

REVELATION 3

Chapter 3

THE MESSAGE TO SARDIS

3:1 And unto the angel of the church in Sardis write; These things said He that hath the seven Spirits of God, and the seven stars; I know thy works, that thou has a name that thou livest, and art dead.

3:2 Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

3:3 Remember therefore how thou has received and heard, and hold fast, and repent. If therefore thou shall not watch, I will come on thee as a thief, and thou shall not know what hour I will come upon thee.

3:4 Thou has a few names even in Sardis which have not defiled their garments [a period of unparalleled worldliness in the church; James 1:27]; and they shall walk with me in white [Rev 7:17]; for they are worthy.

3:5 He that over cometh, the same shall be clothed in white raiment [a symbol for exchanging iniquity for righteousness- Zech 3:4, 5; Rev 19:8]; and I will not blot out his name out of the book of life [1Cor 9:27; Acts 3:19; Heb 8:12], but I will confess his name before My Father [Matt 10:32, 33; Mark 8:38; Luke 12:8, 9], and before His angels.

3:6 He that hath an ear, let him hear what the Spirit said unto the churches.

THE MESSAGE TO PHILADELPHIA

3:7 And to the angel of the church in Philadelphia [those who received the Advent message up to the Autumn of 1844] write; These things said He that is holy, He that is true, He that hath the key [power; Christ's rightful reign- Rev 21:1-5; Lu 1:32, 33] of David, He that openeth, and no man shutteth; and shutteth, and no man openeth [Oct 22, 1844, Christ moves from Holy to Most Holy Place-- MHP opened & HP shut- 4SP 268-69];

3:8 I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou has a little strength, and has kept My word, and has not denied My name [faithful SDA's coming out of apostate churches].

3:9 Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

3:10 Because thou has kept the word of my patience [Rev 14:12; 13:13-17], I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

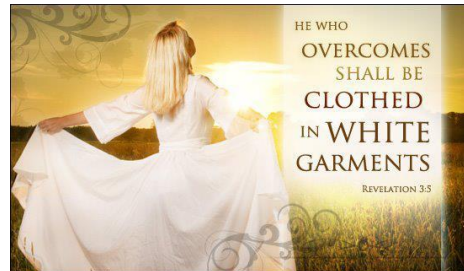
3:11 Behold, I come quickly [nearness of 2nd coming is urged upon believers- Heb 10:25]: hold that fast which thou has, that no man take thy crown.

Seven Churches Messages (Last 3 Churches)

SARDIS- SOULS SLAIN FOR WORD OF GOD- 5th seal cir 1517- 1735/ **Sardis 1798-1833/ (1843) AD**
History given from father to son.

Sardis- "Song of joy or that which remains" (LACK OF ZEAL)
Commenced when Reformation began to undermine the antichristian Papal fabric and restrain the persecuting power of the Romish church.

Verse 3- This church heard the proclamation of the doctrine of the Second Advent. 1Thess 5:4



PHILADELPHIA- during GREAT EARTHQUAKE/ SUN BLACK/ STARS FELL- 6th Seal- covers 1735 to 2nd coming/
Philadelphia- "Brotherly Love" (Love) 1833-1844 AD

Time of our SDA pioneers. History given from father to son.

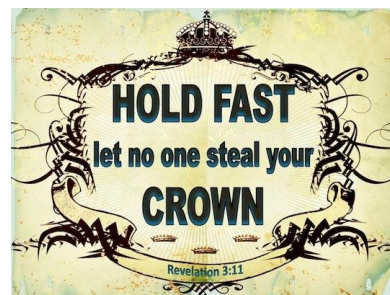
Prophetic portions of God's Word were to be unsealed; many run to and fro; knowledge of God's Word greatly increased (1798 forward). Sealing process of God's people begins (Rev 7) PRIOR to commencement of the 7th seal in 1844.

Verse 9-

Those who do not keep pace with the advancing light of truth and who oppose those that do.

Those not rejecting past fulfillments of His Word;
Nor stereotyping themselves in a creed &
Continue to advance in the knowledge of His truth.

Verse 11- Hold Fast- Let no one, and nothing induce you to yield up the truth, or pervert you from the right ways of the Lord.



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3:12 Him that overcometh will I make a pillar in the temple [church] of My God, and he shall go no more out [probation is past; overcomer is established & sealed in the truth; salvation is sure]: and I will write upon him 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 [saints labeled as belonging to Christ].

3:13 He that hath an ear let him hear what the Spirit said unto the churches.

THE MESSAGE TO LAODICEA

3:14 And unto the angel of the church of the Laodiceans [RH June 10, 1852.1.2]; write; These things said the Amen, the faithful and true Witness, the beginning of the creation of God [beginning of creation begun by Christ];

3:15 I know thy works, that thou art neither cold nor hot: I would thou wert cold [Job 23:3] or hot.

3:16 So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of My mouth.

3:17 Because thou said, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

3:18 I counsel thee to buy of Me gold [Ellen GOULD; Gal 5:6; 1Tim 6:18; 1Cor 13] tried in the fire, that thou mayest be rich; and white [Ellen WHITE] raiment, [Isa 64:6; Zech 3:3; Rev 19:8], that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint your eyes with eyesalve [restoration of spiritual vision], that thou mayest see [truth revealed through prophet].

3:19 As many as I love, I rebuke and chasten: be zealous therefore, and repent.

3:20 Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me.

3:21 To him that overcometh 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.

3:22 He that hath an ear, let him hear what the Spirit said unto the churches.

Golden Texts of Sister White:

While at family prayers one morning, the power of God began to rest upon me, and the thought rushed into my mind that it was mesmerism, and I resisted it. Immediately I was struck dumb, and for a few moments was lost to everything around me. I then saw my sin in doubting the power of God, and that for so doing I was struck dumb, but that my tongue should be loosed in less than twenty-four hours. **A card was held up before me, on which were written in letters of gold the chapter and verse of fifty texts of Scripture.** {LS 89.3} After I came out of vision, I beckoned for the slate, and wrote upon it that I was dumb, also what I had seen, and that I wished the large Bible. I took the Bible, and readily turned to all the texts that I had seen upon the card. {LS 89.4}

LAODICEA- "A just people, or judging the people" (Lukewarm) 1844 to 2nd coming. Covers today extending to 2ND & 3RD COMING OF CHRIST-

7th Seal- 2nd coming to end of sin.

The Mystery of God shall be finished.

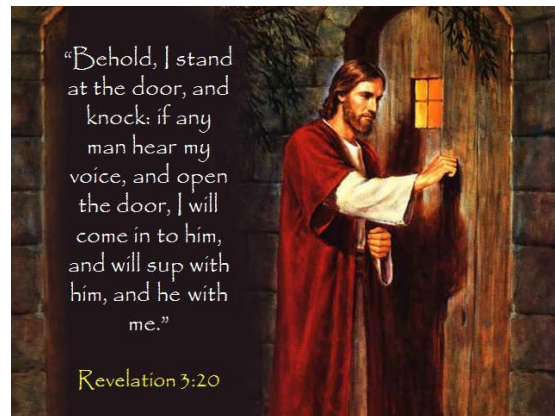
Time period of our SDA pioneers from 1852 (see quotes below) to our day

ELLEN = 'light'

GOULD = 'gold'

HARMON = 'soldier'

WHITE = 'White' Color white = purity, innocence, wholeness, completion



REVELATION 3

TIMELINE OF PHILADELPHIA (OUR PIONEERS) TO LAODICEA (OUR DAY)

PHILADELPHIA:

1850- The second angel's messaged called the second advent host from the various sects, and formed the Philadelphia church, or church of Brotherly Love, in the fall of 1844. To **THIS CHURCH** it is said: "Behold, I have set before thee an open door." This doubtless refers to the tabernacle of the testimony which was then opened, that the light of the holy law of God might shine out upon the waiting saints." (Present Truth Articles, April, 1850 No. 9, p. 68)

LAODICEA:

1852- As I have of late looked around to find the humble followers of the meek and lowly Jesus, my mind has been much exercised. Many who profess to be looking for the speedy coming of Christ, are becoming conformed to this world, and seek more earnestly the applause of those around them, than the approbation of God. They are cold and formal, like the nominal church, that they but a short time since separated from. The words addressed to the Laodicean Church, describe their present condition perfectly. See Revelation 3:14-20. They are "neither cold nor hot," but "lukewarm." And unless they heed the counsel of the "faithful and True Witness," and zealously repent, and obtain "gold tried in the fire," "white raiment," and "eye-salve," he will spue them out of his mouth. {RH, June 10, 1852 par. 1&2}

1858- (58GC 184-186)

---Shaking... caused by the straight testimony called forth by the counsel of the true Witness **TO the Laodiceans**... and has not been half heeded. The solemn testimony upon which the destiny of the church hangs has been lightly esteemed, if not entirely disregarded. This testimony must work deep repentance, and all that truly receive it will obey it and be purified.

---Will lead the receiver to exalt the standard and put forth the straight truth

---The rising up against the straight testimony will cause a shaking among God's people

---Shaking- also known as the latter rain, refreshing, the Loud Cry of the 3rd angel 58GC 184-186

1893- God is leading out a people. He has a chosen people, a church on the earth, whom He has made the depositaries of His law. He has committed to them sacred trust and eternal truth to be given to the world. He would reprove and correct them. The message to the Laodiceans is applicable to Seventh-day Adventists who have had great light and have not walked in the light. It is those who have made great profession, but have not kept in step with their Leader, that will be spewed out of His mouth unless they repent. The message to pronounce the Seventh-Day Adventist Church Babylon, and call the people of God out of her, does not come from any heavenly messenger, or any human agent inspired by the Spirit of God. 2SM 66/ Letter 16, 1893, pp. 1-7. (To W. F. Caldwell, June 11, 1893.)

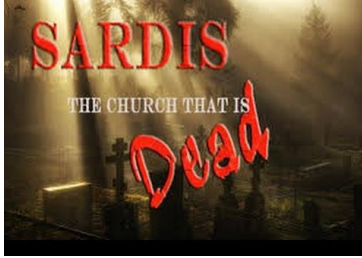
1898- Those who claim to believe the truth do not possess that power that God would bestow upon them if they really believed, and were striving for conformity to His image. The church is in the Laodicean state. The presence of God is not in her midst. If Christ were formed within, the hope of glory, conformity to His image would be seen, and the church trials which separate the members from Christ would disappear.... {1NL 99.4} (1898)



Isa 46:10 Declaring the end from the beginning, and from ancient times [the things] that are not [yet] done, saying, My counsel shall stand, and I will do all my pleasure:

Rev 22:13 I am Alpha and Omega, the beginning and the end, the first and the last.

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1 And unto the angel of the church in Sardis write; These things said He that hath the seven Spirits of God, and the seven stars; I know thy works, that thou has a name that thou livest, and art dead.

2 Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

3 Remember therefore how thou has received and heard, and hold fast, and repent. If therefore thou shall not watch, I will come on thee as a thief, and thou shall not know what hour I will come upon thee.

4 Thou has a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.

5 He that over cometh, 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.

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

4
The time of the church of Sardis begins about 1798. This church a name to live, but is dead. It has taken a worldly point of view and has become a church with little or no heavenly value. Pride and popularity have grown, until spirituality is destroyed, the line of distinction between the church and the world is obliterated and the different popular bodies are churches of Christ in name only. However, “a few names even in Sardis”, verse 4, show there are some whose garments are not defiled, some who have kept themselves free from the contaminating influence of sin and false doctrine. This was the first church to hear and to preach the doctrine of the Second Advent. They did so with power and with knowledge that the time was near. A great worldwide revival was sweeping the globe.

The “two witness” are the Old and New Testament, the bible had been largely kept from the people for more than a 1,000 years. Following the deadly wound, a great advancement was made in publishing. The bible would now be soon to be available to all man around the world in different languages.

7 And to the angel of the church in Philadelphia write; These things said He that is holy, He that is true, He that hath the key of David, He that openeth, and no man shutteth; and shutteth, and no man openeth;

8 I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou has a little strength, and has kept My word, and has not denied My name.

9 Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

10 Because thou has kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

11 Behold, I come quickly: hold that fast which thou has, that no man take thy crown.

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12 Him that overcometh will I make a pillar in the temple of My God, and he shall go no more out: and I will write upon him 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.

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

The word Philadelphia signifies “brotherly love”, and expresses the position and spirit of those who received the Advent message up to the autumn of 1844. That great religious awakening in the early part of the nineteenth century which resulted from a study of the prophecies, notably the prophecies of Daniel and those found in Revelation, culminated in this Advent movement. The Spirit of God was with every true believer and His praise upon every tongue. We can only dimly grasp how great was the peace and joy they found in the Holy Spirit and the pure, fervent love for one another which those true believers enjoyed in that time.

“He That Openeth, and No Man Shutteth” makes reference to the Sanctuary services. The earthly building had two apartments, the Holy place and the Most Holy place, Exodus 26:33-34. In the first apartment were the candlestick, the table of shewbread and the Alter of incense. In the second apartment was the Ark of the Covenant, which contained the tables of stone. Upon which were written, by the finger of God, the Ten Commandments. The cherubim angels were over the Ark, Hebrews 9:1-5.

This is what is meant by the “opening and shutting”, or change of ministration, that is accomplished by Christ when the time comes for the cleansing of the heavenly sanctuary (Day of Atonement). This cleansing of the sanctuary was to begin at the end of the 2,300-year prophecy, in 1844. The “opening” then is Christ’s ministration when He moved from the Holy Place to the Most Holy Place at that time. The shutting shows His work in the first apartment, or Holy Place, had come to an end.

Verse 9 applies to those who have not kept pace with the advancing light of truth. Those who love God and obey His word will follow in the advancing knowledge of His truth. Those who refuse to advance in the light of truth will find themselves in the darkness of error. Only those who continue to advance in knowledge of the truth will be kept in the hour of temptation and peril.

14 And unto the angel of the church of the Laodiceans write; These things said the Amen, the faithful and true Witness, the beginning of the creation of God;

15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

16 So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of My mouth.

17 Because thou said, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

18 I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint your eyes with eyesalve, that thou mayest see.

19 As many as I love, I rebuke and chasten: be zealous therefore, and repent.

20 Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me.

21 To him that overcometh 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.

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

Laodicea is the church that exists in the time of the end, in which we now live, and the closing scenes of probation. It reveals a period of judgment and is the last stage of the church. Consequently, it applies to believers under the third angel’s message of Revelation 14:9-14. While the work of the great Day of Atonement in the Most Holy Place is in progress and the investigation of the record books of heaven is going forward, there is a period during which the just and holy law of God is once again understood, revived and taken by the waiting church as their rule of life.

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The Laodiceans are lukewarm, neither hot nor cold. They lack that religious fervor and devotion which is demanded by their position in the world's closing history with the light of prophecy beaming upon their pathway. This lukewarmness is shown by a lack of good works. There is no fault found with the Laodiceans on account of the doctrines they hold. Nor are they accused of harboring a Jezebel in their midst, or believing the doctrines of Balaam, or any other serious error

or fault. So far as we can learn, their belief is correct and their doctrines are sound. It is this knowledge, that they do have the correct doctrine, by which they are content. They are satisfied with a correct form of religion but without its power. They have "great light" and "much power", but little or no love. Much power is *"intense passion" to promote what they believe to be true but in reality is the wine of Babylon, truth mixed with error.*

The Laodicea Church has a correct theoretical knowledge of the truths that pertain to the last generation of men. They are inclined to rest in this factual knowledge to the neglect of spiritual power which changes the life and builds strong character. It is by their actions, not by their words, that they say they are rich and increased with good. Having so much light and so much truth, what else could they want? If they defend the doctrines and so far as their outward life is concerned, conform to the increasing light of the commandments of God and the faith of Jesus, is not their righteousness complete? Are they not rich, and increased with goods, and in need of nothing? Here then is their failure, their whole being should cry out for the spirit, the zeal, the fervency, the life, the power of a living Christianity. *The last message that will sweep this earth is **Christ and His righteousness***, lest any man should boast of his own works. But the Laodiceans, like the Jews before them, were boasting of their great knowledge and understanding of doctrine. Of the Jews Jesus declared; do as they say, not as they do.

We see then that faith is the principal element of spiritual wealth the Laodiceans lack. But what does having faith mean? Paul tells us that faith works by love and he speaks in another place of being "rich in good works", Galatians 5:6. Hence, love cannot be separated from faith. Paul in 1 Corinthians 13 reveals three important details; faith, hope and charity must be combined. The greatest of these is charity, which is to be "rich in good works". This is the gold tried by fire which we are counseled to buy.

To be cold does not denote a state of corruption, wickedness and sin. If cold meant a state of open worldly wickedness, they would be rejected very speedily. To be cold then is a sense of unfitness, discomfort and a groping and seeking after something better. There is hope for a person in this condition. What a man feels that he lacks and wants, he will earnestly strive to obtain. The most discouraging feature of the lukewarm is that they lack and yet feel that they have need of nothing. They are in danger of being lukewarm while even praising God, doing good works and secure in their understanding of correct doctrine; whilst they remain unaware of their true condition; their lack of faith and its correct definition. Love is expressed in a shallow way, but is absent when the crisis comes and your friends abandon you.

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Revelation—Chapter 3 Part 1 God's Love Letter

Revelation 3:1-6

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.

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.

Ellen White, Manuscript Releases, Vol. 2 pg. 93

Those who claim to believe the Word of God, and yet cherish their own hereditary and cultivated traits of character, are the greatest stumblingblocks we shall meet as we present the grand, holy truths for this time.

Ellen White, Early Writings, pg. 104 Written in 1853

Nearly all around us are being enveloped in the thick darkness of error and delusion, it becomes us to shake off stupidity and live near to God, where we can draw divine rays of light and glory from the countenance of Jesus. As darkness thickens and error increases, we should obtain a more thorough knowledge of the truth and be prepared to maintain our position from the Scriptures.

Stephan N Haskell, 1905, The Story of The Seer Of Patmos, pgs. 70, 71

God regards character, not name; and the faithful few to whom the light was entrusted, were mentioned in a part of the message to Thyatira. They were the ones who knew not the works of Jezebel. These became the forerunners of Protestantism.

Stephan N Haskell, 1905, The Story of The Seer Of Patmos, pg. 71

It was like the return of spring after a severe winter. Life of every kind sprang into existence. Energy, long dormant, seemed suddenly imbued with a hitherto unknown activity. Discovery followed discovery; inventions were multiplied; men, accustomed to spending a lifetime in one village, now found the world opening before them through publications and increased facilities for travel. Every branch of science was explored, governments bestirred themselves, and the dust of the Middle Ages was shaken off. America was discovered and settled. Men knew not why it happened at such a time and under such circumstances; but God was preparing a cradle for the new-born cause of Protestantism. Germany might have nourished it; England had an opportunity to cherish it; but it was in America that the new church found congenial environments for growth: and while all nations receive the Sardis message, it is particularly applicable in the United States, or at least, the United States becomes the center for the movement therein mentioned.

Stephan N Haskell, 1905, The Story of The Seer Of Patmos, pg. 72

The doctrine of justification by faith makes every man responsible to God alone, and necessitates freedom of conscience. When it is once made known that every man is equal in the sight of God, a deathblow is struck to all tyranny in government; and with freedom of conscience, comes also a government by the people and for the people.

Matthew 23:8

Stephan N Haskell, 1905, The Story of The Seer Of Patmos, pgs. 73, 74

During the fifty years following the adoption of the principles of Protestantism in America, the various branches of the Protestant church had their period of probation. One by one the denominations arose, separating farther and farther from the physical, intellectual, and spiritual tyranny of the papacy. To each denomination was offered the law of God and the faith of Jesus. The time came when each had an opportunity to accept or reject, as seemed good to them; but the decision then made, decided their eternal destiny.

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Revelation 3:1

1897 Uriah Smith, Daniel and the Revelation, pg. 364

The great fault found with this church is that it has a name to live, but is dead. And what a high position, in a worldly point of view, has the nominal church occupied during this period! Look at her high-sounding titles, and her favor with the world. But how have pride and popularity grown apace, until spirituality is destroyed, the line of distinction between the church and the world is obliterated, and these different popular bodies are churches of Christ only in name!

Stephan N Haskell, 1905, The Story of The Seer Of Patmos, pgs. 74, 75

The condition of the people at the first advent of Christ, was now repeated; when the time approached for the message of His second coming, the world lay in ignorance: and not the world only, but the church which bore the name of Christian.

Stephan N. Haskell, 1905, The Story of The Seer of Patmos pg. 79

The very sins of idolatry and fornication, which characterized the mother church in the days of Thyatira, were staining the garments of her daughters during the Sardis period.

Stephan N. Haskell, 1905, The Story of The Seer of Patmos pg. 86

The messages to Sardis and to Philadelphia, separately cover a period extending to the second coming of Christ; but in addition to the experiences portrayed in the fifth and sixth messages, that which is directed to Laodicea is also applicable.

Revelation 3:2-4

1897 Uriah Smith, Daniel and the Revelation, pg. 364

This language would seem to imply a period of unparalleled worldliness in the church. But even in this state of things, there are some whose garments are not defiled, —some who have kept themselves free from this contaminating influence.

8

1897 Uriah Smith, Daniel and the Revelation, pg. 364

The Lord does not overlook His people in any place, however few their numbers. Lonely Christian, with none of like precious faith with whom to commune, do you ever feel as if the hosts of the unbelievers would swallow you up? You are not unnoticed or forgotten by your Lord. The multitude of the wicked around you cannot be so great as to hide you from His view: and if you keep yourself unspotted from surrounding evil, the promise is sure to you. You shall be clothed in white, — the white raiment of the overcomer, — and walk with your Lord in glory.

Revelation 3:5-6

Ezekiel 37:1-5

Revelation—Chapter 3 Part 2 God's Love Letter

Revelation 3:7-13

Stephan N. Haskell, 1905, The Story of The Seer of Patmos pg. 86

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Ellen White, Early Writings, pg. 104 Written in 1853

Nearly all around us are being enveloped in the thick darkness of error and delusion, it becomes us to shake off stupidity and live near to God, where we can draw divine rays of light and glory from the countenance of Jesus.

Revelation 3:7a

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1897 Uriah Smith, Daniel and the Revelation, pg. 366

The word Philadelphia signifies brotherly love, and expresses the position and spirit of those who received the Advent message up to the autumn of 1844. As they came out of the sectarian churches, they left party names and party feelings behind; and every heart beat in union, as they gave the alarm to the churches and to the world, and pointed to the coming of the Son of man as the believers's true hope. Selfishness and covetousness were laid aside, and a spirit of consecration and sacrifice was cherished. The Spirit of God was with every true believer, and His praise upon every tongue. Those who were not in that movement know nothing of the deep searching of heart, consecration of all to God, peace, joy in the Holy Spirit, and pure, fervent love for one another, which true believers then enjoyed.

Stephan N. Haskell, 1905, The Story of The Seer of Patmos pg. 82

Some who heard the advent message, accepted it through fear; others were attracted by the forcible arguments; but whatever may have been the motive, all were tested, and those who accepted because of real love for the Saviour, composed the Philadelphia church. Of this church no complaint is made; and as love is the ruling power of the throne of God, the Saviour appears to recognize the Philadelphian church as a part of His own being, heirs with Christ of the everlasting promises made to David.

Psalm 139:23, 24

Revelation 3:7b

1897 Uriah Smith, Daniel and the Revelation, pg. 367

To understand His language, it is necessary to look at Christ's position and work as connected with His ministry in the sanctuary, or true tabernacle above. Hebrews 8:2.

Stephan N. Haskell, 1905, The Story of The Seer of Patmos pg. 82

This door was the entrance into the most holy place in the temple, where Jehovah sat enthroned over the mercy seat. He is surrounded by His angels, and the law of God is the foundation of His throne.

9

Stephan N. Haskell, 1905, The Story of The Seer of Patmos pg. 83

The door stands open to all, who by faith, will enter, and no combination of circumstances, instigated by men or demons, can shut out the soul that keeps the eye of faith centered upon the Saviour within that shining portal.

Ellen White, Early Writings, pg. 63

It is "present truth" that the flock needs now. I have seen the danger of the messengers running off from the important points of present truth, to dwell upon subjects that are not calculated to unite the flock and sanctify the soul. Satan will here take every possible advantage to injure the cause.

Revelation 3:8b

Stephan N. Haskell, 1905, The Story of The Seer of Patmos pgs. 83, 84

Those who were looking upward received the light of the investigative judgment, when, in the autumn of 1844, the door in heaven opened, and Christ approached the Father. But many who had only professed to believe in the advent, changed when the time passed and He did not come, and now scoffed at those who still clung to the message, "Fear God, and give glory to Him; for the hour of His judgment is come." The heavenly door opened, but those who turned back to the world were left in darkness; while those who sought earnestly for their mistake in interpreting prophecy, received a flood of light, straight from the throne. Through this open door in the heavenly temple, there was seen "the ark of His' testament," containing the ten commandments: and from that time, the Sabbath of the Fourth Commandment became a test to the people of God. The God who had led His people thus far, was still leading them by His Word.

Revelation 3:9a

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Stephan N. Haskell, 1905, The Story of The Seer of Patmos pg. 84

When the door in heaven opened, the doors of the Protestant churches closed. Every open door should be a reminder of the heavenly door opened by Christ, which no man can close, from whose portals shines forth a stream of light upon the pathway of all whose minds are staid upon Him. Those who forsook the new light, that came with the "open door," are referred to as those "of the synagogue of Satan, which say they are Jews, and are not."

Revelation 3:9b

Revelation 3:10

1897 Uriah Smith, Daniel and the Revelation, pg. 368

Those who now live in patient, faithful obedience to the commandments of God and the faith of Jesus, will be kept in the hour of temptation and peril just before us.

Daniel 12:1

Revelation 3:11

1897 Uriah Smith, Daniel and the Revelation, pg. 368

The second coming of Christ is here again brought to view, and with more startling emphasis than in any of the preceding messages. The nearness of that event is here urged upon the attention of believers. The message applies to a period when that great event is impending; and in this we have most indubitable evidence of the prophetic nature of these messages. What is said of the first three churches contains no allusion to the second coming of Christ, from the fact that they do not cover a period during which that event could be Scripturally expected.

Revelation 3:11

10

1897 Uriah Smith, Daniel and the Revelation, pg. 369

Hold fast that thou hast, that no man deprive thee of the crown of life. Let no one, and no thing, induce you to yield up the truth, or pervert you from the right ways of the Lord; for by so doing they will cause you to lose the reward.

2Timothy 2:15

Revelation 3:12a

1897 Uriah Smith, Daniel and the Revelation, pg. 369

The overcomer in this address has the promise of being made a pillar in the temple of God, and going no more out. The temple here must denote the church; and the promise of being made as pillar therein is the strongest promise that could be given of a place of honor, permanence, and safety in the church, under the figure of a heavenly building.

1897 Uriah Smith, Daniel and the Revelation, pg. 370

From the moment they overcome, and are sealed for heaven, they are labeled, if we may so express it, as belonging to God and Christ, and addressed to their destination, the New Jerusalem.

Ellen White, The Desire of Ages, pg. 549

The one who stands nearest to Christ will be he who on earth has drunk most deeply of the spirit of His self-sacrificing love.

Revelation 3:12b

Stephan N. Haskell, 1905, The Story of The Seer of Patmos pg. 85

Heaven can be enjoyed by those only, who have developed a character in harmony with the truth. Every man is a candidate, but only he who striveth lawfully, will inherit the crown. It belongs to him who receives a white stone with a new name.

REVELATION 3

Stephan N. Haskell, 1905, The Story of The Seer of Patmos pg. 86

The message to the Philadelphian period reaches to the end of time, and all who receive the crown will have passed through its experiences.

1897 Uriah Smith, Daniel and the Revelation, pg. 370

Thus sealed and labeled, the saints of God are safe. No enemy will be able to prevent their reaching their destination, their glorious haven of rest, Jerusalem above.

Revelation 3:13

Revelation—Chapter 3 Part 3 God's Love Letter

Revelation 3:14-22

1897 Uriah Smith, Daniel and the Revelation, pg. 371

Laodicea signifies the judging of the people, or, according to Cruden, a just people. The message to this church brings to view the closing scenes of probation. It reveals a period of judgment. It is the last stage of the church. It consequently applies to believers under the third message, the last message of mercy before the coming of Christ (see chapter 14:9-14), while the great day of atonement is transpiring, and the investigative Judgment is going forward upon the house of God, —a period during which the just and holy law of God is taken by the waiting church as their rule of life.

Revelation 3:14-22

Brother S.W. Rhodes, Advent Review & Sabbath Herald, January 8, 1857

I have scarcely heard a dissenting voice to the testimony which shows the Laodicean Sabbath keepers to be in a lukewarm state. The burden of my soul to the church is, be zealous and repent, reform. I am sure that if we would receive the rich treasure offered to the Laodiceans, Revelation 3:18, we must reform in our works which alone can make our faith acceptable to God. Evidently, our former prayers, sacrifices, labors, and manner of life, etc, have not been pleasing to God, else we should not have become lukewarm and our salvation so greatly endangered.

Stephan N. Haskell, 1905, The Story of The Seer of Patmos pg. 87

The Laodicean message is given to the people at the time when the investigative judgment is in progress; and while the message is going forth, the names of the very ones who receive it, will be called in the court of heaven, and Christ will stand as the faithful and true Witness; but Satan as the accuser of the brethren.

Stephan N. Haskell, 1905, The Story of The Seer of Patmos pg. 88

Upon this last church—the remnant, shine the accumulated rays of all past ages. It is a church highly favored, and one of which heaven and earth have a right to expect great things. But like the churches of the past, it has disappointed heaven. ... Spiritual pride is the worst of evils, and the hardest to reach. Heaven and earth are waiting for the closing up of history. The climax has been reached in the controversy. Satan is preparing for the final struggle. The armory of heaven awaits the signal of its Leader. The church of God on earth, "is the only object which can retard the progress of events. It becomes the center of interest for the universe. The Saviour still bids the hosts hold till the servants of God are sealed. Angels are hurrying to and fro between heaven and earth, but God will go no faster than His church. ... Every encouragement has been offered to speed the work; but when the church hesitates, He goes no faster than it can go, lest the light be so far in advance that His followers will lose their way. A spirit of lukewarmness rests upon God's people.

REVELATION 3

Stephan N. Haskell, 1905, The Story of The Seer of Patmos pgs. 88, 89

There is danger that those who have seen the signs of His coming; those who have heard the advent message, and have followed in the light which shone from the open door: and those who have sacrificed for the cause in many ways, will, near the close, when just about ready to receive the crown, rest satisfied in their past experiences.

Stephan N. Haskell, 1905, The Story of The Seer of Patmos pg. 90

Eternal interests are at stake; the time of probation is almost over; and Christ, as if loath to lose one single soul, reproves and rebukes, that sin may be discarded. There is no other time for preparation, for the Laodicean message covers ecclesiastical history to the very end of time.

Ellen G White, 1899, Manuscript Releases, Vol. 1 pg. 61.

Those who are preparing to enter the ministry, who desire to become successful students of the prophecies, will find Daniel and the Revelation an invaluable help. They need to understand this book. It speaks of past, present, and future, laying out the path so plainly that none need err therein.

Ellen G White, 1899, Manuscript Releases, Vol. 1 pg. 63.

The interest in "Daniel and the Revelation" is to continue as long as probationary time shall last. God used the author of this book as a channel through which to communicate light to direct minds to the truth.

Revelation 3:15

1897 Uriah Smith, Daniel and the Revelation, pgs. 371-373

Three states are brought to view in this message, — the cold, the lukewarm, and the hot. It is important to determine what condition they each denote, in order to guard against wrong conclusions. Three conditions of spiritual life which pertain to the church, not to the world, are to be considered. What the term hot means it is not difficult to conceive. The mind at once calls up a state of intense fervency and zeal, when all the affections, raised to the highest pitch, are drawn out for God and His cause, and manifest themselves in corresponding works. To be lukewarm is to lack this zeal, to be in a state in which heart and earnestness are wanting; in which there is no self-denial that costs anything, no cross-bearing that is felt, no determined witnessing for Christ, and no valiant aggression that keeps sinews strained and armor bright; and, worst of all, it implies entire satisfaction with that condition. But to be cold — what is that? ... What kind of spiritual state is denoted by the term cold? We may remark first that it is a state of feeling. In this respect it is superior to lukewarmness, which is a state of comparative insensibility, indifference, and supreme self-satisfaction.

Ellen White, Early Writings, pg. 258

God had led them along step by step, until He had placed them upon a solid, immovable platform. I saw individuals approach the platform and examine the foundation. Some with rejoicing immediately stepped upon it. Others commenced to find fault with the foundation. They wished improvements made, and then the platform would be more perfect, and the people much happier. Some stepped off the platform to examine it and declared it to be laid wrong.

Revelation 3:16

1897 Uriah Smith, Daniel and the Revelation, pg. 374

The figure is still further carried out, and the rejection of the lukewarm expressed by the nauseating effects of tepid water. And this denotes a final rejection, an utter separation from His church.

J.L. McElhany, president of the General Conference, Review & Herald November 30, 1939

"I want you to remember one thing, that the Laodicean (SDA) Church is the translation church ... this is the very church that will be translated into the Kingdom of God."

Ellen White, Review & Herald, August 19, 1890

The state of the Church represented by the foolish virgins, is also spoken of as the Laodicean state.
Matthew 25:12

Revelation 3:17-18

REVELATION 3

Stephan N. Haskell, 1905, The Story of The Seer of Patmos pg. 89

The raiment offered is the righteousness of Christ. It is a garment of light, which will attract the world to Christ. This will clothe all the redeemed who are living on the earth when Christ appears. It is a reflection of the holiness of God, and comes to him only, who lives in constant communication with the Lord of Life. The life of him who is in touch with heaven, is like the glow of the incandescent light.

Revelation 3:16, 19

Stephan N. Haskell, 1905, The Story of The Seer of Patmos pg. 90

Many will be reproved for the sins mentioned in the Laodicean message, and such reproofs, unheeded, will cause those to be shaken out who are unwilling to receive the reproof of the Spirit.

Revelation 3:20

Stephan N. Haskell, 1905, The Story of The Seer of Patmos pg. 90

Eternal interests are at stake; the time of probation is almost over; and Christ, as if loath to lose one single soul, reproves and rebukes, that sin may be discarded. There is no other time for preparation, for the Laodicean message covers ecclesiastical history to the very end of time.

Revelation 3:21

Stephan N. Haskell, 1905, The Story of The Seer of Patmos pg. 91

To-day angels and inhabitants of unfallen worlds are watching the consummation of the plan. We who live to-day are the objects of their interest.

Revelation 3:22

Revelation—Chapter 3 Part 4 God's Love Letter

The Indifferent; The Foolish; The Wise

Ellen White, Early Writings, pg. 104 Written in 1853

Nearly all around us are being enveloped in the thick darkness of error and delusion, it becomes us to shake off stupidity and live near to God, where we can draw divine rays of light and glory from the countenance of Jesus.

Ellen White, Special Testimonies Series A Number 12 pg. 6; Special Testimonies Series B Number 07 pg. 28

We need to study the message given to the church at Sardis.

Ellen White, Testimonies to the Church, Vol. 5 pg. 73

Many have a name to live while they have become spiritually dead.

1897 Uriah Smith, Daniel and the Revelation, pg. 364

The great fault found with this church is that it has a name to live, but is dead. And what a high position, in a worldly point of view, has the nominal church occupied during this period!

Ellen White, Special Testimonies Series A Number 09 pg. 8

Many have heard and received the word of life, and have been strongly moved by the truth, but have allowed their souls to become cold, their faith dim, through self-righteousness, self-importance, and pride in the possession of a knowledge of truth which they fail to practise. The truth which is not put in practise, loses its power. The heart is closed to its divine influence, and those who should be workers for Christ are idle, and souls whom they might help are left in discouragement and darkness and despair.

REVELATION 3

Ellen White, Letter 230 1906; The Paulsen Collection, pg. 74;

There are many who are in a perilous position spiritually, many who are "ready to die."

Ellen White, The Great Controversy, 1888, pg. 393

The parable of the ten virgins of Matthew 25, also illustrates the experience of the Adventist people.

Ellen White, Christ Object Lessons, pg. 406

The two classes of watchers represent the two classes who profess to be waiting for their Lord. They are called virgins because they profess a pure faith. By the lamps is represented the word of God. ... The oil is a symbol of the Holy Spirit.

Ellen White, Manuscript Releases Vol. 16, Page 270

The parable of the ten virgins was given by Christ Himself, and every specification should be carefully studied. A time will come when the door will be shut. We are represented either by the wise or the foolish virgins. We cannot now distinguish, nor have we authority to say, who are wise and who foolish. There are those who hold the truth in unrighteousness, and these appear outwardly like the wise.

Ellen White, Manuscript Releases Vol. 16, Page 273

The five wise virgins represent those who have perfected a Christian character, who have washed their robes and made them white in the blood of the Lamb.

Ellen White, Review & Herald, September 17, 1895

The foolish virgins do not represent those who are hypocritical. They had a regard for truth, they advocated the truth, they were intending to go forth to meet the bridegroom. They are attached to those who believe the truth, and go with them, having lamps, which represent a knowledge of the truth. When there was a revival in the church, their feelings were stirred; but they failed to have oil in their vessels, because they did not bring the principles of godliness into their daily life and character. They did not fall upon the rock Christ Jesus, and permit their old nature to be broken up. This class is represented also by the stony-ground hearers. ... Practical piety will not be attained by giving the grand truths of the Bible a place in the outer courts of the heart. The religion of the Bible must be brought into the large and the little affairs of life. It must furnish the powerful motives and principles that will regulate the Christian's character and course of action.

Ellen White, The Great Controversy, 1888, pg. 426

The coming of Christ as our high priest to the most holy place, for the cleansing of the sanctuary, brought to view in Daniel 8:14; the coming of the Son of man to the Ancient of days, as presented in Daniel 7:13; and the coming of the Lord to His temple, foretold by Malachi, are descriptions of the same event; and this is also represented by the coming of the bridegroom to the marriage, described by Christ in the parable of the ten virgins, of Matthew 25.

Ellen White, Manuscript Releases Vol. 16, Page 270

We cannot now distinguish, nor have we authority to say, who are wise and who foolish. There are those who hold the truth in unrighteousness, and these appear outwardly like the wise.

Ellen White, Review & Herald, September 17, 1895

All the ten virgins appeared to be ready for the coming of the bridegroom, and yet the test brought out the fact that five were unready. ... The converted soul has a hatred of sin; he does not indulge in self-complacency, self-love, self-sufficiency, nor pass on day after day, claiming to be a Christian, and yet bringing dishonor upon Christ by misrepresenting him in character. Those who make this mistake, and pass on filled with self-righteousness, have not in reality made the first step heavenward. The first step toward heaven is conviction of sin, the second is repentance and obedience. True piety never exalts self.

Ellen White, Review & Herald, November 27, 1883

God's people are now to have their eyes fixed on the heavenly sanctuary, where the final ministration of our great High Priest in the work of the judgment is going forward,—where he is interceding for his people.

REVELATION 3

Ellen White, Review & Herald, January 2, 1879

There will be no lazy Christians in this cause, or connected with this work. It is essential that all who have named the name of Christ have a personal knowledge of the word of God and the testimony of Jesus Christ. They should understand the Scriptures for themselves. All indifference and lethargy must be overcome. ... They love God more and more, and are more and more desirous of acting a part in the great plan of salvation. Intellectual laziness and spiritual lethargy must be overcome, and as Christ's soldiers we must be faithful to duty, ready for every good work.

Ellen White, Review & Herald, June 4, 1889

If we do not have His power, it is of our spiritual lethargy, our indifference, our indolence. Let us come out of this formality and deadness. There is a great work to be done for this time, and we do not half realize what the Lord is willing to do for His people. We talk about the first angel's message, and the second angel's message, and we think we have some understanding of the third angel's message; but we should not be satisfied with our present knowledge.

Matthew 25:5

Ellen White, Review & Herald, February 25, 1890

The slumbering Church must be aroused, awakened out of its spiritual lethargy, to a realization of the important duties which have been left undone. The people have not entered into the holy place, where Jesus has gone to make an atonement for his children. We need the Holy Spirit in order to understand the truths for this time; but there is spiritual drought in the churches, and we have accustomed ourselves to be easily satisfied with our standing before God.

Ellen White, Review & Herald, May 17, 1906

The latter rain will never refresh and invigorate the indolent, who do not use the powers God has given them.

Romans 12:3

James 2:17

Philippians 2:12-13

Back to Revelation: [Revelation – Habakkuk's Tables \(iwillstanduponmywatch.com\)](http://www.iwillstanduponmywatch.com)

REVELATION 3

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	PHILA-DELPHIA	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 3

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

REVELATION 3

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