitants of the earth."—"The Great Controversy," pages 603, 604.

"Revelation 18 points to the time when, as the result of rejecting the threefold warning of Rev. 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. When those that 'believed not the truth, but had pleasure in unrighteousness,' shall be left to receive strong delusion and to believe a lie, then the light of truth will shine upon all whose hearts are open to receive it, and all the children of the Lord that remain in Babylon will heed the call, 'Come out of her, My people.'"—*Id.*, page 390.

2. In Revelation 17, Babylon is said to be "that great city, which reigneth over the kings of the earth." This was true of the papacy during the Dark Ages. She literally sat a queen, and nations and kings bowed at her feet. But when the prophetic period of one thousand two hundred sixty years ended, amid the events of the French Revolution, she received a deadly wound, breaking her power over the nations. Rev. 13: 3. But the prophecy points to a restoration. The wound received in the days of 1793-1798 is to be healed. And after this, the world will again "wonder after the beast." The world powers will again "give their power and strength unto the beast." This will continue but a short time, and then will come a reversal of the attitude of these powers. Verse 16. The present-day signs point to a speedy fulfillment of these prophecies relating to the restoration of the papacy's influence over the nations; then, after her triumph, must quickly follow her downfall.

Lesson 5—The Final Overthrow of Babylon

NOVEMBER 2, 1918

LESSON SCRIPTURE: Rev. 18: 15-24

DAILY STUDY OUTLINE

Sabbath ... Universal lamentation, mourning, and
woe

Sunday The only treasures that will endure;
exclamations of distress on land Ques. 4-6
and sea Ques. 1-3

Monday	....Apostles and prophets called upon to rejoice over Babylon's destruction; Babylon sinks to rise no more	.....Ques. 7-9
Tuesday	...All nations deceived by her sorceries	...Ques. 10, 11
Wednesday	..Charged with the blood of martyrs	...Ques. 12
Thursday	..The extent of Babylon's influence. Read: "Daniel and the Revelation" on the lesson scripture	.....Ques. 13, 14
Friday	.....Review the lesson.	

Questions

1. What are the dealers in the merchandise of Babylon represented as saying and doing? Rev. 18:15, 16.
2. How is Babylon said to be clothed? Verse 16, last part. Note 1.
3. How uncertain is the value of earthly riches? Verse 17, first part.
4. In what precious treasures are God's people to invest? Rev. 3:18. Note 2.
5. What is said of those who gain by Babylon's seaborne traffic? Rev. 18:17, 18.
6. Why are these merchants thus mourning? Verse 19. Note 3.
7. How will God's people regard the destruction of Babylon? Verse 20.
8. How is the violence of Babylon's fall illustrated? Verse 21.
9. How complete is Babylon's desolation to be? Verses 22, 23.
10. How widespread had been her sorceries? Verse 23, last part.
11. How are the character and work of sorcerers described in Acts 13:8-10?
12. For what is Babylon held responsible? How wide has been her power for evil? Rev. 18:24.
13. What has been the result of her influence upon the earth? Rev. 14:8; 17:2.
14. In its widest sense, then, how much does mystic Babylon embrace? *Ans.*—All apostate religions and religionists since the creation of the world.

Notes

1. The description suggests the trappings of earthly royalty. The papacy assumes the purple and scarlet of kingly power. Its head is counted as wielding kingly authority, and the cardinals rank as "princes" of the church. The gorgeous-

ness of the ritual, and the rich vestments, and the ornaments of the service, are the pride of the Catholic Church.

2. The only riches that will endure the fires of the last days are the "riches of Christ." The only clothing that will protect from God's wrath is the robe of Christ's righteousness. The adornment that will shine the brightest is the adornment of a "meek and quiet spirit, which is in the sight of God of great price."

3. These descriptions throughout most graphically set forth the commercialism that will permeate the whole of Christendom in the last days. Men will sacrifice religious principle and even honor for wealth. Nations will contend for commercial supremacy, and the worldly church becomes partaker in the world's spirit. But when the whole commercial structure falls to the ground, and worldly expectations and ambitions are ruthlessly swept away by the last judgments of God, there will be weeping and wailing and gnashing of teeth.

Lesson 6—The Hallelujah Song; the Marriage of the Lamb

NOVEMBER 9, 1918

LESSON SCRIPTURE: Rev. 19: 1-10

DAILY STUDY OUTLINE

Sabbath	...Read "Daniel and the Revelation" on the lesson scripture.	
Sunday	....A song of triumph; language of the song	Ques. 1-6
Monday	....The marriage of the Lamb is the inauguration of Christ as King	Ques. 7, 8
Tuesday	...The redeemed clothed with the righteousness of Christ are the chief glory of the new Jerusalem. Read "Christ's Object Lessons," pages 307-319	Ques. 9, 10
Wednesday	Particularly blessed	Ques. 11, 12
Thursday	..John overcome with joy and gratitude; a fellow worshiper	Ques. 13-16
Friday	....Review the lesson.	

Questions

1. When the judgments of God on the wicked are meted out, what will the saints say? Rev. 19: 1.

2. What is cited as an illustration of God's justice? Verse 2.

3. As the smoke of the burning rises, what do the saved again utter? Verse 3.

4. Who join in this ascription of praise to God? Verse 4. Note 1.

5. How many are commanded to join in this song of praise? Verse 5. Note 2.

6. What grand chorus did John then hear? Verse 6.

7. What event is about to take place that calls for all to be glad and rejoice? Verse 7.

8. What was subsequently shown to be the bride, the Lamb's wife? Rev. 21: 9, 10.

9. How is the glory of the holy city described? Verse 11.

10. What is said of the adornment of the bride, the Lamb's wife? Rev. 19: 8. Note 3.

11. Who are mentioned as being blessed? Verse 9.

12. Who only will be permitted to partake of the marriage supper of the Lamb? *Ans.*—Those who have on the wedding garment. See Matt. 22: 2-14.

13. How was John impressed with the revelation of these wonderful scenes? What did he attempt to do? Rev. 19: 10, first part.

14. How was he prevented? Before whom only should men bow down in worship? Verse 10; Matt. 4: 10.

15. How does the angel express the relationship of angels to men? Rev. 19: 10.

16. What is the testimony of Jesus said to be? Verse 10. Compare 1 Peter 1: 10, 11.

Notes

1. These elders and "living creatures," as the Revised Version renders it, are described in chapters 4 and 5 as associated with Christ in the heavenly temple. They have been redeemed from among men (Rev. 5: 9), and represent the redeemed church. When Christ ascended, after His resurrection, we are told that He took with Him a multitude of those redeemed from captivity, first fruits of the final harvest of the saved. See Eph. 4: 8, margin, and Matt. 27: 52, 53.

2. The heavenly beings and the saints rejoice in the righteous judgments of God, not because they have enmity toward the unhappy subjects of those judgments, but because "God's wisdom, His justice, His goodness, stand fully vindicated."

3. On verse 8, Milligan, in "Expositor's Bible," comments as follows: "Her raiment is worthy of our notice. It is fine linen, bright and pure; and then it is immediately added,

For the fine linen is the righteous acts of the saints. These acts are not the imputed righteousness of Christ, although only in Christ are the acts performed. . . . No outward righteousness alone, with which we might be clothed as a garment, is a sufficient preparation for future blessedness. An inward change is not less necessary, a personal and spiritual meetness for the inheritance of the saints in light. Christ must not only be on us as a robe, but in us as a life, if we are to have the hope of glory. Let us not be afraid of words like these. Rightly viewed, they in no way interfere with our completeness in the Beloved alone, or with the fact that not by works of righteousness that we have done, but by grace, are we saved through faith, and that not of ourselves; it is the gift of God. All our salvation is of Christ, but the change upon us must be internal as well as external."

Lesson 7—The Smiting of the Nations

NOVEMBER 16, 1918

LESSON SCRIPTURE: Rev. 19: 11-21

DAILY STUDY OUTLINE

Sabbath . . .	Read "Story of the Seer of Patmos," pages 319-323.	
Sunday	A controversy with the nations; a mighty conqueror	Ques. 1-4
Monday	The great and final display of God's wrath; Christ comes as King of kings and Lord of lords	Ques. 5-7
Tuesday . . .	Two suppers—a feast of death, and the supper of the Lamb	Ques. 8, 9
Wednesday .	The fate of the beast and the false prophet	Ques. 10-13
Thursday . .	The remnant of the wicked slain by the coming of Jesus	Ques. 14
Friday	Review the lesson.	

Questions

1. What description is given of the character and appearance of Christ when He comes in judgment to the wicked nations? Rev. 19: 11, 12. Note 1.
2. What becomes of the nations of this world when Christ comes? Ps. 2: 7-9; Dan. 2: 34, 35; Jer. 25: 31-33. Note 2.
3. By what name is He called? Rev. 19: 13.
4. Who come with Him? What is said of the appearance of His heavenly attendants? Verse 14.

5. In what strong language is the judgment of the nations expressed? Verse 15.

6. What title is given to our Lord? Verse 16.

7. What has been the attitude of the people of the world toward the Son of God? Luke 19:14. Note 3.

8. What summons is issued by an angel standing in the sun? Rev. 19:17.

9. What terrible calamity overtakes the great men of earth who have refused to be subject to Christ? Verse 18.

10. What does their enmity to Christ lead them to do? Verse 19.

11. Who had been associated with the beast in his work of deception? Verse 20.

12. Who is this "false prophet" that deceived the people by his miraculous powers? Rev. 13:11-14. Note 4.

13. What will be the fate of both? Rev. 19:20.

14. What becomes of the remnant of the wicked that escape all the other agencies of destruction? Verse 21.

Notes

1. "Jesus rides forth as a mighty conqueror. Not now a 'man of sorrows,' to drink the bitter cup of shame and woe, He comes, victor in heaven and earth, to judge the living and the dead. 'Faithful and true,' 'in righteousness He doth judge and make war.' And 'the armies which were in heaven follow Him.' With anthems of celestial melody, the holy angels, a vast, unnumbered throng, attend Him on His way. The firmament seems filled with radiant forms,—'ten thousand times ten thousand, and thousands of thousands.' No human pen can portray the scene; no mortal mind is adequate to conceive its splendor.

"Before His presence, 'all faces are turned into paleness;' upon the rejecters of God's mercy falls the terror of eternal despair."—"The Great Controversy," page 641.

2. "'A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, He will plead with all flesh; He will give them that are wicked to the sword.' For six thousand years the great controversy has been in progress; the Son of God and His heavenly messengers have been in conflict with the power of the evil one, to warn, enlighten, and save the children of men. Now all have made their decision; the wicked have fully united with Satan in his warfare against God. The time has come for God to vindicate the authority of His downtrodden law. Now the

controversy is not alone with Satan, but with men. 'The Lord hath a controversy with the nations;' 'He will give them that are wicked to the sword.'—*Id.*, page 656.

3. Many who make loud professions of loyalty to Jesus are refusing real allegiance of heart to the King of heaven. Those who cherish impure thoughts, or perform un-Christian-like acts, or manifest an unchristian temper, are saying in their hearts, "We will not have this Man to reign over us."

4. Some have thought that "the false prophet" is Mohammed, or the followers of the Arabian prophet; but Rev. 19:20 shows that "the false prophet" is the same agency which in chapter 13 deceives the people by his wonders, and causes them to enforce the mark and worship of the beast. This is none other than apostate Protestantism, under the deceptions of spiritualism, working especially in the making of the image, or likeness, to the papacy, and seeking to enforce the mark of papal power.

Lesson 8—The Millennium; the First Resurrection; the Destruction of the Wicked

NOVEMBER 23, 1918

LESSON SCRIPTURE: Rev. 20:1-10

DAILY STUDY OUTLINE

Sabbath ...	Read "The Great Controversy," pages 653-661.	
Sunday	Satan bound a thousand years	..... Ques. 1, 2
Monday	The wicked judged by the saints. Read "Bible Readings for the Home Circle," edition of 1916, pages 355-359	..... Ques. 3-5
Tuesday ...	The two resurrections; a thousand years in heaven. Read "Our Day in the Light of Prophecy," pages 351-359	..... Ques. 6-10
Wednesday.	The earth desolate; Satan bound by a chain of circumstances. Read "Early Writings," old edition, pages 149-151; new edition, pages 289-291	..... Ques. 11-13
Thursday ..	Satan marshals his host to take the city of God; ultimate fate of Satan and his subjects. Read "The Great Controversy," pages 662-673	..... Ques. 14-18
Friday	Review the lesson.	

Questions

1. After the destruction of the wicked at the coming of Christ, what event does the revelator witness?
Rev. 20:1, 2.

2. Where is Satan to be bound? For how long, and why? Verses 2, 3. Note 1.

3. To what position were those exalted who had been persecuted? In what work were they to engage? Verse 4.

4. How long were the saints to reign in judgment with Christ? Verse 4. Note 2.

5. How does Paul refer to this same work? 1 Cor. 6: 2, 3.

6. What is said of the character and work of those who are brought forth in the first resurrection? Rev. 20: 6.

7. What evidence have we that this resurrection takes place at the coming of Christ? 1 Thess. 4: 16.

8. What is said of the rest of the dead, those who do not reign with Christ? Rev. 20: 5.

9. At the time that Christ raises the dead to immortal life, what calamity falls upon the wicked? 2 Thess. 1: 7-10.

10. Where are the saints taken when they are brought forth from their graves? Where then will the saints be during the thousand years? 1 Thess. 4: 17; John 14: 1-3.

11. To what condition is the earth reduced by the judgments of the last days? Isa. 24: 1-5; Jer. 4: 23-27.

12. When the wicked are slain, and the righteous are taken to heaven, in what way will Satan be bound? What can he not do? Will he not then be effectually bound? Rev. 20: 3.

13. What occurs at the end of the thousand years? Verse 7. What work does Satan immediately resume? Verse 8. Note 3.

14. If the binding of Satan is brought about by a limiting of his activities, how will his loosing be accomplished?

15. Do the Scriptures teach that there will be a resurrection of the wicked as well as of the righteous? John 5: 28, 29; Acts 24: 15.

16. When, at the end of the thousand years, the wicked nations are again brought to life, what does Satan urge them to do? With what result? Rev. 20: 8, 9.

17. Before this judgment falls, what are the lost con-

strained to acknowledge? *Ans.*—The justice of God. Rom. 3:4; Phil. 2:10, 11. Note 4.

18. What is the ultimate fate of Satan? Rev. 20:10. See Ezek. 28:17-19.

Notes

1. The term "bottomless pit" is an unfortunate translation. The Revised Version reads "abyss." The "Standard" dictionary gives as one definition of "abyss," "The great deep or primal chaos." In Gen. 1:2, the "deep," or primal chaos, is described thus: "And the earth was without form, and void; and darkness was upon the face of the deep." The Hebrew word here translated "deep" is defined to mean "the primeval abyss," in the Oxford Century Bible.

The judgments which come upon the earth in the last days will reduce the orderly arrangement of things to chaos. The earth will be turned upside down; the mountains will be moved out of their places; the cities will be in ruins, the people slain. In looking forward to this scene of desolation, the prophet Jeremiah says, "I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light." Jer. 4:23. This is the future chaos, or "bottomless pit," in which Satan will be bound.

2. Rev. 5:10 is supposed by some to conflict with the view that the saints are with Christ in heaven during the thousand years. This text does say that the saints will reign on the earth; but it does *not* say that this reign is during the thousand years. The Scriptures teach that after the thousand years, after the earth is cleansed from sin and sinners, in the "new earth," the saints "shall inherit the earth." "The righteous shall inherit the land, and dwell therein forever." Ps. 37:11, 22, 29.

3. "Gog and Magog" are no doubt used here as symbols to represent the wicked nations that enlist under Satan's banner after the second resurrection. "In later apocalyptic literature they are conventional symbols for the world hostile to Israel, or the people of God."—Oxford Century Bible.

4. Even the wicked will finally acknowledge the justice of God's sentence against them in the Judgment. They have refused to submit to the government of heaven, have cast in their fortunes with the archrebel, and have partaken of his character. They would not be happy in heaven if they were taken there. The purity of that holy place would be distasteful to them. They have chosen the way of death, and God lets them have their choice. Paul speaks of a time when "every knee shall bow," and "every tongue shall confess."

"The whole wicked world stand arraigned at the bar of God, on the charge of high treason against the government

of heaven. They have none to plead their cause; they are without excuse; and the sentence of eternal death is pronounced against them.

"It is now evident to all that the wages of sin is not noble independence and eternal life, but slavery, ruin, and death. The wicked see what they have forfeited by their life of rebellion. . . . All see that their exclusion from heaven is just. By their lives they have declared, 'We will not have this Jesus to reign over us.' . . ."

"Satan sees that his voluntary rebellion has unfitted him for heaven. He has trained his powers to war against God; the purity, peace, and harmony of heaven would be to him supreme torture. His accusations against the mercy and justice of God are now silenced. The reproach which he has endeavored to cast upon Jehovah rests wholly upon himself. And now Satan bows down, and confesses the justice of his sentence."—"The Great Controversy," pages 668-670.

Lesson 9—The New Earth and the Holy City

NOVEMBER 30, 1918

LESSON SCRIPTURE: Rev. 21: 1-13

DAILY STUDY OUTLINE

Sabbath . . .	Read "The Great Controversy," pages 674-678.	
Sunday . . .	A new heaven and a new earth	Ques. 1-4
Monday . . .	The glories of the new Jerusalem; no cause for tears	Ques. 5-7
Tuesday . . .	"Behold, I make all things new;" promise to the overcomer; fate of the unbeliever	Ques. 8-11
Wednesday	John's vision of "the bride, the Lamb's wife"	Ques. 12, 13
Thursday . .	A description of the new Jerusalem. Read "Early Writings," old edition, pages 148, 149; new edition, pages 288, 289	Ques. 14, 15
Friday	Review the lesson.	

Questions

1. After the fires have consumed the last remnant of sin, for what may we look? 2 Peter 3: 12, 13.
2. What is the promise? Isa. 65: 17.
3. Has this new earth ever been seen by man? Rev. 21: 1.
4. In what respects does the new earth differ from the earth in its present condition? Note 1.

5. What else did John see in vision? How is the holy city adorned? Verse 2.

6. Where will God's dwelling place be? At that time, what will be the relation between God and man? Verse 3. Note 2.

7. What will God do for His people? Verse 4.

8. How extensive will be the changes wrought? What is said of these promises? Verse 5. Note 3.

9. Who makes these promises? What will He give to the thirsty? Verse 6. Compare Rev. 1:17, 18.

10. What promise is made to the overcomer? Rev. 21:7.

11. What classes will be shut out from the city of God? What will be their fate? Verse 8.

12. What did the angel next offer to show John? Verse 9.

13. Where was John taken, and what did he see? Verse 10.

14. How is the glory of the holy city described? Verse 11.

15. What is said of the wall and of the gates of the city? Verses 12, 13.

Notes

1. Contrasts between the new earth and the earth in its present state are frequently drawn. The Bible furnishes material for many comparisons. In this life, the wicked rule and reign; there the righteous will dwell. 2 Peter 3:13. Here men toil, and pass off the stage of action, and others eat the fruit of their effort; there "they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them." Isa. 65:21-25. Here one ravenous beast feeds on the life of another; there "the wolf and the lamb shall feed together." "Here we suffer grief and pain, here we meet to part again;" but in that fair land, "there shall be . . . neither sorrow, nor crying, neither shall there be any more pain." In this present world, three fourths of the earth's surface is covered by a boundless desert of waters; of the new earth state, it is written, "And there was no more sea."

"Oh, how unlike the present world,
Will be the one to come!
Here pain and sorrow, care and fear,
Attend where'er we roam.

"In that bright world, no tears will flow,
Death ne'er can enter there;
For all who gain that heavenly land
Will be as angels are."

2. Dean Alford translates, "He shall be God with them." The promise contained in the name "Emmanuel" is then perfectly fulfilled. See Isa. 7:14; Matt. 1:23. "And the name of the city from that day shall be, The Lord is there." Ezek. 48:35.

God said to ancient Israel, "Let them make Me a sanctuary; that I may dwell among them." Ex. 25:8. But in the new earth, God brings His tabernacle down and takes up His abode with men.

3. "Human language is inadequate to describe the reward of the righteous. It will be known only to those who behold it. No finite mind can comprehend the glory of the Paradise of God."—"The Great Controversy," page 675.

"The fire that consumes the wicked purifies the earth. Every trace of the curse is swept away. No eternally burning hell will keep before the ransomed the fearful consequences of sin. One reminder alone remains: Our Redeemer will ever bear the marks of His crucifixion. Upon His wounded head, upon His side, His hands and feet, are the only traces of the cruel work that sin has wrought. . . . God's original purpose in the creation of the earth is fulfilled as it is made the eternal abode of the redeemed."—*Id.*, page 674.

Lesson 10—The Glories of the New Jerusalem

DECEMBER 7, 1918

LESSON SCRIPTURE: Rev. 21:14-27

DAILY STUDY OUTLINE

- Sabbath** ... Read "Daniel and the Revelation" on the lesson scripture.
- Sunday** Foundations of the city; dimensions. . . Ques. 1-3
- Monday** Material precious stones; twelve gates of pearl. Read "Bible Readings for the Home Circle," edition of 1916, pages 778, 781 Ques. 4-6
- Tuesday** ... The living temple; days and nights of surpassing glory Ques. 7, 8
- Wednesday**. Nations of the saved walk in the light of it; no night there Ques. 9-11
- Thursday** .. Who only are entitled to an entrance to the heavenly city? Read "Story of the Seer of Patmos," pages 338-348 Ques. 12, 13
- Friday** Review the lesson.

Questions

1. How is the wall of the holy city described? Rev. 21:14. Note 1.
2. What is said of the shape and dimensions of the city? Verses 15, 16. Note 2.

3. What was the height of the wall? Verses 16, 17. Note 3.

4. Of what material was the wall above the foundation composed? What is said of the city? Verse 18.

5. How were the foundations adorned? Verses 19, 20. Note 4.

6. Of what were the twelve gates composed? What is said of the street of the city? Verse 21.

7. What building was not seen in the city? Why is no temple needed? Verse 22.

8. Why does not the city need the light of the sun or the moon? Verse 23. Compare 1 John 1:5.

9. How is the whole world affected by the light and glory of the city of God? Rev. 21:24.

10. Why will there be no need of shutting the gates of the city? Verse 25.

11. What will be the relation of the nations of the saved to the holy city? Verse 26.

12. What will not be found there? Verse 27, first clause.

13. Who only will gain an entrance to the heavenly city? Verse 27, last clause.

Notes

1. "The names of the twelve apostles in the foundations of the city, show it to be a Christian and not a Jewish city; while the names of the twelve tribes on the gates, show that all the saved, from this dispensation as well as from the former, are reckoned as belonging to some one of the twelve tribes; for all must enter the city through some one of these twelve gates. It is this fact which explains those instances in which Christians are called Israel, and are addressed as the twelve tribes."—"Daniel and the Revelation" on Rev. 21:14.

2. "Twelve thousand furlongs" would equal one thousand five hundred miles. It has been generally supposed that this is the whole circumference of the city; but some eminent modern commentators believe that the language conveys the idea that this is the measurement of one side only. If this be correct, the area of the city would be two and one fourth million square miles, or more than two thirds as large as the United States. As one modern writer has expressed it, "The dimensions of the city, like its shape and everything belonging to it, are beyond the compass of our experience."

3. "The measure of a man, that is, of the angel," meaning, no doubt, that the measure used by the angel is the same as that used by man.

4. For a description of these precious stones, read "Daniel and the Revelation" on Revelation 21.

Lesson 11—The Paradise of God

DECEMBER 14, 1918

LESSON SCRIPTURE: Rev. 22: 1-9

DAILY STUDY OUTLINE

Sabbath ...	Read "Story of the Seer of Patmos," pages 349-362.	
Sunday	The river of life, its source; the tree of life	Ques. 1-3
Monday	The marks of sin and desolation forever wiped out; seeing God face to face. Read "Bible Readings for the Home Circle," edition of 1916, pages 772-777	Ques. 4-6
Tuesday ...	No night in the city; the saints reign forever and ever	Ques. 7-9
Wednesday ..	God reveals to His servants "the things which must shortly be done"; blessing pronounced	Ques. 10, 11
Thursday ..	Effect of the revelations upon the prophet; angels fellow servants	Ques. 12-15
Friday	Review the lesson.	

Questions

1. What did John next behold? What is the source of this stream? Describe its water. Rev. 22: 1. Note 1.
2. What was seen growing on each side of the river? Of what value was the tree of life? Verse 2. Note 2.
3. What similar language is used in the Old Testament? Ezek. 47: 12.
4. What will not be seen or felt in the city? Why? Rev. 22: 3.
5. What blessed privilege will the inhabitants of the city enjoy? Verse 4, first clause.
6. How will the saints be marked? Verse 4, last clause.
7. Why will artificial light not be needed? Verse 5, first part. Note 3.
8. What will be the occupation of the saints? Verse 5, last part.
9. What assurance is given in reference to these things? Verse 6, first part.

10. By what means has God made this revelation? Verse 6, last part.

11. When Christ's coming is near, upon whom does He pronounce a blessing? Verse 7.

12. What effect had these wonderful revelations upon John? Verse 8.

13. How was he prevented from worshipping the angel? Verse 9, first part.

14. Who only may be worshiped? Matt. 4:10.

15. What relationship is there between the angels and the prophets? Whom do they all serve? Rev. 22:9, last part.

Notes

1. "The idea of a river in Paradise comes down from the description of Eden (Gen. 2:10). With this is combined the symbolical use of 'waters,' 'living waters,' for all blessings flowing to man from the presence of God: Jer. 2:13, 'They have forsaken Me the fountain of living waters;' Ezek. 47:1-12, where the fullness of the divine presence in the temple and the land is set forth under the figure of a stream of healing waters; in Ps. 46:4, the river is emphatically presented as one of the features of the city of God."—Oxford Century Bible.

2. "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 wide-spreading 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," page 675.

3. "In the city of God 'there shall be no night.' None will need or desire repose. There will be no weariness in doing the will of God and offering praise to His name. We shall ever feel the freshness of the morning, and shall ever be far from its close. 'And they need no candle, neither light of the sun; for the Lord God giveth them light.' The light of the sun will be superseded by a radiance which is not painfully dazzling, yet which immeasurably surpasses the brightness of our noontide. The glory of God and the Lamb floods the holy city with unfading light. The redeemed walk in the sunless glory of perpetual day."—*Id.*, page 676.

Lesson 12—The Closing Announcements; Invitations and Warnings

DECEMBER 21, 1918

LESSON SCRIPTURE: Rev. 22: 10-21

DAILY STUDY OUTLINE

Sabbath ...	Read "Daniel and the Revelation" on the lesson scripture.	
Sunday	Probation closed; the second coming of Jesus	Ques. 1-4
Monday	Christ is the Alpha and the Omega; a blessing pronounced; the wicked excluded from the city	Ques. 5-7
Tuesday ...	All invited to share the eternal inheritance	Ques. 8-10
Wednesday.	A warning	Ques. 11
Thursday ..	A message to the church. Read "Our Day in the Light of Prophecy," pages 361-370	Ques. 12, 13
Friday	Review the lesson.	

Questions

1. What instruction was given to John concerning the prophecies of this book? Rev. 22: 10. Note 1.

2. What solemn fiat fixes the character and destiny of the human race? Verse 11.

3. What event comes shortly after the close of probation? Verse 12, first part.

4. What is one purpose of Christ's coming? Verse 12, last part.

5. Who makes these promises? Verse 13.

6. Upon whom is a blessing pronounced? To what will such have a right? Verse 14.

7. What classes are excluded from the city and its privileges? Verse 15. Note 2.

8. Whom did Jesus employ to give these messages to God's people? Verse 16, first part.

9. What does Jesus here say of Himself? Verse 16, last part.

10. What invitation is extended? By whom, and to whom? Verse 17.

11. What warning is given to those who shall add to or take from the words of God? Verses 18, 19.

12. What message does our Saviour send to His waiting church? What should be the church's glad response? Verse 20. Note 3.

13. With what benediction does the writer of the book close his message? Verse 21.

Notes

1. "Seal not . . . for the time is at hand." John had been bidden to write of "the things which are, and the things which shall be hereafter." Rev. 1:19. Some of the things of which he writes took place in his day, some immediately after. So he could say, "The time is at hand"—that is, the time when these prophecies begin to be fulfilled. Other parts would not be fulfilled for a long time; those are "the things which shall be hereafter."

But again, the close of one's probation is always "at hand." The longest life of man is but a vapor that passes away, a short time to prepare for eternity. At death, every man's probation ends. God wants us to think always of the end of probation and the coming of Christ as "at hand."

2. Sometimes we hear carping critics say of some one who seems to be at fault, "If A goes to heaven, I don't want to go there." Well, perhaps A will not go to heaven; but it is quite certain that such unforgiving accusers will not enter the pearly gates; and if A is shut out, they will be outside with him, and with "dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." Better be inside with A, if the Lord in His mercy sees fit to take him in, than be outside with the other company.

On the word "sorcerer," the Century Bible notes say, "Here the word is probably used literally of the whole class of necromancers and dealers in magic, who flourished so greatly at this period."

3. "In this final assurance of the Lord, 'I come quickly,' the book of Revelation finds its keynote again, and so sinks to rest, with the acquiescent reply of faith, Amen: come, Lord Jesus. It opened with the promise to reveal the things which must quickly come to pass, and it goes out on the assurance that He for whose coming these things are the prelude, is nigh at hand, even at the door."—Century Bible.

Lesson 13—Review

DECEMBER 28, 1918

LESSON SCRIPTURE: Rev. 14: 1 to 22: 21

DAILY STUDY OUTLINE

Sabbath ... The threefold message.
 Sunday The harvest of the earth.
 Monday Babylon the great.
 Tuesday ... The smiting of the nations.
 Wednesday. The hallelujah chorus.
 Thursday .. The binding of Satan.
 Friday Our future home.

*Questions**The Threefold Message*

1. Repeat the first angel's message. The second. The third. Rev. 14: 6-11.
2. How are those described who heed this message? Verse 12.
3. How large a company will gain the victory over the beast and his image? Where did John see them standing? How is their character further described? Verses 1-5.

The Harvest of the Earth

4. What two classes are gathered at the harvest of the earth? What is done with the wheat when it is reaped? What is done with the vine of the earth? Rev. 14: 14-20. Compare Matt. 13: 38-43.
5. What terrible judgments come upon the ungodly at the harvest time? Enumerate the seven last plagues. Revelation 15, 16.

Babylon the Great

6. How is the character of Babylon set forth? Rev. 17: 5, 6; 18: 2, 5.
7. What position will she occupy just before her fall? Rev. 18: 7.
8. How is her end described? Rev. 17: 16; 18: 8, 21.
9. Repeat the call to God's people. Rev. 18: 4.

The Smiting of the Nations

10. Who leads the armies of heaven in the conflict with the nations of earth? How is He described? Rev. 19: 11-14.

11. How is the conflict described? What is the outcome of the battle? Verses 19-21.

The Hallelujah Chorus

12. After Christ and His saints had completed their victory over all opposing forces, what grand chorus did John hear? Rev. 19: 6.

13. What further cause had the saints for rejoicing? Verse 7.

14. What is said of those who partake of this marriage feast? Verses 8, 9. Compare Matt. 22: 11-13.

The Binding of Satan

15. When, where, and for how long is Satan bound? Rev. 20: 1-3.

16. What is the condition of the earth during the thousand years? Isa. 24: 1-3, 19-23; Jer. 4: 23-27.

17. Where are the saints during this time? Rev. 20: 4.

18. When does the second resurrection take place? Who are then raised to life, and what do they do? Verses 5-9.

19. What is the second death? Verses 10, 13-15.

Our Future Home

20. What comes forth from the cleansing fires of the last days? Rev. 21: 1. Compare 2 Peter 3: 10-13.

21. Describe the capital city of the new earth. Rev. 21: 10-21.

22. Who only can enter this beautiful city? What sins are mentioned which will debar one from its pleasures? Verses 8, 27.

23. What blessed relation exists between God and man in the new earth state? Verses 3, 4, 7; 22: 3-5.

24. What glorious gospel invitation is found near the close of this book? Rev. 22: 17.

25. Repeat the closing words of the book. Verses 20, 21.