

***The Great Controversy* Study Guide**

ASI Version

By: Ellen G. White

Thought Questions and Notes on *Great Controversy*
by D. E. Robinson
Review & Herald Publishing Association
Silver Spring, MD.

Adapted to this version by
Pacific Press Publishing Association
Nampa, ID.

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FOREWORD

Seventh-day Adventists need to have more than a superficial knowledge of the contents of *Great Controversy*. The eternal destiny of every soul is dependent upon his relation to the issues of that conflict, whose climax is reached in the last generation of men. The crisis that is before the remnant church is briefly portrayed in Revelation 13 and 14. To His people who must personally face that crisis, God has through the gift of prophecy sent detailed instruction, not only of what is coming, but how to prepare for it. That instruction is found, most completely, in this book.

"Bidden to make known to others" that which the Spirit of God had opened to her mind, the author, in the preface, states the primary purpose of the book to be "to trace the history of the controversy in past ages, and especially so to present it as to shed a light on the fast approaching struggle of the future." While the author was working diligently to complete the book in 1884, she wrote, "I want to get it out as soon as possible, for our people need it so much. . . . I have been unable to sleep nights, for thinking of the important things to take place. . . . Great things are before us, and we want to call the people from their indifference to get ready."

As an aid to the study of this book, these thought questions and notes have been prepared. For individual study they will be a help, if they are kept and consulted in connection with the reading of the text. For class or study groups, portions might be assigned to members for special report. An effort has been made to adapt the questions to the high points that are considered, rather than to form them so that they might be answered by "yes" or "no" or by a single sentence. It would be well for the reader to supplement his study by the use of pen and paper to note other points of importance that he may discover. The study required to prepare the questions has been of great interest and profit; that it may be equally so to the reader is the desire of the writer.

D. E. Robinson

REFERENCES

References at the end of questions refer to page and paragraph in *The Great Controversy*. Thus "19:2" gives reference to paragraph 2 on page 19. Each paragraph is considered a unit and is assigned to the page on which it begins, though it may run over to the following page. Because of a difference in the paging of current editions, references given only apply to the Great Controversy ASI edition, ISBN 978-0-8163-1419-5.

CHAPTER 1—A FORECAST OF THE WORLD'S DESTINY

1. Study the circumstances and occasion of Jesus' bitter grief and lamentation over Jerusalem. For what reasons must it have seemed strange and unaccountable to the onlookers? 1:1, 2

2. Did Jesus have reason to feel sorrow for Himself as He faced Gethsemane and Calvary? What motive led to His great grief? 1:3

Note--As we think of the trying times ahead of God's people, should our greatest concern be for our own hardships and tests or for the fate of the impenitent? If we follow Jesus' example of thinking of lost souls, how shall we manifest this burden in our lives?

3. Meditate on God's compassion and love for His people in His dealings with them in the past and in Christ's mission of love to them. Memorize: "The waves of mercy, beaten back by those stubborn hearts, returned in a stronger tide of pitying, inexpressible love." 2:4

4. What had caused the prophets to weep? How did Jesus' view of the future compare with their expectations-- (1) as to the time covered, (2) as to the multitudes of people involved, (3) as to their iniquity, (4) as to the severity of the judgments? 3:2, 4; 12:1

5. Compare the great sin of the Jews with that of the later Christian world. 3:4

6. What prophecy of Micah was to meet its fulfillment in the attitude of the Jews and the destruction of their city? How was it fulfilled? 6 :1, 4

7. What circumstances made it possible for Christ's followers to escape from Jerusalem with their lives? Where did they find a place of safety? 8:4 cf. 12:3

8. As illustrated in God's dealings with Israel, note that God exhausts heaven's resources in seeking to persuade men to accept salvation. 3:1, 4; 7:1

9. When men finally and irrevocably reject God, they thereby choose Satan as their ruler. What kind of master is he? Show that the destruction of Jerusalem and of the Jewish nation was a natural consequence of their impenitence. How does this principle apply to our own time? 11:3

10. To whom are we indebted for peace and protection? What may cause the withdrawal of this protection, and with what consequences? 11:4

11. What conditions will prevail up to the time of the close of probation? 12:4

CHAPTER 2—THE FIRST CHRISTIANS

1. In forecasting the experiences of His people to the end of time, did Jesus offer flattering inducements to lead men to accept Christianity? What phase of their experience did He especially stress? 13:1

Note--The fact that Jesus foretold the trying experiences through which His church was to pass has exerted a powerful influence in fortifying the believers in their conflict with the forces of evil.

2. What was the secret of the fortitude and perseverance of the faithful amid the awful persecutions under paganism? 14:4, 5

3. In what way did the persecution prove to be a blessing--(1) to the cause of truth, (2) to the experience of the individual believers, (3) to the church as a body? 15:1, 2

Note--The phenomenal growth of the church under these adverse circumstances is evidence of a remarkable spirit of missionary zeal among the lay members.

4. Changing his strategy against the church, Satan wrought more effectually for its ruin by leading its members to compromise. They increased greatly in numbers, but at a dear cost in spiritual vitality. 15:3, 6

Note--We see in the religious world today a popular trend toward compromise at the cost of a surrender of vital truth.

5. What should be our attitude toward the present-day trend toward compromising with error? 17:3

6. What part did apostates act in their warfare against the doctrines of Christ? 16:3 (For the application of the same principle in our own time, see page 343, paragraph 2.)

7. How can the statement of Jesus, "I came not to send peace, but a sword," be harmonized with His title, "Prince of Peace"? 17:4, 5

8. Notice God's dealing with the righteous and the wicked, in permitting them to reveal their true character, thus vindicating the justice of His decision in regard to their destiny. 18:2, 3

9. Should the fact that there is no bitter persecution against the church be regarded as a matter for great satisfaction? What experience of God's people will result in a renewal of persecution? 18:4

CHAPTER 3—THE ERA OF SPIRITUAL DARKNESS

1. Following every regeneration, either of an individual or of a church, comes the peril of degeneration. The history of the conflict over human lives has ever been like that of Israel, as stated in Judges 2:7-19. The converse is also true, that in the hour of deepest spiritual darkness, God kindles a new light to illuminate that darkness. Discuss.
2. Compare the steps of individual apostasy with those in the apostasy of the early church. The first digressions were almost imperceptible. 19:2 How carefully should we guard against the beginnings of compromise that tend to lower the standard of God's perfect pattern?
3. Satan recognizes the power of God's word, "the detector of error." 20:5. Whenever and wherever he cannot keep men from possessing the Scriptures, in what ways does he work to keep men from receiving their power? Note the force of the climactic sentence at the end of the chapter, and compare with 295:3 and 335:5.
4. What false conception of the Sabbath was held by the Jews, and to what did it lead? 21:2 Does this suggest the necessity of giving diligent heed to the means by which Sabbath keeping may be made a joy and delight, as indicated in Isaiah 58:13?
5. By what means were the "conflicting claims of heathenism and Christianity united"? 21:3, 4 Note the working of the same factors today. 322:1

CHAPTER 4--THE FAITHFUL TORCHBEARERS

1. As a motive in studying with patient detail the historical facts regarding the Waldenses, note the closing sentence of the chapter. The work which they began is to be carried to a glorious conclusion by their successors.
2. "By the beginning of the seventh century Christian Europe had reached a very low intellectual level. . . . Only in England and Ireland . . . and in a few Italian cities, was there anything of consequence of the old Roman learning."--*History of Education*, Ellwood P. Cubberly, p. 127. Consider the relation of this fact to this statement: 27:1. Education and intellect are accompaniments of true Christianity. The corruption of Christianity was associated with a great decline in learning. So in the reformation of Christianity, true education is restored.
3. Facing as we do the testing issues before us, it is well to note how the parental training and education given to the youth prepared them for fortitude and fidelity under persecution. 29:3-5
4. What motives led to the attendance by some of these youth at the universities of Italy and France? What was the secret of their steadfastness? What work was uppermost in their minds while there? Were they leaders or were they led away from their principles? *Testimonies*, Vol. 5, pp. 583, 584. 69:3 to 31:2.
5. What thought brought to them a realization of their solemn responsibility to let their light shine? 31:3
6. What outstanding issue distinguished the true from the apostate religion? 32:4. What place should the doctrine of "righteousness by faith" occupy in our experience and work? 33:1

CHAPTER 5—THE LIGHT BREAKS IN ENGLAND

1. Memorize 44:5 or the essential portion of the paragraph.

Note--"The entrance of Thy words giveth light." Ps. 119:130. It was after the taking away of the Bible from the common people and the substitution of human authority for that of God's word that the world entered the Dark Ages. We begin now to trace the restoration of the Book and the consequent enlightenment, which increased in brightness till the great Reformation. Observe how, in the story of Wycliffe, the author exalts the Scriptures as the source of his power and the cause for the results of his efforts.

2. Was Wycliffe's work weakened or strengthened by his liberal education? Give as many reasons for your conclusion as you can find, noting especially 36:4; 37:2; 39:2; 40:5

Note--The disciples whom Jesus called were mostly men of limited education. We do well to remember constantly that the power of the Spirit resting upon consecrated, humble men is more effective for God than mere learning.

3. What qualifications do we find in Wycliffe that contributed to his remarkable success as a leader? 37:3; 44:4

4. What were two distinctive doctrines of Protestantism. 41:5; 44:3

5. What official positions did Wycliffe hold? 37:4; 39:2, 4

6. Against what two abuses were his first protests directed? 37:4, 5

7. How did Wycliffe organize a "layman's movement," and with what success? 40:5; 41:4, 5

8. On what two occasions did the death of a prominent man save him in a time of crisis? 39:5; 40:1

9. Before what four tribunals was Wycliffe summoned, and with what outcome on each occasion? 39:5; 42:2, 6

10. What was the crowning work of Wycliffe, and what was his most effective weapon against error? 41:2, 3

11. What was the future of the movement in England which started under his leadership? 45:1, 3

Note--Helpful lessons for our own work may be drawn from the influence of the publications issued by Wycliffe. It was thus that his testimony was most quickly and widely disseminated.

CHAPTER 6—TWO HEROS FACE DEATH

1. What progress had the gospel made in Bohemia, and what difficulties had it encountered before the days of John Huss? 46:1, 2

Note--The bull of Gregory VII mentioned in the text was issued in 1079 A. D.

2. The scattering of believers by persecution or oppression has frequently been signally blessed of heaven in disseminating light. Acts 11:19-21. This is illustrated in the history recorded in this chapter. 46:1; 48:5

3. Wycliffe belonged to a family of the nobility, and he had no financial difficulties to face in the acquisition of an education. Huss furnishes an example of a youth from a home of poverty. Both, however, applied themselves diligently to study, and both were exemplary in the purity of their lives. 47:1, 2

4. What calling did Huss choose to follow, and what positions did he fill? 47:2, 3

5. What providential circumstances led to the spread of Wycliffe's writings to Bohemia? 48:1, 2

6. What did Huss recognize as the greatest need of the congregation to whom he was called to minister? 47:3

7. What incident illustrates the power of visual education? 48:2, 3

8. What circumstances led to the placing of Prague under the papal interdict? What conditions prevailed under the terms of such an interdict? 48:5; 50:4

9. What principles should guide us if we are called to choose between the counsels of Christ found in John 10:12, 13 and that found in Matt. 21:23? 49:1 Look up references to the foregoing texts in the *Scriptural and Subject Index to the Writings of Mrs. Ellen G. White*, pages 45, 58.

Note--"Which of these two precepts must I follow? Between these two contrary recommendations, which ought I to obey? . . . I cannot say." So wrote Huss. (Bonnechose, Vol. I, p. 86)

10. What was Huss's final decision in this matter, and how did his course vindicate the assurance, "We can do nothing against the truth, but for the truth"?

11. What were the two prime reasons for calling the Council of Constance, 1414-18? 50:5, 51:1

12. Note the points of contrast between John XXXIII, the accuser, and Huss, the accused. 51:1; 52:2

13. What tracings of the prophetic gift do we find in this chapter? 46:1; 53:1; "Huss also was visited by visions and prophetic dreams." (Bonnechose, Vol. II, p. 24)

14. Considering their previous privations in prison, can the courage and keenness of mind of Huss and Jerome be accounted for on natural grounds? 52:4; 55:3, 4

15. What was the immediate effect in Bohemia of the execution of Huss? 57:4

16. What success attended the efforts of the armies of Sigismund against the Bohemian defenders of the principles of religious liberty? 58:2

17. How was that which could not be accomplished by force, effected by diplomacy? 58:3

18. Who were the "United Brethren"? What was their influence in maintaining the truth? 59:4-6

CHAPTER 7—LUTHER A MAN FOR HIS TIME

1. The time covered in this chapter is from Luther's birth in 1483 to the final bull which excommunicated him from the church, issued by the pope in 1520.
2. As an illustration of the potential powers of consecrated youth, note that at fourteen Luther entered Magdeburg; at eighteen he began studies at Erfurth; at twenty he discovered the Latin Bible. He was twenty-two when he entered the monastery, and he was ordained priest at twenty-four. The following year he was called as a professor to the university. He began to preach at twenty-six. His memorable journey to Rome was made at the age of twenty-seven. He was thirty-five when he made public his ninety-five theses against indulgences. Two years later he was excommunicated.
3. What is there to commend, and what to question, regarding the parental training of Martin as a boy? 60:3, 4
4. In analyzing the personal characteristics that marked Luther, memorize the second sentence of the chapter, and note 60:3-61:4
5. As in the case of Saul, the persecutor, so with Luther--the extremely conscientious zeal that marked each while in error, made him a power in the service of God when the light shone into his soul. Trace through the story the gradual enlightenment of his mind. (cf. Phil.3:5-9; Gal. 1:14) 61:4, 5; 62:3; 64:4; 71:1; 73:1
6. While Luther constantly appears in the foreground, others were used of God to act as wise counselors, spiritual helpers, or protectors. 123:3; 134:2; 147:3; 138:3; 140:2 [141:1; 154:2; 158:2; 159:2; 160:4]. As an illustration of how God used men who tended to opposite extremes to make them mutually helpful in His work, see *Early Writings*, 224:1, 2.
7. What was Luther's own attitude toward the subject of Christian education? 63:3; 66:4; 70:7; 71:7
8. What evidences may be found of a great lay movement in behalf of the new-found truths? 67:2; 70:4; 71:1, 2, 8
9. Wycliffe and Luther were marvelously protected in their work. Huss and Jerome suffered martyrdom early in their career. The death of some and the courageous lives of others equally contributed to the purposes of God. Whether or not the reformer paid with his life, he did in his heart offer himself to God for life or for death. (Phil. 1:20) 68:3; 69:7; 71:3; 72:1
10. Even Luther was at times troubled with doubts regarding his work. How did he overcome them? 73:1
11. What practical lessons are drawn from this portion of Luther's mission, in pointing out conditions parallel to our own time? 73:3,4

CHAPTER 8—A CHAMPION OF TRUTH

1. The German Empire of this period was a confederation of states, of which Saxony was one. The elector of Saxony might be compared with a governor of one of the American states.
2. For what purpose was the diet, or assembly, called in 1521? What question was of the greatest interest? What classes of people formed the personnel of the council? 74:2
3. The first issue between the opposing parties was over the appearance of Luther at the diet. What reasons led the papal legate to oppose, and why did Luther and his friends work to secure his appearance? Who won in the first skirmish over this issue? 75:1, 2
4. Given the opportunity to accuse Luther in his absence, how did Aleander defeat his own purpose? 75:3
5. Having influenced the emperor to permit him to present his cause before the diet, on what two counts did Aleander present his appeal against Luther? (1.) 76:1; (2.) 76:2 What lesson for our time may be drawn from this method of attack? 76:3, 4
6. With the prevailing sentiment against Luther, who was used of God to direct the minds of the assembly from him to the abuses of Rome? What was the effect of his speech? 77:1, 2; 77:4, 5
7. What part did the angels of God act in this drama? 77:4
8. What was the advice of Luther's friends at Wittenberg and along the way to Worms? What was the spirit of Luther's reply to their entreaties? 77:6-78:2; 79:2, 3
9. What wily plot was laid to induce Luther to turn aside from his purpose? 79:3 Had Luther accepted this invitation he would have been delayed until the time his safe conduct had expired, even had he succeeded in reaching the council.
10. In the controversy with Rome, of what significance was the appearance of Luther before the diet? 80:3
11. How did he spend the time of recess, and with what result to himself? 81:2-5
12. Into what three classes did he divide his writings? What was his statement regarding each before the diet? 82:3
13. What memorable words concluded his address? 83:2
14. How far-reaching was the influence of Luther's courageous stand for truth? 86:5
15. What terms of the emperor's edict seemed to render the cause of the Reformation hopeless? 87:4
16. How did the year of Luther's enforced seclusion accomplish more for the cause of truth than would the same time if he had had his freedom? 87:5-88:2

CHAPTER 9--THE LIGHT KINDLED IN SWITZERLAND

1. Wycliffe, Huss and Jerome, and Luther appeared successively as reformers. A century and a half has been covered by their work, up to the Diet of Worms. Zwingli was a contemporary of Luther, and, though a leader, was but one of several that arose in the cantons of Switzerland, moved by the same Spirit of God to take their place as leaders in the great reform movement.

2. "In Germany the monarchical principle predominated; in Switzerland, the democratic. In Germany the Reformation had to struggle with the will of princes; in Switzerland, against the wishes of the people. An assembly of men, more easily carried away than a single individual, is also more rapid in its decisions. The victory over the papacy, which cost years of struggle beyond the Rhine, required on this side but a few months and sometimes only a few days."--D'Aubigne p. 8, ch. 1.

3. What are two essential characteristics of men whom God can use in His service? Why can God so seldom find men of influence and learning with these qualifications? 89:1

4. How did an aged and humble relative help to mold the mind of Zwingli as a child? 89:2

5. To what place was he sent for education, and why was he recalled? 90:1, 2

6. To whom was Zwingli indebted for the first rays of advanced light, and what was the source of this light? 90:3

7. What helpful thoughts regarding the study of the Scriptures can be gleaned from Zwingli's experience? 90:4; 91:1

8. What striking feature of the Reformation and of the Great Second Advent awakening gives evidence of divine guidance in each? 91:2; 71:5; 112:3-5; 197:5

9. In what way did the work of Zwingli at Einsiedeln affect his financial support? 91:3-91:2

10. When called to the cathedral in Zurich, how did he relate himself to the instruction given by those who had invited him? 92:4, 5

11. Who was the chief pardon-monger of Switzerland at that time, and what success did he have in Zurich? 93:5; 94:1

12. How did Zwingli, before the Council of Zurich, reply to two representations of the deputies from the bishop of Constance, and what was the attitude of the Council? 94:5-95:2

13. Why did he not appear to champion the cause in the disputation at Baden? How did he, in his absence, make his influence felt? Contrast the appearance of Oecampadius and Eck at the discussion, also the difference in their appeals? What was the result of the discussion? 95:5-96:6

CHAPTER 10-- PROGRESS OF REFORM IN GERMANY

1. Did the disappearance of Luther help or hinder the work of the Reformation? 97:3
2. What was Melancthon's first attitude toward the claims of some to the prophetic gift? Were any who were really honest, deceived by the movement? What are the tests by which such a claim may be judged? 97:4-98:6
3. How was this fanaticism finally brought to an end? 100:2
4. On what occasion did Luther advocate the principles of religious liberty, and how did he state them? 99:7-100:1
5. What is said to be "one of Satan's most successful devices to cast reproach upon purity and truth? 101:5
6. In some present-day so-called "reform movements" we see manifested the same characteristics as marked the work of Thomas Munzer and his associates. Note the following: Possessed with desire to reform; ambitious for position and influence; claimed to see in leaders manifestation of a "form of popery"; claimed a "divine commission to introduce the true reform"; were governed by impressions; appealed to men's "desire for the marvelous"; denounced order in public worship; reviled the leaders who opposed them; appealed for and won sympathy by claim of unjust treatment; made great claims to holiness and sanctification. 411:5-101:5
7. Though great credit is rightly given to the leaders of the Reformation, the peak of the success and the spirituality of that movement was reached when an army of laymen, "persons of all ranks" with the Scriptures and message-filled literature went everywhere preaching the Word. 103:1. Compare the movement with that described in *Testimonies*, Vol. 9, p. 126.

CHAPTER 11--PROTEST OF THE PRINCES

1. The vacillating emperor, Charles V, had for a time turned toward the Reformation, and his armies had marched into Rome and sacked the city in May 1527. Following this, the French armies were pushing him hard, and he thought to strengthen his position by again seeking the favor of Rome. It was to this end that the Diet of Spires of 1529 was called.
2. During the interlude of comparative peace and religious liberty, the Reformed movement had become unified, and church order had been established.
3. How may it be shown that the Turks, the French, and even the pope helped the cause of the Reformation in Germany? 104:2 Cf. Rev. 12:15, 16.
4. What were the demands of the two parties to the controversy at the diet, and what compromise was proposed? 105:1, 2
5. With what plausible arguments might this compromise have been accepted? What principles of truth would have been thus yielded? 105:4, 5
6. In the final test of strength, which party was in the majority? 106:2
7. To whom did the minority appeal? 107:1
8. Against what two abuses was the protest to the council directed? 107:3-7
9. In what way is the experience of these reformers a lesson for our time? 108:2
10. What illustration do we have of the power of music? 109:2
11. In what assembly was the "Confession of Faith" finally read? 109:1; 110:1
12. Was Luther responsible for the blood that flowed in the conflicts between the German States and the enemies of the Reformation? 110:6-111:2

CHAPTER 12—DAYBREAK IN FRANCE

1. Following years of war and bloodshed, in his attempt to put down the Reformation in Germany by force of arms, what was Charles V at last forced to grant? How did he end his days? 112:1
2. The Spirit of God can use as His instrument a youth of twenty, as Luther, or an aged man of seventy, as LeFevre. Each of these had manifested a remarkable zeal in seeking to obtain God's favor by acts of supposed merit. Each dated his period of much useful labor from the discovery of the Bible. Each was a teacher in a prominent university, and by the gift of teaching passed on to his pupils the glorious light of truth that took the place of his former efforts to obtain salvation by works.
3. For what purpose did LeFevre come to study the Scriptures, and what did he find there? 112:4
4. What pupil was first and foremost in accepting and teaching the new faith? What had been his early experience? 113:2
5. What prominent people were among those influenced by Farel and LeFevre? 113:4
6. Where was established the first Protestant church in France, and what changes were thereby wrought in the community? 113:5-114:1
7. What learned noble of France was said to have been potentially a "second Luther"? How did he witness for Christ in life and in death? 114:3-116:4
8. How did persecution again further the work of the gospel? 116:5, 6
9. In what different ways did two individuals contribute to the conversion of Calvin? 117:1-3
10. Compare the wisdom and effectiveness of advancing truth by "theological controversy" and by quiet house to house work. 118:1, 2
11. What circumstances made possible the open preaching of the Protestant principles in Paris? For how long was this possible?
118:3, 4
12. Describe Calvin's last work in France? To what place did he go? 119:1-3 What was the scene of his principal labors? 126:4
13. What "zealous but ill-judged movement" resulted in serious consequences for the Protestants in France? 119:4; 121:3
14. What terrible price was France to pay for her "rejection of the gift of heaven?" 123:1, 2
15. After Farel's failure to plant the gospel in Geneva, what humble instrument did God use? 124:2, 3
16. What organized movement arose at this time to champion the cause of Rome? In what ways did they imitate the reformers? What were some of the means that contributed to their success? 125:3-126:1

CHAPTER 13—THE NETHERLANDS AND SCANDINAVIA STIRRED BY REFORM

1. How early, and in what manner, had the Protestant principles found entrance into the Netherlands? 127:1
2. The statements regarding the Waldensian missionaries [128:1, 4] should be linked with that which appeared earlier, particularly [31:4]. The fruit of the labors of these youth was manifest centuries later, among the descendants of those who received the gospel directly from them.
3. Why was the persecution of the followers of Luther in the Netherlands more severe than in Germany? Did the fact that the believers were persecuted in one place, while there was comparative freedom in other parts, mean that the gospel was hindered in the one more than in the other? 129:1
4. Who was the leading reformer in Holland? How was he led to the study of the Scriptures? What were his educational qualifications? What was the field of his labors, and for how long did he bear witness? 128:3-5
5. What qualifications in Tausen as a child led to a rare educational opportunity? What restriction was made in his choice of schools? How was he finally led to go to Wittenberg, and what risk did he run in doing this? On returning to Denmark, where did he begin his work? How effective were the efforts to silence his testimony? 129:6-130:2
6. Where did the brothers who led the Reformation in Sweden receive their training? In what were they alike, and how did they differ in temperament? What remarkable opportunity was furnished to bear witness before the nobility of Sweden, and with what result? 130:4-131:3
7. To what extent was the success of the Reformation due to the erudition and influence of its leaders and teachers? What essential qualifications marked them all? 131:2
8. What was the effect of her acceptance of Protestantism upon the future of Sweden, (1) as to national strength, (2) as to the destiny of other nations? 131:4

CHAPTER 14—TRUTH ADVANCES IN THE BRITISH ISLES

1. What conditions limited the usefulness of Wycliffe's translation of the Bible into the English language, (1) as to accuracy of the text, (2) as to its circulation? What valuable contribution was made by Erasmus? 132:1
2. A careful reading of this paragraph will not raise questions regarding the possibility of serious mistakes in the text of Scripture. The defects in Wycliffe's version were due to his working not from the original languages but from a faulty translation of that language into the Latin. Since that time, several ancient manuscripts have been discovered, and modern versions of the Scriptures have been translated from those original Hebrew and Greek texts.
3. What cogent reasons did Tyndale give for the possession of the Scriptures by the laity? What purpose was formed in his mind to make this possible? Under what obstacles was he obliged to carry out this work? Where was his New Testament printed, and how did it find its way into England? How did the Bishop of Durham unwittingly help the cause? 133:3-134:1
4. What contemporaries of Tyndale defended the truth, and magnified the word of God? According to Latimer, who was the most diligent bishop in all England, and how did he work? What was Latimer's final prediction? 134:3-135:1
5. Upon the spot where many copies of Tyndale's Bible were publicly burned stands now the British and Foreign Bible House.
6. What earlier influences helped Scotland to maintain its freedom longer than did England? How was the torch of truth re-lit in the northern kingdom? 135:2-4
7. Who was Scotland's great leader in the Reformation? How did he interpret the command of God to obey their rulers? What wise counsel did he give to guide those who are confused because of differences of belief among spiritual leaders? How effective was his leadership in Scotland? 135:6-136:4
8. In the establishment of Protestantism in England, what erroneous principles of the papacy were retained? What was the result to dissenters? What noteworthy book was produced by a martyr for the faith, in jail? What four other books were productive of spiritual light? 135:5-137:2
9. What was the spiritual condition of England a century later? What reformers then arose? How was Charles Wesley led to realize the futility of his own works for salvation? 137:3-5
10. How did the consistent Christian lives of Moravians influence John Wesley? 138:2-139:2
11. What were the results of Wesley's apprehension of the light of God's grace? On what different basis did he now maintain his former good works? What led to the name of "Methodists"? 139:1-4
12. How did Whitefield and the Wesleys regard the minor differences of doctrine between them? 140:1
13. What instances of divine protection from mob violence has Wesley recorded? Were the leaders alone subject to persecution? Did they have protection from the government? 140:2-5
14. What two popular errors did Wesley combat, and what arguments did he bring to bear against them? Are these same errors rampant today? 141:3-143:2
15. What remarkable success crowned the work of Wesley during his lifetime? What can be said of his influence beyond what was visible? Memorize the concluding sentence. 143:3

15—TERROR AND RETRIBUTION IN FRANCE

1. What is the significance of the following expressions, found in the prophecy of Rev. 11:2-11:

"the holy city"; "forty and two months" 145:2, 3

"the two witnesses" 145:5

"prophecy . . . clothed in sackcloth" 145:6; 146:4

"the beast from the bottomless pit" 146:3

"the great city" 146:5

"dead bodies . . . three days and a half" 149:2-4; 156:4

2. What warning is given against wresting the plain meaning of the Scriptures? 146:1, 2

3. For what special sins do "Egypt" and "Sodom" stand typically? 146:5-147:1

4. What two classes of Christians bore witness for Christ, and how did they suffer for their faith? 147:5; 149:1

5. In the "war against God" in France, what steps were taken against public worship? the Bible? the Sabbath? the sacraments of baptism, communion, and marriage? the recognition of God? What was substituted to be worshiped, and how was it personified? 149:2-150:7

6. How is the church shown to have been responsible not only for the decline of religious liberty, but also for the part of the State in curtailing civil liberty? 151:1-3

7. How had the persecution of the Huguenots contributed to the poverty and wretchedness of the country? 152:1-3

8. What contrasts are drawn between the privileged classes and the poor peasants, and what were the causes for this condition? How did the result prove to be the opposite of what was expected? 152:5-153:4

9. When the commons had obtained the upper hand in the government, how did they abuse their power? 154:1-155:1

10. What fatal error was then, and is still, responsible for the cruelty, degradation, and misery in this world? 155:4-156:3

11. What two great movements were started by God at this time, to thwart the plans of Satan that seemed to have succeeded and to reveal to the world His own principles of love and of liberty? 157:1-5

12. In this chapter we have a demonstration of the fact that Satan's malignant power is restrained by the Spirit of God, and it is only as men deliberately choose to follow the evil one, that this protection is withdrawn from them. This truth is being still more clearly demonstrated today. See 144:1; 149:4; 154:2; 156:2-3

16—SEEKING FREEDOM IN A NEW WORLD

1. How did the issue over the wisdom of "compromise" divide the English reformers? What were the arguments for and against? How did the church in power attempt to settle the controversy, and with what result to the minority? 158:1-4
2. In what spirit did the Pilgrims accept the hardships of exile, and how did "persecution and exile" open the "way to freedom"? 159:1-3
3. What vital principle of Protestantism, embodied in the Puritan covenant, was stressed by Pastor John Robinson? How may a failure to recognize this principle be shown to be a cause for many denominations today? 159:4-160:2
4. What principles of religious liberty were for a time violated by the Pilgrim fathers? Who was the first to urge absolute liberty of the individual conscience? How did he define the duties of the magistrate? In what words did he protest against compulsory attendance at church? 160:3-161:2
5. Was the cause of religious liberty helped or hindered by the banishment of Roger Williams? 161:2-4
6. What principle of the Constitution of the United States is inherent in man, and therefore above human reason? 162:1
7. How remarkably were the settlement and the conditions of the New World affected by the offer of asylum to oppressed Christians of all lands? 162:2-5
8. What is the effect upon the church when she succeeds in obtaining special privileges in the state? 162:6
9. In what ways has Protestantism repeated the history of the church during the first centuries? Having again failed to crush out the truth through persecution, how has Satan worked to corrupt the churches established by the Reformers? 163:1-3 Cf. 15:3, 4

17—PROMISES OF CHRIST'S RETURN

1. List Old Testament characters who foresaw the coming of Christ, with its associated events. Which of them stressed the judgment? the resurrection? The great joy of the redeemed? The glory of the coming, and the physical phenomena seen in nature? 164:1-4
2. What positive words of Christ add certainty to the hope of His return? Who will accompany Him? 165:1
3. By the angels, by Paul, and by John, what testimony is borne regarding the manner of Christ's coming? 165:2
4. How is the coming of Christ related to the restoration of that which was lost at the fall of man? 165:3-4
5. What special experiences have caused intense longing for Christ's return among His followers? 165:5-166:1
6. How were the reformers cheered in their work by the "blessed hope"? 166:2-5
7. What was the earliest of the promised "signs" of the nearness of the end? 166:6-167:4
8. Show that the dark day of 1780 fulfilled the prophecy as to time. Was it recognized by many who witnessed it as fulfilling specific Scripture prophecy? 167:5-169:1
9. What was the spiritual condition of the church when the signs of Christ's coming began to appear? Show that this also was a subject of prophecy. 169:3-170:1
10. What prophetic features of the "day of the Lord" constitute a mighty call to arouse from spiritual lethargy? 170:2-5
11. What message of warning was due at this time, and by what class of men was it given? 171:1-5
12. How many of God's people were looking for Christ at His first advent? What was the attitude of the religious leaders at that time to the prophecies of His coming? What classes of people were chosen to announce the birth of Jesus? What lessons are there in this experience for our time? 171:6-173:4

CHAPTER 18—NEW LIGHT IN THE NEW WORLD

1. What traits of character and what circumstances in life qualified William Miller to become a great spiritual leader? 174:1,2
2. Note: Deism, with its belief in God as the great Cause of the universe, in the duty of men to honor Him by lives of virtue, and in the doctrine of rewards or punishment, denied the Bible as a divine revelation. It held that human reason alone was sufficient to establish religion and to enforce morality. As its inconsistencies became apparent, the movement was short-lived, and its adherents either returned to historic Christianity or became avowed atheists.
3. Through what steps was Miller led by logical reasoning to accept Christ as his Savior and to an ardent love for the Scriptures? What challenge led him to an intensive study of the Bible? 175:2-176:1
4. What methods of Bible study contributed to the enlightenment of his mind? What neglected books did he study, and with what conclusions? 176:2,3
5. When did the doctrine of the temporal millennium find entrance into Christian teaching, and with what evil results? What truths regarding the events connected with the second coming of Christ did Miller rediscover? 176:4-177:5
6. Note: Daniel Whitby (1638-1726), a noted theologian of England who wrote many works of a controversial nature, was the first to set forth the view that the Millennium was "not a reign of persons raised from the dead, but of the church flourishing gloriously for a thousand years after the conversion of the Jews," (*Paraphrase and Commentary of the New Testament*, 1703, Vol. II, 7th ed., p. 687)
7. How was Miller led to look for prophecies that might indicate the times relating to the last days? What prophecy especially seemed to him to reveal the time for the Second Advent? 178:1-4
8. Note: As an aid to fixing in mind the exposition of the 2300 days, it will be helpful for the reader to construct, for his own use, a chronological chart, based upon 179:3-181:4.
9. How many years elapsed between the beginning of Miller's Bible study and his first public declaration of faith? Into what divisions is this period divided? 181:4-182:2
10. With what handicaps did he begin his public work, as to age, experience, and self-confidence? How did he secure his appointments? How did the churches at this time relate themselves to his work and teaching? How was he supported financially? 182:4-183:1
11. The fulfillment of what two prophecies during the time of Miller's preaching gave a remarkable impetus to the Advent movement? 183:2-184:5
12. How was the work opposed by popular ministers, by the ungodly, and later by the church leaders? What reasonable appeal did Miller make to the churches? 185:1-186:2
13. What points of comparison are made between the days of Noah and the last days? 186:3-187:1
14. What is indicated in the experience of a professed Christian when he does not long for Christ's appearance? 187:2-4
15. Why does Satan endeavor to keep men from studying the book of Revelation, and how successful has he been? 188:3-6

CHAPTER 19--LIGHT THROUGH DARKNESS

1. What striking illustration is given of the truth that men whom God uses as His instruments to do a special work, often have but a limited conception of His purposes? 190:1, 2
2. Aside from the natural limitations of the human mind, what condition has frequently led to a failure, even by God's servants, to comprehend His messages? 190:3
3. Note the following parallels in the experience of the disciples and those who, prior to 1844, preached the message of the second advent: (1) similarity in message; (2) based upon two portions of same prophetic period; (3) minds blinded by long-established errors; (4) though correct in time, misapprehension of nature of event; (5) fulfilled the will of God; (6) disappointment; (7) overruled for good; (8) through prayer and study, led into the light and understanding. 190:3-194:5
4. In what ways did the Advent message and the disappointment test and purify the church? 195:1-4

CHAPTER 20--A GLOBAL RELIGIOUS AWAKENING

1. Analyze the first angel's message of Revelation 14:6, 7, showing the exalted character of the work, the rapidity and the worldwide extent of the movement, and the time when it is due. 196:1-197:4
2. How does the rise of the Advent movement resemble that of the Great Reformation in a manner that suggests the divine origin of both? 197:5
3. What converted Jew traveled as a pioneer herald of the Advent message in many countries of Europe, Africa, and Asia? What steps marked his progress from Judaism to Protestantism? 197:6-198:2
4. What views regarding the events connected with Christ's coming was he led to adopt, and how did his computation compare with that of William Miller? How did he meet those who quoted Matthew 24:36 as indicating that the time for the Second Advent could not be known? 199:1, 2
5. How many years were spent by Wolff in his travels? What recognition was given him by John Quincy Adams? In what countries and among what peoples did he labor? Among what peoples did he find a belief in the second coming of Christ? 200:1, 2
6. How early was the message preached in England? In what respect did the movement there differ from that in the United States? How was it influenced by that movement? 362:2 [414:3]
7. Identify and trace the influence of Lacunza, Bengel, Gaussen. Is the plan to reach parents through their children worthy of consideration today? 201:1
8. When men failed or were not permitted to preach, what agency did God use (1) in the temple courts of Jerusalem in the days of Christ and (2) in the Scandinavian countries to herald the Advent message? 203:2-5
9. What was the relative strength of the ministerial and the laymen's work in the powerful Advent proclamation in America? 204:2
10. May we read, not merely as history, but as a promised future experience, the solemn effects of that message? 204:3-205:2; cf. 345:1-5
11. The misuse of what words of Christ was and still is used to contradict another plain statement? What is Paul's testimony on this matter? 205:3-207:2
12. Why was the rejection of the message a willful rejection of divine light, when, as we now know, Miller and his associates were mistaken? What unworthy motive had led many to accept the message? How were such affected by the disappointment? 207:3-5

CHAPTER 21—RESULTS OF REJECTING TRUTH

1. What was Miller's attitude toward the establishment of a new religious denomination? How did the proclamation of the advent message affect the growth of the churches? 208:1, 2
2. What changed conditions led to the separation of many Adventists from their former churches? 209:1
3. How would the spirituality of the churches logically be affected by the dismissal or withdrawal of such members as loved Christ's appearing? What contemporary testimony corroborates "a sudden and marked" declension in spiritual life? 209:2-210:2
4. What tragic results follow the deliberate rejection of Bible truth? How is this principle illustrated in the Jewish people in Christ's day and since? 210:3-5
5. What was the design of the first angel's message, and what blessed results were experienced by those who accepted it? 211:1-3
6. What were the reasons that led to a general prejudice against and unbelief in the advent message? What did its rejection involve? 211:4-212:1
7. How is the term "Babylon," as used in the book of Revelation, shown to be a symbol of an unfaithful church? What Scriptures identify this church with Rome? 212:2-213:1
8. Who are the "daughters," and what facts show that they are the ones especially referred to in the second angel's message? 213:1-214:5
9. How do the present standards of the popular churches compare with the ideals of their founders? 214:6-216:1
10. What is symbolized by the "wine"? How may the Bible be as effectively prohibited by subtlety as by edict? 216:2-4
11. What is the relation of the announcement of the fall of Babylon in Revelation 14:8 and in chapter 18:4, 5? Do the conditions as they have developed during the half century since this was written confirm the forecast then made? 217:1,2
12. As we near the climax of the modern apostasy, what hopeful view is given to encourage missionary activity? 217:3,4

CHAPTER 22--PROPHECIES FULFILLED

1. What passages of Scripture brought encouragement to the disappointed believers as they continued to search for added light? 218:1-219:5
2. How did the enemy of souls try to bring reproach upon the movement during the "tarrying time"? 220:1-221:1
3. What experiences of the past indicate that when the Lord is carrying forward a strong movement, fanatics may be expected to connect themselves with it? 221:2-4
4. What discovery in the Scriptures led many to look to the autumn of 1844 for the ending of the 2300 days? How did the time of their discovery give to its proclamation the name of the "midnight cry"? 222:1, 2; 223:1
5. How did a study of the typical spring feasts and their relation to the death and resurrection of Christ point to October 22, 1844? 222:3-6
6. How did the "midnight cry" movement compare with the former movement as to extent, spiritual power, and missionary activity? 223:2-224:4
7. Following this second disappointment, what three classes of followers renounced their connection with the movement? 225:1
8. Review the parallel experiences of the disciples and those who proclaimed the Second Advent (194:1, 2), and note the points of similarity further developed in their disappointment. 225:2-5
9. In what passage of Scripture did the doubly disappointed ones now find added encouragement and assurance for the future?
227:1, 2

CHAPTER 23—THE MYSTERY OF THE SANCTUARY UNFOLDED

1. Were Miller and his associates alone responsible for the misunderstanding regarding the meaning of the "sanctuary" as used in Daniel 8:14, which led to its cleansing being regarded as associated with the Second Advent? 228:1
2. The importance of this fact should not be overlooked. Because of the mistake, critics of the movement claim that opposition to it was justified by the Christian world. But the fact remains that the attacks on Miller's position were altogether on other grounds, which were unscriptural, and that none of his opponents saw or pointed out this fundamental misconception. In His wise providence, God left the discovery of the sanctuary truth to form the heart of the message to be proclaimed to the world by the remnant church.
3. How were the Advent believers, after the disappointment, divided into two schools of thought regarding their experience and the prophetic periods? Into what study were those led who still believed that God had guided them? 228:2-229:2
4. To what New Testament epistle were their minds directed? What evidence did they find that the heavenly is the antitype of the earthly sanctuary? 229:3-230:7; 232:6
5. What features of the heavenly temple and its services were seen in vision by Daniel and by John? 231:2,3
6. Through the study of the sanctuary, how were the Bible students led to new conceptions of the sacredness of God's law? 231:5
7. What Old Testament prophecies point to Christ as an intercessory priest in the heavenly sanctuary? 232:1-5
8. What was the cleansing agency in the sanctuary service? What Scripture shows that even in heaven, there is need for a "cleansing"? In what two ways were sins transferred from the penitent sinner to the earthly sanctuary? 233:1-3
9. That was the purpose of the special service on the Day of Atonement. The blood of what sacrifice was then brought into the most holy place? After thus cleansing all that pertained to the sanctuary, what disposition was made of the sins that had been confessed during the year? 233:4-234:3
10. Some have questioned how blood could be both an agency for defiling and for cleansing. This will be seen possible when it is noted that the blood of the sin-offering was through the transfer of sin, defiled. No sins were confessed over the head of the goat on the Day of Atonement. It takes both offerings to represent Christ as the sin-bearer and Christ as the sinless one. Because no iniquity was found in Him, He is able to cleanse from all impurity.
11. When did Christ enter upon His work as High Priest, and what time covers His ministry in the first apartment? 234:4-235:2
12. Further Scriptural evidence is found for the beginning of the service and Christ's ministry after His ascension: (1) in the prophecy of the anointing of the "most holy" in the seventy-week period (Dan. 9:24), the Hebrew word here refers only to a holy "thing," never to a person; (2) the necessity to Christ to become a member of the race whom He was to represent, and thus to have the necessary "compassion" --the fellow-feeling (Heb. 4:15-5:2); (3) the offering of the sacrifice must precede the ministry of the blood (Heb. 8:3); (4) Christ was made High Priest by the oath of the Father (Heb. 4:5) and that oath was "since the law" (Heb. 7:28).
13. There were two veils in the sanctuary. Moses distinguishes them by calling the first a "hanging" (Heb. Masak) and the second a "veil" (Heb. paroketh). Yet these were both hung in the same manner, were made of the same material, and served the same purpose, as a door. Paul in Hebrews does not make the distinction by using a different word, but when he refers to the inner curtain calls it the "second veil" (Heb. 9:3). There could not be a second without a first, and it is not illogical to understand that in Heb. 6:20, he is referring to the first veil rather than the second. This understanding brings the passage in harmony with other Scriptures and with the conclusions reached by the pioneers after the disappointment, which were confirmed by the Spirit of Prophecy.
14. What further light was seen in reference to the cleansing of the sanctuary and future events as prefigured by the "scapegoat"? 235:3-5

CHAPTER 24—JESUS CHRIST OUR ADVOCATE

1. How did light from the "sanctuary" explain the disappointment of 1844? What two scriptures, both prominent in the movement, were found to be parallel in meaning? 236:1-237:1
2. What "coming of Christ" other than His second advent to earth was seen by the prophet Daniel? by Malachi? Following this coming, what work of purification of the Church was seen by Malachi, followed by the Second Advent and the execution of the judgment? 237:2-238:3
3. With further light on the parable of the wise and foolish virgins, when was it seen that the midnight cry was given? What two classes of virgins were then developed? What is represented by the coming of the bridegroom? The marriage? The marriage supper? The bride? The guests? The return from the wedding? 238:4-239:1
4. What class of believers went in with Christ to the marriage? In what parable did Jesus teach that there would be an investigation of the guests who had gone in, but before the actual marriage? What will mark the close of probation? 239:2-4
5. In the transition period, before the sanctuary work was understood, what was believed to be meant by the shutting of the door in the parable of the virgins? What Scripture now revealed to them the "open door"? 240:1-3
6. What parallel is drawn between the Jews who rejected light that would have led them to see Jesus' ministry in the holy place in the heavenly sanctuary, and those who were willingly ignorant of His entrance into the most holy place in 1844? 240:4-241:3
7. God could lead His people no faster than they could intelligently follow, as their minds were illuminated by the Holy Spirit as they diligently and prayerfully studied the Word. They could only follow one step at a time in the advancing light, and there was a period of a few years between the disappointment and the full development of the fundamental doctrines now held by Seventh-day Adventists. This period and the results of their patience and faith are set forth in contrast with those who renounced their faith in God's leadership and guidance in the advent movement. 241:4

CHAPTER 25—AMERICA IN PROPHECY

1. What did John declare would be seen when the temple of God was opened in heaven? To what time must this apply? How did the acceptance of the Sabbath by the truth-seeking Adventists fulfill this prediction? 242:1-243:1
2. What was the hidden reason for opposition to the truth that revealed Christ' ministry in the most holy place? 243:2
3. What are the characteristics of the people prepared for Christ's coming by the three-fold message of Revelation 14? How is the first message shown to be a call to keep God's commandments? Which commandment stressed God as the Creator? How would universal Sabbath keeping have preserved the world from idolatry and atheism? 243:3-244:4
4. What is symbolized by the dragon of Revelation 12? The leopard-like beast of chapter 13? At what point is the lamb-like beast introduced? In what two features does the latter differ from those preceding it, and from the beasts seen by Daniel? 245:2-246:1
5. How is the United States indicated by (1) the time, (2) the manner of its rise, (3) its location, (4) the two horns? 246:2-3
6. What striking difference is seen between the appearance of the beast as it was seen coming up and in its later utterances? What is thus implied regarding the role of the United States in the latter days? Compare Rev. 5:12 and 12:9. 247:1-247:4
7. What led the early church to seek the support of the secular power? What church was thus formed, and how did she use the secular power? 247:6-248:1
8. What early conditions preceded the union of church and state? What scriptures indicate that similar conditions in the churches of today will produce similar results? 248:1-2
9. Upon what conditions may the diversified Protestant churches unite to influence the state to legislate in their behalf? When the state shall yield to their demands, what will be the result? 248:3-5
10. How is the message of the third angel shown to be a warning against yielding to what is to be demanded by the "beast" or its "image"? How is it evident that this demand is something contrary to God's commandments? 249:1-3
11. Which commandment has been intentionally and deliberately changed? In the light of the first message, why is this commandment of vital importance? 249:3-5
12. What words of Christ disprove the claim that He changed the Sabbath? What is the claim of the Catholic Church regarding the change, and how do their members look upon the Protestant acceptance of that change? 250:1-6
13. Not until what time and under what circumstances will men receive "the mark of the beast"? Can there be a neutral position in the final issue? 251:1-3

CHAPTER 26—AN HOUR FOR REFORM

1. What prophecy in Isaiah promises a blessing upon the Gentile Sabbath keepers? How does the context show it to apply in the last days? 252:1, 2
2. How is the law to be sealed among God's disciples, as a preparation for looking for Him? (Isa. 8:17) 253:1, 2
3. Where does the prophet Isaiah reprove God's people for forsaking His ordinance? How is that ordinance defined? What blessing is pronounced upon those who restore it? 253:3, 4
4. Has there ever been a time when there were no Sabbath keepers in the earth? What has frequently been their lot? 253:5, 6
5. As the heralds of Sabbath reform presented the subject, what two common objections were raised by the people? 254:1-3
6. How did the general rejection of light on the sanctuary involve the Adventist body in time setting? How does the setting of definite time suit the purposes of Satan? 255:3-5
7. In what way was the experience of the Adventists following 1844 similar to that of Israel at Kadesh Barnea? 256:1-2
8. To what climax will the spirit of intolerance be carried by the opposers of unpopular truth? Is opposition or persecution an excuse for withholding God's message? 256:3-257:2
9. How many are called to the solemn responsibilities of watchmen? What is the only irrefutable argument against the truth? 257:3-5
10. Memorize Isa. 51:7, 8.

CHAPTER 27--MODERN REVIVALS

1. What marks of true conversion have always followed the faithful preaching of God's word? 258:1-4
2. How are popular revivals contrasted with genuine spiritual revivals as to (1) nature of the appeals made; (2) results in the lives of the converts; (3) permanence of the work of grace? 259:2-4
3. Anticipating the promised Pentecostal revival and power among God's people, how does Satan work to deceive those who will then be called out of Babylon? 259:5
4. What safeguard has the Christian against deception by counterfeit manifestations of the Holy Spirit's power? 260:1
5. What popular but dangerous teachings are responsible for the low standards of piety because of errors regarding true sanctification? What kindred danger was recognized by Prof. Edward Parks? 260:2-4
6. What Scriptures refute the teaching that Christ abolished the law, or that there is a conflict between law and gospel? 260:5-261:3
7. What change has sin wrought in the human heart in its attitude toward the law of God? What necessary part does the law act in conversion? How does the gospel supplement what the law cannot do? 261:4-262:1
8. What is the cause of many superficial conversions? 262:2
9. Define Bible sanctification. Will the sanctified one be free from temptation? Is the work of sanctification instantaneous? In what three ways does the spurious differ from that seen in the lives of Moses, Daniel, Job, Isaiah, and Paul? 262:5-263:5
10. What view regarding the relation of faith and works is presumption? What are the consequences of cherishing known sin? Of what is a claim to be sinless evidence? 264:1-4
11. How are health habits related to sanctification? What common practices are among the "fleshly lusts that war against the soul"? 264:5-266:1
12. What heights of attainment may be reached by the Christian? What provision has God made to make this experience possible? 266:2-4
13. What part has joy in the experience of the Christian? What promises and experiences will make his life cheerful? Why are these fruits of sanctification so seldom seen? 267:1-5

CHAPTER 28—FACING OUR LIFE RECORD

1. In Daniel's vision of the judgment, who was seen presiding? Who are the witnesses? What records are used? Who is brought in as the Advocate for man? What was given to Him at the close of His work as Mediator? Where and at what time is this scene located? 268:1-3
2. In type and antitype, what cases are considered during the great Day of Atonement? What classes of books are used, and what do we know of the keeping of the records? 269:1-270:3
3. By what standard are the lives of men judged? What is the immediate reward of those who are found worthy? By whom is the penitent sinner represented? 270:3-6
4. How thorough is the work of investigation carried forward in the heavenly tribunal? When are men's sins pardoned? When are they blotted out? What is said in Ezekiel about the righteousness of impenitent backsliders? 271:1,2
5. That the final blotting out of confessed and forgiven sin is conditional upon continued faithfulness is clearly taught by Christ in the parable of the unmerciful servant. See Matthew 18:23-25.
6. How much does Jesus, as our Advocate, ask in behalf of His clients? What charges are made by the accuser of God's people, and how are they met? What terms of the new covenant promise are to be completely realized? 271:3-272:1
7. What reasons are given why the investigative judgment and the blotting out of sin must come before the Second Advent? Who is then held responsible for the guilt of the sins of the righteous? Why is this just? 272:2, 3
8. What will be the results to the individual who cherishes unforsaken sins? How would our conduct be affected were we always conscious of the judgment scenes? What personal questions are suggested for self-examination? 272:4-273:4
9. Why is it essential that the subject of the sanctuary and the investigative judgment should be understood? How do the intercessory work of Christ and His death compare in importance? 274:1-3
10. What are Satan's plans to thwart Christ's efforts to mediate for sinners? 273:5; 274:4
11. How were the Israelites commanded to observe the Day of Atonement? What present day lessons does this suggest? How is the investigative judgment related to the close of probation? 275:1-5

CHAPTER 29—WHY WERE SIN AND SUFFERING PERMITTED

1. The existence of sin and evil raises what questions about the character of God? What is sin? How is God vindicated from the charge of responsibility for its existence? 276:1, 2
2. Upon what were the continued peace and joy and happiness of the universe dependent? What principle must govern the allegiance of the created beings? 276:3, 4
3. Describe the original position of the one with whom sin originated. What was the beginning of his defection? To what lengths did he finally go? What efforts were put forth to restore him, and with what results? 276:5-277:2
4. What were Lucifer's real motives and aims? How were these disguised, and by what misrepresentations did he seek to win sympathy for his ambitions? 276:5; 277:1
5. What period of probation was granted him, and what offers were made to him? Having fully committed himself to rebellion, to what further lengths did he go in justifying his evil course? 278:1-2
6. Why did God permit the course of rebellion to go so long unchecked? 278:3-279:3
7. Show how God's dealing with sin is to be a perpetual safeguard against its repetition. 279:4-280:1
8. What further charges were made by Satan and his angels when they were sentenced to banishment from heaven? What purpose did Satan then declare? 280:2, 3
9. In what aspects is the rebellion on earth similar in its nature to the rebellion in heaven? 280:4-6
10. What is the mightiest argument against Satan's charges? When was his character fully unmasked? How was Christ revealed in contrast? 280:7-281:6
11. How does the death of Christ show the immutability of the law of God? 282:1
12. How will God finally be justified in executing judgment upon sin? What assurance is given for future happiness? 282:2-4

CHAPTER 30—MAN'S WORST ENEMY

1. How much was comprehended in the pronouncement of God that there should be enmity between the seed of the woman and Satan? Were it not for this promise, what relationship would have existed between Satan and all who yield to his temptations? 283:1-284:1
2. What is the reason for Satan's enmity against the human race, and how is it manifested? How alone is enmity created in man against Satan? 284:3-4
3. What was the secret of the enmity manifested by the Jews against Jesus? Against His followers by sinners? 284:4-6
4. How is Satan advantaged by the popular ignorance and disbelief regarding him and his wiles? 284:6-285:2
5. What is one difference between the unregenerate and the renewed heart? What is a common way of inviting temptation? 285:3-4
6. Is the possession of talents and culture to be despised by the humble Christian? How may they be used by Satan as a snare to others? What example is given of the danger of perverting these powers? 286:1, 2
7. For what issue has Satan been preparing? What assurances are given for our encouragement in the closing conflict? 286:3-5

CHAPTER 31—WHO ARE THE ANGELS

1. What is the evidence for the existence of angels before the creation of man? What is said of their number? What instances are recorded of their power? 287:1-3
2. To whom were they sent on messages of mercy? 288:1
3. What do we know regarding the ministry of the guardian angels? 288:2
4. Why is such grace and protection needed by the children of God? 288:3
5. What is the origin of the evil spirits, or angels? At what period were they especially active, and why? 288:4, 5
6. Describe the encounter of Christ with a "legion" of these evil spirits. What benefits resulted from this conflict? 289:1-4
7. On what other occasions did Christ bring deliverance to those under the power of unclean spirits? 289:5
8. What instances show that the victims of demon possession were not always great sufferers? 290:1
9. What class of people are in the greatest danger from the agency of evil spirits? 290:2-4
10. What precious promises are given for the assurance of Christ's followers? 290:5

CHAPTER 32--SNARES OF SATAN

1. What is Satan's great objective as the conflict nears its close? Over whom is he most concerned? 291:1, 2
2. What plans does he lay to nullify the efforts of God's ministers? 291:3, 4
3. How do fault-finders serve his purpose? When are they especially diligent? 291:5-292:1
4. How does Satan plan to introduce heresies among church members from within? In what popular liberal teaching is there grave danger? Why? 292:2, 3
5. What wrong motive in the study of Scripture has led to discord and confusion? How are Bible passages often misinterpreted? 292:4-5
6. Under what conditions is Bible study positively dangerous? What is the result of withholding or not studying certain portions of the Scriptures? 292:6
7. What portions of the Bible are so clear that they may be understood by all? What hope is held out for every honest soul? 292:7; 295:4; 296:6
8. How does "liberalism" contribute to lawlessness? How has scientific research led to skepticism? Is there real contradiction between science and the Bible? 293:1-4
9. What should be our attitude toward unrevealed mysteries, beyond finite comprehension? 293:5; 296:1, 2
10. What class of Bible readers has "no shield from delusion"? 293:6
11. List five common errors, with reasons why they are dangerous. 294:1-4
12. What is the usual course of those who willfully reject one principle of truth? What plausible reason have many infidels for their unbelief? 295:1, 2
13. How are others by their own attitude led to infidelity? (Four classes) 295:3
14. What is the real cause for distrusting God? What is necessary for the maintenance of saving faith? 296:3-5
15. Why does God not shield His people from Satan's temptations? How may temptation be successfully overcome? When was Israel safe from Balaam's attempt to curse them, and what wrought their downfall? 296:6-297:5

CHAPTER 33—THE MYSTERY OF IMMORTALITY

1. What motives led Satan to tempt our first parents? How might Eve have been saved from his wiles? What false hope was held out to her that led her to yield? 298:1-3
2. How did the results of disobedience to God prove Satan's assurance to be false? 298:4-299:1
3. What was forfeited by transgression, and how may it be received? 299:2
4. How does popular theology echo the words of the tempter in Eden? How has Satan thus led to the maligning of God's character? 299:3-301:2
5. To what opposite extreme are some driven by the revolting doctrine of eternal torment? What illustration is given of the perversion of one text to teach this error? 301:3-302:4
6. What erroneous teaching has been responsible for many suicides? What scriptures clearly teach that unrepentant sinners will not inherit the kingdom of God? 302:5-303:5
7. Why cannot a service prompted by fear of God's vengeance be acceptable to Him? 303:6-304:1
8. How can it be shown that it is just and merciful for God to exclude impenitent sinners from heaven? 304:2-305:1
9. How is the second death distinguished from the first (1) in point of time, (2) in its duration? 305:2-4
10. How may the theory of consciousness in death be shown to be revolting in its implications both as to the righteous and to the unrighteous? What is the testimony of Scripture? 306:1-5
11. What observations regarding popular belief about man's condition in death were made by Tyndale and Dr. Adam Clark? How is the doctrine of the resurrection nullified? 306:6-307:2
12. To what time do the Scriptures point for the entrance of the righteous into the happiness of heaven? What must precede the bestowal of rewards or punishments? 307:3-308:1
13. How did the doctrine of natural immortality find its way into the Christian church? What was Luther's teaching regarding the question? 308:2
14. How are the death and the resurrection of the righteous related? Could God's plan for them be bettered? 308:3

CHAPTER 34—CAN THE DEAD SPEAK TO US

1. What is the basic principle of Spiritualism, or Spiritism? It is the logical conclusion of what false premise? 309:1, 2
2. What physical manifestations seem to give support to the claims of Spiritism? When these are accepted for what they seem to be, what fatal deceptions follow? 310:1, 2
3. Houdini claimed that he could, by sleight-of-hand, duplicate any spiritistic phenomena, and believed them all fraudulent. Sir Oliver Lodge maintained that he had unmistakably communicated with his deceased son. Where does the truth lie, according to Scripture and known facts? 310:3, 4
4. What pleasing appeal is made to the cultured and refined, relating to their future progress? How is this supposed progress shown to be downward rather than upward? 311:1-4
5. What teachings through the "spirits" are pleasing to the self-indulgent and the sensual? 312:1
6. What plain Bible statements would, if believed, be a safeguard against the deceptions of Spiritism? What evidence do we have that the practices of Spiritualism are not new but ancient? 312:2, 3
7. What teachings that have come through the "spirits" undermine the basic principles of the plan of salvation? 312:4
8. In what modern guise is Spiritism even more dangerous than formerly? 313:3
9. What are the dangers of investigating the claims of this deceptive movement? How will the true Christian meet them? 313:4-314:3
10. What strong tests of our faith in God's word may perhaps come to us individually as we enter more fully into "the hour of temptation"? What help would be sent, if necessary, for our protection? 314:4, 5
11. What is the explanation of the anger of the nations and universal preparation for war? How many will finally be found in the ranks of Spiritism? 315:2-4

CHAPTER 35—LIBERTY OF CONSCIENCE THREATENED

1. How has the "liberal" movement in the Protestant churches affected their relation to Roman Catholicism? Are there just grounds for the claim that the Roman church is more tolerant at heart than during the dark ages? 316:1-317:5; 320:4-321:3
2. What distinction should be made between the individual member of the Roman church and the system itself? What is the objective of the church, and what may be seen that indicates progress toward this aim? 318:5, 6
3. What features of worship constitute a strong appeal to the senses? How may they be so emphasized as to be a substitute for true heart worship? 318:2-318:5
4. What are the objectionable features of the doctrine of the confessional? 318:6
5. What parallel is drawn between the Church of Rome and the Jewish church in the days of Christ? 319:1-3
6. What element of his own character has Satan led men to attribute to God? How did this false conception of God lead to cruel practices among the heathen? In what ways has it been manifest in the Roman Catholic Church? 319:4-320:3
7. Why is not the greater light and increased knowledge of our time a reason for assurance that the days of superstition and ignorance and intolerance are in the past? 321:5
8. In what way have Protestants followed in the steps of Rome? When was the first Sunday law enacted, and who were exempted from its provisions? 322:1-3
9. Trace the steps further taken in the exaltation of Sunday? 322:4-324:1
10. What evidence have we that the change of the Sabbath was a deliberate act of the church with no Scriptural authority? How do the Sabbath keeping Abysinnians prove that the Sabbath was kept for centuries after Christ? 324:2-3
11. What scriptures foretell the revival of worldwide Sunday laws and of persecution? 325:1-2
12. For what step is Rome waiting to establish her power in the United States? How is she preparing for the opportunity thus afforded? 325:4-326:4

CHAPTER 36—THE IMPENDING CONFLICT

1. What main issue of the age-long conflict between Christ and Satan is the subject of the final controversy? What concepts are held by many that place them on the wrong side? 327:1-328:1
2. Why is the doctrine that God's law is no longer binding upon man (1) opposed to reason, (2) pernicious in its results? 328:2-329:2
3. What present day evils may be noted as the logical result of the teaching that men are released from obeying God's law? 329:3-4
4. Whenever or wherever the Bible can no longer be suppressed, and religious liberty prevails, how does Satan seek to effect what he formerly accomplished through ignorance and persecution? How has rejection of the truth regarding the Sabbath led to lawlessness? 330:1
5. What is given by some teachers of antinomianism as the reason for the prevailing iniquity, and what is proposed by them as a remedy? What should be our attitude toward temperance reform? 330:2

"Every true reform has its place in the work of the third angel's message. Especially does the temperance reform demand our attention and support."
"The Women's Christian Temperance Union is an organization with whose efforts for the spread of temperance principles we can heartily unite. The light has been given me that we are not to stand aloof from them, but while there is to be no sacrifice of principle on our part, as far as possible we are to unite with them in laboring for temperance reforms."--*Testimonies for the Church*, Vol. 6, p. 110; *Counsels on Health*, p. 436.
6. Upon what two fundamental errors will nominal Christendom unite? What threefold union will result, and of what will this be a sign? 330:3 See also *Testimonies for the Church*, Vol. 5, p. 451.
7. What role is played by Spiritualism in effecting the union of Protestantism and Catholicism? 331:1-3
8. To what extent is Satan responsible for earthquakes and other elemental disasters? Why do they increase in frequency and severity? What false reason will be given for these evils? 331:4-332:1
9. How will indignation be aroused against Sabbath keepers, through Spiritualism? What methods used by Satan in the beginning of the controversy against God will be repeated against the remnant? 332:2-3
10. Contrast God's methods and Satan's for securing allegiance. How will this affect those who cannot be persuaded to disobey God? 333:1-4

CHAPTER 37—OUR ONLY SAFEGUARD

1. What conditions in the last days make the study of God's word more important than ever before? 334:1-335:1
2. Why were the disciples unprepared for the death of Christ? What is the lesson for us? How will the masses of the people relate themselves to the final message? 335:2-4
3. How has Satan used religious leaders to keep the people from investigating God's word? How did Christ teach individual responsibility in searching the Scriptures? 335:5-336:5
4. When is ignorance no protection from punishment of sin? To what extent are men responsible for knowledge of God's word? 337:2-6
5. What rule of Bible interpretation would keep one from fatal deception? In what spirit should the deep problems of the Bible be approached? What is more important than the power of intellect? 338:1, 2
6. What may the prayerful student of God's word expect to receive? What promise of Christ is conditional upon storing the word of God in the mind? 338:3-4
7. Note other reasons for intensive Bible study: (1) as a safeguard against prevalent infidelity; (2) as a preparation of heart to pass the test of the judgment; (3) to promote fruit bearing in the life; (4) to strengthen the soul for times of persecution. 338:5-339:3
8. What joy will come to the man who finds true wisdom in the word of God? 339:4, 5

CHAPTER 38—GOD'S FINAL WARNING

1. What is the relation of the message of Rev. 18:1-4 to the former similar message found in chapter 14:6, 7? 340:1-341:1; 345:1
2. State the fearful issue to which the world is now brought. Who only will finally receive the mark of the beast? 341:2-5
3. How will the agitation of Sunday laws give added power to the third message? 342:1
4. How is the attitude of reformers toward sinners often changed as the Spirit of God takes possession of them? What three evils are to be unmasked in the final warning? What results follow? How will persecution affect the spread of the message? 342:2-4
5. In what ways will the faith of God's servants be tried? Who will become the most bitter in opposition to the truth? 343:1-3
6. The insistence upon what vital test of truth has always resulted in opposition? Show that the restoration of primitive truth has been progressive. What enables God's servants to endure the increasing severity of the persecution? 344:1-2
7. May we hope for a cessation of persecution before God's work shall be finished? How has God used statesmen to hold in check the powers of evil? How will some of these be rewarded? 344:3-4
8. What Scriptures, beginning to be fulfilled at Pentecost, give assurance of the mighty power of the Holy Spirit in the closing work? 345:2-3
9. Through what means will God marvelously finish His work? 345:4-5

CHAPTER 39—THE TIME OF TROUBLE

1. What does the standing up of Michael mean to (1) the guilty; (2) God's people; (3) the angels of heaven; (4) Christ? How will Satan's unrestrained power then be manifest? 346:1-347:2
2. What have evil angels been waiting for permission to do? What effect will the withdrawal of God's restraining Spirit have upon the opposing forces? How will Sabbath keepers then be regarded? What decree will be issued against them? 347:3-348:1
3. What was the greatest occasion for Jacob's soul anguish in his night of wrestling? While hoping only in God, what had he done for himself? What is the lesson in this for us today? 348:2-3
4. What other parallels are there between Jacob's experience at that time and that of God's people during the time of trouble? 348:4-350:2
5. What occasion for self-reproach will add to the distress of the saints? What have they done that keeps their faith from failing? 350:3-5
6. The acceptance of what deception of Satan will prove fatal to many? Why can God not pardon the sins confessed during the time of trouble? What will the trial of their faith do for the children of God? 350:6-351:2
7. How should God's people now be seeking a preparation for the time of trouble? What lessons learned beforehand may lessen the trials of that time? What attitude on the part of the youth would keep them from sin? 351:3-6
8. What will hinder many from obtaining the preparation needed? What was the secret of Christ's ability to live above sin? What help is promised to everyone who strives to overcome? 351:3-352:3
9. In what ways will Spiritualism now manifest its power? What will be the crowning act in the drama of deception? Why will none of God's people be misled in this crisis? 353:1-4
10. What varying experiences of deeper trial now come to the commandment-keepers? What thoughts will bring them comfort and assurance? 354:1-4
11. What is God's "strange act"? Of what terrible crime has the world in reality become guilty? What distinguishes the final judgments from those of all previous time? 354:5-355:4
12. What provision will God make for the temporal needs of His people? What part will heavenly angels act in protecting them? 355:5-357:1
13. In what various ways have angels wrought in times past in behalf of God's people? 357:2-3
14. How will the watchmen encourage their fellow-sufferers? What assurance will come from heaven? In times past God has permitted many of his saints to suffer martyrdom. Why will they be protected in the final issue? 357:4-358:1

CHAPTER 40--GOD'S PEOPLE DELIVERED

1. Under what crucial circumstances does sudden deliverance come to the people of God? By what strange phenomena are the wicked arrested? 359:1-3
2. What happy experience comes to God's people at this time? 359:4
3. What effect has the presence of God upon the earth? 360:1-3
4. Who are to be raised from the grave to see Christ appear? 360:3
5. What will be the experience of the wicked who were about to destroy the saints? 360:3-361:1
6. What further glorious experience will come to the saints? What will be revealed to the gaze of all? What will all then see regarding the Sabbath? 361:3-362:1
7. What is now made known to God's children? What appears in the heavens? What is the effect upon each class of beholders? 362:3-363:4
8. What memories, coupled with unspeakable remorse, will be awakened as the wicked hear the voice of God? 363:4-364:2
9. What contrast in size is seen among the risen saints? To what prospect may all look forward? 364:2-3
10. What change comes to the living righteous? Of what is the cloudy chariot composed, in which they ascend to heaven? What ceremony takes place before they enter the City? 365:1-3
11. What is seen as the gates of the city are thrown open? 365:4
"When the tide of iniquity overspread the world, and the wickedness of men determined their destruction by a flood of waters, the hand that had planted Eden withdrew it from the earth. But in the final restitution, when there shall be 'a new heaven and a new earth,' it is to be restored more gloriously adorned than at the beginning." (*Patriarchs and Prophets*, p. 62)
12. How will the saints realize the meaning of the invitation, "Enter into the Joy of thy Lord"? 365:5-6
13. How does Adam add to the joy of the angels and of the redeemed, as he meets the Savior? 365:6-366:4
14. What further scene is enacted upon the crystal sea? Through what experiences have the saints passed that fits them to sing the "new song"? 366:5-367:2
15. How will the cross of Christ be regarded throughout the ages? What mysteries will be ever unfolding in its light? 368:1-4

CHAPTER 41—THE EARTH IN RUINS

1. What judgments are predicted for Babylon? 369:1-3
2. What terrible remorse now seizes the rejecters of God's mercy? How does this differ from repentance for sin? 369:4-5
3. How are the false shepherds especially punished? 369:7-370:4
4. As the six thousand year controversy now reaches its climax, who are included with Satan and his rebellious followers? What is the result to them? 370:5-371:2
5. To what condition is the earth reduced? What is the "bottomless pit" and in what sense is Satan bound? 372:2-373:1
6. What will be the special work of the saints during the thousand years? At the close of this period what will take place? 373:3-5

CHAPTER 42—THE CONTROVERSY ENDED

1. As the wicked are raised at the end of the thousand years, what scene meets their eye? What do they say? Why should they not have a second probation? Where does the New Jerusalem rest? 374:1-3
2. What does Satan now hope to accomplish? By what deceptive claims does he secure the confidence of his followers? What conditions seem to give hope to their efforts? 375:1-3
3. As the evil hosts surround the city, what scene of glory appears to them? Who of the redeemed are nearest to the throne? What is the burden of the song of the redeemed? 375:4-376:3
4. What ceremony takes place in the sight of all? Before the execution of the Judgment upon the wicked, how are they made to realize that their sentence is just? 376:4-5
5. What striking scenes are now reenacted in panoramic form? How will each actor be made conscious of the result of his wrong course? 377:1-2
6. How will they then view their refusal to accept the gospel when it was offered to them? What acknowledgment is forced from their lips? 378:2-3
7. What memories come to Satan as he views these scenes? 378:4-5
8. How is Satan regarded now, as his falsehoods are unmasked? What is he constrained to do at the last? 378:6-379:1
9. What are all creatures in the universe now ready to declare? What declaration does Christ make regarding the redeemed, and what is their responsive song? 379:2-3
10. How does Satan reveal that his character is unchanged? How do his followers respond to his final attempt to lead them? 379:3
11. By what means are sin and sinners to be finally destroyed? What is the experience of the saints during this destruction? 380:2-381:1
12. What twofold work is accomplished by the fire from heaven? What single reminder of sin will ever remain? How complete has now been the work of restoration of that which was lost? 381:3-5
13. What is the nature of the saints' inheritance? What earthly experiences will be missing? How will the saints occupy their time? 381:6-383:5
14. What great truth regarding the character of God is forever established throughout the universe? 383:6