

REVELATION 2

Revelation Chapter 2

THE MESSAGE TO EPHESUS

2:1 Unto the angel [*messenger*] of the church of Ephesus write; These things said He that holdeth the seven stars in His right hand, who walketh in the midst of the seven golden candlesticks;

2:2 I know thy works, and thy labor, and thy patience, and how thou cannot bear them which are evil: and thou has tried them which say they are apostles, and are not, and has found them liars:

2:3 And has borne, and has patience, and for my name's sake has labored, and has not fainted.

2:4 Nevertheless, I have somewhat against thee, because thou has left thy first love.

2:5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

2:6 But this thou has, that thou hatest the deeds of the Nicolaitanes, which I also hate.

2:7 He that hath an ear, let him hear what the Spirit said unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

THE MESSAGE TO SMYRNA

2:8 And unto the angel of the church in Smyrna write; These things said the First and the Last, which was dead, and is alive;

2:9 I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.

2:10 Fear none of those things which thou shall suffer: behold, the devil shall cast some of you into prison, that you may be tried; and you shall have tribulation ten days [*Diocletian persecutions from 302-312 AD- 10 years*]: be thou faithful unto death, and I will give thee a crown of life.

2:11 He that hath an ear, let him hear what the Spirit said unto the churches; He that overcometh shall not be hurt of the second death.

THE MESSAGE TO PERGAMOS

2:12 And to the angel of the church in Pergamos write; These things said He which hath the sharp sword with two edges;

2:13 I know thy works, and where thou dwellest, even where Satan's seat is [*2Thess 2:3*]; and thou holdest fast My name, and has not denied My faith, even in those days wherein Antipas [*a class of men who opposed the power of bishops/ popes*] was My faithful martyr, who was slain among you, where Satan dwells.

2:14 But I have a few things against thee, because thou has

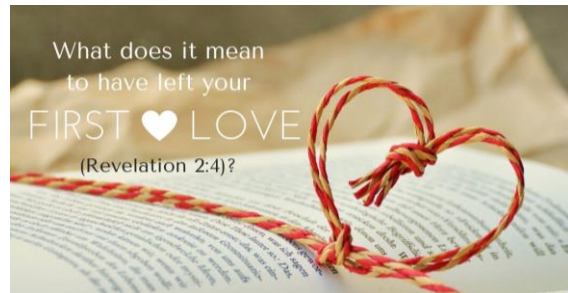
Seven Churches Messages (First 4 Churches)

EPHESUS- WHITE HORSE / 1ST SEAL- Resurrection of Christ to close of 1st century- **27/ 31- 100AD**

History in the New Testament

Ephesus- "First or Desirable" (PURE)

Triumphs of the gospel (in **purity**) in the first century of this dispensation



SMYRNA- RED HORSE / 2ND SEAL- 100- 323 AD

The Saviour prophesied of this period

Smyrna- "Myrrh, or Sweet-smelling Savor" (Bloody)

Original purity began to be corrupted. Errors began to rise. Worldliness. Ecclesiastical power sought the alliance of the secular. Constantine/ Council of Nicaea.

Time period in which Polycarp lived.



PERGAMOS- BLACK HORSE / 3RD SEAL- 323- 538 AD

Parallels with the history of Balaam

Pergamos- "Height, or Elevation" (CORRUPT)

A period of **great darkness and moral corruption** in the church—between the reign of Constantine and the establishment of the Papacy. Papal teachings brought in.



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there them that hold the doctrine of Balaam, [church; apostate Protestantism—church stuck in Holy Place] who taught Balak [civil government] to cast a stumbling block [Num 22-25; 31:13-16] before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. [PP 439.2]

2:14 But I have a few things against thee, because thou has there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling block [Num 22-25; 31:13-16] before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

2:15 So has thou also them that hold the doctrine of the Nicolaitanes, which thing I hate.

2:16 Repent; or else I will come unto thee quickly, and will fight against them with the sword of My mouth.

2:17 He that hath an ear, let him hear what the Spirit said unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knows saving he that receiveth it.

THE MESSAGE TO THYATIRA

2:18 And unto the angel of the church in Thyatira [Matt 24:21] write; These things said the Son of God, who hath His eyes like unto a flame of fire, and His feet are like fine brass;

2:19 I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first.

2:20 Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel [harlot], which calleth herself a prophetess, to teach and to seduce My servants to commit fornication, and to eat things sacrificed unto idols. [PP 451.3]

2:21 And I gave her space to repent of her fornication; and she repented not.

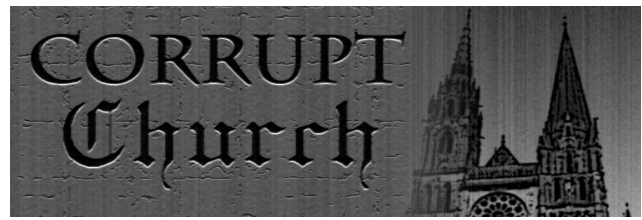
2:22 Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

2:23 And I will kill her children with death; and all the churches shall know that I am He which searcheth the reins and hearts: and I will give unto every one of you according to your works.

2:24 But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you no other burden [the weight of Papal oppression].

2:25 But that which you have already hold fast till I come [2nd coming].

2:26 And he that overcometh, and keepeth My works unto the end [Matt 24:13], to him will I give power over the nations



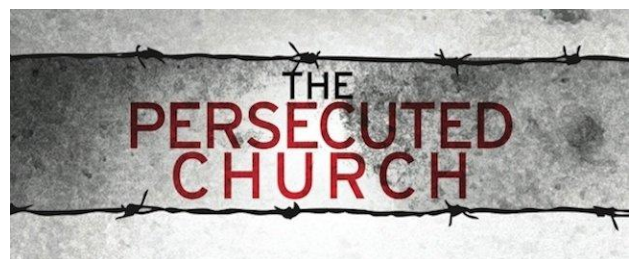
God requires his servants to walk in the light, and not cover their eyes that they may not discern the working of Satan. They should be prepared to warn and reprove those who are in danger through his subtlety. Satan is working to obtain vantage ground on the right hand and on the left. He rests not. He is persevering. He is vigilant and crafty to take advantage of every circumstance and turn it to his account in his warfare against the truth and the interests of the kingdom of God. **It is, I saw, a lamentable fact, that God's servants are not half awake, as they should be, to the wiles of Satan. And in the place of resisting the devil that he may flee from them, many are inclined to make a compromise with the powers of darkness.** (PH123 48.2)

THYATIRA- **PALE HORSE**/ 4th SEAL- 538- 1798 AD
Parallels with the history of Jezebel

Thyatira- "Sweet savor of labor" or "sacrifice of contrition"
(DEATH)

In 538 the Bishop of Rome was made head over the churches and constituted the corrector of heretics. For 1260 years that power bore sway over God's people, condemning whom it would, and during this time, millions were put to death for their adherence to the Bible.

Reign of papal rule and persecutions



Jezebel- Church of Christ did suffer some of the Papal monks to preach and teach among them **1Ki 18, 19, 21**

During the time period of Thyatira, (1780), the predicted signs in the sun and moon were fulfilled.

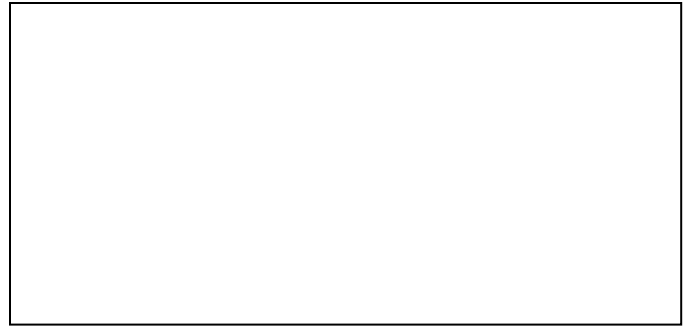
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[Ps 2:8, 9; 149:9; Rev 3:21; 20:4; 1Cor 6:2,3]:

2:27 And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of My Father.

2:28 And I will give him the morning star [Christ- Rev 22:16; 2Pet 1:19].

2:29 He that hath an ear, let him hear what the Spirit said unto the churches.



HORSES AND SEALS (CHURCHES)

The **trumpets** denote a series of events which transpire contemporaneously with the events of the seals, but of an entirely different character. A **trumpet** is a symbol of war; hence the **trumpets** denote great political commotions to take place among the nations during the gospel age. The **seals** denote events of a religious character, and contain the history of the church from the opening of the Christian era to the coming of Christ. {1897 UrS, DAR 431.2}

White Horse- 1st Seal & Ephesus - cir 27 to 100 AD

Triumphs of the gospel (in **purity**) in the first century of this dispensation

Red Horse- 2nd Seal & Smyrna- cir 100 to 323 AD

Original purity began to be **corrupted**. Errors began to rise. Worldliness. Ecclesiastical power sought the alliance of the secular. Constantine/ Council of Nicaea.

Black Horse- 3rd Seal & Pergamos- cir 323-538 AD

A period of **great darkness and moral corruption** in the church—between the reign of Constantine and the establishment of the Papacy. Papal teachings brought in.

Pale Horse- 4th Seal cir 538-1517 AD / **Thyatira** 538-1798

Mortality so great during this period by the Papacy; time when the Papacy bore its unrebuked, unrestrained and persecuting rule, commencing about 538 A.D. and extending to the time when the Reformers commenced their work of exposing the corruption of the papal system.

Souls Slain for Word of God- 5th Seal- cir 1517- 1735/ **Sardis** 1798-1833

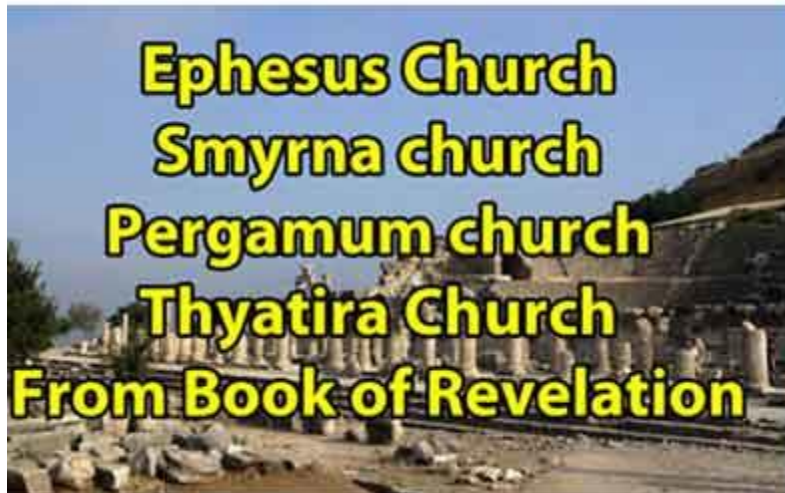
Commenced when Reformation began to undermine the antichristian Papal fabric and restrain the persecuting power of the Romish Church

**THE ABOVE IS REPRESENTED IN SYMBOLIC/ FIGURATIVE LANGUAGE;
HEREAFTER FOLLOWING, IS PRESENTED IN LITERAL LANGUAGE**

Great Earthquake/ Sun Black/ Stars Fell- 6th Seal 1735-2nd coming/ **Philadelphia** 1833-1844
Prophetic portions of God's Word were to be unsealed; many; many run to and fro; knowledge of God's Word greatly increased (1798 forward). Sealing process of God's people begins (Rev 7) PRIOR to commencement of the 7th seal.

2nd and 3rd Coming of Christ- 7th Seal 2nd coming to end of sin/ **Laodicea** 1844-2nd coming
From the proclamation of the Three Angel's Messages in 1844 and continuing to our day, to the second coming of Christ to the 1000 year reign in heaven to the 3rd coming after the 1000 years and the wicked are finally destroyed is when this 7th Seal reaches its complete fulfillment.

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1 Unto the angel of the church of Ephesus write; These things said He that holdeth the seven stars in His right hand, who walketh in the midst of the seven golden candlesticks;
2 I know thy works, and thy labor, and thy patience, and how thou cannot bear them which are evil: and thou has tried them which say they are apostles, and are not, and has found them liars:

3 And has borne, and has patience, and for my name's sake has labored, and has not fainted.

4 Nevertheless, I have somewhat against thee, because thou has left thy first love.

5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

6 But this thou has, that thou hatest the deeds of the Nicolaitanes, which I also hate.

7 He that hath an ear, let him hear what the Spirit said unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

The messages to the seven churches have been recognized as covering seven distinct periods of time covering the Christian age by many expositors since the time of the early church. They are patterns and types of the several ages of the Church, and in these, we the successive temper and condition of the whole visible Church according to the various ages.

The first of these being the Ephesians state, pure and undefiled as it was in the apostolic age of the church. The mention of false Jews and the synagogue of Satan in the five middle ones belong to the times of the Beast and Babylon. For the sixth, partly from the time the Beast receives a deadly wound and partly after his destruction, in 1798; which ushers in "the time of the end". The last, Laodicea, we find puffed up, feeling as though they have need of nothing. We are now in the age of the seventh church, the last of the series. The different messages, though addressed to the ministers, are not to them alone but are for the church members.

8 And unto the angel of the church in Smyrna write; These things said the First and the Last, which was dead, and is alive;

9 I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.

10 Fear none of those things which thou shall suffer: behold, the devil shall cast some of you into prison, that you may be tried; and you shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

11 He that hath an ear, let him hear what the Spirit said unto the churches; He that overcometh shall not be hurt of the second death.

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The Smyrna church of 100 to 323 AD, was about to pass through a fiery ordeal of persecution. The ten days of time mentioned in verse 10 is prophetic time, each day for a year. History records that the last and most bloody of the ten great persecutions of the Christian church did continue for just ten years, ending in 313 AD.

12 And to the angel of the church in Pergamos write; These things said He which hath the sharp sword with two edges;

13 I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast My name, and has not denied My faith, even in those days wherein Antipas was My faithful martyr, who was slain among you, where Satan dwells.

14 But I have a few things against thee, because thou has there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

15 So has thou also them that hold the doctrine of the Nicolaitanes, which thing I hate.

16 Repent; or else I will come unto thee quickly, and will fight against them with the sword of My mouth.

17 He that hath an ear, let him hear what the Spirit said unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knows saving he that receiveth it.

The period covered by Pergamos extends to the full establishment of the papacy in 538 AD. This Church had to struggle against a spirit of worldly policy, pride, and popularity among the professed followers of Christ. The workings of the mystery of iniquity resulted in the full development of the papal "man of sin", 2Thessalonians 2:3.

The doctrines were being corrupted, the mystery of iniquity was working, and Satan was laying the foundation of a stupendous system of apostasy, the papacy. Pergamos was the seat of ancient Babylonian sun worship. Here we see the connection between the false Sabbath, Sunday, with its origin based in paganism and adopted by Roman Catholicism. This was done to appeal to a larger class of people who were accustomed to worshiping on the day of the sun, Sunday.

Antipas, in verse 13, is a class of men who opposed the power of the bishops, or popes, in that day, being a combination of two words, 'Anti', opposed, and 'Papas', father, or pope. Many Antipas suffered martyrdom at that time in Constantinople and in Rome, as the bishops and popes began to exercise the power which would soon after bringing the kings of the earth into submission. As well as trample on the rights of the church of Christ.

It is the duty of church members to keep themselves free from evil doctrines. Hence, they were censured for harboring among them those who held the false doctrines of Balaam and the Nicolaitanes. *Nicolah* means "let us eat," as they often encouraged each other to eat things offered to idols. This is a blending of paganism and paganism baptized (apostate Christianity). Christians who claim to be such, but the Lord says He knows them not.

Christ declares that if they do not repent, He would take the matter into His own hands and come unto them in judgment, and fight against those who held these evil doctrines. As a result, the whole church would be held responsible for the wrongs of those heretical ones whom they harbored in their midst.

18 And unto the angel of the church in Thyatira write; These things said the Son of God, who hath His eyes like unto a flame of fire, and His feet are like fine brass;

19 I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first.

20 notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce My servants to commit fornication, and to eat things sacrificed unto idols.

21 And I gave her space to repent of her fornication; and she repented not.

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22 Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

23 And I will kill her children with death; and all the churches shall know that I am He which searcheth the reins and hearts: and I will give unto every one of you according to your works.

24 But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden.

25 But that which you have already hold fast till I come.

26 And he that overcometh, and keepeth My works unto the end, to him will I give power over the nations:

27 And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of My Father.

28 And I will give him the morning star.

29 He that hath an ear, let him hear what the Spirit said unto the churches.

The times of the church of Thyatira extend from the time of the full establishment of the papacy, 538 AD, through the 1,260 years of its supremacy, which end in 1798 with a deadly wound. Unfavorable circumstances were no apology for false doctrines in the church, so in this church, no amount of labor, charity, service, faith or patience could compensate for a like sin. A rebuke is therefore given them for suffering an agent of Satan to remain in their midst.

As in the preceding church Antipas denoted, not an individual, but a class of persons, so doubtless, Jezebel is here to be understood in the same sense. Jezebel is a figurative name, alluding to Ahab's wife, who slew the prophets of the Lord, led her husband into idolatry and fed the prophets of Baal at her own table. A more striking figure could not have been used to describe the papal abominations. It is very evident from history, as well as from this verse in Revelation, that the church of Christ did suffer some of the papal monks to preach and teach among them. The Roman Catholic Church is portrayed under the symbol of a corrupt woman, the mother of harlots and abominations of the earth in Revelation 17. Modern Christianity, in its apostasy are the daughters of the "beast", from which, Gods people must come out.

6



Pergamum Roman Theatre

Pergamum, Roman theatre in Sanctuary of Asclepius (modern Bergama, Turkey). Cavea width: 71 m , orchestra width: 15.67 m; ca. 130-40 AD. Photo: T. Hines 2009

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Daniel—Chapter 2 World Empires Revealed

1. The Reason God Sent Israel to Babylon.

Stephan N Haskell, The Story of Daniel, pg. 32

Not only the power, but the wisdom also, of Nebuchadnezzar was exceedingly great. The king favored education, and during his reign Babylon was the educational center of the world.

Uriah Smith, 1897, Daniel and the Revelation, pg. 25, 26

Such was God's passing testimony against sin. Not that the Chaldeans were the favorites of Heaven but God made use of them to punish the iniquities of His people.

2. Why Are Earthly Civil Powers Identified in the Bible?

E. J. Waggoner, Present Truth UK, June 1, 1899

It is God's idea that His people shall be the head and not the tail. Deuteronomy 28:13. In taking the Israelites out of Egypt into the Promised Land, the design was to make them a light to all she world, for Palestine was the highway of travel between all nations. By coming in contact with them, all nations would learn of the true God. For a time they were true to their trust, but later because of their iniquities, they were carried away captives to Babylon, yet even while captives in a strange land, God through them gave the light, for the light must be given. Just so to-day, the Lord has a message to give, light for the children of men, and to each one of us individually in his place, He grants the privilege of helping to give this light and truth. If we refuse, God will give the privilege to some one else, for now as in olden time, the light must be given. To embrace the opportunity, is to become a co-worker with Christ, a joint heir with Him in that kingdom "which shall never be destroyed." To refuse means death and eternal destruction. There is nothing arbitrary about it,—it is a question of choice,—and every one is left free to accept or reject. "To-day if ye will hear his voice, harden not your heart."

7

Stephan N Haskell, The Story of Daniel, pg. 33

The Scriptures give the story in language that can be readily understood. But why did God give Nebuchadnezzar a dream? How could the God of heaven reveal truth to this heathen king? Doubtless He could not during his waking moments; but Nebuchadnezzar had contemplated the glory of his kingdom, and fell asleep with a longing desire to know its future. He knew that life was short. Soon he must die; what would the future be? It was God's opportunity, and while those eyes were closed to earthly things; while self was lost —dead, as it were— the future history of the world was spread before Nebuchadnezzar.

Ellen White, Youth's Instructor, February 2, 1904

The dream of the great image, by which were opened future events reaching to the end of time, was given to Nebuchadnezzar that he might understand the part he was to act in the world's history, and also the relation that his kingdom sustained to the kingdom of heaven. This wonderful dream caused a marked change in his ideas and opinions, and for a little time he was influenced by the fear of God; but his heart was not yet cleansed from its pride, its worldly ambition, its desire for self-exaltation.

Uriah Smith, 1897, Daniel and the Revelation, pg. 33

The magicians were such as practiced magic, using the term in its bad sense; that is, they practiced all the superstitious rites and ceremonies of fortune-tellers, casters of nativities, etc. Astrologers were men who pretended to foretell future events by the study of the stars. The science, or the superstition, of astrology was extensively cultivated by the Eastern nations of antiquity. Sorcerers were such as pretended to hold communication with the dead. In this sense, we believe, it is always used in the Scriptures. Modern Spiritualism is simply ancient heathen sorcery revived. The Chaldeans here mentioned were a sect of philosophers similar to the magicians and astrologers, who made psychic, divinations, etc., their study.

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Ellen White, The Ministry of Healing, pg. 243

The theory of mind controlling mind was originated by Satan, to introduce himself as the chief worker, to put human philosophy where divine philosophy should be. Of all the errors that are finding acceptance among professedly Christian people, none is a more dangerous deception, none more certain to separate man from God, than is this.

Ellen White, General Conference Daily Bulletin, February 18, 1897

God has illuminated human intellects, and poured a flood of light on the world through discoveries in art and science. But those who view these from a merely human standpoint will most assuredly come to wrong conclusions. The thorns of error, skepticism, and infidelity are disguised by being covered with the garments of philosophy and science. Satan has devised this ingenious manner of winning souls away from the living God, away from the truth and religion. He exalts nature above nature's Creator.

Uriah Smith, 1897, Daniel and the Revelation, pg. 33

All these sects or professions abounded in Babylon. The end aimed at by each was the same; namely, the explaining of mysteries and the foretelling of future events, the principal difference between them being the means by which they sought to accomplish their object. The king's difficulty lay equally within the province of each to explain; hence he summoned them all. With the king it was an important matter. He was greatly troubled, and therefore concentrated upon the solution of his perplexity the whole wisdom of his realm.

Stephan N Haskell, The Story of Daniel, pg. 34

That the pretended knowledge of the wise men of Babylon might be exposed, the Lord had in His providence given Nebuchadnezzar this dream, and then allowed him to forget the details, while causing him to retain a vivid impression of the vision.

Stephan N Haskell, The Story of Daniel, pg. 36

The schools of Babylon developed pride, love of pleasure, haughtiness, and self-esteem. They fostered an aristocracy, and cultivated the spirit of oppression and slavery. Contrast with this the native simplicity, the courtesy, gentleness, and self-forgetfulness of the child of God as he enters the court and is introduced by Arioch.

8

Stephan N Haskell, The Story of Daniel, pg. 37

In one night God revealed the history of over twenty-five hundred years, and what the human historian requires volumes to explain is given in fifteen verses. The Scriptures explain themselves, and in divine records every word is well chosen and put in the proper setting.

Why is it important that we understand our History as a people; Especially concerning prophecy interpretation?

Stephan N Haskell, The Story of Daniel, pg. 37, 38

In the image revealed to Nebuchadnezzar, the glory of the Babylonian kingdom is recognized by the Lord, and represented by the head of gold. But while giving due credit to the present state of things, the spirit of prophecy with equal candor points out to the self-exalted king the weakness of the institutions in which he has placed his trust, and the inability of the Babylonian learning to save from impending destruction.

Stephan N Haskell, The Story of Daniel, pg. 39

The clay mixed with iron also denoted the union of church and state. This combination is peculiar to the latter part of the world's history, to the feet and toes of the image. Religion was the basis of government in the heathen nations; there could be no separation of the church and the state. When apostate Christianity united with the state, each remained in a sense distinct as the miry clay is separate from iron.

Stephan N Haskell, The Story of Daniel, pg. 39

The union continues until the stone smites the image upon the feet. The very fact that the "stone was cut out of the mountain without hands," shows that the last kingdoms on earth will not be overthrown by any earthly power, but that the God of heaven will bring upon them final destruction by giving them to the burning flames.

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Stephan N Haskell, The Story of Daniel, pg. 40

When Daniel gave the interpretation, he was certain that he could accept it as a true prophecy from the God of heaven. The vision had deeply affected the king, and when the meaning was given, he fell upon his face before Daniel in wonder and humility, and said, "Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldst reveal this secret." The youth of twenty-one was made ruler over all the provinces of Babylon, and chief governor over all the wise men of the kingdom. Daniel's companions were also given high positions in the government. ... It was in the providence of God that His people should carry the light of truth to all the heathen nations.

Stephan N Haskell, The Story of Daniel, pg. 41, 42

The sins of ancient Babylon will be repeated to-day. Her educational system is the one now generally accepted; her government, with its excessive taxes, its exaltation of the rich and the oppression of the poor, its pride, arrogance, love of display, its choice of the artificial in place of the natural, and the exaltation of the god of science instead of the God of heaven, is the one toward which the world of to-day is hastening.

Stephan N Haskell, The Story of Daniel, pg. 42

Only a few—four out of thousands—were true to these principles in the days of Daniel. How will it be to-day?

The Question must ring in each of Our Ears!

How Will We Be?

Will We Be Self-less and Humble always before God?

Will We Desire to lift the down trodden?

Will We Serve God Whole Heartedly?

Daniel—Chapter 2 Prophecy Proven With History

Uriah Smith, Daniel and the Revelation, pg. 46

The kingdom of Babylon, which finally developed into the golden head of the great historic image, was founded by Nimrod, the great-grandson of Noah, over two thousand years before Christ.

Uriah Smith, Daniel and the Revelation, pg. 46

In 606 B.C. Babylon came in contact with the people of God, when Nebuchadnezzar conquered Jerusalem and led Judah into captivity. It comes at this point, consequently, into the field of prophecy, at the end of Jewish theocracy.

Uriah Smith, Daniel and the Revelation, pg. 47

Never before saw the earth a city like that; never since has it seen its equal. And there, with the whole earth prostrate at her feet, a queen in peerless grandeur, drawing from the pen of inspiration itself this glowing title, "the glory of kingdoms, the beauty of the Chaldees' excellency," sat this city, fit capital of that kingdom which constituted the golden head of this great historic image. Such was Babylon, with Nebuchadnezzar, in the prime of life, bold, vigorous, and accomplished, seated upon its throne, when Daniel entered its impregnable walls to serve a captive for seventy years in its gorgeous palaces. There the children of the Lord, oppressed more than cheered by the glory and prosperity of the land of their captivity, hung their harps on the willows of the sparkling Euphrates, and wept when they remembered Zion.

Uriah Smith, Daniel and the Revelation, pg. 47, 48

Into another city, not only Daniel, but all the children of God, from the least to greatest, from the lowest to highest, from first to last, are soon to enter; a city not merely sixty miles in circumference, but fifteen hundred miles; a city whose walls are not brick and bitumen, but precious stones and jasper; whose streets are not the stone-paved streets of Babylon, smooth and beautiful as they were, but transparent gold; whose river is not the mournful waters of the Euphrates, but the river of life; whose music is not the sighs and laments of broken-hearted captives, but the thrilling paeans of victory over death and the grave, which ransomed multitudes shall raise; whose light is not the intermittent light of earth, but the unceasing and ineffable glory of God and the Lamb. Into this city they shall enter, not as captives entering a foreign land, but as exiles returning to their father's house; not as to a place where such chilling words as "bondage," "servitude," and "oppression," shall weigh down their spirits, but to one where the sweet words, "home," "freedom," "peace," "purity," "unutterable bliss," and "unending life," shall thrill their bosoms with delight forever and

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ever. Yea; our mouths shall be filled with laughter, and our tongue with singing, when the Lord shall turn again the captivity of Zion.

Uriah Smith, Daniel and the Revelation, pg. 52, 53

The succeeding kingdom, Medo-Persia, is the one which answers to the breast and arms of silver of the great image. It was to be inferior to the preceding kingdom. In what respect inferior? Not in power; for it was its conqueror. Not in extent; for Cyrus subdued all the East from the Aegean Sea to the River Indus, and thus erected the most extensive empire that up to that time had ever existed. But it was inferior in wealth, luxury, and magnificence. Viewed from a Scriptural standpoint, the principal event under the Babylonish empire was the captivity of the children of Israel; so the principal event under the Medo-Persian kingdom was the restoration of Israel to their own land. At the taking of Babylon, B.C. 538, Cyrus, as an act of courtesy, assigned the first place in the kingdom to his uncle, Darius.

But two years afterward, B.C. 536, Darius died; and in the same year also died Cambyses, king of Persia, Cyrus' father. By these events, Cyrus was left sole monarch of the whole empire. In this year, which closed Israel's seventy years of captivity, Cyrus issued his famous decree for the return of the Jews and the rebuilding of their temple.

Uriah Smith, Daniel and the Revelation, pg. 54

So few and brief are the inspired words which involved in their fulfilment a change of the world's rulers. In the ever-changing political kaleidoscope, Grecia now comes into the field of vision, to be, for a time, the all absorbing object of attention, as the third of what are called the great universal empires of the earth.

Uriah Smith, Daniel and the Revelation, pg. 55

Alexander saw the field cleared of his last formidable foe. Thenceforward he could spend his time in his own manner, now in the enjoyment of rest and pleasure, and again in the prosecution of some minor conquest. With contemptible arrogance, he claimed for himself divine honors.

Uriah Smith, Daniel and the Revelation, pg. 56

What kingdom did succeed Grecia in the empire of the world? for the legs of iron denote the fourth kingdom in the series. The testimony of history is full and explicit on this point. One kingdom did only, and that was Rome. It conquered Grecia; it subdued all things; like iron, it broke in pieces and bruised.

Uriah Smith, Daniel and the Revelation, pg. 57

It will be noticed that at first the kingdom is described unqualifiedly as strong as iron. And this was the period of its strength, during which it has been likened to a mighty Colossus, bestriding the nations, conquering everything, and giving laws to the world.

Uriah Smith, Daniel and the Revelation, pg. 57

The element of weakness symbolized by the clay, pertained to the feet as well as to the toes. Rome, before its division into ten kingdoms, lost that iron tenacity which it possessed to a superlative degree during the first centuries of its career. Luxury, with its accompanying effeminacy and degeneracy, the destroyer of nations as well as of individuals, began to corrode and weaken its iron sinews, and thus prepared the way for its subsequent disruption into ten kingdoms. The iron legs of the image terminate, to maintain the consistency of the figure, in feet and toes. To the toes, of which there were of course just ten, our attention is called by the explicit mention of them in the prophecy; and the kingdom represented by that portion of the image to which the toes belonged, was finally divided into ten parts.

Uriah Smith, Daniel and the Revelation, pg. 66

With Rome fell the last of the universal empires belonging to the world in its present state. Heretofore the elements of society had been such that it was possible for one nation, rising superior to its neighbors in prowess, bravery, and the science of war, to attach them one after another to its chariot wheels till all were consolidated into one vast empire, and one man seated upon the dominant throne could send forth his will as law to all the nations of the earth. When Rome fell, such possibilities forever passed away. Crushed beneath the weight of its own vast proportions, it crumbled to pieces, never to be united again. The iron was mixed with the clay. Its elements lost the power of cohesion, and no man or combination of men can again consolidate them.

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Uriah Smith, Daniel and the Revelation, pg. 66

We here reach the climax of this stupendous prophecy; and when Time in his onward flight shall bring us to the sublime scene here predicted, we shall have reached the end of human history. The kingdom of God! Grand provision for a new and glorious dispensation, in which His people shall find a happy terminus of this world's sad, degenerate, and changing career. Transporting change for all the righteous, from gloom to glory, from strife to peace, from a sinful to a holy world, from death to life, from tyranny and oppression to the happy freedom and blessed privileges of a heavenly kingdom! Glorious transition, from weakness to strength, from the changing and decaying to the immutable and eternal!

Uriah Smith, Daniel and the Revelation, pg. 70, 71

The stone that smites the image is cut out of the mountain without hands. The margin reads, "Which was not in hand." This shows that the smiting is not done by an agent acting for another, not by the church, for instance, in the hands of Christ; but it is a work which the Lord does by His own divine power, without any human agency.

Ellen White, Signs of the Times, June 9, 1887

In all ages of the world truth has been unpopular; for its doctrines are not congenial to the natural mind. The cold professor, the bigot, and the hypocrite are not willing to accept a truth which searches the heart and reproves the life.

Uriah Smith, Daniel and the Revelation, pg. 74, 75

The coming kingdom! This ought to be the all-absorbing topic with the present generation. Reader, are you ready for the issue? He who enters this kingdom enters it not merely for such a lifetime as men live in this present state, not to see it degenerate, not to see it overthrown by a succeeding and more powerful kingdom; but he enters it to participate in all its privileges and blessings, and to share its glories forever; for this kingdom is not to "be left to other people." Again we ask you, Are you ready? The terms of heirship are most liberal: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Are you on terms of friendship with Christ, the coming King? Do you love His character? Are you trying to walk humbly in His footsteps, and obey His teachings? If not, read your fate in the cases of those in the parable, of whom it was said, "But those mine enemies, which would not that I should reign over them, bring hither, and slay them before Me." There is to be no rival kingdom where you can find an asylum if you remain an enemy to this; for this is to occupy all the territory ever possessed by any and all of the kingdoms of this world, past or present. It is to fill the whole earth. Happy are they to whom the rightful Sovereign, the all-conquering King, at last can say, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world."

Revelation—Chapter 2 Part 1 God's Love Letter Revelation 1:19-2:7

Revelation 1:19

Uriah Smith, 1897; Daniel and the Revelation, pg. 343

A more definite command is given in this verse to John to write the entire Revelation, which would relate chiefly to things which were then in the future. In some few instances, events then in the past or then transpiring were referred to: but these references were simply for the purpose of introducing events to be fulfilled after that time, and so that no link in the chain might be lacking.

Revelation 1:20

Stephan N Haskell, 1905, The Story of The Seer Of Patmos, pg. 39

THE message to the seven churches covers a period in ecclesiastical history, extending from the time of Christ's first advent to His second coming. To John, Christ appeared walking in the midst of the churches,—the candlesticks; and it is a most beautiful truth that the Divine Presence has never been withdrawn from the earth.

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Uriah Smith, 1897; Daniel and the Revelation, pg. 343

The providential care and presence of the Lord are with, not a specified number of churches only, but all His people; not in the days of John merely, but through all time. "Lo! I am with you alway," said He to His disciples, "even unto the end of the world."

Revelation 2:1

Stephan N Haskell, 1905, The Story of The Seer Of Patmos, pgs. 39, 40

Christ, attended by the host of heaven—His ministering spirits—is always found in the midst of the church, and he that toucheth the church, toucheth the apple of the eye of Christ.

Ellen White, Signs of the Times, June 6, 1895

The church of God upon the earth are one with the church of God above. Believers on the earth, and those who have never fallen in heaven, are one church. Every heavenly intelligence is interested in the assemblies of the saints who on earth meet to worship God in spirit and truth and in the beauty of holiness. In the inner court of heaven they listen to the testimonies of the witnesses for Christ in the outer court on earth, and the praise and thanksgiving that come from the church below are taken up in the heavenly anthem, and praise and rejoicing resound through the heavenly court because Christ has not died in vain for the fallen sons of Adam. While angels drink from the fountain head, the saints on earth drink of the pure stream flowing from the throne of God, making glad the city of God. O that we could all realize the nearness of heaven to earth! When the earth-born children know it not, they have the angels of light as their companions; for the heavenly messengers are sent forth to minister to those who shall be heirs of salvation. A silent witness guards every soul that lives, seeking to win and draw him to Christ.

Revelation 2:2

Stephan N Haskell, 1905, The Story of The Seer Of Patmos, pg. 42

There was no work too arduous, no journey too difficult, to be undertaken for Him whom they loved.

Stephan N Haskell, 1905, The Story of The Seer Of Patmos, pg. 43

Among the converts to the new doctrine, were some who were convinced of the truth, but who failed to experience the change of heart which comes with the new birth. There were others, who, for policy's sake, sought fellowship with the Christians; but as long as the church maintained a close connection with God, a clear and distinct line separated believers from impostors.

Revelation 2:3, 4

Uriah Smith, 1897; Daniel and the Revelation, pg. 348

The time never should come in a Christian's experience, when, if he were asked to mention the period of his greatest love to Christ, he would not say, The present moment. But if such a time does come, then should he remember from whence he is fallen, meditate upon it, take time for it, carefully call up the state of his former acceptance with God, and then hasten to repent, and retrace his steps to that desirable position. Love, like faith, is manifested by works; and first love, when it is attained, will always bring first works.

Ellen White, Review & Herald, August 31, 1886; Testimonies to the Church, Vol 1 pg. 406

I was shown that there was too much comparing ourselves among ourselves, taking fallible mortals for a pattern, when we have a sure, unerring pattern. We should not measure ourselves by the world, nor by the opinions of men, nor by what we were before we embraced the truth. But our faith and position in the world, as they now are, must be compared with what they would have been if our course had been continually onward and upward since we professed to be followers of Christ. This is the only safe comparison that can be made. In every other there will be self-deception. If the moral character and spiritual state of God's people do not correspond with the blessings, privileges, and light which have been conferred upon them, they are weighed in the balance, and angels make the report, WANTING.

With some the knowledge of their true state seems to be hidden from them. They see the truth, but perceive not its importance or its claims. They hear the truth, but do not fully understand it, because they do not conform their lives to it, and therefore are not sanctified through obeying it.

Revelation 2:5

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Isaiah 51:1

Uriah Smith, 1897; Daniel and the Revelation, pgs. 348, 349

The coming here mentioned must be a figurative coming, signifying a visitation of judgment, inasmuch as it is conditional. The removing of the candlestick would denote the taking away from them of the light and privileges of the gospel, and committing them to other hands, unless they should better fulfil the responsibilities of the trust committed to them. ... The removal of their candlestick would be taking away from them privileges which they might and should longer enjoy. It would be the rejection of them on the part of Christ as His representatives, to bear the light of His truth and gospel before the world. And this threatening would be just as applicable to individuals as to the church as a body. How many who professed Christianity during that period thus came short and were rejected, we know not; doubtless many. And thus things would go on, some remaining steadfast, some backsliding and becoming no longer light-bearers in the world, new converts meanwhile filling up the vacancies made by death and apostasy.

Revelation 2:6

Stephan N Haskell, 1905, The Story of The Seer Of Patmos, pgs. 46, 47

The Nicolaitanes, referred to in verse six, are said by Mosheim to have been a branch of the Gnostics, a sect living in Asia, who denied the divinity of Christ, "and boasted of their being able to restore to mankind the knowledge of the true and Supreme Being." Their belief concerning the creation of the world, conflicted with the writings of Moses, and led to a denial of the divine authority of the Old Testament. Still other beliefs, contrary to the teachings of Christ, the result of a mixture of Greek and Oriental philosophy, led to practices which the church of Christ could not tolerate.

Uriah Smith, 1897; Daniel and the Revelation, pg. 348

Concerning their doctrines and practices, there seems to be a general agreement that they held to a community of wives, regarding adultery and fornication as things indifferent, and permitted the eating of things offered to idols.

Stephan N Haskell, 1905, The Story of The Seer Of Patmos, pg. 47

He does not say they hated the presence of the Nicolaitanes, and could not endure them; but that they hated their deeds," which I also hate." This church was in a position where they could hate the sin, and not the sinner, where they could have patience, and labor long for the erring, and love them; while they hated the deeds that separated them from the Lord.

13

Stephan N Haskell, 1905, Revelation 2:7

The Story of The Seer Of Patmos, pg. 48

As the experience of the church is applicable to each denomination, to each organization, and to each individual, so to the end of time, Christians will be placed in positions where they must choose between the wisdom of God, and the philosophy of the world,—the wisdom which is pure, peaceable, gentle, full of mercy and good fruits; and the philosophy which, if adhered to, brings loss of light, and eventually death.

Ellen White, Manuscript 12, 1904

It makes me very sad to think of how many will fall short of the Bible standard. If we knew that in just one year from now, the Lord would come in the clouds of heaven with power and great glory, what a feeling of solemnity would rest upon us! How earnestly we should strive to prepare for His coming, that, clothed in the wedding garment, we might go in unto the marriage supper of the Lamb.

Revelation—Chapter 2 Part 2 God's Love Letter

Revelation 2:8-17

Ellen White, Acts of the Apostles, pg. 585

The names of the seven churches are symbolic of the church in different periods of the Christian Era. The number 7 indicates completeness, and is symbolic of the fact that the messages extend to the end of time, while the symbols used reveal the condition of the church at different periods in the history of the world.

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Stephan N Haskell, 1905, The Story of The Seer Of Patmos, pg. 45

Christianity was a strange power as viewed by the heathen, for there were no idols, no outward forms, only a spiritual worship which they could not comprehend. The kingdom of Christ was invading the realm of the enemy, and there were no weapons which could attack it.

Revelation 2:8

Uriah Smith, 1897; Daniel and the Revelation, pg. 351

It will be noticed that the Lord introduces Himself to each church by mentioning some of His characteristics which show Him to be peculiarly fitted to bear to them the testimony which He utters.

Revelation 2:9a

Stephan N Haskell, 1905, The Story of The Seer Of Patmos, pg. 50

Some embraced the faith of Christ because of heart conversion, others, because of the might of argument brought to bear, and still others, because they could see that the cause of paganism was waning, and policy led them to the side that promised to be victorious. These conditions weakened the spirituality of the church.

Revelation 2:9b

Uriah Smith, 1897; Daniel and the Revelation, pg. 352

The term Jew is not here used in a literal sense, is very evident. It denotes some character which was approved by the gospel standard.

Romans 2:28, 29; 9:26

Stephan N Haskell, 1905, The Story of The Seer Of Patmos, pg. 50

When there were no longer true prophets, false teachings spread rapidly; the philosophy of the Greeks led to a false interpretation of the Scriptures, and the self-righteousness of the ancient Pharisees, so often condemned by Christ, again appeared in the midst of the church.

14

Revelation 2:10

Uriah Smith, 1897; Daniel and the Revelation, pg. 352

As this message is prophetic, the time mentioned in it must also be regarded as prophetic, and would denote ten years. And it is a noticeable fact that the last and most bloody of the ten persecutions continued just ten years, beginning under Diocletian, from A.D. 302 to A.D. 312.

Stephan N Haskell, 1905, The Story of The Seer Of Patmos, pg. 52

This is a message that contains no reproof, and it would seem that the tenderness of our Father causes Him to lose sight of the fact that death was sought; because He sees the earnestness in the heart of the one who offers his life.

Revelation 2:11

Stephan N Haskell, 1905, The Story of The Seer Of Patmos, pg. 53

The second death is the only death that the people of God need to fear. Satan may bring physical death to the faithful followers of Christ, but they will be shielded from the second death.

Revelation 2:12-14

Stephan N Haskell, 1905, The Story of The Seer Of Patmos, pg. 55

The church had known God, but it became covetous; while it still professed allegiance to the Most High. ... The union of Church and State was formed in order to obtain the privileges and protection of the civil power.

Revelation 2:15

REVELATION 2

Uriah Smith, 1897; Daniel and the Revelation, pg. 356

Disadvantages in situation are no excuse for wrongs in the church. Although this church lived at a time when Satan was especially at work, it was their duty to keep themselves pure from the leaven of his evil doctrines. Hence they were censured for harboring among them those who held the doctrines of Balaam and the Nicolaitanes. ...

The doctrines complained of in the church of Pergamos were of course similar in their tendency, leading to spiritual idolatry, and an unlawful connection between the church and the world. Out of this spirit was finally produced the union of the civil and ecclesiastical powers, which culminated in the formation of the papacy.

Ellen White, Signs of the Times, January 2, 1912

The doctrine is now largely taught that the gospel of Christ has made the law of God of no effect; that by "believing" we are released from the necessity of being doers of the Word. But this is the doctrine of the Nicolaitans, which Christ so unsparingly condemned.

Revelation 2:16

Stephan N Haskell, 1905, The Story of The Seer Of Patmos, pg. 57

The church between 312 and 538 A. D. joined hands with the civil power. It took of the wealth of the State, and asked for civil protection. Then it was that the spiritual sins of idolatry and fornication were introduced. Idolatry was the love of money, the world, and all false worship which took the place of the worship of Jehovah. It is fornication in the eyes of God when His people are wedded to any power save the arm of Omnipotence.

Revelation 2:17

Revelation—Chapter 2 Part 3 God's Love Letter

Revelation 2:18-29

Stephan N Haskell, 1905, The Story of The Seer Of Patmos, pg. 51

During this period, martyrdom became popular in many parts of the Roman Empire. Strange as this may seem, it is none the less true. It was the result of the relationship existing between Christians and pagans.

In the Roman world the religion of all nations was respected, but the Christians were not a nation, they were but a sect of a despised race. When they therefore persisted in denouncing the religion of all classes of men, when they held secret meetings, and separated themselves entirely from the customs and practices of their nearest relatives and most intimate friends, they became objects of suspicion, and often of persecution, by the pagan authorities. Often they brought persecution upon themselves, when there was no spirit of opposition in the minds of the rulers.

Revelation 2:18

1897 Uriah Smith, Daniel and the Revelation, pg. 359

Thyatira signifies "sweet savor of labor," or "sacrifice of contrition." This would well describe the state of the church of Jesus Christ during the long period of papal triumph and persecution.

Revelation 2:19

Stephan N Haskell, 1905, The Story of The Seer Of Patmos, pg. 62

This was not an idle period; their works are thrice mentioned in the one list. Those who established a state religion, replacing paganism by the papacy, were most diligent workers.

Ellen White, The Great Controversy, 1888, pg. 596

The Romish Church reserves to the clergy the right to interpret the Scriptures. On the ground that ecclesiastics alone are competent to explain God's Word, it is withheld from the common people.

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Stephan N Haskell, 1905, The Story of The Seer Of Patmos, pg. 62

The church absorbed every government, every industry, all the educational institutions,—everything. There was not a corner of Europe which was not under the direct inspection of that all-absorbing organization known as the papacy. Not only kings on their thrones, but every private individual in his own home, was amenable to the power of Rome.

Revelation 2:20

Ellen White, Testimonies for the Church, Vol 4, pg. 80.3

All our energies should be turned to the obedience of Christ. To divide our interest with the leaders of error is aiding the wrong side and giving advantage to our foes. The truth of God knows no compromise with sin, no connection with artifice, no union with transgression. Soldiers are wanted who will always answer to the roll call and be ready for immediate action, not those who, when needed, are found aiding the enemy. {4T 80.3}

Stephan N Haskell, 1905, The Story of The Seer Of Patmos, pg. 62

Jezebel was a Zidonian princess, a prophetess of the god Baal. Unlike Balaam, who before his fall worshiped the true God, Jezebel never made any pretensions of worshiping the Lord.

Revelation 2:21

Romans 1:28

1828 Webster's Dictionary

Reprobate a

1. Abandoned in sin; lost to virtue or grace.

Titus 1:16

2. Abandoned to error, or in apostasy.

2Timothy 3:8

16

Ellen White, General Conference Bulletin, April 11, 1903

The present showing is sufficient to prove to all who have the true missionary spirit that the 'regular lines' may prove a failure and a snare.

Revelation 2:22-23

Isaiah 28:21

1897 Uriah Smith, Daniel and the Revelation, pg. 360

When is it that all the churches are to know this? — It is when these children are punished with death. And if this is at the time when the second death is inflicted upon all the wicked, then indeed will “all the churches,” as they behold the infliction of the judgment, know that no secret thing, no evil thought or purpose of the heart, has escaped the knowledge of Him, who, with eyes like flames of fire, searches the hearts and reins of men.

Stephan N Haskell, 1905, The Story of The Seer Of Patmos, pg. 64

In every detail, even to this last period of years, the history of Jezebel is a parable of the church history during the time, times, and half a time— the three and one half years of the papal supremacy, the period covered by the message to Thyatira.

1897 Uriah Smith, Daniel and the Revelation, pg. 263

The long period of papal persecution against those who were struggling to maintain the truth and instruct their fellow men in ways of righteousness, is here brought to view. The number of the days during which they were thus to fall is given in Daniel 7:25; 12:7; Revelation 12:6, 14; 13:5. The period is called, “a time, times, and the dividing of time;” “a time, times and a half;” “a thousand two hundred and three-score days;” and “forty and two months.” It is the 1260 years of papal supremacy.

REVELATION 2

Stephan N Haskell, 1905, The Story of The Seer Of Patmos, pg. 64

As a result of the doctrine of justification by works, which was the stronghold of the church during this period, Europe had over a thousand years of darkness, known in all history as the Dark Ages. It was a tyranny of the most absolute kind,—a tyranny of theology over thought. Whosoever raised a hand against the church, fell as did Naboth whom Jezebel slew. Sorcery, witchcraft, idolatry, and fornication took the place of the religion of Jesus Christ.

Revelation 2:24

Stephan N Haskell, 1905, The Story of The Seer Of Patmos, pg. 66

Individuals, who recognized the leadings of the Spirit, gathered in little companies, hidden away in the caves, mountain fortresses, and dens, like the prophets of God in the days of Jezebel. In these secluded spots were thousands who did not bow the knee to Baal.

Stephan N Haskell, 1905, The Story of The Seer Of Patmos, pgs. 66, 67

The name Thyatira means "sacrifice of contrition," and appears to have direct application to those, who, in the eyes of their persecutors and the world, were looked upon as heretics and outlaws—fit subjects for the stake. Their sacrifice was in truth a "sacrifice of contrition." The contrite heart is the heart which God honors.

Revelation 2:24

Stephan N Haskell, 1905, The Story of The Seer Of Patmos, pg. 68

How merciful is our God. He measures out to humanity its burdens of life, and no burden is made heavier than can be borne.

Revelation 2:25

Stephan N Haskell, 1905, The Story of The Seer Of Patmos, pg. 68

To the little companies thus addressed, was given the privilege of holding up the torch of truth. As a beacon on a hill, seen from afar, the light shone from the valleys of the Piedmont. Many came in contact with this light, and soon fires were kindled throughout Europe.

Revelation 2:26-28

Stephan N Haskell, 1905, The Story of The Seer Of Patmos, pg. 69

It should be remembered that, as the experiences of Ephesus, Smyrna, and Pergamos, will be repeated in the last church before the second coming of Christ, so the history of Thyatira will have its counterpart in the last generation. The power of Jezebel will again be felt. What was once done by a church in days of intellectual darkness will be repeated in days of great light. The union of the church and state will be followed by laws compelling obedience to man-made laws, instead of the laws of God.

Revelation 2:29

Matthew 24:8

Matthew 28:20

REVELATION 2

DIAGRAM OF THE SEVEN CHURCHES

27 AD	100	323	538	1798	1833	1844
73 years	223 years	215 years	1260 YEARS	35 years	11 years	To the End
EPHESUS	SMYRNA	PERGAMOS	THYATIRA	SARDIS	PHILADELPHIA	LAODICEA
First or Desirable	Myrrh, or Sweet-smelling Savor	Hight, or Elevation	Savor of labor or Sacrifice of contrition	Song of joy or that which remains	Brotherly Love	A just people, or judging the people
Pure	Bloody	Corrupt	Death	Lack of Zeal	Love	Lukewarm

The message to the seven churches are prophetic, and cover the entire Christian age. The diagram is designed to show the probable time covered by each. Beginning with A.D. 27, the time of the Saviour's baptism, and the opening of his earthly ministry, the first church, "[Ephesus](#)," meaning *first*, or *desirable*, began its history. This covered the lives of the early apostles, and gave way to the next state of the church about the beginning of the second century. This church was called "[Smyrna](#)," meaning *myrrh*, or *sweet-smelling savor*, because of the pagan persecutions that beset them. About the year 323 the church [[Pergamos](#)- "*hight*"] was *elevated* or lifted above its persecutions by the conversion of the Emperor Constantine to Christianity. In 538, another change took place when the Bishop of Rome was made head over the churches, and constituted the corrector of heretics. For 1260 years that power bore sway over God's people, condemning whom it would, and during this time [[Thyatira](#)- "*Savor of labor*", or "*Sacrifice of contrition*"] millions were put to death for their adherence to the Bible. Passing the time when the power of Rome over the church of God was broken, in 1798, the church then entered its time of rejoicing, and received a name signifying *song of joy* [[Sardis](#)]. After the sign of the falling stars appeared, which was to mark the time of the Lord's coming near (1833), the church [[Philadelphia](#)] passed into that expectant period; and while waiting for the Lord they distributed their goods to the needy, in a *brotherly way*, as did the apostles of old. Coming to 1844, when the great High Priest in heaven passed into the most holy place for the cleansing of the sanctuary, the investigative judgment opened, [[Laodicea](#)- "*a just people*", or "*judging the people*"] and this state of the church is to continue till the Lord comes to gather his faithful of all ages.

In studying **Revelation, chapters 2 and 3**, in which we have a delineation of **the seven periods of the gospel church**, we learn that the [Sardis church](#), having heard the doctrine of the coming of the Lord, was in danger of neglecting to heed it, and that by thus rejecting that truth, she fell from the high position of favor ("a name that thou *livest*") which she had previously occupied. We read, "Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come upon thee." [[4] Rev. 3:3. For a full exposition of the seven churches, See "Thoughts on Daniel and the Revelation."] The [Sardis](#) church seems to have been brought out by the Reformation, after the dark period of the work of "Jezebel" -- the apostate church. The church of [Sardis](#) was told that she had been a *live* church; but when she heard and rejected the doctrine of the Lord's coming, she placed herself where she was liable to be overtaken by that event as by a "thief in the night." So, it is stated by the apostle Paul, in 1 Thess. 5:1-5, will be the condition of those who cry, "Peace and safety," when the Lord's coming is near. Those who follow the light of truth are called the "children of the day," and the Lord will not come on them as a thief. p. 62, Para. 2, [RISEPROG]. In this prophetic description of the **seven churches**, we see the fall of the [Sardis church](#) is immediately followed by the [Philadelphia](#), or (as the word signifies) *brotherly love*, [church](#). Such, indeed, were the 50,000 believers who, **by the second angel's message**, were brought out from all the varied churches, and **united in one bond of brotherly love on the great cardinal truth of the immediate advent of Christ**. p. 63, Para. 1, [RISEPROG].

REVELATION 2

EIGHT PROMINENT LINES OF PROPHECY

The accompanying diagram embraces, in condensed form, all the preceding diagrams shown in this book*, which illustrate lines of prophecy.

1. Beginning at the left of the top line, we have B.C. 606, the time when the Babylonian empire first appear in the field of prophecy, as brought to view in Daniel, chapters two and seven. This empire was succeeded in 538 by the empire of the Medes and Persians, and this by the Grecian in 331. Rome followed, being recognized by the Bible as a universal power in B.C. 161, when the Jewish people came under its dominion. Passing by the cross, the division of Rome into ten kingdoms is reached between the years 351 and 483, from which point the prophecy of Dan. 2 with a sudden bound, carries the mind to the consummation. See reading on page 17.
2. But the prophecy of the 7th chapter supplements that of the second, and shows what is to take place between 483 and the time of the end. Beginning at 538, as shown by the short line under the first one, the papal supremacy of 1260 years extended to 1798, and was there cut short by the capture of Pope Pius VI. At that point the 7th chapter suddenly calls attention to the end. See reading on page 29.
3. In a line of prophecy beginning with the 12th of Revelation, in which the same ground is covered, the United States is brought to view as "coming up" in 1798, the time when the other beast, the papacy, was going into captivity. Rev 13:10-17. Commencing its career in 1776, the two-horned beast, representing the United States, exists to the end, when both it and the papal beast are cast into destroying fire. Rev. 19:20. See reading on page 226.
4. Passing back to a point between 351 and 483 A.D. on the top line, a perpendicular line is seen extending downward to a right angle, which marks the beginning of the seven trumpets in 395. The first four of these ended in 620, the fifth, in 1449, and the sixth, Aug. 11, 1840. In 1844, the seventh trumpet began to sound, which does not stop at the end, but covers the 1,000 years while the wicked are being judged, and ceases only when, at the end of that time, the wicked have been destroyed, and the earth is made new and becomes the abode of the saints. Further explanation of this prophetic line will be found on page 419.
5. From the point where the sixth trumpet ended, Aug. 11, 1840, four years forward, was proclaimed the first angel's message. Connected with the loud cry of that message was given the second angel's message – "Babylon is fallen." In 1844, the third message of the series began to sound, from which point the three messages continue as one great connected work to the end. They are represented by the three short lines in the square marked "Three Messages." See readings on these messages, pages 98-109.
6. & 7. Going back once more on the upper line of the diagram, to the cross, and tracing the perpendicular line from that point downward, there are seen two horizontal lines. The first of these shows the chronology of the seven seals, and the second, that of the seven churches. An explanation of the first is found on page 407, and the second on page 413.
8. Returning for the last time to the top line of the diagram, and tracing downward the longest perpendicular line, there is seen the beginning of the 2300 years of Dan. 8:14, which reach from B.C. 457 to A.D. 1844, bringing us to the cleansing of the sanctuary, or the investigative judgment. See reading on page 75. When this judgment closes, the end comes, and with it the resurrection of the righteous dead, the translation of the righteous living (see reading on page 147), and the binding of Satan during the thousand years. Then comes the resurrection of the wicked, and their destruction, when the earth will be cleansed by the fire which destroys the wicked, and so become the fit abode of the saints through eternity. See diagram on page 218.

*Chart and above taken from original 1888 version of "Bible Readings for the Home Circle: Comprising One Hundred and Sixty-Two Readings for Public and Private Study, in Which are Answered Over Twenty-Eight Hundred Questions on Religious Topics, Contributed by More Than a Score of Bible Students." pages 432, 33., compiled by D. & M. Harris