

JESUS' MERCIFUL WARNING TO THE WICKED OF THE COMING SEVEN LAST PLAGUES PART I

The world is soon to be left by the angel of mercy, and the seven last plagues are to be poured out. Sin, shame, sorrow, and darkness are on every side; but God still holds out to the souls of men the precious privilege of exchanging darkness for light, error for truth, sin for righteousness. But God's patience and mercy will not always wait. Let not one soul think that he can hide from God's wrath behind a lie, for God will strip from the soul the refuge of lies. The bolts of God's wrath are soon to fall, and when He shall begin to punish the transgressors, there will be no period of respite until the end. The storm of God's wrath is gathering, and those only will stand who are sanctified through the truth in the love of God. They shall be hid with Christ in God till the desolation shall be overpast. He shall come forth to punish the inhabitants of the world for their iniquity, and "the earth also shall disclose her blood, and shall no more cover her slain." Let the language of the soul be--

Hide me, O my Saviour, hide!
Till the storm of life is past;
Safe into the haven guide,
Oh, receive my soul at last!

Other refuge have I none,
Hangs my helpless soul on Thee;
Leave, oh, leave me not alone!
Still support and comfort me.

THE SEVEN LAST PLAGUES THE COMPLETE WRATH OF GOD UNMINGLED WITH MERCY

1. What sign did John see in heaven and what did it mean? Rev 15:1.

Ans: a. ¹And I saw another _____ in heaven, great and _____, seven angels having the _____ last _____; for in them is _____ up the _____ of God. Rev 15:1.

Ans: b. **And I saw another sign in heaven.** The word sign is the Greek word **semeion (σημειον)** with the meaning: "of signs portending _____ events soon to happen." (Enhanced Strong's Lexicon). The beginning of the Seven Last _____ is the sign that _____ has closed and that Jesus' Second _____ is _____. The Seven Last Plagues are poured out on those that receive the _____ of the beast (Rev 16:1,2). God does not pour out His judgments until he has given clear _____ of what is to come. This is evident from the preaching of _____ for 120 years before the flood (Gen 6:3; Heb 11:7; 1 Pet 3:18-20; 2 Pet 2:5). It is also demonstrated in the warnings to _____ that God was powerful and judged those that touched His people (Gen 14:1-24; 19:1-24). See note below. Jesus said:

²⁶And as it was in the days of _____, so shall it be also in the _____ of the Son of man. ²⁷They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. ²⁸Likewise also as it was in the days of _____; they did eat, they drank, they bought, they sold, they planted, they builded; ²⁹But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. ³⁰Even thus shall it be in the day when the Son of man is _____. Lk 17:26-30.

Ans: c. **Mercy's sweet call is now sounding;** but it will soon die away. _____ hour will soon be _____. The seven last _____ will _____, and then those who have chosen the pleasures of the world and _____ against God, will cry for _____ when there will be none to answer their prayers. But a voice will be heard,--"Thou art _____ in the balance and found _____. " And as they realize that they have no shelter from the dreadful storm of God's wrath, they will plead for one little _____ of _____ that they may again hear the sweet voice, inviting "every one that thirsteth, come ye to the waters." It will then fall upon the ear, in that dreadful hour. "Too _____! too late!" "Because I have called, and ye _____; I have stretched out my hand, and no man regarded. But ye have set at _____ all my counsel, and would none of my reproof (Prov 1:24,25). I also will laugh at your calamity, I will mock when your fear cometh." (Prov 1:26). See note below

Ans: d. Great and Marvellous. The word _____ in the original Greek is the word **thaumastos** (ταυμαστος) with the meaning: “passing human _____, causing amazement joined with _____, extraordinary, striking, surprising.” These plagues and the judgments that are to come on those that receive the mark of the beast by _____ observance are far worse than can be imagined. If the wicked do not listen to and follow the messages of warning in Revelation 14:6-12 they will have amazement joined with terror that will come upon them with an overwhelming surprise. See note below.

Ans: e. Seven angels having the seven last plagues, for in them is filled up the wrath of God. The number _____ means _____. The phrase “filled up” (Rev 15:1) is the Greek word **whchyr** (whchyr) which has the meaning: “_____, expire, accomplish, to bring to a close, to finish, to _____.” (Enhanced Strong’s Lexicon). Seven angels’ are chosen by God to pour out the complete _____ of God _____ with _____. The _____ time in all of Earth’s history that so great a wrath is poured out on the world without any mercy.

The most fearful _____ ever addressed to mortals is contained in the third angel’s message. That must be a terrible sin which calls down the _____ of God _____ with _____. Men are not to be left in darkness concerning this important matter; the _____ against this _____ is to be given to the world _____ the visitation of God’s _____, that all may know why they are to be inflicted, and have opportunity to escape them. In the issue of the great contest, two distinct, opposite classes are developed. One class “worship the _____ and his image, and receive his _____,” and thus bring upon themselves the _____ judgments threatened by the third angel. The other class, in marked contrast to the world, “keep the commandments of God and the faith of Jesus.” [1 REV. 14:9, 12.] Though the powers of earth summon their forces to _____ “all, both small and great, rich and poor, free and bond,” to receive the mark of the beast, yet the people of God do _____ receive it. The prophet of Patmos beholds “them that had gotten the _____ over the beast, and over his image, and over his _____, and over the number of his name, stand on the sea of glass, having the harps of God,” [1 REV. 15:2.] and singing the song of Moses and the Lamb. See note below.

And I saw another sign in heaven. The word sign is the Greek word **semeion** (σημειον) with the meaning: “of signs portending remarkable events soon to happen.” (Enhanced Strong’s Lexicon). The beginning of the Seven Last Plagues is the sign that probation has closed and that Jesus’ Second Coming is near. The Seven Last Plagues are poured out on those that receive the mark of the beast (Rev 16:1,2). God does not pour out His judgments until he has given clear warning of what is to come. This is evident from the preaching of Noah for 120 years before the flood (Gen 6:3; Heb 11:7; 1 Pet 3:18-20; 2 Pet 2:5). It is also demonstrated in the warnings to Sodom that God was powerful and judged those that touched His people (Gen 14:1-24; 19:1-24).

Mercy’s sweet call is now sounding; but it will soon die away. Probation’s hour will soon be ended. The seven last plagues will fall, and then those who have chosen the pleasures of the world and rebelled against God, will cry for mercy when there will be none to answer their prayers. But a voice will be heard,—“Thou art weighed in the balance and found wanting.” And as they realize that they have no shelter from the dreadful storm of God’s wrath, they will plead for one little hour of probation that they may again hear the sweet voice, inviting “every one that thirsteth, come ye to the waters.” It will then fall upon the ear, in that dreadful hour. “Too late! too late!” “Because I have called, and ye refused; I have stretched out my hand, and no man regarded. But ye have set at nought all my counsel, and would none of my reproof (Prov 1:24,25). I also will laugh at your calamity, I will mock when your fear cometh.” (Prov 1:26).

Great and Marvellous. The word Marvellous in the original Greek is the word **thaumastos** (ταυμαστος) with the meaning: “passing human comprehension, causing amazement joined with terror, extraordinary, striking, surprising.” These plagues and the judgments that are to come on those that receive the mark of the beast by Sunday observance are far worse than can be imagined. If the wicked do not listen to and follow the messages of warning in Revelation 14:6-12 they will have amazement joined with terror that will come upon them with an overwhelming surprise.

Seven angels having the seven last plagues, for in them is filled up the wrath of God. The number Seven means complete. The phrase “filled up” (Rev 15:1) is the Greek word **whchyr** (whchyr) which has the meaning: “complete, expire, accomplish, to bring to a close, to finish, to end.” (Enhanced Strong’s Lexicon). Seven angels’ are chosen by God to pour out the complete wrath of God unmingled with mercy. The only time in all of Earth’s history that so great a wrath is poured out on the world without any mercy.

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. In the issue of the great contest, two distinct, opposite classes are developed. One class “worship the beast and his image, and receive his mark,” and thus bring upon themselves the awful judgments threatened by the third angel. The other class, in marked contrast to the world, “keep the commandments of God and the faith of Jesus.” [1 REV. 14:9, 12.] Though the powers of earth summon their forces 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 do not receive it. The prophet of Patmos beholds “them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God,” [1 REV. 15:2.] and singing the song of Moses and the Lamb.

144,000 SING ON THE SEA OF GLASS

2. How did John see those that had gained the victory over the beast and His image? Rev 15:2.

Ans: a. ²And I saw as it were a _____ of glass mingled with _____: and them that had gotten the _____ over the _____, and over his image, and over his _____, and over the number of his name, stand on the sea of glass, having the harps of God. Rev 15:2.

Ans: b. Around the throne of God is a large sea of glass. This _____ has the appearance of stones of _____. This is where _____ walked before his fall (Ezek 28:14). This sea must have a _____ appearance like some of the _____ stones that have fire _____ through them. See note below.

Ans: c. Those that are redeemed from among men being alive at the Second _____ of Jesus are the _____ (Rev 14:1-3). They sing a song that _____ one else can sing (Rev 14:3). These were virgins having nothing to do with the churches of Babylon who try to force them to receive the mark of the beast and his image (Rev 14:4). Upon the crystal _____ before the throne, that sea of glass as it were mingled with fire,--so _____ is it with the _____ of God,--are gathered the company that have "gotten the victory over the beast, and over his image, and over his mark, and over the number of his name." With the Lamb upon Mount Zion, "having the harps of God," they stand, the hundred and forty and four thousand that were redeemed from _____ men; and there is heard, as the sound of many waters, and as the sound of a great thunder, "the voice of harpers _____ with their harps." And they sing "a new song" before the throne, a song which no man can learn save the hundred and forty and four thousand. It is the song of _____ and the Lamb--a song of _____. None but the hundred and forty-four thousand can learn that song; for it is the song of their experience--an experience such as no other company have ever had. "These are they which follow the Lamb whithersoever He goeth." These, having been translated from the earth, from among the _____, are counted as "the first fruits unto God and to the Lamb." (Revelation 15:2, 3; 14:1-5). "These are they which came out of great tribulation;" they have passed through the time of _____ such as never was since there was a nation; they have endured the anguish of the time of _____ trouble; they have stood without an intercessor through the final outpouring of God's judgments. But they have been delivered, for they have "washed their robes, and made them white in the blood of the Lamb." "In their mouth was found no _____: for they are without fault" before God. "Therefore are they before the throne of God, and serve Him day and night in His temple: and He that sitteth on the throne shall dwell among them." They have seen the earth wasted with _____ and pestilence, the sun having power to scorch men with great _____, and they themselves have endured suffering, hunger, and thirst. But "they shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the _____ which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." (Revelation 7:14-17).

Around the throne of God is a large sea of glass. This sea has the appearance of stones of fire. This is where Lucifer walked before his fall (Ezek 28:14). This sea must have a beautiful appearance like some of the gem stones that have fire red through them.

Those that are redeemed from among men being alive at the Second Coming of Jesus are the 144,000 (Rev 14:1-3). They sing a song that no one else can sing (Rev 14:3). These were virgins having nothing to do with the churches of Babylon who try to force them to receive the mark of the beast and his image (Rev 14:4). Upon the crystal sea before the throne, that sea of glass as it were mingled with fire,--so resplendent is it with the glory of God,--are gathered the company that have "gotten the victory over the beast, and over his image, and over his mark, and over the number of his name." With the Lamb upon Mount Zion, "having the harps of God," they stand, the hundred and forty and four thousand that were redeemed from among men; and there is heard, as the sound of many waters, and as the sound of a great thunder, "the voice of harpers harping with their harps." And they sing "a new song" before the throne, a song which no man can learn save the hundred and forty and four thousand. It is the song of Moses and the Lamb--a song of deliverance. None but the hundred and forty-four thousand can learn that song; for it is the song of their experience--an experience such as no other company have ever had. "These are they which follow the Lamb whithersoever He goeth." These, having been translated from the earth, from among the living, are counted as "the first fruits unto God and to the Lamb." (Revelation 15:2, 3; 14:1-5). "These are they which came out of great tribulation;" they have passed through the time of trouble such as never was since there was a nation; they have endured the anguish of the time of Jacob's trouble; they have stood without an intercessor through the final outpouring of God's judgments. But they have been delivered, for they have "washed their robes, and made them white in the blood of the Lamb." "In their mouth was found no guile: for they are without fault" before God. "Therefore are they before the throne of God, and serve Him day and night in His temple: and He that sitteth on the throne shall dwell among them." They have seen the earth wasted with famine and pestilence, the sun having power to scorch men with great heat, and they themselves have endured suffering, hunger, and thirst. But "they shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." (Revelation 7:14-17).

ALL NATIONS OF THE RIGHTEOUS AND WICKED INCLUDING SATAN AND HIS ANGELS WORSHIP CHRIST AT THE END OF THE 1,000 YEARS

3. What are some of the words of the song of Moses and the Lamb? Rev 15:3,4.

Ans: a. ³And they sing the _____ of _____ the servant of God, and the song of the _____, saying, Great and marvellous *are* thy works, Lord God Almighty; _____ and true *are* thy ways, thou King of saints. ⁴Who shall not fear thee, O Lord, and glorify thy name? for *thou only art* holy: for all _____ shall come and _____ before thee; for thy _____ are made _____. Rev 15:3,4.

Ans: b. And they sing the song of Moses the servant of God, and the song of the Lamb. The 144,000 have a song that _____ they can _____, but the song of Moses and the Lamb is one they share with another great _____ of redeemed that no one can number and they are the great _____. See note below.

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⁹After this I beheld, and, lo, a great _____, which _____ man could _____, of all _____, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; ¹⁰And cried with a loud voice, saying, _____ to our _____ which sitteth upon the throne, and unto the Lamb. Rev 7:9,10.

This song and the great _____ which it _____, made an impression never to be effaced from the memory of the Hebrew people. From age to age it was echoed by the prophets and singers of Israel, testifying that _____ is the strength and _____ of those who trust in Him. That song does _____ belong to the _____ people _____. It points forward to the _____ of _____ the foes of righteousness, and the final victory of the Israel of God. The prophet of Patmos beholds the _____-robed _____ that "have gotten the victory," standing on the "sea of _____ mingled with fire," having "the harps of God. And they sing the _____ of _____ the servant of God, and the song of the _____." Rev. 15:2, 3. See note below.

Ans: c. Saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. God is going to be proved just and true in the judgment. His loving and merciful kindness toward men in justifying them freely by His grace when they have sinned and fallen short of the glory of God is manifest to the whole universe.

²³For all have sinned, and come short of the glory of God; ²⁴Being _____ freely by his _____ through the redemption that is in Christ Jesus: ²⁵Whom God hath set forth to be a propitiation through faith in his blood, to _____ his _____ for the remission of sins that are past, through the forbearance of God; ²⁶To _____, I say, at this time his righteousness: that he might be _____, and the justifier of him which believeth in Jesus. Rom 3:23-26.

In the day of _____ judgment, every _____ soul will understand the nature of his own _____ of truth. The _____ will be presented, and its real bearing will be seen by every mind that has been blinded by _____. Before the vision of Calvary with its mysterious Victim, sinners will stand condemned. Every lying _____ will be swept away. Human apostasy will appear in its heinous character. Men will see what their _____ has been. Every question of truth and error in the long-standing _____ will then have been made _____. In the judgment of the universe, _____ will stand _____ of blame for the _____ or continuance of _____. It will be demonstrated that the divine decrees are not _____ to sin. There was _____ defect in God’s government, _____ cause for disaffection. When the thoughts of all hearts shall be revealed, both the loyal and the _____ will _____ in declaring, "Just and true are Thy ways, Thou King of saints. Who shall not fear Thee, O Lord, and glorify Thy name? . . . for Thy judgments are made _____." Rev. 15:3, 4. See note below

Ans: d. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: Those that fear God keep His commandments and depart from evil.

¹³Let us hear the conclusion of the whole matter: _____ God, and keep his _____: for this is the _____ duty of man. ¹⁴For God shall bring every work into _____, with every secret thing, whether it be good, or whether it be evil. Ecc 12:13,14.

⁷Be not wise in thine own eyes: _____ the LORD, and _____ from _____. Prov 3:7.

Those that have been delivered by the mercy to walk in the truth thus reflecting His character to the universe.

⁸Among the gods there is none like unto thee, O Lord; neither are there any works like unto thy works. ⁹_____ nations whom thou hast made shall come and _____ before thee, O Lord; and shall _____ thy _____. ¹⁰For thou art great, and doest wondrous things: thou art God alone.

¹¹Teach me thy way, O LORD; I will walk in thy truth: unite my heart to fear thy name. ¹²I will praise thee, O Lord my God, with all my heart: and I will _____ thy _____ for evermore. ¹³For great is thy mercy toward me: and thou hast _____ my soul from the lowest hell. ¹⁴O God, the proud are risen against me, and the assemblies of violent men have sought after my soul; and have not set thee before them. ¹⁵But thou, O Lord, art a God full of _____, and gracious, longsuffering, and plenteous in _____ and truth. Ps 86:8-15.

Realizing that only God is Holy they will want to be holy in Character like Him.

¹³Wherefore gird up the loins of your _____, be sober, and _____ to the end for the _____ that is to be brought unto you at the revelation of Jesus Christ; ¹⁴As obedient children, not fashioning yourselves according to the former lusts in your ignorance: ¹⁵But as he which hath called you is _____, so be ye _____ in all manner of conversation; ¹⁶Because it is written, Be ye _____; for I am _____. ¹⁷And if ye call on the Father, who without respect of persons _____ according to every man’s work, pass the time of your sojourning here in _____: 1 Pet 1:13-17.

Ans: e. For all nations shall come and worship before thee. The time is coming when every person that has ever lived will bow before God.

⁹Wherefore God also hath highly exalted him, and given him a name which is above every name: ¹⁰That at the name of Jesus _____ knee should _____, of things in heaven, and things in earth, and things under the earth; ¹¹And that _____ tongue should _____ that Jesus Christ is Lord, to the glory of God the Father. Phil 2:9-11.

The time when every person that has ever lived bow before the Lord is the time of the judgment.

¹⁰But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall _____ stand before the _____ seat of Christ. ¹¹For it is written, As I live, saith the Lord, every _____ shall bow to

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me, and every _____ shall confess to God. ¹²So then every one of us shall give _____ of himself to God. Rom 14:10-12.

At this final phase of the judgment which is at the end of the 1,000 years both the wicked and the righteous will be present.

²²Look unto me, and be ye saved, all the ends of the earth: for I *am* God, and *there is* none else. ²³I have sworn by myself, the word is gone out of my mouth *in* righteousness, and shall not return, That unto me every _____ shall bow, every _____ shall swear. ²⁴Surely, shall *one* say, in the LORD have I righteousness and strength: *even* to him shall *men* come; and _____ that are _____ against him shall be _____. ²⁵In the LORD shall all the seed of Israel be justified, and shall glory. Isa 45:22-25

All the nations including the wicked will sing praise unto the name of the Lord and shall worship Him.

¹ Make a joyful noise unto God, _____ ye _____: ²Sing forth the honour of his name: make his praise glorious. ³Say unto God, How terrible *art thou* in thy works! through the greatness of thy power shall thine _____ submit themselves unto thee. ⁴All the earth shall _____ thee, and shall _____ unto thee; they shall sing *to* thy name. Selah. Ps 66:1-4.

It will be those that have returned to the dust of the earth at death and have been resurrected that will come and worship before God.

¹⁵My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the _____ of _____. Ps 22:15.

⁷Then shall the _____ return to the _____ as it was: and the spirit shall return unto God who gave it. Ecc 12:7.

²⁷All the ends of the world shall remember and _____ unto the LORD: and _____ the kindreds of the _____ shall _____ before thee. ²⁸For the kingdom *is* the LORD’S: and he *is* the governor among the nations. ²⁹All *they that be* fat upon earth shall eat and worship: _____ they that go _____ to the _____ shall _____ before him: and none can keep alive his own soul. Ps 22:27-29.

The resurrection of the wicked will be at the end of the thousand years.

⁴And I saw thrones, and they sat upon them, and _____ was given unto them: and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they _____ and reigned with Christ a _____ years. ⁵But the rest of the dead lived not again until the _____ years were _____. This *is* the first resurrection. ⁶Blessed and holy *is* he that hath part in the _____ resurrection: on such the _____ death hath _____ power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. Rev 20:4-6.

Jesus described this final phase of the judgment as the separation of the sheep and the goats.

³¹When the _____ of man shall come in his _____, and all the holy angels with him, then shall he sit upon the _____ of his glory: ³²And before him shall be gathered all _____: and he shall _____ them one from another, as a shepherd divideth *his* _____ from the _____: ³³And he shall set the sheep on his right hand, but the goats on the left. ³⁴Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: ³⁵For I was an _____, and ye gave me _____: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: ³⁶Naked, and ye clothed me: I was _____, and ye _____ me: I was in prison, and ye came unto me. ³⁷Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed *thee*? or thirsty, and gave *thee* drink? ³⁸When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee*? ³⁹Or when saw we thee _____, or in prison, and _____ unto thee? ⁴⁰And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have _____ *it* unto _____ of the _____ of these my _____, ye have _____ *it* unto _____. ⁴¹Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting _____, prepared for the _____ and his _____: ⁴²For I was an _____, and ye gave me _____ meat: I was thirsty, and ye gave me no drink: ⁴³I was a stranger, and ye took me not in: naked, and ye clothed me not: _____, and in prison, and ye _____ me _____. ⁴⁴Then shall they also answer him, saying, Lord, _____ saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did _____ minister unto thee? ⁴⁵Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* _____ to _____ of the _____ of these, ye did *it* _____ to _____. ⁴⁶And these shall go away into everlasting punishment: but the righteous into life eternal. Mt 25:31-46.

This is the time that Enoch prophesied of when Jesus comes at the end of the thousand years with all the saints.

¹⁴And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord _____ with ten thousands of his _____,

¹⁵To execute _____ upon all, and to _____ all that are _____ among them of all their ungodly _____ which they have ungodly committed, and of all their hard *speeches* which ungodly _____ have _____ against him. Jude 1:14,15.

Some of the words of worship that every person, including Satan and all his evil angels, will say are recorded in Revelation.

¹³And every _____ which is in _____, and on the _____, and under the earth, and such as are in the sea, and _____ that are in them, heard I saying, Blessing, and honour, and glory, and power, *be* unto him that sitteth upon the throne, and unto the Lamb for ever and ever. Rev 5:13.

It will be after all the inhabitants of heaven and earth have heard the words of God in the judgment that they will praise the Lord.

⁴All the _____ of the earth shall _____ thee, O LORD, when they hear the words of thy mouth. ⁵Yea, they shall _____ in the ways of the LORD: for great *is* the glory of the LORD. Ps 138:4,5.

Ans: f. For thy judgments are made manifest. The word _____ used in this text is a very interesting Greek word **phaneroo** (**ιδειναι**) with the meaning: “to make manifest or _____ or known what has been hidden or unknown, to manifest, whether by words, or deeds, or in any other way, make actual and _____, realised, _____ to _____, make manifest, to show one’s self, _____.” There will be a

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_____ of the main scenes of the great controversy and God’s judgments and dealings with sin from its very _____ to the _____ out of Satan from heaven, the fall of Adam and Eve, the _____, and the life of _____ right down to the Second _____.

God’s judgments will be _____ seen so that the justice and _____ of God can be clearly understood.

At last the order to advance is given, and the _____ host moves on--an army such as was never summoned by earthly conquerors, such as the combined forces of all ages since war began on earth could never equal. _____, the _____ of warriors, leads the van, and his angels unite their forces for this _____ struggle. Kings and warriors are in his train, and the multitudes follow in vast _____, each under its appointed leader. With military precision the serried ranks advance over the earth’s broken and uneven surface to the _____ of God. By command of Jesus, the _____ of the New Jerusalem are _____, and the armies of Satan surround the city and make _____ for the onset.

Now _____ again _____ to the _____ of His _____. Far _____ the city, upon a foundation of burnished gold, is a _____, high and lifted up. Upon this throne sits the Son of _____, and around Him are the _____ of His kingdom. The power and majesty of Christ no language can describe, no pen portray. The glory of the Eternal Father is enshrouding His Son. The brightness of His presence _____ the City of God, and flows out beyond the gates, flooding the whole earth with its radiance.

Nearest the throne are those who were once zealous in the cause of _____, but who, plucked as brands from the burning, have followed their Saviour with deep, intense devotion. Next are those who _____ Christian characters in the midst of falsehood and infidelity, those who honored the _____ of God when the Christian world declared it void, and the millions, of all ages, who were _____ for their faith. And beyond is the "great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, . . . before the throne, and before the Lamb, clothed with _____ robes, and palms in their hands." Revelation 7:9. Their warfare is ended, their victory won. They have run the race and reached the _____. The palm branch in their hands is a symbol of their _____, the white robe an emblem of the spotless _____ of Christ which now is theirs.

The redeemed raise a song of _____ that echoes and re-echoes through the vaults of heaven: "_____ to our God which sitteth upon the throne, and unto the Lamb." Verse 10. And angel and seraph unite their voices in adoration. As the redeemed have beheld the power and malignity of Satan, they have seen, as never before, that _____ power but that of _____ could have made them _____. In all that shining throng there are _____ to ascribe salvation to themselves, as if they had prevailed by their own power and goodness. Nothing is said of what they have done or suffered; but the burden of every song, the keynote of every anthem, is: _____ to our _____ and unto the _____.

In the presence of the assembled inhabitants of earth and heaven the final _____ of the Son of God takes place. And now, invested with supreme majesty and power, the King of kings pronounces _____ upon the _____ against His government and executes justice upon those who have transgressed His law and oppressed His people. Says the prophet of God: "I saw a great white _____, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the _____, small and great, stand before God; and the _____ were opened: and another book was opened, which is the book of life: and the dead were _____ out of those things which were written in the books, according to their works." Revelation 20:11-13.

As soon as the books of _____ are opened, and the _____ of Jesus looks upon the _____, they are conscious of every _____ which they have ever _____. They see just where their feet _____ from the path of purity and holiness, just how far pride and rebellion have carried them in the violation of the _____ of God. The seductive temptations which they encouraged by _____ in sin, the blessings perverted, the messengers of God despised, the warnings _____, the waves of mercy beaten back by the stubborn, unrepentant heart--all appear as if written in _____ of _____. Above the _____ is revealed the _____; and like a panoramic view appear the _____ of Adam’s temptation and _____, and the successive _____ in the great plan of _____. The Saviour’s lowly _____; His early life of simplicity and obedience; His _____ in Jordan; the fast and temptation in the wilderness; His public ministry, unfolding to men heaven’s most precious blessings; the days crowded with _____ of love and mercy, the nights of prayer and watching in the solitude of the mountains; the plottings of envy, _____, and malice which _____ His benefits; the _____, mysterious _____ in _____ beneath the crushing weight of the sins of the whole world; His _____ into the hands of the murderous mob; the fearful events of that night of _____--the unresisting prisoner, forsaken by His best-loved disciples, rudely hurried through the streets of Jerusalem; the Son of God exultingly displayed before Annas, arraigned in the high priest’s palace, in the judgment hall of Pilate, before the cowardly and _____ Herod, _____, insulted, _____, and condemned to die--all are _____ portrayed.

And now before the swaying multitude are revealed the final scenes--the _____ Sufferer treading the path to Calvary; the Prince of heaven hanging upon the _____; the haughty priests and the jeering rabble deriding His expiring agony; the supernatural darkness; the heaving earth, the rent rocks, the open graves, marking the moment when the world’s _____ yielded up His life.

The _____ spectacle appears just as it was. _____, his angels, and his subjects have _____ power to _____ from the picture of their own work. Each _____ recalls the _____ which he _____. Herod, who slew the innocent children of Bethlehem that he might destroy the King of Israel; the base Herodias, upon whose guilty soul rests the _____ of John the Baptist; the weak, timeserving _____; the mocking soldiers; the priests and rulers and the maddened throng who cried, "His blood be on us,

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and on our children!"--all behold the _____ of their _____. They vainly seek to _____ from the divine majesty of His countenance, outshining the glory of the sun, while the redeemed cast their crowns at the Saviour's feet, exclaiming: "He _____ for me!"

Amid the ransomed throng are the _____ of Christ, the heroic _____, the ardent _____, the loved and loving John, and their truehearted brethren, and with them the vast host of _____; while outside the walls, with every vile and abominable thing, are those by whom they were persecuted, imprisoned, and slain. There is _____, that monster of cruelty and vice, beholding the joy and exaltation of those whom he once _____, and in whose extremest anguish he found satanic delight. His mother is there to witness the result of her own work; to see how the evil stamp of character transmitted to her son, the passions encouraged and developed by her influence and example, have borne fruit in crimes that caused the _____ to _____. There are _____ priests and prelates, who claimed to be Christ's ambassadors, yet employed the _____, the dungeon, and the stake to _____ the consciences of His people. There are the proud _____ who exalted themselves _____ God and presumed to change the _____ of the Most High. Those pretended fathers of the church have an account to render to God from which they would fain be excused. Too late they are made to see that the Omniscient One is _____ of His _____ and that He will in _____ wise _____ the _____. They learn now that Christ identifies His interest with that of His suffering people; and they feel the force of His own words: "Inasmuch as ye have done it unto one of the _____ of these My brethren, ye have done it unto _____." Matthew 25:40.

The whole wicked world stand arraigned at the bar of God on the charge of high _____ against the government of heaven. They have none to _____ their cause; they are without _____; and the sentence of eternal _____ is pronounced against them. It is now evident to all that the wages of sin is not noble independence and eternal life, but slavery, ruin, and death. The wicked see what they have _____ by their life of rebellion. The far more exceeding and eternal weight of glory was despised when offered them; but how desirable it now appears. "All this," cries the lost soul, "I _____ have had; but I chose to put these things far from me. Oh, strange infatuation! I have _____ peace, happiness, and honor for wretchedness, infamy, and despair." All see that their exclusion from heaven is just. By their lives they have declared: "We will not have this Man [Jesus] to reign over us."

As if entranced, the wicked have looked upon the coronation of the Son of God. They see in His _____ the tables of the divine _____, the statutes which they have despised and transgressed. They witness the outburst of _____, rapture, and adoration from the saved; and as the wave of _____ sweeps over the multitudes without the city, _____ with one voice exclaim, "Great and marvelous are Thy works, Lord God Almighty; _____ and true are Thy ways, Thou King of saints" (Revelation 15:3); and, falling prostrate, they _____ the Prince of life.

Satan seems _____ as he beholds the glory and majesty of _____. He who was once a covering cherub remembers whence he has fallen. A shining seraph, "son of the morning;" how _____, how degraded! From the council where once he was honored, he is forever excluded. He sees _____ now standing near to the Father, veiling His glory. He has seen the crown placed upon the head of Christ by an angel of lofty stature and majestic presence, and he knows that the exalted position of this angel _____ have been _____.

Memory recalls the home of his innocence and purity, the peace and _____ that were his until he indulged in murmuring against God, and envy of Christ. His accusations, his rebellion, his _____ to gain the sympathy and _____ of the angels, his stubborn persistence in making _____ effort for self-recovery when God would have granted him _____ --all come vividly before him. He reviews his work among men and its results--the enmity of man toward his fellow man, the terrible _____ of life, the rise and fall of kingdoms, the overturning of thrones, the long succession of _____, conflicts, and revolutions. He recalls his constant efforts to _____ the work of Christ and to sink man _____ and lower. He sees that his hellish plots have been powerless to destroy those who have put their trust in Jesus. As Satan looks upon his kingdom, the fruit of his toil, he sees only failure and ruin. He has led the multitudes to believe that the City of God would be an easy prey; but he knows that this is _____. Again and again, in the progress of the great controversy, he has been _____ and compelled to yield. He knows too well the power and majesty of the Eternal.

The aim of the great rebel has ever been to _____ himself and to prove the divine government _____ for the rebellion. To this end he has bent all the power of his giant _____. He has worked deliberately and systematically, and with marvelous _____, leading vast _____ to accept his _____ of the great controversy which has been so long in progress. For thousands of years this chief of conspiracy has palmed off falsehood for truth. But the time has now come when the rebellion is to be finally defeated and the history and _____ of Satan _____. In his last great effort to dethrone Christ, destroy His people, and take possession of the City of God, the archdeceiver has been _____ unmasked. Those who have united with him see the _____ failure of his cause. Christ's followers and the loyal angels behold the full extent of his machinations against the government of God. He is the object of universal _____.

Satan sees that his _____ rebellion has _____ him for heaven. He has trained his powers to war against God; the purity, peace, and harmony of heaven would be to him supreme _____. His _____ against the mercy and justice of God are now _____. The reproach which he has endeavored to cast upon Jehovah rests wholly upon himself. And now Satan _____ down and _____ the _____ of his _____.

"Who shall not fear Thee, O Lord, and glorify Thy name? for Thou only art holy: for _____ nations shall come and _____ before Thee; _____ for Thy _____ are made _____." Verse 4. Every _____ of truth and error in the long-standing _____ has now been made _____. The results of _____, the fruits of setting aside the divine _____, have been laid open to the _____ of all created

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_____ . The working out of Satan’s rule in contrast with the government of God has been presented to the _____ universe. Satan’s own works have condemned him. God’s wisdom, His justice, and His goodness stand _____ vindicated. It is seen that all His dealings in the great controversy have been conducted with respect to the eternal _____ of His people and the good of _____ the _____ that He has _____ . "All Thy works shall _____ Thee, O Lord; and Thy saints shall _____ Thee." Psalm 145:10. The history of sin will stand to all eternity as a witness that with the existence of God’s _____ is bound up the _____ of _____ the beings He has _____. With all the facts of the great controversy in view, the whole universe, both _____ and _____, with one accord declare: "_____ and true are Thy ways, Thou King of saints." Ellen G. White, *Great Controversy*, pages 664-670 See note below

And they sing the song of Moses the servant of God, and the song of the Lamb. The 144,000 have a song that only they can sing, but the song of Moses and the Lamb is one they share with another great group of redeemed that no one can number and they are the great multitude.

⁹After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; ¹⁰And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. Rev 7:9,10.

This song and the great deliverance which it commemorates, made an impression never to be effaced from the memory of the Hebrew people. From age to age it was echoed by the prophets and singers of Israel, testifying that Jehovah is the strength and deliverance of those who trust in Him. That song does not belong to the Jewish people alone. It points forward to the destruction of all the foes of righteousness, and the final victory of the Israel of God. The prophet of Patmos beholds the white-robed multitude that "have gotten the victory," standing on the "sea of glass mingled with fire," having "the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb." Rev. 15:2, 3.

Saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. God is going to be proved just and true in the judgment. His loving and merciful kindness toward men in justifying them freely by His grace when they have sinned and fallen short of the glory of God is manifest to the whole universe.

²³For all have sinned, and come short of the glory of God; ²⁴Being justified freely by his grace through the redemption that is in Christ Jesus: ²⁵Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; ²⁶To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. Rom 3:23-26.

In the day of final judgment, every lost soul will understand the nature of his own rejection of truth. The cross will be presented, and its real bearing will be seen by every mind that has been blinded by transgression. Before the vision of Calvary with its mysterious Victim, sinners will stand condemned. Every lying excuse will be swept away. Human apostasy will appear in its heinous character. Men will see what their choice has been. Every question of truth and error in the long-standing controversy will then have been made plain. In the judgment of the universe, God will stand clear of blame for the existence or continuance of evil. It will be demonstrated that the divine decrees are not accessory to sin. There was no defect in God’s government, no cause for disaffection. When the thoughts of all hearts shall be revealed, both the loyal and the rebellious will unite in declaring, "Just and true are Thy ways, Thou King of saints. Who shall not fear Thee, O Lord, and glorify Thy name? . . . for Thy judgments are made manifest." Rev. 15:3, 4.

For thy judgments are made manifest. The word manifest used in this text is a very interesting Greek word **phaneroo** (**ιδειναι**) with the meaning: "to make manifest or visible or known what has been hidden or unknown, to manifest, whether by words, or deeds, or in any other way, make actual and visible, realised, expose to view, make manifest, to show one’s self, appear." There will be a replay of the main scenes of the great controversy and God’s judgments and dealings with sin from its very beginning to the casting out of Satan from heaven, the fall of Adam and Eve, the flood, and the life of Christ right down to the Second Coming. God’s judgments will be visibly seen so that the justice and mercy of God can be clearly understood.

At last the order to advance is given, and the countless host moves on--an army such as was never summoned by earthly conquerors, such as the combined forces of all ages since war began on earth could never equal. Satan, the mightiest of warriors, leads the van, and his angels unite their forces for this final struggle. Kings and warriors are in his train, and the multitudes follow in vast companies, each under its appointed leader. With military precision the serried ranks advance over the earth’s broken and uneven surface to the City of God. By command of Jesus, the gates of the New Jerusalem are closed, and the armies of Satan surround the city and make ready for the onset.

Now Christ again appears to the view of His enemies. Far above the city, upon a foundation of burnished gold, is a throne, high and lifted up. Upon this throne sits the Son of God, and around Him are the subjects of His kingdom. The power and majesty of Christ no language can describe, no pen portray. The glory of the Eternal Father is enshrouding His Son. The brightness of His presence fills the City of God, and flows out beyond the gates, flooding the whole earth with its radiance.

Nearest the throne are those who were once zealous in the cause of Satan, but who, plucked as brands from the burning, have followed their Saviour with deep, intense devotion. Next are those who perfected Christian characters in the midst of falsehood and infidelity, those who honored the law of God when the Christian world declared it void, and the millions, of all ages, who were martyred for their faith. And beyond is the "great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, . . . before the throne, and before the Lamb, clothed with white robes, and palms in their hands." Revelation 7:9. Their warfare is ended, their victory won. They have run the race and reached the prize. The palm branch in their hands is a symbol of their triumph, the white robe an emblem of the spotless righteousness of Christ which now is theirs.

The redeemed raise a song of praise that echoes and re-echoes through the vaults of heaven: "Salvation to our God which sitteth upon the throne, and unto the Lamb." Verse 10. And angel and seraph unite their voices in adoration. As the redeemed have beheld the power and malignity of Satan, they have seen, as never before, that no power but that of Christ could have made them conquerors. In all that shining throng there are none to ascribe salvation to themselves, as if they had prevailed by their own power and goodness. Nothing is said of what they have done or suffered; but the burden of every song, the keynote of every anthem, is: Salvation to our God and unto the Lamb.

In the presence of the assembled inhabitants of earth and heaven the final coronation of the Son of God takes place. And now, invested with supreme majesty and power, the King of kings pronounces sentence upon the rebels against His government and

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executes justice upon those who have transgressed His law and oppressed His people. Says the prophet of God: "I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." Revelation 20:11-13.

As soon as the books of record are opened, and the eye of Jesus looks upon the wicked, they are conscious of every sin which they have ever committed. They see just where their feet diverged from the path of purity and holiness, just how far pride and rebellion have carried them in the violation of the law of God. The seductive temptations which they encouraged by indulgence in sin, the blessings perverted, the messengers of God despised, the warnings rejected, the waves of mercy beaten back by the stubborn, unrepentant heart--all appear as if written in letters of fire.

Above the throne is revealed the cross; and like a panoramic view appear the scenes of Adam's temptation and fall, and the successive steps in the great plan of redemption. The Saviour's lowly birth; His early life of simplicity and obedience; His baptism in Jordan; the fast and temptation in the wilderness; His public ministry, unfolding to men heaven's most precious blessings; the days crowded with deeds of love and mercy, the nights of prayer and watching in the solitude of the mountains; the plottings of envy, hate, and malice which repaid His benefits; the awful, mysterious agony in Gethsemane beneath the crushing weight of the sins of the whole world; His betrayal into the hands of the murderous mob; the fearful events of that night of horror--the unresisting prisoner, forsaken by His best-loved disciples, rudely hurried through the streets of Jerusalem; the Son of God exultingly displayed before Annas, arraigned in the high priest's palace, in the judgment hall of Pilate, before the cowardly and cruel Herod, mocked, insulted, tortured, and condemned to die--all are vividly portrayed.

And now before the swaying multitude are revealed the final scenes--the patient Sufferer treading the path to Calvary; the Prince of heaven hanging upon the cross; the haughty priests and the jeering rabble deriding His expiring agony; the supernatural darkness; the heaving earth, the rent rocks, the open graves, marking the moment when the world's Redeemer yielded up His life.

The awful spectacle appears just as it was. Satan, his angels, and his subjects have no power to turn from the picture of their own work. Each actor recalls the part which he performed. Herod, who slew the innocent children of Bethlehem that he might destroy the King of Israel; the base Herodias, upon whose guilty soul rests the blood of John the Baptist; the weak, timeserving Pilate; the mocking soldiers; the priests and rulers and the maddened throng who cried, "His blood be on us, and on our children!"--all behold the enormity of their guilt. They vainly seek to hide from the divine majesty of His countenance, outshining the glory of the sun, while the redeemed cast their crowns at the Saviour's feet, exclaiming: "He died for me!"

Amid the ransomed throng are the apostles of Christ, the heroic Paul, the ardent Peter, the loved and loving John, and their truehearted brethren, and with them the vast host of martyrs; while outside the walls, with every vile and abominable thing, are those by whom they were persecuted, imprisoned, and slain. There is Nero, that monster of cruelty and vice, beholding the joy and exaltation of those whom he once tortured, and in whose extremest anguish he found satanic delight. His mother is there to witness the result of her own work; to see how the evil stamp of character transmitted to her son, the passions encouraged and developed by her influence and example, have borne fruit in crimes that caused the world to shudder. There are papist priests and prelates, who claimed to be Christ's ambassadors, yet employed the rack, the dungeon, and the stake to control the consciences of His people. There are the proud pontiffs who exalted themselves above God and presumed to change the law of the Most High. Those pretended fathers of the church have an account to render to God from which they would fain be excused. Too late they are made to see that the Omniscient One is jealous of His law and that He will in no wise clear the guilty. They learn now that Christ identifies His interest with that of His suffering people; and they feel the force of His own words: "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." Matthew 25:40.

The whole wicked world stand arraigned at the bar of God on the charge of high treason against the government of heaven. They have none to plead their cause; they are without excuse; and the sentence of eternal death is pronounced against them. It is now evident to all that the wages of sin is not noble independence and eternal life, but slavery, ruin, and death. The wicked see what they have forfeited by their life of rebellion. The far more exceeding and eternal weight of glory was despised when offered them; but how desirable it now appears. "All this," cries the lost soul, "I might have had; but I chose to put these things far from me. Oh, strange infatuation! I have exchanged peace, happiness, and honor for wretchedness, infamy, and despair." All see that their exclusion from heaven is just. By their lives they have declared: "We will not have this Man [Jesus] to reign over us."

As if entranced, the wicked have looked upon the coronation of the Son of God. They see in His hands the tables of the divine law, the statutes which they have despised and transgressed. They witness the outburst of wonder, rapture, and adoration from the saved; and as the wave of melody sweeps over the multitudes without the city, all with one voice exclaim, "Great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints" (Revelation 15:3); and, falling prostrate, they worship the Prince of life.

Satan seems paralyzed as he beholds the glory and majesty of Christ. He who was once a covering cherub remembers whence he has fallen. A shining seraph, "son of the morning;" how changed, how degraded! From the council where once he was honored, he is forever excluded. He sees another now standing near to the Father, veiling His glory. He has seen the crown placed upon the head of Christ by an angel of lofty stature and majestic presence, and he knows that the exalted position of this angel might have been his.

Memory recalls the home of his innocence and purity, the peace and content that were his until he indulged in murmuring against God, and envy of Christ. His accusations, his rebellion, his deceptions to gain the sympathy and support of the angels, his stubborn persistence in making no effort for self-recovery when God would have granted him forgiveness --all come vividly before him. He reviews his work among men and its results--the enmity of man toward his fellow man, the terrible destruction of life, the rise and fall of kingdoms, the overturning of thrones, the long succession of tumults, conflicts, and revolutions. He recalls his constant efforts to oppose the work of Christ and to sink man lower and lower. He sees that his hellish plots have been powerless to destroy those who have put their trust in Jesus. As Satan looks upon his kingdom, the fruit of his toil, he sees only failure and ruin. He has led the multitudes to believe that the City of God would be an easy prey; but he knows that this is false. Again and again, in the progress of the great controversy, he has been defeated and compelled to yield. He knows too well the power and majesty of the Eternal.

The aim of the great rebel has ever been to justify himself and to prove the divine government responsible for the rebellion. To this end he has bent all the power of his giant intellect. He has worked deliberately and systematically, and with marvelous success, leading vast multitudes to accept his version of the great controversy which has been so long in progress. For thousands of years this chief of conspiracy has palmed off falsehood for truth. But the time has now come when the rebellion is to be finally defeated and the history and character of Satan disclosed. In his last great effort to dethrone Christ, destroy His people, and take possession of the City of God, the archdeceiver has been fully unmasked. Those who have united with him see the total failure of his cause. Christ's

followers and the loyal angels behold the full extent of his machinations against the government of God. He is the object of universal abhorrence.

Satan sees that his voluntary rebellion has unfitted him for heaven. He has trained his powers to war against God; the purity, peace, and harmony of heaven would be to him supreme torture. His accusations against the mercy and justice of God are now silenced. The reproach which he has endeavored to cast upon Jehovah rests wholly upon himself. And now Satan bows down and confesses the justice of his sentence.

"Who shall not fear Thee, O Lord, and glorify Thy name? for Thou only art holy: for all nations shall come and worship before Thee; for Thy judgments are made manifest." Verse 4. Every question of truth and error in the long-standing controversy has now been made plain. The results of rebellion, the fruits of setting aside the divine statutes, have been laid open to the view of all created intelligences. The working out of Satan's rule in contrast with the government of God has been presented to the whole universe. Satan's own works have condemned him. God's wisdom, His justice, and His goodness stand fully vindicated. It is seen that all His dealings in the great controversy have been conducted with respect to the eternal good of His people and the good of all the worlds that He has created. "All Thy works shall praise Thee, O Lord; and Thy saints shall bless Thee." Psalm 145:10. The history of sin will stand to all eternity as a witness that with the existence of God's law is bound up the happiness of all the beings He has created. With all the facts of the great controversy in view, the whole universe, both loyal and rebellious, with one accord declare: "Just and true are Thy ways, Thou King of saints." Ellen G. White, *Great Controversy*, pages 664-670.

THE TEMPLE OF HEAVEN OPEN

4. What did John see next? Rev 15:5.

Ans: a. ⁵And after that I looked, and, behold, the _____ of the _____ of the _____ in heaven was opened: Rev 15:5.

Ans: b. The sanctuary in Heaven, in which _____ ministers in our behalf, is the great _____, of which the _____ built by Moses was a _____. God placed his Spirit upon the builders of the _____ sanctuary. The artistic skill displayed in its construction was a manifestation of divine wisdom. The walls had the appearance of massive gold, reflecting in every direction the light of the _____ lamps of the golden _____. The _____ of show-bread and the _____ of incense glittered like burnished gold. The gorgeous _____ which formed the ceiling, inwrought with figures of angels in blue and purple and scarlet, added to the beauty of the scene. And beyond the second veil was the holy shekinah, the visible manifestation of God's glory, before which none but the high priest could enter and live. The matchless splendor of the _____ tabernacle reflected to human vision the glories of that heavenly _____ where Christ our forerunner ministers for us before the _____ of God. The _____-place of the King of kings, where thousand thousands _____ unto him, and ten thousand times ten thousand stand before him; [DAN. 7:10.] that _____, filled with the glory of the eternal throne, where seraphim, its shining guardians, veil their faces in adoration, could find, in the most _____ structure ever reared by human hands, but a _____ reflection of its vastness and glory. Yet important truths concerning the _____ sanctuary and the great work there carried forward for man's redemption, were taught by the _____ sanctuary and its services. The holy places of the sanctuary in _____ are represented by the _____ apartments in the sanctuary on earth. As in vision the apostle _____ was granted a _____ of the _____ of God in Heaven, he beheld there "seven lamps of fire _____ before the throne." [REV. 4:5.] He saw an angel "having a golden _____; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden _____ which was before the throne." [REV. 8:3.] Here the prophet was permitted to behold the _____ apartment of the sanctuary in _____; and he saw there the "seven _____ of fire" and the "golden _____" represented by the golden candlestick and the altar of incense in the sanctuary on _____. Again, "the temple of God was opened," [1 REV 11:19.] and he looked within the inner veil, upon the holy of holies. Here he beheld "the _____ of His testament," represented by the sacred chest constructed by Moses to contain the _____ of God.

Thus those who were studying the subject found _____ proof of the existence of a _____ in Heaven. Moses made the earthly sanctuary after a _____ which was shown him. _____ declares that that pattern was the true sanctuary which is in _____. And John testifies that he _____ it in Heaven.

In the _____ in Heaven, the dwelling-place of God, his throne is established in righteousness and _____. In the most holy place is his _____, the great rule of right by which all mankind are tested. The ark that enshrines the tables of the law is covered with the mercy-seat, before which _____ pleads his blood in the _____ behalf. Thus is represented the union of _____ and _____ in the plan of human redemption. This union infinite wisdom alone could devise, and infinite power accomplish; it is a union that fills all Heaven with wonder and adoration. The _____ of the earthly sanctuary, looking reverently down upon the mercy-seat, _____ the interest with which the heavenly host contemplate the work of _____. This is the mystery of _____ into which angels desire to _____,-- that God can be just while he justifies the repenting sinner, and _____ his intercourse with the fallen race; that Christ could stoop to raise unnumbered multitudes from the abyss of _____, and clothe them with the spotless garments of his own _____, to unite with angels who have never fallen, and to dwell _____ in the presence of God. Ellen G. White, *Great Controversy* [1888 edition], pages 414,415. See note below

The sanctuary in Heaven, in which Jesus ministers in our behalf, is the great original, of which the sanctuary built by Moses was a copy. God placed his Spirit upon the builders of the earthly sanctuary. The artistic skill displayed in its construction was a manifestation of divine wisdom. The walls had the appearance of massive gold, reflecting in every direction the light of the seven lamps of the golden candlestick. The table of show-bread and the altar of incense glittered like burnished gold. The gorgeous curtain which formed the ceiling, inwrought with figures of angels in blue and purple and scarlet, added to the beauty of the scene. And beyond the second veil was the holy shekinah, the visible manifestation of God's glory, before which none but the high priest could enter and live. The matchless splendor of the earthly tabernacle reflected to human vision the glories of that heavenly temple where Christ our forerunner ministers for us before the throne of God. The abiding-place of the King of kings, where thousand thousands minister unto him, and ten thousand times ten thousand stand before him; [1 DAN. 7:10.] that temple, filled with the glory of the eternal throne, where seraphim, its shining guardians, veil their faces in adoration, could find, in the most magnificent structure ever reared by human hands, but a faint reflection of its vastness and glory. Yet important truths concerning the heavenly sanctuary and the great work there carried forward for man's redemption, were taught by the earthly sanctuary and its services.

The holy places of the sanctuary in Heaven are represented by the two apartments in the sanctuary on earth. As in vision the apostle John was granted a view of the temple of God in Heaven, he beheld there "seven lamps of fire burning before the throne." [2 REV. 4:5.] He saw an angel "having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne." [3 REV. 8:3.] Here the prophet was permitted to behold the first apartment of the sanctuary in Heaven; and he saw there the "seven lamps of fire" and the "golden altar" represented by the golden candlestick and the altar of incense in the sanctuary on earth. Again, "the temple of God was opened," [1 REV 11:19.] and he looked within the inner veil, upon the holy of holies. Here he beheld "the ark of His testament," represented by the sacred chest constructed by Moses to contain the law of God.

Thus those who were studying the subject found indisputable proof of the existence of a sanctuary in Heaven. Moses made the earthly sanctuary after a pattern which was shown him. Paul declares that that pattern was the true sanctuary which is in Heaven. And John testifies that he saw it in Heaven.

In the temple in Heaven, the dwelling-place of God, his throne is established in righteousness and judgment. In the most holy place is his law, the great rule of right by which all mankind are tested. The ark that enshrines the tables of the law is covered with the mercy-seat, before which Christ pleads his blood in the sinner's behalf. Thus is represented the union of justice and mercy in the plan of human redemption. This union infinite wisdom alone could devise, and infinite power accomplish; it is a union that fills all Heaven with wonder and adoration. The cherubim of the earthly sanctuary, looking reverently down upon the mercy-seat, represent the interest with which the heavenly host contemplate the work of redemption. This is the mystery of mercy into which angels desire to look,-- that God can be just while he justifies the repenting sinner, and renews his intercourse with the fallen race; that Christ could stoop to raise unnumbered multitudes from the abyss of ruin, and clothe them with the spotless garments of his own righteousness, to unite with angels who have never fallen, and to dwell forever in the presence of God. Ellen G. White, *Great Controversy* [1888 edition], pages 414,415.

THE SEVEN ANGELS WITH THE SEVEN LAST PLAGUES COME OUT OF THE TEMPLE

5. Who did John see come out of the Temple in heaven? Rev 15:6.

Ans: a. ⁶And the _____ angels came out of the _____, having the seven _____, clothed in pure and white linen, and having their breasts girded with golden girdles. Rev 15:6.

Ans: b. Once again the work of God can be seen going on in the _____ in heaven with the assistance of the _____. See note below

Once again the work of God can be seen going on in the temple in heaven with the assistance of the angels.

6. What did one of the four beasts give to the seven angels? Rev 15:7.

Ans: a. ⁷And one of the four beasts gave unto the seven angels _____ golden _____ full of the wrath of God, who liveth for ever and ever. Rev 15:7.

Ans: b. The word **vial** is the Greek word *sklōn + lōk*, which means: "a broad shallow bowl, deep saucer." These seven bowls symbolically carry the seven plagues to be poured out on the earth.

Our own course of _____ will determine whether we shall receive the _____ of the living God or be _____ down by the _____ weapons. Already a few drops of God's _____ have fallen upon the earth; but when the seven last _____ shall be poured out without mixture into the cup of His indignation, then it will be forever too _____ to repent and find shelter. No atoning _____ will then wash away the stains of sin. See note below.

The word vial is the Greek word *sklōn + lōk*, which means: "a broad shallow bowl, deep saucer." These seven bowls symbolically carry the seven plagues to be poured out on the earth.

Our own course of action will determine whether we shall receive the seal of the living God or be cut down by the destroying weapons. Already a few drops of God's wrath have fallen upon the earth; but when the seven last plagues shall be poured out without mixture into the cup of His indignation, then it will be forever too late to repent and find shelter. No atoning blood will then wash away the stains of sin.

PROBATION CLOSES AND THE TEMPLE IS FILLED WITH SMOKE UNTIL THE SEVEN LAST PLAGUES ARE Poured OUT.

7. What happened next in the heavenly sanctuary? Rev 15:8.

Ans: a. ⁸And the _____ was filled with _____ from the glory of God, and from his power; and _____ man was able to _____ into the temple, till the seven _____ of the seven angels were fulfilled. Rev 15:8.

Ans: b. ¹In the year that king Uzziah died I saw also the Lord sitting upon a _____, high and lifted up, and his train filled the _____. ²Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. ³And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory. ⁴And the posts of the door moved at the voice of him that cried, and the house was _____ with _____.
⁵Then said I, Woe is me! for I am undone; because I am a man of _____ lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts. ⁶Then flew one of the seraphims unto me, having a live _____ in his hand, which he had taken with the tongs from off the _____: ⁷And he laid it upon my mouth, and said, Lo, this hath touched thy _____; and thine iniquity is taken away, and thy sin _____. ⁸Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. Isa 6:1-8

Ans: c. ³⁴Then a _____ covered the tent of the congregation, and the glory of the LORD _____ the _____. ³⁵And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle. ³⁶And when the cloud was taken up from over the tabernacle, the children of Israel went _____ in all their journeys: ³⁷But if the cloud were not taken up, then they journeyed _____ till the day that it was _____ up. ³⁸For the cloud of the LORD was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys. Ex 40:34-38.

Ans: d. As Jesus moved out of the most holy place, I heard the tinkling of the bells upon His garment; and as He left, a cloud of _____ covered the inhabitants of the earth. There was then _____ mediator between guilty man and an offended God. While Jesus had been standing between God and guilty man, a restraint was upon the people; but when He stepped out from between man and the Father, the restraint was removed and _____ had _____ control of the finally impenitent. It was _____ for the _____ to be poured out while Jesus officiated in the _____; but as His work there is finished, and His intercession closes, there is nothing to _____ the _____ of God, and it breaks with fury upon the shelterless head of the guilty sinner, who has slighted salvation and hated reproof. In that fearful time, after the _____ of Jesus' mediation, the saints were living in the sight of a holy God without an intercessor. Every case was _____, every jewel numbered. Jesus tarried a moment in the outer _____ of the heavenly sanctuary, and the sins which had been confessed while He was in the most holy place were placed upon Satan, the originator of sin, who must suffer their punishment. See note below.

As Jesus moved out of the most holy place, I heard the tinkling of the bells upon His garment; and as He left, a cloud of darkness covered the inhabitants of the earth. There was then no mediator between guilty man and an offended God. While Jesus had been standing between God and guilty man, a restraint was upon the people; but when He stepped out from between man and the Father, the restraint was removed and Satan had entire control of the finally impenitent. It was impossible for the plagues to be poured out while Jesus officiated in the sanctuary; but as His work there is finished, and His intercession closes, there is nothing to stay the wrath of God, and it breaks with fury upon the shelterless head of the guilty sinner, who has slighted salvation and hated reproof. In that fearful time, after the close of Jesus' mediation, the saints were living in the sight of a holy God without an intercessor. Every case was decided, every jewel numbered. Jesus tarried a moment in the outer apartment of the heavenly sanctuary, and the sins which had been confessed while He was in the most holy place were placed upon Satan, the originator of sin, who must suffer their punishment.

8. Would you like to follow Jesus now while there is still time before it is too late and the wrath of God is poured out without mixture? _____