

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



IMPACT WEEK OF **PRAYER**

— April 8 - 15, 2023 —

"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

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WEST-CENTRAL AFRICA DIVISION
IMPACT WEEK OF PRAYER
APRIL 8-15, 2023

INTRODUCTION

You are welcome to the annual **IMPACT WEEK OF PRAYER**. This week is also for preparation for World Church Impact Day coming up on **April 15, 2023**. The rationale for this is that you need to receive the blessings in this material first before sharing it with others because you cannot give what you do not have. 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. For individual study, consult them as you read the text. 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.

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 1-21 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. **Prayer point for each chapter is at the end of day 21. Endeavor to cover 3 chapters per day.**

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>

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.



1

The Destruction Of Jerusalem

1. Study the circumstances surrounding Jesus' bitter grief over Jerusalem. Why must it have seemed strange and unexplainable to the onlookers (17:1, 2)?

2. Did Jesus have reason to feel sorrow for Himself as He faced Gethsemane and Calvary? What motive led to His great grief (18:1)?

Note—As we think of the trying times ahead of God's people, should our greatest concern be for our own hardships and tests, or for the fate of the impenitent? If we follow Jesus' example of thinking of lost souls, how will we show this burden in our lives?

3. Meditate on God's compassion and love for His people in His past dealings with them and in Christ's mission of love for them. Memorize: "The waves of mercy, beaten back by those stubborn hearts, returned in a stronger tide of pitying, inexpressible love" (20:2).

4. What had caused the prophets to weep? How did Jesus' view of the future compare with their expectations (1) as to the time covered, (2) as to the multitudes of people involved, (3) as to their iniquity, and (4) as to the severity of the judgments (21:1; 22:1; 36:2).

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

6. What prophecy of Micah was fulfilled in the attitude of the Jews and the destruction of their city? How was it fulfilled (26:2; 27:2)?

7. What circumstances made it possible for Christ's followers to escape from Jerusalem with their lives? Where did they find a place of safety (30:2; cf. 37:2)?

8. God's dealings with Israel illustrate how He exhausts heaven's resources to persuade people to accept salvation (20:3; 22:1; 28:1).

9. By finally and irrevocably rejecting God, people choose Satan as their ruler. What kind of master is he? Show that the destruction of Jerusalem and of the Jewish nation was a natural consequence of their impenitence. How does this principle apply to our own time (35:3)?

10. To whom are we indebted for peace and protection? What can cause the withdrawal of this protection, and what would be the resulting consequences (36:1)?

11. What conditions will prevail up to the time of the close of probation (38:1)?



2

PERSECUTION IN THE EARLY CENTURIES

1. In forecasting the experiences of His people to the end of time, did Jesus offer flattering reasons to accept Christianity? What phase of their experience did He especially stress (39:1)?

Note—The fact that Jesus foretold the trying experiences His church would experience has fortified the believers in their conflict with the forces of evil.

2. What was the secret behind the fortitude and perseverance of the faithful during the awful persecutions under paganism (41:1, 2)?

3. In what way did the persecution prove to be a blessing (1) to the cause of truth, (2) to the experience of the individual believers, and (3) to the church as a body (41:3; 42:1)?

Note—The phenomenal growth of the church under these adverse circumstances shows a remarkable spirit of missionary zeal among the lay members.

4. Changing his strategy against the church, Satan caused more harm by leading its members to compromise. They increased greatly in numbers, but at a dear cost in spiritual vitality (42:2; 43:1).

Note—We see in the religious world today a popular trend toward compromise at the cost of surrendering vital truth.

5. How should we relate to the present-day trend toward compromising with error (46:1)?

6. What part did apostates act in the warfare against the doctrines of Christ (45:1)? For the application of the same principle in our own time, see 608:2.

7. How can we harmonize the statement of Jesus “I came not to send peace, but a sword” with His title “Prince of Peace” (46:2, 3)?

8. Notice the way God deals with the righteous and the wicked. By permitting them to reveal their true characters, He vindicates His justice in destroying the wicked at the end (48:1, 2).

9. Should the church feel satisfied if it is not being bitterly persecuted? What experience of God’s people will renew the persecution against them (48:3)?



3

An Era of Spiritual Darkness

1. Following every regeneration, either of an individual or of a church, comes the peril of degeneration. The history of the conflict over human lives has ever been like that of Israel, as stated in Judges 2:7–19. The converse is also true, that in the hour of deepest spiritual darkness, God kindles a new light to illuminate that darkness.

2. Compare the steps of individual apostasy with those of the early church’s apostasy. The first digressions were almost imperceptible (49:2). How carefully should we guard against the beginnings of compromise that tend to lower God’s perfect standard?

3. Satan recognizes the power of God’s Word, “the detector of error” (51:3). Whenever he cannot keep men from possessing the Scriptures, he works to keep men from receiving their power. Note the force of the climactic sentence at the end of the chapter, and compare with 526:1 and 595:2.

4. How did the Jews view the Sabbath, and what did that view lead to (52:2)? Do we need to focus more on making Sabbathkeeping a joy and delight, as indicated in Isaiah 58:13?

5. By what means were the “conflicting interests of heathenism and Christianity united” (53:1, 2)? Note the working of the same factors today (573:1).



4

THE WALDENSES

1. The closing sentence of the chapter should motivate us to carefully study the history of the Waldenses. Their successors at the end of time will carry forward and finish the work they began.

2. “By the beginning of the seventh century Christian Europe had reached a very low intellectual level. . . . Only in England and Ireland. . . and in a few Italian cities, was there anything of consequence of the old Roman learning” (Ellwood P. Cubberley, *History of Education*, p. 127). The corruption of Christianity was associated with a great decline in learning. But in the reformation of Christianity, true education is restored.

3. With difficult issues before us, we should note how the parental training and education given to the youth prepared them to be faithful under persecution (67:1–3).

4. What motivated some of these youth to attend the universities of Italy and France? What was the secret of their steadfastness? What work was uppermost in their minds while there? Were they leaders, or were they led away from their principles (69:3 to 70:1 and *Testimonies*, vol. V, pp. 583, 584)?

5. What made them realize their solemn responsibility to let their light shine (70:2)?

6. What outstanding issue distinguished the true from the apostate religion (73:1)? What place should the doctrine of righteousness by faith occupy in our experience and work (73:2)?



5

JOHN WYCLIFFE (1324–1384)

1. Memorize 94:2 or the essential portion of the paragraph.

Note—“The entrance of Thy words giveth light.” Ps. 119:130. It was after the Bible was taken away from the common people and replaced with human authority that the world entered the Dark Ages. We begin now to trace the restoration of the Book and the consequent enlightenment that increased till the great Reformation. Observe how, in the story of Wycliffe, the author exalts the Scriptures as the source of his power and the cause of his success.

2. Was Wycliffe’s work weakened or strengthened by his liberal education? Give as many reasons for your conclusion as you can find, noting especially 80:2; 81:1; 84:3; 87:2. *Note*—Most of Jesus’ disciples had a limited education. We should constantly remember that the power of the Spirit resting upon consecrated, humble men is more effective for God than mere knowledge.

3. What qualifications in Wycliffe contributed to his remarkable success as a leader (81:2; 94:1)?

4. What were two distinctive doctrines of Protestantism (89:1; 93:2)?

5. What official positions did Wycliffe hold (82:1; 84:3; 85:2)?

6. What two abuses did he first protest (82:1, 2)?

7. How did Wycliffe organize a “layman’s movement,” and how successful was he (87:2; 88:3; 89:1)?

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

9. Before what four tribunals was Wycliffe summoned, and what was the outcome on each occasion (85:3; 89:3; 90:3)?

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

11. What was the future of the movement in England which started under his leadership (94:3; 95:2)?

Note—Wycliffe’s publications made it possible to quickly and widely spread his testimony. Their influence teaches us helpful lessons for our own work.



6

HUSS (1373–1415)

1. What progress had the gospel made in Bohemia, and what difficulties had it encountered before the days of John Huss (97:1, 2)?

Note—The bull of Gregory VII mentioned in the text was issued in AD 1079.

2. The persecution of believers has frequently been a blessing because it has resulted in spreading light. Acts 11:19–21. This is illustrated in the history recorded in this chapter (97:1; 100:2).

3. Wycliffe belonged to a family of the nobility and didn't face any financial difficulties in the acquisition of an education. Huss came from a home of poverty. Both, however, applied themselves diligently to study, and both exemplified a pure life (98:1, 2).

4. What calling did Huss choose to follow, and what positions did he fill (98:2; 99:1)?

5. What providential circumstances led to the spread of Wycliffe's writings to Bohemia (99:2, 3)?

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

7. What incident illustrates the power of visual education (99:3; 100:1)?

8. What circumstances led to the placing of Prague under the papal interdict? What were the conditions of a city placed under interdict (100:3; 101:1)?

9. What principles should guide us if we are called to choose between the counsel of Christ found in John 10:11–13 and that found in Matt. 10:23 (101:2)?

10. What was Huss’s final decision in this matter, and how did his course vindicate the assurance “We can do nothing against the truth, but for the truth”?

11. What were the two prime reasons for calling the Council of Constance, 1414–18 (104:2, 3)?

12. Note the points of contrast between John XXIII and Huss, the accuser and the accused (104:3; 106:2).

13. What traces of the prophetic gift do we find in this chapter (97:1; 108:1)? “Huss also was visited by visions and prophetic dream” (Bonnechose, vol. II, p. 24).

14. Considering the way Huss and Jerome suffered in prison, could their courage and keenness of mind have come naturally (107:2; 112:2, 3)?

15. How did Huss’s execution immediately affect Bohemia (115:3)?

16. How successful were the armies of Sigismund against the Bohemian defenders of the principles of religious liberty (116:2)?

17. How did diplomacy accomplish that which force could not (118:1)?

18. Who were the “United Brethren”? What was their influence in maintaining the truth (119:1–3)?



7

LUTHER'S SEPARATION FROM ROME

1. This chapter covers the time from Luther's birth in 1483 to the final bull excommunicating him from the church, issued by the pope in 1520.

2. As an illustration of the potential power of consecrated youth, note that at fourteen Luther entered Magdeburg; at eighteen he began studies at Erfurth; at twenty he discovered the Latin Bible. He was twenty-two when he entered the monastery, and he was ordained priest at twenty-four. The following year he was called as a professor to the university. He began to preach at twenty-six. His memorable journey to Rome was made at the age of twenty-seven. He was thirty-five when he made public his ninety-five theses against indulgences. Two years later he was excommunicated.

3. What were the commendable parts and the questionable parts of Luther's training as a boy (120:3–121:1)?

4. In analyzing the personal characteristics that marked Luther, memorize the second sentence of the chapter, and note 121:3–123:1.

5. As in the case of Saul, the persecutor, so with Luther—their extremely conscientious zeal while in error made them powerful in the service of God

when the light shined into their souls. Trace the gradual enlightenment of Luther's mind (cf. Phil. 3:5–9; Gal. 1:14; and 123:1, 2; 124:2; 128:3; 139:2; 143:1).

6. Though Luther constantly appeared in the foreground, God used others to act as wise counselors, spiritual helpers, or protectors (123:3; 134:2; 137:3; 138:3; 140:2). For an illustration of how God put men who tended to opposite extremes to help one another in His work, see *Early Writings*, 224:1, 2.

7. What was Luther's attitude toward the subject of Christian education (125:2; 132:2; 139:1; 140:5)?

8. What evidences reveal a great lay movement in behalf of the newfound truths (133:1; 139:1-3; 141:1)?

9. Wycliffe and Luther were marvelously protected in their work, while Huss and Jerome suffered martyrdom early in their careers. The death of some and the courageous lives of others equally contributed to the purposes of God. Whether or not the reformer paid with his life, he did in his heart offer himself to God for life or for death (Phil. 1:20; and 134:3; 137:3; 140:1; 141:2).

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

11. What practical lessons can we learn from the conditions during Luther's mission that parallel our own time (143:3–144:1)?



8

LUTHER BEFORE THE DIET (1521)

1. The German Empire of this period was a confederation of states, of which Saxony was one.

2. For what purpose was the diet, or assembly, called in 1521? What question was of the greatest interest? What classes of people formed the personnel of the council (145:2)?

3. The first issue between the opposing parties was whether Luther should appear at the diet. Why did the papal legate oppose having Luther there, and why did Luther and his friends push for him to be there? Who won in the first skirmish over this issue (146:1–2)?

4. How did Aleander defeat his own purpose when given the opportunity to accuse Luther in his absence (147:1)?

5. On what two counts did Aleander present his appeal against Luther (148:1, 2)? What lesson for our time can we draw from this method of attack (148:3, 4)?

6. With the prevailing sentiment against Luther, who did God use to direct the minds of the assembly from him to the abuses of Rome? What was the effect of his speech (149:2, 3; 150:2, 3)?

7. What part did the angels of God act in this drama (150:2)?

8. What was the advice of Luther's friends at Wittenberg and along the way to Worms? What was the spirit of Luther's reply to their entreaties (150:5–151:2; 153:1, 2)?

9. What wily plot was laid to induce Luther to turn aside from his purpose (153:2)? Had Luther accepted this invitation, he would have been delayed until after his safe conduct had expired, even if he had succeeded in reaching the council.

10. In the controversy with Rome, what was the significance of Luther before the diet (155:1)?

11. How did he spend the time of recess, and what was the result of that time (156:2–157:2)?

12. Into what three classes did he divide his writings? While before the diet, what was his statement regarding each one (158:3)?

13. What memorable words concluded his address (160:2)?

14. How far-reaching was the influence of Luther's courageous stand for truth (166:3)?

15. What terms of the emperor's edict seemed to render the cause of the Reformation hopeless (167:3)?

16. How did the year of Luther's enforced seclusion accomplish more for the cause of truth than would the same time if he had had his freedom (168:1–3)?



9

THE SWISS REFORMER

1. Wycliffe, Huss and Jerome, and Luther appeared successively as reformers. Up to the Diet of Worms, their work covered a century and a half. Zwingli was a contemporary of Luther, and, though a leader, was but one of several that arose in the cantons of Switzerland, moved by the same Spirit of God to take their place as leaders in the great reform movement.

2. “In Germany the monarchial principle predominated; in Switzerland, the democratic. In Germany the Reformation had to struggle with the will of princes; in Switzerland, against the wishes of the people. An assembly of men, more easily carried away than a single individual, is also more rapid in its decisions. The victory over the papacy, which cost years of struggle beyond the Rhine, required on this side but a few months and sometimes only a few days” (D’Aubigne, b. 8, ch. 1).

3. What are two essential characteristics of people God can use in His service? Why does God so seldom find people of influence and learning with these qualifications (171:1)?

4. How did an aged and humble relative help to mold the mind of Zwingli as a child (171:2)?

5. Where was Zwingli sent for education, and why did his father call him back home (172:1–2)?

6. To whom was Zwingli indebted for the first rays of advanced light, and what was the source of this light (173:1)?

7. What helpful thoughts regarding the study of the Scriptures can be gleaned from Zwingli’s experience (173:2–174:1)?

8. What striking feature of the Reformation and of the Great Second Advent awakening gives evidence of divine guidance in each (174:2; 140:3; 212:1–3; 357:1)?

9. In what way did the work of Zwingli at Einsiedeln affect his financial support (174:3–175:3)?

10. When Zwingli was called to the cathedral in Zurich, how did he respond to the instruction given by those who had invited him (176:3–4)?

11. Who was the chief “pardonmonger” of Switzerland at that time, and what success did he have in Zurich (178:4–179:1)?

12. While before the Council of Zurich, how did Zwingli reply to two accusations of the deputies from the bishop of Constance, and what was the attitude of the Council (180:3–181:2)?

13. Why did Zwingli not go in person to champion the cause in the disputation at Baden? How did he, in his absence, make his influence felt? Contrast the appearance of Oecolampadius and Eck at the discussion, as well as the difference in their appeals. What was the result of the discussion (182:1–184:2)?



10

PROGRESS OF REFORM IN GERMANY

1. Did the disappearance of Luther help or hinder the work of the Reformation (185:3)?

2. What was Melancthon's initial attitude toward the claims of some to the prophetic gift? Were any who were really honest deceived by the movement? What are the tests for judging such a claim (186:1–187:3; 190:3, 4)?

3. How was this fanaticism finally brought to an end (190:2)?

4. On what occasion did Luther advocate the principles of religious liberty, and how did he state them (189:3–190:1)?

5. What is said to be “one of Satan's most successful devices to cast reproach upon purity and truth” (193:1)?

6. In some present-day “reform movements,” we see the same characteristics as marked the work of Thomas Munzer and his associates. Note these characteristics: desirous of reform; ambitious for position and influence;

claiming to see in leaders a “form of popery”; claiming a “divine commission to introduce the true reform”; governed by impressions; appealing to people’s “desire for the marvelous”; denouncing order in public worship; reviling the the leaders who opposed them; appealing for sympathy by claim of unjust treatment; making great claims to holiness and sanctification (191:1–193:1).

7. Though great credit is rightly given to the leaders of the Reformation, the movement reached its peak of success and spirituality when an army of lay-people took the Scriptures and message-filled literature and went everywhere preaching the Word (195:2). Compare the movement with that described in *Testimonies*, vol. 9, p. 126.

PROTEST OF THE PRINCES

1. The vacillating emperor, Charles V, had for a time turned toward the Reformation, and his armies had marched into Rome and sacked the city in May 1527. Following this, the French armies were pushing him hard, and he thought to strengthen his position by again seeking the favor of Rome. The Diet of Spires of 1529 was called with this purpose in mind.

2. During the interlude of comparative peace and religious liberty, the reform movement had become unified, and church order had been established.

3. How did the Turks, the French, and even the pope help the cause of the Reformation in Germany (197:2)? Cf. Rev. 12:15, 16.

4. What were the demands of the priests and the Reformers at the Diet, and what compromise was proposed (199:1, 2)?

5. What were some of the plausible arguments in favor of the compromise? What principles of truth would have been thus yielded (199:4–200:1)?

6. In the final test of strength, which party was in the majority (201:2)?

7. To whom did the minority appeal (202:2)?

8. Against what two abuses was the protest to the Council directed (202:4–203:4)?

9. In what way is the experience of these Reformers a lesson for our time (204:2)?

10. How did Luther's experience illustrate the power of music (206:1)?

11. In what assembly was the Confession of Faith finally read (205:4; 207:1)?

12. Was Luther responsible for the blood that flowed in the conflicts between the German states and the enemies of the Reformation (209:1–3)?



12

THE FRENCH REFORMATION

1. Following years of war and bloodshed in his attempt to put down the Reformation in Germany, what was Charles V at last forced to grant? How did he end his days (211:1)?

2. The Spirit of God can use as His instrument a youth of twenty, like Luther, or an aged man of seventy, like Lefevre. Each of these had manifested a remarkable zeal in seeking to obtain God's favor by acts of supposed merit. Each dated his period of much useful labor from the discovery of the Bible. Each was a teacher in a prominent university, and by the gift of teaching passed on to his pupils the glorious light of truth, which had taken the place of his former efforts to obtain salvation by works.

3. What was Lefevre's purpose in studying the Scriptures, and what did he find there (212:2)?

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

5. What prominent people were among those influenced by Farel and Lefevre (214:2)?

6. Where was the first Protestant church in France established, and what changes resulted in that community (214:3–215:1)?

7. What educated noble of France was said to have been a “second Luther”? How did he witness for Christ in life and in death (215:3–218:4)?

8. How did persecution again further the work of the gospel (219:1, 2)?

9. In what different ways did two individuals contribute to the conversion of Calvin (219:3–220:3)?

10. Compare the wisdom and effectiveness of advancing truth by “theological controversy” and by quiet house-to-house work (221:4–222:1).

11. What circumstances made possible the open preaching of the Protestant principles in Paris? For how long was this possible (222:2–223:1)?

12. Describe Calvin’s last work in France? Where did he go (223:2–224:2)? Where did his principal labor take place(236:2)?

13. What “zealous but ill-judged movement” resulted in serious consequences for the Protestants in France (224:3; 227:3)?

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

15. After Farel’s failure to plant the gospel in Geneva, what humble instrument did God use (232:2, 3)?

16. What organized movement arose at this time to champion the cause of Rome? In what ways did they imitate the Reformers? What contributed to their success (234:2–235:2)?



THE NETHERLANDS AND SCANDINAVIA

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

2. The statements regarding the Waldensian missionaries (238:1; 239:1) should be linked with those that appeared earlier, particularly 71:1. The results of their labor were seen centuries later, among the descendants of those who received the gospel directly from them.

3. Why was the persecution of the followers of Luther more severe in the Netherlands than in Germany? Did persecution in one place and comparative freedom in other places mean that the gospel was hindered in the one more than in the other (239:3)?

4. Who was the leading Reformer in Holland? What led him to study the Scriptures? What were his educational qualifications? What groups of people did he labor among, and for how long (238:3–239:2)?

5. What qualifications in the young Tausen led to a rare educational opportunity? In choosing a school, what was his one restriction? How was he finally led to go to Wittenberg, and what risk did he run in doing this? On returning

to Denmark, where did he begin his work? How effective were the efforts to silence his testimony (241:1–3)?

6. Where did the brothers who led the Reformation in Switzerland receive their training? How were they similar, and how were they different in temperament? What remarkable opportunity did one of the men have to witness before the nobility of Sweden, and what was the result (242:2–244:1)?

7. To what extent was the success of the Reformation due to the erudition and influence of its leaders and teachers? What essential qualifications marked them all (243:3)?

8. How did the acceptance of Protestantism affect the future of Sweden in relation to (1) its national strength and (2) its impact on the destiny of other nations (244:2)?



14

LATER ENGLISH REFORMERS

1. What conditions limited the usefulness of Wycliffe's English translation of the Bible, particularly relating to (1) its accuracy in communicating the message of the Bible and (2) its circulation? What valuable contribution did Erasmus make (245:1)?

2. A careful reading of this paragraph helps us understand that the defects in Wycliffe's version of the Scriptures were not due to serious mistakes in the text of Scripture but rather a faulty translation of that text into Latin. Since that time, several ancient manuscript have been discovered, and modern versions of the Scriptures have been translated from those original Hebrew and Greek texts.

3. Why did Tyndale believe the common people should be able to read the Scriptures for themselves? How did he plan to make this possible? What obstacles did he face in this work? Where was his New Testament printed, and how did it find its way into England? How did the Bishop of Durham unwittingly help the cause (246:2–247:1)?

4. What contemporaries of Tyndale defended the truth and magnified the Word of God? According to Latimer, who was the most diligent bishop in all England, and how did he work? What was Latimer's final prediction (248:1–249:1)?

5. Upon the spot where many copies of Tyndale's Bible were publicly burned stands now the British and Foreign Bible House.

6. What earlier influences helped Scotland to maintain its freedom longer than did England? How was the torch of truth re-lit in the northern kingdom (249:2–4)?

7. Who was Scotland's great leader in the Reformation? How did he interpret the command of God to obey their rulers? What wise counsel did he give to guide those who are confused because of differences of belief among spiritual leaders? How effective was his leadership in Scotland (250:2–251:3)?

8. In the establishment of Protestantism in England, what erroneous principles of the papacy were retained? How were dissenters treated? What noteworthy book was produced by an imprisoned martyr for the faith? What four other books spread more spiritual light (251:4–252:3)?

9. What was the spiritual condition of England a century later? What reformers came on the scene then? How did Charles Wesley realize the futility of his own works for salvation (253:1–3)? What Protestants kindled the torch that was passed down to the Wesleys (253:1–254:2)?

10. How did the consistent Christian lives of Moravians influence John Wesley (254:3–256:1)?

11. What were the results of Wesley's new understanding of God's grace? What was the basis for his good works now? What led to the name "Methodists" (256:1–4)?

12. How did Whitefield and the Wesleys regard the minor differences of doctrine between them (257:3)?

13. What instances of divine protection from mob violence has Wesley recorded? Did only the leaders face persecution? Did they have protection from the government (258:1–259:2)?

14. What two popular errors did Wesley combat, and what arguments did he use? Are these same errors rampant today (260:2–264:1)?

15. What remarkable success crowned the work of Wesley? What can be said of his influence beyond what was visible? Memorize the concluding sentence.



15

THE BIBLE AND THE FRENCH REVOLUTION

1. What is the significance of the following expressions, found in the prophecy of Rev. 11:2–11: “the holy city”; “forty and two months” (266:2, 3); “the two witnesses” (267:1); “prophesy...clothed in sackcloth” (267:2; 269:1); “the beast from the bottomless pit” (268:3); “the great city” (269:2); “dead bodies three days and a half” (273:2–274:2; 287:1)?

2. What warning is given against changing the plain meaning of the Scriptures (268:1, 2)?

3. What special sins do “Egypt” and “Sodom” typically represent (269:2, 3)?

4. What two classes of Christians bore witness for Christ, and how did they suffer for their faith (271:2, 3)?

5. In the “war against God” in France, what steps were taken against public worship? the Bible? the Sabbath? the sacraments of baptism, communion, and marriage? the recognition of God? What was worshiped instead, and how was it personified (273:2–276:3)?

6. How was the Church responsible not only for the decline of religious liberty but also for the state's restriction of civil liberty (276:4–277:2)?

7. How had the persecution of the Huguenots contributed to the poverty and wretchedness of the country (278:1–279:2)?

8. What was the contrast between the privileged classes and the poor peasants, and what were the causes for this condition? How did the result prove to be the opposite of what was expected (279:4–281:3)?

9. When the common people had obtained the upper hand in the government, how did they abuse their power (282:1–284:1)?

10. What fatal error was then, and is still, responsible for the cruelty, degradation, and misery in this world (285:2–286:1)?

11. What two great movements were started by God at this time to thwart the plans of Satan that seemed to have succeeded and to reveal to the world His own principles of love and of liberty (287:2–288:3)?

12. In this chapter we have a demonstration of the fact that Satan's malignant power is restrained by the Spirit of God, and it is only as men deliberately choose to follow the evil one, that this protection is withdrawn from them.

This truth is being still more clearly demonstrated today. See 265:1; 274:2; 282:2; 285:4–286:1.



16

THE PILGRIM FATHERS

1. How did the issue over the wisdom of compromise divide the English Reformers? What were the arguments for and against? How did the church in power attempt to settle the controversy, and what was the result to the minority (289:1–290:2)?

2. In what spirit did the Pilgrims accept the hardships of exile, and how did “persecution and exile” open the “way to freedom” (290:3–291:2)?

3. What vital principle of Protestantism, embodied in the Puritan covenant, was stressed by Pastor John Robinson? How could a failure to recognize this principle have led to the many denominations we see (291:3–292:2)?

4. What principles of religious liberty did the Pilgrim Fathers violate for a time? Who was the first to urge absolute liberty of the individual conscience? How did he define the duties of the magistrate? In what words did he protest against compulsory attendance at church (292:3–294:2)?

5. Was the cause of religious liberty helped or hindered by the banishment of Roger Williams (294:2–295:1)?

6. What principle of the Constitution of the United States is inherent in humanity and therefore above human reason (295:3)?

7. How remarkably were the settlement and the conditions of the New World affected by the offer of asylum to oppressed Christians of all lands (296:1–4)?

8. How is the church affected when she succeeds in obtaining special privileges in the state (297:1)?

9. In what ways has Protestantism repeated the history of the church during the first centuries? Because Satan again failed to crush out the truth through persecution, how has he worked to corrupt the churches established by the Reformers (297:2–298:2)?



17

HERALDS of the MORNING

1. List Old Testament characters who foresaw the coming of Christ with its associated events. Which of them stressed the judgment? the resurrection? the great joy of the redeemed? the glory of the coming and the physical phenomena seen in nature (299:1–300:3)?

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

3. What testimony did the angels, Paul, and John give regarding the manner of Christ's coming (301:2)?

4. How is the coming of Christ related to the restoration of that which was lost at the fall of man (301:3–302:1)?

5. What special experiences have caused intense longing for Christ's return among His followers (302:2–4)?

6. How were the Reformers cheered in their work by the “blessed hope” (303:1–4)?

7. What was the earliest of the promised signs of the nearness of the end (304:1–305:2)?

8. Show how the timing of the dark day of 1780 fulfilled the prophecy? Was it recognized by many who witnessed it as fulfilling specific scriptural prophecy (306:1–308:1)?

9. What was the spiritual condition of the church when the signs of Christ’s coming began to appear? Show that this also was a subject of prophecy (309:1–3).

10. What prophetic features of the “day of the Lord” constitute a mighty call to arouse from spiritual lethargy (310:1–311:1)?

11. What message of warning was due at this time, and what kind of people would give it (311:2–312:3)?

12. How many of God’s people were looking for Christ at His first advent? What was the attitude of the religious leaders at that time to the prophecies of His coming? What kinds of people were chosen to announce the birth of Jesus? What lessons are there in this experience for our time (313:1–316:1)?

AN AMERICAN REFORMER

1. What traits of character and what circumstances in life qualified William Miller to become a great spiritual leader (317:1, 2)?

Note—Deists believed in God as the great Cause of the universe, in the duty of men to honor Him by lives of virtue, and in the doctrine of rewards or punishment but denied the Bible as a divine revelation. They held that human reason alone was sufficient to establish religion and to enforce morality. As deism's inconsistencies became apparent, the movement died out, and its adherents either returned to historic Christianity or became avowed atheists.

2. What steps led Miller to accept Christ as his Savior and to develop an ardent love for the Scriptures? What challenge led him to an intensive study of the Bible (318:2–319:3)?

3. What methods of Bible study contributed to the enlightenment of his mind? What neglected books did he study, and with what conclusions (320:1, 2)?

4. When did the doctrine of the temporal millennium become part of Christian teaching, and what were the evil results? What truths regarding the events connected with the second coming of Christ did Miller rediscover (321:1–323:1)?

Note—Daniel Whitby (1638–1726), a noted theologian of England, who wrote many works of a controversial nature, was the first to set forth the view that the millennium was “not a reign of persons raised from the dead, but of the church flourishing gloriously for a thousand years after the conversion of the Jews” (*Paraphrase and Commentary of the New Testament*, 1703, vol. II, 7th ed., p. 687).

5. How was Miller led to look for prophecies that might indicate the timing of the last days? What prophecy especially seemed to him to reveal the time for the second advent (323:2–324:3)?

Note—To remember the chronology of the 2300 days, you might find it helpful to create a chart based upon 326:1–329:2.

6. How many years elapsed between the beginning of Miller’s Bible study, and his first public declaration of faith? How is this period divided (329:2–330:2)?

7. What disadvantages related to age, experience, and self-confidence did he have when he began his public work? How did he secure his appointments? How did the churches at this time relate themselves to his work and teaching? How was he supported financially (331:2–332:2)?

8. What two prophecies, fulfilled during the time of Miller’s preaching, gave a remarkable impetus to the Advent movement (333:1–335:1)?

9. How was the work opposed by popular ministers, by the ungodly, and later by the church leaders? What reasonable appeal did Miller make to the churches (335:3–337:2; 340:2)?

10. What points of comparison are made between the days of Noah and the last days (337:3–339:1)?

11. When a professed Christian does not long for Christ's coming, what does that say about the person's experience (339:2–340:1)?

12. Why does Satan endeavor to keep men from studying the book of Revelation, and how successful has he been (341:2–342:1)?



19

LIGHT THROUGH DARKNESS

1. People whom God uses to do a special work often don't fully understand His purposes. What is an illustration of this truth (344:2, 3)?

2. Aside from the natural limitations of the human mind, what condition has frequently led to a failure, even by God's servants, to comprehend His messages (344:4)?

3. Note the following parallels between the experience of the disciples and the experience of those who, prior to 1844, preached the message of the second advent: (1) a similar message based on the same prophetic period; (2) minds blinded by long-established errors; (3) a correct calculation of timing, but a misunderstanding of the nature of the event; (4) fulfillment of the will of God; (5) disappointment, later overruled for good; (6) prayer and study leading to light and understanding (345:1–352:3).

4. In what ways did the Advent message, and the disappointment, test and purify the church (353:1–354:2)?

A GREAT RELIGIOUS AWAKENING

1. Analyze the first angel's message of Revelation 14:6, 7, showing the exalted character of the work, the rapidity and the worldwide extent of the movement, and the time when it was due (355:1–356:2).

2. How does the rise of the Advent movement resemble that of the great Reformation in a manner that suggests the divine origin of both (357:1)?

3. What converted Jew traveled as a pioneer herald of the Advent message in many countries of Europe, Africa, and Asia? What were the steps in his conversion from Judaism to Protestantism (357:2–358:1)?

4. What views regarding the events connected with Christ's coming did he adopt, and how did his computation compare with that of William Miller? How did he respond to those who quoted Matthew 24:36 as indicating that the time for the Second Advent could not be known (359:1–3)?

5. How many years did Wolff spend traveling? What recognition did John Quincy Adams give him? In what countries and among what people did he labor? Among what people did he find believers in the second coming of Christ (360:2–361:4)?

6. How early was the message preached in England? In what respect did the movement there differ from that in the United States? How was it influenced by that movement (362:2)?

7. Identify and trace the influence of Lacunza, Bengel, and Gausson. Could the plan of reaching parents through children still be utilized today (363:1–366:1)?

8. When men failed or were not permitted to preach, who did God use (1) in the temple courts of Jerusalem in the days of Christ and (2) in the Scandinavian countries to herald the Advent message (366:2–367:2)?

9. What was the relative strength of the ministerial and the laypeople's work in the powerful Advent proclamation in America (368:2)?

10. As we read about the solemn effects of that message in history, we should also see it as a promised future experience. (369:1–3; cf. 611:1–612:2).

11. What words of Christ have been and still are misused to contradict another plain statement? What is Paul's testimony on this matter (370:1–372:1)?

12. Why was the rejection of the message a willful rejection of divine light, when, as we now know, Miller and his associates were mistaken? What unworthy motive had led many to accept the message? How were these people affected by the disappointment (372:1–374:2)?



21

A WARNING REJECTED

1. What was Miller's attitude toward the establishment of a new religious denomination? How did the proclamation of the Advent message affect the growth of the churches (375:1, 2)?

2. What changed conditions led many Adventists to separate from their former churches (376:1)?

3. How was the spirituality of the churches affected by the dismissal or withdrawal of members who looked forward to Christ's soon appearing? Who observed "a sudden and marked" declension in spiritual life in the churches (376:2–377:2)?

4. What tragic results follow the deliberate rejection of Bible truth? How is this principle illustrated in the Jewish people in Christ's day (377:3–378:2)?

5. What was the purpose of the first angel's message, and what blessed results were experienced by those who accepted it (379:1–3)?

6. What caused the general prejudice against and unbelief in the Advent message? In rejecting it, what else were people rejecting (380:1, 2)?

7. How is the term “Babylon,” as used in the book of Revelation, a symbol of an unfaithful church? And what Scriptures identify this church with Rome (381:1–382:3)?

8. Who are the “daughters,” and what facts show that they are the ones especially referred to in the second angel’s message (382:3–385:1)?

9. How do the present standards of the popular churches compare with the ideals of their founders (385:2–388:1)?

10. What is symbolized by the “wine”? During times when the Bible is not banned, how does Satan just as effectively hinder people from learning its truths (388:2–389:1)?

11. How is the announcement of the fall of Babylon in Revelation 14:8 connected with Revelation 18:4, 5? Do the conditions we see today confirm the prediction (389:2, 3)?

12. As we near the climax of the modern apostasy, what can encourage us to be involved in missionary activity (390:1, 2)?

IMPACT WEEK OF PRAYER PRAYER POINT PER CHAPTER

(Add other prayers from the congregation and from the world church).

1. **PRAYER:** Dear Lord, help us to understand the times we are living in order to be able to escape the impending destruction that is coming upon the world.
2. **PRAYER:** Help us dear Lord to not fall into creeping compromise of the last day.
3. **PRAYER:** Please Father, save us from apostasy.
4. **PRAYER:** As a family and as a church, help us dear Lord to educate our youth to be faithful under persecution.
5. **PRAYER:** Wycliffe stood for you in spite of so many oppositions, please help us to stand for you today even though the whole world may stand against us.
6. **PRAYER:** Huss did not deny you up to the point of death, dear God, increase our faith so we can stand firm to the point of death.
7. **PRAYER:** We pray that our youth will become committed as Martin Luther did.
8. **PRAYER:** Martin Luther could not be coerced to give up the truth he was convinced of. May God help us never to give up the truth we believe no matter what opposition we may encounter.
9. **PRAYER:** Dear Lord, make us reformers of our present age. Help us to resist all foreign teachings and practices that are not in conformity with the Bible.
10. **PRAYER:** The power of lay involvement cannot be overemphasized in the revival and reformation movement. As it was with the early reformers, please Lord, raise up an army of laity to revive and reform your church today.
11. **PRAYER:** Dear Lord, raise up noble men and women, prince and princesses to support the work of revival and reformation in our time as you did in Germany.
12. **PRAYER:** Help us dear Lord to understand the best ways to pass on the torch of faith to the next generation.

13. **PRAYER:** Our schools are supposed to build strong men and women of faith to advance the gospel. God, please help all our schools to fulfil this noble objective.
14. **PRAYER:** Printed materials aided the spread of the gospel amidst restrictions during the time of early reformers. Help us dear God to make good use of this method today.
15. **PRAYER:** In view of a very strong warning against changing the plain meaning of the scriptures, help us dear Lord as individuals to be vigilant about this warning. Help us not believe or accept any deviation from the plain truth of the Bible.
16. **PRAYER:** Satan do not usually succeed in destroying the church through persecution but through peace and compromise. May God help His church to watch and pray, and guide against the wily foe to not destroy the church from within. Help us to watch our steps in attempt to romance with the state (government).
17. **PRAYER:** Help us dear Lord never to lose sight of the prophecies and the blessed hope of Christ's soon return.
18. **PRAYER:** We need good traits of character to be great spiritual leaders like William Miller. May God help us to take some steps like Miller to accept Christ as our Savior and to develop an ardent love to the Bible.
19. **PRAYER:** May the Lord give us clear inspiration about the Advent Message to prepare souls for Christ's second coming.
20. **PRAYER:** May the Lord make us missionary for Him to take the Advent Message to all nooks and crannies.
21. **PRAYER:** Pray for the encouragement to be involved and active in missionary activity.

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

