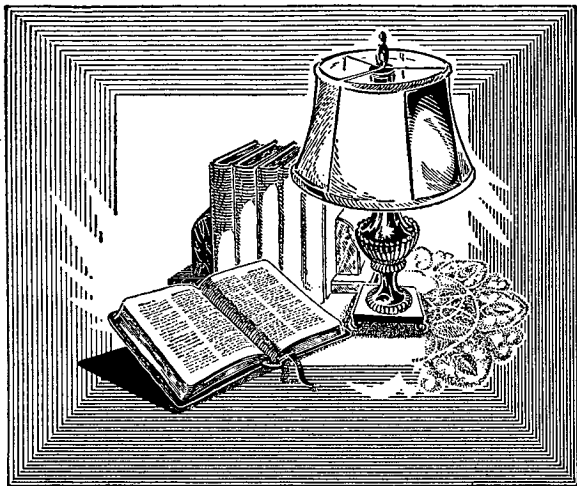


J. F. Cattell

STUDIES IN THE BOOK OF REVELATION



SABBATH SCHOOL LESSON QUARTERLY

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INTER-AMERICAN DIVISION

INDIVIDUAL SABBATH SCHOOL OFFERING GOAL

"As God hath prospered him"

MY WEEKLY GOAL (Check Amount)

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<i>"God loveth a cheerful giver"</i>							
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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

Introductory Note

The books of the Bible reveal order and sequence. Genesis, the first book of Inspiration, narrates the tragic fall of man from his sinless estate, and contains the gospel in embryo. Revelation, the last book of the canon of Scripture, foretells the restoration of all that was lost, and heralds the final victory of the Redeemer and the redeemed.

The opening sentence of God's Great Book states: "In the beginning God created the heaven and the earth;" while its closing words in the Revelation breathe the prayer, "Even so, come, Lord Jesus." Between these two quotations what a wonderful unfolding of truth! Here is the account of the age-long controversy between Christ and Satan. Here is the pulsating story of the plan of redemption, culminating in the marvelous revelation of the "Lamb" of God which taketh away the sins of the world, the word "Lamb" appearing twenty-eight times in this closing book of the Bible.

Lesson 1, for July 2, 1949

Two Prophets and Their Writings

MEMORY VERSE: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in Him purifieth himself, even as He is pure." 1 John 3:2, 3.

STUDY HELP: "The Acts of the Apostles," pages 539-577.

AIM: To impress the lesson that, irrespective of heredity, environment, or education, the lives of Daniel and John, for example, reveal what the Spirit of God can accomplish through consecrated human instruments.

Early Life Compared

1. What is known of Daniel's parentage and boyhood years? Dan. 1:3, 6.

NOTE.—As a member of the royal household ("king's seed"), Daniel had evidently received the best education that Jerusalem and the Jewish homeland could provide. He was eighteen years of age at the time of his captivity in Babylon. See *Testimonies*, vol. 4, p. 570.

2. What may we infer was the home of John the apostle, and what was the occupation of his family? Matt. 4:18-21; John 1:43, 44.

NOTE.—"His birthplace was probably Bethsaida, a fishing village on the Sea of Galilee, the native place also of Peter, Andrew, and Philip. This seems

to be a natural inference from his intimate acquaintance with them, and from his being with them. His parents could not have been altogether poor: Zebedee had 'hired servants' (Mark 1:20); Salome was one of the women who provided for the Saviour's wants (Matt. 27:56), and who purchased spices to embalm Him (Luke 23:55). And our Saviour, when He was dying, commended Mary to the care of John, and requested him to take her to his own house. That Zebedee was in good circumstances and in a respectable social position may perhaps be inferred from the fact that John was known by the high priest (John 18:15)."—*The Biblical Illustrator*, John, vol. 1, Introduction, p. 5.

3. What special training did each of these young men receive? Dan. 1:5, 17-20; Matt. 4:21, 22.

NOTE.—"While receiving instruction from man in the duties of court life, he [Daniel] was being taught by God to read the mysteries of the future."—*Prophets and Kings*, page 485. For three years Daniel, while a student in the schools of Babylon, was under instruction of the heavenly angels. For approximately a like period, John was a disciple sitting at the feet of the greatest of teachers, and in this way "he obtained the highest education which mortal man can receive."—Ellen G. White, *The Sanctified Life*, page 45.

Marvelous Transformation

4. What name did Christ give to James and John? What were the implications? Mark 3:17.

NOTE.—"Even John, who came into closest association with the meek and lowly One, was not himself naturally meek and yielding. He and his brother were called 'the sons of thunder.' While they were with Jesus, any slight shown to Him aroused their indignation and combativeness. Evil temper, revenge, the spirit of criticism, were all in the beloved disciple. He was proud, and ambitious to be first in the kingdom of God."—*The Desire of Ages*, page 295.

5. When rudely repulsed by the Samaritans, what did James and John propose to do? How was their vengeful spirit reproved? Luke 9:51-56.

6. What petition was presented to Christ by the mother of James and John? Matt. 20:20, 21.

7. In His reply, what did Jesus state is the measure of true greatness? Matt. 20:25-28.

NOTE.—"The one who stands nearest to Christ will be he who on earth has drunk most deeply of the spirit of His self-sacrificing love, . . . love that moves the disciple, as it moved our Lord, to give all, to live and labor and sacrifice, even unto death, for the saving of humanity."—*The Desire of Ages*, page 549.

8. As John yielded himself to the transforming influence of divine love, what change occurred?—John 1:16; 1 John 3:2.

NOTE.—“The beauty of holiness which had transformed him shone with a Christlike radiance from his countenance. In adoration and love he beheld the Saviour until likeness to Christ and fellowship with Him became his one desire, and in his character was reflected the character of his Master.”—*The Acts of the Apostles*, page 545.

Similar Experiences

9. For approximately how long a period did the public services of Daniel and John, respectively, continue?

ANSWER: Each ministered for about seventy years.

10. What persecution did each suffer, and how was each delivered? Dan. 6:16, 22.

NOTE.—“John was cast into a caldron of boiling oil; but the Lord preserved the life of His faithful servant, even as He preserved the three Hebrews in the fiery furnace.”—*The Acts of the Apostles*, page 570.

11. Under what circumstances was each given divine communications?

ANSWER: At the time they received these heavenly visions, each was in exile—Daniel in Babylon, and John on the barren isle of Patmos in the Aegean Sea. See Rev. 1:9.

12. In the inspired writings of Daniel and John what parallels are observed?

ANSWER: (a) Both beheld visions of Christ. Dan. 7:13; Rev. 1:12-17.

(b) Both wrote of the books of record in heaven, of the sanctuary, and of the judgment. Dan. 7:9, 10; 8:14; Rev. 11:19; 20:12-15.

(c) Both depict Babylon: the one, the famous city and empire of the ancient world; the other, the infamous Babylon of the Apocalypse.

(d) Both present a prophetic historical outline of the world events four times, each line of presentation terminating with the eternal kingdom of Christ.

(e) Approximately fifty direct and indirect quotations from the book of Daniel appear in the Revelation.

The Divine Credentials

13. Concerning both of these men, what priceless testimonials are given? Dan. 10:11; John 19:26.

NOTE.—“The life of Daniel is an inspired illustration of what constitutes a sanctified character.” “John enjoyed the blessing of true sanctification.”—*The Sanctified Life*, pages 18, 48.

Concerning their writings the spirit of prophecy states: "In the Revelation all the books of the Bible meet and end. Here is the complement of the book of Daniel. One is a prophecy; the other a revelation."—*The Acts of the Apostles*, page 585. "The book of Daniel is unsealed in the revelation to John, and carries us forward to the last scenes of this earth's history. . . . Study Revelation in connection with Daniel. . . . Let Daniel speak, let the Revelation speak, and tell what is truth."—*Testimonies to Ministers*, pages 115-118.

Lesson 2, for July 9, 1949

The Revelation of Jesus Christ

LESSON SCRIPTURE: Revelation 1.

MEMORY VERSE: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." Rev. 1:3.

STUDY HELPS: Uriah Smith, "The Prophecies of Daniel and the Revelation," pages 339-359; "The Acts of the Apostles," pages 581-587.

AIM: To show that in the Revelation Christ has unfolded the responsibilities, the dangers, and the triumphs of His church until He comes in glory the second time, and also that He that "was dead" is "alive for evermore" and has the care of His church in His own hands.

Introduction to the Apocalypse

1. With whom did this revelation originate? Who served as messengers in the line of communication? For whom was it given? Rev. 1:1, 2.

NOTE.—"The very name given to its inspired pages, 'the Revelation,' contradicts the statement that this is a sealed book. A revelation is something revealed. The Lord Himself revealed to His servant the mysteries contained in this book, and He designs that they shall be open to the study of all."—*The Acts of the Apostles*, page 584.

2. What special blessing is pronounced upon the readers, the hearers, and the keepers of this prophetic testimony? Rev. 1:3.

The Dedication

3. To whom is the book of Revelation addressed? Rev. 1:4 (first clause), 11.

NOTE.—"The names of the seven churches are symbolic of the church in different periods of the Christian Era. The number seven indicates completeness, and is symbolic of the fact that the messages extend to the end of time, while the symbols used reveal the condition of the church at different periods in the history of the world."—*The Acts of the Apostles*, page 585.

4. In His words of greeting what names and characteristics of Himself does Christ mention? Rev. 1:5 (first sentence), 8. Compare Ex. 3:14.

5. How has the infinite love of the Redeemer been revealed to His unworthy children? Rev. 1:5, 6.

6. What glorious event climaxes redemption's plan in behalf of fallen man? Rev. 1:7.

John's First Vision

7. On what day of the week was John given this vision? Rev. 1:10; Mark 2:27, 28.

NOTE.—“It was on the Sabbath that the Lord of glory appeared to the exiled apostle. The Sabbath was as sacredly observed by John on Patmos as when he was preaching to the people in the towns and cities of Judea.”—*The Acts of the Apostles*, page 581.

8. Turning at the sound of the voice, what did John behold? Rev. 1:12.

9. What do the seven candlesticks symbolize? Rev. 1:20, last part.

10. Where was Jesus seen standing? Rev. 1:13.

NOTE.—“Christ is spoken of as walking in the midst of the golden candlesticks. Thus is symbolized His relation to the churches. He is in constant communication with His people. He knows their true state. He observes their order, their piety, their devotion. Although He is high priest and mediator in the sanctuary above, yet He is represented as walking up and down in the midst of His churches on the earth. With untiring wakefulness and unremitting vigilance, He watches to see whether the light of any of His sentinels is burning dim or going out. If the candlesticks were left to mere human care, the flickering flame would languish and die; but He is the true watchman in the Lord's house, the true warden of the temple courts. His continued care and sustaining grace are the source of life and light.”—*The Acts of the Apostles*, page 586.

11. What did Christ hold in His right hand? What do these represent? Rev. 1:16, 20.

The Glory of the Ascended Christ

12. With what sublime language does John describe the majestic form and features of his glorified Lord? Rev. 1:13-16. Compare Dan. 10:5, 6.

NOTE.—“Now John is once more permitted to behold his Lord. But how changed is His appearance! He is no longer a man of sorrows, despised and humiliated by men. He is clothed in a garment of heavenly brightness. . . . His voice is like the music of many waters. His countenance shines as the sun. In His hand are seven stars, and out of His mouth issues a sharp two-edged sword, an emblem of the power of His word. Patmos is made resplendent with the glory of the risen Lord.”—*The Acts of the Apostles*, page 582.

13. How did the radiant appearance of Christ affect the apostle? What reassurance was given? Rev. 1:17. Compare Dan. 10:8, 9.

14. Upon what irrefutable fact is the Christian's hope established? Rev. 1:18.

NOTE.—The resurrection of Christ is the cornerstone of Christianity. The key to the future, yes, even the key to the grave, is in the hands of our unchanging and Omnipotent Friend. Whether we wake or sleep, the certified promise is given: “Because I live, ye shall live also.” John 14:19.

Lesson 3, for July 16, 1949

Christ's Message to Ephesus and Smyrna

LESSON SCRIPTURE: Rev. 2:1-11.

MEMORY VERSE: “He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God.” Rev. 2:7.

STUDY HELP: “The Prophecies of Daniel and the Revelation,” pages 361-372.

AIM: To study Christ's preview of the history of His church during the gospel era, that we may appreciate His tender love for His people and understand more fully the divine compassion by which He warns, reproves, and chastens in order that He may lead to repentance and full salvation.

The Churches Identified

Through the centuries many distinguished Bible students have held that under the symbolic representation of the seven churches of Asia the Holy Spirit “delineated seven different states of the Christian church, which would appear in succession, extending to the coming of our Lord and the consummation of all things; that this is given in descriptions taken from the names, states, and conditions of these churches.”—Vitranga, as quoted by Matthew Henry, in his treatise on Daniel and the Revelation, 1897 ed., p. 347.

Ephesus, Era of Apostles (About 31 to 100 A.D.)

1. Name the seven churches, and locate each of the designated cities on a map in your Bible or Bible atlas. Rev. 1:11.

2. From whom was the message to the church at Ephesus presented? Rev. 2:1.

3. What words of commendation were addressed to this church? Rev. 2:2.

NOTE.—Ephesus was the most populous city of Asia Minor. Paul, Apollos, Priscilla, Aquila, Timothy, and others labored successfully in building up a large Christian community there, and the development of the work in that important center was typical of the manner in which the Spirit-filled church of the New Testament carried the gospel to the entire world in that generation.

4. In the face of formidable opposition what was the attitude of the early church? Rev. 2:3.

5. Into what spiritual condition had the church drifted? Rev. 2:4.

NOTE.—Faith and zeal are neither inherited nor transferred from generation to generation. The crucial test of a religion often develops with the children and grandchildren of its founders.

6. What warning was issued to the church at Ephesus? Rev. 2:5.

7. In spite of defects and failures, for what was this church commended? Rev. 2:6.

NOTE.—From our meager sources of information, it appears that the Nicolaitans [Nik'o-la'i-tans] were an offshoot from Christianity who disregarded the law of God, sanctioned plurality of wives, and practiced certain heathen rites.

“The doctrine is now largely taught that the gospel of Christ has made the law of God of no effect; that by ‘believing’ we are released from the necessity of being doers of the word. But this is the doctrine of the Nicolaitans, which Christ so unsparingly condemned.”—Ellen G. White, in *Signs of the Times*, Feb. 25, 1897.

8. To the victorious Christians of the Ephesus era what exalted promise was given? Rev. 2:7.

NOTE.—“The fruit of the tree of life in the Garden of Eden possessed supernatural virtue. To eat of it was to live forever. Its fruit was the antidote of death. Its leaves were for the sustaining of life and immortality.”—*Testimonies*, vol. 8, p. 288.

Smyrna, Era of Martyrdom (About 100 to 313 A.D.)

9. By what title does Christ address Himself to the church at Smyrna? Rev. 2:8.

NOTE.—The word Smyrna means “myrrh,” which when crushed gives a sweet-smelling savor and appropriately symbolizes the church of the second period that passed through such fiery trials. Theirs was the experience of crushed fragrance.

10. Through what painful ordeals did the church pass during the second and third centuries? Rev. 2:9.

NOTE.—In the prophetic picture the Smyrna church was poor in this world's goods, but rich in faith toward God. Persecution purified its members, and no word of reproof was spoken against the tried and suffering believers of this era. The term "Jews" as here used, evidently designates those who were Abraham's seed in the highest and truest spiritual sense. See Rom. 2:28, 29; Gal. 3:28, 29.

11. In anticipation of approaching persecution and martyrdom, what message of divine confidence was given to prepare them for the crisis? Rev. 2:10, first part.

NOTE.—At various times during those centuries the pagan Roman Empire employed its mighty imperial powers to blot Christianity from the face of the earth. The persecuted sought shelter in the mountain retreats and in that vast labyrinth of subterranean passages known as "the catacombs." The "ten days" here mentioned doubtless foreshadowed the ten literal years (303 to 313 A.D.) of relentless persecution under Emperor Diocletian, in which large numbers of Christians perished.

12. For the hour of trial what eternal reward was assured to the heroes of the cross? Rev. 2:10, last part.

13. To those who remained steadfast during the Smyrna epoch of the church, what comforting assurance was offered? Rev. 2:11.

NOTE.—"The second death is the only death that the people of God need to fear. Satan may bring physical death to the faithful followers of Christ, but they will be shielded from the second death. God's people will rejoice in life everlasting; while the decree of the second death will be passed upon Satan and his emissaries."—S. N. Haskell, *The Story of the Seer of Patmos*, page 53.

Lesson 4, for July 23, 1949

Christ's Message to Pergamos and Thyatira

LESSON SCRIPTURE: Rev. 2:12-29.

MEMORY VERSE: "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." Rev. 2:17.

STUDY HELPS: "The Prophecies of Daniel and the Revelation," pages 372-381; "The Great Controversy," pages 49-60 (new ed., pages 55-65).

AIM: To view the church through the "telescope of prophecy" as it entered the Dark Ages, and as it suffered at the hand of "that woman Jezebel" during the long period of papal supremacy.

Pergamos, Era of Popularity (About 313-538 A.D.)

1. How does the writer of the letter to Pergamos designate Himself? Rev. 2:12.

NOTE.—Pergamos is the name for the church which laid aside the humility of Christ and the simplicity of the gospel, to enter the courts and palaces of kings, and adopt the pomp and pride of priests and potentates.

“It was when nominal Christianity became popular, and swayed the civil government, that the two-edged sword of the word was necessary to separate between the true and the false.”—*Seer of Patmos*, page 54. See also Heb. 4:12.

2. Where was this church located, and how did it regard the name and faith of Jesus? Rev. 2:13.

NOTE.—“Those were days of peril for the church of Christ. The faithful standard-bearers were few indeed. Though the truth was not left without witnesses, yet at times it seems that error and superstition would wholly prevail, and true religion would be banished from the earth.”—*The Great Controversy*, page 55.

3. What faithful martyr was here slain? Rev. 2:13, last clause.

4. What charges were lodged against the church of Pergamos? Rev. 2:14.

NOTE.—The tragic story of Balaam recorded in Numbers 22 to 25; 31: 13-16 served as an allegory, indicating the manner by which the church of Pergamos mingled with paganism and adopted so many of its rites and superstitions.

5. What heresy was condoned by the members of this church? Rev. 2:15.

NOTE.—As explained in the previous lesson, the Nicolaitans were a group of professed Christians who advocated a mystical interpretation of Scripture, but who in reality repudiated the fundamental truths of the gospel. They talked loudly of their liberty in Christ, then used that liberty to follow their own selfish inclinations.

6. What vigorous call to repentance was sounded? Rev. 2:16.

7. To those who loyally withstood the lure of false philosophy and the inroads of paganism, what priceless promises were given? Rev. 2:17.

NOTE.—“Those who had in sin partaken of food offered to idols, are offered in exchange the ‘hidden manna.’ Manna is the bread of heaven, and as it was the only food necessary to nourish the multitudes of Israel during their forty years journey, it became a fit emblem of Christ, the bread sent

down to the world. Eating flesh sacrificed to idols brings death, but hidden manna brings life."—*Seer of Patmos*, page 58.

"Today heaven has a new name carved on a pure white stone for each sinner who repents, and the deeper the crimson dye of sin, the purer the stone will appear by contrast."—*Seer of Patmos*, page 61.

Thyatira, Era of the Church in the Wilderness
(About 538-1798 A.D.)

8. In what dazzling likeness did Christ appear as He conveyed His message to Thyatira? Rev. 2:18.

9. Enumerate the graces for which the faithful of this church were commended. Rev. 2:19.

10. What tyranny sought to dominate religious thought and practice during this extended period? Rev. 2:20.

NOTE.—"In every detail," says S. N. Haskell, "the history of Jezebel is a parable of the church history during the time, times, and half a time [the 1260 literal years] . . . of the papal supremacy, the period covered by the message to Thyatira."—*Seer of Patmos*, page 64. During those fateful centuries religious wars and persecution took the lives of millions.

11. As a result of their evil deeds what dire sentence was pronounced against the false prophetess and her children? Rev. 2:21-23.

NOTE.—Jezebel and her husband Ahab were given every opportunity to repent, but they continued their shameful idolatrous course until the day of retribution. 2 Kings 9:30-37. In like manner modern Jezebel might have repented, but she refused. Her temporary downfall occurred in 1798 when Pope Pius VI was taken into exile by the French; but her final judgment and overthrow is yet future.

12. To Christ's little flock in Thyatira, what words of encouragement were spoken? Rev. 2:24, 25.

NOTE.—As in the days of Jezebel (see 1 Kings 19:18) so also during the Dark Ages there were little companies hidden in mountain fastnesses and isolated places who did not bow the knee to Baal. These faithful ones obeyed the word of God and trusted in His promises.

13. What honor and authority will be conferred upon those who remained faithful throughout the long night of papal supremacy? Rev. 2:26, 27.

NOTE.—They shall reign because Christ reigns, and because He is pleased to share His honor and authority with them.

14. What cheering omen of dawn was also promised? Rev. 2:28.

NOTE.—With the promise of “the Morning Star,” and the words, “Hold fast till I come,” the believers in Thyatira were pointed forward to the return of Jesus. Near the close of this period there occurred the great Protestant Reformation, the great earthquake of Lisbon (November 1, 1755), the darkening of the sun (May 19, 1780), the birth of the American Republic as the cradle of liberty, the cessation of persecution in most European countries, and the departure of William Carey for India, the forerunner and father of modern missions. Like the psalmist the remnant in Thyatira testified: “My soul waiteth for the Lord more than they that watch for the morning.” Ps. 130:6.

Lesson 5, for July 30, 1949

Christ's Message to Sardis and Philadelphia

LESSON SCRIPTURE: Rev. 3:1-13.

MEMORY VERSE: “He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels.” Rev. 3:5.

STUDY HELP: “The Prophecies of Daniel and the Revelation,” pages 383-390.

AIM: To study the state of Protestantism in the early decades of the nineteenth century, and the rise of the advent message in the days of William Miller, that faith may be strengthened to watch for the triumph of the movement as foretold.

Sardis, Era of Reformation (About 1798-1840 A.D.)

1. How is the Message Bearer to the church of Sardis described? Rev. 3:1, first part. Compare Rev. 1:13, 16, 20.

NOTE.—Sardis was the name of a precious stone, and was an appropriate title for the Protestant churches that emerged from the long, dark reign of oppression that characterized the Thyatira period.

2. What startling condition did the writer of this letter disclose? Rev. 3:1, last part.

NOTE.—Sardis was the magnificent capital of Lydia in the days of the rich and famous king Croesus. In recent years archaeologists have excavated the site of this ancient city and disclosed imposing ruins.

At the beginning of the nineteenth century, Protestantism gloried in her new-found freedom, in her phenomenal progress and enlightenment. She boasted of a name as illustrious as that of opulent Sardis. But He who walked among His churches and searched among the seven stars found that the church was spiritually dead.

3. What appeal was addressed to the church of Sardis? Rev. 3:2.

4. What were the believers of this era urged to remember? Rev. 3:3, first part.

5. Against what grave danger was the church warned? Rev. 3:3, last part.

NOTE.—The Acropolis at Sardis rose to a height of 1,500 feet, and with ordinary watchfulness it was impregnable; but as a result of carelessness and overconfidence, it was twice captured by stealth—first by Cyrus and later by Antiochus. The prophetic warning evidently alluded to these ominous events of history, and the danger signal was sounded: "Be watchful, . . . I will come on thee as a thief." Verses 2, 3.

6. To the worthy few in Sardis what inspiring assurance was given? Rev. 3:4.

7. What exalted, satisfying, and enrapturing awards await the overcomer? Rev. 3:5.

NOTE.—The "white raiment," or fine linen, is defined as "the righteousness of saints," or as the robe of Christ's righteousness "woven in the loom of heaven." See Rev. 19:8; *Christ's Object Lessons*, page 311.

Philadelphia, Era of the Advent Awakening (About 1840-1844)

8. With what terms and titles does Christ introduce Himself to the church of Philadelphia? Rev. 3:7.

NOTE.—This language is a quotation from the Messianic prophecy of the Old Testament which states: "The key of the house of David will I lay upon His shoulder; so He shall open, and none shall shut; and He shall shut, and none shall open." Isa. 22:22.

9. What was presented to the church of Philadelphia? Rev. 3:8, first part.

NOTE.—Old Philadelphia was a "key" city located in a mountain pass that served as a "door," or gateway, guarding the great caravan route between important cities of Asia Minor and the East.

In this message Christ is represented as holding the "key," or position of authority. He holds the key to death and the grave. Rev. 1:18.

10. What word of commendation was addressed to the members of this church? Rev. 3:8, last part.

11. What struggle between the church and the synagogue of Satan was foreshadowed? Rev. 3:9.

NOTE.—Like the church in Smyrna, the church of Philadelphia received no message of censure or reproof. According to the forecast both were to be opposed by "the synagogue of Satan," "which say they are Jews," Rev. 2:9;

and both were given the assurance of final victory. Both received their baptism of suffering—the former at the hand of the Roman Empire, the latter by large numbers of professed Christians who bitterly assailed the tidings of Christ's imminent and personal return.

12. To those who patiently endure reproach and persecution, what assurance is given? Rev. 3:10.

NOTE.—From the context it is apparent that this promise is given, not only to those of the Philadelphia period, but also for the remnant church who will experience the final time of trouble. To all of these who suffer in the crucible, the cheering announcement is made: "Behold, I come quickly."

13. What urgent and solemn counsel is given to every struggling soldier of the cross? Rev. 3:11, last part.

14. Enumerate the promises made to the honored victors of Philadelphia. Rev. 3:12.

NOTE.—(a) "A pillar in the temple." Because of its numerous temples, shrines, columns, and pillars, Philadelphia was called "Little Athens." Writing in the eighteenth century, the historian Gibbon bore this remarkable testimony: "Among the Greek colonies and churches of Asia Philadelphia is still erect—a column in the scene of ruins."—*The History of the Decline and Fall of the Roman Empire*, ch. 64, par. 15. Yes, like a sentinel amid the debris of the ancient city, a solitary pillar of great antiquity has stood for many centuries. But, for the overcomer, Christ promises something infinitely better than a crumbling, moss-covered column, for the victor is to become a pillar in God's eternal living temple.

(b) "He shall go no more out." Philadelphia suffered much from "violent and oft-recurring earthquakes" which frequently drove its citizens to the open country. By contrast, the victorious Christian is assured of absolute safety and security in the city of many mansions.

(c) Upon each victor is written the name of God, to whom he belongs, and the name of the New Jerusalem, to which he is going. Thus sealed and labeled, nothing can prevent his arrival at the promised destination.

Lesson 6, for August 6, 1949

Christ's Message to Laodicea

LESSON SCRIPTURE: Rev. 3:14-22.

MEMORY VERSE: "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." Rev. 3:21.

LESSON HELPS: "The Prophecies of Daniel and the Revelation," pages 391-405; "Testimonies for the Church," vol. 1, pp. 185-195.

AIM: To consider anew the wonders of redeeming love and the means by which Christ bruises and wounds that He may bind up and heal.

Laodicea, Era of the Judgment Hour
(About 1845 to the End)

1. Under what three titles does Christ address Himself to the Laodiceans? Rev. 3:14.

NOTE.—“Amen” is a Hebrew word meaning “true,” “truth,” “verily,” “so be it,” or “that which cannot be changed.” It carries the same thought as the phrase, “the faithful and true Witness.” In the Bible there are 250 names and titles applied to Christ, but this is the only instance in which “Amen” appears as a personal name.

A Severe Indictment

2. In what spiritual state does Christ find this church? What desire does He express? Rev. 3:15.

NOTE.—Laodicea, signifying “the judging of the people,” or “a just people,” is the closing period of the church on earth, during which time the investigative judgment takes place in heaven.

“The message to the church of the Laodiceans is a startling denunciation, and is applicable to the people of God at the present time.”—*Testimonies*, vol. 3, p. 252.

3. Because of their lukewarm condition, what did the true Witness purpose to do? Rev. 3:16.

4. What boastful assertions are made by members of this church? Rev. 3:17, first part.

NOTE.—Old Laodicea was a rich, proud city located in a beautiful, fertile valley, and at the junction of two caravan routes. It was the home of many wealthy citizens.

The lesson for the Laodicean church is obvious. Let no one boast of material or statistical prosperity, of the growth of institutions, of mission expansion, of per capita tithes and offerings, or of superior knowledge of Bible truth. For all these we may be profoundly thankful; but far be it from anyone to feel that he is rich, increased with goods, and in need of nothing.

5. Of what serious conditions are the members ignorant? Rev. 3:17, last part.

NOTE.—“The testimony, so cutting and severe, cannot be a mistake, for it is the True Witness who speaks, and His testimony must be correct.”—*Testimonies*, vol. 3, p. 253.

“Many, I saw, were flattering themselves that they were good Christians, who have not a single ray of light from Jesus. They know not what it is to be renewed by the grace of God. They have no living experience for themselves in the things of God. . . . Dear friends, do not deceive yourselves

concerning your condition. You cannot deceive God. Says the True Witness: 'I know thy works.'—*Testimonies*, vol. 1, p. 190.

Diseases and Remedy

6. What vital counsel is given regarding true riches? Rev. 3:18, first part.

NOTE.—Ancient Laodicea was an important banking center, and its financial operations extended throughout the Roman Empire. But God has for His people something infinitely more valuable than the gold of Laodicea, even the pure gold of character refined in the crucible of affliction. See 1 Peter 1:7; Malachi 3:3.

7. What clothing does the True Witness advise His people to secure? Rev. 3:18, second part.

NOTE.—Laodicea was a noted manufacturing center, its chief products being clothing and rugs made of soft, glossy, black, natural wool from a species of black sheep. Most famous of all were the black woven seamless garments, so popular in New Testament times. By contrast, Christ bids the Christian obtain, not the black garments from the looms of Laodicea, but the spotless white robes of fine linen which constitute "the righteousness of saints." Rev. 19:8.

8. For their spiritual blindness what effective remedy is prescribed? Rev. 3:18, last part.

NOTE.—Laodicea was also the seat of the celebrated medical college at the shrine of Men Karou, whose physicians prepared the world-famous "Phrygian powder" in cylindrical tablets, for the cure of eye diseases. This gives apt and potent meaning to the counsel of the Great Physician, who appeals to the Laodiceans to buy the heavenly eyesalve for the cure of their spiritual trachoma and blindness. This eyesalve, or "oil of joy," typifies the true enlightenment of the Holy Spirit. 1 John 2:20; John 16:13.

The Rebuke of Love

9. Because of His infinite love for this lukewarm church, how does Christ treat His indifferent children? What appeal is used? Rev. 3:19.

NOTE.—"I saw that the testimony of the True Witness has not been half heeded. The solemn testimony upon which the destiny of the church hangs has been lightly esteemed, if not entirely disregarded. This testimony must work deep repentance; all who truly receive it will obey it, and be purified."—*Early Writings*, page 270.

10. When the "straight testimony" of the True Witness is presented to the church, what decisive results will follow?

ANSWER: "I asked the meaning of the shaking I had seen, and was shown that it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans. This will have its effect upon the heart of the receiver, and will lead him to exalt the standard and pour forth the straight truth. Some will not bear this straight testimony. They will rise up against it, and this is what will cause a shaking among God's people."—*Early Writings*, page 270.

11. In presenting this appeal, where is the Master seen standing? Rev. 3:20, first part.

NOTE.—"The Lord of glory comes all the way from His celestial palace—comes in poverty, in sweat, in blood—comes to the door of a professed friend, who owes all to Him, and cannot get in!—comes to rescue a man whose house is on fire, and he will not admit Him! Oh, the height, the depth, of Jesus Christ's forbearance!"—*The Prophecies of Daniel and the Revelation*, page 401.

12. What delightful association and fellowship await those who respond? Rev. 3:20, last part.

Victory and Reward

13. What crowning promise is made to the overcomer? Rev. 3:21.

NOTE.—"Wonderful indeed is this promise, which, being the last and the crowning, is also the highest and most glorious of all. Step by step they have advanced, till a height is reached than which no higher can be conceived. And more wonderful still, if we consider to whom this promise is here addressed. He whom Christ threatened just now to reject with loathing out of His mouth, is offered a place with Him on His throne. But indeed so it is; the highest place is within reach of the lowest; the faintest spark of grace may be fanned into the mightiest flame of divine love."—J. G. Butler, *The Bible-Work*, comment on Rev. 3:21.

14. In Christ's messages to His churches what appeal is here made for the seventh time? Rev. 3:22.

NOTE.—"The solemn messages that have been given in their order in the Revelation are to occupy the first place in the minds of God's people. Nothing else is to be allowed to engross our attention. . . . Here are the truths that concern our present and future welfare."—*Testimonies*, vol. 8, p. 302.

Thirteenth Sabbath Offering, September 24, 1949

INTER-AMERICAN DIVISION

Lesson 7, for August 13, 1949

A Vision of the Throne

LESSON SCRIPTURES: Rev. 4:1-11; 5:6-14.

MEMORY VERSE: "Every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever." Rev. 5:13.

STUDY HELP: "The Prophecies of Daniel and the Revelation," pages 407-413, 419-423.

AIM: To obtain a clearer, fuller knowledge of the love of God and of the intense interest which heavenly beings have in the redemption of man.

The Open Door, the Throne, and the Bow of Promise

1. What vision followed the prophetic history of the Christian church? Rev. 4:1.

NOTE.—From the description that follows it is evident that this was not a door *into* heaven, but a door "in heaven." The prophet was privileged to behold the heavenly sanctuary and the throne. See Jer. 17:12.

In the expression, "things which must be hereafter," the prophetic nature of the Revelation concerning future events is again emphasized.

2. Describe the appearance of the throne and the Divine Being seated upon it. Rev. 4:2, 3. Compare Ezek. 1:26-28.

NOTE.—The expression "jasper and carnelian," as given in the Revised Standard Version of the New Testament, suggests the brilliant robes of royalty. John saw the throne "set," or placed.

In connection with the work of investigative judgment which began in 1844, Daniel saw that "thrones were cast down," or placed. In harmony with this, Ellen G. Harmon, in February, 1845, "saw the Father rise from the throne, and in a flaming chariot go into the holy of holies within the veil, and sit down."—*Early Writings*, page 55. See Dan. 7:9, 13, 14.

NOTE.—"The rainbow round about the throne is an assurance that God is true, that in Him is no variableness, neither shadow of turning. . . . The honor of His throne is staked for the fulfillment of His word unto us."—*Christ's Object Lessons*, page 148.

The Throne of the Universe

3. Who occupied the honored seats, or "thrones," about the central throne? How were they attired? Rev. 4:4.

NOTE.—In nearly all the modern versions of the New Testament the word "seats" is rendered "thrones."

4. What scene of activity is vividly described? Rev. 4:5.

NOTE.—In the earthly sanctuary were “the seven ever-burning lamps” of the golden candlestick (Ex. 25:31-37), while in the heavenly sanctuary they are designated as “the seven lamps of fire” before the throne.

5. How does John further explain the beauty of the throne? Rev. 4:6.

NOTE.—The exiled prophet had frequently looked out upon the placid waters of the Mediterranean, and to him the space about the throne appeared like a crystalline sea. The term “beasts” is a wholly improper translation. In the American Revised Version and the Revised Standard Version, it is correctly rendered “living creatures.”

6. Describe the appearance of each of these living beings. Rev. 4:7.

NOTE.—Jewish writers suggest that reference is here made to the four principal tribal ensigns or standards of the camp of ancient Israel; Judah on the east, bearing the symbol of a lion, Ephraim on the west, carrying the emblem of an ox or calf; Reuben on the south, with the figure of a man; and Dan on the north, with the flying eagle on its pennant. Num. 2:3, 10, 18, 25.

7. In what expression of homage and adoration do the living creatures unite? Rev. 4:8.

NOTE.—“The angel showed me those who ceased not day nor night to cry, ‘Holy, Holy, Lord God Almighty.’ ‘Continued repetition,’ said the angel, ‘yet God is glorified by it.’ Although we may tell the same story over and over, it honors God, and shows that we are not unmindful of His goodness and mercies to us.”—*Early Writings*, page 116.

8. What chorus of response arises from the group of twenty-four elders? Rev. 4:9-11.

A Chosen and Distinguished Company

9. In what sacred and exalted ministry are these elders engaged? Rev. 5:8, margin.

NOTE.—“When the high priest entered on the Day of Atonement into the holy of holies, he made his offering for the people with much incense, a cloud ascended from the censor as long as he remained in Divine Presence. Today in heaven those who once lived on earth, representatives from every kindred, nation, and people, having passed through every phase of earthly experience, take the prayers offered by penitent sinners, and present them before the Lamb.”—*Seer of Patmos*, page 106.

10. As they officiate in the heavenly sanctuary, what symphony of praise flows from their lips? Rev. 5:9, 10.

NOTE.—“What could be more appropriate than that our Lord should be assisted in His priestly work for the human race by noble members of that race whose holiness of life, and purity of character, had fitted them to be raised up for that purpose?”—*The Prophecies of Daniel and the Revelation*, page 420.

11. Relate the circumstances by which this favored group were resurrected and taken to heaven. Matt. 27:50, 52, 53; Eph. 4:8, margin.

NOTE.—“Christ arose from the dead as the first fruits of those that slept. He was the antitype of the wave sheaf, and His resurrection took place on the very day when the wave sheaf was to be presented before the Lord. . . . As Christ arose, He brought from the grave a multitude of captives. The earthquake at His death had rent open their graves, and when He arose, they came forth with Him. They were those who had been colaborers with God, and who at the cost of their lives had borne testimony to the truth. Now they were to be witnesses for Him who had raised them from the dead.”—*The Desire of Ages*, pages, 785, 786. Compare *Early Writings*, pages 184, 190.

Celestial Worship and Adoration

12. Aside from the living creatures and elders, what “innumerable company” was seen to assemble before the throne? Rev. 5:11; Heb. 12:22.

13. What universal anthem of praise did the prophet hear ascending to God and His beloved Son? Rev. 5:12-14.

NOTE.—“Songs of triumph mingle with the music from angel harps, till heaven seems to overflow with joy and praise. Love has conquered. The lost is found. Heaven rings with voices in lofty strains proclaiming, ‘Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever.’”—*The Desire of Ages*, page 835.

Lesson 8, for August 20, 1949

The Seven Seals of Prophecy

LESSON SCRIPTURES: Rev. 5:1-7; 6:1-8.

MEMORY VERSE: “One of the elders saith unto me, Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.” Rev. 5:5.

STUDY HELP: “The Prophecies of Daniel and the Revelation,” pages 415-419, 425-432.

AIM: To study Christ’s preview of the religious character of His church through the ages.

The Sealed Book

1. As John beheld the Father seated on the throne, what was held in His right hand? Rev. 5:1.

NOTE.—The book of future events, or prophecy, is seen reposing in the hand of God. In New Testament times books were composed of long strips of parchment rolled together as a scroll. The obvious meaning of the text is: "Written within, and on the back (or outside) sealed with seven seals."

2. What challenge was issued by a strong angel? Could anyone be found to meet the emergency? Rev. 5:2, 3.

3. How did this situation affect the sympathetic prophet? Rev. 5:4.

4. What good tidings were announced by one of the elders? Rev. 5:5.

NOTE.—Christ came to this world as a representative of the "lion" tribe of Judah, and in the family and lineage of David. See Gen. 49:9, 10; Matt. 1:1-16; Isa. 11:1, 10; Rev. 22:16.

5. What was seen in the midst of the throne? What did the Lamb do? Rev. 5:6, 7.

NOTE.—Christ is the "Lamb slain from the foundation of the world," and is here represented as pouring out His lifeblood for guilty man. The "seven horns and seven eyes" typify perfection of power and perfection of wisdom. Christ, the Lamb of God, was found worthy to loose the seals and open the book of futurity.

The First Seal, Era of Purity (Approximately 31-100 A.D.)

6. As the first seal was opened, what did the prophet see and hear? Rev. 6:1, 2, first part.

NOTE.—The time of the first seal corresponds to the period of the first of the seven churches—Ephesus. The whiteness of the horse represents the purity of faith in the early church; while the bow carried by the rider is a fitting emblem of the Pentecostal spirit that inspired the apostles as they went forth on their heaven-born mission.

7. What success attended their efforts? Rev. 6:2, last part.

NOTE.—The commission was unlimited, "Go ye into all the world;" and filled with the Holy Spirit they valiantly carried the story of the cross past barrier after barrier to the very outposts of civilization. To the Christians in Rome Paul wrote: "I thank my God, . . . that your faith is spoken of throughout the whole world;" while in his letter to the Colossians he declared that the gospel had been "preached to every creature which is under heaven." Truly, the "conquering" apostolic church won its "crown" of victory.

*The Second Seal, Era of Conflict, Followed by
Compromise (About 100-313 A.D.)*

8. Describe the second horse and horseman of the Apocalypse. Rev. 6:3, 4, first part.

NOTE.—The red color of the horse would indicate conflict and bloodshed, also a departure from the snow-white purity of former days. Several of the Roman emperors sought to exterminate Christianity, and martyr blood flowed freely. During long years of relentless persecution the witnesses for Christ kept their faith unsullied; but at length Christianity became popular; and what Satan could not achieve by force and brutality, he accomplished by flattery and compromise.

9. By this compromise what was presented to the world-loving church? Rev. 6:4, last part.

NOTE.—The so-called conversion of Constantine to Christianity placed "a great sword" in the hands of popular and unscrupulous church leaders. Civil powers were used to enforce religious edicts. As apostasy increased, bitter feuds and factions developed. Contention for office, prestige, and power took "peace from the earth;" and the church began to use its "great sword" to extend its authority and enforce submission to its decrees.

*The Third Seal, Era of Worldliness
(About 313-538 A.D.)*

10. With the opening of the third seal, what appeared? What did the rider hold in his hand? Rev. 6:5.

NOTE.—The color black is an absolute contrast to the crystal-white purity of the New Testament church. "As the stream of Christianity flowed farther from its fountain, it became more and more corrupt, and as the centuries advanced, superstition advanced with them; and unauthorized mortifications and penances, and rigorous fastings, and vows of celibacy, and monkish retirement and austerities, and stylitism, and the jargon and repetition of prayers not understood, and tales of purgatory, and pious frauds, and the worship of saints, relics, and images, took the place of pure and simple Christianity."—John Chappel Woodhouse, *The Apocalypse*, 1805 ed., p. 146.

11. What message from heaven foretold the spiritual condition of the church during that era? Rev. 6:6.

NOTE.—These words foreshadowed the commercial spirit that entered the church. The love of money crowded out the love for Christ and truth; and almost every service connected with religion was obtainable at a price.

The "oil and the wine," denoting the Christian graces of faith, love, purity, willing service, etc., were in grave danger. This warning fell on deaf ears, and with the passing decades, pagan abominations gradually took the place of true virtue and piety.

The Fourth Seal, Era of Papal Supremacy (About 538 A.D. to the Time of the Sixteenth Century Reformation)

12. What was the color of the fourth horse? What power was conferred upon the horseman? Rev. 6:7, 8.

NOTE.—“Popery had become the world’s despot. Kings and emperors bowed to the decrees of the Roman pontiff. The destinies of men, both for time and for eternity, seemed under his control. For hundreds of years the doctrines of Rome had been extensively and implicitly received, its rites reverently performed, its festivals generally observed. Its clergy were honored and liberally sustained. Never since has the Roman Church attained to greater dignity, magnificence, or power. But ‘the noon of the papacy was the midnight of the world.’”—*The Great Controversy*, page 60.

13. How does the suffering of His children affect the heart of Infinite Love? Isa. 63:9.

NOTE.—“The mysterious providence which permits the righteous to suffer persecution at the hand of the wicked, has been a cause of great perplexity to many. . . . God has given us sufficient evidence of His love, and we are not to doubt His goodness because we cannot understand the workings of His providence. . . . Jesus suffered for us more than any of His followers can be made to suffer through the cruelty of wicked men. Those who are called to endure torture and martyrdom, are but following in the steps of God’s dear Son.”—*The Great Controversy*, page 47.

Lesson 9, for August 27, 1949

The Seven Seals of Prophecy (Concluded)

LESSON SCRIPTURES: Rev. 6:9-17; 8:1.

MEMORY VERSE: “It shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad, and rejoice in His salvation.” Isa. 25:9.

STUDY HELP: “The Prophecies of Daniel and the Revelation,” pages 432-451, 473.

AIM: To further study the religious character of Christ’s church through the ages, and to appreciate the means by which God comforts His afflicted children and warns the church and the world of impending judgments.

The Fifth Seal, Era of the Reformation (From About 1517 A.D. to the Middle of the Eighteenth Century)

1. As the fifth seal was opened, what unusual sight greeted the prophet? Rev. 6:9.

NOTE.—The prophet John was beholding scenes that would take place

on the earth. Christ had been sacrificed *on the altar of earth.* Christian martyrs were also slain on the earth and their blood poured out upon it. Accordingly, Adam Clarke is wholly correct in stating that the altar here mentioned "is upon earth, not in heaven."

2. What appeal ascended to God from the souls of the martyrs? Rev. 6:10.

NOTE.—In the Bible the term "soul" is frequently used to mean "life" or "person." In verse 9 it appears simply as a reference to the martyrs who had been slain. The context, as will also be observed, is figurative language. Of such symbolism the Scriptures afford numerous examples. The blood of Abel is said to have cried from the ground. Gen. 4:9, 10. The trees counseled together regarding the anointing of a king. Judges 9:8-15. Also the hire of the laborers kept back by fraud, cried unto the Lord of Sabaoth. James 5:4. In like manner, the blood of innocent martyrs appeals to God for a just retribution.

3. How were the noble martyrs for Christ vindicated? Rev. 6:11.

NOTE.—In the sixteenth century, among the most enlightened nations of earth, the Protestant Reformation began its work. Sentiment gradually changed, and the martyrs were at length vindicated. "Then their praises were sung, their virtues admired, their fortitude applauded, their names honored, and their memories cherished. White robes were thus given to every one of them."—*The Prophecies of Daniel and the Revelation*, page 436.

The Sixth Seal, the Time of the End (From About 1755 to the Second Coming of Christ)

4. What notable catastrophe marked the opening of the sixth seal, and what signs followed? Rev. 6:12.

NOTE.—"Among the earth movements which in historic times have affected the kingdom of Portugal, that of November 1, 1755, takes first rank; as it does also, in some respects, among all recorded earthquakes. The first shocks of this earthquake came without other warning than a deep sound of rumbling thunder, which appeared to proceed from beneath the ground, and it was immediately followed by a quaking which threw down almost the entire city [of Lisbon]. In six minutes sixty thousand persons perished."—William Herbert Hobbs, *Earthquakes*, pages 142, 143.

5. In our Lord's great prophecy how was the *time* of these signs specifically designated? Mark 13:24.

NOTE.—Although there have been other dark days, none of them have fulfilled the time specifications; but a notable dark day did occur on schedule time. With the middle of the eighteenth century, the violent persecution of Protestants abated; by the year 1773 religious toleration was granted by the leading nations of Europe, while the "days" of papal supremacy extended

to the termination of the 1260-year period in 1798, at which time the pope of Rome was taken into captivity.

The historical "Dark Day," of May 19, 1780, occurred "in those days" yet "after that tribulation," or between 1773 and 1798.

6. On that memorable occasion how did the moon testify in fulfillment of prophecy?

ANSWER: "In the evening . . . perhaps it never was darker since the children of Israel left the house of bondage. This gross darkness held till about one o'clock, although the moon had full'd but the day before."—*Boston Gazette and Country Journal*, May 29, 1780.

This statement concerning the full moon precludes any possibility of an eclipse. In the latter part of that night when the moon became visible, it had the appearance of blood.

7. In prophetic sequence what great sign was to follow? What illustration from nature was employed? Rev. 6:13. Compare Matt. 24:29.

NOTE.—"The most sublime phenomenon of shooting stars, of which the world has furnished any record, was witnessed throughout the United States on the morning of the 13th of November, 1833. The entire extent of this astonishing exhibition has not been precisely ascertained, but it covered no inconsiderable portion of the earth's surface. . . . The first appearance was that of fireworks of the most imposing grandeur, covering the entire vault of heaven with myriads of fireballs, resembling skyrocketts. Their coruscations were bright, gleaming, and incessant, and they fell thick as the flakes in the early snows of December."—Bruitt, *The Geography of the Heavens*, page 157.

The meteors appeared to emanate from one spot in the heavens; and numerous newspaper and magazine reports written at the time likened the sublime spectacle to that of a tree casting its unripe fruit when shaken by a mighty wind.

8. Following these remarkable signs hung in the heavens for all to read, what did the prophet behold? Rev. 6:14. Compare Rev. 16:17.

NOTE.—We are now living in the time of the sixth seal, and between the events of verses 13 and 14 of this chapter. The final scenes of earth will crowd one upon another in rapid succession. May the Spirit of God impress us each with the unparalleled solemnity and import of this hour.

The Seventh Seal, the Day of Awards

9. Under the seventh seal what conditions will prevail in heaven? What task assigned to the angels will cause this? Rev. 8:1; Matt. 24:31; 25:31.

10. With what vivid language does the prophet Isaiah describe earth's final scenes of commotion? Isa. 24:19, 20.

11. In the midst of that appalling desolation and chaos, what will the mighty men of earth do and say? Rev. 6:15-17.

12. In striking contrast to the vast multitudes who are unprepared, what will be the attitude of those who love and cherish the hope of Christ's return? Isa. 25:8, 9.

Lesson 10, for September 3, 1949

The Seal of the Living God

LESSON SCRIPTURE: Rev. 7:1-17.

MEMORY VERSE: "I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." Rev. 7:2,3.

STUDY HELPS: "The Prophecies of Daniel and the Revelation," pages 453-471; "Testimonies for the Church," vol. 5, pp. 207-216.

AIM: To understand more fully the character of God, and also to understand the heart preparation essential to His approval of us as candidates for heaven.

Angel Messengers

1. Following the dramatic events to take place under the sixth seal, what did the prophet John behold? Rev. 7:1.

NOTE.—From the context it is evident that the work outlined in this chapter is accomplished under the sixth seal, and is to be completed before the disastrous events foretold in Rev. 6:14-17. This presentation, occurring between the sixth and seventh seals, is parenthetical, and is here inserted to describe the great work to be wrought in the hearts and lives of God's remnant people.

Angels are frequently commissioned as responsible messengers to this world; and the expression "the four corners of the earth" evidently denotes the four quarters, or points, of the compass. In the symbolic language of Scripture, "winds" indicate war, strife, and commotion among the nations. See Jer. 25:31, 32; Dan. 7:2.

2. What other angel appeared, and what was his message? Rev. 7:2, 3.

NOTE.—Webster's International Dictionary defines a seal as "a mark, sign, figure, or image;" also, "any device bearing a design so made, as by engraving, that it can impart an impression in relief upon a soft tenacious substance, as clay or wax." It is universally used to authenticate or validate official documents.

3. Cite instances illustrating the use of the seal in Bible times. 1 Kings 21:8; Esther 3:12; 8:8. See also Gen. 41:41, 42.

The Law of God Validated

4. What is the purpose of God concerning His people and the law? Isa. 8:16; 2 Tim. 2:19.

NOTE.—The seal may be affixed to a law or other legal document signifying its validity and the authority which makes it binding, or it may be affixed to property, showing the ownership, and by implication its intrinsic worth that leads the owner to claim it as his.

5. To which precept of the law is the seal of the living God affixed? Ex. 20:8-11; 31:13, 17; Ezek. 20:12, 20.

NOTE.—In Scripture usage the terms “sign,” “seal,” “token,” and “mark” are synonymous. A seal used in connection with government must indicate the name of the lawgiver, his position of authority, and the territory over which he rules. Examining the law of God, all of these three requisites are found only in the fourth command of the Decalogue. It acclaims the true God as *Jehovah, Creator of the universe*. Accordingly, on His part, the Sabbath is a sign of His divine authority; on our part, it is a token of our loyal allegiance to Him.

The Seal Upon the Forehead

6. Upon whom is the seal of God to be placed? Rev. 7:4.

NOTE.—“The class who do not feel grieved over their own spiritual declension, nor mourn over the sins of others, will be left without the seal of God.”

“Not one of us will ever receive the seal of God while our characters have one spot or stain upon them. It is left with us to remedy the defects in our characters, to cleanse the soul temple of every defilement. Then the latter rain will fall upon us as the early rain fell upon the disciples on the Day of Pentecost.”—*Testimonies*, vol. 5, pp. 211, 214.

7. By what agency does the Christian receive the seal of the living God? Eph. 4:30.

8. To qualify as candidates for eternal life, when must the preparation be made? Heb. 3:7-9, 13, 14.

NOTE.—“Now is the time to prepare. The seal of God will never be placed upon the forehead of an impure man or woman. It will never be placed upon the forehead of the ambitious, world-loving man or woman. It will never be placed upon the forehead of men or women of false tongues or deceitful hearts. All who receive the seal must be without spot before God—candidates for heaven.”—*Testimonies*, vol. 5, p. 216.

Spiritual Israel

9. Who are to constitute this group of the redeemed? Rev. 7:4-8.

NOTE.—In ancient times the name of an individual was frequently descriptive of his character; and since character alone is the determining factor in obtaining the seal of God, it is evident that this group is composed of men and women who have lived the victorious life. Literal Israel failed to qualify, and was rejected as a nation. Many Gentiles, represented by the wild olive branches, are grafted into the original tree, and by adoption they become a part of the true Israel of God. Rom. 11:17-26; Gal. 3:29.

10. Which two tribes are omitted from this enumeration?

ANSWER: Ephraim and Dan. The former enjoyed many advantages; but at length the sad verdict was pronounced: "Ephraim is joined to idols: let him alone." Hosea 4:17.

Dan, likened to a serpent, was critical and faultfinding, and the members of this tribe later drifted into idolatry. Gen. 49:16, 17; Judges 18:30. In this list of tribes the name of Joseph appears, also that of his son Manasseh; hence the number twelve is retained.

11. What vast assemblage of the redeemed did the prophet also behold? Rev. 7:9.

NOTE.—"This vast throng is undoubtedly the saved out of every nation, kindred, tribe, and tongue raised from the dead at the second coming of Christ, showing that the sealing is the last work accomplished for the people of God prior to translation."—*The Prophecies of Daniel and the Revelation*, page 468.

12. In what anthem of praise did the ransomed and the angels unite? Rev. 7:10-12.

A Favored Company

13. What inquiries were made by one of the elders? What reply was given? Rev. 7:13-15.

NOTE.—The True Witness urged the Laodicean church to secure "white raiment." This counsel is accepted by many; and at length in heaven the special company of 144,000, redeemed from the last generation of the earth, is favored with an exalted position near the throne of God.

14. What unrivaled assurances are given to those who pass through the time of trouble and emerge in triumph? Rev. 7:16, 17.

NOTE.—What a transition from the sorrows, privations, and perils of earth to the captivating delights and eternal peace of heaven!

"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.

The Downfall of the Roman Empire

LESSON SCRIPTURE: Rev. 8:2-12.

MEMORY VERSE: "My anguish, my anguish! I am pained at my very heart: my heart is disquieted in me; I cannot hold my peace; because thou hast heard, O my soul, the sound of the trumpet, the alarm of war." Jer. 4:19, A. R. V.

STUDY HELP: "The Prophecies of Daniel and the Revelation," pages 474-491.

AIM: To see clearly from the study of today's lesson the dissolution of the fourth universal government, the Roman Empire, which continued for more than twelve hundred years (753 B. C. to 476 A. D.), and for nearly six and a half centuries ruled supreme throughout the civilized world.

A Message of Cheer and Assurance

1. Who were seen standing before the throne, and what was given to each? Rev. 8:2.

NOTE.—The prophecy of the seven churches emphasizes the spiritual condition of God's people along the centuries. The seven seals gives a historical preview of the church in its relation to the world, and foretell the signs of Christ's second coming. With this chapter a new prophetic series is introduced, and in the seven trumpets the Bible student discerns an outline of important political and military events that have occurred in the Christian Era.

2. Before describing the work of the seven angels, what scene attracted the prophet's attention? Rev. 8:3.

NOTE.—In the earthly tabernacle the golden altar stood before the veil of the most holy place; similarly, in the true tabernacle and sanctuary which the Lord pitched and not man, John was privileged to behold "the golden altar which was before the throne."

3. As the angel ministered at the altar of the heavenly sanctuary, what occurred? Rev. 8:4.

NOTE.—How wonderful the assurance that the prayers of "all saints" are lodged upon heaven's altar! "Every sincere prayer is heard in heaven. It may not be fluently expressed; but if the heart is in it, it will ascend to the sanctuary where Jesus ministers, and He will present it to the Father without one awkward, stammering word, beautiful and fragrant with the incense of His own perfection."—*The Desire of Ages*, page 667.

4. When at length the priestly ministry of Christ and His associates in the heavenly sanctuary is finished, what is to take place on earth? Rev. 8:5.

NOTE.—As Christ ceases His ministrations in the sanctuary above, human

probation ceases, and the seven last plagues are poured out upon the shelterless heads of the multitudes who have rejected the offers of infinite mercy.

5. For what apparent reason are verses 3-5 here inserted?

ANSWER: "They are a message of hope and comfort for the church. The seven angels with their warlike trumpets had been introduced; terrible scenes were to take place when they should sound; but before they begin to blow, the people of God are directed to behold the work of mediation in their behalf in heaven, and to look to their source of help and strength during this time."
—*The Prophecies of Daniel and the Revelation*, page 475.

The First Trumpet

6. With the sounding of the first trumpet what events were to come to pass? Rev. 8:7.

NOTE.—This presentation is given in symbolic language, and the trumpet is frequently used in Scripture as an emblem of alarm, or war. Rome, rejecting her privileges, was in turn rejected, and her downfall was amazing and terrible.

A staggering blow to the Roman Empire came with the invasion of the West Goths under Alaric. His army laid waste the land of Italy as he marched toward Rome. This bold leader was the first but not the last barbarian to enter and pillage the city.

Thomas Hodgkin said of this leader of the Visigoths that he was equaled "by only three men in succeeding times as a changer of the course of history. And these three men are Mohammed, Columbus, and Napoleon."—*Italy and Her Invaders*, vol. 1, p. 809.

The Second Trumpet

7. As the second angel sounded, what strange phenomena were to occur? Rev. 8:8, 9.

8. What nation was represented by the burning mountain, and what part did it play in the fulfillment of prophecy?

ANSWER: Another onslaught against the Roman Empire came from the Vandals, one of the Germanic peoples who crossed the Strait of Gibraltar into Africa and established Carthage as the capital of their kingdom. Here they built large fleets, became a formidable sea power, made extensive raids on the rich coastal lands bordering the Mediterranean; and at length, in 455 A.D., surprised and sacked the Seven-Hilled City, loading their ships with the rich spoils and treasures of centuries.

Genseric, the leader of the Vandals, was greatly feared by the inhabitants of the empire. Gibbon, when speaking of the important role of this Vandal in the downfall of Rome, says that his was "a name which in the destruction of the Roman Empire has deserved an equal rank with the names of Alaric and Attila."—*The History of the Decline and Fall of the Roman Empire*, ch. 33, par. 5.

The Third Trumpet

9. When the sound of the third trumpet was heard, what descended upon the rivers and fountains of waters? Rev. 8:10.

10. What was the name of the star, and what were the baneful results of its fall? Rev. 8:11.

11. What nomadic people suddenly overran the northern frontiers of the Roman Empire to fulfill this prophecy?

ANSWER: "It is here premised that this trumpet has allusion to the desolating wars and furious invasions of Attila, king of the Huns, against the Roman power. Speaking of this warrior, particularly of his personal appearance, Barnes says:

"In the manner of his appearance, he strongly resembled a brilliant meteor flashing in the sky. He came from the East gathering his Huns, and poured them down, . . . with the rapidity of a flashing meteor, suddenly on the empire."—*The Prophecies of Daniel and the Revelation*, pages 483, 484.

The Fourth Trumpet

12. As the fourth war trumpet sounded its note of doom, what lights were to be obscured? Rev. 8:12.

NOTE.—"In the political firmament of the ancient world, while under the reign of imperial Rome, the emperorship, the consulate, and the senate shone like the sun, the moon, and the stars."—Alexander Keith, quoted in *The Prophecies of Daniel and the Revelation*, page 487.

In 476 A.D. barbarian soldiers of Italy prevailed upon the last emperor of Rome, Romulus Augustus, to resign, and elevated their chief, Odoacer, as ruler of the kingdom. By this act "the sun was smitten."

In 540 A.D. the Roman consulship was extinguished by order of Emperor Justinian, who was reigning in Constantinople, and the edict was executed by one of his leading generals. In this way the light of the "moon" was snuffed out in darkness.

In 552 A.D. came the "extinction of that illustrious assembly," the Roman senate. Another revolution had occurred, as a result of which "the fate of the senate was sealed," and the senatorial stars were darkened. Rome "saw her glories star by star expire:" till not even a single star remained to glimmer on the vacant and dark night."—E. B. Elliott, *Horae Apocalypticæ*, 4th ed., 1851, vol. 1, p. 360.

13. In the downfall of ancient Rome, what important truths are emphasized? Isa. 45:21; Dan. 8:23-25.

NOTE.—(a) The immutability of Bible prophecy; for only He who "inhabith eternity" could have narrated the story long centuries before it came to pass.

(b) The fall of Rome, divinely symbolized by four trumpet blasts, is in many respects a type of the final destruction of the world, which occurs at the sounding of the seventh trumpet.

The Three "Woe" Trumpets Moslem Supremacy and the End of the World

LESSON SCRIPTURES: Rev. 8:13 to 9:21; 11:14-19.

MEMORY VERSE: "The seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever." Rev. 11:15.

STUDY HELP: "The Prophecies of Daniel and the Revelation," pages 493-517, 542-547.

AIM: To envision anew the hand of God in history, the surety of the gospel message, and the certainty of final triumph for the kingdom of Christ.

1. Following the prophecy of the fourth trumpet, what startling announcement was made by an angel messenger? Rev. 8:13.

NOTE.—"So desolating in character were the events to come that there was a pause in the unrolling of the scroll of prophecy, while an angel proclaimed the nature of the trumpets next to sound."—W. A. Spicer, *Beacon Lights of Prophecy*, page 225.

The Fifth Trumpet

2. As the fifth angel sounded, what did the prophet behold? Rev. 9:1, 2.

NOTE.—"There is scarcely so uniform an agreement among interpreters concerning any other part of the Apocalypse as respecting the application of the fifth and sixth trumpets, or the first and second woes, to the Saracens and the Turks."—Alexander Keith, quoted in *The Prophecies of Daniel and the Revelation*, page 493.

"Like a meteorite from the blue," declares the historian Davis, "there came into the world a new religion; a religion primarily of power and not of love; a military fanaticism."—*A Short History of the Near East*, page 100.

3. What power did the symbolic locusts possess, and what unusual command was given them? Rev. 9:3, 4.

NOTE.—"Like swarms from the hive, or flights of locusts darkening the land, tribe after tribe issued forth, and hastening northward, spread in great masses to the east and to the west."—William Muir, *The Caliphate*, page 44.

4. What further identifying characteristics described these desert warriors? Rev. 9:7-9.

NOTE.—"Horses prepared unto battle." Saracen armies were largely composed of cavalry.

"Crowns like gold." Bright colored turbans were worn by the Arabs.

"Hair of women." The ancient Arabs also wore long hair.

“Teeth of lions.” Their conduct in battle was marked by great ferocity. “Breastplates of iron” were worn by the Arabs as defensive armor.

The Coming of the Turks

5. Under whom were the Saracens at length to be ruled, and what name did he bear? Rev. 9:11.

NOTE.—“Near the close of the thirteenth century, Othman founded a government which has since been known as the Ottoman government, or empire, which grew until it extended over all the principal Mohammedan tribes, consolidating them into one grand monarchy. Their king is called ‘the angel of the bottomless pit.’”—*The Prophecies of Daniel and the Revelation*, page 502. The names “Abaddon” and “Apollyon” are both defined as *destroyer*; which correctly expresses the character of the Ottoman government.

6. According to the prophecy, for what period of time was this people given power to sting, afflict, and torment? Rev. 9:5, 6, 10.

NOTE.—On July 27, 1299, Othman first invaded Nicomedia, a province of Eastern Rome; and the historian Gibbon expresses surprise at “the singular accuracy of the date.” On the scale of a “day for a year” (Ezek. 4:6), five months of prophetic time equal one hundred fifty literal years, and would extend to July 27, 1449. During that entire period the Ottoman Turks continued an almost constant offensive against the Eastern or Greek Empire, yet were unable to conquer it. They “tormented,” but could not “kill” or overthrow the government.

The Sixth Trumpet

7. With the trumpet blast of the sixth angel, what voice was also heard? Rev. 9:12-14.

NOTE.—This prophecy was given more than thirteen centuries before the events occurred, and how remarkable the fulfillment! Throughout Western Asia the Turks then assumed full leadership, and from the four divisions of their territory about the Euphrates the Moslem leaders marshaled their hordes for an assault on Christendom. Previously they had been restrained; now they “were loosed.”

8. In the language of prophecy what was foretold regarding the size of the invading army? Rev. 9:16.

NOTE.—“The myriads of Turkish horse overspread a frontier of six hundred miles from Tauris to Azeroum, and the blood of 130,000 Christians was a grateful sacrifice to the Arabian prophet.”—*The History of the Decline and Fall of the Roman Empire*, ch. 57, par. 7.

9. How was the appearance of the horsemen further described? Rev. 9:17.

NOTE.—As a symbol of colors, fire stands for red, jacinth for blue, and brimstone for yellow; while in the wartime dress of the Ottomans, these colors predominated.

The use of explosives and firearms in warfare was then but recently introduced; and as warriors discharged their muskets while on horseback, it might easily appear that the fire, smoke, and brimstone issued from the horses' mouths.

10. What deadly effect would be produced by the new mode of warfare? Rev. 9:18, 19.

NOTE.—History records the memorable fact that the capture of Constantinople by the Turks was the first great military triumph in which firearms and cannon played the deciding part. With the invaders the horses' "tails" were a well-known standard, or symbol, of authority, while the "mouth" of the cannon brought victory and "power."

"The third part," the Eastern, or Greek, portion of the Roman Empire, was dead. It had been "killed" by the fierce horsemen of the Euphrates, even as the revelator had foretold.

Remarkable Fulfillment of Prophecy

11. For what length of time was the Moslem Empire to continue? Rev. 9:15.

NOTE.—As shown above under question 6, the 150-year period of Turkish "torment," ended in 1449. That very year, the throne of the Eastern Empire was vacant, yet the new emperor would not accept the crown without first obtaining approval of the Turkish sultan. This act indicated that his real independence was gone. Four years later, in 1453, Constantinople was besieged and captured. The eastern capital of the Caesars then became the royal seat of the Ottoman Empire that extended its authority over rich and extensive areas of three continents.

"In the year 1840, another remarkable fulfillment of prophecy excited widespread interest. Two years before, Josiah Litch, one of the leading ministers preaching the second advent, published an exposition of Revelation 9, predicting the fall of the Ottoman Empire. According to his calculations, this power was to be overthrown 'in A.D. 1840, sometime in the month of August.' . . .

"At the very time specified, Turkey, through her ambassadors, accepted the protection of the allied powers of Europe, and thus placed herself under the control of Christian nations. The event exactly fulfilled the prediction."
—*The Great Controversy*, pages 334, 335.

The Seventh Trumpet

12. As the seventh angel begins to sound, what mighty work is to be completed in the earth? Rev. 10:7.

NOTE.—"The mystery of God" is the good tidings of salvation (Col. 1:26, 27); and during the sounding of this trumpet, the glorious gospel task is to be finished.

13. During this same time what other significant events were to occur? Rev. 11:18.

NOTE.—In rapid succession, the prophecy of the seven trumpets carries the Bible student onward, past the downfall of Western Rome, the subjugation of the Eastern Empire by the Turks, to the collapse of a world, the final judgment, and the granting of final awards.

14. For what thrilling announcement from heaven is the church of Christ on earth ardently waiting? Rev. 11:15.

NOTE.—We should be alert and attentive to the warning messages of the trumpets, and make full heart preparation for citizenship in that kingdom of peace.

Lesson 13, for September 24, 1949

The Two Witnesses

LESSON SCRIPTURE: Rev. 11:1-13, 19. (Revelation 10 has been omitted intentionally and will be studied in next quarter's lessons.)

MEMORY VERSE: "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of Me." John 5:39.

STUDY HELPS: "The Great Controversy," pages 265-288 (new ed., pages 243-269); "The Prophecies of Daniel and the Revelation," pages 531-542, 546, 547.

AIM: To get a clearer understanding of Satan's warfare against the Bible, and the divine providences by which God has preserved and exalted His word.

Measuring the Temple

1. What was given to the seer of Patmos, and what instruction followed? Rev. 11:1.

NOTE.—In this lesson we consider a portion of a parenthetical prophecy presented between the sounding of the sixth and seventh trumpets.

"The temple of God" here mentioned is manifestly the literal temple in heaven. See Rev. 11:19. The worshippers are to be found in Christ's true church on earth; while the measuring reed with which to appraise the spiritual dimensions of the worshippers is the law of Ten Commandments. This divine code is God's unchanging standard of character defining right and wrong, and determining "the whole duty of man."

2. What further instruction was given? For how long a period would "the Gentiles" exercise unbridled restraint? Rev. 11:2.

NOTE.—The "court" of the ancient temple was the place in which victims were sacrificed. This world is the outer court in which Christ was crucified; while according to this prophecy the Gentile apostasy would exalt itself to rule the world and the people of God for forty-two months. Compare Dan. 7:21, 25.

Witnessing in Sackcloth

3. During this period of oppression, what task was assigned to God's "two witnesses"? Rev. 11:3.

NOTE.—Prophecy foretold this era of papal supremacy by employing three forms of expression:

As 1260 days in this verse.

As 42 months in verse 2 and Revelation 13:5.

As 3½ times, or years, in Daniel 7:25, and other references.

With thirty days to the month and twelve months to the year, these periods are seen to be identical and, according to the day-year (Ezek. 4:6) interpretation of prophecy, to equal 1260 literal years.

"The two witnesses represent the Scriptures of the Old and the New Testament."—*The Great Controversy*, page 267.

4. How are the two witnesses further identified? Rev. 11:4. Compare Zech. 4:11-14.

NOTE.—Of the Old Testament Scriptures Christ said: "They are they which testify of Me." John 5:39. The two witnesses are also beautifully symbolized by two olive trees pouring forth "the golden oil" of divine grace as a continuous supply for the two light-giving candlesticks. "Thy word is a lamp unto my feet, and a light unto my path." Ps. 119:105.

5. What warning is issued against any who injure, oppose, or pervert the word of God? Rev. 11:5; 22:18, 19.

NOTE.—"Men cannot with impunity trample upon the word of God. . . . All who exalt their own opinions above divine revelation, all who would change the plain meaning of Scripture to suit their own convenience, or for the sake of conforming to the world, are taking upon themselves a fearful responsibility. The written word, the law of God, will measure the character of every man, and condemn all whom this unerring test shall declare wanting."—*The Great Controversy*, page 268.

6. In what way do the two witnesses possess power to shut out, or withhold, the blessings of heaven? Rev. 11:6.

NOTE.—"It was the word of the Lord, by His prophet, that in old time shut the heavens from rain, turned water into blood, smote the earth with plague, and brought down the consuming fire."—*Beacon Lights of Prophecy*, page 248.

Warfare Against the Bible

7. At the time when the two witnesses were to finish their testimony in sackcloth, what new assault would be made upon them? Rev. 11:7.

NOTE.—Since the well-established date of 538 A.D. marks the beginning of the sackcloth era, the 1260 years would extend to 1798. However, the actual “days” (years) of persecution, were somewhat shortened (Matt. 24:22); and during the closing years of that period the atheistic leaders of revolutionary France waged unprecedented warfare against the Scriptures. In 1793 the French Assembly decreed that Bibles should be destroyed, that God did not exist, that religion was a hoax, that the weekly Sabbath should be abolished, that all churches should be closed, and that death was an eternal sleep.

The index finger of fulfilled prophecy points unmistakably to infidel France as “the beast that ascendeth out of the bottomless pit;” or, as expressed by another, “the bottomless pit of atheism.”

8. Where were the “dead bodies” of the two witnesses to lie? Rev. 11:8.

NOTE.—“The licentiousness of Sodom in the days of Lot, was repeated in France, especially in her capital. The gross idolatry of Egypt, with its proverbial darkness, was to be found again in modern France. As the Jews, by rejecting the word of God sent by the prophets, severed their connection with heaven and crucified their Lord, so France repeated the sin, and crucified again the Son of God.”—*Seer of Patmos*, page 201.

9. As the peoples of other nations viewed the outrages perpetrated in godless France, what attitude would they assume? Rev. 11:9.

NOTE.—They would not suffer the slain witnesses to be *buried*. On the contrary, the frightful scenes enacted in France aroused Christians in many lands to new zeal in defense of the word.

10. Among what class of people would there be rejoicing? Rev. 11:10.

NOTE.—Infidels, and all others who were “tormented” by the pure and noble precepts of the Bible, celebrated their “liberty” with wild acclaim and rejoicing; but “the triumphing of the wicked is short.”

Warfare Terminated; Scriptures Exalted

11. After “three days and an half” (prophetic days, or literal years) what miracle would occur? Rev. 11:11.

NOTE.—“The church and the Bible had been slain in France from November, 1793, till June, 1797. The *three years* and a *half* were expended, and the Bible, so long and so sternly repressed before, was placed in honor, and was openly the book of free Protestantism!”—George Croly, quoted in *The Prophecies of Daniel and the Revelation*, page 540.

12. With what other figurative language did the prophet describe the French Revolution? Rev. 11:13.

NOTE.—In narrating the events of that amazing political upheaval, numerous historians use the phrase, "the earthquake of the French Revolution."

The expression "the tenth part," doubtless refers to France as one of the ten divisions into which the old Roman Empire was divided.

Instead of the words, "slain of men," the marginal rendering is "names of men;" and in the French Revolution all titles of nobility, such as prince, duke, knight, etc., were forever abolished.

"The remnant were affrighted." So terrifying were the scenes of bloodshed and horror throughout the cities and towns of France that even the infidels themselves trembled, and the leaders advised a return to religion.

13. What voice was heard from heaven, and what was the result? Rev. 11:12.

NOTE.—The two witnesses of Scripture that were so shamefully and arrogantly dishonored during the French Revolution have since been highly exalted. In whole, or in part, the Bible now speaks to the peoples of earth in 1,100 languages and dialects. More than a billion copies of the word have been published, and each year an output of approximately thirty million new copies flow forth from the printing presses of the world. Truly, the Bible is exalted "to heaven in a cloud."

14. What did the prophet declare would be seen during the closing period of earth? Rev. 11:19.

NOTE.—As certain devout Bible students searched the Scriptures, their attention was directed to the temple, or sanctuary above, which is the center of the work of redemption. By faith they continue to view the ark of God and the Ten Commandments, which constitute the foundation of the throne eternal. In the name of Christ they pledge their allegiance to God and His unchanging law. With the open Book they go forth to proclaim the everlasting gospel to all peoples. Then probation closes, and nature itself testifies to the concluding scenes of earth's drama.

SABBATH SCHOOL LESSONS FOR FOURTH QUARTER

If you have not already received a *Lesson Quarterly* for the fourth quarter in time to study the Sabbath school lesson daily, the following outline will be of help in studying the first lesson:

The general topic is "Studies in the Book of Revelation." Lesson 1, for October 1, is entitled "The Age-Long Conflict Between Christ and Satan." Lesson Scripture: Revelation 12:1-17. The memory verse is Revelation 12:17. The Study Help: *The Prophecies of Daniel and the Revelation*, pages 549-559. Questions and texts are:

Ques. 1. Rev. 12:1.

Ques. 2. Rev. 12:2.

Ques. 3. Rev. 12:3, 4.

Ques. 4. Rev. 12:5.

Ques. 5. Rev. 12:7, 8.

Ques. 6. Rev. 12:9.

Ques. 7. Rev. 12:10, first part

Ques. 8. Rev. 12:10, last part.

Ques. 9. John 12:31-33.

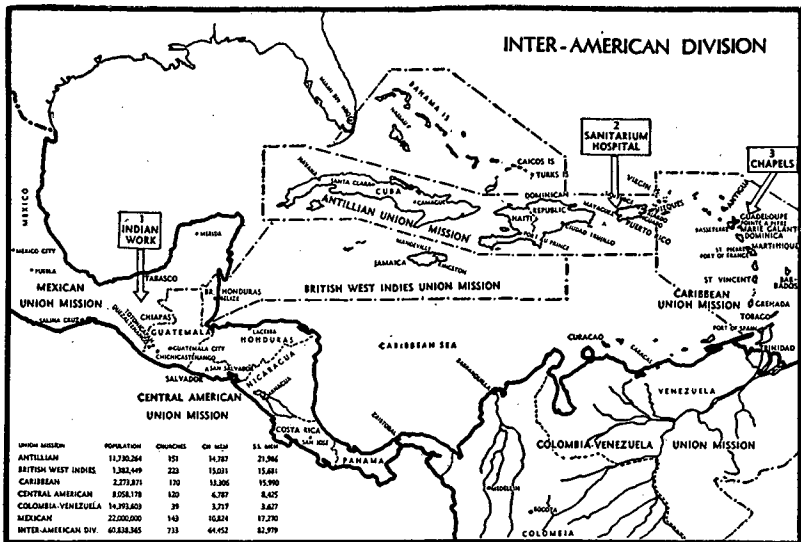
Ques. 10. Rev. 12:11.

Ques. 11. Rev. 12:12.

Ques. 12. Rev. 12:13, 14.

Ques. 13. Rev. 12:16.

Ques. 14. Rev. 12:17.



THIRTEENTH SABBATH OFFERING

September 24, 1949—Inter-American Division

This far-flung mission field has many urgent needs, but only three of them are stressed in this appeal. If one need is more urgent than others, it is the enlargement of soul-winning work among the millions of Indians in Inter-America, and particularly among the tribes in southern Mexico and Guatemala. Our work in behalf of these people has met with good success, and we may confidently expect an even greater harvest. Another urgent need is to provide some modest meetinghouses in the French West Indies. The state church has great cathedrals in the cities, and ample churches in rural sections; but our people meet in private homes, under trees, or wherever they can, because prejudice hinders renting such halls as there are. Finally there is the appeal for funds to assist in the establishment of a mission hospital in Puerto Rico. The "right arm" of the message has been actively at work in this island field for many years, and we have the opportunity to make this further advance.

The last "overflow" offering to Inter-America, in 1947, provided \$30,719.37 for schools and clinics. Surely this threefold appeal will inspire greater liberality in the offering Sabbath, September 24. Let us make it an average "double dollar" day in every Sabbath school.