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Sabbath Bible Lessons
Senior Division



Essentials of Prophecy

Exploring the prophetic
ministries of Daniel and John

Contents



1. Introduction to Prophecy.....	5
2. God's Messenger to Kings	10
3. Future Empires Unveiled	15
4. Daniel's First Vision.....	20
5. A Succession of Kingdoms.....	26
6. The Vision Explained	31
7. A Sealed Book Reopened.....	36
8. The Prophet of Patmos	41
9. The Dragon, the Woman, and the Remnant	46
10. The Beast and the Mark.....	52
11. The Three Angels	57
12. The Final Call	62
13. The End Foretold.....	67

Sabbath Bible Lessons, a daily study program, is based solely on the Bible and Spirit of Prophecy without additional comments. The quotations are as brief as possible to provide concise, direct thoughts. Brackets [] are supplied in some cases to ensure clarity, proper context, and smooth readability. Further study in the source materials is strongly recommended.

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Foreword

The Bible was written and divinely preserved as an inspired guidebook for us. The stories it contains present countless lessons for our personal lives and the times in which we live. This record of God's working through the history of nations and of His people encourages us and assures us of His love. And its most precious testimony—the record of the life and message of Jesus—awakens love for God within us, “because he first loved us” (1 John 4:19).

One of the fascinating aspects of our God found in the Bible is His foreknowledge—He can see “the end from the beginning” (Isaiah 46:10). This enables Him to use His infinite power to work out “all things . . . together for good to them that love God” (Romans 8:28). Not only this, but from time to time He chooses to reveal to His people “things which must shortly come to pass” (Revelation 1:1). This gives us confidence in His love and His providence, and is one of the proofs of the divine inspiration of the Bible. The fact that prophecy is consistently fulfilled in the pages of history and the unfolding of current events demonstrates that God's word is more than a human invention.

Prophecy is vitally important to God's children. His blessing is pronounced on the one “that readeth, and they that hear the words of this prophecy, and keep those things which are written therein” (Revelation 1:3).

Among the writings of the prophets, two stand out as containing detailed and systematic predictions of the outlines of history. Daniel and John were entrusted with these special messages, and their books, Daniel and The Revelation, are the focus of this quarter's edition of the *Sabbath Bible Lessons*.

For the next three months, Sabbath school students will study the stories of Daniel and John, and some of the essential portions of the prophecies they recorded. These lay a framework for understanding the Advent message and the spiritual and political movements of past and present.

While there is not enough space to cover every part of both books this quarter, students are encouraged to make a deeper study of their entire content, together with their relationship and links to the rest of the Bible.

One of the best resources available to both students and teachers of the Sabbath school in understanding the details of these prophecies is the classic book by Uriah Smith, *Thoughts on Daniel and the Revelation*. We highly recommend it as an aid to study throughout this quarter.

It is our prayer that you will be blessed by your study of these prophecies, for indeed “the time is at hand” (Revelation 1:3).

The General Conference Sabbath School Department

First Sabbath Offering

April 4, 2026



Headquarters for the Italian Field

Italy, a beautiful country located in the heart of the Mediterranean Sea, is famous throughout the world for its ancient history, incomparable art, exquisite cuisine, and breathtaking landscapes. In addition to being one of the world's top tourist destinations, it is also an important industrial and agricultural producer. With over 60 million inhabitants, Italy guarantees religious freedom through its Constitution. However, Catholicism remains the predominant faith with 74% of the population, followed by non-Catholic Christians at 9.3%, and—due to recent migratory flows—a growing Islamic presence currently at 3.6%. These are followed by other religious minorities, plus atheism and agnosticism are on the rise as well.

The message of the SDA Reform Movement was preached for the first time in Italy in 1926, but it was not until 1939/40 that the first groups of Reformers were organized. Starting in the 1990's, with the arrival of some missionaries from South America, Portugal and then Romania, the work developed with the establishment of other groups in various parts of the country. Since then, the message has been proclaimed with perseverance and has been established in various places within the territory; today we have more than 130 members distributed among 6 churches, two groups, and isolated members.

Currently we have only one church building, located in the far northeast of the country, in the city of Trieste. However, we see the urgent need for a strategic space to function as a pillar of strength and spiritual growth for our people.

This space will be the headquarters of the Field –and its centralized geographic location will allow a large number of brethren to participate in the planned activities, such as the missionary training of young people through seminars, musical programs, missionary projects focused on health conferences, and plant-based cooking classes. We believe that this place will be fundamental to advancing the work of the Lord in Italy, so we invite our brothers, sisters, and friends from all over the world to generously support this initiative through their offerings.

By the grace of Jesus and with your collaboration, we will achieve this goal, strengthen evangelization in this country, and bring the message of salvation to many more souls. May the Lord bless you and reward you abundantly!

Your brethren from the Italian Field

Introduction to Prophecy

MEMORY VERSE: “We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts” (2 Peter 1:19).

Suggested Reading: *The Great Controversy*, pp. 593–602.

“History and prophecy testify that the God of the whole earth revealeth secrets through His chosen light-bearers to the world.”—*Bible Training School*, December 1, 1912.

1. AN INFINITE MIND

Sun, Mar 29

a. What is God alone able to see? Isaiah 46:9, 10.

“I AM means an eternal presence; the past, present, and future are alike to God. He sees the most remote events of past history, and the far distant future with as clear a vision as we do those things that are transpiring daily.”—*The SDA Bible Commentary* [E. G. White Comments], vol. 1, p. 1099.

b. What does our Lord do with this knowledge? Daniel 2:20–22.

“Above the distractions of the earth [God] sits enthroned; all things are open to His divine survey; and from His great and calm eternity He orders that which His providence sees best.”—*The Ministry of Healing*, p. 417.

“In the annals of human history, the growth of nations, the rise and fall of empires, appear as if dependent on the will and prowess of man; the shaping of events seems, to a great degree, to be determined by his power, ambition, or caprice. But in the word of God the curtain is drawn aside, and we behold, above, behind, and through all the play and counterplay of human interest and power and passions, the agencies of the All-merciful One, silently, patiently working out the counsels of His own will.”—*Prophets and Kings*, pp. 499, 500.

- a. What does God do when ready to work out His will on earth? Amos 3:7; Revelation 1:1.
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“The Lord God will do nothing, but He revealeth His secret unto His servants the prophets.’ While ‘the secret things belong unto the Lord our God,’ ‘those things which are revealed belong unto us and to our children forever.’ Amos 3:7; Deuteronomy 29:29. God has given these things to us, and His blessing will attend the reverent, prayerful study of the prophetic scriptures.”—*The Desire of Ages*, p. 234.

- b. Why does God send us such messages? 1 John 3:1; John 1:12; Colossians 1:25–28.
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“The Bible is a wonderful book. It is a history that opens up to us the past centuries. Without the Bible we would have been left to conjectures and fables in regard to the occurrences of past ages. It is a prophecy that unveils the future. It is the word of God unfolding to us the plan of salvation, pointing out the way by which we may escape eternal death and gain eternal life. Of all the books that flood the world, however valuable, the Bible is the Book of books, most deserving of our study and admiration. It gives not only the history of this world but a description of the world to come. It contains instruction concerning the wonders of the universe, it reveals to our understanding the character of the Author of the heavens and the earth. In it is the revelation of God to man.”—*The Signs of the Times*, January 30, 1893.

- c. What is the most important knowledge for us to seek? Jeremiah 9:23, 24; John 17:3; Ephesians 3:17–19.
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“In the word of God the mind finds subject for the deepest thought, the loftiest aspiration. Here we may hold communion with patriarchs and prophets, and listen to the voice of the Eternal as He speaks with men. Here we behold the Majesty of heaven as He humbled Himself to become our substitute and surety to cope singlehanded with the powers of darkness and to gain the victory in our behalf. A reverent contemplation of such themes as these cannot fail to soften, purify, and ennoble the heart, and, at the same time, to inspire the mind with new strength and vigor.”—*Testimonies for the Church*, vol. 5, p. 25.

- a. What assistance do we need to understand Scripture, including prophecy? John 16:7–13.
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“God intends that, even in this life, truth shall be ever unfolding to His people. There is only one way in which this knowledge can be obtained. We can attain to an understanding of God’s word only through the illumination of that Spirit by which the word was given.”—*Testimonies for the Church*, vol. 5, p. 703.

“Never should the Bible be studied without prayer. Before opening its pages we should ask for the enlightenment of the Holy Spirit, and it will be given. When Nathanael came to Jesus, the Saviour exclaimed, ‘Behold an Israelite indeed, in whom is no guile!’ Nathanael said, ‘Whence knowest Thou me?’ Jesus answered, ‘Before that Philip called thee, when thou wast under the fig tree, I saw thee.’ John 1:47, 48. And Jesus will see us also in the secret places of prayer if we will seek Him for light that we may know what is truth. Angels from the world of light will be with those who in humility of heart seek for divine guidance.”—*Steps to Christ*, p. 91.

- b. Why is it important not to simply follow our own opinions when studying prophecy? 2 Peter 1:19–21.
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“In your study of the word, lay at the door of investigation your preconceived opinions and your hereditary and cultivated ideas. You will never reach the truth if you study the Scriptures to vindicate your own ideas. Leave these at the door, and with a contrite heart go in to hear what the Lord has to say to you. As the humble seeker for truth sits at Christ’s feet, and learns of Him, the word gives him understanding. To those who are too wise in their own conceit to study the Bible, Christ says, You must become meek and lowly in heart if you desire to become wise unto salvation.

Do not read the word in the light of former opinions; but, with a mind free from prejudice, search it carefully and prayerfully. If, as you read, conviction comes, and you see that your cherished opinions are not in harmony with the word, do not try to make the word fit these opinions. Make your opinions fit the word. Do not allow what you have believed or practiced in the past to control your understanding. Open the eyes of your mind to behold wondrous things out of the law. Find out what is written, and then plant your feet on the eternal Rock.”—*Messages to Young People*, p. 260.

- a. How does God impart His word, and how should we study it? Isaiah 28:9, 10.

“The evidence of the truth of God’s word is in the word itself. Scripture is the key that unlocks scripture. The deep meaning of the truths of God’s word is unfolded to our minds by His Spirit.”—*Testimonies for the Church*, vol. 8, p. 157.

“No one with a spirit to appreciate its teaching can read a single passage from the Bible without gaining from it some helpful thought. But the most valuable teaching of the Bible is not to be gained by occasional or disconnected study. Its great system of truth is not so presented as to be discerned by the hasty or careless reader. Many of its treasures lie far beneath the surface, and can be obtained only by diligent research and continuous effort. The truths that go to make up the great whole must be searched out and gathered up, ‘here a little, and there a little.’ Isaiah 28:10.

“When thus searched out and brought together, they will be found to be perfectly fitted to one another. Each Gospel is a supplement to the others, every prophecy an explanation of another, every truth a development of some other truth. The types of the Jewish economy are made plain by the gospel. Every principle in the word of God has its place, every fact its bearing. And the complete structure, in design and execution, bears testimony to its Author. Such a structure no mind but that of the Infinite could conceive or fashion.”—*Education*, pp. 123, 124.

- b. Why is every passage of the Bible important? Matthew 4:4, Luke 24:27.

“We should not take the testimony of any man as to what the Scriptures teach, but should study the words of God for ourselves. . . . The mind will enlarge if it is employed in tracing out the relation of the subjects of the Bible, comparing scripture with scripture and spiritual things with spiritual. . . .

“We cannot obtain wisdom without earnest attention and prayerful study. Some portions of Scripture are indeed too plain to be misunderstood, but there are others whose meaning does not lie on the surface to be seen at a glance. Scripture must be compared with scripture. There must be careful research and prayerful reflection. And such study will be richly repaid. As the miner discovers veins of precious metal concealed beneath the surface of the earth, so will he who perseveringly searches the word of God as for hid treasure find truths of the greatest value, which are concealed from the view of the careless seeker. The words of inspiration, pondered in the heart, will be as streams flowing from the fountain of life.”—*Steps to Christ*, pp. 89–91.

- a. How do our attitude and our choices affect our ability to discern the meaning of the prophecies? Daniel 12:10; 2 Timothy 3:1–8.

“The spirit in which you come to the investigation of the Scriptures will determine the character of the assistant at your side. Angels from the world of light will be with those who in humility of heart seek for divine guidance. But if the Bible is opened with irreverence, with a feeling of self-sufficiency, if the heart is filled with prejudice, Satan is beside you, and he will set the plain statements of God’s word in a perverted light.”—*Testimonies to Ministers*, p. 108.

“Satan has led many to believe that the prophetic portions of the writings of Daniel and of John the revelator cannot be understood. But the promise is plain that special blessing will accompany the study of these prophecies.”—*Prophets and Kings*, p. 547.

- b. Explain the importance of a personal application of truth. Revelation 22:7; Matthew 7:24–27; John 7:17.

“The meek are guided by the Lord, because they are teachable, willing to be instructed. They have a sincere desire to know and to do the will of God. The Saviour’s promise is, ‘If any man will do His will, he shall know of the doctrine.’ John 7:17. And He declares by the apostle James, ‘If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.’ James 1:5. But His promise is only to those who are willing to follow the Lord wholly.”—*Patriarchs and Prophets*, p. 384.

“If you would know the mystery of godliness, you must follow the plain word of truth—feeling or no feeling, emotion or no emotion. Obedience must be rendered from a sense of principle, and the right must be pursued under all circumstances.”—*Fundamentals of Christian Education*, p. 125.

PERSONAL REVIEW QUESTIONS

Fri, Apr 3

1. In terms of knowledge, how does God distinguish Himself from all other beings?
2. What does God reveal to us in the writings of the prophets, and why?
3. When we open the Word of God, for what assistance should we pray?
4. What kind of effort should I be willing to invest in the study of the Bible?
5. Am I willing to apply what I discover in God’s Word?

God's Messenger to Kings

MEMORY VERSE: “As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams” (Daniel 1:17).

Suggested Reading: *Prophets and Kings*, pp. 479–490.

“The life of Daniel and his fellows is a demonstration of what He will do for those who yield themselves to Him and with the whole heart seek to accomplish His purpose.”—*Prophets and Kings*, p. 490.

1. CAPTIVES IN BABYLON

Sun, Apr 5

a. How did Daniel come to be in Babylon? Daniel 1:1–7.

b. What resulted from Daniel's decision with regard to eating from the king's table? Daniel 1:8–16.

“[A] portion having been offered to idols, the food from the king's table was consecrated to idolatry; and one partaking of it would be regarded as offering homage to the gods of Babylon. In such homage, loyalty to Jehovah forbade Daniel and his companions to join. . . .

“Nor dared they risk the enervating effect of luxury and dissipation on physical, mental, and spiritual development.”—*Prophets and Kings*, pp. 481, 482.

“As Daniel and his fellows were brought to the test, they placed themselves fully on the side of righteousness and truth. They did not move capriciously, but intelligently. They decided that as flesh meat had not composed their diet in the past, neither should it come into their diet in the future. And as the use of wine had been prohibited to all those who should engage in the service of God, they determined that they would not partake of it.”—*In Heavenly Places*, p. 261.

c. Describe the experiment and the king's examination. Daniel 1:17–21.

- a. Under threat of death, how were the Hebrews tested in regard to their fidelity to the second commandment? Daniel 3:1–15.
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“Not all had bowed the knee to the idolatrous symbol of human power. In the midst of the worshipping multitude there were three men who were firmly resolved not thus to dishonor the God of heaven. Their God was King of kings and Lord of lords; they would bow to none other.”—*Prophets and Kings*, p. 506.

- b. How were they able to maintain their faith and obedience? Daniel 3:16–18; Isaiah 43:1, 2.
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“In vain were the king’s threats. He could not turn the men from their allegiance to the Ruler of the universe. From the history of their fathers they had learned that disobedience to God results in dishonor, disaster, and death; and that the fear of the Lord is the beginning of wisdom, the foundation of all true prosperity. Calmly facing the furnace, they said, ‘O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so [if this is your decision], our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of thine hand, O king.’ Their faith strengthened as they declared that God would be glorified by delivering them, and with triumphant assurance born of implicit trust in God, they added, ‘But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.’”—*Ibid.*, pp. 507, 508.

- c. How was God glorified in their deliverance? Daniel 3:19, 20, 24–28.
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“From his royal seat the king looked on, expecting to see the men who had defied him utterly destroyed. But his feelings of triumph suddenly changed. . . . In the form of the fourth in the midst of the fire the king recognized the Son of God. . . .

“And now, his own greatness and dignity forgotten, Nebuchadnezzar descended from his throne. . . .

“Then Shadrach, Meshach, and Abednego came forth before the vast multitude, showing themselves unhurt. . . . Forgotten was the great golden image, set up with such pomp. In the presence of the living God, men feared and trembled.—*Ibid.*, pp. 509, 510.

- a. How did God speak to Nebuchadnezzar the king? Daniel 4:4–7.
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“It is not surprising that the successful monarch, so ambitious and so proud-spirited, should be tempted to turn aside from the path of humility, which alone leads to true greatness. . . . In mercy God gave the king another dream, to warn him of his peril and of the snare that had been laid for his ruin.”—*Prophets and Kings*, p. 515.

- b. When Daniel was finally called to interpret the dream, what was his advice to the king? Daniel 4:20–27.
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“To Daniel the meaning of the dream was plain, and its significance startled him. . . . The prophet realized that upon him God had laid the solemn duty of revealing to Nebuchadnezzar the judgment that was about to fall upon him because of his pride and arrogance.”—*Ibid.*, p. 517.

“Having faithfully interpreted the dream, Daniel urged the proud monarch to repent and turn to God, that by rightdoing he might avert the threatened calamity.”—*Ibid.*, p. 518.

- c. Compelled to learn by means of a hard and humbling experience, how was the king led to glorify God through Daniel’s ministry? Daniel 4:34–37.
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“For seven years Nebuchadnezzar was an astonishment to all his subjects; for seven years he was humbled before all the world. Then his reason was restored and, looking up in humility to the God of heaven, he recognized the divine hand in his chastisement. In a public proclamation he acknowledged his guilt and the great mercy of God in his restoration. . . .

“The once proud monarch had become a humble child of God; the tyrannical, overbearing ruler; a wise and compassionate king. He who had defied and blasphemed the God of heaven, now acknowledged the power of the Most High and earnestly sought to promote the fear of Jehovah and the happiness of his subjects. . . .

“God’s purpose that the greatest kingdom in the world should show forth His praise was now fulfilled. This public proclamation, in which Nebuchadnezzar acknowledged the mercy and goodness and authority of God, was the last act of his life recorded in sacred history.”—*Ibid.*, pp. 520, 521.

- a. What dramatic event abruptly halted Belshazzar, descendent of Nebuchadnezzar, in his blasphemous defiance of the God of heaven? Daniel 5:1–6.

“Admitted in his youth to a share in kingly authority, Belshazzar gloried in his power and lifted up his heart against the God of heaven. Many had been his opportunities to know the divine will and to understand his responsibility of rendering obedience thereto. He had known of his grandfather’s banishment, by the decree of God, from the society of men; and he was familiar with Nebuchadnezzar’s conversion and miraculous restoration. But Belshazzar allowed the love of pleasure and self-glorification to efface the lessons that he should never have forgotten.”—*Prophets and Kings*, pp. 522, 523.

- b. How was Daniel brought once again to deliver God’s message to a heathen king? Daniel 5:8–16.

“The prophet first reminded Belshazzar of matters with which he was familiar, but which had not taught him the lesson of humility that might have saved him. He spoke of Nebuchadnezzar’s sin and fall, and of the Lord’s dealings with him—the dominion and glory bestowed upon him, the divine judgment for his pride, and his subsequent acknowledgment of the power and mercy of the God of Israel; and then in bold and emphatic words he rebuked Belshazzar for his great wickedness.”—*Ibid.*, p. 529.

- c. How was Daniel’s interpretation fulfilled that night? Daniel 5:17, 25–31.

“While still in the festal hall, surrounded by those whose doom has been sealed, the king is informed by a messenger that ‘his city is taken’ by the enemy against whose devices he had felt so secure. . . . Even while he and his nobles were drinking from the sacred vessels of Jehovah, and praising their gods of silver and of gold, the Medes and the Persians, having turned the Euphrates out of its channel, were marching into the heart of the unguarded city. The army of Cyrus now stood under the walls of the palace; the city was filled with the soldiers of the enemy, ‘as with caterpillars’ (verse 14); and their triumphant shouts could be heard above the despairing cries of the astonished revelers.”—*Ibid.*, p. 531.

- a. Why did Daniel's fidelity to God result in persecution? Daniel 6:1–5.

“The honors bestowed upon Daniel excited the jealousy of the leading men of the kingdom, and they sought for occasion of complaint against him. . . .

“Daniel's blameless conduct excited still further the jealousy of his enemies. . . .

“Thereupon the presidents and princes, counseling together, devised a scheme whereby they hoped to accomplish the prophet's destruction.”—*Prophets and Kings*, pp. 539, 540.

- b. What happened because of Daniel's refusal to waver? Daniel 6:11–17.

“Although he knew full well the consequences of his fidelity to God, his spirit faltered not. Before those who were plotting his ruin, he would not allow it even to appear that his connection with Heaven was severed. In all cases where the king had a right to command, Daniel would obey; but neither the king nor his decree could make him swerve from allegiance to the King of kings.”—*Ibid.*, p. 542.

- c. How was God glorified yet again through His servant? Daniel 6:19–23, 27.

“God did not prevent Daniel's enemies from casting him into the lions' den; He permitted evil angels and wicked men thus far to accomplish their purpose; but it was that He might make the deliverance of His servant more marked, and the defeat of the enemies of truth and righteousness more complete. ‘Surely the wrath of man shall praise Thee’ (Psalm 76:10), the psalmist has testified. Through the courage of this one man who chose to follow right rather than policy, Satan was to be defeated, and the name of God was to be exalted and honored.”—*Ibid.*, pp. 543, 544.

PERSONAL REVIEW QUESTIONS

Fri, Apr 10

1. How can we model the wise choices of the four Hebrews today?
2. How might going through trials make us stronger and open the door for a testimony to the world?
3. What lessons did King Nebuchadnezzar learn which led to his conversion?
4. What can leaders of today learn from Belshazzar's last night in Babylon?
5. How can the story of Daniel encourage God's people facing persecution?

Future Empires Unveiled

MEMORY VERSE: “And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding” (Daniel 2:21).

Suggested Reading: *Prophets and Kings*, pp. 491–502.

“The strength of nations, as of individuals, is not found in the opportunities or facilities that appear to make them invincible; it is not found in their boasted greatness. It is measured by the fidelity with which they fulfill God’s purpose.”—*Prophets and Kings*, p. 502.

1. AN IMPRESSIVE DREAM

Sun, Apr 12

- a. What did king Nebuchadnezzar command after waking from a troubling dream? Daniel 2:1, 2.

- b. How did the king’s counsellors respond to his unusual request? Daniel 2:3–7.

“The king knew that if they could really tell the interpretation, they could tell the dream as well. The Lord had in His providence given Nebuchadnezzar this dream, and had caused the particulars to be forgotten, while the fearful impression was left upon his mind, in order to expose the pretensions of the wise men of Babylon.”—*The Sanctified Life*, p. 34.

- c. Despite their claims to connection with the spirit world and afterlife, what did these wise men of Babylon admit? Daniel 2:8–11.

“Filled with fear for the consequences of their failure, the magicians endeavored to show the king that his request was unreasonable and his test beyond that which had ever been required of any man.”—*Prophets and Kings*, p. 492.

- a. How did the king react to the wise men's failure to reveal and interpret his dream, and how did Daniel become involved? Daniel 2:12–16.
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“Among those sought for by the officers who were preparing to fulfill the provisions of the royal decree, were Daniel and his friends. When told that according to the decree they also must die, ‘with counsel and wisdom’ Daniel inquired of Arioch, the captain of the king’s guard, ‘Why is the decree so hasty from the king?’ Arioch told him the story of the king’s perplexity over his remarkable dream, and of his failure to secure help from those in whom he had hitherto placed fullest confidence. Upon hearing this, Daniel, taking his life in his hands, ventured into the king’s presence and begged that time be granted, that he might petition his God to reveal to him the dream and its interpretation.

“To this request the monarch acceded. ‘Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions.’ Together they sought for wisdom from the Source of light and knowledge. Their faith was strong in the consciousness that God had placed them where they were, that they were doing His work and meeting the demands of duty.”—*Prophets and Kings*, p. 493.

- b. What can we learn from how Daniel and his companions prayed on this occasion? Daniel 2:17–23.
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“In times of perplexity and danger [Daniel and his companions] had always turned to [God] for guidance and protection, and He had proved an ever-present help. Now with contrition of heart they submitted themselves anew to the Judge of the earth, pleading that He would grant them deliverance in this their time of special need. And they did not plead in vain. The God whom they had honored, now honored them. The Spirit of the Lord rested upon them, and to Daniel, ‘in a night vision,’ was revealed the king’s dream and its meaning.”—*Ibid.*, pp. 493, 494.

“[The four Hebrews] had not sought the mercies of God in vain. Then Daniel called together his companions, and thanked God that their prayers had been heard and answered, and they presented to God an offering of praise and thanksgiving, that was wholly acceptable to the Ruler of the universe. [Daniel 2:20–22 quoted]. Daniel and his fellows had a praise meeting, and all the universe of heaven united with them in thanksgiving.”—*The Youth’s Instructor*, November 22, 1894.

- a. How did Daniel address Nebuchadnezzar regarding the revealing of his dream? Daniel 2:24–30.
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“Behold the Jewish captive, calm and self-possessed, in the presence of the monarch of the world’s most powerful empire. In his first words he disclaimed honor for himself and exalted God as the source of all wisdom. To the anxious inquiry of the king, ‘Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?’ he replied: ‘The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, show unto the king; but there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days.’”—*Prophets and Kings*, pp. 494–497.

“The Jewish captive stood before the monarch of the most powerful empire that the sun ever shone upon. Notwithstanding his riches and glory, Nebuchadnezzar was in great distress of mind, but the youthful exile was calm and happy in his God. Then, if ever, was an opportunity for Daniel to exalt himself—to make prominent his own goodness and superior wisdom. But his first effort was to disclaim all honor for himself, and to exalt God as the Source of wisdom.”—*The Youth’s Instructor*, September 1, 1903.

- b. Describe the image that the king saw in his dream. Daniel 2:31–33.
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“Listening with solemn attention as every particular was reproduced, the king recognized this as the dream over which he had been so troubled; and he was prepared to receive with favor the interpretation.”—*Ibid.*

“The King of kings was about to communicate great truth to the Babylonian monarch. God would reveal that He has power over the kingdoms of the world, power to enthrone and to dethrone kings. Nebuchadnezzar’s mind was to be awakened, if possible, to a sense of his responsibility to Heaven. The events of the future, reaching down to the end of time, were to be opened before him.”—*Prophets and Kings*, p. 498.

- c. What happened to the image as the king looked at it? Daniel 2:34, 35.
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- a. What was the meaning of the head made of gold? Daniel 2:36–38.
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“Under King Nebuchadnezzar, Babylon was the richest and most powerful kingdom on the earth. Its riches and splendor have been faintly portrayed by Inspiration.”—*The Youth’s Instructor*, September 29, 1903.

- b. What empires were signified by the following metals? Daniel 2:39, 40.
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“Prophecy has traced the rise and progress of the world’s great empires—Babylon, Medo-Persia, Greece, and Rome.”—*Prophets and Kings*, p. 535.

“Daniel . . . declared to Nebuchadnezzar that his kingdom should be superseded. His greatness and power in God’s world would have their day, and a second kingdom would arise, which also would have its period of trial as to whether it would exalt the one Ruler, the only true God. Not doing this, its glory would fade away, and a third kingdom would occupy its place. Proved by obedience or disobedience, this also would pass away; and a fourth, strong as iron, would subdue the nations of the world. These predictions of the Infinite One, recorded on the prophetic page and traced on the pages of history, were given to demonstrate that God is the ruling power in the affairs of this world. He changes the times and the seasons, He removes kings and sets up kings, to fulfil His own purpose.”—*The Youth’s Instructor*, September 29, 1903.

“Babylon passed away because in her prosperity she forgot God, and ascribed the glory of her prosperity to human achievement.

“The Medo-Persian kingdom was visited by the wrath of heaven because in this kingdom God’s law was trampled under foot. The fear of the Lord found no place in the hearts of the people. The prevailing influences in Medo-Persia were wickedness, blasphemy, and corruption.

“The kingdoms that followed were even more base and corrupt. They deteriorated because they cast off their allegiance to God. As they forgot Him, they sank lower and still lower in the scale of moral value.”—*Ibid.*, September 22, 1903.

- c. How were the kingdoms represented by the feet and toes unique? Daniel 2:41–43.
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“Our position in the image of Nebuchadnezzar is represented by the toes, in a divided state, and of a crumbling material, that will not hold together.”—*Testimonies for the Church*, vol. 1, p. 361.

- a. What kingdom will bring an end to the entire system of world powers? Daniel 2:44, 45.

“The dream of the great image, opening before Nebuchadnezzar events reaching to the close of time, had been given that he might understand the part he was to act in the world’s history, and the relation that his kingdom should sustain to the kingdom of heaven. In the interpretation of the dream, he had been plainly instructed regarding the establishment of God’s everlasting kingdom.”—*Prophets and Kings*, p. 503.

- b. When will the reign of the kingdom of God in glory begin? John 18:36; Matthew 25:31–34; 26:64; Revelation 6:15–17.

“Our kingdom is not of this world. We are waiting for our Lord from heaven to come to earth to put down all authority and power, and set up His everlasting kingdom. . . . Prophecy shows us that the great day of God is right upon us. It hasteth greatly.”—*Testimonies for the Church*, vol. 1, pp. 360, 361.

- c. How did the king respond to Daniel’s success in revealing his dream? Daniel 2:46–49.

“Daniel’s exposition of this dream resulted in the king’s conferring honor and dignity upon him and his companions. . . . Daniel’s three companions were made counselors, judges, and rulers in the land. These men were not puffed up with vanity, but they saw and rejoiced that God was recognized above all earthly potentates, and that His kingdom was extolled above all earthly kingdoms.”—*The Youth’s Instructor*, September 8, 1903.

PERSONAL REVIEW QUESTIONS

Fri, Apr 17

1. What did King Nebuchadnezzar discover regarding his trusted wise men?
2. What is significant about the fact that Daniel’s prayer of thanks is recorded, but not his prayer of request?
3. Despite being the wisest man in Babylon, what attribute did Daniel have?
4. Describe the characteristics of the kingdoms represented by the changing metals.
5. When will the part of the dream regarding the stone be fulfilled?

Daniel's First Vision

MEMORY VERSE: “I beheld, and the same horn made war with the saints, and prevailed against them; Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom” (Daniel 7:21, 22).

Suggested Reading: *The Great Controversy*, pp. 479–491;
Early Writings, pp. 54–56.

“As we near the close of this world’s history, the prophecies recorded by Daniel demand our special attention, as they relate to the very time in which we are living.”—*Prophets and Kings*, p. 547.

1. FOUR WINDS, FOUR BEASTS

Sun, Apr 19

- a. When did Daniel receive his first prophetic vision, and how did he respond to it? Daniel 7:1, 15, 16 (first part).

“Shortly before the fall of Babylon, when Daniel was meditating on these prophecies and seeking God for an understanding of the times, a series of visions was given him concerning the rise and fall of kingdoms. With the first vision, as recorded in the seventh chapter of the book of Daniel, an interpretation was given; yet not all was made clear to the prophet.”—*Prophets and Kings*, p. 553.

- b. What was represented by the natural elements seen? Daniel 7:2; Revelation 17:15; Jeremiah 25:31–33.

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- c. How did the angel explain the meaning of the four great beasts which arose? Daniel 7:3, 16 (last part), 17.

“The great kingdoms that have ruled the world were presented to the prophet Daniel as beasts of prey.”—*The Great Controversy*, pp. 439, 440.

- a. What was the first of the four beasts, and what empire did it represent? Daniel 7:4; Jeremiah 50:17; Habakkuk 1:6–8.
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“[Babylon] did not fulfil God’s purpose; and when His time had come, this kingdom of pride and power, ruled by men of the highest intellect, was broken, shattered, helpless. Christ has declared, ‘Without me ye can do nothing.’ The illustrious statesmen of Babylon did not regard themselves as dependent on God. They thought that they had created all their grandeur and exaltation. But when God spoke, they were as the grass that withereth, and the flower of the grass that fadeth away. The word and will of God alone endure forever.”—*The Youth’s Instructor*, September 29, 1903.

- b. How was the second beast described, and what empire did it represent? Daniel 7:5.
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“Every nation that has come upon the stage of action has been permitted to occupy its place on the earth, that it might be seen whether it would fulfill the purpose of ‘the Watcher and the Holy One.’ Prophecy has traced the rise and fall of the world’s great empires—Babylon, Medo-Persia, Greece, and Rome. With each of these, as with nations of less power, history repeated itself. Each had its period of test, each failed, its glory faded, its power departed, and its place was occupied by another.

“While the nations rejected God’s principles, and in this rejection wrought their own ruin, it was still manifest that the divine, overruling purpose was working through all their movements.”—*Education*, pp. 176, 177.

- c. What peculiar elements characterized the third beast, representing the Grecian empire? Daniel 7:6.
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“If these several kingdoms had kept the fear of the Lord always before them, they would have been given wisdom and power, which would have bound them together and kept them strong. But the rulers of the kingdoms of the world made God their strength only when harassed and perplexed. . . . They were forced to appeal to those whose minds were illuminated by heavenly light, for an explanation of the mysteries they could not comprehend.”—*The Youth’s Instructor*; September 29, 1903.

- a. What made the fourth beast so difficult to describe in natural terms? Daniel 7:7.
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“The Holy Spirit represents worldly kingdoms under the symbol of fierce beasts of prey; but Christ is ‘the Lamb of God, which taketh away the sin of the world.’ John 1:29. In His plan of government there is no employment of brute force to compel the conscience.”—*Christ’s Object Lessons*, p. 77.

“The cross was associated with the power of Rome. It was the instrument of the most cruel and humiliating form of death. The lowest criminals were required to bear the cross to the place of execution; and often as it was about to be laid upon their shoulders, they resisted with desperate violence, until they were overpowered, and the instrument of torture was bound upon them.”—*The Desire of Ages*, pp. 416, 417.

- b. What was seen among the horns of the fourth beast? Daniel 7:8.
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“In the sixth century the papacy had become firmly established. Its seat of power was fixed in the imperial city, and the bishop of Rome was declared to be the head over the entire church. Paganism had given place to the papacy. The dragon had given to the beast ‘his power, and his seat, and great authority.’ Revelation 13:2. And now began the 1260 years of papal oppression foretold in the prophecies of Daniel and the Revelation. Daniel 7:25; Revelation 13:5–7. Christians were forced to choose either to yield their integrity and accept the papal ceremonies and worship, or to wear away their lives in dungeons or suffer death by the rack, the fagot, or the headsman’s ax. Now were fulfilled the words of Jesus: ‘Ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for My name’s sake.’ Luke 21:16, 17. Persecution opened upon the faithful with greater fury than ever before, and the world became a vast battlefield. For hundreds of years the church of Christ found refuge in seclusion and obscurity. Thus says the prophet: ‘The woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and three-score days.’ Revelation 12:6.”—*The Great Controversy*, pp. 54, 55.

- c. What did Daniel want to know after seeing the vision? Daniel 7:19, 20.

- a. What did the angel explain regarding the terrible fourth beast, representing the Roman Empire? Daniel 7:23.
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- b. What was revealed about the little horn? Daniel 7:24.
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“The vast empire of Rome crumbled to pieces, and from its ruins rose that mighty power, the Roman Catholic Church. This church boasts of her infallibility and her hereditary religion. But this religion is a horror to all who are acquainted with the secrets of the mystery of iniquity. The priests of this church maintain their ascendancy by keeping the people in ignorance of God’s will, as revealed in the Scriptures.”—*The Youth’s Instructor*, September 22, 1903.

- c. Against whom would the ire of the little horn power be directed? Daniel 7:21, 25.
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“The accession of the Roman Church to power marked the beginning of the Dark Ages. As her power increased, the darkness deepened. Faith was transferred from Christ, the true foundation, to the pope of Rome. Instead of trusting in the Son of God for forgiveness of sins and for eternal salvation, the people looked to the pope, and to the priests and prelates to whom he delegated authority. They were taught that the pope was their earthly mediator and that none could approach God except through him; and, further, that he stood in the place of God to them and was therefore to be implicitly obeyed. A deviation from his requirements was sufficient cause for the severest punishment to be visited upon the bodies and souls of the offenders. Thus the minds of the people were turned away from God to fallible, erring, and cruel men, nay, more, to the prince of darkness himself, who exercised his power through them. Sin was disguised in a garb of sanctity. When the Scriptures are suppressed, and man comes to regard himself as supreme, we need look only for fraud, deception, and debasing iniquity. With the elevation of human laws and traditions was manifest the corruption that ever results from setting aside the law of God.

“Those were days of peril for the church of Christ. The faithful standard-bearers were few indeed. Though the truth was not left without witnesses, yet at times it seemed that error and superstition would wholly prevail, and true religion would be banished from the earth. The gospel was lost sight of, but the forms of religion were multiplied, and the people were burdened with rigorous exactions.”—*The Great Controversy*, p. 55.

- a. What would happen to bring an end to the power of the little horn? Daniel 7:26.

“The forty and two months [of Rev. 13:5] are the same as the ‘time and times and the dividing of time,’ three years and a half, or 1260 days, of Daniel 7—the time during which the papal power was to oppress God’s people. This period. . . began with the supremacy of the papacy, a.d. 538, and terminated in 1798. At that time the pope was made captive by the French army, the papal power received its deadly wound, and the prediction was fulfilled, ‘He that leadeth into captivity shall go into captivity.’”—*The Great Controversy*, p. 439.

- b. How is the sitting of the judgment described? Daniel 7:9, 10, 13.

“The coming of Christ here described is not His second coming to the earth. He comes to the Ancient of Days in heaven to receive dominion and glory and a kingdom, which will be given Him at the close of His work as a mediator.”—*Ibid.*, p. 480.

- c. What would be the result of the judgment? Daniel 7:11, 14, 18, 22, 26, 27.

“The great plan of redemption results in fully bringing back the world into God’s favor. All that was lost by sin is restored. Not only man but the earth is redeemed, to be the eternal abode of the obedient. For six thousand years Satan has struggled to maintain possession of the earth. Now God’s original purpose in its creation is accomplished. ‘The saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever.’ Daniel 7:18.”—*Patriarchs and Prophets*, p. 342.

PERSONAL REVIEW QUESTIONS

1. Describe the four beasts which Daniel saw rising out of the sea.
2. Name the empires the beasts typified, and how their features were fulfilled.
3. What made the little horn power different from the other powers shown?
4. What were the “great” words of the little horn power?
5. To whom will the judgment award rule of the earth, and when?

First Sabbath Offering

May 2, 2026



for World Missions

At the 24th General Conference Delegation Session, many new Missions recently opened were there represented. We heartily rejoice over this progress in the cause of present truth, and surely look forward to opening more and more such Units, as the whole world is to be enlightened with the glory of God.

There is more than one way to cooperate in this amazing work of soul-saving in new places. "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent?" (Romans 10:13–15, first part). Both the laborers and those funding the work deny themselves in various ways to rescue the lost sheep.

"If all in our ranks knew how difficult it was in years past to establish the work in places that have since become important centers, they would realize that it takes courage to face an unpromising situation and to declare, with hands uplifted to heaven: 'We will not fail nor become discouraged.' Those who have not broken the ground in new and difficult fields do not realize the difficulties of pioneer work. If they could understand God's working they would not only rejoice because of what has been done, but they would see cause for rejoicing in the future of the work.

"My brethren, there is no reason for discouragement. The good seed is being sown. God will watch over it, causing it to spring up and bring forth an abundant harvest. Remember that many of the enterprises for soul saving have, at the beginning, been carried forward amidst great difficulty."—*Testimonies for the Church*, vol. 7, p. 242.

"Every dollar which we possess is the Lord's. Instead of spending means for needless things, we should invest it in answering the calls of missionary work.

"As new fields are opened, the calls for means are constantly increasing."—*Historical Sketches*, p. 293.

Therefore, today's First Sabbath Offering will be gathered for World Missions, a vital fund so greatly needed now. May the Lord bless every giver to give cheerfully with self-denial and faith—and reward each one in turn.

Your brethren from the General Conference

A Succession of Kingdoms

MEMORY VERSE: “And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days” (Daniel 8:26).

Suggested Reading: *The Great Controversy*, pp. 423–432.

“Every nation . . . has had its period of test; each has failed, its glory faded, its power departed.”—*Prophets and Kings*, p. 535.

1. THE RAM BECOMES GREAT

Sun, Apr 26

- a. Near the end of Babylon’s supremacy, what did Daniel see? Daniel 8:1, 2.

- b. Describe the behavior of the first beast that came onto the scene and became great. Daniel 8:3, 4.

- c. How did the angel interpret the ram that Daniel had seen? Daniel 8:19, 20.

“In the vision of the prophet [God] is seen casting down one mighty ruler, and setting up another. He is revealed as the monarch of the universe, about to set up His everlasting kingdom—the Ancient of days, the living God, the Source of all wisdom, the Ruler of the present, the Revealer of the future.”—*The SDA Bible Commentary* [E. G. White Comments], vol. 4, p. 1166.

“From the rise and fall of nations as made plain in the books of Daniel and the Revelation, we need to learn how worthless is mere outward and worldly glory. Babylon, with all its power and magnificence, the like of which our world has never since beheld—power and magnificence which to the people of that day seemed so stable and enduring—how completely has it passed away! As ‘the flower of the grass,’ it has perished. So perished the Medo-Persian kingdom, and the kingdoms of Grecia and Rome. And so perishes all that has not God for its foundation.”—*Prophets and Kings*, p. 548.

a. What new power came to challenge Medo-Persia? Daniel 8:5, 21.

b. Describe the conquering power of the king of this new empire. Daniel 8:6, 7.

“The power exercised by every ruler on the earth is Heaven-imparted; and upon his use of the power thus bestowed, his success depends. To each the word of the divine Watcher is, ‘I girded thee, though thou hast not known Me.’ Isaiah 45:5. And to each the words spoken to Nebuchadnezzar of old are the lesson of life: ‘Break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if it may be a lengthening of thy tranquillity.’ Daniel 4:27. “To understand these things—to understand that ‘righteousness exalteth a nation;’ that ‘the throne is established by righteousness’ and ‘upholden by mercy’ (Proverbs 14:34; 16:12; 20:28); to recognize the outworking of these principles in the manifestation of His power who ‘removeth kings, and setteth up kings’ (Daniel 2:21)—this is to understand the philosophy of history.

“In the word of God only is this clearly set forth. Here it is shown that the strength of nations, as of individuals, is not found in the opportunities or facilities that appear to make them invincible; it is not found in their boasted greatness. It is measured by the fidelity with which they fulfill God’s purpose.”—*Education*, pp. 174, 175.

c. What happened to the Grecian empire when it became very great at the height of the career of Alexander the Great? Daniel 8:8, 22.

“ ‘He that is slow to anger,’ says the wise man, ‘is better than the mighty; and he that ruleth his spirit, than he that taketh a city’. The man or woman who preserves the balance of the mind when tempted to indulge passion stands higher in the sight of God and heavenly angels than the most renowned general that ever led an army to battle and to victory. Said a celebrated emperor when on his dying bed, ‘Among all my conquests there is but one which affords me any consolation now, and that is the conquest I have gained over my own turbulent temper.’ Alexander and Caesar found it easier to subdue a world than to subdue themselves. After conquering nation after nation, they fell—one of them ‘the victim of intemperance, the other of mad ambition.’ ”—*Child Guidance*, pp. 95, 96.

- a. What new power is described as taking over the divided Grecian empire? Daniel 8:9, 23.
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- b. Describe the actions of Rome—both pagan and papal—that Daniel saw in vision. Daniel 8:10–12, 24.
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“Popery had become the world’s despot. Kings and emperors bowed to the decrees of the Roman pontiff. The destinies of men, both for time and for eternity, seemed under his control. . . . But ‘the noon of the papacy was the midnight of the world. . . .’ For centuries Europe had made no progress in learning, arts, or civilization. A moral and intellectual paralysis had fallen upon Christendom.”—*The Great Controversy*, p. 60.

“As foretold by prophecy, the papal power cast down the truth to the ground. The law of God was trampled in the dust, while the traditions and customs of men were exalted. The churches that were under the rule of the papacy were early compelled to honor the Sunday as a holy day. Amid the prevailing error and superstition, many, even of the true people of God, became so bewildered that while they observed the Sabbath, they refrained from labor also on the Sunday. But this did not satisfy the papal leaders. They demanded not only that Sunday be hallowed, but that the Sabbath be profaned; and they denounced in the strongest language those who dared to show it honor. It was only by fleeing from the power of Rome that any could obey God’s law in peace.”—*Ibid.*, p. 65.

- c. Despite its cunning methods, how would this power be brought to an end? Daniel 8:25.
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“Amid the gloom that settled upon the earth during the long period of papal supremacy, the light of truth could not be wholly extinguished. In every age there were witnesses for God—men who cherished faith in Christ as the only mediator between God and man, who held the Bible as the only rule of life, and who hallowed the true Sabbath. How much the world owes to these men, posterity will never know. They were branded as heretics, their motives impugned, their characters maligned, their writings suppressed, misrepresented, or mutilated. Yet they stood firm, and from age to age maintained their faith in its purity, as a sacred heritage for the generations to come.”—*Ibid.*, p. 61.

- a. What conversation did Daniel overhear concerning the expanse of time covered by the events of the vision, and what would take place at the end of the time period? Daniel 8:13, 14.
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- b. What antitypical event was foreshadowed by the cleansing of the sanctuary, as illustrated in the ceremonial law, and foretold in Daniel's vision? Leviticus 23:27-32; 16:33, 34.
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“In the typical system, which was a shadow of the sacrifice and priesthood of Christ, the cleansing of the sanctuary was the last service performed by the high priest in the yearly round of ministration. It was the closing work of the atonement—a removal or putting away of sin from Israel. It prefigured the closing work in the ministration of our High Priest in heaven, in the removal or blotting out of the sins of His people, which are registered in the heavenly records.”—*The Great Controversy*, p. 352.

“As anciently the sins of the people were by faith placed upon the sin offering and through its blood transferred, in figure, to the earthly sanctuary, so in the new covenant the sins of the repentant are by faith placed upon Christ and transferred, in fact, to the heavenly sanctuary. And as the typical cleansing of the earthly was accomplished by the removal of the sins by which it had been polluted, so the actual cleansing of the heavenly is to be accomplished by the removal, or blotting out, of the sins which are there recorded. But before this can be accomplished, there must be an examination of the books of record to determine who, through repentance of sin and faith in Christ, are entitled to the benefits of His atonement. The cleansing of the sanctuary therefore involves a work of investigation—a work of judgment. This work must be performed prior to the coming of Christ to redeem His people; for when He comes, His reward is with Him to give to every man according to his works. Revelation 22:12.”—*Ibid.*, pp. 421, 422.

- c. What did the angel say concerning the 2300-prophecy? Daniel 8:26 (compare verse 14, margin).
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5. A VISION PARTLY UNDERSTOOD

Thu, Apr 30

- a. What was the angel Gabriel commissioned to do for Daniel? Daniel 8:15–18.
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“It was Gabriel, the angel next in rank to the Son of God, who came with the divine message to Daniel. It was Gabriel, ‘His angel,’ whom Christ sent to open the future to the beloved John; and a blessing is pronounced on those who read and hear the words of the prophecy, and keep the things written therein. Revelation 1:3.”—*The Desire of Ages*, p. 234.

- b. Despite a thorough explanation being given for many other details, what was Daniel’s reaction after hearing about the time prophecy of the 2300 days? Daniel 8:27.
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“Through another vision further light was thrown upon the events of the future; and it was at the close of this vision that Daniel heard ‘one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision?’ Daniel 8:13. The answer that was given, ‘Unto two thousand and three hundred days; then shall the sanctuary be cleansed’ (verse 14), filled him with perplexity. Earnestly he sought for the meaning of the vision. He could not understand the relation sustained by the seventy years’ captivity, as foretold through Jeremiah, to the twenty-three hundred years that in vision he heard the heavenly visitant declare should elapse before the cleansing of God’s sanctuary. The angel Gabriel gave him a partial interpretation; yet when the prophet heard the words, ‘The vision . . . shall be for many days,’ he fainted away. ‘I Daniel fainted,’ he records of his experience, ‘and was sick certain days; afterward I rose up, and did the king’s business; and I was astonished at the vision, but none understood it.’ Verses 26, 27.”—*Prophets and Kings*, p. 554.

PERSONAL REVIEW QUESTIONS

Fri, May 1

1. What motives too often drive the conquests of earthly powers?
2. What uncorrected character flaw led to the breaking of the goat’s notable horn?
3. How were the pagan and papal phases of Rome similar to each other?
4. What was to take place at the conclusion of the 2,300 days?
5. Which part of the vision was still a mystery to Daniel when he fainted?

The Vision Explained

MEMORY VERSE: “Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times” (Daniel 9:25).

Suggested Reading: *The Great Controversy*, pp. 409–422.

“The angel had been sent to Daniel for the express purpose of explaining to him the point which he had failed to understand in the vision of the eighth chapter, the statement relative to time.”—*The Great Controversy*, p. 326.

1. READING TO UNDERSTAND

Sun, May 3

- a. Around the time of the conquest of Babylon by the Medes and Persians, what was Daniel studying? Daniel 9:1, 2.

“While those who had remained loyal to God in the midst of Babylon were seeking the Lord and studying the prophecies foretelling their deliverance, God was preparing the hearts of kings to show favor to His repentant people.”—*The SDA Bible Commentary* [E. G. White Comments], vol. 4, p. 1172.

- b. Explain the significance of the prophecy Daniel was reading. Jeremiah 25:8–14.

- c. What did the prophecy of Jeremiah urge God’s people to do? Jeremiah 29:10–14.

“The writings of Jeremiah were within [the exiles’] reach, and in these was plainly set forth the length of time that should elapse before the restoration of Israel from Babylon. . . . Favor would be shown the remnant of Judah, in answer to fervent prayer.”—*Prophets and Kings*, p. 552.

- a. What did Daniel do in response to what he read? Daniel 9:3.
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“With faith founded on the sure word of prophecy, Daniel pleaded with the Lord for the speedy fulfillment of these promises. He pleaded for the honor of God to be preserved. In his petition he identified himself fully with those who had fallen short of the divine purpose, confessing their sins as his own.”—*Prophets and Kings*, pp. 554, 555.

- b. After reading Daniel's prayer, what observations would you make about how he humbled himself and interceded with God? Daniel 9:4–19.
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“Though Daniel had long been in the service of God, and had been spoken of by heaven as ‘greatly beloved,’ yet he now appeared before God as a sinner, urging the great need of the people he loved.”—*Ibid.*, p. 555.

- c. Of what was Daniel particularly concerned? Daniel 9:16, 17.
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“For nearly seventy years, Israel had been in captivity. The land which God had chosen for His own possession was given into the hands of the heathen. The beloved city, the recipient of heaven's light, once the joy of the whole earth, was now despised and degraded. The temple that had contained the ark of God's covenant and the cherubim of glory overshadowing the mercy-seat, was in ruins. Its very site was desecrated by unholy feet. Faithful men who knew of the former glory were filled with anguish at the desolation of the holy house that had distinguished Israel as God's chosen people. These men had been witnesses to the denunciations of God because of the sins of His people. They had been witnesses to the fulfillment of this word. They had been witnesses also to the promises of His favor if Israel would return to God, and walk circumspectly before Him. Aged, gray-headed pilgrims went up to Jerusalem to pray amid its ruins. They kissed its stones, and wet them with their tears, as they entreated the Lord to have mercy on Zion, and cover her with the glory of His righteousness. Daniel knew that the appointed time for Israel's captivity was nearly ended; but he did not feel that because God had promised to deliver them, they themselves had no part to act. With fasting and contrition he sought the Lord, confessing his own sins and the sins of the people.”—*The SDA Bible Commentary* [E. G. White Comments], vol. 4, p. 1172.

- a. How was Daniel's prayer interrupted? Daniel 9:20, 21.
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“Heaven was bending low to hear the earnest supplication of the prophet. Even before he had finished his plea for pardon and restoration, the mighty Gabriel again appeared to him.”—*Prophets and Kings*, p. 556.

“It was Gabriel, the angel next in rank to the Son of God, who came with the divine message to Daniel. . . . God has given these things to us, and His blessing will attend the reverent, prayerful study of the prophetic scriptures.”—*The Desire of Ages*, p. 234.

- b. What was the purpose of Gabriel's visit, and how is it connected to the vision in Chapter 8? Daniel 9:22, 23.
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“[Gabriel] called his attention to the vision he had seen prior to the fall of Babylon and the death of Belshazzar.”—*Prophets and Kings*, p. 556.

“God had bidden His messenger: ‘Make this man to understand the vision.’ That commission must be fulfilled. In obedience to it, the angel, some time afterward, returned to Daniel, saying: ‘I am now come forth to give thee skill and understanding;’ ‘therefore understand the matter, and consider the vision.’ Daniel 8:27, 16; 9:22, 23, 25–27. There was one important point in the vision of chapter 8 which had been left unexplained, namely, that relating to time—the period of the 2300 days; therefore the angel, in resuming his explanation, dwells chiefly upon the subject of time.”—*The Great Controversy*, p. 325.

- c. What time period was to be set aside for the Jewish nation, and what would be accomplished during that time? Daniel 9:24.
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“The burden of Christ's preaching was, ‘The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel.’ Thus the gospel message, as given by the Saviour Himself, was based on the prophecies. The ‘time’ which He declared to be fulfilled was the period made known by the angel Gabriel to Daniel. . . . A day in prophecy stands for a year. See Numbers 14:34; Ezekiel 4:6. The seventy weeks, or four hundred and ninety days, represent four hundred and ninety years.”—*The Desire of Ages*, p. 233.

- a. What significant royal mandate was to mark the beginning of the seventy weeks? Daniel 9:25.
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“The commandment to restore and build Jerusalem, as completed by the decree of Artaxerxes Longimanus (see Ezra 6:14; 7:1, 9, margin), went into effect in the autumn of b.c. 457. From this time four hundred and eighty-three years extend to the autumn of a.d. 27.”—*The Desire of Ages*, p. 233.

- b. Describe the provisions made in the decree which fulfilled this prophecy. Ezra 7:11–13, 21–27.
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“The Lord. . . moved upon the heart of the king, so that Ezra found favor with him. The king placed in his hands abundant means for the rebuilding of the temple, and made it possible for the Jews to return.”—*The SDA Bible Commentary* [E. G. White Comments], vol. 3, p. 1134.

- c. What did the prophecy also foretell about the Messiah’s ministry? Daniel 9:26 (first part), 27 (first part).
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“According to the prophecy, this period was to reach to the Messiah, the Anointed One. In a.d. 27, Jesus at His baptism received the anointing of the Holy Spirit, and soon afterward began His ministry. Then the message was proclaimed. ‘The time is fulfilled.’

“Then, said the angel, ‘He shall confirm the covenant with many for one week [seven years].’ For seven years after the Saviour entered on His ministry, the gospel was to be preached especially to the Jews; for three and a half years by Christ Himself; and afterward by the apostles. ‘In the midst of the week He shall cause the sacrifice and the oblation to cease.’ Daniel 9:27. In the spring of a.d. 31, Christ the true sacrifice was offered on Calvary. Then the veil of the temple was rent in twain, showing that the sacredness and significance of the sacrificial service had departed. The time had come for the earthly sacrifice and oblation to cease.

The one week—seven years—ended in a.d. 34. Then by the stoning of Stephen the Jews finally sealed their rejection of the gospel; the disciples who were scattered abroad by persecution ‘went everywhere preaching the word’ (Acts 8:4).”—*The Desire of Ages*, p. 233.

- a. What tragedy was to occur after the 490 years were finished? Daniel 9:26 (last part), 27 (last part); Luke 21:20.

“The long-suffering of God toward Jerusalem only confirmed the Jews in their stubborn impenitence. . . . [I]n their blind and blasphemous presumption [their leaders] publicly declared that they had no fear that Jerusalem would be destroyed, for it was God’s own city. To establish their power more firmly, they bribed false prophets to proclaim, even while Roman legions were besieging the temple, that the people were to wait for deliverance from God. To the last, multitudes held fast to the belief that the Most High would interpose for the defeat of their adversaries. But Israel had spurned the divine protection, and now she had no defense. Unhappy Jerusalem! rent by internal dissensions, the blood of her children slain by one another’s hands crimsoning her streets, while alien armies beat down her fortifications and slew her men of war!”—*The Great Controversy*, pp. 28, 29.

- b. With this first portion of the days understood, what can we now identify? Daniel 8:14; 9:24.

“Thus far every specification of the prophecies is strikingly fulfilled, and the beginning of the seventy weeks is fixed beyond question at 457 b.c., and their expiration in a.d. 34. From this data there is no difficulty in finding the termination of the 2300 days. The seventy weeks—490 days—having been cut off from the 2300, there were 1810 days remaining. After the end of 490 days, the 1810 days were still to be fulfilled. From a.d. 34, 1810 years extend to 1844. Consequently the 2300 days of Daniel 8:14 terminate in 1844. At the expiration of this great prophetic period, upon the testimony of the angel of God, ‘the sanctuary shall be cleansed.’ Thus the time of the cleansing of the sanctuary . . . was definitely pointed out.”—*Ibid.*, p. 328.

PERSONAL REVIEW QUESTIONS

Fri, May 8

1. Though a prophet himself, what was Daniel eager to understand?
2. Why did Daniel include himself in prayers of repentance for Israel’s past sins?
3. How do we know conclusively that Daniel 9 solves the mystery of Daniel 8?
4. Explain the event which marked the beginning of the 490-year prophecy.
5. Describe the destruction of Jerusalem, as foretold by Daniel and Jesus.

A Sealed Book Reopened

MEMORY VERSE: “And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey” (Revelation 10:9).

Suggested Reading: *The Great Controversy*, pp. 391–408.

“The mighty angel who instructed John was no less a personage than Jesus Christ.”—*The SDA Bible Commentary* [E. G. White Comments], vol. 7, p. 971.

1. THE WISE SHALL SHINE

Sun, May 10

a. Describe the trial and triumph revealed at the end of Daniel’s last vision. Daniel 12:1, 2.

b. How will the wise be seen in contrast with the wicked in that day? Daniel 12:3; Matthew 13:41–43.

“The converted soul lives in Christ. His darkness passes away, and a new and heavenly light shines into his soul. ‘He that winneth souls is wise.’ ‘And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever.’ What is done through the cooperation of men with God is a work that shall never perish, but endure through the eternal ages. He that makes God his wisdom, that grows up into the full stature of a man in Christ Jesus, will stand before kings, before the so-called great men of the world, and show forth the praises of Him who hath called him out of darkness into His marvelous light. Science and literature cannot bring into the darkened mind of men the light which the glorious gospel of the Son of God can bring. The Son of God alone can do the great work of illuminating the soul. No wonder Paul exclaims, ‘For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth.’ The gospel of Christ becomes personality in those who believe, and makes them living epistles, known and read of all men.”—*Fundamentals of Christian Education*, pp. 199, 200.

- a. What was Daniel now instructed to do? Daniel 12:4 (first part), 8, 9 (first part).

“Honored by men with the responsibilities of state and with the secrets of kingdoms bearing universal sway, Daniel was honored by God as His ambassador, and was given many revelations of the mysteries of ages to come. His wonderful prophecies, as recorded by him in chapters 7 to 12 of the book bearing his name, were not fully understood even by the prophet himself; but before his life labors closed, he was given the blessed assurance that ‘at the end of the days’—in the closing period of this world’s history—he would again be permitted to stand in his lot and place. It was not given him to understand all that God had revealed of the divine purpose. . . .

“As we near the close of this world’s history, the prophecies recorded by Daniel demand our special attention, as they relate to the very time in which we are living. With them should be linked the teachings of the last book of the New Testament Scriptures.”—*Prophets and Kings*, p. 547.

- b. What shows that the angel’s words pointed to the mystery of the 2300 days, and when would that mystery unfold? Daniel 8:17; 12:4, 9 (last part).

“The prophecies present a succession of events leading down to the opening of the judgment. This is especially true of the book of Daniel. But that part of his prophecy which related to the last days, Daniel was bidden to close up and seal ‘to the time of the end.’ Not till we reach this time could a message concerning the judgment be proclaimed, based on the fulfillment of these prophecies. But at the time of the end, says the prophet, ‘many shall run to and fro, and knowledge shall be increased.’ Daniel 12:4. . . .

“Since 1798, the book of Daniel has been unsealed, knowledge of the prophecies has increased, and many have proclaimed the solemn message of the judgment near.

“Like the great Reformation of the sixteenth century, the advent movement appeared in different countries of Christendom at the same time. In both Europe and America men of faith and prayer were led to the study of the prophecies, and, tracing down the inspired record, they saw convincing evidence that the end of all things was at hand. In different lands there were isolated bodies of Christians who, solely by the study of the Scriptures, arrived at the belief that the Saviour’s advent was near.”—*The Great Controversy*, pp. 356, 357.

- a. As Daniel watched and listened, what solemn decree identified the time period leading up to the time of the end? Daniel 12:5-7.
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- b. By cross referencing other passages, identify the timing of this prophetic period. Daniel 7:25; Revelation 11:2, 3; 12:6, 14; 13:5.
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“The apostle Paul warned the church not to look for the coming of Christ in his day. ‘That day shall not come,’ he says, ‘except there come a falling away first, and that man of sin be revealed.’ 2 Thessalonians 2:3. Not till after the great apostasy, and the long period of the reign of the ‘man of sin,’ can we look for the advent of our Lord. The ‘man of sin,’ which is also styled ‘the mystery of iniquity,’ ‘the son of perdition,’ and ‘that wicked,’ represents the papacy, which, as foretold in prophecy, was to maintain its supremacy for 1260 years. This period ended in 1798. The coming of Christ could not take place before that time. Paul covers with his caution the whole of the Christian dispensation down to the year 1798. It is this side of that time that the message of Christ’s second coming is to be proclaimed.”—*The Great Controversy*, p. 356.

- c. How was the period of the 1260 years described by the angel? Daniel 12:10 (first part).
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“In the thirteenth century was established that most terrible of all the engines of the papacy—the Inquisition. The prince of darkness wrought with the leaders of the papal hierarchy. In their secret councils Satan and his angels controlled the minds of evil men, while unseen in the midst stood an angel of God, taking the fearful record of their iniquitous decrees and writing the history of deeds too horrible to appear to human eyes. ‘Babylon the great’ was ‘drunken with the blood of the saints.’ The mangled forms of millions of martyrs cried to God for vengeance upon that apostate power. . . .

“The condition of the world under the Romish power presented a fearful and striking fulfillment of the words of the prophet Hosea. . . . ‘There is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood.’ Hosea 4:6, 1, 2. Such were the results of banishing the word of God.”—*Ibid.*, pp. 59, 60.

- a. Noting the parallel with Daniel 12:7, how did the prophet John see the opening of the sealed vision of Daniel? Revelation 10:1, 2, 5, 6.

“The mighty angel who instructed John was no less a personage than Jesus Christ. Setting His right foot on the sea, and His left upon the dry land, shows the part which He is acting in the closing scenes of the great controversy with Satan. This position denotes His supreme power and authority over the whole earth. . . .

“John sees the little book unsealed. Then Daniel’s prophecies have their proper place in the first, second, and third angels’ messages to be given to the world. The unsealing of the little book was the message in relation to time. . . .

“This time, which the angel declares with a solemn oath, is not the end of this world’s history, neither of probationary time, but of prophetic time, which should precede the advent of our Lord. That is, the people will not have another message upon definite time. After this period of time, reaching . . . to 1844, there can be no definite tracing of the prophetic time. The longest reckoning reaches to the autumn of 1844.

“The angel’s position, with one foot on the sea, the other on the land, signifies the wide extent of the proclamation of the message. It will cross the broad waters and be proclaimed in other countries, even to all the world.” —*The SDA Bible Commentary* [E. G. White Comments], vol. 7, p. 971.

- b. Explain how John’s experience in vision of eating the little book was a parallel of the experience of the Advent movement of the 1840’s. Revelation 10:9–11.

“The comprehension of truth, the glad reception of the message, is represented in the eating of the little book. The truth in regard to the time of the advent of our Lord was a precious message to our souls.”—*Ibid.*

“The time of expectation passed, and Christ did not appear for the deliverance of His people. Those who with sincere faith and love had looked for their Saviour, experienced a bitter disappointment. Yet the purposes of God were being accomplished; He was testing the hearts of those who professed to be waiting for His appearing. . . .

“But Jesus and all the heavenly host looked with love and sympathy upon the tried and faithful yet disappointed ones. Could the veil separating the visible from the invisible world have been swept back, angels would have been seen drawing near to these steadfast souls and shielding them from the shafts of Satan.”—*The Great Controversy*, p. 374.

a. How was Daniel described by Ezekiel, one of his contemporaries? Ezekiel 14:14.

b. How can we be among the wise as Daniel was? Daniel 12:10 (last part); Proverbs 9:10; Matthew 7:24, 25.

“The ‘time of trouble, such as never was,’ is soon to open upon us; and we shall need an experience which we do not now possess and which many are too indolent to obtain. It is often the case that trouble is greater in anticipation than in reality; but this is not true of the crisis before us. The most vivid presentation cannot reach the magnitude of the ordeal. In that time of trial, every soul must stand for himself before God. ‘Though Noah, Daniel, and Job’ were in the land, ‘as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness.’ Ezekiel 14:20.

“Now, while our great High Priest is making the atonement for us, we should seek to become perfect in Christ. Not even by a thought could our Saviour be brought to yield to the power of temptation. Satan finds in human hearts some point where he can gain a foothold; some sinful desire is cherished, by means of which his temptations assert their power. But Christ declared of Himself: ‘The prince of this world cometh, and hath nothing in Me.’ John 14:30. Satan could find nothing in the Son of God that would enable him to gain the victory. He had kept His Father’s commandments, and there was no sin in Him that Satan could use to his advantage. This is the condition in which those must be found who shall stand in the time of trouble.”—*The Great Controversy*, pp. 622, 623.

c. How did the angel finally dismiss Daniel? Daniel 12:13.

PERSONAL REVIEW QUESTIONS**Fri, May 15**

1. When will the resurrection of Daniel 12:2 take place?
2. What happened so that the prophecy of Daniel was unsealed?
3. What event marked the beginning of the time of the end?
4. What prophecy revealed the opening of the book of Daniel?
5. How can I be sure to be among the wise?

The Prophet of Patmos

MEMORY VERSE: “Now there was leaning on Jesus’ bosom one of his disciples, whom Jesus loved” (John 13:23).

Suggested Reading: *The Acts of the Apostles*, pp. 539–556.

“After the ascension of Christ, John stands forth as a faithful, earnest laborer for the Master.”—*The Acts of the Apostles*, p. 546.

1. THE DISCIPLE WHOM JESUS LOVED

Sun, May 17

- a. What examples reveal the disciple John’s close proximity to Jesus? Matthew 17:1; Mark 14:33; Luke 8:51.

“[John] seems to have enjoyed to a pre-eminent degree the friendship of Christ, and he received many tokens of the Saviour’s confidence and love. He was one of the three permitted to witness Christ’s glory upon the mount of transfiguration and His agony in Gethsemane, and it was to his care that our Lord confided His mother in those last hours of anguish upon the cross.”—*The Acts of the Apostles*, p. 539.

- b. How is John distinguished among the disciples? John 13:23; 21:20 (first part), 24.

“John and James, Andrew and Peter, with Philip, Nathanael, and Matthew, had been more closely connected with Him than the others, and had witnessed more of His miracles. Peter, James, and John stood in still nearer relationship to Him. They were almost constantly with Him, witnessing His miracles, and hearing His words. John pressed into still closer intimacy with Jesus, so that he is distinguished as the one whom Jesus loved. The Saviour loved them all, but John’s was the most receptive spirit. He was younger than the others, and with more of the child’s confiding trust he opened his heart to Jesus. Thus he came more into sympathy with Christ, and through him the Saviour’s deepest spiritual teaching was communicated to His people.”—*The Desire of Ages*, p. 292.

- a. What is the significance of the name that Jesus gave to John and his brother James? Mark 3:17.
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“John did not naturally possess the loveliness of character that his later experience revealed. By nature he had serious defects. He was not only proud, self-assertive, and ambitious for honor, but impetuous, and resentful under injury. He and his brother were called ‘sons of thunder.’ Evil temper, the desire for revenge, the spirit of criticism, were all in the beloved disciple. But beneath all this the divine Teacher discerned the ardent, sincere, loving heart. Jesus rebuked his self-seeking, disappointed his ambitions, tested his faith. But He revealed to him that for which his soul longed—the beauty of holiness, the transforming power of love.”—*The Acts of the Apostles*, p. 540.

- b. How did John learn a new way of relating to others? John 13:34; 1 John 4:7, 8.
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“The lessons of Christ, setting forth meekness and humility and love as essential to growth in grace and a fitness for His work, were of the highest value to John. He treasured every lesson and constantly sought to bring his life into harmony with the divine pattern. John had begun to discern the glory of Christ—not the worldly pomp and power for which he had been taught to hope, but ‘the glory as of the Only Begotten of the Father, full of grace and truth.’ John 1:14.”—*Ibid.*, p. 544.

- c. Describe the results of a heart full of love to our fellowman. 1 John 3:10, 11; John 13:35.
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“The depth and fervor of John’s affection for his Master was not the cause of Christ’s love for him, but the effect of that love. John desired to become like Jesus, and under the transforming influence of the love of Christ he did become meek and lowly. Self was hid in Jesus. Above all his companions, John yielded himself to the power of that wondrous life. . . . John knew the Saviour by an experimental knowledge. His Master’s lessons were graven on his soul. When he testified of the Saviour’s grace, his simple language was eloquent with the love that pervaded his whole being.”—*Ibid.*, pp. 544, 545.

- a. After attempts to take the life of John were not successful where was he eventually sent? Revelation 1:9.
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“John was . . . summoned to Rome to be tried for his faith. Here before the authorities the apostle’s doctrines were misstated. False witnesses accused him of teaching seditious heresies. By these accusations his enemies hoped to bring about the disciple’s death.

“John answered for himself in a clear and convincing manner, and with such simplicity and candor that his words had a powerful effect. His hearers were astonished at his wisdom and eloquence. But the more convincing his testimony, the deeper was the hatred of his opposers. . . .

“John was cast into a caldron of boiling oil; but the Lord preserved the life of His faithful servant, even as He preserved the three Hebrews in the fiery furnace. As the words were spoken, Thus perish all who believe in that deceiver, Jesus Christ of Nazareth, John declared, My Master patiently submitted to all that Satan and his angels could devise to humiliate and torture Him. He gave His life to save the world. I am honored in being permitted to suffer for His sake. . . .

“These words had their influence, and John was removed from the caldron by the very men who had cast him in. . . .

“By the emperor’s decree John was banished to the Isle of Patmos. . . .

“Here, his enemies thought, his influence would no longer be felt, and he must finally die of hardship and distress.”—*The Acts of the Apostles*, pp. 569, 570.

- b. What precious privilege did his banishment present? Revelation 1:1–3, 10, 11.
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“Patmos, a barren, rocky island in the Aegean Sea, had been chosen by the Roman government as a place of banishment for criminals; but to the servant of God this gloomy abode became the gate of heaven. Here, shut away from the busy scenes of life, and from the active labors of former years, he had the companionship of God and Christ and the heavenly angels, and from them he received instruction for the church for all future time. The events that would take place in the closing scenes of this earth’s history were outlined before him; and there he wrote out the visions he received from God.”—*Ibid.*, pp. 570, 571.

- a. How did Christ appear to John in vision on Patmos? Revelation 1:12-16.
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“[The beloved disciple] had seen his Master in Gethsemane, His face marked with the blood drops of agony, His ‘visage . . . marred more than any man, and His form more than the sons of men.’ Isaiah 52:14. He had seen Him in the hands of the Roman soldiers, clothed with an old purple robe and crowned with thorns. He had seen Him hanging on the cross of Calvary, the object of cruel mockery and abuse. Now John is once more permitted to behold his Lord. But how changed is His appearance! He is no longer a Man of Sorrows, despised and humiliated by men. He is clothed in a garment of heavenly brightness. . . . Patmos is made resplendent with the glory of the risen Lord.”—*The Acts of the Apostles*, p. 582.

- b. What was John’s reaction, and what commission did Jesus have for him? Revelation 1:17-19.
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“John was strengthened to live in the presence of his glorified Lord. Then before his wondering vision were opened the glories of heaven. He was permitted to see the throne of God and, looking beyond the conflicts of earth, to behold the white-robed throng of the redeemed. He heard the music of the heavenly angels and the triumphant songs of those who had overcome by the blood of the Lamb and the word of their testimony. In the revelation given to him there was unfolded scene after scene of thrilling interest in the experience of the people of God, and the history of the church foretold to the very close of time. In figures and symbols, subjects of vast importance were presented to John, which he was to record, that the people of God living in his age and in future ages might have an intelligent understanding of the perils and conflicts before them.”—*Ibid.*, pp. 582, 583.

- c. How is the book of Revelation a message to us personally? Revelation 1:4-6; 3:22.
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“This revelation was given for the guidance and comfort of the church throughout the Christian dispensation. Yet religious teachers have declared that it is a sealed book and its secrets cannot be explained. Therefore many have turned from the prophetic record, refusing to devote time and study to its mysteries. But God does not wish His people to regard the book thus.”—*Ibid.*, p. 583.

- a. What did the vision of Christ among seven golden candlesticks signify? Revelation 1:20.

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

- b. Describe the purpose of God’s messages to the church as a whole, represented by the seven churches in Revelation chapters 2 and 3.

“The names of the seven churches are symbolic of the church in different periods of the Christian Era. The number 7 indicates completeness, and is symbolic of the fact that the messages extend to the end of time, while the symbols used reveal the condition of the church at different periods in the history of the world.”—*Ibid.*, p. 585.

“The church was defective and in need of stern reproof and chastisement, and John was inspired to record messages of warning and reproof and entreaty to those who, losing sight of the fundamental principles of the gospel, should imperil their hope of salvation. But always the words of rebuke that God finds it necessary to send are spoken in tender love and with the promise of peace to every penitent believer.”—*Ibid.*, p. 587.

PERSONAL REVIEW QUESTIONS

Fri, May 22

1. Though Jesus did not have favorites, why was John called the beloved disciple?
2. What created the change in John’s life and character?
3. How did God overrule the purposes of the evil men who tried to get rid of John?
4. While often mistakenly called a sealed book, what does Revelation mean to us?
5. Describe the purpose of God in sending messages of rebuke to His church.

The Dragon, the Woman, and the Remnant

MEMORY VERSE: “And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.” (Revelation 12:17).

Suggested Reading: *The Great Controversy*, pp. 582–592.

“Liberty of conscience, which has cost so great a sacrifice, will no longer be respected. In the soon-coming conflict we shall see exemplified the prophet’s words.”—*The Great Controversy*, p. 592.

1. THE CHURCH REVEALED

Sun, May 24

a. What is seen at the beginning of John’s fourth vision? Revelation 12:1.

b. In Bible symbolism, what is a woman designed to represent? 2 Corinthians 11:2; Ezekiel 23:2–4; Revelation 17:3–6.

“In Revelation 17 Babylon is represented as a woman—a figure which is used in the Bible as the symbol of a church, a virtuous woman representing a pure church, a vile woman an apostate church.

“In the Bible the sacred and enduring character of the relation that exists between Christ and His church is represented by the union of marriage. The Lord has joined His people to Himself by a solemn covenant, He promising to be their God, and they pledging themselves to be His and His alone. He declares: ‘I will betroth thee unto Me forever; yea, I will betroth thee unto Me in righteousness, and in judgment, and in loving-kindness, and in mercies.’ Hosea 2:19. And, again: ‘I am married unto you.’ Jeremiah 3:14. And Paul employs the same figure in the New Testament when he says: ‘I have espoused you to one husband, that I may present you as a chaste virgin to Christ.’ 2 Corinthians 11:2.”—*The Great Controversy*, p. 381.

- a. How did the church travail in expectation of the Messiah child? Revelation 12:2; Isaiah 9:6; Luke 2:25–32.
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“The dying words of Jacob filled [the faithful among the Jews] with hope: ‘The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come.’ Genesis 49:10. The waning power of Israel testified that the Messiah’s coming was at hand. The prophecy of Daniel pictured the glory of His reign over an empire which should succeed all earthly kingdoms; and, said the prophet, ‘It shall stand forever.’ Daniel 2:44. While few understood the nature of Christ’s mission, there was a widespread expectation of a mighty prince who should establish his kingdom in Israel, and who should come as a deliverer to the nations.

“The fullness of the time had come. Humanity, becoming more degraded through ages of transgression, called for the coming of the Redeemer.”—*The Desire of Ages*, p. 34.

- b. What civil power is depicted by the great red dragon? Revelation 12:3.
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“Under the symbols of a great red dragon, a leopardlike beast, and a beast with lamblike horns, the earthly governments which would especially engage in trampling upon God’s law and persecuting His people, were presented to John.”—*The SDA Bible Commentary* [E. G. White Comments], vol. 7, p. 972.

- c. Because of this dragon-like power, what danger did the church and the Messiah face? Revelation 12:4.
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“Satan had been working to make the gulf deep and impassable between earth and heaven. By his falsehoods he had emboldened men in sin. It was his purpose to wear out the forbearance of God, and to extinguish His love for man, so that He would abandon the world to satanic jurisdiction.”—*The Desire of Ages*, pp. 34, 35.

“Satan in heaven had hated Christ for His position in the courts of God. He hated Him the more when he himself was dethroned. He hated Him who pledged Himself to redeem a race of sinners. Yet into the world where Satan claimed dominion God permitted His Son to come, a helpless babe, subject to the weakness of humanity. He permitted Him to meet life’s peril in common with every human soul, to fight the battle as every child of humanity must fight it, at the risk of failure and eternal loss.”—*Ibid.*, p. 49.

- a. What insight into the past was revealed to John, and what does it mean? Revelation 12:7–9.
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“Opposition to the law of God had its beginning in the courts of heaven, with Lucifer, the covering cherub. Satan determined to be first in the councils of heaven, and equal with God. He began his work of rebellion with the angels under his command, seeking to diffuse among them the spirit of discontent. And he worked in so deceptive a way that many of the angels were won to his allegiance before his purposes were fully known. Even the loyal angels could not fully discern his character, nor see to what his work was leading. When Satan had succeeded in winning many angels to his side, he took his cause to God, representing that it was the desire of the angels that he occupy the position that Christ held.

“The evil continued to work until the spirit of disaffection ripened into active revolt. Then there was war in heaven, and Satan, with all who sympathized with him, was cast out.”—*The SDA Bible Commentary* [E. G. White Comments], vol. 7, pp. 972, 973.

- b. How does the announcement in Revelation 12:10, 11 indicate the completion of Satan's being cast out during Jesus' ministry?
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“With prophetic eye Christ traced the scenes to take place in His last great conflict. He knew that when He should exclaim, ‘It is finished,’ all heaven would triumph. His ear caught the distant music and the shouts of victory in the heavenly courts. He knew that the knell of Satan's empire would then be sounded, and the name of Christ would be heralded from world to world throughout the universe.”—*The Desire of Ages*, p. 679.

“The plan of redemption had a yet broader and deeper purpose than the salvation of man. It was not for this alone that Christ came to the earth; it was not merely that the inhabitants of this little world might regard the law of God as it should be regarded; but it was to vindicate the character of God before the universe. . . . The act of Christ in dying for the salvation of man would not only make heaven accessible to men, but before all the universe it would justify God and His Son in their dealing with the rebellion of Satan. It would establish the perpetuity of the law of God and would reveal the nature and the results of sin.”—*Patriarchs and Prophets*, pp. 68, 69.

- a. What increased danger would now be presented to the church? Revelation 12:12, 13.
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“Satan, knowing that the empire he had usurped would in the end be wrested from him, determined to spare no pains to destroy as many as possible of the creatures whom God had created in His image. He hated man because Christ had manifested for him such forgiving love and pity, and he now prepared to practice upon him every species of deception by which he might be lost; he pursued his course with more energy because of his own hopeless condition.”—*The SDA Bible Commentary* [E. G. White Comments], vol. 7, pp. 973, 974.

“The great controversy between good and evil will increase in intensity to the very close of time. In all ages the wrath of Satan has been manifested against the church of Christ; and God has bestowed His grace and Spirit upon His people to strengthen them to stand against the power of the evil one. When the apostles of Christ were to bear His gospel to the world and to record it for all future ages, they were especially endowed with the enlightenment of the Spirit. But as the church approaches her final deliverance, Satan is to work with greater power. . . . And all the depths of satanic skill and subtlety acquired, all the cruelty developed, during these struggles of the ages, will be brought to bear against God’s people in the final conflict. And in this time of peril the followers of Christ are to bear to the world the warning of the Lord’s second advent; and a people are to be prepared to stand before Him at His coming, ‘without spot, and blameless.’ 2 Peter 3:14. At this time the special endowment of divine grace and power is not less needful to the church than in apostolic days.”—*The Great Controversy*, pp. ix, x.

- b. Describe the experience of the church during the 1,260 years of oppression and persecution. Revelation 12:6, 14.
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- c. What help came to deflect the assault of the human agencies that the dragon intended to use against the faithful? Revelation 12:15, 16.
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“As the tidings spread through the countries of Europe, of a land where every man might enjoy the fruit of his own labor and obey the convictions of his own conscience, thousands flocked to the shores of the New World.”—*Ibid.*, p. 296.

- a. As the anger of the dragon reaches its peak, how are the faithful described? Revelation 12:17.

“The revelator, looking down the ages to the close of time, has declared, ‘The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.’ Revelation 12:17. Some who today are living on the earth will see these words fulfilled. The same spirit that in ages past led men to persecute the true church, will in the future lead to the pursuance of a similar course toward those who maintain their loyalty to God. Even now preparations are being made for this last great conflict.”—*Prophets and Kings*, p. 605.

- b. How do the characteristics of the remnant describe the church in the last days? Revelation 14:12; 19:10.

“The remnant church will acknowledge God in His law and will have the prophetic gift. Obedience to the law of God, and the spirit of prophecy has always distinguished the true people of God, and the test is usually given on present manifestations.”—*Loma Linda Messages*, p. 33.

“The remnant church will be brought into great trial and distress. Those who keep the commandments of God and the faith of Jesus will feel the ire of the dragon and his hosts. Satan numbers the world as his subjects, he has gained control of the apostate churches; but here is a little company that are resisting his supremacy.”—*Testimonies for the Church*, vol. 9, p. 231.

“A refusal to obey the commandments of God, and a determination to cherish hatred against those who proclaim these commandments, leads to the most determined war on the part of the dragon, whose whole energies are brought to bear against the commandment-keeping people of God.”—*Ibid.*, vol. 8, p. 117.

PERSONAL REVIEW QUESTIONS**Fri, May 29**

1. Why is the church symbolized in the Bible by a woman?
2. Explain the risk that the Son of God took to come to the earth as a human.
3. When was the casting out of Satan from heaven fully completed?
4. Describe the reason for the wrath of the dragon against the church.
5. What characteristics do we look for when identifying the remnant?

First Sabbath Offering

June 6, 2026



House of Prayer in Prague, Czech Republic

The Czech Republic is a nation in the very heart of Europe, bordering Germany, Poland, Austria, and Slovakia. Within this country lies Bohemia, a historical region with picturesque villages, majestic castles, and a rich cultural and spiritual heritage where John Huss (1369–1415) initiated his great reforms. Today it is a modern secular state with a population of around 10.9 million people, of whom more than 1.4 million live in the capital city, Prague.

Prague is not only a historical and cultural center but also a place where thousands of people are spiritually in need, with many searching for the meaning of life, hope, and peace in their hearts. Among the inhabitants, 47.8% are considered irreligious, 11.7% identify with Christianity (of whom 9.3% profess Catholicism and 2.4% other Christian denominations), and 10.8% identify with other religions.

The work of the SDA Reform Movement in this city began in May 2014, when only three people gathered for the first meeting. Later, in August 2020, a pastor and his family were sent here to proclaim the present truth message of salvation to lost souls.

Today, the Prague congregation numbers 30 church members, and together with those interested and preparing for baptism, there are about 70 people. Worship services are currently held in a rented space, but the congregation is earnestly praying for the opportunity to purchase or build their own house of prayer—a place where God’s people can gather, be strengthened in faith, and share the light of truth with those around them.

“The house where God is worshiped should be in accordance with His character and majesty.”—*Testimonies for the Church*, vol. 5, p. 268.

Dear brothers and sisters, today we have a blessed opportunity to take part in this great work of God. Your offering is an investment in eternity, in the salvation of souls, and in strengthening the church in the very center of Europe. Please pray for God’s guidance, kindly support this project, and share this need with others. May the Lord bless each one who lovingly takes part in this work!

“We give thanks to God always for you all, making mention of you in our prayers” (1 Thessalonians 1:2).

Your brothers and sisters in Prague

The Beast and the Mark

MEMORY VERSE: “And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads” (Revelation 13:16).

Suggested Reading: *The Great Controversy*, pp. 439–450.

“The lamblike horns and dragon voice of the symbol point to a striking contradiction between the professions and the practice of the nation thus represented.”—*The Great Controversy*, p. 442.

1. THE COMPOSITE BEAST

Sun, May 31

- a. What did John see in Revelation 13:1 (first part), and how do we understand this in light of our study of Daniel 7:3?

- b. What can we learn from how some of the physical characteristics of the beast relate to the four beasts we have studied before? Revelation 13:2; Daniel 7:4–6.

“In chapter 13 (verses 1-10) is described another beast, ‘like unto a leopard,’ to which the dragon gave ‘his power, and his seat, and great authority.’ This symbol, as most Protestants have believed, represents the papacy, which succeeded to the power and seat and authority once held by the ancient Roman empire. Of the leopardlike beast it is declared: ‘There was given unto him a mouth speaking great things and blasphemies. . . . And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.’ This prophecy, which is nearly identical with the description of the little horn of Daniel 7, unquestionably points to the papacy.”—*The Great Controversy*, p. 439.

“In many of the nations of Europe the powers that ruled in church and state had for centuries been controlled by Satan through the medium of the papacy.”—*Ibid.*, pp. 268, 269.

- a. How is the identity of the beast confirmed based on the time of its dominance? Revelation 13:5; Daniel 7:25.
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“ ‘Power was given unto him to continue forty and two months.’ And, says the prophet, ‘I saw one of his heads as it were wounded to death.’ And again: ‘He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword.’ The forty and two months are the same as the ‘time and times and the dividing of time,’ three years and a half, or 1260 days, of Daniel 7—the time during which the papal power was to oppress God’s people. This period, . . . began with the supremacy of the papacy, a.d. 538, and terminated in 1798. At that time the pope was made captive by the French army, the papal power received its deadly wound, and the prediction was fulfilled, ‘He that leadeth into captivity shall go into captivity.’ ”—*The Great Controversy*, p. 439.

- b. How would the supremacy of the leopard-like beast be diminished? Revelation 13:3 (first part), 10.
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- c. What actions would the beast take? Revelation 13:6–8.
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“The influence of Rome in the countries that once acknowledged her dominion is still far from being destroyed. And prophecy foretells a restoration of her power. ‘I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.’ Verse 3. The infliction of the deadly wound points to the downfall of the papacy in 1798. After this, says the prophet, ‘his deadly wound was healed: and all the world wondered after the beast.’ Paul states plainly that the ‘man of sin’ will continue until the second advent. 2 Thessalonians 2:3–8. To the very close of time he will carry forward the work of deception. And the revelator declares, also referring to the papacy: ‘All that dwell upon the earth shall worship him, whose names are not written in the book of life.’ Revelation 13:8. In both the Old and the New World, the papacy will receive homage in the honor paid to the Sunday institution, that rests solely upon the authority of the Roman Church.”—*Ibid.*, p. 579.

- a. What new political power was seen coming up just as the papal power was receiving its mortal wound? Revelation 13:11.
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“The beast with lamblike horns was seen ‘coming up out of the earth.’ Instead of overthrowing other powers to establish itself, the nation thus represented must arise in territory previously unoccupied and grow up gradually and peacefully. It could not, then, arise among the crowded and struggling nationalities of the Old World—that turbulent sea of ‘peoples, and multitudes, and nations, and tongues.’ It must be sought in the Western Continent.

“What nation of the New World was in 1798 rising into power, giving promise of strength and greatness, and attracting the attention of the world? The application of the symbol admits of no question. One nation, and only one, meets the specifications of this prophecy; it points unmistakably to the United States of America. Again and again the thought, almost the exact words, of the sacred writer has been unconsciously employed by the orator and the historian in describing the rise and growth of this nation. The beast was seen ‘coming up out of the earth;’ and, according to the translators, the word here rendered ‘coming up’ literally signifies ‘to grow or spring up as a plant.’ And, as we have seen, the nation must arise in territory previously unoccupied. . . .

“ ‘And he had two horns like a lamb.’ The lamblike horns indicate youth, innocence, and gentleness, fitly representing the character of the United States when presented to the prophet as ‘coming up’ in 1798. Among the Christian exiles who first fled to America and sought an asylum from royal oppression and priestly intolerance were many who determined to establish a government upon the broad foundation of civil and religious liberty. Their views found place in the Declaration of Independence, which sets forth the great truth that ‘all men are created equal’ and endowed with the inalienable right to ‘life, liberty, and the pursuit of happiness.’ And the Constitution guarantees to the people the right of self-government, providing that representatives elected by the popular vote shall enact and administer the laws. Freedom of religious faith was also granted, every man being permitted to worship God according to the dictates of his conscience. Republicanism and Protestantism became the fundamental principles of the nation. These principles are the secret of its power and prosperity. The oppressed and downtrodden throughout Christendom have turned to this land with interest and hope. Millions have sought its shores, and the United States has risen to a place among the most powerful nations of the earth.”—*The Great Controversy*, pp. 440, 441.

- a. What shocking development is to take place, enforced by the lamb-like beast? Revelation 13:12, 16.
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“The lamblike horns and dragon voice of the symbol point to a striking contradiction between the professions and the practice of the nation thus represented. The ‘speaking’ of the nation is the action of its legislative and judicial authorities. By such action it will give the lie to those liberal and peaceful principles which it has put forth as the foundation of its policy. The prediction that it will speak ‘as a dragon’ and exercise ‘all the power of the first beast’ plainly foretells a development of the spirit of intolerance and persecution that was manifested by the nations represented by the dragon and the leopardlike beast. And the statement that the beast with two horns ‘causeth the earth and them which dwell therein to worship the first beast’ indicates that the authority of this nation is to be exercised in enforcing some observance which shall be an act of homage to the papacy.

“Such action would be directly contrary to the principles of this government, to the genius of its free institutions, to the direct and solemn avowals of the Declaration of Independence, and to the Constitution. The founders of the nation wisely sought to guard against the employment of secular power on the part of the church, with its inevitable result—intolerance and persecution. The Constitution provides that ‘Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof,’ and that ‘no religious test shall ever be required as a qualification to any office of public trust under the United States.’ Only in flagrant violation of these safeguards to the nation’s liberty, can any religious observance be enforced by civil authority.”—*The Great Controversy*, p. 442.

- b. How will this enforcement of the mark of the beast be the downfall of the United States? Proverbs 14:34; Psalm 119:126.
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“Every century of profligacy has treasured up wrath against the day of wrath; and when the time comes, and the iniquity is full, then God will do His strange work. It will be found a terrible thing to have worn out the divine patience; for the wrath of God will fall so signally and strongly that it is represented as being unmixed with mercy; and the very earth will be desolated. It is at the time of the national apostasy, when, acting on the policy of Satan, the rulers of the land will rank themselves on the side of the man of sin—it is then the measure of guilt is full; the national apostasy is the signal for national ruin.”—*Selected Messages*, bk. 2, p. 373.

- a. What is the mark of the authority of Rome? Daniel 7:25.

“As the sign of the authority of the Catholic Church, papist writers cite ‘the very act of changing the Sabbath into Sunday, which Protestants allow of; . . . because by keeping Sunday, they acknowledge the church’s power to ordain feasts, and to command them under sin.’—Henry Tuberville, *An Abridgment of the Christian Doctrine*, page 58. What then is the change of the Sabbath, but the sign, or mark, of the authority of the Roman Church—‘the mark of the beast’? . . .

“When Sunday observance shall be enforced by law, and the world shall be enlightened concerning the obligation of the true Sabbath, then whoever shall transgress the command of God, to obey a precept which has no higher authority than that of Rome, will thereby honor popery above God.”—*The Great Controversy*, pp. 448, 449.

- b. Describe the climax of the contrasting movement—one to enlighten souls about the truth and the other to enforce the mark of the beast. Revelation 13:13–15; 16:13, 14; Matthew 24:14, 24.

“The church appeals to the strong arm of civil power, and, in this work, papists and Protestants unite. As the movement for Sunday enforcement becomes more bold and decided, the law will be invoked against commandment keepers. They will be threatened with fines and imprisonment, and some will be offered positions of influence, and other rewards and advantages, as inducements to renounce their faith. But their steadfast answer is: ‘Show us from the word of God our error’—the same plea that was made by Luther under similar circumstances. Those who are arraigned before the courts make a strong vindication of the truth, and some who hear them are led to take their stand to keep all the commandments of God. Thus light will be brought before thousands who otherwise would know nothing of these truths.”—*Ibid.*, p. 607.

PERSONAL REVIEW QUESTIONS

Fri, Jun 5

1. How did some characteristics of the beasts of Daniel 7 carry over into Rome?
2. Review the various ways the 1260 years of papal supremacy were enumerated.
3. Why did the deadly wound not result in the death of the beast?
4. What unique features of the United States were portrayed by the lamb’s horns?
5. Do people who worship on Sunday today already have the Mark of the Beast?

The Three Angels

MEMORY VERSE: “Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus” (Revelation 14:12).

Suggested Reading: *Early Writings*, pp. 232–261.

“I was shown three steps—the first, second, and third angels’ messages. Said my accompanying angel, ‘Woe to him who shall move a block or stir a pin of these messages. The true understanding of these messages is of vital importance.’”—*Early Writings*, p. 258.

1. ANGELS IN REVELATION

Sun, Jun 7

a. Compare and contrast the different types of messengers represented by angels. Revelation 1:20; 10:1, 5; 11:1; 22:8.

b. How does God send a message to everyone on earth? Romans 10:13–15.

“As His representatives among men, God does not choose angels who have never fallen, but human beings, men of like passions with those they seek to save. . . . And to men and women has been committed the sacred trust of making known ‘the unsearchable riches of Christ.’ Ephesians 3:8.”—*The Acts of the Apostles*, p. 134.

“We are to be laborers together with the heavenly angels in presenting Jesus to the world . . . for man must be the channel to communicate with man. And when we give ourselves to Christ in wholehearted devotion, angels rejoice that they may speak through our voices to reveal God’s love.”—*The Desire of Ages*, p. 297.

c. Who is symbolized by the angels of Revelation 14:6–12 and their mission? Matthew 28:19, 20; Acts 1:8.

“The angels are represented as flying in the midst of heaven, proclaiming to the world a message of warning. . . . No one hears the voice of these angels, for they are a symbol to represent the people of God who are working in harmony with the universe of heaven.”—*Selected Messages*, bk. 2, p. 387.

- a. To whom does the first angel take his message? Revelation 14:6.
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“A great religious awakening under the proclamation of Christ’s soon coming is foretold in the prophecy of the first angel’s message of Revelation 14. . . . The angel’s flight ‘in the midst of heaven,’ the ‘loud voice’ with which the warning is uttered, and its promulgation to all ‘that dwell on the earth’—‘to every nation, and kindred, and tongue, and people’—give evidence of the rapidity and world wide extent of the movement.”—*The Great Controversy*, p. 355.

- b. How did the first angel call attention to God as the Creator? Revelation 14:7; Genesis 1:1; Ephesians 3:9.
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- c. Reflect on how the Advent Movement appropriated the message of the first angel and the judgment to their preaching of the soon coming of Christ. Daniel 7:26, 27; 8:14; Acts 17:30, 31.
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“To William Miller and his colaborers it was given to preach the warning in America. This country became the center of the great advent movement. It was here that the prophecy of the first angel’s message had its most direct fulfillment. The writings of Miller and his associates were carried to distant lands. Wherever missionaries had penetrated in all the world, were sent the glad tidings of Christ’s speedy return. Far and wide spread the message of the everlasting gospel: ‘Fear God, and give glory to Him; for the hour of His judgment is come.’”

“The testimony of the prophecies which seemed to point to the coming of Christ in the spring of 1844 took deep hold of the minds of the people. As the message went from state to state, there was everywhere awakened widespread interest. Many were convinced that the arguments from the prophetic periods were correct, and, sacrificing their pride of opinion, they joyfully received the truth. Some ministers laid aside their sectarian views and feelings, left their salaries and their churches, and united in proclaiming the coming of Jesus. There were comparatively few ministers, however, who would accept this message; therefore it was largely committed to humble laymen. . . . The condition of an ungodly church and a world lying in wickedness, burdened the souls of the true watchmen, and they willingly endured toil, privation, and suffering, that they might call men to repentance unto salvation. Though opposed by Satan, the work went steadily forward, and the advent truth was accepted by many thousands.”—*Ibid.*, p. 368.

- a. What does the second angel have to say about the spiritual condition of the professed church of Christ? Revelation 14:8.
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“What is that wine?—Her false doctrines. She has given to the world a false sabbath instead of the Sabbath of the fourth commandment, and has repeated the falsehood that Satan first told to Eve in Eden—the natural immortality of the soul. Many kindred errors she has spread far and wide, ‘teaching for doctrines the commandments of men’ (Matthew 15:9).”—*Selected Messages*, bk. 2, p. 118.

“Babylon has been fostering poisonous doctrines, the wine of error. This wine of error is made up of false doctrines, such as the natural immortality of the soul, the eternal torment of the wicked, the denial of the pre existence of Christ prior to His birth in Bethlehem, and advocating and exalting the first day of the week above God’s holy and sanctified day. These and kindred errors are presented to the world by the various churches, and thus the Scriptures are fulfilled that say, ‘For all nations have drunk of the wine of the wrath of her fornication.’”—*Testimonies to Ministers*, pp. 61, 62.

- b. Describe how the believers in the Advent Movement understood their first disappointment, the discovery of the true end of the 2300 days, and their call to separate from those who rejected the message. Habakkuk 2:3; Matthew 25:6.
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“In the summer of 1844, midway between the time when it had been first thought that the 2300 days would end, and the autumn of the same year, to which it was afterward found that they extended, the message was proclaimed in the very words of Scripture: ‘Behold, the Bridegroom cometh!’

“That which led to this movement was the discovery that the decree of Artaxerxes for the restoration of Jerusalem, which formed the starting point for the period of the 2300 days, went into effect in the autumn of the year 457 b.c., and not at the beginning of the year, as had been formerly believed. Reckoning from the autumn of 457, the 2300 years terminate in the autumn of 1844.”—*The Great Controversy*, pp. 398, 399.

“As the churches refused to receive the first angel’s message, they rejected the light from heaven and fell from the favor of God. They trusted to their own strength, and by opposing the first message placed themselves where they could not see the light of the second angel’s message. But the beloved of God, who were oppressed, accepted the message, ‘Babylon is fallen,’ and left the churches.”—*Early Writings*, p. 237.

- a. What startling warning comes from the third angel? Revelation 14:9–11.
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“The most fearful threatening ever addressed to mortals is contained in the third angel’s message. That must be a terrible sin which calls down the wrath of God unmingled with mercy. Men are not to be left in darkness concerning this important matter; the warning against this sin is to be given to the world before the visitation of God’s judgments, that all may know why they are to be inflicted, and have opportunity to escape them. . . . It is represented in the prophecy as being proclaimed with a loud voice, by an angel flying in the midst of heaven; and it will command the attention of the world.”—*The Great Controversy*, pp. 449, 450.

- b. In the time of the message of the third angel, how are the saints distinguished? Revelation 14:12.
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“The worshipers of God will be especially distinguished by their regard for the fourth commandment, since this is the sign of God’s creative power and the witness to His claim upon man’s reverence and homage. . . . In the issue of the conflict all Christendom will be divided into two great classes, those who keep the commandments of God and the faith of Jesus, and those who worship the beast and his image, and receive his mark. Although church and state will unite their power to compel all, ‘both small and great, rich and poor, free and bond,’ to receive the mark of the beast, yet the people of God will not receive it. Revelation 13:16.”—*Testimonies for the Church*, vol. 9, pp. 16, 17.

- c. How is the rise of the third angel’s message described? Revelation 7:2, 3.
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“At a meeting held in Dorchester, Mass., November, 1848, I had been given a view of the proclamation of the sealing message, and of the duty of the brethren to publish the light that was shining upon our pathway.

“After coming out of vision, I said to my husband: ‘I have a message for you. You must begin to print a little paper and send it out to the people. Let it be small at first; but as the people read, they will send you means with which to print, and it will be a success from the first. From this small beginning it was shown to me to be like streams of light that went clear round the world.’ ”—*Life Sketches*, p. 125.

- a. How will the blessing proclaimed be fulfilled regarding those who died in faith during the proclamation of the third angel's message? Revelation 14:13; Daniel 12:2.
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“It was at midnight that God chose to deliver His people. As the wicked were mocking around them, suddenly the sun appeared, shining in his strength, and the moon stood still. The wicked looked upon the scene with amazement, while the saints beheld with solemn joy the tokens of their deliverance. Signs and wonders followed in quick succession. Everything seemed turned out of its natural course. The streams ceased to flow. Dark, heavy clouds came up and clashed against each other. But there was one clear place of settled glory, whence came the voice of God like many waters, shaking the heavens and the earth. There was a mighty earthquake. The graves were opened, and those who had died in faith under the third angel's message, keeping the Sabbath, came forth from their dusty beds, glorified, to hear the covenant of peace that God was to make with those who had kept His law.”—*Early Writings*, p. 285.

- b. What is to take place at the conclusion of the messages of the three angels? Revelation 14:14–16; Mark 4:26–29.
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“I saw angels hurrying to and fro in heaven. An angel with a writer's inkhorn by his side returned from the earth and reported to Jesus that his work was done, and the saints were numbered and sealed. Then I saw Jesus, who had been ministering before the ark containing the ten commandments, throw down the censer. He raised His hands, and with a loud voice said, ‘It is done.’ ”—*Ibid.*, p. 279.

PERSONAL REVIEW QUESTIONS

Fri, Jun 12

1. Why has God made the preaching of the gospel dependent on human agents?
2. How did the first angel's message reach around the world?
3. Describe the reason for the giving of the message of the second angel.
4. What distinction does the third angel's message highlight?
5. What event will take place after the three angels' messages are concluded?

The Final Call

MEMORY VERSE: “And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory” (Revelation 18:1)

Suggested Reading: *The Great Controversy*, pp. 603–612.

“The great work of the gospel is not to close with less manifestation of the power of God than marked its opening.”—*The Great Controversy*, p. 611.

1. BABYLON THE GREAT

Sun, Jun 14

- a. Describe the dramatic view John saw of the church known as Babylon the Great. Revelation 17:1–6.

“The woman (Babylon) of Revelation 17 is . . . described as ‘arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness: . . . and upon her forehead was a name written, *Mystery, Babylon the Great, the mother of harlots. . .*’ The power that for so many centuries maintained despotic sway over the monarchs of Christendom is Rome. The purple and scarlet color, the gold and precious stones and pearls, vividly picture the magnificence and more than kingly pomp affected by the haughty see of Rome. And no other power could be so truly declared ‘drunken with the blood of the saints’ as that church which has so cruelly persecuted the followers of Christ. Babylon is also charged with the sin of unlawful connection with ‘the kings of the earth.’ It was by departure from the Lord, and alliance with the heathen, that the Jewish church became a harlot; and Rome, corrupting herself in like manner by seeking the support of worldly powers, receives a like condemnation.”—*The Great Controversy*, p. 382. [Author’s italics.]

- b. How will this power come to its end? Revelation 17:15–18.
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- a. Describe the coming of the angel who appears in Revelation 18:1.

“The three angels’ messages are to be combined, giving their threefold light to the world. In the Revelation, John says, ‘I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.’ [Revelation 18:2–5 quoted.] This represents the giving of the last and threefold message of warning to the world.”—*The SDA Bible Commentary* [E. G. White Comments], vol. 7 p. 985.

“The church is the repository of the riches of the grace of Christ; and through the church will eventually be made manifest, even to ‘the principalities and powers in heavenly places,’ the final and full display of the love of God.”—*The Acts of the Apostles*, p. 9.

- b. What does the glory of the angel signify, and how is it shown? Psalm 29:1, 2; John 17:22, 23.

“It is when the character building is neglected, when the adornment of the soul is lacking, when the simplicity of godliness is despised, that pride and love of display demand magnificent church edifices, splendid adornings, and imposing ceremonials. But in all this God is not honored. He values His church, not for its external advantages, but for the sincere piety which distinguishes it from the world. He estimates it according to the growth of its members in the knowledge of Christ, according to their progress in spiritual experience.”—*Prophets and Kings*, pp. 565, 566.

- c. How did God describe His own glory, when Moses asked to see it? Exodus 33:18, 19; 34:5–7.

“The glory of the attributes of God is expressed in His character. Every page of the Holy Scriptures shines with His light. The righteousness of Christ, as a pure, white pearl, has no defect, no stain. No work of man can improve the great and precious gift of God. It is without a flaw.”—*Christ’s Object Lessons*, p. 115.

“This character was revealed in the life of Christ. That He might by His own example condemn sin in the flesh, He took upon Himself the likeness of sinful flesh. Constantly he beheld the character of God; constantly He revealed this character to the world.

“Christ desires His followers to reveal in their lives this same character.”—*God’s Amazing Grace*, p. 322.

- a. How does the angel address the dwellers in Babylon? Revelation 18:2.

“Great power and glory were imparted to the angel, and as he descended, the earth was lightened with his glory. The light which attended this angel penetrated everywhere, as he cried mightily, with a strong voice. . . . The message of the fall of Babylon, as given by the second angel, is repeated, with the additional mention of the corruptions which have been entering the churches since 1844.”—*Early Writings*, p. 277.

- b. What will have changed in Babylon during the time since the second angel's message was first proclaimed? Revelation 18:3.

“The second angel's message of Revelation 14 was first preached in the summer of 1844, and it then had a more direct application to the churches of the United States, where the warning of the judgment had been most widely proclaimed and most generally rejected, and where the declension in the churches had been most rapid. But the message of the second angel did not reach its complete fulfillment in 1844. The churches then experienced a moral fall, in consequence of their refusal of the light of the advent message; but that fall was not complete. As they have continued to reject the special truths for this time they have fallen lower and lower. Not yet, however, can it be said that Babylon is fallen, . . . because she made *all nations* drink of the wine of the wrath of her fornication.’ She has not yet made all nations do this. The spirit of world conforming and indifference to the testing truths for our time exists and has been gaining ground in churches of the Protestant faith in all the countries of Christendom; and these churches are included in the solemn and terrible denunciation of the second angel. But the work of apostasy has not yet reached its culmination.

“The Bible declares that before the coming of the Lord, Satan will work ‘with *all* power and signs and lying wonders, and with all deceivableness of unrighteousness;’ and they that ‘received not the love of the truth, that they might be saved,’ will be left to receive ‘strong delusion, that they should believe a lie.’ 2 Thessalonians 2:9–11. Not until this condition shall be reached, and the union of the church with the world shall be fully accomplished throughout Christendom, will the fall of Babylon be complete. The change is a progressive one, and the perfect fulfillment of Revelation 14:8 is yet future.”—*The Great Controversy*, pp. 389, 390. [Author's italics]

- a. What urgent call is then heard by those still in Babylon? Revelation 18:4.
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“Revelation 18 points to the time when, as the result of rejecting the threefold warning of Revelation 14:6–12, the church will have fully reached the condition foretold by the second angel, and the people of God still in Babylon will be called upon to separate from her communion. This message is the last that will ever be given to the world; and it will accomplish its work. When those that ‘believed not the truth, but had pleasure in unrighteousness’ (2 Thessalonians 2:12), shall be left to receive strong delusion and to believe a lie, then the light of truth will shine upon all whose hearts are open to receive it, and all the children of the Lord that remain in Babylon will heed the call: ‘Come out of her, My people’ (Revelation 18:4).”—*The Great Controversy*, p. 390.

- b. Who are the individuals referred to as “My people,” and addressed in the call to depart from Babylon? John 10:16.
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“Notwithstanding the spiritual darkness and alienation from God that exist in the churches which constitute Babylon, the great body of Christ’s true followers are still to be found in their communion. There are many of these who have never seen the special truths for this time. Not a few are dissatisfied with their present condition and are longing for clearer light. They look in vain for the image of Christ in the churches with which they are connected. As these bodies depart further and further from the truth, and ally themselves more closely with the world, the difference between the two classes will widen, and it will finally result in separation. The time will come when those who love God supremely can no longer remain in connection with such as are ‘lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof.’”—*Ibid.*, p. 390.

- c. Why is the call to flee from Babylon so urgent? Revelation 18:5–8.
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“The light that was shed upon the waiting ones penetrated everywhere, and those in the churches who had any light, who had not heard and rejected the three messages, obeyed the call and left the fallen churches.”—*Early Writings*, p. 278.

- a. Describe the importance of a clear and definite message of warning. Isaiah 58:1; 1 Corinthians 14:7, 8.

“The eighteenth chapter of Revelation reveals the importance of presenting the truth in no measured terms but with boldness and power. . . . There has been too much beating about the bush in the proclamation of the third angel’s message.”—*Evangelism*, p. 230.

“God meant that the watchmen should arise and with united voices send forth a decided message, giving the trumpet a certain sound, that the people might all spring to their post of duty and act their part in the great work. Then the strong, clear light of that other angel who comes down from heaven having great power, would have filled the earth with his glory. We are years behind; and those who stood in blindness and hindered the advancement of the very message that God meant should go forth from the Minneapolis meeting as a lamp that burneth, have need to humble their hearts before God and see and understand how the work has been hindered by their blindness of mind and hardness of heart.”—*The Ellen G. White 1888 Materials*, p. 1070.

- b. What earnest appeal of Jesus can we all take to heart individually? John 12:35, 36.

“Another angel unites his voice with the third angel, and the earth is lighted with its glory. The light increases, and it shines out to all the nations of the earth. It is to go forth as a light that burneth. It will be attended with great power, until its golden beams have fallen upon every tongue, every people, and every nation upon the face of the whole earth. Let me ask you, What you are doing to prepare for this work? Are you building for eternity? You must remember that this angel represents the people that have this message to give to the world. Are you among that people?”—*The Review and Herald*, August 18, 1885.

PERSONAL REVIEW QUESTIONS**Fri, Jun 19**

1. Explain how Rome fits the description of Babylon, the mother of harlots.
2. What is the true glory of God which will be revealed by the other angel?
3. Why must the message of the second angel be repeated?
4. Where are most of the true followers of Jesus today?
5. How can I be a positive influence rather than a hindrance to the work of God today?

The End Foretold

MEMORY VERSE: “And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful” (Revelation 21:5).

Suggested Reading: *Early Writings*, pp. 279–295.

“Our little world, under the curse of sin the one dark blot in His glorious creation, will be honored above all other worlds in the universe of God.”—*The Desire of Ages*, p. 26.

1. THE SEVEN LAST PLAGUES

Sun, Jun 21

- a. What is revealed concerning God’s judgments to be poured out on the earth? Revelation 15:1; chapter 16.

“I saw that the seven last plagues were soon to be poured out upon those who have no shelter; yet the world regarded them no more than they would so many drops of water that were about to fall. I was then made capable of enduring the awful sight of the seven last plagues, the wrath of God. I saw that His anger was dreadful and terrible, and if He should stretch forth His hand, or lift it in anger; the inhabitants of the world would be as though they had never been, or would suffer from incurable sores and withering plagues that would come upon them, and they would find no deliverance, but be destroyed by them.”—*Early Writings*, p. 64.

- b. In what different manner is the same scene described? Jeremiah 25:30–33; Revelation 19:17–21.

“The wicked have passed the boundary of their probation; the Spirit of God, persistently resisted, has been at last withdrawn. Unsheltered by divine grace, they have no protection from the wicked one. Satan will then plunge the inhabitants of the earth into one great, final trouble. As the angels of God cease to hold in check the fierce winds of human passion, all the elements of strife will be let loose. The whole world will be involved in ruin more terrible than that which came upon Jerusalem of old.”—*The Great Controversy*, p. 614.

- a. How does the book of Revelation describe Christ's second coming? Revelation 1:7; 6:15–17.
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“Soon our eyes were drawn to the east, for a small black cloud had appeared, about half as large as a man’s hand, which we all knew was the sign of the Son of man. We all in solemn silence gazed on the cloud as it drew nearer and became lighter, glorious, and still more glorious, till it was a great white cloud. The bottom appeared like fire; a rainbow was over the cloud, while around it were ten thousand angels, singing a most lovely song; and upon it sat the Son of man. His hair was white and curly and lay on His shoulders; and upon His head were many crowns. His feet had the appearance of fire; in His right hand was a sharp sickle; in His left, a silver trumpet. His eyes were as a flame of fire, which searched His children through and through. Then all faces gathered paleness, and those that God had rejected gathered blackness. Then we all cried out, ‘Who shall be able to stand? Is my robe spotless?’ Then the angels ceased to sing, and there was some time of awful silence, when Jesus spoke: ‘Those who have clean hands and pure hearts shall be able to stand; My grace is sufficient for you.’ At this our faces lighted up, and joy filled every heart. And the angels struck a note higher and sang again, while the cloud drew still nearer the earth.”—*Early Writings*, pp. 15, 16.

- b. What will the angels then do? Matthew 24:31; 1 Thessalonians 4:16, 17.
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“Sin defaced and almost obliterated the divine image; but Christ came to restore that which had been lost. He will change our vile bodies and fashion them like unto His glorious body. The mortal, corruptible form, devoid of comeliness, once polluted with sin, becomes perfect, beautiful, and immortal. . . .

“Angels ‘gather together His elect from the four winds, from one end of heaven to the other.’ Little children are borne by holy angels to their mothers’ arms. Friends long separated by death are united, nevermore to part, and with songs of gladness ascend together to the City of God.”—*The Great Controversy*, p. 645.

- c. Where will Satan be placed? Revelation 20:1, 2.
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“Here is to be the home of Satan with his evil angels for a thousand years. Limited to the earth, he will not have access to other worlds to tempt and annoy those who have never fallen.”—*Ibid.*, p. 659.

- a. What will the saints be doing during the 1,000 years that Satan is bound? Revelation 20:4–6; 1 Corinthians 6:2, 3.

“During the thousand years between the first and the second resurrection the judgment of the wicked takes place. The apostle Paul points to this judgment as an event that follows the second advent. . . . Daniel declares that when the Ancient of Days came, ‘judgment was given to the saints of the Most High.’ Daniel 7:22. At this time the righteous reign as kings and priests unto God. . . . It is at this time that, as foretold by Paul, ‘the saints shall judge the world.’ 1 Corinthians 6:2. In union with Christ they judge the wicked, comparing their acts with the statute book, the Bible, and deciding every case according to the deeds done in the body. Then the portion which the wicked must suffer is meted out, according to their works; and it is recorded against their names in the book of death.

“Satan also and evil angels are judged by Christ and His people. Says Paul: ‘Know ye not that we shall judge angels?’ Verse 3. And Jude declares that ‘the angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day.’ Jude 6.”—*The Great Controversy*, pp. 660, 661.

- b. What is to take place at the end of the 1,000-year judgment? Revelation 21:2; 20:7, 8.

“At the close of the thousand years the second resurrection will take place. Then the wicked will be raised from the dead and appear before God for the execution of ‘the judgment written. . . .’ Isaiah declares, concerning the wicked: ‘They shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and *after many days shall they be visited.*’ Isaiah 24:22.”—*Ibid.*, p. 661. [Author’s italics.]

- c. What will be the ultimate end of the wicked? Revelation 20:9; Malachi 4:1.

“In the cleansing flames the wicked are at last destroyed, root and branch—Satan the root, his followers the branches. The full penalty of the law has been visited; the demands of justice have been met; and heaven and earth, beholding, declare the righteousness of Jehovah.”—*Ibid.*, p. 673.

- a. Describe God's promise to make all things new again. Revelation 21:1, 5; 22:1, 2; Isaiah 65:17.
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“The work of redemption will be complete. In the place where sin abounded, God’s grace much more abounds. The earth itself, the very field that Satan claims as his, is to be not only ransomed but exalted. Our little world, under the curse of sin the one dark blot in His glorious creation, will be honored above all other worlds in the universe of God. Here, where the Son of God tabernacled in humanity; where the King of glory lived and suffered and died—here, when He shall make all things new, the tabernacle of God shall be with men, ‘and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God.’ And through endless ages as the redeemed walk in the light of the Lord, they will praise Him for His unspeakable Gift—Immanuel, ‘God with us.’ ”—*The Desire of Ages*, p. 26.

- b. What will be different in the new earth? Isaiah 65:21–25; Revelation 21:4.
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“Pain cannot exist in the atmosphere of heaven. There will be no more tears, no funeral trains, no badges of mourning. . . .

“In the City of God ‘there shall be no night.’ None will need or desire repose. There will be no weariness in doing the will of God and offering praise to His name. We shall ever feel the freshness of the morning and shall ever be far from its close. ‘And they need no candle, neither light of the sun; for the Lord God giveth them light.’ Revelation 22:5. The light of the sun will be superseded by a radiance which is not painfully dazzling, yet which immeasurably surpasses the brightness of our noontide.”—*The Great Controversy*, p. 676.

“In the Bible the inheritance of the saved is called ‘a country.’ Hebrews 11:14–16. There the heavenly Shepherd leads His flock to fountains of living waters. The tree of life yields its fruit every month, and the leaves of the tree are for the service of the nations. There are ever-flowing streams, clear as crystal, and beside them waving trees cast their shadows upon the paths prepared for the ransomed of the Lord. There the wide-spreading plains swell into hills of beauty, and the mountains of God rear their lofty summits. On those peaceful plains, beside those living streams, God’s people, so long pilgrims and wanderers, shall find a home.”—*Ibid.*, p. 675.

- a. With what words did Jesus seek to encourage the readers of Revelation's prophecies? Revelation 22:7, 12–14.

“The Lord Himself revealed to His servant the mysteries contained in this book, and He designs that they shall be open to the study of all. Its truths are addressed to those living in the last days of this earth's history, as well as to those living in the days of John. Some of the scenes depicted in this prophecy are in the past, some are now taking place; some bring to view the close of the great conflict between the powers of darkness and the Prince of heaven, and some reveal the triumphs and joys of the redeemed in the earth made new.

“Let none think, because they cannot explain the meaning of every symbol in the Revelation, that it is useless for them to search this book in an effort to know the meaning of the truth it contains. The One who revealed these mysteries to John will give to the diligent searcher for truth a foretaste of heavenly things. Those whose hearts are open to the reception of truth will be enabled to understand its teachings, and will be granted the blessing promised to those who ‘hear the words of this prophecy, and keep those things which are written therein.’ ”—*The Acts of the Apostles*, pp. 584, 585.

- b. How does Christ invite us to find perpetual life and peace through Him? Revelation 22:17; Isaiah 55:1; John 7:37, 38.

“The cry of Christ to the thirsty soul is still going forth, and it appeals to us with even greater power than to those who heard it in the temple on that last day of the feast. The fountain is open for all. The weary and exhausted ones are offered the refreshing draught of eternal life. Jesus is still crying, ‘If any man thirst, let him come unto Me, and drink.’ ”—*The Desire of Ages*, p. 454.

PERSONAL REVIEW QUESTIONS

Fri, Jun 26

1. How do the plagues bring about the end of the history of the world?
2. Who will be able to stand when Christ returns?
3. Describe the purpose of the judgment during the 1,000 years.
4. What will be the ultimate home of the redeemed?
5. Do I want with all my heart to be a part of God's everlasting kingdom?

First Sabbath Offerings



Sabbath, April 4, 2026

Headquarters in the Italian Field

It's time to expand the usefulness of this center of influence in Italy, to the glory of God. (See p. 4)



Sabbath, May 2, 2026

World Missions

Precious souls in darkness urgently need the present truth for today—and we can help supply it to them. (See p. 25)



Sabbath, June 6, 2026

A House of Prayer in Prague

Let's arise and build a monument to God's glory in this historic city famous for reformation! (See p. 51)