

General Conference of the
Seventh-day Adventist Church
West-Central Africa Division



IMPACT WEEK OF **PRAYER**

— April 13 - 19, 2024 —

"The Lord impressed me to write this book in order that without delay it might be circulated in every part of the world, because the warnings it contains are necessary for preparing a people to stand in the day of the Lord."

Ellen G. White, Manuscript 24,189

<https://wad.adventist.org/publishing-department>



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WEST-CENTRAL AFRICA DIVISION
IMPACT WEEK OF PRAYER
APRIL 13-19, 2024

INTRODUCTION

You are welcome to the annual **IMPACT WEEK OF PRAYER**.

This year, our impact week of prayer happens to come after the World Church Impact Day on **April 13, 2024**. However, sharing continues throughout the year. We too must benefit from what we are sharing with others. The taste of the pudding is in the eating. All hands should be on deck. All departments of the church are to use this week for in-reach and out-reach. Speakers are to be carefully and specially selected. Let us prepare ourselves and prepare others for Christ's second coming.

PREFACE

"Seventh-day Adventists need more than a superficial knowledge of the contents of *The Great Controversy*. The eternal destinies of all depend on their relation to the issues of that conflict, which reaches its climax in the last generation of people. The crisis that is before the remnant church is briefly portrayed in Revelation 13 and 14. To His people who must personally face that crisis, God has through the gift of prophecy sent detailed instructions of what is coming and how to prepare for it. That instruction is found, most completely, in this book.

...

Great things are before us, and we want to call the people from their indifference to get ready."

D. E. Robinson

METHODOLOGY

We are suggesting that you use various methods for conducting this week of prayer in order to accommodate all classes of church members and special guests.

1. Traditional method—all members come together in their local church.

2. Small Group—Action Unit or House Fellowship.
3. Office Group—Two or more members within office proximity.
4. Business Group—Two or more members within business proximity.
5. Online Group—Some church members can connect through WhatsApp/FaceBook/Phone or zoom to conduct the week of prayer. Share your daily reading experience with someone whom you are committed/responsible.

DISCUSSION QUESTIONS

This year's Impact Week of Prayer is a special one. It will help every participant to dig deeper into the book, the Great Controversy. The thought questions and notes have been prepared as an aid to the study of this book. The summary of the selected chapters are not meant to provide full information for the chapter. Rather, they are to urge individual to study, and read the entire text in each chapter. For class or study groups, assign portions to different members who can then share what they learn. As you answer the questions, consider the key points of the chapter instead of just answering with yes or no or a single sentence. Use a pen or paper to highlight any other important points you discover. Please, read the entire book over and over again to prepare for the last day events.

SUGGESTED OBJECTIVES OF EACH GROUP LEADER

1. Each group member gets the material—hard or soft copy.
2. Each group member reads the material.
3. Share testimonies and prayer requests.
4. Pray for one another and pray for requests from other sources.
5. Encourage each member to donate books for distribution during impact day.
6. Encourage each member to participate in the mass distribution of the Missionary Book on IMPACT Day.
7. Encourage members to continue to share Missionary Book to their friends, neighbors, work mates, e.t.c. after IMPACT Day.

8. Write reports and inspiring testimonies about the week of prayer and IMPACT Day.
9. Encourage each group member to read corresponding chapters before attempting the questions.
10. Discuss how best to improve on the prayer program and Missionary Book distribution.
11. Encourage each participant to take special note of this statement by E. G. White, “The Lord impressed me to write this book in order that without delay it might be circulated in every part of the world because the warnings it contains are necessary for preparing a people to stand in the day of the Lord.”

NOTE: Each group leader is encouraged to read chapters 22-42 of the book *The Great Controversy*, from where the week of prayer reading was taken. This will give him/her deeper insight and additional information to share with the group. The question-and-answer format is meant for each participant to study/read *The Great Controversy* book.

SONGS: There are some suggested hymns. **Note** that English and French hymns do not correspond most of the times.

PRAYER

Church leaders are praying for you that this week of prayer will bring abundant blessings to all families. There are suggested prayer requests for each day. Solicit for prayers from group members.

SPECIAL ANNOUNCEMENT

1. You can distribute the Missionary Book both in hard and soft copy. Kindly note that all copies shared should be reported through the denominational channel, whether soft or hard copy.
2. To have access to the past Missionary Books and some other resources; download the ‘Sharing Hope App’ from: [Sharing Hope Website - Publishing](https://publishing.adventist.org/mission-365/sharing-hope-app)
<https://publishing.adventist.org/mission-365/sharing-hope-app>
3. Use this link to download *The Great Controversy* and helpful resources on GCP 2.0; www.greatcontroversyproject.org. You can also scan the bar code on the cover page to share a soft copy of this book.



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Prophecies Fulfilled

Habakkuk 2:1-4. SDAH 598, 441, 602. || HL 112, 316, 407

After the disappointment occasioned by waiting for the second coming of Jesus Christ in the spring of 1844, the few faithfuls sustained their faith by revisiting some biblical prophecies. Habakkuk 2:1-4 predicted a "tarrying moment" where only "the just shall live by his faith" as he awaits patiently for the soon fulfilment of the prophecy. Charles Fitch's prophetic chart was thought to be the fulfilment of Habakkuk 2:2, yet, missing the appointed waiting time. Ezekiel 12:21-25, 27, 28 comforted them with the assurance that the prophecy shall not be prolonged nor failed.

The pointers to Jesus' return in Mathew 24 and the parable of the 10 virgins in Mathew 25 fitly grouped these fellows into two. The five virgins whose lamps were filled with oil represented those empowered by the Holy Spirit, studied and accepted scripture as light to their feet so that the 'delay' would not overthrow their faith. The foolish virgins represented those who moved by impulse. Without understanding the truth, they followed out of fear and hope for immediate rewards, so that their faith failed at the face of disappointment and delay.

The disappointment of 1844 ushered in fanaticism from some who professed believe in the advent message. They rejected the authority of God's Word, they became subject to their feelings, imaginations and self-impressions. Their zeal was blind and bigoted, they reproached the course of Truth. Satan rejoice in their fanaticism, through them he advanced his course of deception; and as his agents in accusing the brethren. The Enemy uses them to counter God's work of salvation among the brethren, even as was the case with the early Christian Churches in Paul, Wesley and Luther's days. William Miller call on his fellows to test every spirit by God's Word, and by the fruit they bear: if it does not cause us to live soberly, righteously and godly, it is not the spirit of Christ. The Spirit and the Word always agree. The spirit that disagree with the word is that of Satan. Through all ages, the

earnest laborers of truth are accused of fanaticism by those agents of the "accusers of the brethren".

The proclamation of the Second Advent was the repressing agent against divisions and fanaticism that showed up in 1844. The assaults of Satan were neutralized by the preaching of the three Angels message which radiates their hearts with the blessed hope and filled them with love for one another. While the groom tarried, they all slept, awaiting the coming of the Groom. The 2300 years prophecy that spanned 457 BC to 1844 was interpreted as the precise date for the second coming of Christ, God's sacrifice for all sinners. Heralded by thousands of believers, they were convinced of the truthfulness of their conviction. They were calm, devoid of human emotions, searching their hearts in humility, all in one mind, the mind of Christ as never before experienced, until the 1844.

The call "the bridegroom cometh" in 1844, triggered the waiting ones to arise and trimmed their lamps. They studied the Bible by the leading of the Holy Spirit. Rejected by the churches and some of their fellows that fall away, they prayed with and for one another in secluded places. The disappointment of 1844 flatten their faith and subject them to many scoffing, as was the case with the disciples of Jesus after His ascension. The failure regarding the expected event could not overthrow their faith experience in His Word. God did not forsake His people so would not draw back, even in the face of persecution. They remained patient, cherishing the light they had received, holding onto His promise to shed further light.

(Summary by Ibrahim Aridi)

(Please read the entire chapter and discuss the questions below)

Study Questions

1. Study the prophecies discussed in Chapter 22 of The Great Controversy Book. Though they could not explain the reason why Jesus did not come in 1844, what was it that made them to feel assured that 'God had led them in their past experience?' (391)

2. About William Miller and his group. What was it that helped them "to wait patiently in the faith" believing that "what was now dark to their understanding would in due time be made plain?" (391)

3. Habakkuk 2:1-4 was among these prophecies, what hope for the disappointed can you find in this text? Why must the just learn to live by _____ faith?
(392)-----
4. As early as 1842 Charles Fitch read the phrase "write the vision, and make it plain upon the tables, that he may run that readeth it" in

Habakkuk, as a suggestion for him to prepare a prophetic chart to illustrate the visions of Daniel and Revelation. But why do you think he fail to read the other part of the same prophecy that says “the vision is yet for an appointed time, but at the end it shall speak”?

5. After the 1844 disappointment, apart from finding out in Habakkuk that the vision will tarry, what else was a source of comfort to them?
Read
Ezekiel(393)
6. How was the parable of the ten virgins in Matthew 25 a source of encouragement to their disappointments? (393-395).
Discuss.
7. Why did William Miller join Luther by declaring that “every spirit should be tested by the word of God? (396) why is it so important to note that the spirit and the word of God must agree? (397)
8. The 10th Day of the 7th month of the Jewish Calendar which was regarded as the day of atonement or the day for cleansing the Temple (Leviticus 16:29-34) coincide with 22nd October, 1844 which was interpreted as the day of the second advent of Christ, our high priest who will come and destroy sin and sinners. Why was the date correct and the event wrong?
(400)
9. After their great disappointment due to Christ’s failure to come according to their expectations, “a large class “of them who earlier believed “in the Lord’s soon coming, renounced their faith.” While some “felt like fleeing from the world” and others complained and “choose death rather than life” (403). Have you ever felt the same when facing disappointment?
10. As great as this disappointment was it “was not so great as was that experienced by the disciples at the time of Christ’s first advent” (404) their hope died with Jesus but after the resurrection they realized that all had been foretold (405 cf Acts 17:3). Why is it important to note those details in prophetic declaration so as to avoid some unnecessary panic and disappointments?
11. Share with your class members, some other lessons that you have learned from this chapter 22 of the great controversy.

PRAYER POINTS

1. Help me Lord to keep trusting your prophetic declarations, because your word is sure and Amen.
2. Lord, take away from me the spirit of Satan who is “the accuser of the brethren.” Keep me from falsely accusing the precious souls you died for.



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God's Law Immutalbe

Psalm 119:89; 111:7. SDAH 412, 272, 602 || HL 268, 135, 407

In this titled "God's Law Immutable," White delves into the significance of God's unchanging law, particularly focusing on the observance of the Sabbath. She emphasizes the Sabbath as a memorial of creation, a sign of God's authority, and a symbol of His sanctifying power (Exodus 20:8-11; Genesis 2:1-3). Through biblical exposition and historical analysis, White traces the observance of the Sabbath from its establishment at creation through the Old Testament era, highlighting its continuity and importance in the Christian faith. White also discusses the Sabbath in the context of end-time events, portraying it as a pivotal point of controversy in the final conflict between good and evil. She warns against the emergence of a counterfeit Sabbath enforced by human institutions, stressing the importance of adhering to God's true Sabbath as a mark of loyalty to Him (Isaiah 58:13-14). White presents Sabbath observance as a test of allegiance to God's commandments amidst societal pressures and religious deception, urging believers to stand firm in their convictions despite opposition (Matthew 24:20-21). Furthermore, White provides historical examples of persecution endured by those faithful to Sabbath observance, illustrating the ongoing battle between truth and error throughout history. She encourages readers to remain faithful to God's law, including Sabbath observance, regardless of the challenges they may face, assuring them of God's protection and ultimate victory in the cosmic conflict between good and evil (Revelation 14:12).

In essence, White's exposition on "God's Law Immutable" serves as a rallying cry for fidelity to God's commandments, particularly the observance of the Sabbath. By weaving together biblical truths,

historical insights, and prophetic warnings, she crafts a compelling narrative that not only elucidates the significance of Sabbath observance but also underscores its central role in the cosmic struggle between good and evil. In the midst of uncertainty and turmoil, White's message resonates as a beacon of hope, calling believers to uphold God's unchanging law as an expression of their devotion and loyalty to the Creator.

Drawing on biblical prophecy, White forewarns of the trials and tribulations that await Sabbath keepers in the final stages of Earth's history (Matthew 24:20-21). Yet, amid persecution and opposition, she offers a message of hope and encouragement, reminding believers of God's promise of protection and ultimate victory (Revelation 14:12). Through historical anecdotes of steadfast Sabbath observance amidst adversity, White inspires readers to emulate the unwavering faith of those who have gone before, standing firm in their convictions despite the allure of compromise.

(Summary by Edson Monteiro)

(Please read the entire chapter and discuss the questions below)

Study Questions

1. What is the significance of the Sabbath in "The Great Controversy," particularly in Chapter 25?

Ans 1 Ex 20: 10

.....
Ans 2. Ezekiel 20:20. Page 372- 437

.....
2. How does Ellen G. White portray the Sabbath as a memorial of creation and a symbol of God's authority?

Ans : Geneis 2:1-

3.....
Page 373-438

3. What biblical references does White use to support the observance of the Sabbath?

Ans: Rev 14:9-10 Ex 20:10 Ex 20: 20 Rev 4; 11 Mark 2;28 Isa 58:18.....

4. Can you explain the historical context surrounding Sabbath observance throughout different periods?

Ans:..... Page 380-447

5. What role does Sabbath observance play in the final conflict between good and evil according to White?

Ans:

Page 380-447

6. How does White warn against the counterfeit Sabbath and its implications for believers?

Ans:page 379 -446

7. What are the consequences of adhering to the true Sabbath versus following human traditions?

Ans:Page 447

8. Can you provide examples of persecution faced by Sabbath keepers throughout history as described by White?

Ans:Page 446-448

9. How does White encourage readers to remain steadfast in their commitment to Sabbath observance despite opposition?

Ans:..... Page 447

10. What parallels can be drawn between the Sabbath controversy discussed in the chapter and contemporary religious debates?

Ans:Page 440

11. How does Sabbath observance serve as a test of loyalty to God's commandments in White's perspective?

Ans:Page 448

12. What assurance does White offer to those who choose to remain faithful to God's law, including Sabbath observance?

Ans:Page 449

14. In what ways does White's discussion of Sabbath observance challenge common societal norms and religious practices?

Ans:Page 446-448

15. How does understanding the immutability of God's law, particularly regarding the Sabbath, influence one's worldview and spiritual practices?

Ans:Page 450

PRAYER POINTS:

1. Help me dear Lord to conform to your laws, including the Sabbath commandment.

2. Please Lord, open the eyes of those who keep Sunday to know and accept the truth and keep the right Sabbath.

Modern Revivals

Matthew 5:17, 18. SDAH 270, 265, 258 || HL 127, 125, 128

Ellen G. White's "The Great Controversy" delves deeply into the phenomenon of modern revivals that swept through America in the 19th century. In Chapter 27, titled "Modern Revivals," White provides a nuanced examination of the socio-religious context, the methods employed by charismatic leaders, the theological underpinnings, and the pitfalls associated with these movements.

Introduction to Modern Revivals

White vividly immerses readers into the socio-religious landscape of 19th-century America, a period marked by rapid industrialization, urbanization, and moral decay. Against this backdrop, she portrays a society grappling with spiritual hunger amidst societal upheavals, setting the stage for the emergence of charismatic leaders who would spearhead revivalist movements.

The Rise of Charismatic Leaders

Central to the narrative are figures like Charles Finney and Dwight L. Moody, whose impassioned preaching and innovative evangelistic strategies captured the hearts and minds of the masses. White delves into the methods employed by these leaders, including powerful oratory, emotive appeals, and the strategic use of "anxious seats" to elicit public declarations of repentance and commitment to Christ.

Critique of Superficial Emotionalism

While acknowledging the sincerity of many participants, White offers a nuanced critique of the superficial emotionalism prevalent in some revival meetings. She underscores the distinction between genuine spiritual transformation and transient emotional experiences, emphasizing the need for repentance, surrender, and a deep inward change of heart.

Theological Underpinnings of Revivalism

White meticulously scrutinizes the theological foundations of modern revivalism, identifying doctrinal deviations and theological ambiguities propagated by certain leaders. She underscores the importance of biblical fidelity and theological soundness, cautioning against the dangers of prioritizing subjective experiences over doctrinal truth.

The Role of Societal Context

White further explores the societal context that fueled the fervor of modern revivals, highlighting the tension between tradition and innovation, rural and urban life, and societal norms versus emerging individualism. She illustrates how these tensions influenced the dynamics of revivalism, shaping the methods and messages of charismatic leaders as they sought to navigate the cultural landscape.

Evaluating Revivalistic Methods

In her analysis, White provides a critical examination of the methods employed by revivalist leaders, acknowledging their effectiveness in mobilizing crowds while also cautioning against the dangers of manipulation and sensationalism. She emphasizes the importance of discernment in evaluating the legitimacy of revivalistic experiences, urging believers to test all teachings against the standard of scripture.

Navigating Theological Controversies. The methods include watering down the word of God especially as it has to do with the Law of God; and also spurious sanctification styles

Throughout the chapter, White confronts theological controversies that arose within the context of modern revivals, including debates over the nature of conversion, the role of emotion in religious experience, and the relationship between faith and works. She encourages believers to engage in thoughtful theological reflection and to seek a balanced understanding of these complex issues in light of scripture.

Lessons for Contemporary Believers

In conclusion, White draws parallels between the challenges faced by believers in the 19th century and those encountered by contemporary Christians. She highlights the enduring relevance of the principles discussed in the chapter, urging believers to cultivate a deep and abiding relationship with Christ, grounded in genuine repentance, faith, and obedience to God's Word.

Final Thoughts

Chapter 27 of "The Great Controversy" serves as a timeless resource for believers seeking to navigate the complexities of religious fervor and discern the true fruits of revival in the Christian life. Through her insightful analysis and practical wisdom, White equips readers with the tools necessary to critically evaluate religious experiences and to pursue authentic spiritual renewal in an ever-changing world.

(Summary by Pastor Richard Armah Tandoh)

(Please read the entire chapter and discuss the questions below)

Study Questions

1. What marks of true conversion have always followed the faithful preaching of God's Word (461:1–462:3)?
2. What is the difference between popular revivals and genuine spiritual revivals, particularly in (1) the nature of the appeals made; (2) the results in the lives of the converts; and (3) the permanence of the work of grace (463:1–3)?
3. As Satan anticipates the promised Pentecostal revival and power among God's people, how does he work to deceive those who will then be called out of Babylon (464:1)?
4. What is the Christian's safeguard against deception by counterfeit manifestations of the Holy Spirit's power (464:2)?
5. What popular but dangerous teachings are responsible for errors regarding true sanctification and the resulting low standards? What similar danger was recognized by Professor Edward Parks (465:1–3)?

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

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

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

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

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

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

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

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

PRAYER POINTS

1. Our loving Savior, please deliver us from the deceptions of modern revivals
2. We pray for genuine spiritual revival and revival of primitive godliness. Pour your Holy Spirit on us as in the day of Pentecost.

Snares of Satan

Matthew 7:16, 17. SDAH 272, 538, 274 || HL 135, 407, 134

The great controversy between Christ and Satan has been on for nearly six thousand years, is soon to close; and the wicked one redoubles his efforts to defeat the work of Christ in man's behalf and to fasten souls in his snares. This is the object which he seeks to accomplish. Satan is not concerned when there is no special effort made to resist his power, when indifference prevails in the church and the world; for he is in no danger of losing those whom he is leading captive at his will. But when the attention is called to eternal things, and souls are inquiring, "What must I do to be saved?"

When the angels of God came to present themselves before the Lord as recorded in Scripture, Satan came also among them (Job 1:6), not to bow before the Eternal King, but to further his own malicious designs against the righteous. With the same object he is in attendance when men assemble for the worship of God. Then he employs all his cunning and shrewdness so to control circumstances that the message may not reach those whom he is deceiving on that very point. The one who most needs the warning will be urged into some business transaction which requires his presence, or will by some other means be prevented from hearing the words that might prove to him a savor of life unto life.

Satan well knows that all whom he can lead to neglect prayer and the searching of the Scriptures, will be overcome by his attacks. Therefore, he invents every possible device to engross the mind. Some, instead of following on to know the truth, make it their religion to seek some fault of character or error of faith in those with whom they do not agree. Such are Satan's right-hand helpers. Accusers of the brethren are not few, and they are always active when God is at work and His servants are rendering Him true homage. It is their work to misrepresent the motives of every true and noble deed, to circulate insinuations, and arouse suspicion in the minds of the inexperienced (Matthew 7:16; Revelation 12:10).

The great deceiver has many agents ready to present any and every kind of error to ensnare souls—heresies prepared to suit the varied tastes and capacities of those whom he would ruin. It is his plan to bring into the church insincere, unregenerate elements that will encourage doubt and unbelief, and hinder all who desire to see the work of God advance and to advance with it. Many who have no real faith in God or in His word assent to some principles of truth and pass as Christians, and thus they are enabled to introduce their errors as Scriptural doctrines. Elijah, Jeremiah, Paul, firmly and fearlessly opposed those who were turning men from the word of God.

Instead of carefully studying God's word with humility of heart to obtain a knowledge of His will, many seek only to discover something odd or original. In order to sustain erroneous doctrines or unchristian practices, some will seize upon passages of Scripture separated from the context, perhaps quoting half of a single verse as proving their point, when the remaining portion would show the meaning to be quite the opposite. Whenever the study of the Scriptures is entered upon without a prayerful, humble, teachable spirit, the plainest and simplest as well as the most difficult passages will be wrested from their true meaning.

God gave to men the sure word of prophecy; angels and even Christ Himself came to make known to Daniel and John the things that must shortly come to pass. Those important matters that concern our salvation were not left involved in mystery (Habakkuk 2:2). Those who are unwilling to accept the plain, cutting truths of the Bible are continually seeking for pleasing fables that will quiet the conscience (2 Thessalonians 2:10-12).

Successful agencies of the great deceiver are: (1). The delusive teachings and lying wonders of spiritualism. (2). The doctrine that denies the deity of Christ (1 Corinthians 2:14). (3). The belief that Satan has no existence as a personal being. (4). The belief that the second advent of Christ is His coming to each individual at death (Matthew 24:23-26). (5). Prayer is not essential. The object which Satan seeks to accomplish in the attitude of people that lead to infidelity: (i). Unbelief and doubt (ii). Pride and self-confidence (iii). Skepticism (iv). Puzzling the mind of others.

The Lord permits His people to be subjected to the fiery ordeal of temptation, not because He takes pleasure in their distress and affliction, but because this process is essential to their final victory. He could not, consistently with His own glory, shield them from temptation; for the very object of the trial is to prepare them to resist all the allurements of evil (Zechariah 4:6).

“The eyes of the Lord are over the righteous, and His ears are open unto their prayers.... And who is he that will harm you, if ye be followers of that which is good?” 1 Peter 3:12, 13. When Balaam, allured by the promise of rich rewards, practiced enchantments against Israel, and by sacrifices to the Lord sought to invoke a curse upon His people, the Spirit of God forbade the evil which he longed to pronounce (Numbers 23:8, 10, 20, 21, 23; 24:9). As

long as God's people are loyal to Him, and continue in obedience to His law, no power in earth or hell could prevail against them. No man is safe for a day or an hour without prayer. Through prayers and earnest study of the scriptures, victory is guarantee for God's children.

(Summary by Stephen Alkali)

(Please read the entire chapter and discuss the questions below)

Study Questions

1. What is Satan's great objective as the conflict nears its close? Who concerns him the most (518:1, 2)?
2. What plans does he lay to nullify the efforts of God's ministers (518:3–519:1)?
3. How do faultfinders serve his purpose? When are they especially diligent (519:2, 3)?
4. How does Satan plan to introduce heresies among church members from within? In what popular liberal teaching is there grave danger? Why (520:1, 2)?
5. What wrong motive in the study of Scripture has led to discord and confusion? How are Bible passages often misinterpreted (520:3–521:1)?
6. Under what conditions is Bible study positively dangerous? What is the result of withholding or not studying certain portions of the Scriptures (521:2)?
7. What portions of the Bible are so clear that they may be understood by all? What hope is held out for every honest soul (521:3; 526:2; 528:2)?
8. How does "liberalism" contribute to lawlessness? How has scientific re-search led to skepticism? Is there real contradiction between science and the Bible (522:1–4)?
9. What should be our attitude toward unrevealed mysteries that are beyond finite comprehension (523:1; 527:1, 2)?
10. What kinds of Bible readers have no shield from delusion (523:2)?
11. List five common errors and reasons why they are dangerous (524:1–525:2).
12. What is the usual course of those who willfully reject one principle of truth? What is a plausible reason that many infidels have for their unbelief (525:3, 4)?
13. What are four attitudes that lead to infidelity (526:1)?
14. What is the real cause for distrusting God? What is necessary to maintain saving faith (527:3–528:1)?

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

PRAYER POINTS

1. Pray for God to give you the gift of discernment in these last days to help you decipher the fake messengers of the gospel and their messages of deception on our pulpits as recorded in Job 1:6.
2. Pray for God to rekindle in you the spirit and attitude of primitive godliness in your prayer life and the study of the scriptures, so, as to safeguard you from the attacks of Satan and his cohorts.

The Impending Conflict

James 2:10. Rev. 12:17. SDAH 614, 610, 612 || HL 345, 352, 346

The purpose of Satan in the Great Controversy is to overthrow the law of God. This is the reason of his rebellion against the Creator, he was cast out of heaven and has continued the same warfare upon the earth. To deceive men and lead them to transgress God's law, this is the object which he has steadfastly pursued. Whether this be accomplished by casting aside the law altogether, or by rejecting one of its precepts [James 2:10].

Satan has perverted the doctrines of the Bible, and errors have thus become incorporated into the faith of thousands who profess to believe the Scriptures. It is a battle between the laws of men and the precepts of Jehovah, between the religion of the Bible and the religion of fable and tradition. Many have rejected in part or wholly doctrines such as creation, the fall of man, the atonement, and the perpetuity of the law of God, some see it as weakness to place implicit confidence in the Bible. Many ministers are teaching their people, and many professors and teachers are instructing their students, that the law of God has been changed or abrogated.

No error accepted by the Christian world strikes more boldly against the authority of Heaven than this: that God's law is no longer binding upon men. Every nation has its laws, which command respect and obedience; no government could exist without them. Is it a graver offense to disregard the laws of states and nations than to trample upon those divine precepts which are the foundation of all government? When the standard of righteousness is set aside, the way is open for the prince of evil to establish his power in the earth. Wherever the divine precepts are rejected, sin ceases to appear sinful

or righteousness desirable. Those who refuse to submit to the government of God are wholly unfitted to govern themselves, the multitudes eagerly accept the delusions of Satan.

Those who teach the people to regard lightly the commandments of God sow disobedience to reap disobedience. If the law were not binding, why should any fear to transgress? Property would no longer be safe. Men would obtain their neighbor's possessions by violence, and the strongest would become richest. The marriage vow would no longer stand as a sacred bulwark to protect the family. The fifth commandment would be set aside with the fourth. The civilized world would become a horde of robbers and assassins; and peace, rest, and happiness would be banished from the earth. There is envy, evil surmising, hypocrisy, estrangement, emulation, strife, betrayal of sacred trusts, indulgence of lust. The vilest of criminals, when thrown into prison for their offenses, are often made the recipients of gifts and attentions as if they had attained an enviable distinction [Isaiah 59:14].

As the claims of the fourth commandment are urged upon the people, it is found that the observance of the seventh-day Sabbath is enjoined; many popular teachers declare that the law of God is no longer binding. Thus they cast away the law and the Sabbath together. The teachings of religious leaders have opened the door to infidelity, to spiritualism, and to contempt for God's holy law... that the enforcement of Sunday observance would greatly improve the morals of society.

Through the two great errors, the immortality of the soul and Sunday sacredness, Satan will bring the people under his deceptions. While the former lays the foundation of spiritualism, the latter creates a bond of sympathy with Rome. The Protestants of the United States will be foremost in stretching their hands across the gulf to grasp the hand of spiritualism; they will reach over the abyss to clasp hands with the Roman power; and under the influence of this threefold union, this country will follow in the steps of Rome in trampling on the rights of conscience.

As spiritualism more closely imitates the nominal Christianity of the day, it has greater power to deceive and ensnare. Satan himself is converted, after the modern order of things. He will appear in the character of an angel of light. Through the agency of spiritualism, miracles will be wrought, the sick will be healed, and many undeniable wonders will be performed. Their work will be accepted as

a manifestation of divine power. Protestants, having cast away the shield of truth, will also be deluded. Papists, Protestants, and worldlings will alike accept the form of godliness without the power. Through spiritualism, Satan appears as a benefactor of the race, healing the diseases of the people, and professing to present a new and more exalted system of religious faith; but at the same time he works as a destroyer. His temptations are leading multitudes to ruin. Intemperance dethrones reason; sensual indulgence, strife, and bloodshed follow. Satan delights in war, for it excites the worst passions of the soul and then sweeps into eternity its victims steeped in vice and blood. It is his object to incite the nations to war against one another, for he can thus divert the minds of the people from the work of preparation to stand in the day of God.

Satan will appear to the children of men as a great physician who can heal all their maladies, he will bring disease and disaster, until populous cities are reduced to ruin and desolation. Even now he is at work. In accidents and calamities by sea and by land, in great conflagrations, in fierce tornadoes and terrific hailstorms, in tempests, floods, cyclones, tidal waves, and earthquakes. He sweeps away the ripening harvest, and famine and distress follow. He imparts to the air a deadly taint, and thousands perish by the pestilence. Destruction will be upon both man and beast. [Isaiah 24:4, 5].

Satan will persuade men that those who serve God are causing these evils. It will be declared that men are offending God by the violation of the Sunday sabbath; that this sin has brought calamities which will not cease until Sunday observance shall be strictly enforced; and that those who present the claims of the fourth commandment, thus destroying reverence for Sunday, are troublers of the people as was the case in 1 Kings 18:17, 18.

Satan's policy in this final conflict with God's people is the same that he employed in the opening of the great controversy in heaven. He professed to be seeking to promote the stability of the divine government, while secretly bending every effort to secure its overthrow. While Satan seeks to destroy those who honor God's law, he will cause them to be accused as lawbreakers, as men who are dishonoring God and bringing judgments upon the world.

Those who honor the Bible Sabbath will be denounced as enemies of law and order, as breaking down the moral restraints of society, causing anarchy and corruption, and calling down the judgments of God upon the earth. The dignitaries of church and state

will unite to bribe, persuade, or compel all classes to honor the Sunday. Political corruption is destroying love of justice and regard for truth [Revelation 12:17].

(Summary by Alkali Stephen)

(Please read the entire chapter and discuss the questions below)

Study Questions

1. What main issue of the age-long conflict between Christ and Satan is the subject of the final controversy? What concepts place many people on the wrong side (582:1–583:1)?
2. Why is the doctrine that God’s law is no longer binding upon man (1) opposed to reason and (2) detrimental in its results (584:1–585:1)?
3. What present-day evils are the logical result of the teaching that men are released from obeying God’s law (585:2–586:1)?
4. Whenever or wherever the Bible can no longer be suppressed, and religious liberty prevails, how does Satan seek to bring about what he formerly accomplished through ignorance and persecution? How has rejection of the Sabbath truth led to lawlessness (586:2)?
4. What is the reason some teachers of antinomianism give for the prevailing iniquity, and what is proposed by them as a remedy? What should be our attitude toward temperance reform (587:1)?
5. What two fundamental errors will unite nominal Christendom? What threefold union will result, and of what will this be a sign (588:1)? See also *Testimonies for the Church*, vol. 5, p. 451.
6. What role does spiritualism play in bringing about the union of Protestantism and Catholicism (588:2–589:1)?
7. To what extent is Satan responsible for earthquakes and other natural disasters? Why do they increase in frequency and severity? What false reason will be given for these evils (589:2–590:1)?
8. How will indignation be aroused against Sabbath keepers through spiritualism? What methods used by Satan in the beginning of the controversy against God will be repeated against the remnant (590:2–591:1)?

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

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

PRAYER POINTS

1. Pray for God to make His law become a verb in your heart so that Satan will not lead you astray to break any of the law of God as you journey to heaven. (James 2:10)
2. Pray that God will empower you to be obedient to Him daily in all that you do and say no to spiritualism, wonders, and miracles as proof of divine power in our churches.

The Time of Trouble

Daniel 12:1. SDAH 602, 508, 506 || HL 407, 222, 358

The chapter begins with a prophecy from the book of Daniel, foretelling a time of unparalleled trouble. It describes a pivotal moment when mercy ceases to plead for the guilty, and the righteous have received their final preparation. Angels are seen hastening, and Jesus concludes His intercession in heaven. At this juncture, every person's destiny is sealed, and the righteous are marked with the seal of God.

Following this, the scene shifts to the earth plunged into darkness as Jesus leaves the heavenly sanctuary. This marks the beginning of the final test for humanity. With no intercessor, the wicked are left under Satan's control, and the forces of evil are unleashed, resulting in a time of global devastation surpassing any previous calamity.

Mrs. White draws parallels between past events, such as the destruction of Jerusalem and David's punishment, and the future calamities to befall the world. She emphasizes the severity of the impending crisis and the role of divine and demonic forces in shaping events.

The faithful are depicted as enduring persecution and being falsely accused by the wicked. A significant point of contention becomes the observance of the Sabbath, with those adhering to it facing intense opposition and even death decrees from religious and secular authorities. "Those who honor the law of God have been accused of bringing judgments upon the world, and they will be regarded as the cause of the fearful convulsions of nature and the strife and bloodshed among men that are filling the earth with woe. The power attending the last warning has enraged the wicked; their anger is kindled against all who have received the message, and Satan will excite to still greater intensity the spirit of hatred and persecution." (GC 441)

Ellen White then delves into the experience of God's people during this time of trouble, likening it to Jacob's night of anguish and his wrestling with God. She underscores the importance of repentance, faith, and

perseverance in securing God's favor and protection.

There is a warning against self-deception and the danger of harboring unconfessed sins. Only those who have fully surrendered to God and have developed a deep relationship with Him will withstand the trials ahead.

The chapter also anticipates Satan's last desperate attempts to deceive humanity, including the impersonation of Christ and the performance of false miracles. However, those grounded in the Scriptures and fortified by faith will not be swayed by these deceptions.

“Fearful sights of a supernatural character will soon be revealed in the heavens, in token of the power of miracle-working demons. The spirits of devils will go forth to the kings of the earth and to the whole world, to fasten them in deception, and urge them on to unite with Satan in his last struggle against the government of heaven. By these agencies, rulers and subjects will be alike deceived. Persons will arise pretending to be Christ Himself, and claiming the title and worship which belong to the world's Redeemer. They will perform wonderful miracles of healing and will profess to have revelations from heaven contradicting the testimony of the Scriptures.

As the crowning act in the great drama of deception, Satan himself will personate Christ. The church has long professed to look to the Saviour's advent as the consummation of her hopes. Now the great deceiver will make it appear that Christ has come. In different parts of the earth, Satan will manifest himself among men as a majestic being of dazzling brightness, resembling the description of the Son of God given by John in the Revelation. Revelation 1:13-15. The glory that surrounds him is unsurpassed by anything that mortal eyes have yet beheld. The shout of triumph rings out upon the air: “Christ has come! Christ has come!” The people prostrate themselves in adoration before him, while he lifts up his hands and pronounces a blessing upon them, as Christ blessed His disciples when He was upon the earth. His voice is soft and subdued, yet full of melody. In gentle, compassionate tones he presents some of the same gracious, heavenly truths which the Saviour uttered; he heals the diseases of the people, and then, in his assumed character of Christ, he claims to have changed the Sabbath to Sunday, and commands all to hallow the day which he has blessed. He declares that those who persist in keeping holy the seventh day are blaspheming his name by refusing to listen to his angels sent to them with light and truth. This is the strong, almost overmastering delusion. Like the Samaritans who were deceived by Simon Magus, the multitudes, from the least to the greatest, give heed to these sorceries, saying: This is “the great power of God.” Acts 8:10.

But the people of God will not be misled. The teachings of this false Christ are not in accordance with the Scriptures. His blessing is pronounced upon the worshipers of the beast and his image, the very class upon whom the Bible declares that God's unmingled wrath shall be poured out.”

Mrs. White concludes with a message of hope, affirming God's

unwavering love and protection for His people even in the darkest of times. Despite persecution and imprisonment, they are assured of divine presence and intervention, likened to the experiences of biblical figures like Joseph, Elijah, and Daniel.

Ultimately, Mrs. White uses chapter 39 to serve as both a warning and a source of encouragement for believers, urging us to strengthen our faith, cling to God's promises, and prepare for the trials ahead with unwavering trust in His providence. (Please, read the entire Chapter). (Summary by Michael Lowas).

Study Questions

1. What does the standing up of Michael mean to (1) the guilty; (2) God's people; (3) the angels of heaven; and (4) Christ? How will Satan's unrestrained power then be seen (613:1–614:1)?
2. What have evil angels been waiting for permission to do? What effect will the withdrawal of God's restraining Spirit have upon the opposing forces? How will Sabbathkeepers then be regarded? What decree will be issued against them (614:2–615:2)?
3. What occasion for self-reproach will add to the distress of the saints? What will they have done to keep their faith from failing (619:2–620:1)?
4. What deception of Satan will prove fatal to the many who accept it? Why can God not pardon the sins confessed during the time of trouble? What will the trial of their faith do for the children of God (620:2–621:1)?
5. How should God's people now be preparing for the time of trouble? What lessons learned beforehand may decrease the trials of that time? What attitude would keep the youth from sin (621:2–622:3)?
6. What will hinder many from obtaining the preparation needed? What was the secret of Christ's ability to live above sin? What help is promised to every one who strives to overcome (622:4–623:2)?
7. What varying experiences of deeper trial will come to the commandment-keepers at that time? What thoughts will bring them some comfort and assurance (626:1–627:1)?
8. How will the watchmen encourage their fellow sufferers? What assurance will come from heaven? In times past God has permitted many of his saints to suffer martyrdom. Why will they be protected in the final crisis (632:2–633:1)?

PRAYER POINTS

1. Let us pray on the reflection Questions above as we draw closer to experience the time of trouble in the history of the world.
2. Let us pray for strong and unshakable faith in Jesus in the face of persecution.

The Controversy Ended

Revelation 21:1-4. SDAH 442, 211, 213, 216 || HL 111, 112, 108,

Profound and breath taking events are ahead of us while life seems to be going on as usual. The end of the great controversy between God and Satan is near. Now is the time to decide to be on God's side for all eternity.

“At the close of the thousand years, Christ again returns to the earth. He is accompanied by the host of the redeemed and attended by a retinue of angels. As He descends in terrific majesty He bids the wicked dead arise to receive their doom. They come forth, a mighty host, numberless as the sands of the sea. What a contrast to those who were raised at the first resurrection! The righteous were clothed with immortal youth and beauty. The wicked bear the traces of disease and death.”

Satan does not give up easily. See the description of his army prepared for the last great battle ever fought. “Now Satan prepares for a last mighty struggle for the supremacy...” “In that vast throng are multitudes of the long-lived race that existed before the Flood; men of lofty stature and giant intellect, who, yielding to the control of fallen angels, devoted all their skill and knowledge to the exaltation of themselves; men whose wonderful works of art led the world to idolize their genius, but whose cruelty and evil inventions, defiling the earth and defacing the image of God, caused Him to blot them from the face of His creation. There are kings and generals who conquered nations, valiant men who never lost a battle, proud, ambitious warriors whose approach made kingdoms tremble. In death these experienced no change. As they come up from the grave, they resume the current of their thoughts just where it

ceased. They are acted by the same desire to conquer that ruled them when they fell.

“Satan consults with his angels, and then with these kings and conquerors and mighty men. They look upon the strength and numbers on their side, and declare that the army within the city is small in comparison with theirs, and that it can be overcome. They lay their plans to take possession of the riches and glory of the New Jerusalem. All immediately begin to prepare for battle. Skillful artisans construct implements of war. Military leaders, famed for their success, marshal the throngs of warlike men into companies and divisions.”

In spite of the greatest army of all ages gathered outside the city of the New Jerusalem, Christ our King is coronated before the view of the entire universe. There are dire and eternal consequences for rejecting Christ. Sin and Satan will be destroyed forever. “All that was lost by sin will be restored. “And the years of eternity, as they roll, will bring richer and still more glorious revelations of God and of Christ.”

“And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever.” Revelation 5:13.

The great controversy is ended, sin and sinners are no more; the entire universe is clean. One pulse of harmony and gladness beats through the vast creation. From Him who created all, flow life and light and gladness, throughout the realms of illimitable space. From the minutest atom to the greatest world, all things, animate and inanimate, in their unshadowed beauty and perfect joy, declare that God is love” (Amen).

(Summary by Abraham D. Obaya)

(Please, read the entire chapter and discuss the questions below).

Study Questions

1. As the wicked are raised at the end of the thousand years, what scene will meet their eye? What will they say? Why will they not have a second probation? Where will the New Jerusalem rest (662:1-3)?
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2. What will Satan still hope to accomplish? By what deceptive claims will he secure the confidence of his followers? What conditions will seem to give hope to their efforts (663:1–664:2)?

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

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

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

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

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

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

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

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

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

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

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

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

PRAYER POINTS:

1. When the great controversy ends, there will be no more opportunity to change camp. Dear God, please help us to be on your side now and for ever.
2. Please Lord, empower us to proclaim the last warnings to every soul before probation closes on the people of the world.

Seventh-day Adventists need to have more than a superficial knowledge of the contents of *The Great Controversy*. The eternal destinies of all depend on their relation to the issues of that conflict, which reaches its climax in the last generation of people. The crisis that is before the remnant church is briefly portrayed in Revelation 13 and 14. To His people who must personally face that crisis, God has through the gift of prophecy sent detailed instruction of what is coming and how to prepare for it. That instruction is found most completely in this book.



Seventh-day
Adventist Church

