



Quarter 1, Lesson 5

The Seven Seals

Sabbath Afternoon, January 26

Those who enter the city of God will have the golden crown placed upon their heads. That will be a joyful scene, which none of us can afford to miss. We shall cast our crowns at the feet of Jesus, and again and again we will give Him the glory, and praise His holy name. Angels will unite in the songs of triumph. Touching their golden harps, they will fill all heaven with rich music and songs to the Lamb.—*In Heavenly Places*, p. 216.

The cross of Christ will be the science and the song of the redeemed through all eternity. In Christ glorified they will behold Christ crucified. Never will it be forgotten that He whose power created and upheld the unnumbered worlds through the vast realms of space, the Beloved of God, the Majesty of heaven, He whom cherub and shining seraph delighted to adore—humbled Himself to uplift fallen man; that He bore the guilt and shame of sin, and the hiding of His Father's face, till the woes of a lost world broke His heart and crushed out His life on Calvary's cross. That the Maker of all worlds, the Arbiter of all destinies, should lay aside His glory and humiliate Himself from love to man will ever excite the wonder and adoration of the universe. As the nations of the saved look upon their Redeemer and behold the eternal glory of the Father shining in His countenance; as they behold His throne, which is from everlasting to everlasting, and know that His kingdom is to have no end, they break forth in rapturous song: "Worthy, worthy is the Lamb that was slain, and hath redeemed us to God by His own most precious blood!"—*The Great Controversy*, p. 651.

In the kingdom of God, position is not gained through favoritism. It is not earned, nor is it received through an arbitrary bestowal. It is the result of character. The crown and the throne are the tokens of a condition attained—tokens of self-conquest through the grace of our Lord Jesus Christ.

Long afterward, when John had been brought into sympathy with Christ through the fellowship of His sufferings, the Lord Jesus revealed to him what is the condition of nearness to His kingdom. "To him that overcometh," Christ said, "will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." **Revelation 3:21**. The one who stands nearest to Christ will be he who has drunk most deeply of His spirit of self-sacrificing love,—love that "vaunteth not itself, is not puffed up, . . . seeketh not her own, is not easily provoked, thinketh no evil" (1 **Corinthians 13:4, 5**),—love that moves the disciple, as it moved our Lord, to give all, to live and labor and sacrifice even unto death, for the saving of humanity.—*The Acts of the Apostles*, p. 543.

Sunday, January 27: The Opening of the First Seal

Because we know not the exact time of His coming, we are commanded to watch. "Blessed are those servants, whom the Lord when He cometh shall find watching." **Luke 12:37**. Those who

watch for the Lord's coming are not waiting in idle expectancy. The expectation of Christ's coming is to make men fear the Lord, and fear His judgments upon transgression. It is to awaken them to the great sin of rejecting His offers of mercy. Those who are watching for the Lord are purifying their souls by obedience to the truth. With vigilant watching they combine earnest working. Because they know that the Lord is at the door, their zeal is quickened to co-operate with the divine intelligences in working for the salvation of souls.—*The Desire of Ages*, p. 634.

“While the bridegroom tarried, they all slumbered and slept.” By the tarrying of the bridegroom is represented the passing of the time when the Lord was expected, the disappointment, and the seeming delay. In this time of uncertainty, the interest of the superficial and halfhearted soon began to waver, and their efforts to relax; but those whose faith was based on a personal knowledge of the Bible had a rock beneath their feet, which the waves of disappointment could not wash away. “They all slumbered and slept;” one class in unconcern and abandonment of their faith, the other class patiently waiting till clearer light should be given. Yet in the night of trial the latter seemed to lose, to some extent, their zeal and devotion. The halfhearted and superficial could no longer lean upon the faith of their brethren. Each must stand or fall for himself.—*The Great Controversy*, p. 394.

The divine Son of God came into our world, its Light and Life, to encompass the whole world and to attract and unite to Himself every human being who is under Satan's discipline and rule. He invites them, “Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls” (**Matthew 11:28, 29**). Thus He unites with Himself by a new inspiration of grace all who will come unto Him. He puts upon them His seal, His sign of obedience and loyalty to His holy Sabbath.—*Manuscript 104*, September 28, 1897.

The battle of Armageddon is soon to be fought. He on whose vesture is written the name, King of kings and Lord of lords, leads forth the armies of heaven on white horses, clothed in fine linen, clean and white. . . .

The battle of Armageddon will be fought, and that day must find none of us sleeping. Wide awake we must be, as wise virgins having oil in our vessels with our lamps. . . .

The power of the Holy Ghost must be upon us, and the Captain of the Lord's host will stand at the head of the angels of heaven to direct the battle. Solemn events before us are yet to transpire. Trumpet after trumpet is to be sounded, vial after vial poured out one after another upon the inhabitants of the earth. Scenes of stupendous interest are right upon us.—Ellen G. White Comments, in *The SDA Bible Commentary*, vol. 7, p. 982.

Monday, January 28: The Second and Third Seals

Christ said of Himself, “Think not that I am come to send peace on earth: I came not to send peace, but a sword.” **Matthew 10:34**. The Prince of Peace, He was yet the cause of division. He who came to proclaim glad tidings and to create hope and joy in the hearts of the children of men, opened a controversy that burns deep and arouses intense passion in the human heart. And He warns His followers, “In the world ye shall have tribulation.” “They shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for My name's sake.” “Ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death.” **John 16:33; Luke 21:12, 16**. . . .

The same spirit which in the Dark Ages consigned men and women to prison, to exile, and to death . . . is still at work with malignant energy in unregenerate hearts. The history of truth has ever been the record of a struggle between right and wrong. The proclamation of the gospel has ever been carried forward in this world in the face of opposition, peril, loss, and suffering.—*The Acts of the Apostles*, p. 84.

Today . . . men are rushing on in the chase for gain and selfish indulgence as if there were no God, no heaven, and no hereafter. In Noah's day the warning of the flood was sent to startle men

in their wickedness and call them to repentance. So the message of Christ's soon coming is designed to arouse men from their absorption in worldly things. It is intended to awaken them to a sense of eternal realities, that they may give heed to the invitation to the Lord's table. . . .

The world is perishing for want of the gospel. There is a famine for the word of God. There are few who preach the word unmixed with human tradition. Though men have the Bible in their hands, they do not receive the blessing that God has placed in it for them. The Lord calls upon His servants to carry His message to the people. The word of everlasting life must be given to those who are perishing in their sins.—*Christ's Object Lessons*, p. 228.

In that day, multitudes will desire the shelter of God's mercy which they have so long despised. "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." **Amos 8:11, 12.**—*The Great Controversy*, p. 629.

Tuesday, January 29: The Scene of the Fourth Seal

Angels are holding the four winds, represented as an angry horse seeking to break loose, and rush over the face of the whole earth, bearing destruction and death in its path... .

I tell you in the name of the Lord God of Israel that all injurious, discouraging influences are held in control by unseen angel hands, until everyone that works in the fear and love of God is sealed in his forehead.—*Selected Messages*, book 3, p. 409.

satan cannot . . . hold in spiritual death one soul who in faith receives Christ's word of power. God is saying to all who are dead in sin, "Awake thou that sleepest, and arise from the dead." **Ephesians 5:14.** That word is eternal life. As the word of God which bade the first man live, still gives us life; as Christ's word, "Young man, I say unto thee, Arise," gave life to the youth of Nain, so that word, "Arise from the dead," is life to the soul that receives it. God "hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son." **Colossians 1:13.** It is all offered us in His word. If we receive the word, we have the deliverance.—*The Desire of Ages*, p. 320.

There are some in the church who need to cling to the pillars of our faith, to settle down and find rock bottom, instead of drifting on the surface of excitement and moving from impulse. There are spiritual dyspeptics in the church. They are self-made invalids; their spiritual debility is the result of their own wavering course. They are tossed about here and there by the changing winds of doctrine, and are often confused and thrown into uncertainty because they move entirely by feeling. They are sensational Christians, ever hungering for something new and diverse; strange doctrines confuse their faith, and they are worthless to the cause of truth.

God calls for men and women of stability, of firm purpose, who can be relied upon in seasons of danger and trial, who are as firmly rooted and grounded in the truth as the eternal hills, who cannot be swayed to the right or to the left, but who move straight onward and are always found on the right side.—*Testimonies for the Church*, vol. 4, pp. 74, 75.

The Saviour overcame to show man how he may overcome. All the temptations of satan, Christ met with the word of God. By trusting in God's promises, He received power to obey God's commandments, and the tempter could gain no advantage. . . .

Nothing is apparently more helpless, yet really more invincible, than the soul that feels its nothingness and relies wholly on the merits of the Saviour. By prayer, by the study of His word, by faith in His abiding presence, the weakest of human beings may live in contact with the living Christ, and He will hold them by a hand that will never let go.—*The Ministry of Healing*, pp. 181, 182.

Wednesday, January 30: The Opening of the Fifth Seal

The fervent prayers of His people will be answered; for God loves to have His people seek Him with all the heart, and depend upon Him as their deliverer. He will be sought unto to do these

things for His people, and He will arise as their protector and avenger. “Shall not God avenge his own elect, which cry day and night unto him . . . ?”—Ellen G. White Comments, in *The SDA Bible Commentary*, vol. 6, p. 1081.

Christ did not merely give us directions as to the path in which we must travel, but He came to be our Teacher. He did not merely tell us how we ought to obey, but in His own life He gave us a practical example of how we should obey. Thus He is the true Helper. Going before us, he beats down the obstructions, and tells us to walk in His footsteps. Our blessed Saviour says, “Follow Me. I will lead you. I am the Way, the Truth, and the Life. He that followeth Me shall not walk in darkness” (see **Matthew 4:19; 14:6; John 8:12**). . . .

“He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels” (**Revelation 3:5**). The white robes are the garments of Christ’s righteousness, and all who have this righteousness are partakers of the divine nature. They have written upon them, “The name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name” (Verse 12).—*The Upward Look*, p. 166.

Courage, fortitude, faith, and implicit trust in God’s power to save do not come in a moment. These heavenly graces are acquired by the experience of years. By a life of holy endeavor and firm adherence to the right the children of God were sealing their destiny. Beset with temptations without number, they knew they must resist firmly or be conquered. They felt that they had a great work to do, and at any hour they might be called to lay off their armor; and should they come to the close of life with their work undone, it would be an eternal loss. They eagerly accepted the light from heaven, as did the first disciples from the lips of Jesus. When those early Christians were exiled to mountains and deserts, when left in dungeons to die with hunger, cold, and torture, when martyrdom seemed the only way out of their distress, they rejoiced that they were counted worthy to suffer for Christ, who was crucified for them. Their worthy example will be a comfort and encouragement to the people of God who will be brought into the time of trouble such as never was.—*Testimonies for the Church*, vol. 5, p. 213.

Thursday, January 31: The Opening of the Sixth Seal

The Saviour’s prophecy concerning the visitation of judgments upon Jerusalem is to have another fulfillment, of which that terrible desolation was but a faint shadow. In the fate of the chosen city we may behold the doom of a world that has rejected God’s mercy and trampled upon His law. . . . Terrible have been the results of rejecting the authority of Heaven. But a scene yet darker is presented in the revelations of the future. The records of the past . . . what are these, in contrast with the terrors of that day when the restraining Spirit of God shall be wholly withdrawn from the wicked, no longer to hold in check the outburst of human passion and satanic wrath! The world will then behold, as never before, the results of satan’s rule.—*The Great Controversy*, p. 36.

Soon our eyes were drawn to the east, for a small black cloud had appeared, about half as large as a man’s hand, which we all knew was the sign of the Son of man. We all in solemn silence gazed on the cloud as it drew nearer and became lighter, glorious, and still more glorious, till it was a great white cloud. . . . His eyes were as a flame of fire, which searched His children through and through. Then all faces gathered paleness, and those that God had rejected gathered blackness. Then we all cried out, “Who shall be able to stand? Is my robe spotless?” Then the angels ceased to sing, and there was some time of awful silence, when Jesus spoke: “Those who have clean hands and pure hearts shall be able to stand; My grace is sufficient for you.” At this our faces lighted up, and joy filled every heart. And the angels struck a note higher and sang again, while the cloud drew still nearer the earth.—*Early Writings*, p. 15.

But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner’s fire, and like fullers’ soap. **Malachi 3:2**.

Those who profess to be sons and daughters of God should represent Him in character. . . . Opportunity is now given us to form characters that will fit us for an entrance into the kingdom of heaven. Those who keep the commandments of God will have a right to the tree of life, and enter in through the gates into the city. In love, God has given us a law, that we may know and put away those traits of character that cannot be tolerated in heaven. No one can enter there to whom is charged robbery, adultery, evil-speaking, or false dealing, for this would lead to another war in heaven. The law of God was given to lead men away from these practices, that their characters might be fashioned after the character of God.—*The Upward Look*, p. 105.

Friday further reading unavailable