Where in the World is Dan Jackson?

Have you checked the NAD blog, "Where in the World is Dan Jackson"? Get acquainted with our newest territory of the North American Division along with Pastor Jackson and other division leaders who are traveling in Guam and Micronesia.

Yesterday (Wednesday in Guam) Jackson and other NAD administrators made their way to Saipan. Saipan is the largest island of the United States Commonwealth of the Northern Mariana Islands which have six congregations (this includes four in Saipan, one in Rota, and one in Tinian) one elementary school, and one clinic.

Check out his schedule for yesterday and today, and take a look at some photos of our new NAD family members at his blog.

A new Center for Adventist-Muslim Relations (CAMROU) has been established at Oakwood University. CAMROU has developed an online certification program for pastors and church leaders that will begin the end of February. Read the public
news article linked under "Adventists in the News" in this issue. Check out the CAMROU website and download the informative brochure.

More than 700 people attended this year’s gathering of The One Project, February 13-14 in Seattle, where they came for conversations on practical applications of Jesus’ ministry in their own lives, churches and communities. An outgrowth of discussions that grew from four pastors with Andrews University Chaplain for Missions Japhet De Oliveira, The One Project is short on programming and long on discussions. De Oliveira says the event format grew out of his wish to make a gathering similar to the best part of the numerous conferences he attends each year - talking with people individually. MORE

The following are positive stories that appeared this week in the news about Seventh-day Adventists in the North American Division territory.

Adventists in the News

Construction in full swing at Castle Rock Adventist
Our Colorado News
February 20

Oakwood University opens Adventist-Muslim center
al.com
February 18

‘Lincoln’ teaches lessons on respect and writing
Press-Enterprise
February 17

Adventist students excel with strong test results
South County Spotlight
February 15

Letter: Churches a key part of The Gathering Place
The Forecaster
February 20

Get moving at the office to stay trim
WTOP
February 19

Adventist Health brings interoperability to 130 clinics
Healthcare IT News
February 17

Diabetes on the rise, but how do we stop it?
Suburban Life Publications
February 15

Union Magazines and Websites

Upcoming Events

Invitation to Prayer Call (Teleconference), Mar 1
ACS Outreach Leadership Symposium/ Washington, Mar 2-4
Just Claim It 3, Mar 7-10
ACS Reach Out Symposium /Andrews U., Mar 22-25
Pacific Union Pathfinder Camporee, Mar 28-31
Andrews University Music and Worship Conference, Mar 29-31
Iowa-Missouri Family Ministries Curriculum Training, Mar 30-Apr. 1
Pathfinder Bible Achievement/Bible Bowl, Mar 31
Iowa-Missouri Family Ministries Curriculum Training, Mar 31-Apr. 1
ACF/NAD Campus Ministry Conference, Apr 6-8
SONscreen X, Apr 12-14
Gulf States Marriage & Singles Bahamas Cruise, Apr 15-19
Pathfinder Bible Experience, Apr 21
ACS Reach Out Symposium/New Jersey, Apr 21-22
Women Clergy Conference/Michigan, Apr 23-26
7th World Congress for Religious Freedom, Apr 24-26
Central California Conference Hispanic Men's Retreat, Apr 27-29
NAD Camp Meeting Schedule

NAD Prayer Calendar
Invitation to Prayer Call - A division-wide all-night prayer teleconference for all who wish to join will be held Thursday night, March 1, beginning at 10 p.m. ET, until 5:00 a.m. ET Friday. A downloadable church bulletin insert is available on the Prayer Ministries website. Here are instructions for entering the teleconference.

The 2012 Women’s Day of Prayer is scheduled for March 3. Resources in English and Spanish are available on the NAD Women’s Ministries website. Included in the kits are a sermon, children’s story, PowerPoint slides to accompany the sermon, and afternoon activities. If you prefer, you can schedule it for a more convenient time in your church. Why not harness the power of prayer with the women of your church?

Approximately 2,000 people attended It Is Written’s (IIW) month-long Revelation Today (RT) series by Pastor John Bradshaw, January 20 to February 18, live from the Cashman Center in Las Vegas.

People showed up at Adventist churches in Las Vegas and other areas requesting baptism based on what they had heard while watching RT online.

A man living in a gated community expressed an interest in Bible studies, and finally, on the ninth attempt by families to visit him, they were successful. He began the lessons and decided to attend RT. Before his baptism, he commented, “Now I know why God has preserved my life this long. It’s so I could learn His truth!”

An enthusiastic attendee and longtime It Is Written viewer made a decision for baptism but was dismayed because she believed her husband would never come to Christ. Amazingly, he started attending and said that God was changing his life. Both were baptized together at the close of the meetings.

To date, 270 people in Las Vegas have requested baptism and 100 of them were baptized the final day of the series. Reports of many more who were baptized around the world at the conclusion of the series have been received by IIW, the Nevada-Utah Conference and ASI, who joined forces with IIW for this event. Follow-up efforts will continue as hundreds take Bible studies and baptismal classes. Please keep this ongoing outreach in your prayers! Download the archived programs or pre-order the DVD. View a short video of the baptismal ceremony.

Daily Prayer Guide
February 26 - March 3, New Jersey Conference, with 80 churches and 13,039 members

February Offerings and Special Days

iGiveSDA App

Offerings:
- February 25, Local Conference Advance
- Offertory Readings

Special Days:
February Focus - Family Life
- February 4-25, Black History Month
- February 18, Health Ministries
The Great Controversy (GC) books, which members are being encouraged to read between now and May 31, as part of The Great Hope project for the division, are available at Adventist Book Centers (ABC) for 49 cents per copy through local ABCs. If someone would prefer to buy the entire Conflict of the Ages set (which includes the GC), a hard or leather cover, or other editions of GC, they are available at local ABCs and online. Every member is urged to prayerfully read the full version of GC while asking for guidance regarding with whom, as the result of a friendly, personal, person-to-person relationship, The Great Hope should be shared when it becomes available.

A GC Study Guide is also downloadable, free of charge, at http://thegreathope.org/assets/files/StudyGuide.pdf.

Keynote presentations from the 2012 Adventist Ministries Convention are available from AdventSource at www.adventsource.org or 800-328-0525. Purchase individual DVDs for $10.00 or the entire set of four DVDs for $24.00. Presentations by Dan Jackson, G. Alexander Bryant, Jose Rojas, and Adrienne Townsend are available.

ViewPoints: “Hands”

Pastor Jose Rojas, Director, Office of Volunteer Ministries

Sabbath

Helpful website(s) and Resources:
- NAD Family Ministries website
- Family Ministries Curriculum for Local Church Leaders
- Family Ministries Handbook (English & Spanish)
- 2012 Family Ministries Planbook, Families Reaching Up
- Family Ministries Quick Guide
- NAD Health Ministries website
- Health Unlimited Newsletter

Adventist World

NAD Edition

World Report: "Adventist Pastor’s Quick-Meet Ministry" p. 6-7
News: “2011 Year-end Meeting Report” p. 11-13
Update: “Youth Ministries Launches Five Focus Areas” p. 14-15
NAD Letters: p. 18
Perspective: “Lessons from the Third Man” p. 17
Feature: "Dr. Rabbit's Mission Field" p. 25-28

Union Magazines and Websites

Atlantic Union GLEANER
Canadian Adventist MESSENGER
Columbia Union VISITOR
Lake Union HERALD
Spam
Not spam
Forget previous vote
An Overview of the Center for Adventist-Muslim Relations at Oakwood University

OUR MISSION
The Center for Adventist-Muslim Relations exists to foster relationships between Christians and Muslims through research, dialogue, and fellowship.

OUR CORE PRINCIPLES
Three core principles undergird CAMR-OU’s mission:

1. Learning. A willingness to understand the history, doctrine and culture of Islam.

2. Loving. A commitment to fellowship with Muslims through planned local events and international humanitarian missions.


HOW CAN I LEARN MORE?
Center for Adventist-Muslim Relations
Oakwood University
7000 Adventist Boulevard, NW
Huntsville, AL 35896

1-256-726-7883 (phone)
1-256-726-8418 (fax)

http://www.camr-ou.org
kburton@oakwood.edu

WHO CARRIES OUT THE WORK OF CAMR-OU?

Dr. Keith Augustus Burton serves as the Coordinator for CAMR-OU. Dr. Burton holds a Doctor of Philosophy degree in Religious and Theological Studies from Northwestern University and is an experienced teacher, pastor, evangelist, and administrator. His diverse research interests range from New Testament Interpretation to Religion and Culture, and he has published books that discuss Islam in Africa and in the African-American experience.

Dr. Burton is assisted by Oakwood University student workers, who are specially selected for their practical skills and heart for ministry. Additionally, CAMR-OU is blessed to have access to some of the brightest minds and most experienced practitioners in the denomination, who have extensive experience in working and living among Muslims. Many of these expert-practitioners serve as consultants and/or faculty for CAMR-OU’s training programs.

WHERE IS CAMR-OU LOCATED?

CAMR-OU is located in Huntsville, Alabama on the award-winning campus of Oakwood University, a General Conference institution founded in 1896. The University serves an international student body from 35 nations and has an ethnically diverse faculty. Since its inception, Oakwood has trained thousands of Christians who offer service to the church and humanity. Inspired by Oakwood’s motto, “Enter to Learn, Depart to Serve,” scores of outstanding leaders have made positive impacts in their areas of ministry.

The Center for Adventist-Muslim Relations
An Overview of the Center for Adventist-Muslim Relations at Oakwood University
WHAT IS THE CENTER FOR ADVENTIST-MUSLIM RELATIONS?

The Center for Adventist-Muslim Relations at Oakwood University (CAMR-OU) is an innovative research and training organization that provides resources for developing meaningful relationships with Islamic individuals and communities. Through its programs, CAMR-OU nurtures sensitive witnesses who are committed to expanding the population of the Kingdom of God.

Informed by Paul’s strategy of “becoming all things to all people” (1 Cor 9:22), the method endorsed by CAMR-OU is neither driven by a desire to highlight the negative in Islam nor by the need to denigrate Muhammad. Instead, it intentionally emphasizes the positive in biblical Christianity by elevating the One who said, “If I be lifted up, I will draw all people to me” (John 12:32).

Initiated by a generous grant from the General Conference of Seventh-day Adventists, CAMR-OU collaborates closely with the Global Center for Adventist-Muslim Relations and similar entities within the world church. In addition to cooperating with other denominational centers for Adventist-Muslim relations, CAMR-OU has a special focus on Islam in the African-American experience; particularly the American Muslim Mission and the various denominations of the Nation of Islam.

WHAT SERVICES DOES CAMR-OU OFFER?

- **Research.** Informed by the commonalities between Muslims and Adventist-Christians, CAMR-OU explores ways in which leaders and thinkers in both communities can engage in critical and productive dialogue. The research is shared in scholarly symposia and through the media of print, audio and video.
- **Resources.** CAMR-OU develops resource material for Adventists who wish to understand more about Islam, and Muslims who are interested in learning more about Christianity from a Seventh-day Adventist perspective. The resource material includes pamphlets, books, audio recordings and video documentaries.
- **Training.** The biblical discipleship concept informs the “training the trainer” model that CAMR-OU promotes. A year-round curriculum for pastors is delivered through webinars, and an annual intensive session is held on the Oakwood University campus. CAMR-OU can also provide on-site training for entire congregations or church groups.
- **Humanitarian Assistance.** CAMR-OU’s effectiveness is best demonstrated by practical acts of kindness that reflect Christ’s light and love. The center sponsors bi-annual opportunities for volunteers to minister in Muslim areas in the two-thirds world where the team engages in humanitarian projects and the sharing of the Word.

WHAT ARE CAMR-OU’S OBJECTIVES?

CAMR-OU’s objectives can be summed up in seven statements:

1. **To plan for purposeful fellowship and cultural exchange between Muslims and Christians.**
2. **To convene academic conferences at Oakwood University and other venues.**
3. **To develop media that enhances Adventist-Muslim relations.**
4. **To sponsor humanitarian mission trips to Muslim populated areas in the two-thirds world.**
5. **To train twenty-five pastors each year.**
6. **To respond to anti-Muslim sentiment emanating from Christian circles.**
7. **To explain the Adventist understanding of biblical truth to Muslims.**
Hospital construction in full swing

By Rhonda Moore | Posted: Monday, February 20, 2012 11:00 am

While some might argue whether the Castle Rock Adventist Health Campus has the biggest construction crew in town with 140 construction workers, the largest project at 212,000 square feet or the tallest crane at more than three stories high, one thing is certain — that's a heckuva hospital going up in Castle Rock.

The second phase of construction began nearly a year ahead of schedule and project manager Vicki Mettlach could not be happier. Mettlach is a Castle Rock resident, a mother of two and is watching the project take shape in the neighborhood where she has lived for the last 10 years.

The Meadows resident is a registered nurse who was tapped as the administrative manager of the project after helping with design plans at Sky Ridge Medical Center. Her skills as a nurse and experience with best patient care practices put her at the top of the list when Centura began looking for a project manager to help design and build Castle Rock’s first hospital, said Aaron Fritz, director of business development, Castle Rock Adventist Health Campus.

The fact that she was a longtime Castle Rock resident with a vision for the town's future was just an added bonus, he said.

"I think we were just fortunate," Fritz said. "The person we selected happened to be (Mettlach), happened to live in The Meadows and has just been a perfect fit."

That perfect fit works with constructions crews that broke ground on the hospital in September 2011 with plans to open the doors to the 50-bed facility for patient care by summer 2013, Mettlach said. The hospital will be four stories with an intensive care unit, a full complement of hospital services including a pharmacy, laboratory, three operating rooms, two dedicated cesarean-section operating suites, nuclear medicine, women's imaging center, and a combination cardiology/interventional radiology suite.

To date, the elevator shafts are completed, the crew is in the process of pouring concrete for the second floor and the next milestone is readying the project for full enclosure to begin interior work, Mettlach said.

Mettlach is happy to be a part of one of Castle Rock's most significant growth projects in recent years.

"We've needed health care services in this area for a long time," she said. "We're excited about being able to bring this to our community."
Oakwood University opens Adventist-Muslim center

Published: Saturday, February 18, 2012, 9:14 AM

Kay Campbell, The Huntsville Times

HUNTSVILLE, Alabama -- Dr. Keith Augustus Burton, a mild-mannered religious history professor who speaks in Jamaican-flavored cadences, has been assigned to set up camp in the minefield between Christians and Muslims.

As director of Oakwood University's new Center for Adventist-Muslim Relations, specifically, he is charged with helping Seventh-day Adventists understand and respect Muslims. He hopes also, when he can, to help Muslims understand and respect Adventists and Christians.

“We’re just trying to diminish some of the negative thoughts and myths about Islam – and Christianity,” Burton said. “There are myths on both sides that need to be dispelled.”

To that end, the center has developed an online certification program for pastors and church leaders that will begin the end of February. The instructors will include Adventist leaders and professors from Oakwood, the church's world headquarters near Washington, D.C., and from other Adventists universities around the world.

Professors could include scholars, such as Dr. Tarsee Li, professor of ancient Middle East languages at Oakwood University, who keeps his Arabic sharp by reading the Quran daily. Teachers for the course will also include pastors and missionaries who have built relationships with Muslim leaders in countries where Muslims are in the majority.

The course is designed to help ministers develop joint community programs with Muslims and build relationships.

Burton hopes that Oakwood’s center will also become a meeting place for the Adventist church between Christians and American Muslims, many of whom are African-American. Oakwood is a historically Black institution.

“There are things ministers can do that help break down walls,” Burton said. “For instance, in many places in the Muslim world, the term ‘Christian’ conjures the memories of the Crusades. Just calling yourself a ‘follower of Christ’
can keep doors from being closed."

One of the aspects of the faiths he hopes to educate people about are the beliefs and history they both have in common. The Quran mentions the Bible and people who are also in the Bible in hundreds of places. And Jesus himself, next to Muhammad, is regarded as a prophet to be revered.

A documentary the center will sponsor, to be directed by Dave Person, host of WEUP Talk and a former editorial writer for The Huntsville Times and USA Today, will be putting together some of those commonalities.

In addition to the sacred histories, Adventists and Muslims, even more than most Christians, have many social aspects in common because of Adventist dietary restrictions and modesty guidelines.

The center will never dismiss the foundational differences, Burton said. While he considers Muhammad to have written prophetic things, he himself would not class Muhammad as a prophet. And while the Quran mentions Jesus, Burton understands that Muslims could not agree with the Christian view that Jesus is one with God.

But the theological specifics, Burton said, shouldn’t get in the way of celebrating ways that members of both faiths can build stronger communities and a more peaceful world.

"It’s our hope that those who are members of the Abrahamic faiths will come to see that they have more in common than things that separate us," Burton said.

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The man in the picture on the classroom walls of Murrieta Springs Adventist Christian Academy bowed his head to fit his top hat through the opening of a tent Friday and strode in front of the school’s 75 students.

“Boys and girls, I am not Abraham Lincoln,” insisted Chet Damron, who has been impersonating the United States’ 16th president for 37 years. “Abraham Lincoln was shot to his death at 56 years of age, and that was a long time ago.”

Damron, 77, makes it a point to reveal himself to the youngest students, lest they confuse fact and fantasy. Lincoln, whose Feb. 12 birthday will be observed Monday, was assassinated April 15, 1865. Damron, a resident of North Carolina, is a chaplain on assignment to the new Loma Linda University Medical Center in Murrieta.

It is Lincoln’s values, however, that Damron imparted to the students Friday. Standing the same height as Lincoln, 6 foot 4, and 10 pounds heavier at 195 pounds, the white-whiskered Damron urged students to embrace Lincoln’s love of reading and to show respect for flag and country.

He marveled that Lincoln needed only 272 words to write one of the most famous speeches in American history, the Gettysburg Address. Contrary to popular belief, Damron said, Lincoln did not write it solely on the
train ride to Gettysburg, Va. Lincoln worked on it for several days before leaving Washington and again the night before the speech.

“How come it took him so long to write that short statement? Because he was striving to put it in the very best language he could,” Damron said.

Darena Shetler, the teaching principal at the school of kindergarteners through ninth graders, took that and other wisdom from Damron as inspiration for lessons.

“You can say a lot with a little,” Shetler said. “That is something I can teach in my English classes.”

Follow Brian Rokos on Twitter: @Brian_Rokos
Students at the Scappoose Adventist school dwarfed the national average in every category based on results from a recent standardized test.

Last fall, third through eighth grade students at the private religious school, now in its 75th year in the community, took the Iowa Test of Basic Skills to exceptional results.

Many students even reached the 99 percentile in the categories, ranging from reading to math to science.

Those high scores aren’t uncommon for the small school that prides itself on its academic standards, said 6-8 teacher Mechelle Peinado.

The Seventh-day Adventist Church school gives the ITBS test each year in October to test academic achievements. The basic skills test is used to measure grade-level performance in students at both private and public schools.

Here is a summary of the composite percentile results grade-by-grade:

- Third grade: 99 percentile
- Fourth grade: 99 percentile
- Fifth grade: 77 percentile
- Sixth grade: 98 percentile
- Seventh grade: 85 percentile
- Eighth grade: 94 percentile
Letter: Churches a key part of The Gathering Place

E-mail and share
Feb 20, 2012 12:00 am

We would like to thank you for the article about The Gathering Place in your Mid-Coast edition.

I want to reiterate a point made in the interview, but which did not appear in the story. That point is that The Gathering Place is not at all "the brainchild" of three individuals. It is the result of leadership, collaboration and support from eight area churches, as well as from the Brunswick Area Interfaith Council. Of especial importance is the generosity of the Brunswick Seventh Day Adventist Church, which has generously allowed The Gathering Place to use their community service center.

While many of the social service agencies in the area receive some of their support from local churches, the Gathering Place is unusual in that it receives 100 percent of its funding from churches and individual donors, and none from state or federal or other public sources. In an era of shrinking federal and state budgets, such leadership and support from the faith community for all kinds of programs will become ever more critical if services are to be provided to those who cannot otherwise afford them. Federal and state funds will continue to shrink, and the faith community will have to fill the gap. This is the significance of the leadership shown by the churches in the case of the Gathering Place. To ignore this is to miss a very critical aspect of what is happening in our society.

Charles Carroll
The Gathering Place
Brunswick
Get moving at the office to stay trim

Sunday - 2/19/2012, 11:26am ET

Paula Wolfson, wtop.com

WASHINGTON - There was a time when workers ate hearty meals to fuel long days of labor -- not anymore.

Today, our jobs are largely sedentary, and our waistlines are getting wider. We sit too much at the office, and gradually pack on the pounds.

"Even though we are busy, we are not burning calories," says Tanya Johnson, a dietitian at Washington Adventist Hospital. "So anything that will get you up and moving around and anything that makes you more conscious of what you are doing is really important."

She says "mindless eating" is to blame for a lot of office weight gain, that we forget to think before we eat. Johnson says get rid of that candy dish on your desk, and if colleagues leave treats on a table nearby, "I would ask them to move it further away to somewhere where you actually have to get up and walk over there and chose to eat it."

Movement is crucial. Experts say to stand while making calls, take stairs instead of an elevator, and go down the hall to talk to coworkers instead of instant messaging.

Johnson says every little bit helps. She says skip the coffee break -- especially when doughnuts or muffins are involved -- and go for a walk.

She says you can stroll around your office, but it is far better to get outside. "That is going to get you in a different environment, it is going to give your brain a little bit of rest, it's going to give you fresh air and you are physically moving and you are not eating"

Follow WTOP on Twitter.

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Adventist Health brings interoperability to 130 clinics

By Healthcare IT News Staff
Created 02/17/2012

Taps Cerner to create one platform for docs, hospitals

ROSEVILLE, CA – Adventist Health, an integrated healthcare delivery system, based in Roseville, Calif., has its sights on interoperability. The organization has launched an initiative to expand electronic health record systems across more than 130 outpatient clinics.

The clinic network that Adventist operates in Washington, Oregon and California includes the largest California network of rural health clinics.

"This IT expansion project will enable Adventist Health to maximize its patient-centric focus by delivering clinical information systems within a single platform, and thus providing optimal healthcare information across the patient's continuum of care," said Alan Soderblom, vice president and CIO of Adventist Health.


Increasing the interoperability between the ambulatory, acute and post-acute IT platforms will allow Adventist Health to provide enhanced care coordination as patients move throughout the Adventist system, he said.

With the inclusion of the outpatient medical record, clinicians will have instant, secure access to the complete chart.

"Cerner understands our strategy to provide clinicians with the best clinical data along with improving enterprise operational efficiency."

Kansas City, Mo.-based Cerner is collaborating with Adventist Health on implementing a number of other solutions that align long-term goals of digitizing patient care, including Cerner's Remote Hosting Option for data center services along with Discern nCode, computer-assisted coding, and the Cerner Patient Portal.
Adventist Health is also working with Cerner on boosting its revenue cycle management.

Adventist Health operates 18 hospitals and 14 home-care agencies. It employs 20,000 people.

Source URL: http://www.healthcareitnews.com/news/adventist-health-brings-interoperability-130-clinics

Links:
Diabetes on the rise, but how do we stop it?

By Lloyd Nelson, lnelson@mysuburbanlife.com
Brookfield Suburban Life
Posted Feb 15, 2012 @ 02:05 PM

La Grange, IL — When Catherine Oswald heard the news from her doctor, she was devastated. "It took me three days to wrap my head around it," said Oswald, a Willowbrook resident. "I shouldn’t have been surprised. My mother had it, my grandmother, her mother."

Oswald was diagnosed with prediabetes, a condition in which individuals have blood glucose levels higher than normal but not high enough to be classified as diabetes.

There are solutions to stop diabetes, and they are education and lifestyle change. "We have an epidemic of diabetic patients, and we’re just starting to address it," said Dr. Richard Bertenshaw, an endocrinologist with an office in La Grange and also works at Adventist La Grange Memorial Hospital.

"Most people often accept it when they’ve heard the diagnosis of diabetes,” McKernan said. “But there’s always a few that say, ‘this is the worst thing you could have ever told me.’"

However, Oswald and others with prediabetes have an increased risk of developing type 2 diabetes, heart disease and stroke. Oswald’s condition isn’t rare. In fact, it’s a growing epidemic with 18.8 million Americans diagnosed with diabetes, and another estimated 7 million having the disease but remaining undiagnosed. In total, that’s 8.3 percent of the U.S. population that has a disease that is the leading cause of kidney failure, nontraumatic lower limb amputation and new cases of blindness.

Diabetes is a condition that affects the way the body uses food for energy. It occurs when the pancreas does not make enough of the hormone insulin or the insulin it makes does not work effectively.

"We’re eating more calorie-dense food which all in time leads to weight gain," said Dr. Richard Bertenshaw, an endocrinologist who has a practice in La Grange and also works at Adventist La Grange Memorial Hospital.

For Oswald, her reaction a month ago to the news of her diagnosis was indicative of her familial experience with the disease. She said she’d seen uncles who had legs amputated and a litany of other hardships that come with diabetes.

"I had knowledge of it, but not expertise in having it,” Oswald said.

Which is one reason why doctors often refer newly diagnosed patients like Oswald to the Adventist Hinsdale Hospital-based Diabetes Education Center. The class, taught by Dr. Jacque McKernan, shows the newly diagnosed the basics of diabetes, from what the disease is and how many types there are to testing blood glucose and eating healthier.

"Most people often accept it when they’ve heard the diagnosis of diabetes,” McKernan said. “But there’s always a few that say, ‘this is the worst thing you could have ever told me.'”

That’s why the class is important, McKernan said. It’s a vital opportunity for people to learn about a rapidly growing disease and the ways in which it changes a lifestyle. So when Oswald, along with John and Kathy Tracz of Darien, listened intently to McKernan on Feb. 8 at Adventist Hinsdale, they were taking notes not simply on diabetes, but on ways to improve their lives.

"It’s been a huge change," Oswald said. "I’m used to large family meals. Food was a primary comfort, but now it’s about smaller portions."

Healthy eating, McKernan said, is imperative in bringing down high blood pressure, keeping glucose in control and losing extra unwanted weight.

"Diabetes is about choices,” McKernan said. "Not restrictions.”

For diabetics, hyperglycemia, a condition when a person’s blood glucose level rises above normal, can occur rapidly. The symptoms, such as fatigue, increased thirst and urination and blurred vision, call for increased vigilance in a person’s diet — something a large percentage of people aren’t prepared for.

"My first thought was that I have to take care of it,” John Tracz said when he learned of the diagnosis for both he and his wife. "We are eating a lot better.”

Healthy eating and exercise are both keys for diabetics. However, because of the convenience of fast food coupled with the rise of entertainment technology, children are living less active lifestyles, putting them at a higher risk for diabetes.

"Unfortunately, now we’re seeing it in kids in their teens,” Bertenshaw said. “It’s a significant change. Twenty years ago, we didn’t see it.”

According to the 2011 National Diabetes Fact Sheet released last month, 215,000 people under the age of 20 have diabetes, meaning 1 in every 400 children and adolescents has the disease.

"These people will probably be more unhealthy than their parents,” McKernan said. “And I want my kids to be healthy. I want them to take care of me.”

Another society influence that could contribute to the rise of diabetes is cooking shows that emphasize taste over health. Celebrity chef Paula Deen recently announced she suffered from type 2 diabetes and while no one seemed shocked, diabetes educators were frustrated.

"I’m sorry she didn’t come out with it two years ago," said Anne Peters, a former diabetes educator at Adventist La Grange. "That’s
what she should have done. She should have probably started changing the way she cooks, using less sugar, less fat.”

Peters, a diabetic herself, also had a husband, Robert, who suffered from type 1 diabetes. Robert was diagnosed when he was 20 years old and lived with the disease for 53 years, Peters said.

“He really watched what he ate,” Peters said. “He counted his carbs and followed a real healthy lifestyle, primarily walking.”

Robert died of kidney cancer, unrelated to diabetes. Peters said that living with diabetes isn’t a life sentence, even if it is a lifelong disease. It’s an opportunity to change your lifestyle for the better.

Diabetes is the seventh-leading cause of death in the country, and it isn’t cheap. Total costs related to diabetes in the country was $174 billion in 2007, a number that has likely grown in the last five years.

“We want a healthy world,” McKernan said. “We all pay for healthcare.”
A Study Guide to

The Great Controversy

(Formally published as
Thought Questions and Notes on
GREAT CONTROVERSY
BY D. E. Robinson)

Prepared under the auspices of the Ellen G. White Estate
and the Department of Lay Activities of the General Conference
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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 “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 two current editions—due to the larger number of illustrations in one edition — two sets of references are given. The second reference, in brackets, is to the 1926 and 1927 special and subscription editions. The reader may identify the edition he is using by noting the date of the last copyright registration, which is found on the back of the title page.
CHAPTER 1 — THE DESTRUCTION OF JERUSALEM

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? 17:1,2 [15:1,2]

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 [16:1]

   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 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.” 20:2 [19:3]

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? 21:1; 22:1; 36:2 [21:1;22:1;39:2]

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

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? 26:2; 27:2 [27:2; 28:1]

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 [31:1; cf. 41:1]

8. As illustrated in God’s dealings with Israel, note that God exhausts heaven’s resources in seeking to persuade men to accept salvation. 20:3; 22:1; 28:1 [19:4; 22:1; 29:1]

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? 35:3 [38:2]

10. To whom are we indebted for peace and protection? What may cause the withdrawal of this protection, and with what consequences? 36:1 [39:1]

11. What conditions will prevail up to the time of the close of probation? 38:1 [41:2]
CHAPTER 2 — PERSECUTION IN THE EARLY CENTURIES

1. In forecasting the experiences of His people to the end of time, did Jesus offer flattering inducements to lead men to accept of Christianity? What phase of their experience did He especially stress? 39:1 [43:1]  
   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? 41:1,2 [45:1,2]

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, (3) to the church as a body? 41:3; 41:1 [45:3; 47:2]  
   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. 42:2; 43:1 [46:2;47:2]  
   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? 46:1 [50:4]

6. What part did apostates act in their warfare against the doctrines of Christ? 45:1 [50:1] (For the application of the same principle in our own time see page 608, paragraph 2) [608:2-681:1]

7. How can the statement of Jesus, “I came not to send peace, but a sword,” be harmonized with His title, “Prince of Peace”? 46:2,3 [51:1,2]

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. 48:1,2 [52:2, 53:1]

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? 48:3 [53:2]
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 in the apostasy of the early church. The first digressions were almost imperceptible. 49:2 [55:2] 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.” 51:3 [57:3] 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 526:1 and 595:2 [597:3 and 671:2]

4. What false conception of the Sabbath was held by the Jews, and to what did it lead? 52:2 [58:3]. Does this suggest the necessity of giving diligent heed to the means by which Sabbathkeeping 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”? 53:1,2 [59:1,2] Note the working of the same factors today. 573:1 [647:1]
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 the statements in History of n 62:3 [70:3] 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. 67:1-3 [76:1-3]

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. V, pp. 583, 584. 69:3 to 70:1 [78:3 to 79:1]

5. What thought brought to them a realization of their solemn responsibility to let their light shine? 70:2 [79:2]

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? 73:5 [81:3]
CHAPTER 5 — JOHN WYCLIFFE [1324-1384]

1. Memorize 94:2 [105:2] 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 increasing 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 80:2; 81:1; 84:3; 87:2 [90:3; 91:2; 95:3; 98:2].
   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? 81:2; 94:1 [91:3; 105:1]

4. What were two distinctive doctrines of Protestantism? 89:1; 93:3 [100:1; 104:3]

5. What official positions did Wycliffe hold? 82:1; 84:3; 85:2 [93:1; 95:3; 96:2]

6. Against what two abuses were his first protests directed? 82:1,2 [93:1,2]

7. How did Wycliffe organize a “layman’s movement,” and with what success? 87:2; 88:3; 89:1 [98:1; 99:3; 100:1]

8. On what two occasions did the death of a prominent man save him in a time of crisis? 85:3; 86:1 [96:3; 97:1]

9. Before what four tribunals was Wycliffe summoned, and with what outcome on each occasion? 85:3; 89:3; 90:3 [96:3; 100:3; 101:2]

10. What was the crowning work of Wycliffe, and what was his most effective weapon against error? 88:1,2 [99:1,2]

11. What was the future of the movement in England which started under his leadership? 94:3; 95:2 [106:1,2]
   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 — 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 [109:1; 110:1]
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 signalized blessed of heaven in disseminating light. Acts 11:19-21. This is illustrated in the history recorded in this chapter. 97:1; 100:3 [109:1, 112:2]

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. 98:1,2 [110:2,3]

4. What calling did Huss choose to follow, and what positions did he fill? 98:2; 99:1 [110:3; 111:1]

5. What providential circumstances led to the spread of Wycliffe’s writings to Bohemia? 99:2,3 [111:2,3]

6. What did Huss recognize as the greatest need of the congregation to whom he was called to minister? 99:1 [111:1]

7. What incident illustrates the power of visual education? 99:3; 100:1 [111:3; 112:1]

8. What circumstances led to the placing of Prague under the papal interdict? What conditions prevailed under the terms of such an interdict? 100:3; 104:1 [112:3; 113:1]

9. What principles should guide us if we are called to choose between the counsel of Christ found in John 10:12,13 and that found in Matt. 21:23? 101:2 [113:2] 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? 104:2,3 [117:2,3]

12. Note the points of contact between John XXXIII, the accuser, and Huss, the accused. 104:3; 106:2 [117:3; 119:3]

14. Considering their previous privations in prison, can the courage and keenness of mind of Huss and Jerome be accounted for on natural grounds? 107:2; 112:2,3 [121:2; 127:2,3]

15. What was the immediate effect in Bohemia of the execution of Huss? 115:3 [131:3]

16. What success attended the efforts of the armies of Sigismund against the Bohemian defenders of the principles of religious liberty? 117:2 [133:2]

17. How was that which could not be accomplished by force, effected by diplomacy? 118:1 [134:1]

18. Who were the “United Brethren”? What was their influence in maintaining the truth? 119:1-3 [135:1-3]
CHAPTER 7 — LUTHER'S SEPARATION FROM ROME

1. The time covered in this chapter is 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 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? 120:3-121:1 [137:3-138:1]

4. In analyzing the personal characteristics that marked Luther, memorize the second sentence of the chapter, and note 121:3-122:2; 123:1 [138:4-139:1; 140:3]

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) 123:1,2; 124:2; 128:3; 139:2; 143:1 [140:2,3; 141:2; 147:2; 160:1; 164:1]

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? 125:2; 132:2; 139:1; 140:5 [143:2; 152:1; 159:4; 161:3:]

8. What evidences may be found of a great lay movement in behalf of the new-found truths? 133:1; 139:1-3; 141:1 [152:3; 159:4-160:2; 161:4]

9. Wycliffe and Luther were marvelously protected in their work. Huss and Jerome suffered martyrdom early in their career. The death of some, 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) 134:3; 137:3; 140:1; 141:2 [154:3; 158:2; 160:3; 162:1]

10. Even Luther was at times troubled with doubts regarding his work. How did he overcome them? 143:1 [164:1]

11. What practical lessons are drawn from this portion of Luther’s mission, in pointing out conditions parallel to our own time? 143:3-144:1 [165:1,2]
CHAPTER 8 — LUTHER BEFORE THE DIET (1521)

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 our 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? 145:2 [168:1]

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? 146:1-2 [168:1-169:1]

4. Given the opportunity to accuse Luther in his absence, how did Aleander defeat his own purpose? 147:1 [169:2]

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.) 148:1 [170:1]; (2.) 148:2 [170:2] What lesson for our time may be drawn from this method of attack? 148:3,4 [170:3-171:1]

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? 149:2,3; 150:2,3 [171:2-172:1; 172:3,4]

7. What part did the angels of God act in this drama? 150:2 [172:3]

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 [173:1-3; 175:2,3]

9. What wily plot was laid to induce Luther to turn aside from his purpose? 153:2 [175:3] 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? 155:1 [177:3]

11. How did he spend the time of recess, and with what result to himself? 156:2-157:2 [179:2-180:2]

12. Into what three classes did he divide his writings? What was his statement regarding each before the diet? 158:3 [181:2]

14. How far-reaching was the influence of Luther’s courageous stand for truth? 166:3 [189:2]

15. What terms of the emperor’s edict seemed to render the cause of the Reformation hopeless? 167:3 [191:2]

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 [191:3-192:2]
CHAPTER 9 — THE SWISS REFORMER

1. Wycliffe, Huss and Jerome, Luther appeared successively as reformers. A century and a half has been covered by their work, up to the Diet of Worms. Zwingle 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 monarchial 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 men whom God can use in His service? Why can God so seldom find men of influence and learning with these qualifications? 171:9 [195:1]

4. How did an aged and humble relative help to mold the mind of Zwingle as a child? 171:2, [196:1]

5. To what place was he sent for education, and why was he recalled? 172:1-2 [196: 2-3]

6. To whom was Zwingle indebted for the first rays of advanced light, and what was the source of this light? 173:1 [197:1]


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 [198:2; 161:1; 244:1-3; 409:1]

9. In what way did the work of Zwingle at Einsiedeln affect his financial support? 174:3-175:3 [198:3-199:3]

10. When called to the cathedral in Zurich, how did he relate himself to the instruction given by those who had invited him? 176:3-4 [200:2-201:2]

11. Who was the chief pardon-monger of Switzerland at that time, and what success did he have in Zurich? 178:4-179:1 [203:2-3]

12. How did Zwingle, 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? 180:3-181:2 [205:1-2]

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 Oecalampadius and Eck at the discussion, also the difference in their appeals? What was the result of the discussion? 182:1-184:2 [207:3-209:3]
CHAPTER 10 — PROGRESS OF REFORM IN GERMANY

1. Did the disappearance of Luther help or hinder the work of the Reformation? 185:3 [212:1]

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? 186:1-187:3; 190:3,4 [212:2-214:2; 217:2,3]

3. How was this fanaticism finally brought to an end? 190:2 [217:1]

4. On what occasion did Luther advocate the principles of religious liberty, and how did he state them? 189:4-190:1 [216:2-4]

5. What is said to be “one of Satan’s most successful devices to cast reproach upon purity and truth? 193:1 [221:1]

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 treat- ment; made great claims to holiness and sanctification. 191:1-193:1 [217:4-221:2]

7. Though great credit is rightly given to the leaders of the Reformation, yet the peak of the suc- cess 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. 195:2 [224:2] 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? 197:2 [227:2] 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? 199:1,2 [229:2,3]

5. With what plausible arguments might this compromise have been accepted? What principles of truth would have been thus yielded? 199:4-200:1 [230:1,2]

6. In the final test of strength, which party was in the majority? 201:2 [231:2]

7. To whom did the minority appeal? 202:2 [232:3]

8. Against what two abuses was the protest to the Council directed? 202:4-203:4 [233:1-234:2]

9. In what way is the experience of these Reformers a lesson for our time? 204:2 [235:1]

10. What illustration do we have of the power of music? 206:1 [236:2]

11. In what assembly was the “Confession of Faith” finally read? 205:4; 207:1 [236:1; 238:1]

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 [240:1-3]
CHAPTER 12 — THE FRENCH REFORMATION

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? 211:1 [243:1]

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? 212:2 [244:3]

4. What pupil was first and foremost in accepting and teaching the new faith? What had been his early experience? 213:2 [245:2]

5. What prominent people were among those influenced by Farel and LeFevre? 214:2 [246:2]

6. Where was established the first Protestant church in France, and what changes were thereby wrought in the community? 214:3-215:1 [246:3-247:1]

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? 215:3-218:4 [247:3-250:4]

8. How did persecution again further the work of the gospel? 219:1,2 [251:1,2]

9. In what different ways did two individuals contribute to the conversion of Calvin? 220:1-3 [252:1-3]

10. Compare the wisdom and effectiveness of advancing truth by “theological controversy” and by quiet house to house work. 221:4-222:1 [253:4-255:1]

11. What circumstances made possible the open preaching of the Protestant principles in Paris? For how long was this possible? 222:2-223:1 [254:2-255:1]


13. What “zealous but ill-judged movement” resulted in serious consequences for the Protestants in France? 224:3; 227:3 [256:3; 260:2]

14. What terrible price was France to pay for her “rejection of the gift of heaven?” 230:2,3 [263:2,3]

15. After Farel’s failure to plant the gospel in Geneva, what humble instrument did God use? 232:2,3 [265:2-266:1]

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? 234:2-235:2 [267:2-268:2]
CHAPTER 13 — THE NETHERLANDS AND SCANDINAVIA

1. How early, and in what manner, had the Protestant principles found entrance into the Netherlands? 237:1 [271:1]

2. The statements regarding the Waldensian missionaries [238:1; 239:1 (272:1; 273:1)] should be linked with that which appeared earlier, particularly [71:1 (80:2)] The fruitage 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? 293:3 [274:1]

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? 238:3-239:2 [272:1-273:2]

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? 241:1-3 [275:3-276:2]

6. Where did the brothers who led the Reformation in Switzerland 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? 242:2-244:1 [276:3-279:1]

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 [278:2]

8. What was the effect of her acceptance of Protestantism upon the future history of Sweden, (1.) as to national strength, (2.) as to the destiny of other nations? 244:2 [279:2]
CHAPTER 14 — LATER ENGLISH REFORMERS

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? 245:1 [281:1]

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? 246:2-247:1 [282:2-283:3]

4. What co-temporaries 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 [284:2-285:1]

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 [285:2-286:2]

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 [287:1-288:3]

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? 251:4-252:3 [288:4-290:2]

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? 253:1-3 [290:3-291:1] From whom were the Wesleys descended? 253:1-254:2 [290:3-291:3]


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”? 256:1-4 [293:2-294:1]

12. How did Whitefield and the Wesleys regard the minor differences of doctrine between them? 257:3 [295:1]

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? 258:1-259:2 [295:2-296:2].
14. What two popular errors did Wesley combat, and what arguments did he bring to bear against them? Are these same errors rampant today? 260:2-264:1 [297:1-301:1]

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.
CHAPTER 15 — 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 [304:3,4]
   “the two witnesses” 267:1 [305:2]
   “prophesy . . . clothed in sackcloth” 267:2;269:1 [307:1; 307:2]
   “the beast from the bottomless pit” 268:3 [306:3]
   “the great city” 269:2 [307:2]
   “dead bodies . . . three days and a half” 273:2-274:2; 287:1 [312:3-313:2;328:1]

2. What warning is given against wresting the plain meaning of the Scriptures? 268:1,2 [306:1,2]

3. For what special sins do “Egypt” and “Sodom” stand typically? 269:2,3 [307:2,3]


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 substituted to be worshiped, and how was it personified? 273:3-276:3 [312:3-316:3]

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? 276:4-277:2 [316:4-317:2]

7. How had the persecution of the Huguenots contributed to the poverty and wretchedness of the country? 278:1-279:2 [318:1-319:1]

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? 279:4-281:3 [319:3-321:3]

9. When the commons had obtained the upper hand in the government, how did they abuse their power? 282:1-284:1 [322:1-324:2]

10. What fatal error was then, and is still, responsible for the cruelty, degradation and misery in this world? 285:2-286:1 [326:2-327:1]

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 [328:1-329:4]

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 then. This truth is being still more clearly demonstrated today. See 265:1; 274:2; 282:2; 285:4-286:1 [303:1; 313:2; 322:2; 326:4-327:1]
CHAPTER 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 with what result to the minority? 289:1-290:2 [331:1-332:2]

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 [333:1-3]

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? 291:3-292:2 [333:4-334:3]

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? 292:3-294:2 [335:1-336:2]

5. Was the cause of religious liberty helped or hindered by the banishment of Roger Williams? 294:2-295:1 [337:1-3]


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 [338:3-339:3]

8. What is the effect upon the church when she succeeds in obtaining special privileges in the State? 297:1 [341:1]

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? 297:3-298:2 [340:2-341:2] Cf. 42:2,3 [46:3-47:1]
CHAPTER 17 — HERALDS THE MORNING

1. List 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 [343:1-344:3]

2. What positive words of Christ add certainty to the hope of His return? Who will accompany Him? 301:1 [345:1]

3. By the angels, by Paul and by John, what testimony is borne regarding the manner of Christ’s coming? 301:2 [345:2]

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 [345:3-346:1]

5. What special experiences have caused intense longing for Christ’s return among His followers? 302:2-4 [346:2-4]

6. How were the reformers cheered in their work by the “blessed hope”? 303:1-4 [347:1-4]

7. What was the earliest of the promised “signs” of the nearness of the end? 304:1-305:2 [348:2-350:1]

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? 306:1-308:1 [350:2-354:1]

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- [354:3-355:1]

10. What prophetic features of the “day of the Lord” constitute a mighty call to arouse from spiritual lethargy? 310:1-311:1 [355:2-356:3]

11. What message of warning was due at this time, and by what class of men was it given? 311:2-312:3 [356:4-357:4]

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? 313:1-316:1 [358:1-361:2]
CHAPTER 18 — 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 [363:1.2]

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 Saviour and to an ardent love for the Scriptures? What challenge led him to an intensive study of the Bible? 318:2-319:3 [364:2-365:2]

4. 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 [366:1.2]


6. Note: Daniel Whitby (1638-1726), a noted theologian of England, and 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? 323:2-324:3 [369:2-370:2]

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 326:1-329:2 [371:3-375:2]

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? 329:2-330:2 [376:2-379:2]

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? 331:2-332:2 [380:2-381:3]


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? 335:3-337:2; 340:2 [385:2-387:2; 390:2]

13. What points of comparison are made between the days of Noah and the last days? 337:3-339:1 [387:3-388:3]


15. Why does Satan endeavor to keep men from studying the book of Revelation, and how successful has he been? 341:2-342:1 [391:1-4]
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? 344:2,3 [394:2,3]

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? 345:1 [395:1]

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. 345:1-352:3 [395:1-403:3]

CHAPTER 20 — 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 world-wide extent of the movement, and the time when it is due. 355:1-356:2 [407:1-408:3]

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 [409:1]


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? 359:1-3 [411:1-3]

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? 360:2-361:1 [412:2-414:1]

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]


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 (2.) in the Scandinavian countries? to herald the Advent message 366:2-367:2 [418:2-419:3]

9. What was the relative strength of the ministerial and the laymen’s work in the powerful Advent proclamation in America? 368:2 [420:2]

10. May we read, not merely as history, but as a promised future experience, the solemn effects of that message? 369:1-3; cf. 611:1-612:2 [421:1-422:2; cf. 690:1-691:3]

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? 370:1-372:1 [423:1-424:2]

12. Why was the rejection of the message a wilful 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? 373:3-374:2 [427:1-3]
CHAPTER 21 — 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 [429:1,2]

2. What changed conditions led to the separation of many Adventists from their former churches? 376:1 [430:1]

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? 376:2-377:2 [430:2-451:2]

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? 377:3-378:2 [431:3-432:2]

5. What was the design of the first angel’s message, and what blessed results were experienced by those who accepted it? 379:1-3 [433:1-3]

6. What were the reasons that led to a general prejudice against and unbelief in the advent message? What did its rejection involve? 380:1,2 [434:1,2]


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 [436:3-439:1]

9. How do the present standards of the popular churches compare with the ideals of their founders? 385:2-388:1 [439:2-442:3]

10. What is symbolized by the “wine”? How may the Bible be as effectively prohibited by subtlety as by edict? 388:2-389:1 [443:1-3]

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? 389:2,3 [444:1,2]

12. As we near the climax of the modern apostasy, what hopeful view is given to encourage missionary activity? 390:2,3 [445:1,2]
CHAPTER 22 — PROPHECIES FULFILLED

1. What passages of Scripture brought encouragement to the disappointed believers, as they continued to search for added light? 391:1-394:1 [447:1-451:2]

2. How did the enemy of souls try to bring reproach upon the movement during the “tarrying time”? 395:1-396:2 [452:1-453:2]

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? 397:1-398:2 [454:1-455:2]

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 give to its proclamation the name of the “midnight cry”? 398:3,4; 400:1 [455:2,3; 457:1]


6. How did the “midnight cry” movement compare with the former movement as to extent, spiritual power, and missionary activity? 400:2-403:1 [457:2-459:3]

7. Following this second disappointment, what three classes of followers renounced their connection with the movement? 403:3 [460:2]

8. Review the parallel experiences of the disciples and those who proclaimed the second advent (351:1,2 [402:1,2]), and note the points of similarity farther developed in their disappointment. 404:1-405:2 [460:3-462:1]

9. In what passage of Scripture did the doubly disappointed ones now find added encouragement and assurance for the future? 407:1-408:1 [464:1,2]
CHAPTER 23 — 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, which led to its cleansing being regarded as associated with the second advent? 409:1 [467:1]

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? 409:2-410:3 [468:1-469:1]

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? 411:1-413:3; 417:1 [469:2-471:4; 475:1]

5. What features of the heavenly temple and its services were seen in vision by Daniel and by John? 414:2,3 [472:2,3]

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 [473:2]


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 [475:2-476:1]

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? 418:2-420:1 [476:2-479:1]

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 sinner-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? 420:2-421:2 [479:2-480:2]

12. Further Scriptural evidence is found for the beginning of the service and Christ’s ministry after His ascension in (1) 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 vails in the sanctuary. Moses distinguishes them by calling the first a “hanging” (Heb. Masak) and the second a “vail” (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 the Hebrews does not make the distinction by using a different word, but when he refers to the inner curtain calls it the “second vail,” 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 vail, 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”? 421:3-422:2 [480:3-481:2]
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? 423:1-424:1 [483:1-484:1]

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? 424:2-426:1 [484:2-486:2]

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? 426:3-427:1 [486:3-487:1]

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? 427:2-428:2 [487:2-489:2]

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”? 429:1-430:1 [490:1-491:1]

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? 430:2-431:2 [492:1-493:1]

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. 431:3 [493:3]
CHAPTER 25 — 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 fulfil this prediction? 433:1-434:3 [495:1-497:1]

2. What was the hidden reason for opposition to the truth that revealed Christ’s ministry in the most holy place? 435:1 [697:2]

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 Sabbathkeeping have preserved the world from idolatry and atheism? 435:2-437:2 [498:1-499:2]

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 the beasts seen by Daniel? 438:2-440:1 [500:3-502:2]

5. How is the United States indicated by (1) the time, (2) the manner of its rise, (3) its location, (4) the two horns? 440:2-441:1 [502:3-503:1]

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. 441:2-443:1 [505:1-506:1]

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? 443:2-4 [506:2-4]

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? 443:5-444:1 [506:5-507:1]

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? 444:2-445:1 [507:2-508:1]

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? 445:2-446:1 [508:2-509:3]

11. Which commandment has been intentionally and deliberately changed? In the light of the first message, why is this commandment of vital importance? 446:1-3 [509:1-3]

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 look upon the Protestant acceptance of that change? 447:1-448:3 [510:1-512:1]

CHAPTER 26 — A WORK OF 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? 451:1,2 [515:1,2]

2. How is the law to be sealed among God’s disciples, as a preparation for looking for Him? (Isa. 8:17) 452:1,2 [516:1,2]

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? 452:3, 4 [516:3-517:1]

4. Has there ever been a time when there were no Sabbathkeepers in the earth? What has frequently been their lot? 453:1,2 [517:2,3]

5. As the heralds of Sabbath reform presented the subject, what two common objections were raised by the people? 454:1-3 [519:2-520:1]


7. In what way was the experience of the Adventists following 1844 similar to that of Israel at Kadesh Barnea? 457:2-458:1 [522:2-523:1]

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? 458:2-459:2 [523:2-524:2]

9. How many are called to the solemn responsibilities of watchmen? What is the only irrefutable argument against the truth? 459:3-460:2 [524:3-525:2]

CHAPTER 27 — MODERN REVIVALS

1. What marks of true conversion have always followed the faithful preaching of God’s word? 461:1-528:3 [527:1-528:3]

2. How are popular 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? 463:1-3 [529:1-3]

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? 464:1 [530:1]

4. What safeguard has the Christian against deception by counterfeit manifestations of the Holy Spirit’s power? 464:2 [530:2]

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? 465:1-3 [531:1-3]

6. What Scriptures refute the teaching that Christ abolished the law, or that there is a conflict between law and gospel? 466:1-467:1 [532:1-4]

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 can not do? 467:2-468:1 [533:1-4]

8. What is the cause of many superficial conversions? 533:2 [534:1]


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 an evidence? 472:1-473:1 [537:2-538:2]

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 [538:3-540:3]

12. What heights of attainment may be reached by the Christian? What provision has God made to make this experience possible? 475:3-477:1 [541:1-542:2]

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? 477:2-478:3 [542:3-543:3]
CHAPTER 28 — THE INVESTIGATIVE JUDGMENT

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? 479:1-3 [545:1-546:1]

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? 480:1-482:1 [546:2-547:3]

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? 482:1-3 [548:2-4]

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? 483:1,2 [549:1,2]

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? 483:3-485:1 [549:3-551:1]

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? 485:2,3 [551:2,3]

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? 486:1-487:3 [552:1-553:3]

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? 488:2-489:1 [554:1-3]

10. What are Satan’s plans to thwart Christ’s efforts to mediate for sinners? 488:1, 489:2 [554:1, 555:1]

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. [556:1-557:3]
CHAPTER 29 — THE ORIGIN OF SIN

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? 492:1,2 [559:1-560:1]

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? 493:1,2 [560:2,3]

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? 493:3-494:2 [561:1-3]

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 [562:2,3]

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? 495:3-496:1 [562:1,2]


7. Show how God’s dealing with sin is to be a perpetual safeguard against its repetition. 498:3-499:1 [565:3-566:1]

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? 499:2,3 [566:2-567:1]

9. In what aspects is the rebellion on earth similar in its nature to the rebellion in heaven? 500:1-3 [567:2-4]

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 [567:4-570:1]


12. How will God finally be justified in executing judgment upon sin? What assurance is given for future happiness? 503:2-504:1 [571:1-3]
CHAPTER 30 — ENMITY BETWEEN MAN AND SATAN

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? 505:1-3 [573:1-574:1]

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? 506:2,3 [574:2,3]

3. What was the secret of the enmity manifested by the Jews against Jesus? Against His followers by sinners? 506:3-507:2 [574:4-575:2]

4. How is Satan advantaged by the popular ignorance and disbelief regarding him and his wiles? 507:2-508:1 [575:3-577:1]

5. What is one difference between the unregenerate and the renewed heart? What is a common way of inviting temptation? 508:2-509:1 [577:2-578:1]

6. Are 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? 509:2,3 [578:2,3]

7. For what issue has Satan been preparing? What assurances are given for our encouragement in the closing conflict? 510:1-3 [579:1-3]
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? 511:1-3 [581:1-582:1]

2. To whom were they sent on messages of mercy? 512:1 [582:2]

3. What do we know regarding the ministry of the guardian angels? 512:2 [583:1]

4. Why is such grace and protection needed by the children of God? 513:1 [583:2]

5. What is the origin of the evil spirits, or angels? At what period were they especially active, and why? 513:2,3 [583:3-584:1]

6. Describe the encounter of Christ with a “legion” of these evil spirits. What benefits resulted from this conflict? 514:1-515:1 [584:2-585:2]

7. On what other occasions did Christ bring deliverance to those under the power of unclean spirits? 515:2 [585:3]

8. What instances show that the victims of demon possession were not always great sufferers? 516:1 [586:1]

9. What class of people are in the greatest danger from the agency of evil spirits? 516:2-517:1 [586:2-587:1]

10. What precious promises are given for the assurance of Christ’s followers? 517:2 [587:2]
CHAPTER 32 — SNARES OF SATAN

1. What is Satan’s great objective as the conflict nears its close? Over whom is he most concerned? 518:1,2 [589:1,2]

2. What plans does he lay to nullify the efforts of God’s ministers? 518:3-519:1 [590:1,2;

3. How do fault-finders serve his purpose? When are they especially diligent? 519:2,3 [590:3-591:1]

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 [591:2,3]

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 [591:4-592:1]

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 [592:2]

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 [592:3; 598:1; 599:5]


9. What should be our attitude toward unrevealed mysteries, beyond finite comprehension? 523:1; 527:1,2 [594:1; 598:2-599:1]

10. What class of Bible readers have “no shield from delusion”? 523:2 [595-1]

11. List five common errors, with reasons why they are dangerous. 524:1-525:2 [595:2-596:4]

12. What is the usual course of those who wilfully reject one principle of truth? What plausible reason have many infidels for their unbelief? 525:3,4 [597:1,2]

13. How are others by their own attitude led to infidelity? (Four classes) 526:1 [597:3]

14. What is the real cause for distrusting God? What is necessary for the maintenance of saving faith? 527:3-528:1 [599:2-4]

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? 528:3-530:2 [600:1-601:3]
CHAPTER 33 — 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 that led her to yield? 531:1-532:1 [603:1-604:2]

2. How did the results of disobedience to God prove Satan’s assurance to be false? 532:2,3 [604:2-605:1]

3. What was forfeited by transgression, and how may it be received? 533:1 [605:1]

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? 533:2-536:3 [605:3-608:3]

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? 537:1-539:1 [609:1-611:1]

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 [611:2-613:1]

7. Why cannot a service prompted by fear of God’s vengeance be acceptable to Him? 541:3,4 [613:2,3]

8. How can it be shown that it is just and merciful for God to exclude impenitent sinners from heaven? 542:1-543:3 [614:1-615:3]

9. How is the second death distinguished from the first (1) in point of time, (2) in its duration? 544:1-545:1 [615:4-616:1]

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? 545:2-546:3 [616:2-618:2]

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? 547:1-3 [618:3-619:1]

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? 548:1-549:1 [619:2-620:2]

13. How did the doctrine of natural immortality find its way into the Christian church? What was Luther’s teaching regarding the question? 549:2 [620:3]

14. How are the death and the resurrection of the righteous related? Could God’s plan for them be bettered? 449:1 [621:1]
CHAPTER 34 — SPIRITUALISM

1. What is the basic principle of Spiritualism, or Spiritism? It is the logical conclusion of what false premise? 551:1,2 [623:1,2]

2. What physical manifestations seem to give support to the claims of Spiritism? When these are accepted so what they seem to be what fatal deceptions follow? 552:1,2 [624:1,2]

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? 553:1,2 [625:1,2]

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? 553:3-555:2 [627:1-628:2]

5. What teachings through the “spirits” are pleasing to the self-indulgent and the sensual? 555:3 [628:3]

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 Spiritualism are not new but ancient? 556:1,2 [629:1,2]

7. What teachings that have come through the “spirits” undermine the basic principles of the plan of salvation? 556:3-557:2 [629:3-630:2]

8. In what modern guise is Spiritism even more dangerous than formerly? 558:1 [631:1]

9. What are the dangers of investigating the claims of this deceptive movement? How will the true Christian meet them? 558:2-559:2 [632:1-633:1]

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? 560:1,2 [633:2,3]

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? 561:1-562:2 [634:2-635:1]
CHAPTER 35 — AIMS OF THE PAPACY

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? 563:1-565:2; 571:1-4 [637:1-639:2; 645:1-4]

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 may be seen that indicates progress toward this aim? 567:2,3 [639:2,3]

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? 566:2-567:2 [640:2-641:2]

4. What are the objectionable features of the doctrine of the confessional? 567:3 [641:3]

5. What parallel is drawn between the Church of Rome and the Jewish church in the days of Christ? 568:1-3 [642:4-3]

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? 569:1-570:2 [643:1-644:2]

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? 572:1-3 [646:1-3]

8. In what way have Protestants followed in the steps of Rome? When was the first Sunday law enacted, and who were exempted from its provisions? 573:1-574:1 [647:1-648:1]

9. Trace the steps further taken in the exaltation of Sunday? 574:2-577:1 [648:2-651:1]

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 Sabbathkeeping Abysinnians prove that the Sabbath was kept for centuries after Christ? 577:2-578:1 [651:2-659:1]


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? 582:1-583:1 [657:1-658:2]

2. Why is the doctrine that God’s law is no longer binding upon man (1) opposed to reason, (2) pernicious in its results? 584:1-585:1 [659:1-660:2]

3. What present day evils may be noted as the logical result of the teaching that men are released from obeying God’s law? 585:2-586:1 [660:3-661:1]

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? 586:2 [661:2]

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? 587:1 [662:1]
   “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.” “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.


7. What role is played by Spiritualism in effecting the union of Protestantism and Catholicism? 588:2-589:1 [663:2-664:1]

8. To what extent is Satan responsible for earthquakes and other elemental disasters? Why do they increase in frequence and severity? What false reason will be given for these evils? 589:2-590:1 [664:2-665:2]

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 [666:1,2]

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 [666:3-667:3]
CHAPTER 37 — 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 [669:1-670:1]

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? 594:1-595:1 [670:1-671:1]

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 [671:2-672:4]

4. When is ignorance no protection from punishment of sin? To what extent are men responsible for a knowledge of God’s word? 597:2-598:2 [674:1-675:1]

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? 599:1,2 [675:3-676:1]

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? 599:3-600:1 [676:1,2]

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. 600:2-602:1 [678:1-679:1]

8. What Joy will come to the man who finds true wisdom in the word of God? 602:2,3 [679:2,3]
CHAPTER 38 — THE 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? 603:1-604:1; 611:1 [681:1-682:1; 690:1]

2. State the fearful issue to which the world is now brought. Who only will finally receive the mark of the beast? 604:2-605:2 [682:2-683:3]

3. How will the agitation of Sunday laws give added power to the third message? 605:3 [683:4]

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? 606:1-607:1 [685:1-686:1]

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 [686:2-687:2]

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? 609:1-610:1 [688:1,2]

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? 610:2,3 [689:1,2]

8. What Scriptures, beginning to be fulfilled at Pentecost, give assurance of the mighty power of the Holy Spirit in the closing work? 611:2,3 [690:2-691:1]

9. Through what means will God marvelously finish His work? 612:1,2 [691:2,3]
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? 613:1-614:1 [693:1-694:1]

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 [694:2-695:2]

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? 616:1,2 [697:1,2]

4. What other parallels are there between Jacob’s experience at that time and that of God’s people during the time of trouble? 616:3-619:1 [697:3-700:1]

5. What occasion for self-reproach will add to the distress of the saints? What have they done that keeps their faith from failing? 619:2-620:1 [700:2-701:1]

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? 620:2-621:1 [701:2-4]

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? 621:2-622:3 [702:1-703:2]

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 [703:3-704:1]

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 [704:3-706:1]


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? 627:2-629:1 [707:4-710:2]

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 [710:3-712:2]

13. In what various ways have angels wrought in times past in behalf of God’s people? 631:2-632:1 [712:3-713:2]

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? 632:2-633:1 [713:3-715:1]
CHAPTER 40 — GOD’S PEOPLE DELIVERED


2. What happy experience comes to God’s people at this time? 636:1 [718:2]

3. What effect has the presence of God upon the earth? 636:2-637:1 [718:3-719:1]

4. Who are to be raised from the grave to see Christ appear? 637:2 [719:2]

5. What will be the experience of the wicked who were about to destroy the saints? 637:3-638:1 [720:1,2]

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 [721:1-722:1]

7. What is now made known to God’s children? What appears in the heavens? What is the effect upon each class of beholders? 640:3-642:3 [722:3-724:2]

8. What memories, coupled with unspeakable remorse, will be awakened as the wicked hear the voice of God? 642:3-644:1 [724:3-726:1]

9. What contrast in size is seen among the risen saints? To what prospect may all look forward? 644:1,2 [726:2,3]

10. What change comes to the living righteous? Of what is the clouded chariot composed, in which they ascend to heaven? What ceremony takes place before they enter the City? 645:1-3 [727:1-3]

11. What is seen as the gates of the city are thrown open? 646:1 [728:1]

“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 realize the meaning of the invitation, “Enter into the Joy of thy Lord”? 646:2-647:1 [728:2,3]


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”? 648:3-650:1 [730:2-731:2]

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 [732:1-733:2]
CHAPTER 41 — DESOLATION OF THE EARTH

1. What Judgments are predicted for Babylon? 653:1-3 [735:1-736:1]

2. What terrible remorse now seizes the rejectors of God’s mercy? How does this differ from repentance for sin? 654:1,2 [736:2,3]

3. How are the false shepherds especially punished? 654:4-655:4 [737:1-738:1]

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? 656:1-657:2 [738:2-739:2]

5. To what condition is the earth reduced? What is the “bottomless pit” and in what sense is Satan bound? 658:3-660:2 [740:1-742:2]

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 [742:4-743:2]
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? 662:1-3 [745:1-746:1]

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? 663:1-664:2 [646:2-647:1]

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? 664:3-665:3 [747:3-748:3]

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? 666:1,2 [749:1,2]

5. What striking scenes are now reenacted in panoramic form? How will each actor be made conscious of the result of his wrong course? 666:3-667:1 [749:3-751:2]

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? 668:3,4 [751:3,4]

7. What memories come to Satan as he views these scenes? 669:1,2 [752:1,2]

8. How is Satan now regarded, as his falsehoods are unmasked? What is he constrained to do at the last? 670:1,2 [753:1,2]

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? 670:3-671:1 [753:3-754:1]

10. How does Satan reveal that his character is unchanged? How do his followers respond to his final attempt to lead them? 671:1 [754:2]

11. By what means are sin and sinners to be finally destroyed? What is the experience of the saints during this destruction? 672:1-673:2 [755:1-756:3]

12. What two fold 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? 674:1-3 [757:1-3]

13. What is the nature of the saints’ inheritance? What earthly experiences will be missing? How will the saints occupy their time? 674:4-678:2 [758:1-762:2]

14. What great truth regarding the character of God is forever established throughout the universe? 678:3 [762:3]