SABBATH SCHOOL LESSON

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JULY to SEPTEMBER, 1918

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PACIFIC PRESS PUBLISHING ASSOCIATION

MOUNTAIN VIEW, CALIFORNIA

Studies in the Revelation

SENIOR DIVISION, THIRD QUARTER, 1918

Introductory Note

This remarkable book of prophecy is often called "the Apocalypse," a word meaning revelation, disclosure, unfoldment. As the opening words say, it is a revelation of Jesus Christ, given Him by God, and transmitted through the angel to the prophet John.

WRITER: John the beloved apostle.

TIME: Probably A. D. 96 or 97.

PLACE: The visions were given on the barren, rocky island of Patmos, about fifteen miles in circumference, in the Ægean Sea, which the Roman empire used as a place of banishment, and where John had been exiled by the emperor

MODERN PATMOS

Domitian "for the word of God," and "the testimony of Jesus Christ."

The great prophecies of the Old Testament are supplemented and illuminated by the Revelation. Here the symbols of Isaiah, Ezekiel, Daniel, and Zechariah live and move again before our eyes. Here the great typical figures of the Old Testament find place in greatly enlarged antitypes. Former prophecies and visions of the sufferings, the triumphs, and the glory of Christ, with the fruitage of all the seed-sowing of the centuries, are more graphically, clearly, and gloriously portrayed in the Apocalypse of Jesus our Lord.

Lesson 1—The Revelation of Jesus Christ

JULY 6, 1918

LESSON SCRIPTURE: Rev. 1: 1-8.

DAILY STUDY OUTLINE

Sabbath ...Read "Daniel and the Revelation," on the lesson scripture.
Sunday ....Purpose of Revelation. Read "Story of the Seer of Patmos," pages 28-34..Ques. 1-4
Monday ....John bore witness; blessing upon him "that readeth." .....Ques. 5-9
Tuesday ...Message to church in the gospel age..Ques. 10-13
Wednesday..Jesus the faithful witness .....Ques. 14-16
Thursday ..The grand climax; source of every blessing .....Ques. 17-19
Friday .....Review the lesson.

Questions

1. What is the title of the book we are studying? Rev. 1: 1, first phrase. See Introductory Note.

2. How did Jesus obtain this revelation? Verse 1, first clause. Note 1.

3. For what purpose was the revelation given? Verse 1, first part. Note 2.

4. By whom was it conveyed to God's servants? Verse 1, last part.

5. To what did John bear record, or witness? Verse 2. Note 3.

6. Upon whom is blessing first pronounced? Verse 3, first clause.

7. Upon whom is blessing next pronounced? Verse 3, second clause.

8. What essential condition underlies these blessings? Verse 3. Compare James 1: 22-25.

9. What incentive is urged? Verse 3, last clause. Note 4.

10. To whom is the epistle addressed? Verse 4. Note 5.

11. What salutation is given? Verse 4, second clause.

12. From whom does the grace and peace come? Verse 4.

13. From whom does the salutation come? Verse 5, first part.

14. What three things are said of Jesus? Verse 5.

15. What has He done for us? Verse 5, last part, and verse 6, first part. See 1 Peter 2: 9.

16. What ascription of praise is offered to Him? Last clause of verse 5, and verse 6.

17. To what grand climax does the prophet look forward? Verse 7, first clause.

18. What is indicated about the nature of that coming? Verse 7. Note 6.

19. What does the Giver of the revelation declare Himself to be? Verse 8.

Notes

1. God's general way of revealing His truth is here given: (1) the eternal Father; (2) our Lord, the Word; (3) His angel; (4) His servant, the inspired penman or Spirit-filled teacher; (5) through His people to the world. But not always thus. God talked to Moses "mouth to mouth." See Num. 12: 8. "His angel" is evidently Gabriel. See Dan. 8: 16; 9: 21; Luke 1: 11, 19.

2. To reveal, disclose, unroll the vital past, the living present, the great future, with its fearful trials and persecutions, even then beginning.

3. It is ever God's purpose that His children, His servants, should bear witness, or testify in life and word, of the word of God and the testimony of Jesus. Rotherham's translation reads: "Who bare witness to the word of God, and the witness of Jesus Christ,—whatsoever things he saw." The world should see the power of the Word transmuted into human character. We are to reveal to it just what Christ is. Jesus said, "As Thou hast sent Me into the world, even so have I also sent them." John 17: 18. "Ye are My witnesses." Isa. 43: 10.

4. "The time is at hand." The developments of early Christianity were already beginning. The power of the gospel had reached all lands. The incipient stages of the great apostasy were present. The time was at hand, for the great revelation was then unfolding. How infinitely more important it is to us to give heed now, when "the time is at hand" that the great drama is about to close!

5. *"To the seven churches which are in Asia."* These seven churches in Asia represent the seven great dominating conditions in the church during the period between the two advents. Vincent, in his "Word Studies in the New Testament," says: "Not all the churches in Asia are meant, since the list of those addressed in the Apocalypse does not include Colossæ, Miletus, Herapolis, or Magnesia. The seven names are chosen to symbolize the whole church. . . . We have in these seven a representation of the church universal." In each church, there was that named which was typical of the conditions of the period it represented.

6. The second coming of our Lord is not a "secret rapture," but open, glorious, attended by clouds of angels, whom all the earth will see.

Supplementary

1. Note how God's servants the angels coöperate with God's servants among men. No soul can be truly credited for all of any work done.
2. What does the last clause of verse 3 mean to us?
3. Does God always reveal His truth in the same way?

Lesson 2—The Living One Among the Churches

JULY 13, 1918

LESSON SCRIPTURE: Rev. 1: 9-20.

DAILY STUDY OUTLINE

Sabbath ...Read "Daniel and the Revelation," on the lesson scripture.
Sunday ....A prisoner for the word of God and the testimony of Jesus .....Ques. 1, 2
Monday ....A precious Sabbath experience. Read "Story of the Seer of Patmos," pages 34-38 .....Ques. 3, 4
Tuesday ...Christ in the midst of the seven candlesticks .....Ques. 5-8
Wednesday.The prophet overcome by the glory of Christ's presence .....Ques. 9, 10
Thursday ..A definite command .....Ques. 11, 12
Friday ....Review the lesson.

Questions

1. Whom does John declare himself to be? Rev. 1: 9, first part. Note 1.

2. Where was he when he wrote the book? Why was he there? Verse 9, last part.

3. What special experience did he have on a certain Lord's day? Verse 10, first part. Note 2.

4. What did he hear in his vision? Verses 10, 11.

5. As John looked, what did he first see? Verse 12.

6. Who was in the midst of the candlesticks? Verse 13. Note 3.

7. How was He clothed? Verse 13, last part.

8. What further description is given of Him? Verses 14-16. Note 4.

9. What was the effect of this glory upon the prophet? Verse 17, first part.

10. What assurance was given him? Verses 17, 18.

11. What three things was John bidden to write? Verse 19.

12. What explanation was given of the candlesticks and the stars? Verse 20.

Notes

1. John does not boast of the honored position to which God called him. The presence and the partaking of God's glory make for humility. He is the Lord's "servant" (verse 1) and our brother and companion. The word "tribulation" comes from the Latin *tribulum,* a threshing instrument used to beat out the grain. The Greek word means pressure, squeezing, affliction, distress. Once John wished an exalted place in Christ's work. Jesus asked him if he could endure the baptism. See Mark 10: 35-45; Matt. 20: 20-23. John was now experiencing the baptism. Tradition tells us that he was cast into a caldron of boiling oil, out of which God saved him. Then Satan thought to quench the torch lighted of God by banishing the prophet to Patmos; but the gloom of John's captivity was dispelled by the glory of God, and the rocky, sea-girt island became a gate of Paradise, an audience chamber of heaven. All tribulation is to separate the chaff from the wheat, a part of life's discipline. In tribulation, but also in the kingdom and patience (steadfastness)

of Jesus Christ, our anointed Saviour. "Beloved, now are we the sons of God." Our Lord is in control. See Rom. 5: 1-5.

2. We do not need to speculate as to what day of the week that Lord's day was, if we take for our guide that word of God for loyalty to which John was banished. The Spirit of Christ speaking through the prophet calls the Sabbath "My holy day." Isa. 58: 13. Jesus says, "The Son of man is Lord also of the Sabbath." Mark 2: 28. And the eternal, immutable law of God declares, "The seventh day is the Sabbath of the Lord thy God." Ex. 20: 10. That seventh-day Sabbath immediately precedes the first day of the week. Mark 16: 1, 2. Therefore, according to the Lord's word, the Lord's day is identical with the Lord's Sabbath. The Bible knows no other Sabbath. It is the day designated of God to honor the Creator and the Redeemer, for creative power is equally demanded in both. The memorial of creation became a window of heaven. "In the Spirit" clearly means, as the context shows, "in vision."

3. The candlesticks are not themselves light, but receptacles, mediums, by which Christ, the Light of the world, illuminates the earth. When He dwells in His church, His people become the light of the world. Matt. 5: 14; Phil. 2: 15, 16.

4. The long robe, and the girdle around the breast, indicate royal dignity, the kingly priesthood of Christ. Josephus tells us that the robes of the high priest were girded at the breast. See Isa. 11: 5; Eph. 6: 14. "White wool" symbolizes not age or decay, but perfect purity. Dan. 7: 9; Mark 9: 3. "Eyes as a flame of fire," piercing, penetrating, discovering iniquity, searching motives, both good and evil. Rev. 19: 12; Jer. 17: 10. His feet have passed through the furnace of affliction. "Fine,"—"burnished," "molten" brass, tested. "As many waters,"—harmony, fullness, majesty, power. Ezek. 1: 24. "Right hand,"—authority, power, skill. "Two-edged sword," the Word. Eph. 6: 17; Heb. 4: 12; Rev. 19: 15. The literal "sun shining in strength" will not be known till the veil of sin is removed. Then the sun will be seven times stronger than now. Isa. 30: 26. The glory of the unveiled face of Christ is like a sevenfold sun at midday; no wonder that John fell at His feet as dead.

Lesson 3—The Church of the First Centuries

JULY 20, 1918

LESSON SCRIPTURE: Rev. 2: 1-11.

DAILY STUDY OUTLINE

Sabbath ...Read "Daniel and the Revelation," on the lesson scripture.
Sunday ....Message to the church of Ephesus. Read "Story of the Seer of Patmos," pages 39-48 .....Ques. 1, 2
Monday ....Words of approval and reproval; entreaty and warning .....Ques. 3, 4
Tuesday ...An appeal to all; promise to the overcomer .....Ques. 5, 6
Wednesday..Message to the church in Smyrna; words of approval and comfort. Read Id., pages 48-51 .....Ques. 7-11
Thursday ..The overcomer's reward. Read Id., pages 51-53 .....Ques. 12
Friday .....Review the lesson. See "Bible Readings for the Home Circle," edition of 1916, pages 280-283.

NOTE.—The seven churches cover the entire time between the first and the second advent of our Lord. Conditions in the actual church at Ephesus, where Paul labored and tradition says John lived, were representative of the apostolic age, say to about 100 A. D.; Smyrna, the time of the pagan persecution, to about 312 to 323, the times of the emperor Constantine, who professed Christianity; Pergamos, the time of the "conversion" of the empire, to the establishing of the papacy, in the days of 533 to 538; Thyatira, the time of papal supremacy, during the long Dark Ages, and to a limited extent to the end; Sardis, the period following the papal supremacy, 1798 to 1833; Philadelphia, from the rise of the advent movement, about 1833 to 1844; and Laodicea, from the opening of the judgment hour in 1844 to the end. These conditions do not always begin and end abruptly by definite dates; they telescope or overlap, one blending into another.

Questions

EPHESUS

The word "Ephesus" means "desirable." The church in this period—in the days of apostolic labor—had enjoyed the doctrine of Christ in its purity; also the benefits and blessings of the Holy Spirit received.

1. How does our Lord introduce Himself to Ephesus? Rev. 2: 1.

2. What words of gracious approval are given? Verses 2, 3, 6. Note 1.

3. In what words is the church reproved? Verse 4.

4. What entreaty and warning follow? Verse 5. Note 2.

5. What appeal is made to all? Verse 7, first part.

6. What is the promise to the overcomer? Verse 7, last part.

SMYRNA

"Smyrna" meaning myrrh, sweeter, more fragrant, by being crushed. The Smyrna period, to about A. D. 323, covered a time of great persecution.

7. How does our Lord describe Himself in addressing the church at Smyrna? Verse 8. Note 3.

8. What words of approval does He speak? Verse 9. Note 4.

9. What words of comfort are spoken? Verse 10, first part.

10. What trials did He warn the church would come upon them? Verse 10, second part. Note 5.

11. What condition and promise are given? Verse 10, last part.

12. What is the promise to the overcomer? Verse 11. Note 6.

Notes

1. Very true and loyal was the early church. Devoted to God and having no fellowship with evil, she suffered trial for His name's sake, and did not grow weary. Ephesus also hated the works of the abominable Nicolaitanes, reputed to have held that the flesh could indulge its passions without contaminating the soul. They were strong antinomians, or no-law advocates.

2. The first love, the warmth of affection experienced when the Saviour was first received and the hope of the message first dawned upon the mind, had faded out somewhat in process of years, under cares and trials. "Lord, is it I?" The first love must be renewed by a turning to Jesus for the forgiveness of all sin, the full surrender of the heart; and then, constrained by the love of Jesus for others, the new

convert, though perhaps old professor, will have a new experience to tell, a new song to sing, even praise to God. Then missionary work of all kinds will not be a duty alone, but a joy; yet a duty to which the believer must sternly hold himself against all the tendency of the flesh to become careless. Just here was the failure of the early church.

3. He who suffered, died, and rose again comes to encourage the suffering ones in Smyrna.

4. Think of the approval,—"tribulation," "poverty," "riches." "Jews" is used in the sense of the true children of God. See Rom. 2: 28, 29. God knows, as He knows all the churches. How much better that He know our faithfulness in suffering for Him rather than our unfaithfulness in prosperity!

5. Fear not though there is suffering even to death. The "ten days" are ten literal years, 302-312, the bitter trials under Diocletian, the last great pagan persecution.

6. The promise fits the trial. Death may await the persecuted, but there is life forevermore beyond.

Lesson 4—The Church of the Middle Ages

JULY 27, 1918

LESSON SCRIPTURE: Rev. 2: 12-29.

DAILY STUDY OUTLINE

Sabbath	**Read "Daniel and the Revelation," on the lesson scripture.**	
Sunday	**Condition of the church in Pergamos; cause of the censure. Read "Story of the Seer of Patmos," pages 53-61**	**Ques. 1-3**
Monday	**A warning and a promise**	**Ques. 4, 5**
Tuesday	**Message sent to the church of Thyatira. Read Id., pages 62-66**	**Ques. 6-8**
Wednesday	**Judgments upon the unrepentant; comfort and exhortation. Read Id., pages 66-69**	**Ques. 9, 10**
Thursday	**A fitting promise to those who have suffered; an appeal**	**Ques. 11, 12**
Friday	**Review the lesson. See "Bible Readings for the Home Circle," edition of 1916, pages 280-283.**	

Questions

PERGAMOS

"Pergamos" is said to mean height, elevation, befitting that splendid city and the condition faced by the church from the time of the "conversion" of Constantine

to near the middle of the early sixth century, when the papacy rose to supremacy.

1. How does our Lord introduce Himself to the church in Pergamos? Rev. 2:12. Note 1.

2. What words of approval did He send? Verse 13. Note 2.

3. What words of reproof are given? Verses 14, 15. Note 3.

4. What solemn warning is given? Verse 16.

5. What is the promise to the overcomer? Verse 17. Note 4.

THYATIRA

"Thyatira" means "sweet savor of labor," or "sacrifice of contrition," appropriately suggesting the torn and bleeding church of Christ in the dark days of papal rule.

6. How does our Lord describe Himself in greeting the church in Thyatira? Verse 18. Note 5.

7. What does He commend in the church? Verse 19.

8. What severe reproof is given? Verse 20. Note 6.

9. What judgment will come upon the unrepentant Jezebel family? Verses 21-23.

10. What comfort and exhortation are spoken? Verses 24, 25.

11. What promises are given to the overcomer? Verses 26-28. Note 7.

12. What appeal does God make to all? Verse 29. Note 8.

Notes

1. The sharp two-edged sword is the word of God in judgment that cuts out the sin from the heart or destroys the sinner with the sin. In the Pergamos condition, many in the church were departing from the word of God to human doctrines, human philosophy, human tradition. Jesus would emphasize the one standard of the Word. This lesson is for all time, and for us.

2. In Pergamos was a shrine of Esculapius, the symbol of whom was a living serpent, an object of worship. The time was a period of rapid development of the papacy. At the bottom of all this corruption was the devil, of whom the serpent was the symbol. Antipas was perhaps an unknown

martyr, or a type of a class opposed to the growing assumptions of the papacy; *anti*, against; *pas*, father, or pope. Truly there were faithful ones in Pergamos.

3. It was "one thing" against the church in Ephesus, but "a few things" against the church in Pergamos. Ephesus hated the deeds of the Nicolaitanes; Pergamos tolerated them, as she did also those who taught for worldly popularity and gain, as did Balaam. See Num. 31: 16; 2 Peter 2: 15.

4. Against the unreal, visible charms and amulets of a superstitious age, God places the invisible yet real manna,

"the corn of heaven," given by miraculous power, the type of Christ. John 6: 33, 48-51. It is hidden only to unbelief; the mystery is unfolded to the child of faith. 1 Tim. 3: 16; Col. 1: 26, 27. The white stone represents God's choice for us. It refers to the pebble used in ancient voting,—black, if against; white, if favorable. Our Lord casts for us a white stone, upon which is a new name representing character. *Jacob* in the victory became *Israel.* Gen. 32: 28. Our new name will be the sum of all our victorious experiences in Christ, which we are spelling out day by day under hard labors and severe trials, often making blunders, yet under the Master making progress. We see only the little present. God sees for us the finished name. He spells it out with us, and hence knows it; but no other earthly being does, because no other has had the experience. It is the secret between each overcomer and his Lord.

5. The feet of burnished brass (see Rev. 1: 15) are evidence that Jesus still walks the fiery furnace of trial with His loved ones.

6. Jezebel was the daughter of Ethbaal, the sun-worshiping king of Sidon. Ahab, contrary to God's law, married this devoted sun worshiper and upholder of licentious worship. See 1 Kings 16: 30-33; 18: 19, 4, 13. Under the influence of Jezebel there was utter separation from God. Jezebel is a fit type of the great apostasy under the papacy, brooking no opposition, tolerating no dissenting opinions, persecuting to death those who dare oppose. She seduces God's people. The word *planan,* translated "seduce," says Vincent, "never means mere error, as such, but *fundamental departure from the truth.*" So the papacy has assumed to change the royal law of God and put man in the place of Christ.

7. Power, authority, over the nations is a fitting promise to those who have suffered under nations that were misled by papal principles. In God's plan there will be a reversal. He has shared with His people in their persecutions; they will share with Him His triumphant glory.

8. Hear, all hear, what the Spirit saith to the churches. The eternal principles of God which held in the past will still hold. The perversion of good which wrought evil in the past will, if permitted, do it again. Our safety is to hear His voice, let His blood wash away our sin, and His presence live in us.

Lesson 5—The Church of the Last Days

AUGUST 3, 1918

LESSON SCRIPTURE: Revelation 3.

DAILY STUDY OUTLINE

Sabbath	**Read "Daniel and the Revelation," on the lesson scripture.**	
Sunday	**Sardis reproved for formal profession. Read "Story of the Seer of Patmos," pages 70-80**	**Ques. 1-4**
Monday	**A precious promise and a solemn warning**	**Ques. 5, 6**
Tuesday	**The church of "brotherly love"; the open and shut door. Read Id., pages 81-86**	**Ques. 7-9**
Wednesday	**To be kept in the hour of trial and temptation**	**Ques. 10, 11**
Thursday	**Lukewarmness rebuked; tokens of Christ's love for His church. Read Id., pages 86-91**	**Ques. 12-18**
Friday	**Review the lesson. See "Bible Readings for the Home Circle," edition of 1916, pages 280-283.**	

Questions

SARDIS

"Sardis" means "song of joy," or "that which remains." Sardis represents the conditions in the churches that grew out of the Reformation.

1. How does our Lord address Himself to Sardis? Rev. 3: 1, first part. Note 1.
2. How does He reprove that church? Verse 1, last part. Note 2.
3. What exhortation and further reproof does He give? Verse 2.
4. What injunction and warning are given? Verse 3.
5. What words of approval does He speak? Verse 4.
6. What is the promise to the overcomer? Verse 5.

PHILADELPHIA

"Philadelphia" means "brotherly love." It refers to that condition and people developed out of the great advent movement in 1833 and onward.

7. How does Jesus reveal Himself to Philadelphia? Verse 7. Note 3.

8. What approval is given? Verse 8.

9. What special assurance is given Philadelphia? Verse 10. Note 4.

10. What hope and exhortation are given? Verse 11.

11. What is the promise to the overcomer? Verse 12.

LAODICEA

"Laodicea" signifies a "judging of the people." From 1844 to the close of probation is the hour of God's judgment. After this work of judging the people, the Lord will come. The message to the world in this judgment hour is the threefold message of Rev. 14: 6-12, the commandments of God, and the faith of Jesus, which has brought out this Seventh-day Adventist people.

12. How does our Lord greet Laodicea? Verse 14. Note 5.

13. What sad condition is Laodicea warned against? Verses 15-17. Note 6.

14. What are those in that condition counseled to do? Verse 18.

15. What evidence of His love does He cite? In view of this, what should those addressed do? Verse 19. Note 7.

16. How earnest is He in His love? Verse 20. Note 8.

17. What promise is given to the overcomer? Verse 21.

18. To how many are these instructions to all the churches given? Verse 22.

Notes

1. "I will put upon you none other burden," was the promise made at the close of the preceding period of the church. Rev. 2: 24. For nearly eighteen centuries the church had felt the hand of persecution laid heavily upon her, and many millions had fallen in death. At the close of the Thyatira period, the church was never again to pass through like scenes. This is truly a cause for rejoicing.

2. The Reformation movement began by lifting up the Bible as the rule of faith, but soon creeds and customs prevented growth in the advancing light of truth. Those who have started in reform and then ceased to grow must take fresh hold of principles already learned and go on to fuller

knowledge and experience in the truth. The fatal weakness in the reformed churches was the tendency to stand still where the first reformers left them. Growth is the law of spiritual life. See Prov. 4: 18; John 12: 35.

3. The key to the application of the prophecy of this church is found in the introduction. It is the Royal Priest of the tribe of Judah, of the seed of David (Isa. 22: 22, 23), beginning the last stage of His priestly work in the sanctuary on high. He is about to cease His ministry in the holy place; He is about to enter the most holy place for the final putting away of the sins of His people. To those who looked and longed for His coming and were disappointed, who became the butt and jeer of thousands, the Lord declares, "Behold, I have set before thee an open door, and no man can shut it." And the opened door means the light and truth of God's last message, explaining the darker past and revealing the entrance to greater truth. Disappointment dimmed hopes and sapped power; but the faithful Philadelphians did not wholly relinquish the hand of power, nor did they deny Christ.

4. It will be noted that there is no reproof in the Lord's letter to Philadelphia, unless it is implied in the "little strength." The advent spirit is the spirit to continue to the end. "Philadelphia" means "brotherly love." All the story of the early advent movement, leading up to the autumn of 1844, at which time the advent people expected to meet their Lord, shows that believers were bound together in ties of fellowship and love like that which reigns in heaven, which they expected soon to enter. Coming out from various churches and the world, they were made one by the "blessed hope."

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above."

Now, with the ministry in the heavenly sanctuary almost finished and the coming of the Lord at the very door, all hearts must again let in the love of heaven and the spirit of 1844, which will make the true believers one and fit them to live with the angels.

5. It is the Amen, the Firm, the Faithful, the True to the end, the faithful Witness from the beginning, the Author, the Beginner of God's creation, that gives the counsel. He is the Author and Finisher. Heb. 12: 2. He witnessed true to Ephesus in the first period; He is the same to Laodicea in the last.

6. The True Witness testified to the blessed condition of Philadelphia expecting to meet with the Lord. He wit-

nesses as truly to the deadly peril of drowsiness and formalism in the Laodicean period of waiting. He pleads that in the hour of the closing judgment work, not a soul may be lukewarm, assuming riches in the possession of the form of the truth, while lacking the real experience of the power of the truth. That is the special peril of the last days. Yet God loves the souls in this condition. Therefore He rebukes and chastens them, and calls for repentance. "Repent when one does not feel like it?"—Yes, repent. Confess all the sin, plead before God till the hard heart softens, and the stubborn will breaks, and the soul is no longer indifferent. There is no other way.

7. The real experience is necessary to the giving of the message of the Judgment now due. The specific Philadelphia period of the church brought us to the autumn of 1844, when the long period of the 2,300 days ended, and the work of the Judgment was opened in the most holy of the heavenly sanctuary. "I was shown that . . . the time for the commandments of God to shine out with all their importance, and for God's people to be tried on the Sabbath truth, was when the door was opened in the most holy place in the heavenly sanctuary, where the ark is, in which is contained the Ten Commandments. This door was not opened until the mediation of Jesus was finished in the holy place of the sanctuary in 1844. Then Jesus rose up and shut the door of the holy place, and opened the door into the most holy, and passed within the second veil, where He now stands by the ark, and where the faith of Israel now reaches. I saw that Jesus had shut the door of the holy place, and no man can open it; and that He had opened the door into the most holy, and no man can shut it (Rev. 3: 7, 8); and that since Jesus has opened the door into the most holy place, which contains the ark, the commandments have been shining out to God's people, and they are being tested on the Sabbath question."—*"Early Writings," old edition, pages 34, 35.*

8. Open the door; invite the Guest. Let Him make the room of your heart ready, and cleanse the soul. Spread before Him all you have, sorrows, temptations, weaknesses, and let His presence transmute them into joys, faith, strength, and power in God. Then become His guest. Sit at His table. Partake of all the delectable things of heaven. There is no promise in all the Word more precious than that in Rev. 3: 20. Christ will give the needed grace to every soul that heeds His counsel in this time when the church must keep ready to meet its coming Lord.

Lesson 6—Exaltation of the Lamb

AUGUST 10, 1918

LESSON SCRIPTURE: Revelation 4; 5.

DAILY STUDY OUTLINE

Sabbath ...Read "Daniel and the Revelation," on the lesson scripture.
Sunday ....A new vision .....Ques. 1, 2
Monday ....A mighty challenge: the response. Read "Story of the Seer of Patmos," pages 101-103 .....Ques. 3-6
Tuesday ...Provision made for opening the book. Read Id., pages 103-108 .....Ques. 7-9
Wednesday.A song of victory .....Ques. 10-13
Thursday ..The grand sequel .....Ques. 14, 15
Friday .....Review the lesson.

Questions

1. What did the prophet first see in the next vision? Rev. 4:1. Note 1.
2. What did he then see? Verses 2-11. Note 2.
3. What was in the King's right hand? Rev. 5:1.
4. What mighty challenge did John hear? Verse 2.
5. What was the response? Verse 3.
6. How was John affected by the response? Verse 4.
7. What encouragement was given him? Verse 5.
8. As the prophet looked for the Lion, what did he see? Verse 6. Note 3.
9. What did the Lamb do? Verse 7.
10. What followed His taking the book? Verse 8.
11. What song did the holy ones sing? Verses 9, 10.
12. What more did John see and hear? Verse 11. See also Dan. 7:10; Heb. 12:22.
13. What song did the angels sing? Verse 12. Note 4.
14. What did the prophet hear as to the grand sequel of the opening of the book? Verse 13. Note 5.
15. What response was there to this? Verse 14.

Notes

1. "After this" does not mean that what John relates in chapter 4 came after all the events of the seven churches, but that the view of chapters 4 to 8 was a new vision of other events. These events cover the same period as the churches. The door was opened; it had once been closed. It was not a

door opening into heaven, but a door in heaven that was opened. Subsequent revelations show that this was our Lord's entrance upon His priesthood in the heavenly sanctuary after His ascension. See Heb. 9: 8.

2. God has a throne as surely as He has a kingdom. He is a personal God. Although everywhere present by His Holy Spirit, the great Father is somewhere as He is nowhere else. See 1 Kings 22: 19; Isa. 6: 1; Dan. 7: 9; Ps. 103: 19.

3. John looked for the Lion, and found a Lamb in the midst, that is, within the circle of the rainbow. Not by force or power or fear did Christ prevail, but by sacrifice and gentleness. In the Lamb is greater potency than in all the armies and greatness of the universe. The Lamb was slain in purpose from the foundation of the world. 1 Peter 1: 19, 20. The climax was reached in the actuality of the purpose on Calvary. The Lamb takes the book; He is worthy.

4. The angels join in the mighty chorus. The rebel Lucifer was conquered. His power over the closed graves was broken by the Lamb; and the sevenfold ascription to the Lamb of "power, and riches, and wisdom, and strength, and honor, and glory, and blessing" ascends to the highest heaven. He is worthy.

5. The mighty power of God's love eventually reaches and renews all creation, blots out all sin, and the universe ascribes to both Father and Son "blessing, and honor, and glory, and power, . . . forever and ever." "Affliction shall not rise up the second time." Nahum 1: 9. "There shall be no more curse."

Lesson 7—The Opening of the Seals

AUGUST 17, 1918

LESSON SCRIPTURE: Revelation 6: 1-11.

DAILY STUDY OUTLINE

Sabbath ...Read "Daniel and the Revelation," on the lesson scripture.
Sunday ....Opening of the first and second seals. Read "Story of the Seer of Patmos," pages 109-112 .....Ques. 1-4
Monday ....Peace taken from the earth; bloodshed; the third seal. Read Id., pages 112-115 .....Ques. 5-7
Tuesday ...The fourth seal; power of the rider of the red horse. Read Id., page 116 .....Ques. 8-10
Wednesday .The fifth seal; the call of martyrs for justice .....Ques. 11-13
Thursday ..Read Id., pages 117-119.
Friday .....Review the lesson. See "Bible Readings for the Home Circle," edition of 1916, pages 284-288.

General Note.—In the vision of the seven churches, we studied the spiritual history of the church of Christ as developed in seven successive eras, or periods, from apostolic days to the end of time. The seven seals naturally suggest a line of prophecy covering the same general period, bringing out additional phases of history. The series of the seven churches gives a view of the church of Christ in the midst of apostasy and through the experiences of the latter days. This series of the seven seals gives a view of the falling away, and the history of the apostate church in alliance with the world, to the long years of papal supremacy. While the sixth in the series of the seven churches brings us to the advent movement of 1833-44, and to the generation that is to see the coming of the Lord, the sixth seal in this series now to be studied, by an abrupt change from symbolic to literal prophecy, deals with the signs of the second advent and the scenes of the end. Thus there is a distinct parallel in the idea of the approaching advent in the sixth stage of each series, while the seventh in each touches eternity.

Questions

1. What occurred when the first seal was opened? Rev. 6: 1.

2. What did the prophet see? Verse 2. Note 1.

3. What occurred when the second seal was opened? Verse 3.

4. What followed? Verse 4, first clause.

5. What power was given to the rider of the red horse? Verse 4. Note 2.

6. What followed the opening of the third seal? Verse 5.

7. What was a voice heard to say? Verse 6. Note 3.

8. What did John hear when the fourth seal was opened? Verse 7.

9. What did he then see? Verse 8, first part.

10. What power was given the rider? Verse 8, last part. Note 4.

11. What did John see when the fifth seal was opened? Verse 9.

12. What were the souls represented as saying? Verse 10. Note 5.

13. What was done in response to this call for justice? Verse 11. Note 6.

Notes

1. The rider on the white horse, going forth to conquer, fitly symbolizes the apostolic church going forth in the conquering power of Christ, with the gospel in its purity. See Acts 8: 4. Compare Rev. 2: 2, 3, the message to the apostolic church in the prophecy of the seven churches. In the study of the messages to the seven churches, we found that, while the principles involved in each message have lessons for all time, the specifications applied particularly to distinct and successive eras. So, while the symbolism of each of these seals teaches lessons applicable in all time, they too have a specific application to the same successive eras in the history covered by the prophecy of the seven churches.

2. The symbols of the second seal fitly represent the falling away of the great body of the church from primitive purity after apostolic days. "Errors began to arise, worldliness came in. The ecclesiastical powers sought the alliance of the secular. Troubles and commotions were the result." See the reference to the apostate professors in this second era of the church, in the message to the loyal ones in Rev. 2: 9. Worldliness and compromise and dependence on fleshly power must ever work the same. Note that the principles involved in each stage of the great controversy are living issues for all time.

3. In the third era of the church, say from Constantine's days (A. D. 323) to the full establishment of papal supremacy

(533-538), we found in the message to the third, or Pergamos, church, that the believers were in great peril because of Satan's very seat in their midst. The church of the apostasy had fully joined the world. Black is the fit symbol of this stage. See Matt. 6: 23. As worldliness and commercialism came in, the oil and wine of the Spirit's grace leaked out. The price of a measure of wheat indicates scarcity—a famine of the word of the Lord.

4. Compare this with the description of the apostate influences under which the loyal believers suffered in the fourth, or Thyatira, stage of the seven churches. Rev. 2: 18-20. The apostate church is there described as the persecuting Jezebel, and the teachings as the doctrine of Satan. In this fourth seal, the symbolism scarcely needs interpretation, so vividly does it picture the dark days of papal supremacy. "Hell" or "hades" (R. V.) means the grave. See Dan. 7: 25 for a description of how this power sent the saints of God to death and the grave.

5. Here the fifth seal plainly suggests the blood of the martyrs and of the faithful of past ages crying out to God

to end the long reign of apostasy and sin. While the dead are unconscious, the Bible represents the blood, or life, of those wronged crying to God for justice to be rendered. Compare Gen. 4: 10; Heb. 11: 4. When great Babylon is dealt with, in her will be found the blood of all that have been slain upon

the earth; for the principles of apostasy have been the same in all ages. Rev. 18: 24. Compare Matt. 23: 34, 35.

6. Just as truly as though they were speaking, God says they are remembered, the white robes await them, but let them rest till the suffering of God's people, yet to come, is over, and all shall be rewarded together. God may yet be glorified by the death of some who study this lesson.

Lesson 8—Latter-Day Signs and the Sealing Work

AUGUST 24, 1918

LESSON SCRIPTURE: Revelation 6: 12 to 7: 8.

DAILY STUDY OUTLINE

Sabbath ...Read "Daniel and the Revelation," on the lesson scripture.
Sunday ....Scenes under the sixth seal .....Ques. 1, 2
Monday ....The great day of God; the cry of the wicked. Read "Story of the Seer of Patmos," pages 119-126 .....Ques. 3-6
Tuesday ...Events occurring under the sixth seal..Ques. 7, 8
Wednesday.Angels holding the four winds of earth. Read Id., pages 127-141.....Ques. 9, 10
Thursday ..The seal of God .....Ques. 11-14
Friday .....Review the lesson. See "Bible Readings for the Home Circle," edition of 1916, pages 286-288.

Questions

1. What events announce the opening of the sixth seal? Rev. 6: 12, 13.

2. When did these events occur? Note 1.

3. What did the prophet next see? Verse 14. Note 2.

4. Has this shaking as yet taken place? Where, then, are we as regards this prophecy?—Between verses 13 and 14.

5. What effect do these manifestations in nature have upon man? Verses 15, 16.

6. What great truth do men now acknowledge? Verse 17.

7. What follows the opening of the seventh seal? Rev. 8: 1. Note 3.

8. But before the events of the sixth seal are completed, what work must be done?—The sealing work described in chapter 7. Note 4.

The Sealing Work

9. What was the first thing seen in this prophecy of the sealing work? Rev. 7:1. Note 5.

10. What did the prophet next see? What command did the angel give? Verses 2, 3.

11. What is the seal of the living God? Note 6.

12. Who is the divine Sealer? Eph. 1:13; 4:30. Note 7.

13. How is that seal impressed? Heb. 8:10, second part.

14. How many are sealed? Rev. 7:4-8.

Notes

1. The great earthquake, that of Lisbon, November 1, 1755, destroyed the city of Lisbon, then having 30,000 houses and a population of 200,000. That mighty temblor reached its fingers far into Africa, covered the continent of Europe, and extended unknown distances at sea. Its area was "about 4,000 miles one way, and 2,000 the other; so that considering its duration [it lasted two minutes], extent, and mischievous effects, it seems to be one of the greatest calamities that has befallen the world in almost any age." The sensitive seismographs of to-day would probably have recorded it as universal.

"The Dark Day" occurred May 19, 1780. Matt. 24:29; Mark 13:24. "The whole moon" (A. R. V.), the full moon, was darkened the following night. Whenever it appeared on that memorable night, it had the color of blood.

The falling of the stars, the most notable meteoric shower of history, occurred November 13, 1833.

2. The Greek word rendered "departed" means separated. The atmospheric heavens separate and roll back. This will be followed by the great shaking when God speaks. Joel 3:16.

3. The silence in heaven occurs when all the angels come with our Lord to gather His children home. Matt. 16:27; 25:31. This shows that the prophecy of the seals reaches to the end.

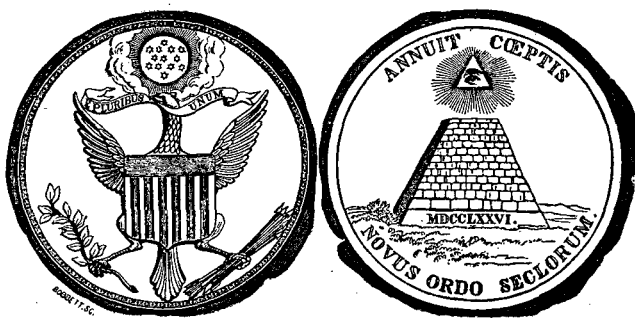
4. The sealing work comes within the sixth seal, but it is not related till its close. Its chronological setting in the main prophecy is between verses 13 and 14 of chapter 6, but

a view of this important work is not given till after the regular events of the sixth seal are noted. It is as if a traveler were giving an account of his journey in various stages, and after finishing a certain stage, goes back and relates an important event connected with that time.

5. The blowing of four winds of war would produce the "whirlwind" of Jer. 25: 32, 33, and would involve the whole earth. So at a time when it would certainly seem that such would be the case, another angel cries to hold until God's work is done. (See "Early Writings," pages 30, 31, old edition; new edition, pages 38, 39.) "The Most High" rules, and His work must be done.

6. The seal of "the living God" carries with it the authority of the living God, tells who He is, and the extent of His dominion, and must be connected with His law. Of that royal law, the Decalogue, four of its divisions tell us who the Lawgiver is—"Jehovah thy God" (A. R. V.), the eternally self-existent Deity. But there is only one—namely, the fourth commandment—that tells who this great Jehovah is, the basis of His authority, and the extent of His dominion,—the Maker of heaven and earth and all things therein. The Sabbath is therefore the memorial of His creative power (Ex. 20: 8-11), the memorial and sign of creative power in redeeming love (Deut. 5: 15), and the constant living sign of the exercise of that same power in the sanctification of His people forever (Ex. 31: 13; Ezek. 20: 12). When that power is grasped by faith, when God's Sabbath is thus received, the character of God, the name of God, is stamped upon His child. He is sealed with God's seal, labeled for eternity with the all-prevailing name. (See Rev. 14: 1; 3: 12.) No one can thus receive the Sabbath and not equally receive all God's commandments.

7. The Scripture is clear: the Sabbath is the seal; the Holy Spirit is the Sealer, or the one who impresses the seal.



THE GREAT SEAL OF THE UNITED STATES

Lesson 9—The Great Controversy

AUGUST 31, 1918

LESSON SCRIPTURE: Revelation 12: 1-8.

DAILY STUDY OUTLINE

Sabbath	**Read "Daniel and the Revelation," on the lesson scripture.**	
Sunday	**"A great wonder in heaven"**	**Ques. 1-4**
Monday	**The work of the great dragon**	**Ques. 5-8**
Tuesday	**Birth of Jesus prophesied. Read "Story of the Seer of Patmos," pages 209-219**	**Ques. 9, 10**
Wednesday	**Escape of the child; in the wilderness 1,260 years**	**Ques. 11, 12**
Thursday	**War in heaven; the combatants**	**Ques. 13, 14**
Friday	**Review the lesson. See "Bible Readings for the Home Circle," edition of 1916, pages 264-267.**	

Questions

1. What appeared to the prophet in the vision of Revelation 12? Verse 1, first part. Note 1.

2. What was the sign, or wonder? Verses 1, 2. Note 2.

3. What other prophecy refers to the bringing forth of Zion's Deliverer? Micah 4: 9, 10; 5: 3. Note 3.

4. What other sign, or wonder, was seen? Rev. 12: 3.

5. Whom does this dragon represent? Verse 9. Note 4.

6. What is said of the dragon's work in the past? Verse 4, first part. Note 5.

7. What is the dragon's attitude toward the woman? Verse 4, last part. Note 6.

8. What event came to pass? Verse 5, first part.

9. Who is this Child? Ps. 2: 7-9. Note 7.

10. How is the deliverance of the Child described? Rev. 12: 5, last part. Note 8.

11. What course was the woman afterwards compelled to pursue? Verse 6.

12. To what past event did the prophet refer? Verse 7, first clause.

13. Who were the combatants? Verse 7. Note 9.

14. What was the result to the dragon and his angels? Verse 8. Note 10.

Notes

1. "Wonder," better translated "sign," that which signifies, a token, or symbol.

"In heaven." It is in the spiritual realm that the great controversy of the chapter is waged. So both the church and her foes are by the apostle spoken of as in "the heavenly places." See Eph. 2: 6; 6: 12, margin.

2. A pure woman in prophecy represents the true church. "I have likened the daughter of Zion to a comely and delicate woman." Jer. 6: 2. "I have espoused you . . . as a chaste virgin to Christ." 2 Cor. 11: 2. The woman seen in heaven, upheld by the power of God, is therefore the symbol of the people or church.

Jesus is the "Sun of righteousness." He clothes the church in His glory. See Isa. 61: 10; Rev. 19: 8; Ps. 45: 13. The sun fitly represents the glory of the new dispensation, while "the moon under her feet" represents the sacrificial system, which had borrowed its light from Christ, the "Sun of righteousness," and had now passed away.

The "crown of twelve stars" would indicate victory, and the number would naturally symbolize the twelve tribes, and the twelve apostles, who at last rule over the twelve tribes. See Matt. 19: 28; Rev. 21: 14.

3. The church of God came into outward organized existence at the Exodus. As long as they were faithful, they prospered. The climax was reached in the days of Solomon. Then came decline, added transgression, and greater decline, till the throne, the city, the center of worship, were destroyed, and the church with no king was taken captive to Babylon. 2 Chron. 36: 14-21. Then began the travailing for the Deliverer, the Man-child. Ps. 137: 1-4. "O that the salvation of Israel were come out of Zion!" Ps. 14: 7. For about six centuries, the church was longing for her Deliverer.

4. The dragon was seen "in heaven," indicating a spiritual conflict. The color red is a symbol of war and bloodshed. See the red horse of Rev. 6: 4. The meaning of the symbol in this chapter is explained. The dragon is expressly called "that old serpent, called the devil, and Satan, which deceiveth the whole world." Here he is working through pagan Rome to destroy the Deliverer. Rev. 12: 9.

5. The third part of the stars means the angels who rebelled in Lucifer's rebellion in heaven. See Jude 6; 2 Peter 2: 4. Jesus met these fallen spirits in His ministry as unclean, malevolent demons. Their work, their warfare, lies in the spiritual world. Satan is "prince of the power of the air."

6. "Stood before the woman," waited through all her time of longing, waited through the reign of Babylon, of

Medo-Persia, of Greece. He sought to slay the royal seed and the church through Babylon; through Medo-Persia, by Haman; through Greece, by Antiochus Epiphanes; through pagan Rome, by Herod and Pilate, under the reign of the former of whom Jesus was born, and under the latter He died. Knowing that the Son of God whom he hated in heaven would come in the likeness of sinful flesh, the devil resolved to destroy the race, the universe, at one fell blow, by destroying the One who had undertaken the vindication of God's character of love and the salvation of sinners. He read the promises to the seed through Abraham, Isaac, Jacob, Judah, David, and their seed.

7. The Child is born in lowly Bethlehem, according to the very prophecy which predicted Zion's travail. Micah 5: 2. We can trace Satan's planning in the full inn, that the mother might be exposed in the cold, open night; in the jealousy of Herod when he slays the children, calculating to destroy the infant Redeemer. The devil plotted destruction of His character, plotted the destruction of His life, and finally, through the power of pagan Rome, accomplished it under Pilate, a Roman governor, on a Roman cross, and shut Him in a rock sepulcher under a Roman seal.

8. Jesus was caught up to God and to His throne in His resurrection from the dead.

9. The combatants show that this warfare which began in heaven above was now continuing in "heavenly places" (that is, the spiritual realm). "Michael" means, "who is like God." Jude 9; 1 Thess. 4: 16; John 5: 28, 39; Dan. 12: 1, show this Archangel to be identical with the Son of God among the angels, even as He was Jesus the Son of God among men. And this conflict was waged from the time of sin's entrance till "the Word became flesh."

10. "Prevailed not." Thank God that in all the conflicts, the devil and demons "prevailed not." Righteousness was stronger than sin; love stronger than hate; truth stronger than a lie; right stronger than might. God was vindicated by His Son every step of the way.

"Neither was their place found any more in heaven." Until that mighty demonstration of God's justice and wisdom and love—the crucifixion—even the angels of God were on probation, perplexed over Satan's charges, yet loyal to the Master. They did not, could not understand what it all meant. Until the great question was settled, God in some way had allowed the fallen angels certain privileges of approach that were not now to be longer granted. Job 1: 6. When the vindictive hate of the devil and his angels compassed the death of Infinite Love, and when, by the power of an endless life, Jesus had triumphed over death, all the powers of darkness were cast down yet again.

Lesson 10—Persecution of the Dragon

SEPTEMBER 7, 1918

LESSON SCRIPTURE: Revelation 12: 9-17.

DAILY STUDY OUTLINE

Sabbath ...Read "Daniel and the Revelation," on the lesson scripture.
Sunday ....Results of the war in heaven; a wonderful triumph .....Ques. 1-4
Monday ....Overcome by the blood of the Lamb. Read "Story of the Seer of Patmos," pages 219-223 .....Ques. 5, 6
Tuesday ...Cause for rejoicing in heaven; woe to the earth .....Ques. 7, 8
Wednesday.A period of persecution; "The earth helped the woman" .....Ques. 9-12
Thursday ..Manifestation of satanic wrath; characteristics of the remnant .....Ques. 13, 14
Friday .....Review the lesson. See "Bible Readings for the Home Circle," edition of 1916, pages 264-267.

Questions

1. What was the result of the struggle between Michael and the dragon? Rev. 12: 9.

2. What did the prophet hear in heaven? Verse 10, first clause. Note 1.

3. What four things did the voice say had come? Verse 10, second part. Note 2.

4. Who was cast down by the struggle? Verse 10, last part. Note 3.

5. By what two potent yet simple things do God's children overcome? Verse 11, first part.

6. What spirit possessed them? Verse 11, last part. Compare John 12: 24, 25.

7. Who were called upon to rejoice? Verse 12; last part of verse 10. Note 4.

8. Upon whom is woe pronounced? Why? Verse 12, last part. Note 5.

9. What did the dragon do when he realized his defeat? Verse 13. Note 6.

10. How was the woman preserved? How long is she nourished? Verse 14. Note 7.

11. What did the dragon, or serpent, then do? Verse 15. Note 8.

12. How was the woman helped? Verse 16. Note 9.

13. What further manifestation was there of satanic wrath? Verse 17, first part.

14. What are the characteristics of the remnant of the seed of the woman? Verse 17.

Notes

1. "A great voice." The message is more important than the messenger. It may have been Gabriel's voice, or a voice from the elders, but that matters not to us; it gave a great message. The mighty John the Baptist was content to be "a voice" for God "crying in the wilderness."

2. "Now" was the *NOW* for which ages had waited. At this time, the hosts of evil were hurled against Christ with all their cruel, baleful, deceptive devices, that God's character might be marred, and that He might fail. But He did not fail. Forward He pressed to the very cross of Calvary, ever revealing the Father, and vindicating the truth of His promise and precept, triumphant even in death. For that "NOW" the universe had waited.

"NOW is come salvation;" it is eternally assured—the immutable promise and oath to Abraham (Heb. 6: 17, 18), by the life and death and resurrection of our Lord. He "was in all points tempted like as we are, yet without sin." But in worse case than any follower can be called to meet, He met and conquered. He can help all, save all, and in all who receive Him, conquer all. Heb. 2: 18; 7: 25. He won eternal salvation.

"And strength." His power of righteousness is resurrection power. "In the way of righteousness is life." His resurrection demonstrated Him to be the Son of God with power. Rom. 1: 3, 4. That is the power which comes to us by faith in Jesus. Eph. 1: 19-23.

"And the kingdom." It is assured, for the King has conquered supremely. When He triumphed over death, then was sung the song of triumph in Ps. 24: 7-9. The King was ready. He waits till His subjects are gathered, then will He claim His own.

"And the power of His Christ." Authority succeeds power. Earthly rulers often claim authority without power. Authority—power—did not come to Jesus till He visibly merited it. Not till after His resurrection did He say, "All power [authority] is given unto Me in heaven and in earth." Salvation, power, kingdom, authority, are ours, in Him.

3. The accuser met Jesus on the mount of temptation; in men and women, sinful and diseased; in demon-possessed souls; in ambitious, worldly men; in the Garden of Geth-

semane; in his hellish hate on the cross of Calvary. Yet Jesus conquered; the accuser was cast down. No more would he enter the assembly of the sons of God (Job 1: 6), there to accuse God of partiality, or God's children of selfishness. He is cast down; his eternal defeat is manifested openly to all the universe.

4. The heavens may well rejoice; for no more will there be an accuser at heaven's gates, to attribute false motives to God's servants.

5. Woe to the earth; the devil is here. He could not conquer the heavenly King; he will strive against that King's earthly subjects. Desperate, failing in his great attack, he will do all in his power to destroy others. Take home to heart the warning, and know that the power to conquer awaits you in Jesus.

6. Note that in this chapter, the dragon, the devil, is the primal persecutor, because he is the deceiver. It will give us more charity for his human tools and agents and dupes if we will appreciate his evil lordship. As far as we have influence, we should labor to save them from the snares of his evil principles and devices.

The church militant is still left to struggle against the mighty foe, to fail if she forgets her Lord, to triumph if her faith abides in Him. The persecutions began immediately, but reached their worst under the long papal period of persecution; but behind both pagan and papal was the devil.

7. The period referred to in Rev. 12: 6, 14 is the 1,260 years of papal supremacy.

8. "Water as a flood" fitly represents the armies sent to destroy the faithful followers of Christ.

9. In mountain fastnesses, believers found refuge; and finally the very nations of earth revolted against the persecutions. France, "the eldest daughter of the church," was in the throes of revolution and infidelity. Austria, a strong Catholic country, through her empress, Maria Theresa, issued a modified decree of toleration in 1776; and in the New World, a haven of refuge opened for those oppressed for conscience' sake.

Lesson 11—The Beast and Its Character

SEPTEMBER 14, 1918

LESSON SCRIPTURE: Revelation 13:1-10.

DAILY STUDY OUTLINE

Sabbath ...Read "Daniel and the Revelation," on the lesson scripture.
Sunday ....A prophetic symbol .....Ques. 1, 2
Monday ....Characteristic features of the beast; his seat, power, and great authority .....Ques. 3-7
Tuesday ...Healing of the deadly wound; wondering after the beast .....Ques. 8-11
Wednesday.Blasphemous power; making war with the saints .....Ques. 12-15
Thursday ..A solemn call for attention. Read "story of the Seer of Patmos," pages 224-233 .....Ques. 16-18
Friday .....Review the lesson. See "Bible Readings for the Home Circle," edition of 1916, pages 268-270.

Questions

1. From what viewpoint was this vision seen? Rev. 13:1, first part. Note 1.

2. What did the prophet see? Verse 1, second part.

3. What were the beast's characteristic features? Verse 1, third part. Note 2.

4. What was he like? Verse 2, first part. Note 3.

5. From whom did the beast receive authority? Verse 2, last part. Note 4.

6. What occurred to one of its heads? Verse 3, first part.

7. What eventually took place? Verse 3, second part.

8. What did the healing cause? Verse 3, last part. Note 5.

9. What followed the wondering after the beast? Verse 4.

10. What was given to the beast? Verse 5, first part.

11. What was there given power, or authority, to do? Verse 5, last part. Note 6.

12. Of what blasphemies was the beast guilty? Verse 6. Note 7.

13. What was power given it to make? Verse 7, first part. Note 8.

14. How far would his authority extend? Verse 7, last part.

15. How extensive will be his worship? Verse 8.

16. What solemn call for attention is made? Verse 9.

17. What is said of the end of this phase of the beast's career? Verse 10, first part. Note 9.

18. What is said of God's people at this time? Verse 10, last part. Note 10.

Notes

1. The sea here, as in Dan. 7: 1, 2, refers to "peoples, and multitudes, and nations, and tongues." Rev. 17: 15. Like the beasts mentioned by Daniel (Dan. 7: 2, 3), this also arises out of the sea, denoting an organization among the nations.

2. The seven heads and the ten horns connect this beast with the dragon. That the beast is religious is shown by the names of blasphemy. One of the definitions of blasphemy is, claiming the attributes of God.

3. The "leopard," Grecia; the "bear," Medo-Persia; the "lion," Babylon; the "ten horns," Rome (Dan. 7: 3-7), show this beast of our lesson to be the composite of all four of Daniel. Daniel sees them as four distinct, successive empires. John sees them as one great system, culminating in Rome papal, represented in Daniel's vision by the little horn of chapter 7. Note the parallels between the first beast of Revelation 13 and the little horn power. (Compare Rev. 13: 2, 5, 6, 7, 10 and Dan. 7: 8, 20, 21, 25, 26.) It must not

be ignored that the mouth of the beast was the mouth of the lion, the symbol of Babylon. It is the mouth that speaks; and the utterances of the beast, so far as God or His people are concerned, all had their origin in the world-wide apostasy of Babylon. The beast is primarily a Babylonian beast; and the system for which the beast stands is Babylonian in origin and character, rebellious, perversive, oppressive, assumptive, and blasphemous.

4. The dragon, remember, is "that old serpent, called the devil, and Satan." Rev. 12: 9. He has been back of the whole Babylonian beast system. In fact, Lucifer is the primal king of Babylon. See Isa. 14: 4, 12-14. He has molded and used all the various forms under which that system has existed from Babylon down. When Babylon passed away, Medo-Persia succeeded, then Greece, then Rome; and the old religious mysteries,—perversive, oppressive, assumptive, and blasphemous,—were manifest in them all. It was through Rome pagan that Rome papal succeeded to empire.

5. In the events of the French Revolution, the papacy received a deadly wound. The healing of that deadly wound has been going on rapidly in our times. When it is fully healed, we shall see the world admiring, wondering, worshiping; and to worship the agent is to worship the principal.

6. "Forty and two months," "a thousand two hundred and threescore days," "time, and times, and half a time," are all the same period, and at thirty days to the month, the Bible reckoning (compare Gen. 7: 11; 8: 5 with Gen. 7: 24; 8: 4), make 1,260 days. A day in prophecy symbolizes a year (Ezek. 4: 4, 6), making 1,260 years for the domination of the papal head. This period is repeated again and again in Scripture, which shows its importance. The supremacy began in that eventful period 533-538, and ended in an equally important period, 1793-1798. Justinian, emperor of Rome, decreed that the bishop of Rome should be "head over all the holy churches," and "true and only corrector of heretics," in 533; and the victory over the Arian Ostrogoths in 538 cleared the way before the papacy. At the end came the French Revolution in 1793, and the capture of Pope Pius VI in 1798. The power of the papacy to define heresy and punish heretics was broken. These were the days of papal supremacy, or spiritual domination.

7. The papacy declares that its priests have power to absolve from sin, to change the wafer into the real body and blood of Christ, to change the times and law of God. (Dan. 7: 25.)

8. Surely the papacy has made war with the saints, whom she denominated pernicious heretics. She does not deny the punishment of heretics. She holds that they are the enemies of both church and state, and therefore ought to be punished with death if need be.

9. The one who took many captive was taken captive. The beast that slew by the sword was itself slain by the separation of the two essential elements, church and state, which made it what it was. Our lesson leaves us at the end of the 1,260 years, with the papal supremacy broken.

10. Note the difference between God's people here and in the days preceding Christ's coming. Here they are called saints, and have patience and faith. Many things were hidden from them. In the end (Rev. 14: 12), they have patience and faith, and keep the commandments of God.

Lesson 12—A Latter-Day Persecutor

SEPTEMBER 21, 1918

LESSON SCRIPTURE: Revelation 13: 11-18.

DAILY STUDY OUTLINE

Sabbath	**Read "Daniel and the Revelation," on the lesson scripture.**	
Sunday	**"Another beast;" characteristics**	**Ques. 1, 2**
Monday	**Use of his wonder-working power**	**Ques. 3-6**
Tuesday	**Extent of his power and authority.**	**Ques. 7, 8**
Wednesday	**An act of oppression**	**Ques. 9, 10**
Thursday	**Special wisdom; the number of the beast. Read "Story of the Seer of Patmos," pages 235-245**	**Ques. 11-13**
Friday	**Review the lesson. See "Bible Readings for the Home Circle," edition of 1916, pages 271-279.**	

Questions

1. As the ten-horned beast went into captivity, what did John see? Rev. 13: 11, first part. Note 1.

2. What were his characteristics? Verse 11, second part. Note 2.

3. What authority did he exercise? Verse 12, first part. Note 3.

4. How did he exercise this authority? Verse 12, second part. Note 4.

5. What great things does he do? Verse 13. Note 5.

6. For what does he use this wonder-working power? Verse 14, first part.

7. What does he say to the dwellers on the earth? Verse 14, last part. Note 6.

8. What had he authority to do, and to what extent? Verse 15.

9. What does he cause all to receive? Verse 16. Note 7.

10. What act of oppression does he institute as a penalty? Verse 17.

11. What is called for? Verse 18, first part.

12. What is it the privilege of the man of understanding to do? Verse 18, second part.

13. What is the number of the beast? Verse 18, third part. Note 8.

Notes

1. Note first that the prophet saw not the same beast, or a part of the same, nor a beast on the same territory, but "another beast," in another territory, "the earth." The first came up from the sea, waters being the symbol of multitudes and nations (Rev. 17: 15). The second, "another beast," was seen coming "out of the earth," a new territory in the prophetic field. The prophecy indicates the *time* of its arising, when the other beast was going into captivity, in the days of 1792-1798; the *place* is new territory in the prophecy, a practically uninhabited land; the *manner* of his "coming up" indicates a growing up, peaceably, as a plant grows. There was no power of prominence rising in the world at that time save the United States of America. G. A. Townsend, in "New World Compared with the Old," page 462, speaks of America as "coming forth from vacancy;" and on page 635, referring to America, he says, "Like a silent seed it grew into an empire."

2. "Two horns like a lamb." This is eminently representative of two fundamental principles upon which the new republic was founded. These principles are, first, the equality of man; second, freedom of conscience in religion, to choose or to refuse. These principles are in Christianity alone of all religions, and were set forth in those times in the organic documents of the United States alone of all governments. Therefore the prophecy points to the United States alone, as coming up at the specified time and bearing the specified characteristics.

To speak as a dragon is to enact oppressive, persecuting laws, as the dragon did. Rev. 12: 13, 15. This is an after

development. The power was to belie its high profession and to become a persecutor.

3. Not "before him" in the sense of time, but "in his sight," "in his presence." That is, the two-horned beast exercises in his own domain all the authority that the first beast did and does in his domain.

4. As the first beast compelled the worship of the dragon by enforcing his principles, so the two-horned beast causes the worship of the first beast by enforcing the principles of that beast. Note also that it is the restored first beast, for his "deadly wound was healed."

5. Modern spiritualism had its rise in the western republic. By this deception, the devil works and will work in the last days "with all power and signs and lying wonders." 2 Thess. 2: 9, 10. Under this government will be counterfeited Elijah's great miracle of bringing down fire out of heaven. See 1 Kings 18: 36-39. Men have witnessed some of these wonders. More will be seen. All these are wrought to deceive.

6. The first beast, the papacy, in the fullness of its power, is an ecclesiastical organization bringing the power of the state to the enforcement of religious observances. An image, or likeness of this must be the use of civil power for enforcement of religious observances under religious organiza-

tions, not organically of the papacy itself, working in harmony with papal principles.

7. The mark of the beast must be the distinguishing characteristic of the beast and his worshipers, and that which will distinguish them from the worshipers of God. God's mark, or seal, is His holy Sabbath, the seventh day. See lesson 8. The mark, therefore, must be the false sabbath, which the apostasy has substituted for the Sabbath of the Lord. Says the Kansas City *Catholic* of February 9, 1873, "The Catholic Church of its own infallible authority created Sunday a holy day to take the place of the Sabbath of the old law." "Abridgment of Christian Doctrine," a Catholic work, says: "*Question.*—How prove you that the church hath power to command feasts and holy days? *Answer.*—By the very act of changing the Sabbath into Sunday, which Protestants allow of." Various organizations and societies, like the American Sabbath Union, the National Reform Association, the Federal Council of Churches, and others, have sought for years to secure laws enforcing the national observance of Sunday as a test of religious life. Read these characteristic utterances: "It [Sunday] is the *test* of all religions."—Dr. W. W. Evarts. "When the people through their representatives legalize the first day of the week as a day of rest and worship for those who choose to observe it, it is the sign of a Christian nation."—*Christian Oracle,* January 12, 1903.

The Rev. J. G. Lorimer calls "Sunday a mark of the American religion."

There is a multitude of evidences which clearly indicate that the nation will fulfill the prophecy and enforce the mark under penalty of the boycott applied on religious test.

8. "Six hundred threescore and six." The bishop of Rome claims to be the vicar of the Son of God—in Latin, the language of the Roman Church, *Vicarius Filii Dei.* Five of these letters in the Roman notation have numerical values —I, V, L, C, D; and the sum of their use is as follows: V=5, I=1, C=100, I=1, U (same as V)=5, I=1, L=50, I=1, I=1, D=500, I=1: total, 666.

Lesson 13—A Review of Revelation, Chapters 1 to 7; 12; 13.

SEPTEMBER 28, 1918

Chapter 1:

1. How was the Revelation given?

2. What great name gives the scope of the book? Verse 8.

Chapters 2 and 3:

1. Into how many phases of history and experience is the church life of the Christian era divided? What are they?

2. What is the approximate period covered by each?

3. What is the special exhortation for the church of the judgment hour?

Chapters 4: 1 to 7: 8:

1. How wide interest was taken in the opening of the sealed book?

2. What did the breaking of each seal disclose?

3. At what point in the sixth chapter are we now living?

4. What is the special work for our time?

5. How is the way still held open for this work to be done?

Chapter 12:

1. Who are the two great opposing characters in the controversy of chapter 12?

2. Who is the victor in the conflict?

3. Who are represented by Michael? By the dragon? By the woman?

4. Who is behind all the persecutions of this world?

Chapter 13:

1. By what symbol is the Old World church-and-state history depicted?

2. Give three reasons why the two-horned beast could not be another phase of the first beast.

3. What must be an essential of the image to the beast?

4. What is the mark of the beast?—*Sunday enforced by law as a substitute for the Lord's Sabbath.*

5. What is God's mark?—*The Sabbath of the Lord.*