

The Great Controversy — Study Guide

(Formally published as Thought Questions and Notes on GREAT CONTROVERSY
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References

References at the end of questions refer to page and paragraph in “Great Controversy.” Thus “19:2” gives reference to paragraph 2 on page 19. Each paragraph is considered a unit and is assigned to the page on which it begins, though it may run over to the following page. Because of a difference in the paging of two current editions—due to the larger number of illustrations in one edition — two sets of references are given. The second reference, in brackets, is to the 1926 and 1927 special and subscription editions. The reader may identify the edition he is using by noting the date of the last copyright registration, which is found on the back of the title page.

Chapter 22 — Prophecies Fulfilled

1. What passages of Scripture brought encouragement to the disappointed believers, as they continued to search for added light? 391:1-394:1 [447:1-451:2]
2. How did the enemy of souls try to bring reproach upon the movement during the “tarrying time”? 395:1-396:2 [452:1-453:2]
3. What experiences of the past indicate that when the Lord is carrying forward a strong movement, fanatics may be expected to connect themselves with it? 397:1-398:2 [454:1-455:2]
4. What discovery in the Scriptures led many to look to the autumn of 1844 for the ending of the 2300 days? How did the time of their discovery give to its proclamation the name of the “midnight cry”? 398:3, 4; 400:1 [455:2, 3; 457:1]
5. How did a study of the typical spring feasts and their relation to the death and resurrection of Christ point to October 22, 1844? 399:1-4 [456:1-4]
6. How did the “midnight cry” movement compare with the former movement as to extent, spiritual power, and missionary activity? 400:2-403:1 [457:2-459:3]
7. Following this second disappointment, what three classes of followers renounced their connection with the movement? 403:3 [460:2]
8. Review the parallel experiences of the disciples and those who proclaimed the second advent (351:1, 2 [402:1, 2]), and note the points of similarity farther developed in their disappointment. 404:1-405:2 [460:3-462:1]
9. In what passage of Scripture did the doubly disappointed ones now find added encouragement and assurance for the future? 407:1-408:1 [464:1, 2]

Chapter 23 — What is the Sanctuary?

1. Were Miller and his associates alone responsible for the misunderstanding regarding the meaning of the “sanctuary” as used in Daniel 8:14, which led to its cleansing being regarded as associated with the Second Advent? 409:1 [467:1]

2. The importance of this fact should not be overlooked. Because of the mistake, critics of the movement claim that opposition to it was justified by the Christian world. But the fact remains that the attacks on Miller’s position were altogether on other grounds, which were unscriptural, and that none of his opponents saw or pointed out this fundamental misconception. In His wise providence, God left the discovery of the sanctuary truth to form the heart of the message to be proclaimed to the world by the remnant church.

3. How were the Advent believers, after the disappointment, divided into two schools of thought regarding their experience and the prophetic periods? Into what study were those led who still believed that God had guided them? 409:2-410:3 [468:1-469:1]

4. To what New Testament epistle were their minds directed? What evidence did they find that the heavenly is the antitype of the earthly sanctuary? 411:1-413:3; 417:1 [469:2-471:4; 475:1].

5. What features of the heavenly temple and its services were seen in vision by Daniel and by John? 414:2, 3 [472:2, 3]

6. Through the study of the sanctuary, how were the Bible students led to new conceptions of the sacredness of God’s law? 415:2 [473:2]

7. What Old Testament prophecies point to Christ as an intercessory priest in the heavenly sanctuary? 415:3-416:4 [473:3-474:3]

8. What was the cleansing agency in the sanctuary service? What Scripture shows that even in heaven, there is need for a “cleansing”? In what two ways were sins transferred from the penitent sinner to the earthly sanctuary? 417:2-418:1 [475:2.-476:1]

9. That was the purpose of the special service on the day of atonement. The blood of what sacrifice was then brought into the most holy place? After thus cleansing all that pertained to the sanctuary, what disposition was made of the sins that had been confessed during the year? 418:2-420:1 [476:2-479:1]

10. Some have questioned how blood could be both an agency for defiling and for cleansing? This will be seen possible when it is noted that the blood of the sin-offering was through the transfer of sin, defiled. No sins were confessed over the head of the goat on the day of atonement. It takes both offerings to represent Christ as the sin-bearer, and Christ as the sinless one. Because no iniquity was found in Him, He is able to cleanse from all impurity.

11. When did Christ enter upon His work as High Priest, and what time covers His ministry in the first apartment? 420:2-421:2 [479:2-480:2]

12. Further Scriptural evidence is found for the beginning of the service and Christ's ministry after His ascension in (1) the prophecy of the anointing of the "most holy" in the seventy week period (Daniel 9:24), the Hebrew word here refers only to a holy "thing," never to a person; (2) the necessity to Christ to become a member of the race whom He was to represent, and thus to have the necessary "compassion," —the fellow-feeling; (Hebrews 4:15-5:2); (3) the offering of the sacrifice must precede the ministry of the blood (Hebrews 8:3); (4) Christ was made High Priest by the oath of the Father (Hebrews 4:5); and that oath was "since the law," (Hebrews 7:28).

13. There were two veils in the sanctuary. Moses distinguishes them by calling the first a "hanging" (Heb. Masak) and the second a "vail" (Heb. paroketh) Yet these were both hung in the same manner, were made of the same material, and served the same purpose, as a door. Paul in the Hebrews does not make the distinction by using a different word, but when he refers to the inner curtain calls it the "second vail," Hebrews 9:3. There could not be a second without a first, and it is not illogical to understand that in Hebrews 6:20, he is referring to the first vail, rather than the second. This understanding brings the passage in harmony with other Scriptures, and with the conclusions reached by the pioneers after the disappointment, which were confirmed by the Spirit of prophecy.

14. What further light was seen in reference to the cleansing of the sanctuary and future events as prefigured by the "scapegoat"? 421:3-422:2 [480:3-481:2]

Chapter 24 — In the Holy of Holies

1. How did light from the "sanctuary" explain the disappointment of 1844? What two scriptures, both prominent in the movement, were found to be parallel in meaning? 423:1-424:1 [483:1-484:1]

2. What "coming of Christ" other than His second advent to earth was seen by the prophet Daniel? by Malachi? Following this coming, what work of purification of the Church was seen by Malachi, followed by the Second Advent and the execution of the judgment? 424:2-426:1 [484:2-486:2]

3. With further light on the parable of the wise and foolish virgins, when was it seen that the midnight cry was given? What two classes of virgins were then developed? What is represented by the coming of the bridegroom? the marriage? the marriage supper? the bride? the guests? the return from the wedding? 426:3-427:1 [486:3-487:1]

4. What class of believers went in with Christ to the marriage? In what parable did Jesus teach that there would be an investigation of the guests who had gone in, but before the actual marriage? What will mark the close of probation? 427:2-428:2 [487:2-489:2]

5. In the transition period, before the sanctuary work was understood, what was believed to be meant by the shutting of the door in the parable of the virgins? What Scripture now revealed to them the "open door"? 429:1-430:1 [490:1-491:1]

6. What parallel is drawn between the Jews who rejected light that would have led them to see Jesus' ministry in the holy place in the heavenly sanctuary, and those who were

willingly ignorant of His entrance into the most holy place in 1844? 430:2-431:2 [492:1-493:1]

7. God could lead His people no faster than they could intelligently follow, as their minds were illuminated by the Holy Spirit as they diligently and prayerfully studied the Word. They could only follow one step at a time in the advancing light and these was a period of a few years, between the disappointment and the full development of the fundamental doctrines now held by Seventh-day Adventists. This period and the results of their patience and faith are set forth in contrast with those who renounced their faith in God's leadership and guidance in the Advent Movement. 431:3 [493:3]

Chapter 25 — God's Law Immutable

1. What did John declare would be seen when the temple of God was opened in heaven? To what time must this apply? How did the acceptance of the Sabbath by the truth-seeking Adventists fulfil this prediction? 433:1-434:3 [495:1-497:1]

2. What was the hidden reason for opposition to the truth that revealed Christ' ministry in the most holy place? 435:1 [697:2]

3. What are the characteristics of the people prepared for Christ's coming by the three-fold message of Revelation 14? How is the first message shown to be a call to keep God's commandments? Which commandment stressed God as the Creator? How would universal Sabbath keeping have preserved the world from idolatry and atheism? 435:2-437:2 [498:1-499:2]

4. What is symbolized by the dragon of Revelation 12? The leopard-like beast of chapter 13? At what point is the lamblike beast introduced? In what two features does the latter differ from those preceding it, and the beasts seen by Daniel? 438:2-440:1 [500:3-502:2]

5. How is the United States indicated by (1) the time, (2) the manner of its rise, (3) its location, (4) the two horns? 440:2-441:1 [502:3-503:1]

6. What striking difference is seen between the appearance of the beast as it was seen coming up, and in its later utterances? What is thus implied regarding the role of the United States in the latter days? Compare Revelation 5:12 and 12:9. 441:2-443:1 [505:1-506:1]

7. What led the early church to seek the support of the secular power? What church was thus formed, and how did she use the secular power? 443:2-4 [506:2-4]

8. What early conditions preceded the union of church and state? What scriptures indicate that similar conditions in the churches of today will produce similar results? 443:5-444:1 [506:5-507:1]

9. Upon what conditions may the diversified Protestant churches unite to influence the State to legislate in their behalf? When the State shall yield to their demands, what will be the result? 444:2-445:1 [507:2-508:1]

10. How is the message of the third angel shown to be a warning against yielding to what is to be demanded by the “beast” or its “image”? How is it evident that this demand is something contrary to God’s commandments? 445:2-446:1 [508:2-509:3]

11. Which commandment has been intentionally and deliberately changed? In the light of the first message, why is this commandment of vital importance? 446:1-3 [509:1-3]

12. What words of Christ disprove the claim that He changed the Sabbath? What is the claim of the Catholic Church regarding the change, and how do their members look upon the Protestant acceptance of that change? 447:1-448:3 [510:1-512:1]

13. Not until what time and under what circumstances will men receive “the mark of the beast”? Can there be a neutral position in the final issue? 449:1-450:1 [512:2-513:2]

Chapter 29 — The Origin of Sin

1. The existence of sin and evil raises what questions about the character of God? What is sin? How is God vindicated from the charge of responsibility for its existence? 492:1, 2 [559:1-560:1]

2. Upon what were the continued peace and joy and happiness of the universe dependent? What principle must govern the allegiance of the created beings? 493:1, 2 [560:2, 3]

3. Describe the original position of the one with whom sin originated. What was the beginning of his defection? To what lengths did he finally go? What efforts were put forth to restore him, and with what results? 493:3-494:2 [561:1-3]

4. What were Lucifer’s real motives and aims? How were these disguised, and by what misrepresentations did he seek to win sympathy for his ambitions? 495:2, 3 [562:2, 3]

5. What period of probation was granted him, and what offers were made to him? Having fully committed himself to rebellion, to what further lengths did he go in justifying his evil course? 495:3-496:1 [562:1, 2]

6. Why did God permit the course of rebellion to go so long unchecked? 497:1-498:2 [564:1-565:2]

7. Show how God’s dealing with sin is to be a perpetual safeguard against its repetition. 498:3-499:1 [565:3-566:1]

8. What further charges were made by Satan and his angels when they were sentenced to banishment from heaven? What purpose did Satan then declare? 499:2, 3 [566:2-567:1]

9. In what aspects is the rebellion on earth similar in its nature to the rebellion in heaven? 500:1-3 [567:2-4]

10. What is the mightiest argument against Satan's charges? When was his character fully unmasked? How was Christ revealed in contrast? 500:4-502:3 (567:4-570:1]

11. How does the death of Christ show the immutability of the law of God? 503:1 [570:2]

12. How will God finally be justified in executing judgment upon sin? What assurance is given for future happiness? 503:2-504:1 [571:1-3]