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A STUDY GUIDE TO

THE GREAT CONTROVERSY



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BY ELLEN G. WHITE

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Thought Questions and Notes on
THE GREAT CONTROVERSY
Prepared by D. E. Robinson

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CONTENTS

Foreword	5
References and Introduction	6
1 The Destruction of Jerusalem	7
2 Persecution in the Early Centuries	9
3 An Era of Spiritual Darkness	11
4 The Waldenses	13
5 John Wycliffe (1324–1384)	15
6 Huss (1373–1415).....	17
7 Luther’s Separation from Rome.....	20
8 Luther Before the Diet (1521).....	22
9 The Swiss Reformer.....	25
10 Progress of Reform in Germany	28
11 Protest of the Princes	30
12 The French Reformation.....	32
13 The Netherlands and Scandinavia.....	35
14 Later English Reformers	37
15 The Bible and the French Revolution.....	40
16 The Pilgrim Fathers	43
17 Heralds of the Morning	45
18 An American Reformer	47
19 Light Through Darkness	50
20 A Great Religious Awakening	51
21 A Warning Rejected.....	54

22	Prophecies Fulfilled.....	56
23	What Is the Sanctuary?.....	58
24	In the Holy of Holies	61
25	God's Law Immutable	63
26	A Work of Reform.....	66
27	Modern Revivals	68
28	Facing Life's Record.....	71
29	The Origin of Sin.....	73
30	Enmity Between Man and Satan.....	75
31	Agency of Evil Spirits.....	77
32	Snares of Satan.....	79
33	The First Great Deception.....	82
34	Can Our Dead Speak to Us?.....	85
35	Aims of the Papacy.....	87
36	The Impending Conflict.....	89
37	The Scriptures a Safeguard.....	91
38	The Final Warning.....	93
39	The Time of Trouble.....	95
40	God's People Delivered.....	98
41	Desolation of the Earth.....	101
42	The Controversy Ended.....	102

FOREWORD

Seventh-day Adventists need more than a superficial knowledge of the contents of *The Great Controversy*. The eternal destinies of all depend on their relation to the issues of that conflict, which reaches its climax in the last generation of people. 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 of what is coming and how to prepare for it. That instruction is found, most completely, in this book.

“Bidden to make known to others” what the Spirit of God had opened to her mind, the author states in the introduction the primary purpose of the book: “to trace the history of the controversy in past ages, and especially so to present it as to shed light on the fast approaching struggle of the future.”

While the author was working diligently to complete the book, she wrote in 1884: “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.”

These thought questions and notes have been prepared as an aid to the study of this book. For individual study, consult them as you read the text. For class or study groups, assign portions to different members who can then share what they learn. As you answer the questions, consider the key points of the chapter instead of just answering with yes or no or a single sentence. Use a pen or paper to highlight any other important points you discover.

The study required to prepare the questions has been of great interest and profit. The writer hopes that you will experience the same.

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.

INTRODUCTION

This study guide begins with the first chapter of *The Great Controversy*. However, its introduction is also a significant article. There, the author traces the Holy Spirit’s work of inspiration throughout history as godly men and women have received and written down revelations from God. Ellen White shares how God also revealed to her truths of the Bible, as well as the past and future scenes of the great controversy between Christ and Satan. These revelations led to the writing of *The Great Controversy*. The reader will experience great benefit in carefully reading the book’s introduction before beginning the first chapter.



1

THE DESTRUCTION OF JERUSALEM

1. Study the circumstances surrounding Jesus' bitter grief over Jerusalem. Why must it have seemed strange and unexplainable to the onlookers (17:1, 2)?

2. Did Jesus have reason to feel sorrow for Himself as He faced Gethsemane and Calvary? What motive led to His great grief (18:1)?

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 will we show this burden in our lives?

3. Meditate on God's compassion and love for His people in His past dealings with them and in Christ's mission of love for them. Memorize: "The waves of mercy, beaten back by those stubborn hearts, returned in a stronger tide of pitying, inexpressible love" (20:2).

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, and (4) as to the severity of the judgments (21:1; 22:1; 36:2).

5. Compare the great sin of the Jews with that of the later Christian world (22:2).

6. What prophecy of Micah was fulfilled in the attitude of the Jews and the destruction of their city? How was it fulfilled (26:2; 27:2)?

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 (30:2; cf. 37:2)?

8. God's dealings with Israel illustrate how He exhausts heaven's resources to persuade people to accept salvation (20:3; 22:1; 28:1).

9. By finally and irrevocably rejecting God, people 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 (35:3)?

10. To whom are we indebted for peace and protection? What can cause the withdrawal of this protection, and what would be the resulting consequences (36:1)?

11. What conditions will prevail up to the time of the close of probation (38:1)?



2

PERSECUTION IN THE EARLY CENTURIES

1. In forecasting the experiences of His people to the end of time, did Jesus offer flattering reasons to accept Christianity? What phase of their experience did He especially stress (39:1)?

Note—The fact that Jesus foretold the trying experiences His church would experience has fortified the believers in their conflict with the forces of evil.

2. What was the secret behind the fortitude and perseverance of the faithful during the awful persecutions under paganism (41:1, 2)?

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, and (3) to the church as a body (41:3; 42:1)?

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

4. Changing his strategy against the church, Satan caused more harm by leading its members to compromise. They increased greatly in numbers, but at a dear cost in spiritual vitality (42:2; 43:1).

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

5. How should we relate to the present-day trend toward compromising with error (46:1)?

6. What part did apostates act in the warfare against the doctrines of Christ (45:1)? For the application of the same principle in our own time, see 608:2.

7. How can we harmonize the statement of Jesus “I came not to send peace, but a sword” with His title “Prince of Peace” (46:2, 3)?

8. Notice the way God deals with the righteous and the wicked. By permitting them to reveal their true characters, He vindicates His justice in destroying the wicked at the end (48:1, 2).

9. Should the church feel satisfied if it is not being bitterly persecuted? What experience of God’s people will renew the persecution against them (48:3)?



3

AN 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.

2. Compare the steps of individual apostasy with those of the early church's apostasy. The first digressions were almost imperceptible (49:2). How carefully should we guard against the beginnings of compromise that tend to lower God's perfect standard?

3. Satan recognizes the power of God's Word, "the detector of error" (51:3). Whenever he cannot keep men from possessing the Scriptures, he works to keep men from receiving their power. Note the force of the climactic sentence at the end of the chapter, and compare with 526:1 and 595:2.

4. How did the Jews view the Sabbath, and what did that view lead to (52:2)? Do we need to focus more on making Sabbathkeeping a joy and delight, as indicated in Isaiah 58:13?

5. By what means were the “conflicting interests of heathenism and Christianity united” (53:1, 2)? Note the working of the same factors today (573:1).



4

THE WALDENSES

1. The closing sentence of the chapter should motivate us to carefully study the history of the Waldenses. Their successors at the end of time will carry forward and finish the work they began.

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” (Ellwood P. Cubberley, *History of Education*, p. 127). The corruption of Christianity was associated with a great decline in learning. But in the reformation of Christianity, true education is restored.

3. With difficult issues before us, we should note how the parental training and education given to the youth prepared them to be faithful under persecution (67:1–3).

4. What motivated some of these youth to attend 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 (69:3 to 70:1 and *Testimonies*, vol. V, pp. 583, 584)?

5. What made them realize their solemn responsibility to let their light shine (70:2)?

6. What outstanding issue distinguished the true from the apostate religion (73:1)? What place should the doctrine of righteousness by faith occupy in our experience and work (73:2)?



5

JOHN WYCLIFFE (1324–1384)

1. Memorize 94:2 or the essential portion of the paragraph.

Note—“The entrance of Thy words giveth light.” Ps. 119:130. It was after the Bible was taken away from the common people and replaced with human authority that the world entered the Dark Ages. We begin now to trace the restoration of the Book and the consequent enlightenment that increased 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 of his success.

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 80:2; 81:1; 84:3; 87:2. *Note*—Most of Jesus’ disciples had a limited education. We should constantly remember that the power of the Spirit resting upon consecrated, humble men is more effective for God than mere knowledge.

3. What qualifications in Wycliffe contributed to his remarkable success as a leader (81:2; 94:1)?

4. What were two distinctive doctrines of Protestantism (89:1; 93:2)?

5. What official positions did Wycliffe hold (82:1; 84:3; 85:2)?

6. What two abuses did he first protest (82:1, 2)?

7. How did Wycliffe organize a “layman’s movement,” and how successful was he (87:2; 88:3; 89:1)?

8. On what two occasions did the death of a prominent man save him in a time of crisis (85:3; 86:1)?

9. Before what four tribunals was Wycliffe summoned, and what was the outcome on each occasion (85:3; 89:3; 90:3)?

10. What was the crowning work of Wycliffe, and what was his most effective weapon against error (88:1, 2)?

11. What was the future of the movement in England which started under his leadership (94:3; 95:2)?

Note—Wycliffe’s publications made it possible to quickly and widely spread his testimony. Their influence teaches us helpful lessons for our own work.



6

HUSS (1373–1415)

1. What progress had the gospel made in Bohemia, and what difficulties had it encountered before the days of John Huss (97:1, 2)?

Note—The bull of Gregory VII mentioned in the text was issued in AD 1079.

2. The persecution of believers has frequently been a blessing because it has resulted in spreading light. Acts 11:19–21. This is illustrated in the history recorded in this chapter (97:1; 100:2).

3. Wycliffe belonged to a family of the nobility and didn't face any financial difficulties in the acquisition of an education. Huss came from a home of poverty. Both, however, applied themselves diligently to study, and both exemplified a pure life (98:1, 2).

4. What calling did Huss choose to follow, and what positions did he fill (98:2; 99:1)?

5. What providential circumstances led to the spread of Wycliffe's writings to Bohemia (99:2, 3)?

6. What did Huss recognize as the greatest need of the congregation to whom he was called to minister (99:1)?

7. What incident illustrates the power of visual education (99:3; 100:1)?

8. What circumstances led to the placing of Prague under the papal interdict? What were the conditions of a city placed under interdict (100:3; 101:1)?

9. What principles should guide us if we are called to choose between the counsel of Christ found in John 10:11–13 and that found in Matt. 10:23 (101:2)?

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 (104:2, 3)?

12. Note the points of contrast between John XXIII and Huss, the accuser and the accused (104:3; 106:2).

13. What traces of the prophetic gift do we find in this chapter (97:1; 108:1)? "Huss also was visited by visions and prophetic dream" (Bonnechose, vol. II, p. 24).

14. Considering the way Huss and Jerome suffered in prison, could their courage and keenness of mind have come naturally (107:2; 112:2, 3)?

15. How did Huss’s execution immediately affect Bohemia (115:3)?

16. How successful were the armies of Sigismund against the Bohemian defenders of the principles of religious liberty (116:2)?

17. How did diplomacy accomplish that which force could not (118:1)?

18. Who were the “United Brethren”? What was their influence in maintaining the truth (119:1–3)?



7

LUTHER'S SEPARATION FROM ROME

1. This chapter covers the time from Luther's birth in 1483 to the final bull excommunicating him from the church, issued by the pope in 1520.

2. As an illustration of the potential power 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 were the commendable parts and the questionable parts of Luther's training as a boy (120:3–121:1)?

4. In analyzing the personal characteristics that marked Luther, memorize the second sentence of the chapter, and note 121:3–123:1.

5. As in the case of Saul, the persecutor, so with Luther—their extremely conscientious zeal while in error made them powerful in the service of God

when the light shined into their souls. Trace the gradual enlightenment of Luther's mind (cf. Phil. 3:5–9; Gal. 1:14; and 123:1, 2; 124:2; 128:3; 139:2; 143:1).

6. Though Luther constantly appeared in the foreground, God used others to act as wise counselors, spiritual helpers, or protectors (123:3; 134:2; 137:3; 138:3; 140:2). For an illustration of how God put men who tended to opposite extremes to help one another in His work, see *Early Writings*, 224:1, 2.

7. What was Luther's attitude toward the subject of Christian education (125:2; 132:2; 139:1; 140:5)?

8. What evidences reveal a great lay movement in behalf of the newfound truths (133:1; 139:1-3; 141:1)?

9. Wycliffe and Luther were marvelously protected in their work, while Huss and Jerome suffered martyrdom early in their careers. 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; and 134:3; 137:3; 140:1; 141:2).

10. Even Luther was at times troubled with doubts regarding his work. How did he overcome them (143:1)?

11. What practical lessons can we learn from the conditions during Luther's mission that parallel our own time (143:3–144:1)?



8

LUTHER BEFORE THE DIET (1521)

1. The German Empire of this period was a confederation of states, of which Saxony was one.

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 (145:2)?

3. The first issue between the opposing parties was whether Luther should appear at the diet. Why did the papal legate oppose having Luther there, and why did Luther and his friends push for him to be there? Who won in the first skirmish over this issue (146:1–2)?

4. How did Aleander defeat his own purpose when given the opportunity to accuse Luther in his absence (147:1)?

5. On what two counts did Aleander present his appeal against Luther (148:1, 2)? What lesson for our time can we draw from this method of attack (148:3, 4)?

6. With the prevailing sentiment against Luther, who did God use to direct the minds of the assembly from him to the abuses of Rome? What was the effect of his speech (149:2, 3; 150:2, 3)?

7. What part did the angels of God act in this drama (150:2)?

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 (150:5–151:2; 153:1, 2)?

9. What wily plot was laid to induce Luther to turn aside from his purpose (153:2)? Had Luther accepted this invitation, he would have been delayed until after his safe conduct had expired, even if he had succeeded in reaching the council.

10. In the controversy with Rome, what was the significance of Luther before the diet (155:1)?

11. How did he spend the time of recess, and what was the result of that time (156:2–157:2)?

12. Into what three classes did he divide his writings? While before the diet, what was his statement regarding each one (158:3)?

13. What memorable words concluded his address (160:2)?

14. How far-reaching was the influence of Luther's courageous stand for truth (166:3)?

15. What terms of the emperor's edict seemed to render the cause of the Reformation hopeless (167:3)?

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 (168:1-3)?



9

THE SWISS REFORMER

1. Wycliffe, Huss and Jerome, and Luther appeared successively as reformers. Up to the Diet of Worms, their work covered a century and a half. 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, b. 8, ch. 1).

3. What are two essential characteristics of people God can use in His service? Why does God so seldom find people of influence and learning with these qualifications (171:1)?

4. How did an aged and humble relative help to mold the mind of Zwingli as a child (171:2)?

5. Where was Zwingli sent for education, and why did his father call him back home (172:1–2)?

6. To whom was Zwingli indebted for the first rays of advanced light, and what was the source of this light (173:1)?

7. What helpful thoughts regarding the study of the Scriptures can be gleaned from Zwingli’s experience (173:2–174:1)?

8. What striking feature of the Reformation and of the Great Second Advent awakening gives evidence of divine guidance in each (174:2; 140:3; 212:1–3; 357:1)?

9. In what way did the work of Zwingli at Einsiedeln affect his financial support (174:3–175:3)?

10. When Zwingli was called to the cathedral in Zurich, how did he respond to the instruction given by those who had invited him (176:3–4)?

11. Who was the chief “pardonmonger” of Switzerland at that time, and what success did he have in Zurich (178:4–179:1)?

12. While before the Council of Zurich, how did Zwingli reply to two accusations of the deputies from the bishop of Constance, and what was the attitude of the Council (180:3–181:2)?

13. Why did Zwingli not go in person to champion the cause in the disputation at Baden? How did he, in his absence, make his influence felt? Contrast the appearance of Oecolampadius and Eck at the discussion, as well as the difference in their appeals. What was the result of the discussion (182:1–184:2)?



10

PROGRESS OF REFORM IN GERMANY

1. Did the disappearance of Luther help or hinder the work of the Reformation (185:3)?

2. What was Melancthon's initial attitude toward the claims of some to the prophetic gift? Were any who were really honest deceived by the movement? What are the tests for judging such a claim (186:1–187:3; 190:3, 4)?

3. How was this fanaticism finally brought to an end (190:2)?

4. On what occasion did Luther advocate the principles of religious liberty, and how did he state them (189:3–190:1)?

5. What is said to be “one of Satan's most successful devices to cast reproach upon purity and truth” (193:1)?

6. In some present-day “reform movements,” we see the same characteristics as marked the work of Thomas Munzer and his associates. Note these characteristics: desirous of reform; ambitious for position and influence;

claiming to see in leaders a “form of popery”; claiming a “divine commission to introduce the true reform”; governed by impressions; appealing to people’s “desire for the marvelous”; denouncing order in public worship; reviling the the leaders who opposed them; appealing for sympathy by claim of unjust treatment; making great claims to holiness and sanctification (191:1–193:1).

7. Though great credit is rightly given to the leaders of the Reformation, the movement reached its peak of success and spirituality when an army of lay-people took the Scriptures and message-filled literature and went everywhere preaching the Word (195:2). Compare the movement with that described in *Testimonies*, vol. 9, p. 126.

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. The Diet of Spires of 1529 was called with this purpose in mind.

2. During the interlude of comparative peace and religious liberty, the reform movement had become unified, and church order had been established.

3. How did the Turks, the French, and even the pope help the cause of the Reformation in Germany (197:2)? Cf. Rev. 12:15, 16.

4. What were the demands of the priests and the Reformers at the Diet, and what compromise was proposed (199:1, 2)?

5. What were some of the plausible arguments in favor of the compromise? What principles of truth would have been thus yielded (199:4–200:1)?

6. In the final test of strength, which party was in the majority (201:2)?

7. To whom did the minority appeal (202:2)?

8. Against what two abuses was the protest to the Council directed (202:4–203:4)?

9. In what way is the experience of these Reformers a lesson for our time (204:2)?

10. How did Luther's experience illustrate the power of music (206:1)?

11. In what assembly was the Confession of Faith finally read (205:4; 207:1)?

12. Was Luther responsible for the blood that flowed in the conflicts between the German states and the enemies of the Reformation (209:1–3)?



12

THE FRENCH REFORMATION

1. Following years of war and bloodshed in his attempt to put down the Reformation in Germany, what was Charles V at last forced to grant? How did he end his days (211:1)?

2. The Spirit of God can use as His instrument a youth of twenty, like Luther, or an aged man of seventy, like 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, which had taken the place of his former efforts to obtain salvation by works.

3. What was Lefevre's purpose in studying the Scriptures, and what did he find there (212:2)?

4. What pupil was first and foremost in accepting and teaching the new faith? What had been his early experience (213:2)?

5. What prominent people were among those influenced by Farel and Lefevre (214:2)?

6. Where was the first Protestant church in France established, and what changes resulted in that community (214:3–215:1)?

7. What educated noble of France was said to have been a “second Luther”? How did he witness for Christ in life and in death (215:3–218:4)?

8. How did persecution again further the work of the gospel (219:1, 2)?

9. In what different ways did two individuals contribute to the conversion of Calvin (219:3–220:3)?

10. Compare the wisdom and effectiveness of advancing truth by “theological controversy” and by quiet house-to-house work (221:4–222:1).

11. What circumstances made possible the open preaching of the Protestant principles in Paris? For how long was this possible (222:2–223:1)?

12. Describe Calvin’s last work in France? Where did he go (223:2–224:2)? Where did his principal labor take place(236:2)?

13. What “zealous but ill-judged movement” resulted in serious consequences for the Protestants in France (224:3; 227:3)?

14. What terrible price was France to pay for her rejection of the “gift of heaven” (230:2, 3)?

15. After Farel’s failure to plant the gospel in Geneva, what humble instrument did God use (232:2, 3)?

16. What organized movement arose at this time to champion the cause of Rome? In what ways did they imitate the Reformers? What contributed to their success (234:2–235:2)?

THE NETHERLANDS AND SCANDINAVIA

1. How early, and in what manner, had the Protestant principles found entrance into the Netherlands (237:1)?

2. The statements regarding the Waldensian missionaries (238:1; 239:1) should be linked with those that appeared earlier, particularly 71:1. The results of their labor were seen centuries later, among the descendants of those who received the gospel directly from them.

3. Why was the persecution of the followers of Luther more severe in the Netherlands than in Germany? Did persecution in one place and comparative freedom in other places mean that the gospel was hindered in the one more than in the other (239:3)?

4. Who was the leading Reformer in Holland? What led him to study the Scriptures? What were his educational qualifications? What groups of people did he labor among, and for how long (238:3–239:2)?

5. What qualifications in the young Tausen led to a rare educational opportunity? In choosing a school, what was his one restriction? 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 (241:1–3)?

6. Where did the brothers who led the Reformation in Switzerland receive their training? How were they similar, and how were they different in temperament? What remarkable opportunity did one of the men have to witness before the nobility of Sweden, and what was the result (242:2–244:1)?

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 (243:3)?

8. How did the acceptance of Protestantism affect the future of Sweden in relation to (1) its national strength and (2) its impact on the destiny of other nations (244:2)?

LATER ENGLISH REFORMERS

1. What conditions limited the usefulness of Wycliffe's English translation of the Bible, particularly relating to (1) its accuracy in communicating the message of the Bible and (2) its circulation? What valuable contribution did Erasmus make (245:1)?

2. A careful reading of this paragraph helps us understand that the defects in Wycliffe's version of the Scriptures were not due to serious mistakes in the text of Scripture but rather a faulty translation of that text into Latin. Since that time, several ancient manuscript have been discovered, and modern versions of the Scriptures have been translated from those original Hebrew and Greek texts.

3. Why did Tyndale believe the common people should be able to read the Scriptures for themselves? How did he plan to make this possible? What obstacles did he face in 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 (246:2–247:1)?

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 (248:1–249:1)?

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 (249:2–4)?

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 (250:2–251:3)?

8. In the establishment of Protestantism in England, what erroneous principles of the papacy were retained? How were dissenters treated? What noteworthy book was produced by an imprisoned martyr for the faith? What four other books spread more spiritual light (251:4–252:3)?

9. What was the spiritual condition of England a century later? What reformers came on the scene then? How did Charles Wesley realize the futility of his own works for salvation (253:1–3)? What Protestants kindled the torch that was passed down to the Wesleys (253:1–254:2)?

10. How did the consistent Christian lives of Moravians influence John Wesley (254:3–256:1)?

11. What were the results of Wesley's new understanding of God's grace? What was the basis for his good works now? What led to the name "Methodists" (256:1-4)?

12. How did Whitefield and the Wesleys regard the minor differences of doctrine between them (257:3)?

13. What instances of divine protection from mob violence has Wesley recorded? Did only the leaders face persecution? Did they have protection from the government (258:1-259:2)?

14. What two popular errors did Wesley combat, and what arguments did he use? Are these same errors rampant today (260:2-264:1)?

15. What remarkable success crowned the work of Wesley? What can be said of his influence beyond what was visible? Memorize the concluding sentence.

THE BIBLE AND THE FRENCH REVOLUTION

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” (266:2, 3); “the two witnesses” (267:1); “prophesy...clothed in sackcloth” (267:2; 269:1); “the beast from the bottomless pit” (268:3); “the great city” (269:2); “dead bodies.... three days and a half” (273:2–274:2; 287:1)?

2. What warning is given against changing the plain meaning of the Scriptures (268:1, 2)?

3. What special sins do “Egypt” and “Sodom” typically represent (269:2, 3)?

4. What two classes of Christians bore witness for Christ, and how did they suffer for their faith (271:2, 3)?

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 worshiped instead, and how was it personified (273:2–276:3)?

6. How was the Church responsible not only for the decline of religious liberty but also for the state's restriction of civil liberty (276:4–277:2)?

7. How had the persecution of the Huguenots contributed to the poverty and wretchedness of the country (278:1–279:2)?

8. What was the contrast 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 (279:4–281:3)?

9. When the common people had obtained the upper hand in the government, how did they abuse their power (282:1–284:1)?

10. What fatal error was then, and is still, responsible for the cruelty, degradation, and misery in this world (285:2–286:1)?

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 (287:2–288:3)?

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 265:1; 274:2; 282:2; 285:4–286:1.



16

THE PILGRIM FATHERS

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 what was the result to the minority (289:1–290:2)?

2. In what spirit did the Pilgrims accept the hardships of exile, and how did “persecution and exile” open the “way to freedom” (290:3–291:2)?

3. What vital principle of Protestantism, embodied in the Puritan covenant, was stressed by Pastor John Robinson? How could a failure to recognize this principle have led to the many denominations we see (291:3–292:2)?

4. What principles of religious liberty did the Pilgrim Fathers violate for a time? 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 (292:3–294:2)?

5. Was the cause of religious liberty helped or hindered by the banishment of Roger Williams (294:2–295:1)?

6. What principle of the Constitution of the United States is inherent in humanity and therefore above human reason (295:3)?

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 (296:1–4)?

8. How is the church affected when she succeeds in obtaining special privileges in the state (297:1)?

9. In what ways has Protestantism repeated the history of the church during the first centuries? Because Satan again failed to crush out the truth through persecution, how has he worked to corrupt the churches established by the Reformers (297:2–298:2)?



17

HERALDS OF THE MORNING

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 (299:1–300:3)?

2. What positive words of Christ add certainty to the hope of His return? Who will accompany Him (301:1)?

3. What testimony did the angels, Paul, and John give regarding the manner of Christ's coming (301:2)?

4. How is the coming of Christ related to the restoration of that which was lost at the fall of man (301:3–302:1)?

5. What special experiences have caused intense longing for Christ's return among His followers (302:2–4)?

6. How were the Reformers cheered in their work by the “blessed hope” (303:1–4)?

7. What was the earliest of the promised signs of the nearness of the end (304:1–305:2)?

8. Show how the timing of the dark day of 1780 fulfilled the prophecy? Was it recognized by many who witnessed it as fulfilling specific scriptural prophecy (306:1–308:1)?

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 (309:1–3).

10. What prophetic features of the “day of the Lord” constitute a mighty call to arouse from spiritual lethargy (310:1–311:1)?

11. What message of warning was due at this time, and what kind of people would give it (311:2–312:3)?

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 kinds of people were chosen to announce the birth of Jesus? What lessons are there in this experience for our time (313:1–316:1)?

AN AMERICAN REFORMER

1. What traits of character and what circumstances in life qualified William Miller to become a great spiritual leader (317:1, 2)?

Note—Deists believed 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 but denied the Bible as a divine revelation. They held that human reason alone was sufficient to establish religion and to enforce morality. As deism's inconsistencies became apparent, the movement died out, and its adherents either returned to historic Christianity or became avowed atheists.

2. What steps led Miller to accept Christ as his Savior and to develop an ardent love for the Scriptures? What challenge led him to an intensive study of the Bible (318:2–319:3)?

3. What methods of Bible study contributed to the enlightenment of his mind? What neglected books did he study, and with what conclusions (320:1, 2)?

4. When did the doctrine of the temporal millennium become part of Christian teaching, and what were the evil results? What truths regarding the events connected with the second coming of Christ did Miller rediscover (321:1–323:1)?

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).

5. How was Miller led to look for prophecies that might indicate the timing of the last days? What prophecy especially seemed to him to reveal the time for the second advent (323:2–324:3)?

Note—To remember the chronology of the 2300 days, you might find it helpful to create a chart based upon 326:1–329:2.

6. How many years elapsed between the beginning of Miller’s Bible study, and his first public declaration of faith? How is this period divided (329:2–330:2)?

7. What disadvantages related to age, experience, and self-confidence did he have when he began his public work? 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 (331:2–332:2)?

8. What two prophecies, fulfilled during the time of Miller’s preaching, gave a remarkable impetus to the Advent movement (333:1–335:1)?

9. 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 (335:3–337:2; 340:2)?

10. What points of comparison are made between the days of Noah and the last days (337:3–339:1)?

11. When a professed Christian does not long for Christ's coming, what does that say about the person's experience (339:2–340:1)?

12. Why does Satan endeavor to keep men from studying the book of Revelation, and how successful has he been (341:2–342:1)?



19

LIGHT THROUGH DARKNESS

1. People whom God uses to do a special work often don't fully understand His purposes. What is an illustration of this truth (344:2, 3)?

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 (344:4)?

3. Note the following parallels between the experience of the disciples and the experience of those who, prior to 1844, preached the message of the second advent: (1) a similar message based on the same prophetic period; (2) minds blinded by long-established errors; (3) a correct calculation of timing, but a misunderstanding of the nature of the event; (4) fulfillment of the will of God; (5) disappointment, later overruled for good; (6) prayer and study leading to light and understanding (345:1–352:3).

4. In what ways did the Advent message, and the disappointment, test and purify the church (353:1–354:2)?

A GREAT 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 was due (355:1–356:2).

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 (357:1)?

3. What converted Jew traveled as a pioneer herald of the Advent message in many countries of Europe, Africa, and Asia? What were the steps in his conversion from Judaism to Protestantism (357:2–358:1)?

4. What views regarding the events connected with Christ's coming did he adopt, and how did his computation compare with that of William Miller? How did he respond to those who quoted Matthew 24:36 as indicating that the time for the Second Advent could not be known (359:1–3)?

5. How many years did Wolff spend traveling? What recognition did John Quincy Adams give him? In what countries and among what people did he labor? Among what people did he find believers in the second coming of Christ (360:2–361:4)?

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)?

7. Identify and trace the influence of Lacunza, Bengel, and Gaussen. Could the plan of reaching parents through children still be utilized today (363:1–366:1)?

8. When men failed or were not permitted to preach, who 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 (366:2–367:2)?

9. What was the relative strength of the ministerial and the laypeople's work in the powerful Advent proclamation in America (368:2)?

10. As we read about the solemn effects of that message in history, we should also see it as a promised future experience. (369:1–3; cf. 611:1–612:2).

11. What words of Christ have been and still are misused to contradict another plain statement? What is Paul's testimony on this matter (370:1–372:1)?

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 these people affected by the disappointment (372:1–374:2)?

A WARNING REJECTED

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 (375:1, 2)?

2. What changed conditions led many Adventists to separate from their former churches (376:1)?

3. How was the spirituality of the churches affected by the dismissal or withdrawal of members who looked forward to Christ's soon appearing? Who observed "a sudden and marked" declension in spiritual life in the churches (376:2–377:2)?

4. What tragic results follow the deliberate rejection of Bible truth? How is this principle illustrated in the Jewish people in Christ's day (377:3–378:2)?

5. What was the purpose of the first angel's message, and what blessed results were experienced by those who accepted it (379:1–3)?

6. What caused the general prejudice against and unbelief in the Advent message? In rejecting it, what else were people rejecting (380:1, 2)?

7. How is the term “Babylon,” as used in the book of Revelation, a symbol of an unfaithful church? And what Scriptures identify this church with Rome (381:1–382:3)?

8. Who are the “daughters,” and what facts show that they are the ones especially referred to in the second angel’s message (382:3–385:1)?

9. How do the present standards of the popular churches compare with the ideals of their founders (385:2–388:1)?

10. What is symbolized by the “wine”? During times when the Bible is not banned, how does Satan just as effectively hinder people from learning its truths (388:2–389:1)?

11. How is the announcement of the fall of Babylon in Revelation 14:8 connected with Revelation 18:4, 5? Do the conditions we see today confirm the prediction (389:2, 3)?

12. As we near the climax of the modern apostasy, what can encourage us to be involved in missionary activity (390:1, 2)?

PROPHECIES FULFILLED

1. What passages of Scripture encouraged the disappointed believers as they continued to search for added light (391:1–394:1)?

2. How did the enemy of souls try to bring reproach upon the movement during the “tarrying time” (395:1–396:2)?

3. What experiences of the past indicate that when the Lord is carrying forward a strong movement, fanatics can be expected to connect themselves with it (397:1–398:2)?

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 result in calling the proclamation the “midnight cry” (398:3, 4; 400:1)?

5. How did a study of the Jewish spring feasts and their relation to the death and resurrection of Christ point to October 22, 1844 (399:1–4)?

6. How did the “midnight cry” movement compare with the former movement in its extent, spiritual power, and missionary activity (400:2–403:1)?

7. Following the second disappointment, what three groups of followers renounced their connection with the movement (403:3)?

8. Review the parallel experiences of the disciples and those who proclaimed the Second Advent (351:1, 2), and note the points of similarity between their disappointments (404:1–405:2).

9. In what passage of Scripture did the doubly disappointed ones now find added encouragement and assurance for the future (407:1–408:1)?

WHAT IS THE SANCTUARY?

1. Were Miller and his associates alone responsible for the misunderstanding regarding the meaning of the “sanctuary” as used in Daniel 8:14 (409:1)?

2. The importance of this fact should not be overlooked. Because of the mistake, critics of the movement claim that the Christian world’s opposition to it was justified. But the attacks on Miller’s position were altogether on other grounds, which were unscriptural. None of his opponents saw or pointed out the fundamental misconception regarding the meaning of “sanctuary.” In His wise providence, God allowed the discovery of the sanctuary truth to form the heart of the worldwide message to be proclaimed 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? How did those who still believed God had guided them resume their study (409:2–410:3)?

4. To what New Testament epistle were their minds directed? What evidence did they find that the heavenly sanctuary is the antitype of the earthly sanctuary (411:1–413:3; 417:1)?

5. What features of the heavenly temple and its services did the prophets Daniel and John see in vision (414:2, 3)?

6. Through the study of the sanctuary, how were the Bible students led to new conceptions of the sacredness of God's law (415:2)?

7. What Old Testament prophecies point to Christ as an intercessory priest in the heavenly sanctuary (415:3–416:4)?

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 (417:2–418:1)?

9. The cleansing of the sanctuary was the purpose of the Day of Atonement. Which sacrifice's blood was brought into the most holy place? After thus cleansing all that pertained to the sanctuary, what happened to all the sins that had been confessed during the year (418:2–420:1)?

10. Some have questioned how blood could be both an agency for defiling and for cleansing. Note that it is possible because the blood of the sin offering was not defiled until it became a means of transferring sin. 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 all impurity.

11. When did Christ begin His work as high priest, and what time period covers His ministry in the first compartment of the sanctuary (420:2–421:2)?

12. Further scriptural evidence is found for the beginning of the service and Christ’s ministry after His ascension (1) in the seventy-week prophecy of the anointing of the “most holy” (Dan. 9:24) where the Hebrew word for “holy” refers only to a thing, never to a person; (2) in the necessity for Christ to become a member of the race He was to represent so that He could have compassion on them (Heb. 4:15–5:2); (3) in the way the sacrificial offering must precede the ministering of the blood (Heb. 8:3).

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 distinguish between the two by using different words, but when he refers to the inner curtain, he calls it the “second veil” (Heb. 9:3). There could not be a second without a first, so it follows that Hebrews 6:20 is referring to the first veil, rather than the second. This understanding harmonizes the passage with other Scriptures and with the conclusions reached by the pioneers after the Disappointment and was confirmed by the Spirit of prophecy.

14. What did the “scapegoat” in the cleansing of the sanctuary prefigure (421:3–422:2)?

IN THE HOLY OF HOLIES

1. How did the truths of the sanctuary explain the disappointment of 1844? What two Scriptures, both prominent in the movement, were found to be parallel in meaning (423:1–424:1)?

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 did Malachi prophesy would take place before the Second Advent and the execution of the judgment(424:2–426:1)?

3. According to a deeper understanding of the parable of the wise and foolish virgins, when was the midnight cry given? What two classes of virgins were then developed? What does the coming of the bridegroom represent? the marriage? the marriage supper? the bride? the guests? the return from the wedding (426:2–427:1)?

4. What group of believers went in with Christ to the marriage? In what parable did Jesus teach that there would be an investigation of the guests before the actual marriage? What will mark the close of probation (427:2–428:2)?

5. In the transition period before the sanctuary work was understood, what was the understood meaning of the shutting of the door in the parable of the virgins? What Scripture revealed to them the “open door” (429:1–430:1)?

6. What is a parallel between the Jews who rejected light about Jesus’ first coming and those who were willingly ignorant of His entrance into the most holy place in 1844 (430:2–431:2)?

7. God could lead His people no faster than they could intelligently follow with the illumination of the Holy Spirit and prayerful study of the Word. They could only follow one step at a time in the advancing light, and a few years passed 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 a contrast to those who renounced their faith in God’s leadership and guidance in the Advent movement (431:3).

GOD'S LAW IMMUTABLE

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 (433:1–434:3)?

2. What was the hidden reason for opposition to the truth that revealed Christ' ministry in the most holy place (435:1)?

3. What are the characteristics of the people prepared for Christ's coming by the threefold message of Revelation 14? How is the first message a call to keep God's commandments? Which commandment stressed God as the Creator? How would universal Sabbathkeeping have preserved the world from idolatry and atheism (435:2–437:2)?

4. What does the dragon of Revelation 12 symbolize? The leopard-like beast of chapter 13? At what point is the lamb-like beast introduced? In what two features does the lamb-like beast differ from those preceding it and the beasts seen by Daniel (438:2–440:1)?

5. How is the United States indicated by the lamb-like beast in (1) the time, (2) the manner of its rise, (3) its location, and (4) the two horns (440:2–441:1)?

6. What striking difference is seen between the appearance of the beast as it came up and 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 (441:2–443:1).

7. What led the early church to seek the support of secular power? What church was thus formed, and how did she use the secular power (443:2–4)?

8. What early conditions preceded the union of church and state? What Scriptures indicate that similar conditions in today's churches will produce similar results (443:5–444:1)?

9. What conditions will lead the differing Protestant churches to unite to influence the state to legislate in their behalf? When the state yields to their demands, what will be the result (444:2–445:1)?

10. How is the message of the third angel a warning against yielding to the demands of the “beast” or its “image”? How do we know that this demand will be something contrary to God's commandments (445:2–446:1)?

11. Which commandment has been intentionally and deliberately changed? In the light of the first angel's message, why is this commandment so important (446:1-3)?

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 view the Protestant acceptance of that change (447:1-448:3)?

13. When and under what circumstances will people receive "the mark of the beast"? Will there be a neutral position in the final crisis (449:1-450:1)?

A WORK OF REFORM

1. What prophecy in Isaiah promises a blessing upon the Gentile Sabbathkeepers? How does the context show that it applies to the last days (451:1, 2)?

2. How is the law to be sealed among God's disciples as they look for His coming (Isa. 8:17 and 452:1, 2)?

3. Where does the prophet Isaiah reprove God's people for forsaking His ordinance? What is that ordinance? What blessing is pronounced upon those who restore it (452:3, 4)?

4. Has there ever been a time when there were no Sabbathkeepers in the earth? What has frequently been their lot (453:1, 2)?

5. As Sabbathkeeping was presented, what two common objections did the people raise (454:1-3)?

6. How did the general rejection of light on the sanctuary involve the Adventist body in setting a time for Christ's return? How does such time setting suit the purposes of Satan (456:1–457:1)?

7. In what way was the experience of the Adventists following 1844 similar to that of Israel on the borders of Canaan (457:2–458:1)?

8. What will be the climax of the spirit of intolerance toward unpopular truth? Is opposition or persecution an excuse for withholding God's message (458:2–459:2)?

9. How many are called to the solemn responsibilities of watchmen? What is the only irrefutable argument against the truth (459:3–460:2)?

10. Memorize Isaiah 51:7, 8.

MODERN REVIVALS

1. What marks of true conversion have always followed the faithful preaching of God's Word (461:1–462:3)?

2. What is the difference between popular revivals and genuine spiritual revivals, particularly in (1) the nature of the appeals made; (2) the results in the lives of the converts; and (3) the permanence of the work of grace (463:1–3)?

3. As Satan anticipates the promised Pentecostal revival and power among God's people, how does he work to deceive those who will then be called out of Babylon (464:1)?

4. What is the Christian's safeguard against deception by counterfeit manifestations of the Holy Spirit's power (464:2)?

5. What popular but dangerous teachings are responsible for errors regarding true sanctification and the resulting low standards? What similar danger was recognized by Professor Edward Parks (465:1–3)?

6. What Scriptures refute the teaching that Christ abolished the law or that there is a conflict between the law and the gospel (466:1–467:1)?

7. How does sin change the attitude of the human heart toward the law of God? What necessary part does the law act in conversion? How does the gospel supplement what the law cannot do (467:2–468:1)?

8. What is the cause of many superficial conversions (468:2)?

9. Define Bible sanctification. Will the sanctified one be free from temptation? Is the work of sanctification instantaneous? In what three ways does false sanctification differ from the true sanctification seen in the lives of Moses, Daniel, Job, Isaiah, and Paul (469:3–471:3)?

10. What viewpoint regarding the relation of faith and works is presumption? What are the consequences of cherishing known sin? What does the claim of sinlessness reveal about a person (472:1–473:1)?

11. How are health habits related to sanctification? What common practices are among the “fleshly lusts that war against the soul” (473:2–475:2)?

12. What heights can the Christian attain? What provision of God makes this experience possible (475:3–477:1)?

13. What part does joy play in the experience of the Christian? What promises and experiences will make life cheerful? Why are these fruits of sanctification so seldom seen (477:2–478:3)?

FACING LIFE'S RECORD

1. In Daniel's vision of the judgment, who was presiding? Who are the witnesses? What records are used? Who is brought in as humanity's advocate? What was given to Him at the close of His work as mediator? Where is this scene located, and when does it take place (479:1-3)?

2. In type and antitype, what cases are considered during the great Day of Atonement? What books are used, and what do we know of the keeping of the records (480:1-482:1)?

3. What is the standard for the judgment? What is the immediate reward of those who are found worthy? Who represents the penitent sinner (482:1-3)?

4. How thorough is the work of investigation that takes place in the heavenly tribunal? When are sins pardoned? When are they blotted out? What does Ezekiel say about the righteousness of impenitent backsliders (483:1, 2)?

5. By the parable of the unmerciful servant, Christ clearly taught that the final blotting out of confessed and forgiven sin is conditional upon continued faithfulness. 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 does Jesus respond? What terms of the new covenant promise will be completely fulfilled(483:3–485:1)?

7. Why must the investigative judgment and the blotting out of sin come

before the Second Advent? Who is then held responsible for the guilt of the sins of the righteous? Why is this just (485:2, 3)?

8. What will happen to the individual who cherishes sin? If we were always conscious of the judgment scenes, how would this awareness affect our conduct? What personal questions can we use for self-examination (486:1–487:3)?

9. Why is it essential to understand the subject of the sanctuary and the investigative judgment? How do Christ's intercessory work and His death compare in importance (488:2–489:1)?

10. What are Satan's plans to thwart Christ's efforts to mediate for sinners (488:1; 489:2)?

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 (489:3–491:2)?

THE ORIGIN OF SIN

1. What questions does the existence of sin and evil raise about the character of God? What is sin? How is God vindicated from the charge that He is responsible for its existence (492:1, 2)?

2. Upon what were the continued peace, joy, and happiness of the universe dependent? What must be the foundation for the allegiance of created beings (493:1, 2)?

3. Describe the original position of Lucifer. What was the beginning of his defection? To what lengths did he finally go? What efforts were put forth to restore him, and what were the results (493:3–494:2)?

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 (495:2, 3)?

5. What period of probation was granted him, and what offers were made to him? How did Lucifer justify his evil course after having fully committed himself to rebellion (495:3–496:1)?

6. Why did God permit the course of rebellion to go unchecked for so long (497:1–498:2)?

7. Show how God's dealing with sin is to be a perpetual safeguard against its reappearance (498:3–499:1).

8. What further charges did Satan and his angels make when they were banished from heaven? What purpose did Satan then declare (499:2, 3)?

9. In what aspects is the rebellion on earth similar to the rebellion in heaven (500:1–3)?

10. What is the mightiest argument against Satan's charges? When was his character fully unmasked? How was Christ revealed in contrast (500:4–502:3)?

11. How does the death of Christ show the immutability of the law of God (503:1)?

12. How will God finally be justified in executing judgment upon sin? What assurance is given for future happiness (503:2–504:1)?

ENMITY BETWEEN MAN AND SATAN

1. What was the meaning of 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 (505:1–3)?

2. What is the reason for Satan's enmity against the human race, and how is it manifested? How alone is enmity created in humans against Satan (506:2, 3)?

3. What was the hidden reason for the Jews' enmity against Jesus? How about the enmity of sinners against Jesus' followers (506:3–507:2)?

4. How does the popular ignorance and disbelief of Satan and his wiles give him an advantage (507:2–508:1)?

5. What is one difference between the unregenerate heart and the renewed heart? What is a common way of inviting temptation (508:2–509:1)?

6. Should humble Christians despise talent and culture? How may these blessings be used by Satan as a snare to others? What example is given of the danger of perverting these powers (509:2, 3)?

7. For what issue has Satan been preparing? What are encouragements for us in the closing conflict (510:1–3)?

AGENCY OF EVIL SPIRITS

1. What is the evidence for the existence of angels before the creation of man? How many were there? What are recorded instances of their power (511:1-3)?

2. To whom were they sent on messages of mercy (512:1)?

3. What do we know regarding the ministry of the guardian angels (512:2)?

4. Why do the children of God need such grace and protection (513:1)?

5. What is the origin of evil spirits or angels? When were they especially active, and why (513:2, 3)?

6. Describe the encounter of Christ with a “legion” of these evil spirits. What benefits resulted from this conflict (514:1-515:1)?

7. On what other occasions did Christ bring deliverance to those under the power of unclean spirits (515:2)?

8. What instances show that the victims of demon possession were not always great sufferers (516:1)?

9. What group of people are in the greatest danger from the agency of evil spirits (516:2–517:1)?

10. What precious promises are given for the assurance of Christ's followers (517:2)?

SNARES OF SATAN

1. What is Satan's great objective as the conflict nears its close? Who concerns him the most (518:1, 2)?

2. What plans does he lay to nullify the efforts of God's ministers (518:3–519:1)?

3. How do faultfinders serve his purpose? When are they especially diligent (519:2, 3)?

4. How does Satan plan to introduce heresies among church members from within? In what popular liberal teaching is there grave danger? Why (520:1, 2)?

5. What wrong motive in the study of Scripture has led to discord and confusion? How are Bible passages often misinterpreted (520:3–521:1)?

6. Under what conditions is Bible study positively dangerous? What is the result of withholding or not studying certain portions of the Scriptures (521:2)?

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 (521:3; 526:2; 528:2)?

8. How does “liberalism” contribute to lawlessness? How has scientific research led to skepticism? Is there real contradiction between science and the Bible (522:1–4)?

9. What should be our attitude toward unrevealed mysteries that are beyond finite comprehension (523:1; 527:1, 2)?

10. What kinds of Bible readers have no shield from delusion (523:2)?

11. List five common errors and reasons why they are dangerous (524:1–525:2).

12. What is the usual course of those who willfully reject one principle of truth? What is a plausible reason that many infidels have for their unbelief (525:3, 4)?

13. What are four attitudes that lead to infidelity (526:1)?

14. What is the real cause for distrusting God? What is necessary to maintain saving faith (527:3–528:1)?

15. Why does God not shield His people from Satan's temptations? How can temptation be successfully overcome? When was Israel safe from Balaam's attempt to curse them, and what brought about their downfall (528:3–530:2)?

THE FIRST GREAT DECEPTION

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, leading her to yield (531:1–532:1)?

2. How did the results of disobedience to God prove Satan's assurance to be false (532:2, 3)?

3. What did humans lose through transgression, and how may it be received (533:1)?

4. How does popular theology echo the words of the tempter in Eden? How has Satan thus maligned God's character (533:2–536:3)?

5. To what opposite extreme are some driven by the revolting doctrine of eternal torment? What is one example of a text that has been perverted to teach this error (537:1–539:1)?

6. What erroneous teaching has been responsible for many suicides? What Scriptures clearly teach that unrepentant sinners will not inherit the kingdom of God (539:2–541:2)?

7. Why is fear of God's vengeance an unacceptable motive for serving Him (541:3, 4)?

8. How is it just and merciful for God to exclude impenitent sinners from heaven (542:1–543:3)?

9. How is the second death distinguished from the first (1) in point of time and (2) in its duration (544:1–545:1)?

10. How is the theory of consciousness in death revolting in its implications for both the righteous and the unrighteous? What is the testimony of Scripture (545:2–546:3)?

11. What observations did Tyndale and Dr. Adam Clark make about the popular belief of man's condition in death? How does this belief nullify the doctrine of the resurrection (547:1–3)?

12. According to the Scriptures, when will the righteous enter into the happiness of heaven? What must precede the bestowal of rewards or punishments (548:1–549:1)?

13. How did the doctrine of natural immortality find its way into the Christian church? What was Luther's teaching about it (549:2)?

14. How are the death and the resurrection of the righteous related? Could God's plan for them be improved (549:3)?

CAN OUR DEAD SPEAK TO US?

1. What is the basic principle of spiritualism, or spiritism? What is its false premise (551:1, 2)?

2. What physical manifestations seem to support the claims of spiritism? When these are accepted for what they seem to be, what fatal deceptions follow (552:1, 2)?

3. Houdini claimed that he could by sleight of hand duplicate any spiritistic phenomena and believed them all to be fraudulent. Sir Oliver Lodge maintained that he had unmistakably communicated with his deceased son. What is the truth according to Scripture and known facts (553:1, 2)?

4. What pleasing appeal of future progress does Satan make to the cultured and refined? How is this supposed progress shown to be downward rather than upward (553:3–555:2)?

5. What spiritualistic teachings are pleasing to the self-indulgent and the sensual (555:3)?

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 spiritism are not new but ancient (556:1, 2)?

7. What teachings that have come through the spirits undermine the basic principles of the plan of salvation (556:3–557:2)?

8. In what modern guise is spiritism even more dangerous than formerly (558:1)?

9. What are the dangers of investigating the claims of this deceptive movement? How will the true Christian meet them (558:2–559:2)?

10. What strong tests of our faith in God's Word may come to us individually as we enter more fully into "the hour of temptation"? What help will be sent, if necessary, for our protection (560:1, 2)?

11. How can we explain the anger of the nations and universal preparation for war? How many will finally be found in the ranks of spiritism (561:1–562:2)?

AIMS OF THE PAPACY

1. How has the “liberal” movement in the Protestant churches affected their relation to Roman Catholicism? Is there reason to believe that the Roman Church is more tolerant at heart than during the Dark Ages (563:1–565:2; 571:1–4)?

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 indicates progress toward this aim (565:3, 4)?

3. What features of worship strongly appeal to the senses? How may they be so emphasized as to be a substitute for true heart worship (566:2–567:2)?

4. What are the objectionable features of the doctrine of the confessional (567:3)?

5. What is a parallel between the Church of Rome and the Jewish church in the days of Christ (568:1–3)?

6. What element of his own character has Satan led people 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 (569:1–570:2)?

7. Why doesn't the greater light and increased knowledge of our time guarantee that the days of superstition, ignorance, and intolerance are in the past (572:1–3)?

8. In what way have Protestants followed in the steps of Rome? When was the first Sunday law enacted, and who were exempted from obeying it(573:1–574:1)?

9. Trace the steps further taken to exalt Sunday (574:2–577:1).

10. What evidence do we have that the change of the Sabbath was a deliberate act of the church with no Scriptural authority? How do the Sabbathkeeping Abyssinians prove that the Sabbath was kept for centuries after Christ (577:2–578:1)?

11. What Scriptures foretell the revival of worldwide Sunday laws and of persecution (578:2–579:1)?

12. For what step is Rome waiting to establish her power in the United States? How is she preparing for that opportunity (580:1–581:2)?



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 place many people on the wrong side (582:1–583:1)?

2. Why is the doctrine that God's law is no longer binding upon man (1) opposed to reason and (2) detrimental in its results (584:1–585:1)?

3. What present-day evils are the logical result of the teaching that men are released from obeying God's law (585:2–586:1)?

4. Whenever or wherever the Bible can no longer be suppressed, and religious liberty prevails, how does Satan seek to bring about what he formerly accomplished through ignorance and persecution? How has rejection of the Sabbath truth led to lawlessness (586:2)?

5. What is the reason some teachers of antinomianism give for the prevailing iniquity, and what is proposed by them as a remedy? What should be our attitude toward temperance reform (587:1)?

“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”

(*Testimonies for the Church*, vol. 6, p. 110). “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” (*Counsels on Health*, p. 436).

6. What two fundamental errors will unite nominal Christendom? What threefold union will result, and of what will this be a sign (588:1)? See also *Testimonies for the Church*, vol. 5, p. 451.

7. What role does spiritualism play in bringing about the union of Protestantism and Catholicism (588:2–589:1)?

8. To what extent is Satan responsible for earthquakes and other natural disasters? Why do they increase in frequency and severity? What false reason will be given for these evils (589:2–590:1)?

9. How will indignation be aroused against Sabbathkeepers through spiritualism? What methods used by Satan in the beginning of the controversy against God will be repeated against the remnant (590:2–591:1)?

10. Contrast God’s methods and Satan’s for securing allegiance. How will this affect those who cannot be persuaded to disobey God (591:2–592:3)?

THE SCRIPTURES A SAFEGUARD

1. What conditions in the last days make the study of God's Word more important than ever before (593:1, 2)?

2. Why were the disciples unprepared for the death of Christ? What is the lesson for us? How will the masses of people relate to the final message (594:1–595:1)?

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 (595:2–596:4)?

4. When is ignorance not a protection from punishment for sin? To what extent are people responsible for a knowledge of God's Word (597:2–598:2)?

5. What rule of Bible interpretation would keep us from fatal deception? In what spirit should we approach the deep problems of the Bible? What is more important than the power of intellect (599:1, 2)?

6. What can 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 (599:3–600:1)?

7. Note other reasons for intensive Bible study: (1) it is a safeguard against prevalent infidelity; (2) it prepares the heart to pass the test of the judgment; (3) it promotes fruit bearing in the life; and (4) it strengthens the soul for times of persecution (600:2–602:1).

8. What joy comes to the one who finds true wisdom in the Word of God (602:2, 3)?

THE FINAL WARNING

1. What is the relation of the message of Revelation 18:1–4 to the former similar message found in chapter 14:6, 7 (603:1–604:1; 611:1)?

2. State the fearful issue which the world will face. Who only will finally receive the mark of the beast (604:2–605:2)?

3. How will the agitation of Sunday laws give added power to the third angel's message (605:3)?

4. How is the attitude of reformers toward sinners often changed as the Spirit of God takes possession of them? What three evils will be unmasked in the final warning? What results will follow? How will persecution affect the spread of the message (606:1–607:1)?

5. In what ways will the faith of God's servants be tried? Who will become the most bitter in opposition to the truth (608:1–3)?

6. What vital truth has always resulted in opposition when it has been insisted? Show that the restoration of primitive truth has been progressive. What enables God's servants to endure the increasing severity of the persecution (609:1–610:1)?

7. Can we hope for a cessation of persecution before God's work is finished? How has God used leaders in government to hold in check the powers of evil? How will some of these be rewarded (610:2, 3)?

8. What Scriptures, which began to be fulfilled at Pentecost, give assurance of the mighty power of the Holy Spirit in the closing work (611:2, 3)?

9. Through what means will God marvelously finish His work (612:1, 2)?

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; and (4) Christ? How will Satan's unrestrained power then be seen (613:1–614:1)?

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 Sabbathkeepers then be regarded? What decree will be issued against them (614:2–615:2)?

3. What was the greatest reason for Jacob's soul anguish in his night of wrestling? Even as Jacob hoped only in God, what had he done for himself? What is the lesson in this for us today (616:1, 2)?

4. What other parallels are there between Jacob's experience and that of God's people during the time of trouble (616:3–619:1)?

5. What occasion for self-reproach will add to the distress of the saints? What will they have done to keep their faith from failing (619:2–620:1)?

6. What deception of Satan will prove fatal to the many who accept it? 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 (620:2–621:1)?

7. How should God's people now be preparing for the time of trouble? What lessons learned beforehand may decrease the trials of that time? What attitude would keep the youth from sin (621:2–622:3)?

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 every one who strives to overcome (622:4–623:2)?

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 (624:1–625:3)?

10. What varying experiences of deeper trial will come to the command-keepers at that time? What thoughts will bring them comfort and assurance (626:1–627:1)?

11. What is God's "strange act"? What will be the terrible crime of the world? What distinguishes the final judgments from those of all previous time (627:2–629:1)?

12. What provision will God make for the temporal needs of His people? What part will heavenly angels act in protecting them (629:2–631:1)?

13. In what various ways have angels worked in behalf of God's people in the past (631:2–632:1)?

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 crisis (632:2–633:1)?



40

GOD'S PEOPLE DELIVERED

1. Under what crucial circumstances will sudden deliverance come to the people of God? What strange phenomena will suddenly stop the wicked (635:1–3)?

2. What happy experience will come to God's people at this time (636:1)?

3. What effect will the presence of God have upon the earth (636:2–637:1)?

4. Who will be raised from the grave to see Christ appear (637:1)?

5. What will be the experience of the wicked who are about to destroy the saints (637:2–638:1)?

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 (639:1–640:1)?

7. What will now be made known to God's children? What will appear in the heavens? What will be the effect upon each group of beholders (640:3–642:3)?

8. What memories, coupled with unspeakable remorse, will be awakened as the wicked hear the voice of God (642:3–644:1)?

9. What will be the contrast in size among the risen saints? To what prospect can all look forward (644:3–645:1)?

10. What change will come to the living righteous? With what kind of cloudy chariot will they ascend to heaven? What ceremony will take place before they enter the City (645:1–3)?

11. What will be seen as the gates of the city are thrown open (646:1)?
“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 experience the meaning of the invitation, “Enter into the joy of thy Lord” (646:2–647:1)?

13. How will Adam add to the joy of the angels and of the redeemed as he meets the Savior (647:1–648:2)?

14. What scene will take place upon the crystal sea? Through what experiences will the saints have passed in order to sing the “new song” (648:3–650:1)?

15. How will the cross of Christ be regarded throughout the ages? What mysteries will be ever unfolding in its light (651:1–652:2)?

DESOLATION OF THE EARTH

1. What judgments are predicted for Babylon (653:1–3)?

2. What terrible remorse will seize the rejectors of God's mercy? How does this differ from repentance for sin (654:1, 2)?

3. How will the false shepherds especially be punished (654:4–655:4)?

4. As the six thousand year controversy reaches its climax, who will be included with Satan and his rebellious followers? What will happen to them (656:1–657:2)?

5. To what condition will the earth be reduced? What is the “bottomless pit” and in what sense will Satan be bound (658:3–660:2)?

6. What will be the special work of the saints during the thousand years? At the close of this period, what will take place (660:4–661:2)?

THE CONTROVERSY ENDED

1. As the wicked are raised at the end of the thousand years, what scene will meet their eye? What will they say? Why will they not have a second probation? Where will the New Jerusalem rest (662:1–3)?

2. What will Satan still hope to accomplish? By what deceptive claims will he secure the confidence of his followers? What conditions will seem to give hope to their efforts (663:1–664:2)?

3. As the evil hosts surround the City, what scene of glory will appear to them? Who of the redeemed will be nearest to the throne? What will be the burden of the song of the redeemed (664:3–665:3)?

4. What ceremony will take place in the sight of all? Before the execution of the judgment upon the wicked, how will they be made to realize that their sentence is just (666:1, 2)?

5. What striking scenes will be reenacted in panoramic form? How will each actor be made conscious of the result of his wrong course (666:3–667:1)?

6. How will they then view their refusal to accept the gospel when it was offered to them? What acknowledgment will be forced from their lips (668:3, 4)?

7. What memories will come to Satan as he views these scenes (669:1, 2)?

8. How will Satan be regarded as his falsehoods are unmasked? What will he be constrained to do at last (670:1, 2)?

9. What will all creatures in the universe be ready to declare? What declaration will Christ make regarding the redeemed, and what will be their responsive song (670:3–671:1)?

10. How will Satan reveal that his character is unchanged? How will his followers respond to his final attempt to lead them (671:2)?

11. By what means will sin and sinners be finally destroyed? What will be the experience of the saints during this destruction (672:1–673:2)?

12. What twofold work will the fire from heaven accomplish? What single reminder of sin will ever remain? How complete will the work of restoration be (674:1–3)?

13. What is the saints' inheritance? What earthly experiences will be missing? How will the saints occupy their time (674:4–678:2)?

14. What great truth regarding the character of God will be forever established throughout the universe (678:3)?

Seventh-day Adventists need to have more than a superficial knowledge of the contents of *The Great Controversy*. The eternal destinies of all depend on their relation to the issues of that conflict, which reaches its climax in the last generation of people. 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 of what is coming and how to prepare for it. That instruction is found most completely in this book.



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