

# Sabbath School Lesson

2023 Third Quarter | July - September

# The Revelation of Jesus Christ

PART I

REVELATION 1 TO 7



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## Abbreviations

<b>ABBREVIATION</b>	<b>BOOK / PERIODICAL / ETC.</b>
12MR	Manuscript Releases, Volume 12
13LtMs, Lt 65	Letters and Manuscripts, Volume 13 (1898), Letter 65
15LtMs, Ms 50	Letters and Manuscripts, Volume 15 (1900), Manuscript 50
18LtMs, Lt 48	Letters and Manuscripts, Volume 18 (1903), Letter 48
1MR	Manuscript Releases, Volume 1
2ABC	EGW SDA Bible Comentary Volume 7A
2BC	EGW SDA Bible Comentary Volume 2
2TT	Testimony Treasures, Volume 2
3T	Testimonies for the Church, Volume 2
3TT	Testimony Treasures, Volume 3
5T	Testimonies for the Church, Volume 5
6T	Testimonies for the Church, Volume 6
9MR	Manuscript Releases, Volume 9
AA	Acts of the Apostles
ARSH	The Advent Review and Sabbath Herald
BEcho	The Bible Echo
COL	Christ's Object Lessons
CT	Counsels To Parents, Teachers and Students
DA	The Desire of Ages
DAR	Daniel and The Revelation, by Uriah Smith
Ed	Education
Ev	Evangelism
EW	Early Writings
GC	The Great Controversy
LDE	Last Days Events
LHU	Lift Him Up
MB	Thoughts from the Mount of Blessings
MH	The Ministry of Healing
ML	My Life Today
MS (Nº), (AÑO)	Manuscript (Number), (Year)
OFC	Our Father Cares
OHC	Our High Calling

## Abbreviations

PH028	Pamphlet 028
PK	Prophets and Kings
PM	The Publishing Ministry
PP	Patriarchs and Prophets
RH	Review and Herald
SAT2	Sermons and Talks, Volume 2
SC	Steps to Christ
SL	The Sanctified Life
ST	Sings of the Times
TA	The Truth About Angels
TM	Testimonies for Ministers and Gospel Workers
UL	The Upward Look
YRP	Ye Shall Receive Power

# Introduction

This lesson was created as a weekly study guide for Sabbath gatherings during the months of July to September 2023. It is the first part of a series of studies on the book of Revelation, seeking to cover the whole book using the following method of inquiry: searching in the Bible for the answers to the questions that the Lord raises in His book.

This proposal is chosen with the aim of knowing more about the Revelation of Jesus Christ (Revelation 1:1). There is a clear double objective throughout the lesson. The first objective is to know what Jesus wants to reveal to us about what was, what is and what will be (Revelation 1:19) in the messages He sent to the seven churches of Revelation (Revelation 1:11). For this first objective, and with the purpose of not despising the prophecies (1 Thessalonians 5:20), we intend to “prove all things” (1 Thessalonians 5:21), as far as the material and the length of the study will allow us, addressing each expression and analyzing it in the light of all the evidence we find in the Word. We wish that this is the beginning of your own personal study, trusting that throughout the lesson our Father will continue to reveal more (Jeremiah 33:3, Amos 3:7).

The second objective will be to have a clear direction at this time of “proving all things”. The apostle Paul also recommends us to immediately retain “that which is good”. Jesus said, “none is good, save one, God” (Luke 18:19). Therefore the desire is to retain “the good”, to retain God in prophecy, to know Him and understand Him more. And that is what the book of Revelation is about. It is not only the revelation that Jesus wants to give us of the future, it is above all, the revelation OF Jesus, a revelation about Him.

Last but not least, this book has a promise in store for all those who take on the challenge of reading it, hearing it and keeping it in their hearts.

“Blessed *is* he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time *is* at hand.”  
(Revelation 1:3)

Jesus, as our brother and friend (John 15:15), wants to give us a message from our loving Father.

“And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.” Revelation 22:17

Will you accept His invitation? “Revelation is a sealed book, but it is also an opened book. **It records marvelous events that are to take place in the last**



**days of this earth's history.** The teachings of this book **are definite**, not mystical and unintelligible. In it the same line of prophecy is taken up as in Daniel. Some prophecies God has repeated, thus showing that importance must be given to them. The Lord does not repeat things that are of no great consequence."—Manuscript 107, 1897, pp. 1, 2. ("Search the Scriptures," no date.) { 9MR 7.5 }

"The book of Revelation, in connection with the book of Daniel, especially demands study. **Let every God-fearing teacher consider how most clearly to comprehend and to present the gospel that our Saviour came in person to make known to His servant John**—"The Revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass." Revelation 1:1. **None should become discouraged in the study of the Revelation because of its apparently mystical symbols.** "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not." James 1:5. { Ed 191.2; ED.171.4 }

"Our lesson for the present time is, How may we most clearly comprehend and present **the gospel** that Christ came in person to present to John on the Isle of Patmos,—**the gospel that is termed "the revelation of Jesus Christ"?** **We are to present to our people a clear explanation of Revelation. We are to give them the word of God just as it is, with as few of our own explanations as possible.** No one mind can do this work alone. Although we have in trust the grandest and most important truth ever presented to the world, we are only babes, as far as understanding truth in all its bearings is concerned. Christ is the great teacher, and that which He revealed to John, we are to tax our minds to understand and clearly to define. We are facing the most important issues that men have ever been called upon to meet." { CW 29.2; OP.29.2 }





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3. To whom is the message given? For what purpose? **Revelation 1:1 (second section)** Who is a servant? **Isaiah 56:5-6; Rev. 22:9; Matt. 24:45-51**

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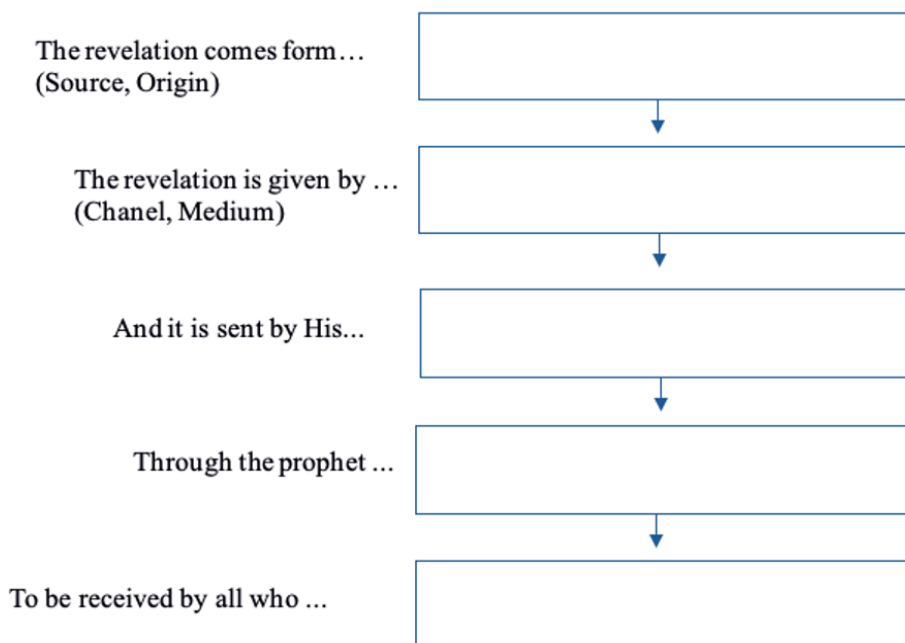
4. Through whom does Christ send it? **Rev 1:1, compare with Hebrews 2:2; Acts 7:53.**

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5. Identify in the following chart how the message is delivered to us according to **Revelation 1:1.**



6. What has the prophet John testified of? **Revelation 1:2, compare with 1 John 1:1-4** What testimony will God's people give at the time of the end? **Revelation 12:17; 14:12**

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7. What is the special promise recorded in this book? To whom it is given? What should be the main reason for seeking this promise? **Revelation 1:3. See Note 6.**

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**Greetings and general introduction (Rev. 1:4-8)**

8. To whom does John write the book of Revelation? **Revelation 1:4, (first section).**

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9. On whose name does he wish them grace and peace? **Revelation 1:4-6.**

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10. To whom does he refer when he says "from Him which is, and which was, and which is to come"? **Compare Revelation 1:4 with Rev. 4:1-2, 8-9, 5:6-7.**

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11. Who else sends blessings? **Revelation 1:4** What are these? **Revelation 4:5 and 5:6.** Who possesses them? **Revelation 3:1** Who are also sent to walk the earth? **Zachariah 1:8-11; 3:8-9; 4:2-6 y 8-10.** Who does God make spirits and a flame of fire? **Hebrews 1:7,13-14. See Note 7 to 11.**

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12. How is Jesus Christ described? **Revelation 1:5-6.**

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13. What does it mean that Jesus is the faithful witness? **John 18:37.** What does

He bear witness to? **John 8:14-18; 12:50**. What testimony did He receive from His Father? **Matthew 3:17; 17:5; Psalm 2:7; 1 John 5:9-12**. What did people say about Christ? **Matthew 14:33; 27:54; 2 John 3**. Why is this testimony essential for the believer? **1 John 5:4-5**.

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14. Why is Jesus described as the firstborn of the dead? **Compare Revelation 1:6 with Colossians 1:15,18-20; Romans 8:29, 1 Corinthians 15:20-23**.

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15. What did Jesus Christ do for us? **Revelation 1:5; 1 John 1:6-9**.

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16. What does Jesus Christ do for us? What will He do? **Ephesians 2:12-13; 1 Peter 2:9-10; Hebrews 9:28**. See Note 12.

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17. Will Christ's coming be visible? **Revelation 1:7, Matthew 24:27; Luke 17:24; Acts 1:10-11**. Who were specifically called to watch the event? **Revelation 1:7, (first section), Matthew 26:63-64; John 19:34-37; Daniel 12:2; Zachariah 12:10**. See Notes 13 and 14.

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18. Who is the Alpha and Omega in **Revelation 1:8?** (See other Bible versions) Who is the Almighty? **Revelation 4:8-9; 11:15-17; 15:3 (See Matthew 11:25); Revelation 21:22**. Consider **Revelation 21:3-7; 22:5-13**. See Notes 15 to 18.

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Some of the scenes depicted in this prophecy are in the past, some are now taking place; some bring to view the close of the great conflict between the powers of darkness and the Prince of heaven, and some reveal the triumphs and joys of the redeemed in the earth made new." { AA 584.1; HAp.466.2 }

5. "[Revelation 1:1, 2 quoted.] The whole Bible is a revelation; for all revelation to men comes through Christ, and all centers in Him. God has spoken unto us by His Son, whose we are by creation and by redemption. Christ came to John exiled on the Isle of Patmos to give him the truth for these last days, to show him that which must shortly come to pass. Jesus Christ is the great trustee of divine revelation. It is through Him that we have a knowledge of what we are to look for in the closing scenes of this earth's history. God gave this revelation to Christ, and Christ communicated the same to John. { 7BC 953.7 } John, the beloved disciple, was the one chosen to receive this revelation. He was the last survivor of the first chosen disciples. Under the New Testament dispensation he was honored as the prophet Daniel was honored under the Old Testament dispensation. { 7BC 953.8 } The instruction to be communicated to John was so important that Christ came from heaven to give it to His servant, telling him to send it to the churches. This instruction is to be the object of our careful and prayerful study; for we are living in a time when men who are not under the teaching of the Holy Spirit will bring in false theories. These men have been standing in high places, and they have ambitious projects to carry out. They seek to exalt themselves, and to revolutionize the whole showing of things. God has given us special instruction to guard us against such ones. He bade John write in a book that which should take place in the closing scenes of this earth's history (Manuscript 129, 1905). { 7BC 953.9 }
6. The Bible was designed to be a guide to all who wish to become acquainted with the will of their Maker. God gave to men the sure word of prophecy; angels and even Christ Himself came to make known to Daniel and John the things that must shortly come to pass. Those important matters that concern our salvation were not left involved in mystery. They were not revealed in such a way as to perplex and mislead the honest seeker after truth. Said the Lord by the prophet Habakkuk: "Write the vision, and make it plain, ... that he may run that readeth it." Habakkuk 2:2. The word of God is plain to all who study it with a prayerful heart. Every truly honest soul will come to the light of truth. "Light is sown for the righteous." Psalm 97:11. And no church can advance in holiness unless its members are earnestly seeking for truth as for hid treasure. { GC 521.3; CS.512.3 }

### Notes (Rev. 1:4-8)

7. "But all the heavenly universe saw the result of the conflict with the aged disciple and his separation from his companions in the faith. **God and Christ and the heavenly host were John's companions on the Isle of Patmos.** From them he received instruction which he imparted to those separated with him from the world." (Manuscript 150, 1899). { 7BC 954.6 }

8. "From the two olive trees, the golden oil was emptied through golden pipes into the bowl of the candlestick and thence into the golden lamps that gave light to the sanctuary. **So from the holy ones that stand in God's presence, His Spirit is imparted to human instrumentalities that are consecrated to His service.** *The mission of the two anointed ones is to communicate light and power to God's people. It is to receive blessing for us that they stand in God's presence.* As the olive trees empty themselves into the golden pipes, **so the heavenly messengers seek to communicate all that they receive from God.** The whole heavenly treasure awaits our demand and reception; and as we receive the blessing, we in our turn are to impart it. Thus it is that the holy lamps are fed, and the church becomes a light bearer in the world." { TM 510.1; TM.510.1 }
9. "The anointed ones standing by the Lord of the whole earth have the position once given to Satan as covering cherub. **By the holy beings surrounding His throne, the Lord keeps up a constant communication with the inhabitants of the earth.**"—The Review and Herald, July 20, 1897. { TA 150.3; VAAAn.154.2 }
10. "The Bible shows us God in His high and holy place, not in a state of inactivity, not in silence and solitude, but surrounded by ten thousand times ten thousand and thousands of thousands of holy beings, all waiting to do His will. Through these messengers He is in active communication with every part of His dominion. By His Spirit He is everywhere present. **Through the agency of His Spirit and His angels He ministers to the children of men.** { MH 417.2; MC.325.1 } Above the distractions of the earth He sits enthroned; all things are open to His divine survey; and from His great and calm eternity He orders that which His providence sees best." { MH 417.3; MC.325.2 }
11. "The angels of God are ever passing from earth to heaven, and from heaven to earth. *The miracles of Christ for the afflicted and suffering were wrought by the power of God through the ministration of the angels.* **And it is through Christ, by the ministration of His heavenly messengers, that every blessing comes from God to us.** In taking upon Himself humanity, our Saviour unites His interests with those of the fallen sons and daughters of Adam, while through His divinity He grasps the throne of God. **And thus Christ is the medium of communication of men with God, and of God with men.**" { DA 143.1; DTG.117.1 }
12. "On one occasion, turning to His disciples, who were to suffer for His sake, He pledged His word to them, saying, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world" ( John 16:33). **He has declared Himself the Helper of all who join His army, to cooperate with Him in fighting His battles against visible and invisible foes. He has promised that they shall be heirs of God and joint heirs with Christ, that they will reign as kings and priests with God. What a covenant is this!** Those who accept Christ, those who are willing to share His humiliation before the world shall become members of the royal family, children of the heavenly King. Those who choose to suffer affliction with the people of God rather than to enjoy the pleasures of sin for a season, shall be partakers with Christ in His glory. He will give them the dignity of His name." Letter 79, 1900, p. 7. (To Mr. William Kerr, May 10, 1900.) { 1MR 113.1 }
13. "Graves are opened, and "many of them that sleep in the dust of the earth...



awake, some to everlasting life, and some to shame and everlasting contempt." Daniel 12:2. All who have died in the faith of the third angel's message come forth from the tomb glorified, to hear God's covenant of peace with those who have kept His law. "They also which pierced Him" ( Revelation 1:7), those that mocked and derided Christ's dying agonies, and the most violent opposers of His truth and His people, are raised to behold Him in His glory and to see the honor placed upon the loyal and obedient." { GC 637.1; CS.621.1 }

14. "I have been instructed to trace words of warning for our brethren and sisters who are in danger of losing sight of the special work for this time.... In every land we are to herald the second coming of Christ, in the language of the revelator proclaiming: "Behold, He cometh with clouds; and every eye shall see Him."—Testimonies For The Church 8:116 (1904). { Ev 217.4; Ev.162.4 }
15. "VERSE 8. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." DAR1909 362.3 Here another speaker is introduced. Previous to this, John has been the speaker. But this verse has no connection with what precedes nor with what follows. Who it is who here speaks must be determined, therefore, by the terms used. Here we again have the expression, "Which is, and which was, and which is to come," which has already been noticed as referring exclusively to God. But it may be asked, Does not the word *Lord* denote that it was Christ? On this point Barnes has the following note: "Many MSS. instead of 'Lord,' read 'God,' and this reading is adopted by Griesback, Tittman, and Hahn, and is now regarded as the correct reading." Bloomfield supplies the word *God*, and marks the words "the beginning and the ending" as an interpolation. Thus appropriately closes the first principal division of this chapter, with a revelation of himself by the great God as being of an eternity of existence, past and future, and of almighty power, and hence able to perform all his threatenings and his promises, which he has given us in this book. DAR1909 362.4. **Daniel and The Revelation, by Urias Smith.** URL: <https://is.gd/hVSQKr> Editor's commentary: Therefore Uriah Smith is saying the proper reading of this text is: "I am Alpha and Omega, saith God, which is, and which was, and which is to come, the Almighty."
16. "I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it." Revelation 21:22. The people of God are privileged to hold open communion with the Father and the Son." { GC 676.4; CS.656.1 }
17. "The mighty God, who through Jesus Christ created man, calls upon every soul to prove Him, and see what this will bring to all who do this. They are tested and tried, and in conformity to the will of God, they realize what is the good and acceptable and perfect will of their Creator." { UL 234.4; ATO.232.4 }
18. "There is no one who can explain the mystery of the incarnation of Christ. Yet we know that He came to this earth and lived as a man among men. The man Christ Jesus was not the Lord God Almighty, yet Christ and the Father are one. The Deity did not sink under the agonizing torture of Calvary, yet it is nonetheless true that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." { LHU 235.3; EJ.229.3 }

19. "The angels of heaven witnessed every movement made against their loved Commander. They longed to deliver Christ. Under God the angels are all-powerful." { DA 700.5; DTG.650.1 }
20. "Jesus, the dear Saviour, has given marked lessons in humility to all, but especially to the gospel minister. In His humiliation, when His work upon earth was nearly finished and He was about to return to His Father's throne whence He had come, with all power in His hands and all glory upon His head, among His last lessons to His disciples was one upon the importance of humility. While His disciples were contending as to who should be greatest in the promised kingdom, He girded Himself as a servant and washed the feet of those who called Him Lord and Master."—Testimonies for the Church 4:373. { PaM 284.2; MPa.326.3 }

# 2 Jesus Christ introduces Himself

## LESSON 2



### ADDITIONAL READING:

#### Bible Reading:

Revelation 1:9-20

#### Additional Materials:

1. Robert Wieland - *Gospel in Revelation*, Chapter 1
2. Stephen Haskell- *The Story of the Seer of Patmos*, Chapter 2
3. Uriah Smith- *Daniel and the Revelation*, Revelation Chapter 1,2
4. Craig Jacobson - Revelation Chapter 1 <https://www.youtube.com/live/fwM1zXkQaTE?feature=share>
5. Adrian Ebens: *Christ-The Substance of things Hoped For* <https://www.youtube.com/live/FT9SFYHVIOo?feature=share>
6. Adrian Ebens: *Christ-The Prince of Faith* [https://www.youtube.com/live/n0np-I\\_0ALo?feature=share](https://www.youtube.com/live/n0np-I_0ALo?feature=share)

#### Hymns:

1. Cover with His life #412
2. Face to face #206
3. Seeking for Me



### QUESTIONS



1. Where was the apostle John when he received this vision and wrote it down? Why was he there? **Revelation 1:9. See Note 1.**

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2. How and when did he receive "the revelation of Jesus Christ"? **Revelation 1:10.** What day is the Lord's day? **Mark 2:27-28. See Notes 2 and 3.**

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**MEMORY VERSE:**

**Revelation 1:17-18**

And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, "Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."

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3. What instrument did the voice he heard sound like? **Revelation 1:10** (last section) Who speaks as a trumpet? **1 Thessalonians 4:16-17; Matthew 24:30-31.**

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4. What is John asked to do? **Revelation 1:11. (first section)** What church was the book of Revelation intended for? **Revelation 1:11 (last section). See Note 4.**

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5. What things was he to write to them? **Revelation 1:1; 1:19.** What does Revelation 1:19 tell us about the church's need to receive the book of Revelation? **Compare with Ecclesiastes 1:9; Isaiah 46:9-10. See Notes 5 and 6.**

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6. For whom was the book also intended? Why should he write these things to them? **Revelation 1:3.** Was it the message of a church, intended only for that church? **Colossians 4:16.** Since this revelation of Jesus Christ refers to things that will soon come to pass, then what does this imply about the seven churches? Are these events connected only with the seven churches of John's time? **See Notes 7-8.**

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7. When John wanted to see the voice, what did he observe? **Revelation 1:12 and 13** (first section) What is the meaning of the seven golden candlesticks? **Revelation 1:20. See Note 9.**

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8. What was His clothing and girdle like? **Revelation 1:13** (last section).

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9. What were His head, hair, eyes, and feet like? **Revelation 1:14-15**. Compare with **Ezekiel 1:26-28; 10:1-8; Daniel 10:5-9; Revelation 2:18; 19:11-13**.

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10. What was His voice like? **Revelation 1:15** (last section). Compare with **Revelation 19:1,6; Ezekiel 1:24; 3:12; 43:2**.

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11. What did the Son of Man have in His hand? **Revelation 1:16** (first section) What is the mystery of what He holds in His hand? **Revelation 1:20**. Who is represented in this symbol? **Daniel 12:3**. What does it mean to be in His hand? **Isaiah 49:14-18**. **See Note 10**.

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12. What came out of His mouth? **Revelation 1:16**. What is its meaning? **Ephesians 6:17; Hebrews 4:12**. What will He use it for? **Revelation 19:15**. Compare with **John 12:47-50**.

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13. What was His face like? **Revelation 1:16** (last section). Compare with **John 1:4-**

**9; 5:35-36; Malachi 4:2; 2 Corinthians 4:6.**

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14. How did John react when he saw Him, and what did the Son of Man do for him? **Revelation 1:17** (first section). Compare with **Daniel 10:9-19; Acts 9:3-5**. Why does the revelation of His glory bring fear to man? **Exodus 20:18-21; Isaiah 6:5-8; 33:14-17; 59:1-2; Luke 5:8**. What happens when man does not want to see His glory? **Exodus 34:29-35; 2 Corinthians 3:13-15; Hebrews 10:20**. How is this veil removed? **2 Corinthians 3:14-18; 4:4-6; Exodus 33:18-23; 1 John 4:8,18; Romans 2:4**.

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15. How did the Son of Man introduce Himself? **Revelation 1:17-18**. Why does He point out to us the importance of His death and resurrection? **Romans 1:3-4; Hebrews 2:14-18; 1 Corinthians 15:14-22**.

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 **NOTES** //

1. "John was sent to the Isle of Patmos, where, separated from his companions in the faith, his enemies supposed he would die from hardship and neglect. But John made friends and converts even there. They thought that they had at last placed the faithful witness where he could no longer trouble Israel or the wicked rulers of the world. { 7BC 954.5 } But all the heavenly universe saw the result of the conflict with the aged disciple and his separation from his companions in the faith. **God and Christ and the heavenly host were John's companions on the Isle of Patmos.** From them he received instruction which he imparted to those separated with him from the world. There he wrote out the visions and revelations he received from God, telling of the things which would take place in the closing period of this earth's history. When his voice would no longer witness for the truth, when he could no longer testify of the One he loved and served, the messages given to him on that rocky, barren coast were to go forth as a lamp that burneth (Manuscript 150, 1899)." { 7BC 954.6 }



2. **"It was on the Sabbath that the Lord of glory appeared to the exiled apostle.** The Sabbath was as sacredly observed by John on Patmos as when he was preaching to the people in the towns and cities of Judea. He claimed as his own the precious promises that had been given regarding that day." { AA 581.4; HAp.464.4 }
3. **"The Lord's day is the seventh day, the Sabbath of creation.** On the day that God sanctified and blessed, Christ signified "by His angel unto His servant John" things which must come to pass before the close of the world's history, and He means that we should become intelligent with regard to them." { 6T 128.2; 6TI.133.2 }
4. "The Lord Jesus sent a mighty angel to make plain to John, by the use of symbols, the things that were to come to pass until the coming of Christ. **He was bidden to write the instruction in a book for the benefit of the seven churches. This writing we now have preserved in the book of Revelation, but this book is understood by only a very few.** It contains the message for the last days, and we are to dwell much upon these prophecies. { RH February 14, 1907, par. 12 } Explaining scripture by scripture,—this is the work that should be done by all our ministers who are fully awake to the times in which we live. The Lord will guide his ministering servants. He will lead them in ways that they know not. They will bear aloft the lamp of life in the dark places of the earth, and hasten the coming of our King. { RH February 14, 1907, par. 13 }
5. "The Revelation is regarded by many as a closed book. Not a few ministers declare that it can not be understood. But it is our privilege to know something in regard to it. By no means should we become weary of looking into it because of its apparently mystical symbols. Christ can give us understanding. The benediction pronounced upon those who read, and hear, and keep the words of this prophecy, may be ours. { ST January 28, 1903, par. 4 } **The Revelation was written to the seven churches in Asia, which represented the people of God throughout the world.** "John to the seven churches which are in Asia: Grace be unto you, and peace, from Him which is, and which was, and which is to come; and from the seven Spirits which are before His throne; and from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth." { ST January 28, 1903, par. 5 }
6. **"The messages given to the churches in Asia, portray the state of things existing in the churches of the religious world today.** The names of the churches are symbolic of the Christian church in different periods of the Christian era; the number of the churches—seven—indicates completeness and is symbolic of the fact that the messages extend to the end of time, and are enforced today; while the figures used are symbolic of the state of God's professed people,—the wheat developing among the tares; truth standing on its own eternal basis in contrast with error."—Manuscript 81, 1900, 17, 18. ("Solomon's Reign," 1900.) { 1MR 372.1 } **I wish to emphasize the fact, that the churches to which John was told to send the instruction given him represent all the churches in our world, and that this revelation to him is to be studied and believed and preached by the Seventh-day Adventist Church today.** Christ came personally to John to tell him "the things which are, and the things which shall be hereafter" (Revelation 1:19). And He said

unto him, "What thou seest, write in a book, and send it unto the seven churches" ( Revelation 1:11). The light was not to be hidden under a bushel. { 1MR 372.2 } In the revelation that Christ gave are linked together in a chain of truth the important messages of warning that are to be given to the world before Christ's second coming. The last message of mercy is to be proclaimed where it has never yet been heard. The workers are to labor with such self-denial, such self-sacrifice, that the message will be borne to those who have not heard it. Letter 110, 1902, p. 4. (To Dr. David Paulson, July 7, 1902.) { 1MR 372.3 }

7. "It was Christ who bade the apostle record that which was to be opened before him. "What thou seest, write in a book," He commanded, "and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea." "I am He that liveth, and was dead; and, behold, I am alive for evermore.... Write the things which thou hast seen, and the things which are, and the things which shall be hereafter; the mystery of the seven stars which thou sawest in My right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches." Revelation 1:11, 18-20. { AA 585.2; HAp.467.3 } **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." { AA 585.3; HAp.467.4 }

8. "It becomes, therefore, an interesting question to determine why seven of the churches of Asia Minor were selected as the ones to which the Revelation should be dedicated. Does what is said of the seven churches in chapter 1, and to them in chapters 2 and 3, have reference solely to the seven literal churches named, describing things only as they then and there existed, and portraying what was before them alone? We cannot so conclude, for the following reasons:-

1. **The entire book of Revelation (see chapter 1:3,11,19; 22:18,19) was dedicated to the seven churches.** Verse 11. But the book was no more applicable to them than to other Christians in Asia Minor, - those, for instance, who dwelt in Pontus, Galatia, Cappadocia, and Bithynia, addressed in 1Peter1:1; or the Christians of Colosse, Troas, and Miletus, in the very midst of the churches named.

2. **Only a small portion of the book could have personally concerned the seven churches, or any of the Christians of John's day; for the events it brings to view were mostly so far in the future as to lie beyond the lifetime of the generation then living, or even the time during which those churches would continue;** and consequently they could have no personal connection with them.....

3. **Why, then, were the seven particular churches chosen that are mentioned?** For the reason, doubtless, that in the names of these churches, according to the definitions of the words, are brought out the religious features of those periods of the gospel age which they respectively were

to represent. **For these reasons, “the seven churches” are doubtless to be understood to mean not merely the seven literal churches of Asia which went by the names mentioned, but seven periods of the Christian church, from the days of the apostles to the close of probation.** (See on chapter 2, verse 1.)” Daniel and the Revelation. Uriah Smith. 1897. p. 328,329 **URL:** <https://is.gd/ZrfOYd>

9. **“He walks in the midst of the golden candlesticks. Thus is symbolized the relation of Christ to his churches, and the stars are used to represent his ministers. He is represented as walking up and down among the golden candlesticks. He is in communion with his people. He knows their true state. He observes their order, their vigilance, their piety, and their devotion; and he takes pleasure in them if he sees these fruits manifest. Although Christ is mediator in the heavenly Sanctuary, yet he walks up and down in the midst of the churches on earth. He goes about from church to church, from congregation to congregation, from soul to soul. He observes their true condition,—that which is neglected, that which is in disorder, and that which needs to be done. He is represented as walking, which signifies unrest, wakefulness, and unremitting vigilance. He is observing whether the light of any of his sentinels, or candlesticks, is burning dim or going out. These under-shepherds may sleep, but He that keeps Israel neither slumbers nor sleeps. If these candlesticks were left to the charge of human powers, the flickering flame would languish and die. But He is the true watchman of the home, the sleepless warden of the temple courts. The continual watch-care and presence and sustaining grace of Christ are the source of all light and life.”** { RH May 31, 1887, par. 5 }
10. **“Here the ministers of righteousness are symbolized by the seven stars, which the First and the Last has under his special care and protection.** The Lord Jesus Christ is acquainted with the number of the stars. He calls them by their names, binds the sweet influence of Pleiades, and looses the bands of Orion. **The ministers of the gospel of Christ are greater blessings to the church than are the stars to our world.** All are in God’s hand. He directs their motions. He disposes of them in their different orbs in their positions. He fills them with light and influence. He supports them, else they would soon be falling stars. They are instruments in his hands, and all the good they do is done by his hand and by his Spirit’s power.” { RH May 31, 1887, par. 4 }

# 3 Message to the church of Ephesus

## LESSON 3

### ADDITIONAL READING:

#### Bible Reading:

Revelation 2:1-7

#### Additional Materials:

1. Robert Wieland - *Gospel in Revelation*, Chapter 2
2. Stephen Haskell- *The Story of the Seer of Patmos*, Chapter 3
3. Uriah Smith- *Daniel and the Revelation*, Revelation Chapter 2
4. THEOS - *The Falling Away*  
[https://youtu.be/bFwFP90wH\\_w](https://youtu.be/bFwFP90wH_w)
5. Adrian Ebens - *Seven Churches Cycle*  
(<https://www.youtube.com/live/Oob8zEshRml?feature=share>)

#### MEMORY VERSE:

**Revelation 2:4-5**

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

#### Hymns:

1. Firmly stand for God
2. The church has one foundation #348
3. My prayer

### QUESTIONS

1. What was John to do? **Revelation 2:1 (first section)** What is an angel? **Hebrews 1:14**. How else is the word "angel" translated? **See Hebrews 1:7 and Psalm 104:4 NIV, ASV, ESV, ISV**. Who are also called "angels"? **Matthew 11:10; Luke 7:24; James 2:25.**

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2. How does the speaker of the message present Himself? **Revelation 2:1(last section)**. Who holds the seven stars in His right hand and walks in the midst of the seven golden candlesticks? **Revelation 1:12-13, 16-18** What is the meaning of holding the stars in His hand, and of walking in the midst of the candlesticks? (See *Lesson 2, questions 7 and 11*) **See Note 1.**

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3. What does the Lord highlight about the church of Ephesus? **Revelation 2:2-3.**

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4. Who could they not bear, and what did they do about it? What do we find in the Bible about “discerning spirits”? **1 Corinthians 12:10; 2 Corinthians 11:3-5, 13-15; Galatians 1:6-8; 2 Peter 2:1-3; 1 John 4:1; John 10:5; Matthew 7:1-5; 15-16, Luke 6:37. See Notes 2 and 3.**

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5. Of the characteristics mentioned in verses two and three, which appear in the past tense? **Revelation 2:3.**

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6. What is the church of Ephesus being rebuked for? **Revelation 2:4.** What things did they do before, when they still had their first love, that they no longer do anymore? Compare with **verse 2 and 3.** Why is love lost? **Matthew 24:12; 1 John 2:15-17; Jeremiah 2:2-5; Ezekiel 16:8,22,60. See Note 4.**

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7. What is the recommendation for the church in this condition? **Revelation 2:5 (first section).**

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8. What works repentance according to God? **2 Corinthians 7:9-10.** How are we led to repentance? **Romans 2:4; Acts 5:31.** Who does Jesus call to repentance? **Luke 5:32.** Contrast what makes us lose love with what leads us to repentance. **See question 6. See Note 5.**

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9. What were the "first works" of some who lived this "first love"? **John 1:43-46; Luke 8:38-40.** What message did the apostle Paul give in this regard? **Acts 26:20.** Compare with **Luke 3:7-14.**

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10. How are these works described by the apostle Peter? **2 Peter 1:5-9** How essential is it to receive this admonition, even while in the present truth? **2 Peter 1:10-12. See Note 6.**

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11. Who is the one doing these works? **Galatians 2:20; Isaiah 26:12; John 6:28-29; 1 Thess 5:24.**

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12. What would happen if the church of Ephesus did not repent? **Revelation 2:5 (last section).** Where should the candlestick be lighted? **Revelation 1:12-13.** Compare with **Matthew 5:14-16; Mark 4:21-22; Luke 11:33-36.**

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13. What does the church of Ephesus still possess? **Revelation 2:6.** Who are the Nicolaitans? **See Note 7 to 11.**

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14. Who should the church of Ephesus listen to? **Revelation 2:7 (first section)** Compare this answer with who speaks to the church according to **Revelation 2:1.**



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15. What is promised to the church? **Revelation 2:7 (last section)**. What gives us access to the tree of life? **Revelation 22:14 (Compare with the NIV version)**. What does it mean to do God's law? **Proverbs 2:1-22; 7:1-3**.

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16. Of whom is the tree of life a symbol? **Compare Proverbs 3:13,18-19 with 1 Corinthians 1:24,30; Proverbs 11:30; 15:4. See Note 12.**

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17. Who is the one who spoke this message to the church of Ephesus? Then Who is the Spirit that is speaking to the churches? **Revelation 2:7. Compare with Revelation 2:11, 17, 29; 3:6, 13, 22.**

**To Reflect on**

18. Having read the letter to the church of Ephesus, how would you describe the church? Who does it represent?

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19. Look up the meaning of the name "Ephesus" in a dictionary. What relationship do you find between its meaning and the description of the church?



**was in accord with the thanksgiving of the heavenly family.** { 3TT 55.2; 3JT.55.2 }

The world took knowledge of them that they had been with Jesus. Sinful men, repentant, pardoned, cleansed, and sanctified, were brought into partnership with God through His Son. The believers sought earnestly to receive and obey every word of God. Filled with love for their Redeemer, they sought as their highest aim to win souls to Him. They did not think of hoarding the precious treasure of the grace of Christ. They felt the importance of their calling, and, weighted with the message, Peace on earth, good will to men, they burned with desire to carry the glad tidings to the earth's remotest bounds. { 3TT 55.3; 3JT.55.3 }

The members of the church were united in sentiment and action. Love for Christ was the golden chain that bound them together. They followed on to know the Lord more and still more perfectly, and brightness and comfort and peace were revealed in their lives. They visited the fatherless and widows in their affliction, and kept themselves unspotted from the world. A failure to do this would, in their view, have been a contradiction of their profession and a denial of their Redeemer. { 3TT 55.4; 3JT.55.4 }

In every city the work was carried forward. Souls were converted, and in their turn felt that they must tell of the inestimable treasure. They could not rest till the beams of light which had illumined their minds were shining upon others. Multitudes of unbelievers were made acquainted with the reason of the Christian's hope. Warm, inspired, personal appeals were made to the sinful and erring, to the outcast, and to those who, while professing to know the truth, were lovers of pleasure more than lovers of God. { 3TT 56.1; 3JT.56.1 }

**But after a time the zeal of the believers, their love for God and for one another, began to wane. Coldness crept into the church. Differences sprang up, and the eyes of many were turned from beholding Jesus as the Author and Finisher of their faith. The masses that might have been convicted and converted by a faithful practice of the truth, were left unwarned. Then it was that the message was addressed to the Ephesian church by the True Witness.** Their lack of interest in the salvation of souls showed that they had lost their first love; for none can love God with the whole heart, mind, soul, and strength, without loving those for whom Christ died. God called upon them to repent and do the first works, else the candlestick would be removed out of its place. { 3TT 56.2; 3JT.56.2 }

**Is not this experience of the Ephesian church repeated in the experience of the church of this generation?** How is the church of today, that has received a knowledge of the truth of God, using this knowledge? **When its members first saw God's unspeakable mercy for the fallen race, they could not keep silent.** They were filled with longing to co-operate with God in giving to others the blessings they had received. As they imparted, they were continually receiving. They grew in grace and in the knowledge of the Lord Jesus Christ. How is it today? { 3TT 56.3; 3JT.56.3 }

5. **"Repentance includes sorrow for sin and a turning away from it.** We shall not renounce sin unless we see its sinfulness; until we turn away from it in heart, there will be no real change in the life. { SC 23.2; CC.23.2 } There are many who fail to understand the true nature of repentance. Multitudes

sorrow that they have sinned and even make an outward reformation because they fear that their wrongdoing will bring suffering upon themselves. But this is not repentance in the Bible sense. They lament the suffering rather than the sin." { SC 23.3; CC.23.3 }

6. "It is the Lord's desire that His followers shall grow in grace, that their love shall abound more and more, that they shall be filled with the fruits of righteousness, which are by Jesus Christ, unto the praise and glory of God. { ST June 12, 1901, par. 1 }[...] **One of the divine plans for growth is impartation. The Christian is to gain strength by strengthening others.** "He that watereth shall be watered also himself." This is not merely a promise; it is a divine law, a law by which God designs that the streams of benevolence, like the waters of the great deep, shall be kept in constant circulation, continually flowing back to their source. In the fulfilling of this law is the secret of spiritual growth." {ST June 12, 1901, par. 4}

## 7. Strong

- a. G3531 — Νικολαίτης - Nikolaitēs - nik-ol-ah-ee'-tace — From G3532; a Nicolaite, that is, adherent of Nicolaus: - Nicolaitane. Νικολαίτης - Nikolaitēs - nik-ol-ah-ee'-tace — From G3532; a Nicolaite, that is, adherent of Nicolaus: - Nicolaitane.
- b. G3532 — Νικόλαος - Nikolaos - nik-ol'-ah-os — From G3534 and G2004; victorious over the people; Nicolaus, a heretic: - Nicolaus. Νικόλαος - Nikolaos - nik-ol'-ah-os — From G3534 and G2004; victorious over the people; Nicolaus, a heretic: - Nicolaus.
- c. G3534 — νίκος - nikos - nee'-kos — From G3529; a conquest (concretely), that is, (by implication) triumph: - victory. νίκος - nikos - nee'-kos From G3529; a conquest (concretely), that is, (by implication) triumph: - victory.
- d. G2992 — λαός - laos - lah-os' — Apparently a primary word; a people (in general; thus differing from G1218, which denotes one's own populace): - people.
8. "Nicolaitanes. One of the heretical sects that plagued the churches at Ephesus and at Pergamum (see v. 15), and perhaps elsewhere. Irenaeus identifies the Nicolaitans as a Gnostic sect: "John, the disciple of the Lord, preaches this faith [the deity of Christ], and seeks, by the proclamation of the Gospel, to remove that error which by Cerinthus had been disseminated among men, and a long time previously by those termed Nicolaitans, who are an offset of that 'knowledge' might confound them, and persuade them that there is but one God, who made all things by His Word" (op. cit. iii. 11. 1; ANF, vol. 1, p. 426). There is also historical evidence of a Gnostic sect called Nicolaitans a century or so later. Some Church Fathers who report concerning this sect (Irenaeus op. cit. i. 26. 3; Hippolytus Refutation of All Heresies vii. 24) identify its founder as Nicolas of Antioch, one of the seven deacons (see Acts 6:5). Whether the tradition concerning Nicolas the deacon is correct, we do not know, but the sect may be the same as the one mentioned by John.

In the 2d century, at least, **adherents of this sect appear to have taught that deeds of the flesh do not affect the purity of the soul, and consequently have no bearing on salvation. Seventh-day Adventist Bible Commentary, Volume 7 on Revelation 2:6**

9. "The Nicolaitanes. - How ready is Christ to commend his people for whatever good qualities they may possess! If there is anything of which he approves, he mentions that first. And in this message to the church of Ephesus, having first mentioned their commendable traits and then their failures, as if unwilling to pass by any of their good qualities, he mentions this, that they hated the deeds of the Nicolaitanes, which he also hated. In verse 15 the doctrines of the same characters are condemned. It appears that they were a class of persons whose deeds and doctrines were alike abominable in the sight of Heaven. Their origin is involved in some doubt. Some say that they sprang from Nicholas of Antioch, one of the seven deacons (Acts 6:5); some, that they only attribute their origin to him to gain the prestige of his name; and others, that the sect took its name from one Nicholas of later date, which is probably the nearest correct. **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.** (See Religious Encyclopedia, Clarke, Kitto, and other authorities.)" DAR1909 376.2 **Daniel and The Revelation, by Uriah Smith.** URL: <https://is.gd/e7MWdJ>
10. "It is our work to know our special failings and sins, which cause darkness and spiritual feebleness, and quenched our first love. Is it worldliness? Is it selfishness? Is it the love of self-esteem? Is it striving to be first? Is it the sin of sensuality that is intensely active? **Is it the sin of the Nicolaitans, turning the grace of God into lasciviousness?** Is it the misuse and abuse of great light and opportunities and privileges, making boasted claims to wisdom and religious knowledge, while the life and character are inconsistent and immoral? Whatever it is that has been petted and cultivated until it has become strong and overmastering, make determined efforts to overcome, else you will be lost."—The Review and Herald, June 7, 1887. { YRP 361.4; RP.363.4 }
11. "**But 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.**" { ST February 25, 1897, par. 6 }
12. "[Revelation 2:7 quoted.] **Must we wait until we are translated before we eat of the leaves of the tree of life? He who receives into his heart the words of Christ knows what it means to eat the leaves of the tree of life.** [John 6:33-63 quoted.] { 7BC 957.7 }
- When the believer, in the fellowship of the Spirit, can lay his hand upon truth itself, and appropriate it, he eats the bread that comes down from heaven. He enters into the life of Christ, and appreciates the great sacrifice made in behalf of the sinful race. { 7BC 957.8 }
- The knowledge that comes from God is the bread of life. It is the leaves**

**of the tree of life which are for the healing of the nations.** The current of spiritual life thrills the soul as the words of Christ are believed and practiced. Thus it is that we are made one with Christ. The experience that was weak and feeble becomes strong. It is eternal life to us if we hold the beginning of our confidence firm unto the end. { 7BC 957.9 }

**All truth is to be received as the life of Jesus.** Truth cleanses us from all impurity, and prepares the soul for Christ's presence. Christ is formed within, the hope of glory (Manuscript 103, 1902)." { 7BC 957.10 }



# 4 Message to the Church in Smyrna

## LESSON 4



### ADDITIONAL READING:

**Bible Reading:**  
Revelation 2:8-11

### Additional Materials:

1. Robert Wieland - *Gospel in Revelation*, Chapter 2
2. Stephen Haskell- *The Story of the Seer of Patmos*, Chapter 3
3. Uriah Smith- *Daniel and the Revelation*, Revelation Chapter 2
4. THEOS - *The Little Horn*  
<https://youtu.be/AUIYi87kCl>
5. Danny Brown - *The Importance of History*  
<https://www.youtube.com/live/T4rjvRW0sdg?feature=share>

### Hymns:

1. O brother be faithful #602
2. Higher ground #625
3. A mighty fortress is our God #506
4. His eye is on the sparrow



### QUESTIONS

1. How does Christ present Himself to the church in Smyrna? **Revelation 2:8.**

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2. Why does Christ present Himself as "the first and the last" in relation to His death and resurrection? Consider the following passages for your answer: **Colossians 1:18; Revelation 1:5; Acts 26:23; 1 Corinthians 15:20-23; Hebrews 2:9.**  
**See Note 1.**

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### MEMORY VERSE:

**Revelation 2:10**

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

3. What does the Lord highlight about the church in Smyrna? **Revelation 2:9**. See **Note 2**.

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4. What tribulation is prophesied for the church? **Matthew 24:9, 21, 29** Why does this tribulation occur? Compare the latter part of **Matthew 24:9** with **Matthew 10:22; John 15:20; 16:2-4**.

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5. What will happen to the righteous in the tribulation? **Proverbs 11:8; 12:13; Psalm 34:19-22; 2 Thessalonians 1:6-10; John 16:20**.

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6. What does the church in Smyrna look like, and how does Christ see it? **Revelation 2:9**. Compare with **Revelation 3:17-18**. What is the Christian's true riches? **1 Timothy 6:17-19; 2 Corinthians 6:10; James 2:5; Matthew 5:3**. See **Note 3**.

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7. What blasphemy does the Lord know of those who also live in Smyrna? **Revelation 2:9** (last section).

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8. How does the apostle Paul define this blasphemy? **Romans 2:17-23**. When someone claims to be something that he is not, what is he really blaspheming? **Romans 2:24**. See **Notes 4 to 6**.

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9. If there are those who claim to be Jews, and they are not, what does it mean to be a Jew? Is it possible to be one? **John 1:47-51; John 8:39-42; Romans 2:28-29**;

**Romans 9:6-8; Ephesians 2:11-13. See Note 7.**

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10. With what words does the Lord encourage the church in Smyrna about what was to happen? Revelation 2:10 (first section). Whom indeed should they fear? **Luke 12:4-7**. Who is the one who has the power to cast into hell? **Mark 9:43-48**. **See Note 8.**

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11. Who shall cast some into prison and tribulation? **Revelation 2:10** (second section) What does this message tell us about the real enemy we face? Compare with **Ephesians 6:11-13**.

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12. To what extent does the tribulation period outlined in the prophecy present a hopeful message for God's people? Compare **Revelation 2:10** with **2 Corinthians 4:17-18; Psalm 30:5; Isaiah 54:8-9; Romans 8:18; 1 Peter 1:6**.

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13. How far was Smyrna's faithfulness to be tested? What would she receive? **Revelation 2:10** (last section). Compare with **Matthew 10:22; 24:13; Luke 21:19; Hebrews 12:4; James 1:12; Revelation 12:11**.

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14. What is promised to the church? **Revelation 2:11** (last section). What other synonym does the book of Revelation offer for the term "second death"? **Revelation 20:14; 21:8**. Who has no part in the "second death"? **Revelation 20:4-6**.

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## To Reflect on

15. Having read the letter to the church in Smyrna, how would you describe the church? Who does it represent?

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16. Look up in a dictionary the meaning of the name "Smyrna". What relationship do you find between its meaning and the description of the church?

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17. Why is Jesus' description of Himself a message that the church in Smyrna needs to receive? **Revelation 2:8**. Compare with **1 Corinthians 15:51-54** and **1 Thessalonians 4:16-18**.

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## NOTES ---

1. "Jesus is the foundation and the author and finisher of our faith. **Why are we so powerless? Jesus lives; and because he lives, we shall live also. He is to us not a Saviour in Joseph's new tomb, closed with a great stone, and sealed with the Roman seal.** Mourn not as those who are hopeless and helpless; never, under any circumstances, give way to despair; but from grateful hearts, from lips touched with holy fire, let the glad song ring out, "Jesus is risen; he lives to make intercession for us." **Grasp this hope, and it will hold the soul like a sure, tried anchor. Believe, and thou shalt "see the glory of God."** { RH July 22, 1884, par. 14 }
2. "The Christian is subject to sickness, disappointment, poverty, reproach, and distress. Yet amid all this he loves God, he chooses to do His will, and prizes nothing so highly as His approbation. In the conflicting trials and changing scenes of this life, **he knows that there is One who knows it all, One who will bend His ear low to the cry of the sorrowful and distressed, One who can sympathize with every sorrow and soothe the keen anguish of every heart....** { OFC 90.1; DNC.100.4 }  
**Amid all his affliction, the Christian has strong consolation.** And if God permits him to suffer a lingering, distressing sickness before he closes his

eyes in death, he can with cheerfulness bear it all.... He contemplates the future with heavenly satisfaction. A short rest in the grave, and then the Life-giver will break the fetters of the tomb, release the captive, and bring him from his dusty bed immortal, never more to know pain, sorrow, or death. Oh, what a hope is the Christian's! Let this hope of the Christian be mine. Let it be yours." { OFC 90.2; DNC.100.5 }

3. "The humblest and poorest of the true disciples of Christ, who are rich in good works, are more blessed and more precious in the sight of God than the men who boast of their great riches. They are more honorable in the courts of heaven than the most exalted kings and nobles who are not rich toward God. { 2T 682.2; 2TI.601.2 }
4. "I saw a very large company professing the name of Christ, but God did not recognize them as His. He had no pleasure in them. Satan seemed to assume a religious character and was very willing that the people should think they were Christians. He was even anxious that they should believe in Jesus, His crucifixion, and His resurrection. Satan and his angels fully believe all this themselves, and tremble. But if this faith does not provoke to good works, and lead those who profess it to imitate the self-denying life of Christ, Satan is not disturbed; for they merely assume the Christian name, while their hearts are still carnal, and he can use them in his service even better than if they made no profession. Hiding their deformity under the name of Christian, they pass along with their unsanctified natures, and their evil passions unsubdued. This gives occasion for the unbeliever to reproach Christ with their imperfections, and causes those who do possess pure and undefiled religion to be brought into disrepute." { EW 227.2; PE.227.2 }
5. **"Christ speaks of the church over which Satan presides as the synagogue of Satan. Its members are the children of disobedience. They are those who choose to sin, who labor to make void the holy law of God.** It is Satan's work to mingle evil with good, and to remove the distinction between good and evil. Christ would have a church that labors to separate the evil from the good, whose members will not willingly tolerate wrong-doing, but will expel it from the heart and life." { RH December 4, 1900, par. 6 }
6. **"Satan has a large confederacy, his church. Christ calls them the synagogue of Satan because the members are the children of sin. The members of Satan's church have been constantly working to cast off the divine law, and confuse the distinction between good and evil.** Satan is working with great power in and through the children of disobedience to exalt treason and apostasy as truth and loyalty. And at this time the power of his satanic inspiration is moving the living agencies to carry out the great rebellion against God that commenced in heaven. { TM 16.1; TM.16.1 }
7. "Christ recognized no virtue in lineage. He taught that spiritual connection supersedes all natural connection. The Jews claimed to have descended from Abraham; but by failing to do the works of Abraham, they proved that they were not his true children. **Only those who prove themselves to be spiritually in harmony with Abraham by obeying the voice of God, are reckoned as of true descent.** Although the beggar belonged to the class looked upon by men

as inferior, Christ recognized him as one whom Abraham would take into the very closest friendship." { COL 268.2; PVGM.212.2 }

8. "But Jesus bade His disciples, "Fear not them which kill the body, but are not able to kill the soul." Those who are true to God need not fear the power of men nor the enmity of Satan. In Christ their eternal life is secure. **Their only fear should be lest they surrender the truth, and thus betray the trust with which God has honored them.**" { DA 356.1; DTG.322.2 }

# 5 Message to the church in Pergamos

## LESSON 5



### ADDITIONAL READING:

#### Bible reading:

Revelation 2:12-17

#### Additional materials:

1. Robert Wieland - *Gospel in Revelation*, Chapter 2
2. Stephen Haskell- *The Story of the Seer of Patmos*, Chapter 3
3. Uriah Smith- *Daniel and the Revelation*, Revelation Chapter 2
4. Adrian Ebens - *Counsel to the Church-History Repeated, Intensified*  
<https://youtu.be/uxl4VC0cry4>

#### MEMORY VERSE:

##### Revelation 2:16

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

#### Hymns:

1. Awake my soul #611
2. Mine eyes have seen the glory
3. Take the world, but give me Jesus #329



### QUESTIONS

1. How does Christ present Himself to the church in Pergamos? **Revelation 2:12. Compare Revelation 1:16 and 19:15 with Hebrews 4:12; Ephesians 6:17 and John 12:47-50.** Review question 12 in Lesson 2, about the sword that comes out of His mouth.

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2. What does the Lord highlight about the church in Pergamos? **Revelation 2:13.**

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3. What does it mean to dwell "where Satan's seat is"? Contrast **Revelation 2:13**



in regards to the meaning of God 's throne and the place where He is: **Jeremiah 17:12 y Ezekiel 43:7. See Notes 1 to 3.** What differences do you find between this situation and the condition in the church in Smyrna? **Revelation 2:9.**

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4. What is the name that the church in Pergamos has kept? **Compare Revelation 2:13 with Revelation 14:1; John 17:6-8 y 26; Exodus 3:13-15; 34:5-7.** Contrast it with what is meant by blaspheming the name in **Romans 2:17-24. See Note 4.**

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5. What is the faith of Jesus that they have not denied? **1 John 5:4-5; Rom 3:22; Gal 2:20; John 5:19, 30; Luke 23:46; Ps 31:5.**

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6. Who is He referring to when He mentions Antipas, the Lord's faithful witness? **Revelation 2:13 (last section). See Notes 5 and 6.**

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7. What is the church in Pergamos being rebuked for? **Revelation 2:14-15.**

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8. What is the doctrine of Balaam that was tolerated by the church in Pergamos? **Compare Revelation 2:14 with Numbers 25:1-2; 31:16.**

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9. What was the advice of the Christian church about "eating things sacrificed to idols"? **Acts 15:29; 1 Corinthians 8:1-13; 10:27-33.**

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10. How do these warnings warn us of a serious problem for God's people? **Compare Numbers 25:2 with Exodus 34:15-16; Psalm 106:28; 1 Corinthians 10:7-8 and 18-23.**

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11. What doctrines are still present in this church? How does the Lord regard these doctrines? **Revelation 2:15.** *Review question 13 in Lesson 3 about the "Nicolaitans".*

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12. What is the danger in bonding with those who hold such beliefs? **Revelation 2:16.**

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13. Which sword does the Lord refer to? **Compare Revelation 2:16 and Matthew 10:34-36 with Revelation 1:16; 19:15; Hebrews 4:12; Ephesians 6:17, John 12:47-50 and Luke 2:34-35.** With what other sword can we be confused, and what are the implications? **Compare Luke 22:36 and 38 with Matthew 26:51-52 and Revelation 13:10.**

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14. What shall be given to him that overcometh? **Revelation 2:17.** What is manna? **Exodus 16:15; Psalm 78:24-25.** What does this food compare to? **John 6:48-51; Deuteronomy 8:3.** Why does God give us this food as something hidden? **Matthew 13:44; Jeremiah 33:3; Isaiah 45:3, Romans 16:25; Colossians 1:26 to 2:4. See Note 7.**

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15. Look up the meaning of the word "stone" in a dictionary. What relationship do you find between its meaning and receiving a new name? **Compare Revelation 2:17 (last section) with Isaiah 62:1-2; Genesis 17:5; 32:28; Ruth 1:20. See Note 8.** What do these stories say about the characteristics that the new name will have?

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**To Reflect on**

16. Having read the letter to the church of Pergamos, how would you describe the church? Who does it represent?

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17. Look up the meaning of the name "Pergamos" in a dictionary. What relationship do you find between its meaning and the description of the church?

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18. Why is Jesus' description of Himself a message that the church in Pergamos needs to receive? **Revelation 2:12 and 16.**

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 **NOTES** //////////////////////////////////////

1. **"Before Christ's first advent, the world seemed indeed to have become the grave for all piety. It was Satan's seat; man was in the power of the great apostate, helplessly receiving his lies in regard to God and to Christ, as truth.** The heavenly angels looked upon the world polluted by sin under the inhabitants thereof, and thought how much easier it would be to exterminate

it than to reform it. But the Son of God Himself came to work a reformation. { BEcho March 8, 1897, par. 2 }

Heaven's councils decided that Christ, the great Teacher, must Himself come to the world. God had spoken through nature, through types and symbols, patriarchs and prophets. Lessons must be given to humanity in the language of humanity. The messenger of the covenant, the Sun of Righteousness, must rise upon the world. His voice must be heard in His own temple. Christ must come to utter words which would be clearly and definitely understood. He, the Author of truth, must separate truth from the chaff of man's utterance, which had made it of none effect. The principles of God's moral government, and the plan of redemption, must be clearly defined. The lessons of the Old Testament must be fully set before men. { BEcho March 8, 1897, par. 3 }

"When the fulness of the time was come, God sent forth His Son." Man's terrible necessity demanded help without delay. Who met this necessity?—An illustrious Teacher, the Son of God. The eternal Word came to our world to win the confidence of humanity. The Prophet that had been revealed to Moses, like unto His brethren, whom they should hear in all things, came as man's Redeemer. Hear, O heavens, and be astonished, O earth; for the appointed Instructor of man was no less a personage than the Son of God! { BEcho March 8, 1897, par. 4 }

Though rebellion had overspread His dominion; though corruption and defiance might be seen in every part of the alien province, yet God gave His beloved Son for its recovery, that every son and daughter of Adam might be saved. Christ did not come to sweep the living agencies of evil off the face of the earth; He came with an embassy of mercy. He took the penalty of man's transgression upon His own divine soul. { BEcho March 8, 1897, par. 5 }[...]

God did not design that His wonderful plan to redeem man should achieve only insignificant results. What could be greater and more costly than the plan of redemption? The whole heavenly force is enlisted in the great work of elevating, refining, and sanctifying the human soul. Divine power is exercised to save rather than to destroy the work of God's hands. All this stupendous machinery is set in motion to save men from Satan's army, from the slavery of sin, and to lead them to enlist in the work of salvation." { BEcho March 8, 1897, par. 7 }

2. "Where were the men to be depended upon in times of trial and danger? Where were the God-fearing men to rally around the standard when the foe was seeking an advantage? Some who should have been at their post were unfaithful when their help was most needed. Their course showed that they had no special interest in the advancement of the work and cause of God. Some thought that too much was expected of them; and, instead of cheerfully moving forward to do what they could, **they sat down in Satan's easy chair and refused to do anything.**" { 2T 638.1; 2T1.563.3 }
3. "**Do not settle down in Satan's easy chair, and say that there is no use, you cannot cease to sin, that there is no power in you to overcome.** There is no power in you apart from Christ, but it is your privilege to have Christ abiding in your heart by faith, and He can overcome sin in you, when you cooperate with

His efforts.... You may be living epistles, known and read of all men. You are not to be a dead letter, but a living one, testifying to the world that Jesus is able to save." { OHC 76.5; NEV.78.5 }

4. **"To hallow the name of the Lord requires that the words in which we speak of the Supreme Being be uttered with reverence.** "Holy and reverend is His name." Psalm 111:9. **We are never in any manner to treat lightly the titles or appellations of the Deity.** In prayer we enter the audience chamber of the Most High; and we should come before Him with holy awe. The angels veil their faces in His presence. The cherubim and the bright and holy seraphim approach His throne with solemn reverence. How much more should we, finite, sinful beings, come in a reverent manner before the Lord, our Maker! { MB 106.2; DMJ.91.3 }

**But to hallow the name of the Lord means much more than this.** We may, like the Jews in Christ's day, manifest the greatest outward reverence for God, and yet profane His name continually. "The name of the Lord" is "merciful and gracious, long-suffering, and abundant in goodness and truth, ... forgiving iniquity and transgression and sin." Exodus 34:5-7. Of the church of Christ it is written, "This is the name wherewith she shall be called, The Lord our Righteousness." Jeremiah 33:16. **This name is put upon every follower of Christ. It is the heritage of the child of God. The family are called after the Father.** The prophet Jeremiah, in the time of Israel's sore distress and tribulation, prayed, "We are called by Thy name; leave us not." Jeremiah 14:9. { MB 106.3; DMJ.91.4 }

This name is hallowed by the angels of heaven, by the inhabitants of unfallen worlds. When you pray, "Hallowed be Thy name," you ask that it may be hallowed in this world, hallowed in you. God has acknowledged you before men and angels as His child; pray that you may do no dishonor to the "worthy name by which ye are called." James 2:7. **God sends you into the world as His representative. In every act of life you are to make manifest the name of God. This petition calls upon you to possess His character. You cannot hallow His name, you cannot represent Him to the world, unless in life and character you represent the very life and character of God. This you can do only through the acceptance of the grace and righteousness of Christ."** { MB 107.1; DMJ.92.1 }

5. Strong

a. G493 — Ἀντίπας - Antipas - an-tee'-pas — Contracted for a compound of G473 and a derivative of G3962; Antipas, a Christian: - Antipas.

b. G473 — ἀντί - anti - an-tee' — A primary particle; opposite, that is, instead or because of (rarely in addition to): - for, in the room of. Often used in composition to denote contrast, requital, substitution, correspondence, etc.

c. G3962 — πατήρ - patēr - pat-ayr' — Apparently a primary word; a "father"; (literally or figuratively, near or more remote): - father, parent.

6. "Then, in the next stage of the church, the Lord commends his faithful ones who dwelt "where Satan's seat is," and who had held fast his name, and had not denied his faith, "even in those days wherein Antipas was my faithful martyr." This word "Antipas" is not a person's name, but is a term

characteristic of the times. It is composed of two words,—anti anti, and pappas pappas. Anti anti signifies against, and pappas pappas, papa, which is our English, and also the universal, word for “papa.” And this word “papa” is the original of the word “pope.” **Alonzo T. Jones. ARSH April 3, 1900, page 216.6 URL: <https://is.gd/pH2vjO>**

Editor’s comment: Jones is saying it means “against the pope”, or “against popery”.

7. “The Jews honored Moses as the giver of the manna, ascribing praise to the instrument, and losing sight of Him by whom the work had been accomplished. Their fathers had murmured against Moses, and had doubted and denied his divine mission. Now in the same spirit the children rejected the One who bore the message of God to themselves. “Then said Jesus unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven.” **The giver of the manna was standing among them. It was Christ Himself who had led the Hebrews through the wilderness, and had daily fed them with the bread from heaven. That food was a type of the real bread from heaven. The life-giving Spirit, flowing from the infinite fullness of God, is the true manna. Jesus said, “The bread of God is that which cometh down out of heaven, and giveth life unto the world.”** John 6:33, R. V. { DA 385.5; DTG.349.2 }

Still thinking that it was temporal food to which Jesus referred, some of His hearers exclaimed, “Lord, evermore give us this bread.” Jesus then spoke plainly: “I am the bread of life.” { DA 386.1; DTG.349.3 }

The figure which Christ used was a familiar one to the Jews. Moses, by the inspiration of the Holy Spirit, had said, “Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord.” And the prophet Jeremiah had written, “Thy words were found, and I did eat them; and Thy word was unto me the joy and rejoicing of mine heart.” Deuteronomy 8:3; Jeremiah 15:16. The rabbis themselves had a saying, that the eating of bread, in its spiritual significance, was the study of the law and the practice of good works; and **it was often said that at the Messiah’s coming all Israel would be fed.** The teaching of the prophets made plain the deep spiritual lesson in the miracle of the loaves. This lesson Christ was seeking to open to His hearers in the synagogue. Had they understood the Scriptures, they would have understood His words when He said, “I am the bread of life.” Only the day before, the great multitude, when faint and weary, had been fed by the bread which He had given. **As from that bread they had received physical strength and refreshment, so from Christ they might receive spiritual strength unto eternal life.** “He that cometh to Me,” He said, “shall never hunger; and he that believeth on Me shall never thirst.” But He added, “Ye also have seen Me, and believe not.” { DA 386.2; DTG.349.4 }

8. Vine’s Expository Dictionary of NT Words — psefos (ψηφός, G5586) “a smooth stone, a pebble,” worn smooth as by water, or polished (akin to psao, “to rub”), denotes (a) by metonymy, a vote (from the use of “pebbles” for this purpose; cp. psephizo, “to count”), Acts 26:10, RV (AV, “voice”); (b) a (white) “stone” to be given to the overcomer in the church at Pergamum, Revelation

2:17 (twice); a white "stone" was often used in the social life and judicial customs of the ancients; festal days were noted by a white "stone," days of calamity by a black; in the courts a white "stone" indicated acquittal, a black condemnation. A host's appreciation of a special guest was indicated by a white "stone" with the name or a message written on it; this is probably the allusion here. Vines, W. E., M. A. Entry for 'Stone'. Vine's Expository Dictionary of NT Words. <https://www.studylight.org/dictionaries/eng/ved/s/stone.html> 1940.



# 6 Message to the Church in Thyatira

## LESSON 6

 **ADDITIONAL READING:**

**Bible Reading:**  
Revelation 2:18-29

**Additional Materials:**

- 1. Robert Wieland - *Gospel in Revelation*, Chapter 2
- 2. Stephen Haskell- The Story of the Seer of Patmos, Chapter 3
- 3. Uriah Smith- Daniel and the Revelation, Revelation Chapter 2
- 4. THEOS - *Church in the Wilderness* <https://youtu.be/GFT3wktryV8>
- 5. Adrian Ebens - *Is God Good?* (Playlist of 3 videos, series) [https://www.youtube.com/playlist?list=PL46eY1RJ\\_dJ4R6FwADXgUq3NY5AukliJd](https://www.youtube.com/playlist?list=PL46eY1RJ_dJ4R6FwADXgUq3NY5AukliJd)

**Hymns:**

- 1. Yield not to temptation
- 2. Hover o'er me, Holy Spirit #260
- 3. He lives #251

 **QUESTIONS** //

1. How does Christ present Himself to the church in Thyatira? **Revelation 2:18**. Compare the eyes and feet of the Son of God with **Revelation 1:14-15; Daniel 10:5-6; Ezekiel 1:26-28; Revelation 19:11-13 and Matthew 6:22-23**. Then compare **Revelation 5:6 and 4:5** with **Zechariah 4:2-6, 10-14 and Psalm 139:7**. What is Christ's interest in linking these elements with the message that He is the Son of God? **See Notes 1 and 2.**

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**MEMORY VERSE:**

**Revelation 2:24-25**

"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. But that which ye have already hold fast till I come."

2. Why does He introduce himself as the Son of God? **1 John 5:5; John 20:31; 1 John 2:23; 3:8; 4:15; 5:11-13; Galatians 4:6; 2:20, Matthew 16:15-18.**

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3. What does the Lord highlight about the church in Thyatira? **Revelation 2:19.** Compare what the Lord said about this church with the one in Ephesus. **Revelation 2:2-5.**

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4. What is the church in Thyatira rebuked for? **Revelation 2:20** (first section).

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5. Who does the church suffer and what does it claim to be? **Revelation 2:20** (second section). Compare with **1 Kings 16:30-31; 21:25-26.** What is a "woman" a symbol of? **Ephesians 5:22-25, Jer 6:2; 2 Cor 11:2. See Notes 3 and 4.**

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6. What does she do with God's servants? **Revelation 2:20** (last section). Link with **Mark 13:21-22** and **1 Corinthians 10:11-14. Review question 10 of Lesson 5. See Note 5.**

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7. What did the Lord give to Jezebel, and what happened to the offering? **Revelation 2:21.**

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8. Does God give time for repentance to His church and the nations? **Daniel 9:24; Jonah 3:1-10; Matthew 11:21.** Why does the Lord give these times? **Ezekiel 18:23; 33:11; 2 Peter 3:9; Acts 17:30-31.**

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9. What does the Son of God do with Jezebel? **Revelation 2:22** (first section). Who is responsible for sickness and death? **John 10:10; Acts 10:38; Job 2:2-7** Is God afflicting us with suffering, violence, famine and disease? What is the process by which we fall sick in bed? **Deuteronomy 32:15-24; Isaiah 24:4-6. See Notes 7 to 10.**

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10. Who else receives the wages of sin? Is it possible for her accomplices to avoid the wages of sin? How? **Revelation 2:22** (last section). **See Note 11.**

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11. What will happen to the woman's children? **Revelation 2:23** (first section.) How does the Son of God smite? **Revelation 19:15. See Lesson 5, question 13.**

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12. Who and how many will receive a special revelation from the Son of God? What message will He give them? **Revelation 2:23**. Who is the One who searches the mind and heart? Compare with **1 Corinthians 2:10-16; Hebrews 4:12; Isaiah 40:13. See Note 2.**

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13. What will the Son of God give to each church? **Revelation 2:23** (last section). Compare with **Ecclesiastes 12:13-14; Psalm 94:23; 34:21-22; Proverbs 5:22.**

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14. What is the Lord's message to those who are in Thyatira but do not have these doctrines or know their darkness? **Revelation 2:24-25**. What will Thyatira keep or have? How long will she keep them? **Revelation 2:26; 12:17; 14:12**.

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15. What will be given to him who overcomes? **Revelation 2:26-29**. From whom does Christ receive this authority, and for what purpose does He give it to us? **Psalm 2:7-9; 1 Corinthians 15:26-27; Matthew 28:18-19**. When does the church receive this authority? **Revelation 20:4; Psalm 49:14; Luke 22:29-30; 1 Corinthians 6:2-3**.

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16. What is the rod of iron with which He will rule the nations? Compare **Isaiah 11:4** with **Revelation 19:15; 1:16; and Hebrews 4:12**.

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17. What is the meaning of the morning star they will receive? **Revelation 2:28; 2 Peter 1:19; Revelation 22:16**.

**To Reflect on**

18. Having read the letter to the church in Thyatira, how would you describe the church? Who does it represent?



wife stirred up. And he did very abominably in following idols, according to all things as did the Amorites, whom the Lord cast out before the children of Israel." 1 Kings 21:25, 26. { PK 114.3; PR.84.2 }

Ahab was weak in moral power. His union by marriage with an idolatrous woman of decided character and positive temperament resulted disastrously both to himself and to the nation. Unprincipled, and with no high standard of rightdoing, **his character was easily molded by the determined spirit of Jezebel. His selfish nature was incapable of appreciating the mercies of God to Israel and his own obligations as the guardian and leader of the chosen people.**" { PK 115.1; PR.84.3 }

4. "In Revelation 17 Babylon is represented as a woman—a figure which is used in the Bible as the symbol of a church, a virtuous woman representing a pure church, a vile woman an apostate church." { GC 381.1; CS.378.2 }
5. "With her seductive arts, Jezebel made Jehoshaphat her friend. She arranged a marriage between her daughter Athaliah and Jehoram, the son of Jehoshaphat. She knew that her daughter, brought up under her guidance and as unscrupulous as herself, would carry out her designs. But did she? No; the sons of the prophets, who had been educated in the schools which Samuel established, were steadfast for truth and righteousness." (Manuscript 116, 1899). { 2BC 1038.1 }
6. Vine's Expository Dictionary of NT Words — kline (κλίνη, G2825) akin to klino, "to lean" (Eng., "recline, incline" etc.), "a bed," e.g., Mark 7:30 , also denotes a "couch" for reclining at meals, Mark 4:21 , or a "couch" for carrying the sick, Matthew 9:2,6 . The metaphorical phrase "to cast into a bed," Revelation 2:22 , signifies to afflict with disease (or possibly, to lay on a bier). In Mark 7:4 the AV curiously translates the word "tables" (marg., "beds"), RV, marg. only, "couches." See COUCH. Vines, W. E., M. A. *Entry for 'Bed'. Vine's Expository Dictionary of NT Words.* <https://www.studydrive.org/dictionaries/eng/ved/b/bed.html> 1940.
7. "It was generally believed by the Jews that sin is punished in this life. Every affliction was regarded as the penalty of some wrongdoing, either of the sufferer himself or of his parents. It is true that all suffering results from the transgression of God's law, but this truth had become perverted. **Satan, the author of sin and all its results, had led men to look upon disease and death as proceeding from God,—as punishment arbitrarily inflicted on account of sin.** Hence one upon whom some great affliction or calamity had fallen had the additional burden of being regarded as a great sinner." { DA 471.1; DTG.436.3 }
8. "**Sickness, suffering, and death are work of an antagonistic power. Satan is the destroyer; God is the restorer.**" { MH 113.1; MC.76.1 }
9. "**Satan is the originator of disease;** and the physician is warring against his work and power." { 2TT 143.3; 2JT.143.3 }
10. "**While appearing to the children of men as a great physician who can heal all their maladies, he will bring disease and disaster, until populous cities are reduced to ruin and desolation. Even now he is at work.** In accidents and calamities by sea and by land, in great conflagrations, in fierce tornadoes

and terrific hailstorms, in tempests, floods, cyclones, tidal waves, and earthquakes, in every place and in a thousand forms, Satan is exercising his power. He sweeps away the ripening harvest, and famine and distress follow. **He imparts to the air a deadly taint, and thousands perish by the pestilence. These visitations are to become more and more frequent and disastrous.** Destruction will be upon both man and beast. "The earth mourneth and fadeth away," "the haughty people ... do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." Isaiah 24:4, 5. { GC 589.3; CS.576.1 }

11. "Babylon is said to be "the mother of harlots." **By her daughters must be symbolized churches that cling to her doctrines and traditions, and follow her example of sacrificing the truth and the approval of God, in order to form an unlawful alliance with the world.** The message of Revelation 14, announcing the fall of Babylon must apply to religious bodies that were once pure and have become corrupt. Since this message follows the warning of the judgment, it must be given in the last days; therefore it cannot refer to the Roman Church alone, for that church has been in a fallen condition for many centuries. Furthermore, in the eighteenth chapter of the Revelation the people of God are called upon to come out of Babylon. According to this scripture, many of God's people must still be in Babylon. **And in what religious bodies are the greater part of the followers of Christ now to be found? Without doubt, in the various churches professing the Protestant faith.** At the time of their rise these churches took a noble stand for God and the truth, and His blessing was with them. Even the unbelieving world was constrained to acknowledge the beneficent results that followed an acceptance of the principles of the gospel. In the words of the prophet to Israel: "Thy renown went forth among the heathen for thy beauty: for it was perfect through My comeliness, which I had put upon thee, saith the Lord God." **But they fell by the same desire which was the curse and ruin of Israel—the desire of imitating the practices and courting the friendship of the ungodly.** "Thou didst trust in thine own beauty, and playedst the harlot because of thy renown." Ezekiel 16:14, 15. { GC 382.3; CS.380.1 }



# 7 Message to the Church in Sardis

## LESSON 7



### ADDITIONAL READING:

#### Bible reading:

Revelation 3:1-6

#### Additional Materials:

1. Robert Wieland - *Gospel in Revelation*, Chapter 3
2. Stephen Haskell- *The Story of the Seer of Patmos*, Chapter 4
3. Uriah Smith- *Daniel and the Revelation*, Revelation Chapter 3
4. THEOS - *Awakening Pt. 1 and Pt. 2 and Thomas Jefferson* (3 videos)  
<https://youtu.be/RWOadaYTbj4>
5. Adrian Ebens - *Story of Hannah*  
<https://www.youtube.com/live/Tvoav1-cx08?feature=share>

#### MEMORY VERSE:

**Revelation 3:2-3**

Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

#### Hymns:

1. Have thine own way, Lord #567
2. Whiter than snow #318
3. Like Jesus #492



### QUESTIONS

1. How does Christ introduce Himself to the church in Sardis? **Revelation 3:1.**

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2. On the seven spirits and the seven stars, where are they found in **Revelation 3:1**? Why are they mentioned together? What links do you find between the two? **Review Lesson 1, question 11, and Lesson 2, question 11.**

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3. What does the Lord highlight about the church in Sardis? **Revelation 3:1-2.**

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4. What is the church in Sardis being rebuked for? **Revelation 3:1-2.**

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5. According to the word of God, what is the condition called "dead"? **Ephesians 2:1-3; James 2:26; 1 Timothy 5:6.**

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6. What is the name that if we believe in, we have eternal life? **John 20:31; 1 John 5:11-13; 1 Corinthians 6:9-11; Acts 4:10-12.**

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7. What name will God's chosen ones bear? **Revelation 3:12; 14:1.**

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8. What difference is there between the condition of the church in Sardis and the church in Pergamos with respect to the name? **Revelation 3:1 and 2:13. See Lesson 5, questions 4 and 15. See Note 1.**

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9. In what sense does the Sardis experience connect with that of those in Smyrna who are called "the synagogue of Satan"? **Revelation 2:9. See Lesson 4, questions 7 to 9. See Note 2 and 3.** Is it possible to see the same state in today's religious world? **2 Timothy 3:1-5; Titus 1:16.**

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10. What is the Lord's recommendation to the church? **Revelation 3:2 (first section). Compare with Revelation 16:15; 1 Thessalonians 5:6-11.**

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11. What are the perfect works that the Lord is looking for? **Revelation 3:2 (last section); 1 Kings 8:61; Matthew 5:44-48.** How can these perfect works be in us? **Psalm 18:32; Luke 6:40; 2 Timothy 3:16-17; Ephesians 4:11-13. See Note 4.**

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12. What were they to do with what they had received and heard? **Revelation 3:3. Compare with Exodus 19:4-6; 1 Samuel 15:22; Isaiah 1:19; Jeremiah 7:23; Proverbs 2:1-9. See Note 5.**

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13. What would be the consequences of not heeding the Lord's counsel? **Revelation 3:3 (last section).** What would happen if they heed it? **Compare with Matthew 24:42-51.**

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14. How many are there in Sardis, whose experience is different from the one mentioned so far? What is promised to them? **Revelation 3:4. Compare with Zacariah 3:3-4; Revelation 19:8; 7:13-14; 22:14. See Note 6.**

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15. What shall be given to him that overcomes? **Revelation 3:5-6.** To whom will the Lord confess this victory? **Compare with Matthew 10:32-33; Luke 12:8-9.**

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## To Reflect on

16. Having read the letter to the church of Sardis, how would you describe the church? Who does it represent?

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17. Look up the meaning of the name "Sardis" in a dictionary. What relationship do you find between its meaning and the description of the church?

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18. Why is Jesus' description of Himself a message that the church in Sardis needs to receive? **Revelation 3:1.**

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## NOTES

1. **"In the message to the church at Sardis two parties are presented—those who have a name to live, but are dead; and those who are striving to overcome. Study this message, found in the third chapter of Revelation.** [Revelation 3:1, 2 quoted.] Who are meant by those that are ready to die? and what has made them thus? The explanation is given, "I have not found thy works perfect before God." [Revelation 3:3-5 quoted.] { 7BC 959.4 } **To the church of the present day this message is sent.** I call upon our church members to read the whole of the third chapter of Revelation, and to make an application of it. The message to the church of the Laodiceans applies especially to the people of God today. **It is a message to professing Christians who have become so much like the world that no difference can be seen** [Revelation 3:14-18 quoted] (RH August 20, 1903). { 7BC 959.5 }
2. "Unto the angel of the church in Sardis write: These things saith He that hath the seven spirits of God, and the seven stars, I know thy works, that thou hast a name that thou livest, and art dead." [Revelation 3:1.] God called upon this church to make a change. They had a name to live, but their works were destitute of the love of Jesus. O how many have fallen because they trusted in their profession for salvation! How many are lost by their effort to keep up a name! If one has the reputation of being a successful evangelist, a gifted preacher, a man of prayer, a man of faith, a man of special devotion, there is

positive danger that he will make shipwreck of faith when tried by the little tests that God suffers to come. Often his great effort will be to maintain his reputation. 18LtMs, Lt 48, 1903, par. 15

**He who lives in the fear that others do not appreciate his value is losing sight of Him who alone makes us worthy of glorifying God.** Let us be faithful stewards over ourselves. Let us look away from self to Christ. Then there will be no trouble at all. All the work done, however excellent it may appear to be, is worthless if not done in the love of Jesus. One may go through the whole round of religious activity, and yet, unless Christ is woven into all that he says and does, he will work for his own glory. 18LtMs, Lt 48, 1903, par. 16

URL: <https://is.gd/s6Cx8a>

3. "[Revelation 3:1-3 quoted.] The discrimination revealed by Christ in weighing the characters of those who have taken to themselves His name, as Christians, leads us to realize more fully that every individual is under His supervision. He is acquainted with the thoughts and intents of the heart, as well as with every word and act. He knows all about our religious experience; He knows whom we love and serve" (Manuscript 81, 1900). { 7BC 959.2 }
4. **"Let no one take the limited narrow position that any of the works of man can help in the least possible way to liquidate the debt of his transgression. This is a fatal deception. If you would understand it, you must cease haggling over your pet ideas, and with humble hearts survey the atonement. This matter is so dimly comprehended that thousands upon thousands claiming to be sons of God are children of the wicked one, because they will depend on their own works.** God always demanded good works, the law demands it, but because man placed himself in sin where his good works were valueless, Jesus' righteousness alone can avail. Christ is able to save to the uttermost because He ever liveth to make intercession for us. **All that man can possibly do toward his own salvation is to accept the invitation, "Whosoever will, let him take the water of life freely." [Revelation 22:17.] No sin can be committed by man for which satisfaction has not been met on Calvary.** Thus the cross, in earnest appeals, continually proffers to the sinner a thorough expiation." 15LtMs, Ms 50, 1900, par. 14. URL: <https://is.gd/bxjCjs>
5. "Remember therefore how thou hast received and heard, and hold fast, and repent." [Verse 3.] Those who have been born again remember with what joy and gladness they received the light of heaven, and how eager they were to tell everybody of their happiness. When I received Christ in my heart, I thought no one could help believing what I told them. My soul was aglow with the love of God, and everything that I saw and heard seemed to be praising the Lord. Never before had nature appeared so beautiful. It seemed as though the very trees, the birds, the flowers, were expressing the love of God. 16LtMs, Ms 92, 1901, par. 3  
"Hold fast." [Verse 3.] This does not mean, Hold fast to your sins; **but, Hold fast to the comfort, the faith, the hope, that God has given you in His Word.** Never be discouraged. A discouraged man can do nothing. Satan is seeking

to discourage you, telling you it is of no use to serve God, that it does not pay, and that it is just as well to have pleasure and enjoyment in this world. But “what shall it profit a man, if he shall gain the whole world, and lose his own soul?” [Mark 8:36.] You may have worldly pleasure at the expense of the future world, but can you afford to pay such a price? 16LtMs, Ms 92, 1901, par. 4

**We are to “hold fast” and live up to all the light we receive from heaven. Why? Because God wants us to grasp the eternal truth, and act as His helping hand by communicating the light to those who are not acquainted with His love for them.** When you gave yourself to Christ, you made a pledge in the presence of the Father, the Son, and the Holy Spirit—the three great personal dignitaries of heaven. **“Hold fast” to this pledge.** 16LtMs, Ms 92, 1901, par. 5

“And repent.” [Revelation 3:3.] **The life we live is to be one of continual repentance and humility. We need to repent constantly, that we may be constantly victorious. When we have true humility, we have victory.** The enemy never can take out of the hand of Christ the one who is simply trusting in His promises. If the soul is trusting and working obediently, the mind is susceptible to divine impressions, and the light of God shines in, enlightening the understanding. What privileges we have in Christ Jesus! 16LtMs, Ms 92, 1901, par. 6

**A true sense of repentance before God does not hold us in bondage, causing us to feel like persons in a funeral procession.** We are to be cheerful, not sorrowful. But all the time we are to be sorry that after Christ had given His precious life for us, we gave so many years of our lives to the powers of darkness. We are to feel sorrow of heart as we remember that after Christ had given His all for our redemption, we used in the service of the enemy some of the time and capabilities which the Lord entrusted to us as talents to use to His name’s glory. **We are to repent because we have not endeavored in every way possible to become acquainted with the precious truth which enables us to exercise that faith which works by love and purifies the soul.** 16LtMs, Ms 92, 1901, par. 7

**As we see souls out of Christ, we are to put ourselves in their place, and in their behalf feel repentance before God, resting not until we bring them to repentance.** If we do everything we can for them, and yet they do not repent, the sin lies at their door; **but we are still to feel sorrow of heart because of their condition, showing them how to repent, and trying to lead them step by step to Jesus Christ.”** 16LtMs, Ms 92, 1901, par. 8

URL: <https://is.gd/dHTEjy>

6. “The church of Sardis is represented as having in it a few faithful ones among the many who had become, as it were, careless and insensible of their obligations to God. “Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.” [Verse 4.] Who is so favored as to be numbered among these few in Sardis? Are you? Am I? Who are among this number? Is it not best for us to

inquire into this matter, in order that we may learn to whom the Lord refers when He says that a few have not stained their white robes of character?"  
15LtMs, Ms 81, 1900, par. 59. URL: <https://is.gd/JF1PvG>



# 8 Message to the Church in Philadelphia

## LESSON 8



### ADDITIONAL READING:

**Bible Reading:**  
Revelation 3:7-13

### Additional Materials:

1. Robert Wieland - *Gospel in Revelation*, Chapter 3
2. Stephen Haskell- *The Story of the Seer of Patmos*, Chapter 4
3. Uriah Smith- *Daniel and the Revelation*, Revelation Chapter 3
4. Robert Weiland - *Christ in the Most Holy Place pt. 1* (<https://youtu.be/KAIG-QNG2jE>)
5. Robert Weiland - *Christ in the Most Holy Place pt. 2* (<https://youtu.be/IKP5S0BDk14>)
6. THEOS - *The Advent*  
<https://youtu.be/XEKyXMJfcqo>
7. *The Midnight Cry* (2 hour documentary)  
[https://youtu.be/6ae\\_iCOGxyo](https://youtu.be/6ae_iCOGxyo)

### Hymns:

1. Jesus paid it all #184
2. Never give up
3. There is a gate that stands ajar
4. O solemn thought #417



### QUESTIONS

1. How does Christ introduce Himself to the church in Philadelphia? **Revelation 3:7.**

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2. In what situations is Christ mentioned as the Holy One? Compare with **Mark 1:24; Acts 3:14; 1 John 2:20.**

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### MEMORY VERSE:

**Revelation 3:10-11**

"Because thou hast 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. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown."

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3. Why is Christ spoken of as "He that is True"? **John 14:6; Revelation 19:11; John 8:14; 2 John 3.** Review Lesson 1 question 13.

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4. What is the significance of having the key of David? **Revelation 3:7** (last section). Study **Isaiah 22:20-24**, and compare with **Matthew 28:18; Ephesians 1:20-23; 1 Corinthians 15:22-28.**

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5. What does this key open and close? Compare **Revelation 3:8** (first section) with **Isaiah 22:22-23** What is His father's house over which He has power? **1 Timothy 3:15; Exodus 15:17; Deuteronomy 26:15.**

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6. How does Christ have access there? **Hebrews 10:18-22.** What is He there for? **Hebrews 8:1-2; 2:14-18 9:24-25 and 27-28.**

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7. Where does this recorded history also appear and what prophecy does it refer to? **Daniel 7:8-10 and 13; 8:9-14.**

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8. What does the Lord highlight about the church in Philadelphia? **Revelation 3:8.** As studied in the previous questions, what open door was set before this church? **See Notes 1 to 5.**

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9. What name has Philadelphia not denied? Compare **Revelation 3:8** with **3:12**.  
*Review Lesson 5, questions 4 and 15; and Lesson 7, questions 6 to 8.*

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10. Why is not denying the name an important issue for God's people? **Revelation 14:1; Matthew 10:21-22; 24:9; John 15:21; John 16:2-3; Isaiah 66:5-6; Luke 6:22-23**. Why is there a rejection of the name of Jesus? **Matthew 1:21; John 7:7; 15:18-19; Acts 10:38**. **See Note 4 of Lesson 5.**

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11. Why is it highlighted that Philadelphia does all these things, having "little strength"? Compare **Revelation 3:8** (last section) with **2 Corinthians 12:7-10; 1 Corinthians 1:26-29**.

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12. What is the church in Philadelphia rebuked for? **Revelation 3:8-11**.

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13. What will the Lord do with the "synagogue of Satan"? **Revelation 3:9**. **See Note 6**. *Review Lesson 4, questions 7 to 9, and Lesson 7, question 9.*

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14. What does Christ promise to the church in Philadelphia? **Revelation 3:10**. **See Notes 7 to 9.**

15. How does this promise connect with the recommendation He makes in **Revelation 3:11**? How does it differ from the promise given to the church at Smyrna? **Revelation 2:10** (last section) What does this difference tell us about their experience?

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16. What will be given to the one who overcomes? **Revelation 3:12**. Compare being a pillar in the temple of God with the experience in **Revelation 7:13-15**.

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17. What is the name of the city of the God of Jesus? **Jeremiah 33:16; 23:6**. What does this tell us about the name they will receive? **See Romans 3:24-26**.

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### To Reflect on

18. Having read the letter to the church in Philadelphia, how would you describe the church? Who does it represent?

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19. Lookup in a dictionary the meaning of the name "Philadelphia". What relationship do you find between its meaning and the description of the church?

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20. Why is Jesus' description of Himself a message that the church in Philadelphia needs to receive? **Revelation 3:7**.



was the secret of the bitter and determined opposition to the harmonious exposition of the Scriptures that revealed the ministration of Christ in the heavenly sanctuary. Men sought to close the door which God had opened, and to open the door which He had closed. But "He that openeth, and no man shutteth; and shutteth, and no man openeth," had declared: "Behold, I have set before thee an open door, and no man can shut it." Revelation 3:7, 8. **Christ had opened the door, or ministration, of the most holy place, light was shining from that open door of the sanctuary in heaven, and the fourth commandment was shown to be included in the law which is there enshrined; what God had established, no man could overthrow.**" { GC 435.1; CS.431.1 }

3. **"Christ says, "I know thy works; behold, I have set before thee an open door, and no man can shut it." How hard men work to close that door; but they are not able. John's testimony is, "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." Beneath the mercy-seat, within the ark, were the two tables of stone, containing the law of Jehovah. God's faithful ones saw the light that shone forth to them from the law, to be given to the world. And now Satan's intense activity is to close that door of light; but Jesus says that no man can shut it. Men will turn from the light, denounce it, and despise it, but it still shines forth in clear, distinct rays to cheer and bless all who will see it."** { RH August 25, 1885, par. 10 }
4. "The knowledge of God and of Jesus Christ expressed in character is the very highest education. **It is the key that opens the portals of the heavenly city.** This knowledge it is God's purpose that all who put on Christ shall possess. { CT 37.1; CM.36.3 }
5. "Christ in you, the hope of glory." **A knowledge of this mystery furnishes a key to every other.** It opens to the soul the treasures of the universe, the possibilities of infinite development. { ML 301.2 }  
**And this development is gained through the constant unfolding to us of the character of God—the glory and the mystery of the written Word.** If it were possible for us to attain to a full understanding of God and His Word, there would be for us no further discovery of truth, no greater knowledge, no further development. God would cease to be supreme, and man would cease to advance. Thank God, it is not so. Since God is infinite, and in Him are all the treasures of wisdom, we may to all eternity be ever searching, ever learning, yet never exhaust the riches of His wisdom, His goodness, or His power." { ML 301.3 }
6. "Soon we [see appendix.] heard the voice of God like many waters, which gave us the day and hour of Jesus' coming. The living saints, 144,000 in number, knew and understood the voice, while the wicked thought it was thunder and an earthquake. When God spoke the time, He poured upon us the Holy Ghost, and our faces began to light up and shine with the glory of God, as Moses' did when he came down from Mount Sinai. {EW 14.1; PE.14.1} The 144,000 were all sealed and perfectly united. On their foreheads was written, God, New Jerusalem, and a glorious star containing Jesus' new name. **At our happy, holy state the wicked were enraged, and would rush violently**

**up to lay hands on us to thrust us into prison, when we would stretch forth the hand in the name of the Lord, and they would fall helpless to the ground. Then it was that the synagogue of Satan knew that God had loved us who could wash one another's feet and salute the brethren with a holy kiss, and they worshiped at our feet."** { EW 15.1; PE.15.1 }

7. "Because thou hast kept the word of my patience." Does this apply to the men who persecute those who conscientiously keep the commandments of God, who refuse to bow down to an idol sabbath and worship an institution of the papacy? Who is keeping the word of God's patience? This is a question of intense interest,—a question which none of us can afford to ignore; because God has said of those who do keep the word of his patience, "I also will keep thee from the hour of temptation." { RH June 19, 1900, par. 14 }
8. "Because thou hast 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." **In this scripture is brought to view the hour of temptation that is to try them that dwell upon the earth. We are now living in this trying hour.** There is no escape for any from this conflict. If in your life there are defective traits of character that you are not striving to overcome, you may be assured that the enemy will endeavor to take advantage of them; for he is watching vigilantly, seeking to spoil the faith of every one. In order to gain the victory over every besetment of the enemy, we must lay hold on a power that is out of and beyond ourselves. We must maintain a constant, living connection with Christ, who has power to give victory to every soul that will maintain an attitude of faith and humility. If we are self-sufficient, and think that we may go on just as we please, and yet hope to come out on the right side finally, we shall find that we have made a terrible mistake. As those who hope to receive the overcomer's reward, we must press forward in the Christian warfare, though at every advance we meet with opposition." { RH July 9, 1908, par. 8 }
9. "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." **But God has set bounds that Satan cannot pass. Our most holy faith is this barrier; and if we build ourselves up in the faith, we shall be safe in the keeping of the Mighty One.** "Because thou hast 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." { 5T 297.3; 5TI.277.2 }



# 9 Message to the Church in Laodicea

## LESSON 9



### ADDITIONAL READING:

**Bible reading:**  
Revelation 3:14-22

### Additional Materials:

1. Robert Wieland - *Gospel in Revelation*, Chapter 3
2. Stephen Haskell- *The Story of the Seer of Patmos*, Chapter 4
3. Uriah Smith- *Daniel and the Revelation*, Revelation Chapter 3
4. Robert Weiland - *Laodicea, Philadelphia, or Babylon* (<https://youtu.be/o-WztRcqoSA>)

### Hymns:

1. Firmly stand for God
2. Jesus is tenderly calling
3. The Saviour is waiting #289
4. There is a stranger at the door



### QUESTIONS

1. How does Christ introduce Himself to the church in Laodicea? **Revelation 3:14.**

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2. Why is Christ referred to as "the Amen"? **2 Corinthians 1:20** What does it mean? **See Notes 1 and 2.** How is this truth shown in His Word? *Review Lesson 8, question 3.*

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3. What does it mean that Christ is the faithful and true witness? *Review Lesson 1, question 13.*

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### MEMORY VERSE:

**Revelation 3:20**

Behold, I stand at the door, and uknock: 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.

4. Why is Christ spoken of as "the beginning of the creation of God"? **Revelation 3:14** Is Christ a created being? **See John 1:1-3; Colossians 1:15-17; Proverbs 8:22-30; 1 Corinthians 1:24,30.** In what sense is He the "beginning" of God's creation? **See Notes 3 to 5.**

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5. What does the Lord highlight about the church in Laodicea? **Revelation 3:15-17.**

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6. What is the church in Laodicea being rebuked for? **Revelation 3:15-17.**

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7. What is the condition in which Laodicea finds itself? **Revelation 3:16.** How does the Bible define "lukewarm"? **James 1:6-8; 4:8; 1 Kings 18:21; Joshua 24:15; Hosea 7:8-11; 10:2.** What is their attitude towards the Scriptures? **2 Peter 3:16.** Why is this condition dangerous? **Matthew 6:24; Isaiah 29:13; 2 Kings 17:32-34.** **See Note 6.**

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8. How does one reach a condition of spiritual "coldness"? **Matthew 24:12; Revelation 3:17 (first section).**

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9. How does the Bible define the "hot" condition? **Acts 18:24-25; Romans 12:11.**

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10. Is it possible to turn hot something that is cold? How? **Psalms 147:18; 107:19-22; John 5:37-40.**

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11. What will the Lord do if Laodicea does not heed His counsel? **Revelation 3:16. Compare with Isaiah 1:11-20. See Note 7.**

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12. How does the church in Laodicea view itself? **Revelation 3:17 (first section).** *Review Lesson 4, question 6, about true riches.*

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13. What is its real condition? **Revelation 3:17 (last section).** Compare with nakedness: **Genesis 3:11; Lamentations 1:8.**

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14. Who convinces us of our condition? **Revelation 3:22; John 14:17-18; 16:8; Acts 3:26; Romans 7:9-13.** For what end does He reveal our condition to us? **Romans 5:20-21; Galatians 3:24; Deuteronomy 33:2-3; Revelation 3:19** What does the apostle Paul call this process and what is its place? **2 Corinthians 3:6-9.**

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15. Why is it important to receive the chastening of Christ? **Revelation 3:19; Hebrews 12:3-13; Job 5:17-19.** According to the previous question, how is the Lord's chastisement shown in the message to Laodicea? **See Note 8.**

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16. What is the Lord's counsel to this church? **Revelation 3:18.** For gold, compare: **Job 23:10; Proverbs 8:18-19; 17:3; 1 Peter 1:6-7; 4:12; Malachi 3:3; James 2:5; 1 Timothy 6:17-18.** For raiment compare: **Revelation 19:8; Isaiah 1:18; Zachariah 3:4; Revelation 16:15.** For eyesalve compare: **John 9:1-7,39-41. See Notes 9 to 15.**

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17. Where is Christ, what is He doing, and what is His invitation to us? What are the differences between this door and the one in **Revelation 3:8**? Who should take the initiative to open the door? What does Christ do if the door is opened? **Revelation 3:20.**

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18. What shall be given to him that overcomes? **Revelation 3:21.** Who will receive this reward? **Matthew 19:28; 1 Corinthians 6:2; Matthew 20:20-23; Revelation 20:4, 6.**

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**To Reflect on**

19. Having read the letter to the church of Laodicea, how would you describe the church? Who does it represent?

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20. Look up the meaning of the name "Laodicea" in a dictionary. What relationship do you find between its meaning and the description of the church?

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21. Why is Jesus' description of Himself a message that the church in Laodicea needs to receive? **Revelation 3:14, 18, 20 compare with 1 Corinthians 1:26-27 and 2:1-3.**

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## NOTES

1. Strong — G281 — ἀμήν - **amēn** - am-ane' — Of Hebrew origin [H543]; properly firm, that is, (figuratively) trustworthy; adverbially surely (often as interjection so be it): - amen, verily.
2. Vine's Expository Dictionary of NT Words — amen (ἀμήν, G281) is transliterated from Hebrew into both Greek and English. **"Its meanings may be seen in such passages as Deu 7:9, 'the faithful (the Amen) God,' Isa 49:7, 'Jehovah that is faithful.' Isa 65:16, 'the God of truth,' marg., 'the God of Amen.' And if God is faithful His testimonies and precepts are 'sure (amen),'** Psa 19:7; 111:7, as are also His warnings, Hsa 5:9, and promises, Isa 33:16; 55:3. 'Amen' is used of men also, e.g., Pro 25:13.  
"There are cases where the people used it to express their assent to a law and their willingness to submit to the penalty attached to the breach of it, Deu 27:15, cp. Neh 5:13. It is also used to express acquiescence in another's prayer, 1Ki 1:36, where it is defined as "(let) God say so too," or in another's thanksgiving, 1Ch 16:36, whether by an individual, Jer 11:5, or by the congregation, Psa 106:48.  
"Thus 'Amen' said by God 'it is and shall be so,' and by men, 'so let it be.'"  
"Once in the NT 'Amen' is a title of Christ, Rev 3:14, because through Him the purposes of God are established, 2Cr 1:20  
"The early Christian churches followed the example of Israel in associating themselves audibly with the prayers and thanksgivings offered on their behalf, 1Cor. 14:16 (" Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?"), where the article 'the' points to a common practice. Moreover this custom conforms to the pattern of things in the Heavens, see Rev 5:14, etc.  
"The individual also said 'Amen' to express his 'let it be so' in response to the Divine 'thus it shall be,' Rev 22:20. Frequently the speaker adds 'Amen' to his own prayers and doxologies, as is the case at Eph 3:21, e.g.  
"The Lord Jesus often used 'Amen,' translated 'verily,' to introduce new revelations of the mind of God. In John's Gospel it is always repeated, 'Amen, Amen,' but not elsewhere. Luke does not use it at all, but where Matthew, Mat 16:28, and Mark, Mar 9:1, have 'Amen,' Luke has 'of a truth;' thus by varying the translation of what the Lord said, Luke throws light on His meaning."\* \*  
From Notes on Galatians, by Hogg and Vine, pp. 26, 27.]
3. Strong — G746 — ἀρχή - **archē** - ar-khay' — From G756; (properly abstract) a commencement, or (concrete) chief (in various applications of order, time, place or rank): - beginning, corner, (at the, the) first (estate), magistrate, power, principality, principle, rule.
4. 794 ἀρχή (**archē**), ἡς (ēs), ἡ (hē): n.fem.; DBLHebr 8031, 8040; Str 746; TDNT 1.479—1. LN 68.1 beginning, initiate an action, process, or state of being (Mk 1:1); 2. LN 67.65 beginning, a point at the beginning of a duration (Jn 1:1; 2Th 2:13 v.r.; Rev 1:8 v.r.); 3. **LN 89.16 first cause, the origin (Rev 3:14+), for another interp, see next;** 4. **LN 37.56 ruler, governor, usually in the normal**

**human sphere (Lk 12:11, 20:20; Col 1:16; Tit 3:1; Rev 3:14+)**, for another interp of Revelation's verse, see prior; note: some of these verses may be the supernatural, see next entry; 5. LN 12.44 supernatural power (Ro 8:38; 1Co 15:24; Eph 1:21, 3:10, 6:12; Col 2:10, 15+), note: some of these may be normal human authorities, see prior; 6. LN 37.55 sphere of authority, limit of one's rule (Jude 6+); 7. LN 58.20 elementary aspect, simple truth (Heb 5:12, 6:1+); 8. LN 79.106 corner, of a sheet of cloth (Ac 10:11, 11:5+) A Dictionary of Biblical Languages Greek, by James Swanson.

5. "These Things Saith the Amen. - This is, then, the final message to the churches ere the close of probation. And though the description of their condition which he gives to the indifferent Laodiceans is fearful and startling, nevertheless it cannot be denied; for the Witness is "faithful and true." Moreover, he is "the beginning of the creation of God." Some attempt by this language to uphold the error that Christ was a created being, dating his existence anterior to that of any other created being or thing, next to the self-existent and eternal God. **But the language does not necessarily imply that he was created; for the words, "the beginning of the creation," may simply signify that the work of creation, strictly speaking, was begun by him.** "Without him was not anything made." Others, however, and more properly we think, take the word to mean the "agent" or "efficient cause," which is one of the definitions of the word, understanding that Christ, is the agent through whom God has created all things, but that the Son came into existence in a different manner, as he is called "the only begotten" of the Father. It would seem utterly inappropriate to apply this expression to any being created in the ordinary sense of that term." DAR1909 400.2 **Daniel and The Revelation, by Uriah Smith. URL: <https://is.gd/esg2aw>**
6. "The church is in the Laodicean state. **The presence of God is not in her midst.**"—A New Life [Revival and Beyond]1:99 (1898). { LDE 49.1; EUD.45.4 }
7. "The restraining Spirit of God is even now being withdrawn from the world. Hurricanes, storms, tempests, fire and flood, disasters by sea and land, follow each other in quick succession. Science seeks to explain all these. The signs thickening around us, telling of the near approach of the Son of God, are attributed to any other than the true cause. Men cannot discern the sentinel angels restraining the four winds that they shall not blow until the servants of God are sealed; but when God shall bid His angels loose the winds, there will be such a scene of strife as no pen can picture. { 3TT 14.4; 3JT.14.4 } To those who are indifferent at this time Christ's warning is: "Because thou art lukewarm, and neither cold nor hot, I will spew thee out of My mouth." Revelation 3:16. **The figure of spewing out of His mouth means that He cannot offer up your prayers or your expressions of love to God. He cannot endorse your teaching of His word or your spiritual work in anywise. He cannot present your religious exercises with the request that grace be given you.** { 3TT 15.1; 3JT.15.1 }
8. "When men arise, claiming to have a message from God, but instead of warring against principalities and powers, and the rulers of the darkness of this world, they form a hollow square, and turn the weapons of warfare against the church militant, be afraid of them. They do not bear the divine credentials. God has not given them any such burden of labor. They would tear down that which God would restore by the Laodicean message. **He wounds only that he may heal, not cause to perish.** The Lord lays upon no



man a message that will discourage and dishearten the church. **He reproves, he rebukes, he chastens; but it is only that he may restore and approve at last.**" { RH October 17, 1893, par. 7 }

9. Strong — G2854 — κολλούριον - **kollourion** - kol-loo'-ree-on — Neuter of a presumed derivative of κολλύρα kollura (a cake; probably akin to the base of G2853); properly a poultice (as made of or in the form of crackers), that is, (by analogy) a plaster: - **eyesalve**.
10. Vine's Expository Dictionary of NT Words — kollourion (κολλούριον, G2854) , primarily a diminutive of kollura, and denoting "a coarse bread roll" (as in the Sept. of 1 Kings 12 : after ver. 24, lines 30,32,39; Eng. version, 1 Kings 14:3 ), hence an "eye-salve," shaped like a roll, Revelation 3:18 , of the true knowledge of one's condition and of the claims of Christ. The word is doubtless an allusion to the Phrygian powder used by oculists in the famous medical school at Laodicea (Ramsay, Cities and Bishoprics of Phrygia, Vol. I, p. 52). *Vines, W. E., M. A. Entry for 'Eye-Salve'. Vine's Expository Dictionary of NT Words. <https://www.studylight.org/dictionaries/eng/ved/e/eye-salve.html> 1940.*
11. "The gold that Jesus would have us buy of him is gold tried in the fire; it is the **gold of faith and love**, that has no defiling substance mingled with it. The **white raiment is the righteousness of Christ**, the wedding garment which Christ alone can give. The **eye-salve is the true spiritual discernment** that is so wanting among us, for spiritual things must be spiritually discerned." { RH April 1, 1890, par. 10 }
12. "The true Witness has said, "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." What is the shame of this nakedness and poverty? **It is the shame of clothing ourselves with self-righteousness, and of separating ourselves from God, when He has made ample provision for all to receive His blessing.**" ( Historical Sketches of the Foreign Missions of the Seventh-day Adventists, 139). { 7BC 965.2 }
13. "The counsel of the true Witness is full of encouragement and comfort. The churches may yet obtain the gold of truth, faith, and love, and be rich in heavenly treasure. "Buy of me gold ... that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear." The white raiment is the righteousness of Christ that may be wrought into the character. Purity of heart, purity of motive, will characterize every one who is washing his robe, and making it white in the blood of the Lamb" ( The Review and Herald, July 24, 1888). { 7BC 965.3 }
14. "The Lord knocks at the door of your heart, desiring to enter, that He may impart spiritual riches to your soul. He would anoint the blind eyes, that they may discover the holy character of God in His law, and understand the love of Christ, which is indeed gold tried in the fire." ( The Review and Herald, February 25, 1890). { 7BC 965.8 }
15. "I saw that this call to the Laodicean church will affect souls. A becoming zeal is called for by God on our part. We must repent, throw away our whole feelings, feel our destitution, buy gold that we may be rich, eyesalve that we may see, white raiment that we may be clothed" (Letter 2, 1851). { 7BC 966.5 }



# 10 A Door Opened in Heaven

## LESSON 10

### ADDITIONAL READING:

**Bible Reading:**  
Revelation 4

**Additional Materials:**

1. Robert Wieland - *Gospel in Revelation*, Chapter 4
2. THEOS - *From True to New*  
<https://youtu.be/8tvE1RBCCJK>

**Hymns:**

1. Holy, Holy, Holy #73
2. O worship the Lord
3. O worship the King #83
4. I sing the mighty power of God #88
5. Great is the Lord
6. He is exalted

### QUESTIONS ////////////////////////////////////

1. What does John see in heaven? When does he see it? What came before this? **Revelation 4:1** (first section) When was what he saw opened? Compare with **Revelation 3:8**. Review Lesson 8, questions 4 to 8.

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2. What sound did the voice resemble? Who does this voice belong to? What did this voice say to him? Where was this voice before this message? **Revelation 4:1** (last section). Compare with **Revelation 1:10** (last section). Review Lesson 2, question 3.

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3. Where was John taken? How was he taken? **Revelation 4:2**. Compare with the

**MEMORY VERSE:**

**Revelation 4:1**

“After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.”

apostle Paul's experience **2 Corinthians 12:1-4.**

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4. What did John see set? Where did he see it? **Revelation 4:2.** Look up the meaning of the word "set" in its original Greek. Compare with **Daniel 7:9; Psalm 89:14; 97:2; Isaiah 16:5 and Psalm 9:7-8. See Notes 1 to 3.**

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5. What was the appearance of the one seated on the throne like? **Revelation 4:3** (first section). Compare it with the appearance of Christ: **Revelation 1:13-16; Ezekiel 1:26-28.**

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6. What was around His throne? **Revelation 4:3** (last section). What is this a sign of? **See Genesis 9:8-17; Ezekiel 1:28. Note 3 to 5.**

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7. What was around the throne, who were seated, what was their raiment? **Revelation 4:4** What did their raiment signify? **Revelation 19:8.** What does it mean to have crowns on their heads? Compare **Revelation 3:11** with **Revelation 2:10.** What do these elders know? **Revelation 5:5.** What is their praise? **Revelation 5:8-10.**

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8. What was coming out of the throne, and what do they represent? **Rev. 4:5** (first section). Compare with **John 12:28-29; Job 37:2-4; Psalm 29:3-4; Ezekiel 1:13;**



taught in the Bible that man's probation would close a short time before the actual coming of the Lord in the clouds of heaven. This seemed evident from those scriptures which point to a time when men will seek, knock, and cry at the door of mercy, and it will not be opened. And it was a question with them whether the date to which they had looked for the coming of Christ might not rather mark the beginning of this period which was immediately to precede His coming. Having given the warning of the judgment near, they felt that their work for the world was done, and they lost their burden of soul for the salvation of sinners, while the bold and blasphemous scoffing of the ungodly seemed to them another evidence that the Spirit of God had been withdrawn from the rejecters of His mercy. All this confirmed them in the belief that probation had ended, or, as they then expressed it, "the door of mercy was shut." { GC 429.1; CS.424.3 }

But clearer light came with the investigation of the sanctuary question. They now saw that they were correct in believing that the end of the 2300 days in 1844 marked an important crisis. **But while it was true that that door of hope and mercy by which men had for eighteen hundred years found access to God, was closed, another door was opened, and forgiveness of sins was offered to men through the intercession of Christ in the most holy. One part of His ministration had closed, only to give place to another. There was still an "open door" to the heavenly sanctuary, where Christ was ministering in the sinner's behalf.** { GC 429.2; CS.425.1 }

2. **"I saw the Father rise from the throne, [see page 92.] and in a flaming chariot go into the holy of holies within the veil, and sit down.** Then Jesus rose up from the throne, and the most of those who were bowed down arose with Him. I did not see one ray of light pass from Jesus to the careless multitude after He arose, and they were left in perfect darkness. Those who arose when Jesus did, kept their eyes fixed on Him as He left the throne and led them out a little way. Then He raised His right arm, and we heard His lovely voice saying, "Wait here; I am going to My Father to receive the kingdom; keep your garments spotless, and in a little while I will return from the wedding and receive you to Myself." Then a cloudy chariot, with wheels like flaming fire, surrounded by angels, came to where Jesus was. **He stepped into the chariot and was borne to the holiest, where the Father sat. There I beheld Jesus, a great High Priest, standing before the Father.** On the hem of His garment was a bell and a pomegranate, a bell and a pomegranate. Those who rose up with Jesus would send up their faith to Him in the holiest, and pray, **"My Father, give us Thy Spirit."** **Then Jesus would breathe upon them the Holy Ghost. In that breath was light, power, and much love, joy, and peace.** { EW 55.1; PE.55.1 }

**I turned to look at the company who were still bowed before the throne; they did not know that Jesus had left it. Satan appeared to be by the throne, trying to carry on the work of God.** I saw them look up to the throne, and pray, "Father, give us Thy Spirit." **Satan would then breathe upon them an unholy influence; in it there was light and much power, but no sweet love, joy, and peace.** Satan's object was to keep them deceived and to draw back

and deceive God's children." { EW 56.1; PE.55.3 }

3. "The wheels were so complicated in arrangement that at first sight they appeared to be in confusion; but they moved in perfect harmony. Heavenly beings, sustained and guided by the hand beneath the wings of the cherubim, were impelling these wheels; **above them, upon the sapphire throne, was the Eternal One; and round about the throne a rainbow, the emblem of divine mercy.**" { Ed 177.3; ED.160.5 }
4. **"The rainbow round about the throne is an assurance that God is true, that in Him is no variableness, neither shadow of turning.** We have sinned against Him, and are undeserving of His favor; yet He Himself has put into our lips that most wonderful of pleas, "Do not abhor us, for Thy name's sake; do not disgrace the throne of Thy glory; remember, break not Thy covenant with us." Jeremiah 14:21. When we come to him confessing our unworthiness and sin, He has pledged Himself to give heed to our cry. The honor of His throne is staked for the fulfillment of His word unto us. { COL 148.1; PVGM.114.1 }
5. "The rainbow of promise encircling the throne on high **is an everlasting testimony that "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."** John 3:16. It testifies to the universe **that God will never forsake His people in their struggle with evil.** It is an assurance to us of **strength and protection as long as the throne itself shall endure.**" { DA 493.2; DTG.455.6 }
6. "The holy places of the sanctuary in heaven are represented by the two apartments in the sanctuary on earth. As in vision the apostle John was granted a view of the temple of God in heaven, he beheld there "seven lamps of fire burning before the throne." Revelation 4:5. He saw an angel "having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne." Revelation 8:3. Here the prophet was permitted to behold the first apartment of the sanctuary in heaven; and he saw there the "seven lamps of fire" and "the golden altar," represented by the golden candlestick and the altar of incense in the sanctuary on earth. Again, "the temple of God was opened" ( Revelation 11:19), and he looked within the inner veil, upon the holy of holies. Here he beheld "the ark of His testament," represented by the sacred chest constructed by Moses to contain the law of God. { GC 414.3; CS.410.1 }
- Thus those who were studying the subject found indisputable proof of the existence of a sanctuary in heaven.** Moses made the earthly sanctuary after a pattern which was shown him. Paul teaches that that pattern was the true sanctuary which is in heaven. And John testifies that he saw it in heaven." { GC 415.1; CS.410.2 }
7. "Upon the crystal sea before the throne, that sea of glass as it were mingled with fire,—so resplendent is it with the glory of God,—**are gathered the company that have "gotten the victory over the beast, and over his image, and over his mark, and over the number of his name."** { GC 648.3; CS.630.3 }
8. "Upon the banks of the river Chebar, Ezekiel beheld a whirlwind seeming to come from the north, "a great cloud, and a fire infolding itself, and a

brightness was about it, and out of the midst thereof as the color of amber." A number of wheels, intersecting one another, were moved by four living beings. High above all these "was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it." "And there appeared in the cherubims the form of a man's hand under their wings." Ezekiel 1:4, 26; 10:8. The wheels were so complicated in arrangement that at first sight they appeared to be in confusion; but they moved in perfect harmony.

**Heavenly beings, sustained and guided by the hand beneath the wings of the cherubim, were impelling these wheels; above them, upon the sapphire throne, was the Eternal One;** and round about the throne a rainbow, the emblem of divine mercy. { Ed 177.3; ED.160.5 }

As the wheel like complications were under the guidance of the hand **beneath the wings of the cherubim**, so the complicated play of human events is under divine control. Amidst the strife and tumult of nations, **He that sitteth above the cherubim still guides the affairs of the earth.**" { Ed 178.1; ED.161.2 }

9. "This is also the cry of the seraphim in Isaiah's vision (see on Isa.6:3). There is no valid reason for taking this triple ascription of praise as implying the Trinity, **for it is directed to the presence on the throne, the Father.**" Seventh-day Adventist Bible Commentary, about Revelation 4:8.
10. "If the brethren and sisters were in the place they should be, they would not be at a loss to find something to say in honor of Jesus, who hung upon Calvary's cross for their sins. If they would cherish more of a realizing sense of the condescension of God in giving His only beloved Son to die a sacrifice for our sins and transgressions, and of the sufferings and anguish of Jesus to make a way of escape for guilty man, that he might receive pardon and live, they would be more ready to extol and magnify Jesus. They could not hold their peace, but with thankfulness and gratitude would talk of His glory and tell of His power. **And blessings from God would rest upon them by so doing. Even if the same story were repeated, God would be glorified. The angel showed me those who ceased not day nor night to cry, "Holy, Holy, Lord God Almighty." "Continued repetition," said the angel, "yet God is glorified by it." Although we may tell the same story over and over, it honors God,** and shows that we are not unmindful of His goodness and mercies to us." { EW 115.3; PE.115.3 }
11. "I am instructed to say to students, In your search for knowledge climb higher than the standard set by the world; follow where Jesus has led the way. And to teachers I would say, Beware how you sow the seeds of unbelief in human hearts and minds. Cleanse yourselves from all filthiness of the flesh and spirit. **The crowning glory of Christ's attributes is His holiness. The angels bow before Him in adoration, exclaiming, "Holy, holy, holy, Lord God Almighty." Revelation 4:8. He is declared to be glorious in His holiness. Study the character of God. By beholding Christ,** by seeking Him in faith and prayer, you may become like Him." { CT 402.2; CM.388.2 }
12. "Humility and reverence should characterize the deportment of all who come into the presence of God. **In the name of Jesus we may come before**



**Him with confidence**, but we must not approach Him with the boldness of presumption, as though He were on a level with ourselves. There are those who address the great and all-powerful and holy God, who dwelleth in light unapproachable, as they would address an equal, or even an inferior. There are those who conduct themselves in His house as they would not presume to do in the audience chamber of an earthly ruler. **These should remember that they are in His sight whom seraphim adore, before whom angels veil their faces. God is greatly to be revered;** all who truly realize His presence will bow in humility before Him, and, like Jacob beholding the vision of God, they will cry out, "How dreadful is this place! This is none other but the house of God, and this is the gate of heaven." { PP 252.1; PP.228.1 }

13. "Supreme love to God will be shown by every man or woman who is a true follower of Jesus Christ. "Give unto the Lord the glory due unto his name," writes the psalmist; "for the Lord is great, and greatly to be praised; he is to be feared above all gods." Those who surround his throne, the sinless angels, bow down and adore him, praising his name, and crying, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." We are his creatures, the work of his hands, and he is justly entitled to reverence, honor, and love. { ST March 4, 1897, par. 1 }

Only by obedience to him can we prove our love. If he is our fear, we shall seek to honor and glorify him, and shall find our highest happiness in doing his will. Any failure to render willing obedience to him will show that our love for him is false." { ST March 4, 1897, par. 2 }



# 11

# The Secret of the Sealed Book

## LESSON 11



### ADDITIONAL READING:

#### Bible reading:

Revelation 5

#### Additional Materials:

1. Robert Wieland - *Gospel in Revelation*, Chapter 5
2. Adrian Ebens - *Indignation*  
<https://youtu.be/ihvn93dP3QI>

#### Hymns:

1. You are my all in all
2. O hail the power of Jesus name #229
3. Lamb of God
4. Joyful, joyful, we adore Thee #12
5. Give me the Bible #272

#### MEMORY VERSE:

#### Revelation 5:9-10

And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth.



### QUESTIONS

1. What did John see that the One seated on the throne had? Where did He have it? How was it written? How was it fastened, and how many seals did it have? **Revelation 5:1.** What does the Bible say about books or records in heaven? **Exodus 32:30-34; Psalm 56:8; Psalm 69:26-29; Psalm 139:16; Daniel 7:10; Malachi 3:3-18. See Note 1.**

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2. What did John then see, proclaiming with a loud voice? What did he say? **Revelation 5:2**

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3. How many were worthy of opening the book? Where could he not find them?

## Revelation 5:3

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4. How did John react when no one could be found to open it? **Revelation 5:4**

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5. What encouraging message comes to John, and from whom? Who was the One who could open the book? How is He described? What would He do when He opens the book? **Revelation 5:5. See Notes 2 and 3.**

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6. Where was the One who was worthy to open it? **Revelation 5:6 Daniel 7:13-14.** Where is the throne of God located? **Psalm 11:4** Where is Christ? **Hebrews 8:1-2.** Why does knowing the truth about the heavenly sanctuary help us understand the difficulty that exists even today, in the Christian world, of knowing what Jesus is doing in heaven?

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7. How does John describe Him? **Revelation 5:6 (last section).** Compare the description of Christ as a Lamb and as a Lion with that of the kingdoms of this world. **John 1:29; Isaiah 53:7; 65:25 with Daniel 7:2-8. See Note 4.**

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8. When John saw the Lamb, in which condition was He? When did he see Him in that condition? **Revelation 5:6.** Since when is He in this condition? **Revelation 13:8.** How does this happen? **Isaiah 53:3-6; 63:9; Hebrews 6:4-6. See Note 5 to 7.**

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9. What did the Lamb do with the book? Where was the book still located?  
**Revelation 5:7**

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10. What was the reaction of the heavenly beings? Why is His sacrifice so significant to them as well? **Revelation 5:8-10. See Note 8.**

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11. Whom did they worship in heaven? Who are the only Ones worthy of worship?  
**Revelation 5:11-14.**

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### **The Secret of the Sealed Book**

12. What book was in God 's right hand? **Revelation 5:1; Deuteronomy 33:2.** Which book was written on one side and on the other side? **Zachariah 5:1-3. See Note 1.**

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13. What does John then see descending in **Revelation 10:1-2**? Who does He look like in this description? **Revelation 1:13-16.**

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14. What is in His hand? **Revelation 10:2.** What is John instructed to do with this open little book? What would happen then, and what did happen? **Revelation 10:8-10.** What was he asked next? **Revelation 10:11.** What book is sweet in the mouth like honey? **Psalms 119:103-104; 19:7-10.**

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15. Which prophet experienced the same as John when he ate the book? **Jeremiah**


**15:16-18.** What did the Lord ask Jeremiah to do? **Jeremiah 15:19-21. Compare with Revelation 10:11.**

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 **NOTES** //////////////////////////////////////

1. "And I saw in the right hand of Him that sat on the throne a book written within and on the backside, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon" ( Revelation 5:1-3). { 9MR 7.1 }

There in His open hand lay the book, **the roll of the history of God's providences, the prophetic history of nations and the church. Herein was contained the divine utterances, His authority, His commandments, His laws, the whole symbolic counsel of the Eternal, and the history of all ruling powers in the nations.** In symbolic language was contained in that roll **the influence of every nation, tongue, and people** from the beginning of earth's history to its close. { 9MR 7.2 }

2. **"This roll was written within and without.** John says: "I wept much, because no man was found worthy to open and to read the book, neither to look thereon" [verse 4]. The vision as presented to John made its impression upon his mind. **The destiny of every nation was contained in that book.** John was distressed at the utter inability of any human being or angelic intelligence to read the words, or even to look thereon. His soul was wrought up to such a point of agony and suspense that one of the strong angels had compassion on him, and laying his hand on him assuringly, said, "Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof" [verse 5]. { 12MR 296.4 }

John continues: [verses 6, 7, quoted]. As the book was unrolled, all who looked upon it were filled with awe. **There were no blanks in the book. There was space for no more writing.** [Revelation 5:8-14; 6:8-11; Revelation 8:1-4, quoted.]" { 12MR 297.1 }

3. "When they were asked to choose between Christ and Barabbas, they cried out, "Release unto us Barabbas!" Luke 23:18. And when Pilate asked, "What shall I do then with Jesus?" they cried fiercely, "Let Him be crucified." Matthew 27:22. "Shall I crucify your King?" Pilate asked, and from the priests and rulers came the answer, "We have no king but Caesar." John 19:15. When Pilate washed his hands, saying, "I am innocent of the blood of this just person," the priests joined with the ignorant mob in declaring passionately, "His blood be on us, and on our children." Matthew 27:24, 25. { COL 293.3; PVGM.235.4 } Thus the Jewish leaders made their choice. **Their decision was registered**

**in the book which John saw in the hand of Him that sat upon the throne, the book which no man could open.** In all its vindictiveness this decision will appear before them in **the day when this book is unsealed by the Lion of the tribe of Judah.** { COL 294.1; PVGM.236.1 }

4. "The germ in the seed grows by the unfolding of the life-principle which God has implanted. Its development depends upon no human power. So it is with the kingdom of Christ. It is a new creation. Its principles of development are the opposite of those that rule the kingdoms of this world. **Earthly governments prevail by physical force; they maintain their dominion by war; but the founder of the new kingdom is the Prince of Peace. The Holy Spirit represents worldly kingdoms under the symbol of fierce beasts of prey; but Christ is "the Lamb of God, which taketh away the sin of the world."** John 1:29. **In His plan of government there is no employment of brute force to compel the conscience.** The Jews looked for the kingdom of God to be established in the same way as the kingdoms of the world. To promote righteousness they resorted to external measures. They devised methods and plans. But Christ implants a principle. By implanting truth and righteousness, He counterworks error and sin." { COL 77.1; PVGM.54.3 }
5. "**By every sin Jesus is wounded afresh;** and as we look upon Him whom we have pierced, we mourn for the sins that have brought anguish upon Him. Such mourning will lead to the renunciation of sin. { DA 300.3; DTG.267.3 }
6. "And they also which pierced Him." **Not only does this apply to those who last saw Christ when He hung on the cross of Calvary, but to those who by wrong words and actions are piercing Him today. Daily He suffers the agonies of crucifixion. Daily men and women are piercing Him by dishonoring Him, by refusing to do His will.** And did He not suffer before He came to this earth as a man among men? The nation that He purposed to lead from Egypt into Canaan rejected Him more than once. During the forty years of wilderness wandering, even though He fed His chosen people with manna and protected them from harm, they resisted His evidences of truth, failed to recognize His light and power, were unmindful of His miracles, and as the result fell in the wilderness, never entering the promised land. The Lord could not fulfill His purpose through them. And why? Because they never left their childhood ways. They failed to overcome their wrong traits of character. Although grown up to the full stature of men and women, they brought into manhood and womanhood the defects of childhood. { 2SAT 214.1 }
7. "**The cross is a revelation to our dull senses of the pain that, from its very inception, sin has brought to the heart of God.** Every departure from the right, every deed of cruelty, every failure of humanity to reach His ideal, brings grief to Him. When there came upon Israel the calamities that were the sure result of separation from God,—subjugation by their enemies, cruelty, and death,—it is said that "His soul was grieved for the misery of Israel." "In all their affliction He was afflicted: ... and He bare them, and carried them all the days of old." Judges 10:16; Isaiah 63:9." { Ed 263.1; ED.238.1 }
8. "The death of Christ upon the cross made sure the destruction of him who has the power of death, who was the originator of sin. When Satan

is destroyed, there will be none to tempt to evil; the atonement will never need to be repeated; and there will be no danger of another rebellion in the universe of God. That which alone can effectually restrain from sin in this world of darkness, will prevent sin in heaven. **The significance of the death of Christ will be seen by saints and angels. Fallen men could not have a home in the paradise of God without the Lamb slain from the foundation of the world.** Shall we not then exalt the cross of Christ? The angels ascribe honor and glory to Christ, **for even they are not secure except by looking to the sufferings of the Son of God. It is through the efficacy of the cross that the angels of heaven are guarded from apostasy.** Without the cross they would be no more secure against evil than were the angels before the fall of Satan. Angelic perfection failed in heaven. Human perfection failed in Eden, the paradise of bliss. All who wish for security in earth or heaven must look to the Lamb of God. { 5BC 1132.8 }

**The plan of salvation, making manifest the justice and love of God, provides an eternal safeguard against defection in unfallen worlds, as well as among those who shall be redeemed by the blood of the Lamb.** Our only hope is perfect trust in the blood of Him who can save to the uttermost all that come unto God by Him. The death of Christ on the cross of Calvary is our only hope in this world, and it will be our theme in the world to come. Oh, we do not comprehend the value of the atonement! If we did, we would talk more about it. The gift of God in His beloved Son was the expression of an incomprehensible love. It was the utmost that God could do to preserve the honor of His law, and still save the transgressor. Why should man not study the theme of redemption? It is the greatest subject that can engage the human mind. If men would contemplate the love of Christ, displayed in the cross, their faith would be strengthened to appropriate the merits of His shed blood, and they would be cleansed and saved from sin." ( The Signs of the Times, December 30, 1889). { 5BC 1132.9 }

# 12 The First Three Seals

## LESSON 12

### **ADDITIONAL READING:**

**Bible Reading:**  
Revelation 6:1-6

#### **Additional Materials:**

1. Robert Wieland - *Gospel in Revelation*, Chapter 6
2. Robert Wieland - *The Word that Turned the World Upside Down* (pt. 1)  
<https://youtu.be/pA1TiU2MckA>

#### **Hymns:**

1. Whiter than snow #318
2. Day by Day #532
3. It is well with my soul #530
4. Sweet, sweet Spirit #262

### **QUESTIONS**

#### **Introduction**

1. What did John see? **Revelation 6:1** (first section) Where were the seals? **Revelation 5:1.**

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2. What is spoken, and from whom does he hear it? What was His voice like? **Revelation 6:1** (last section) Who has the voice of thunder? *Review Lesson 10, question 8.* How many thunders will their voices utter when the book is fully opened? **Revelation 10:2-4. See Note 1.**

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#### **First Seal**

3. What appeared when the first seal was opened? **Revelation 6:2** What does the

**MEMORY VERSE:**

**Revelation 6:1**

“And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, ‘Come and see.’”



color white mean? **Isaiah 1:18; Revelation 3:4-5; 19:8.** Who rides a white horse?  
**Revelation 19:11-14.**

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4. What did the rider have? **Revelation 6:2.** What happens when using the bow?  
**Habakkuk 3:9 (Compare with ASV)** What happens when the bow is not used?  
**Psalms 78:9-11.**

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5. What other meaning does the word "bow" have? **See Notes 2 to 4.** How might this meaning apply?  
**Galatians 4:19; Isaiah 66:7-9; Micah 4:10; Revelation 12:2,5,17.**

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6. What is the meaning of having received a crown? **Revelation 6:2** (last section);  
**Isaiah 28:5; Psalm 21:2-7.** Compare with **Revelation 2:10 and 3:11.**

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7. How did this horse go out? **Revelation 6:2** (last section). How did they overcome?  
**Revelation 12:11; 1 John 4:4; 5:4-5; John 16:33; Hebrews 2:14-15.**

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## Second Seal

8. What appeared when the second seal was opened? **Revelation 6:3 and 4** (first section). What does the color red mean? **Isaiah 1:18. See Note 5.** Where else in the Bible does this word appear? **Revelation 12:3** To whom is this color connected?  
**Revelation 12:9; 17:3-4.**

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9. What power does the one riding the horse have? **Revelation 6:4** (second section) What brings true peace? **Leviticus 26:2-6; Psalm 119:165; John 14:27; 16:33.**

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10. Why can the red horse take away peace? **Isaiah 48:22; 57:20-21; 59:1-9** To what extent it is related to the peace that the world proposes? **1 Thessalonians 5:3; Proverbs 1:31-32.**

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11. Having taken away peace, what other power has he received? What has he been given in this respect? **Revelation 6:4** (last section) Whose work do they perform? **John 8:44; 10:10; 16:2-4.** What is the end for those who choose this way? **Revelation 13:10; Matthew 26:52; Genesis 9:6.**

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12. What other meaning does the word sword have? **Hebrews 4:12.** How also is receiving a great sword in this sense connected with taking away peace? **See Note 6.**

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### Third Seal

13. What did John see when the third seal was opened? **Revelation 6:5.** What is the meaning of the color of the horse? Compare **Matthew 5:36** with **Leviticus 13:37.** **See Zechariah 6:1-2,5-6,8.**

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14. What did the rider have in his hand? **Revelation 6:5** (last section). What does it mean? **See Note 7**. What types of "yokes" appear in the Bible? What are their differences? **Matthew 11:29-30; Acts 15:1,10; Galatians 5:1-6; 1 Timothy 6:1**.

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15. Whose voice does John hear and where was it located? **Revelation 6:6** (first section) Who speaks from the midst of the four living creatures? **Ezekiel 10:2,6-7**. Where else does this man clothed in linen appear? What does He have? What is His task? **Ezekiel 9:2-6**. Where else does this man clothed in linen appear? **Daniel 10:5-6**. Compare with **Revelation 1:13-15**. **See Note 8**.

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16. What was the value of the wheat and barley at the opening of the third seal? **Revelation 6:6** (last section). How much is a denarius worth? **Matthew 20:2**. What market value do we find for barley? **Leviticus 27:16**. In what situation did the price go down? **2 Kings 6:24-29; 7:1**.

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17. What was done with the barley and wheat? **Leviticus 23:6 and 17; 2 Kings 4:42; John 6:9. Matthew 26:26; John 6:51**.

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18. What care, according to the voice, must they have with the wine and the oil? **Revelation 6:6** (last section) What do they represent? Compare **Matthew 26:27-28** with **Leviticus 17:14; and Exodus 29:7; Psalm 133:2-3 with Luke 4:18**. **See Notes**



I turned to look at the company who were still bowed before the throne; they did not know that Jesus had left it. Satan appeared to be by the throne, trying to carry on the work of God. I saw them look up to the throne, and pray, "Father, give us Thy Spirit." Satan would then breathe upon them an unholy influence; **in it there was light and much power, but no sweet love, joy, and peace.** Satan's object was to keep them deceived and to draw back and deceive God's children." { EW 56.1; PE.55.3 }

7. Strong — **G2218** — ζυγός - **zugos** - **dzoo-gos'** — From the root of ζεύγνυμι zeugnumi (to join, especially by a "yoke&rdquo;); a coupling, that is, (figuratively) servitude (a law or obligation); also (literally) the beam of the balance (as connecting the scales): - pair of balances, yoke.
8. "Upon the occasion just described, the angel Gabriel imparted to Daniel all the instruction which he was then able to receive. A few years afterward, however, the prophet desired to learn more of subjects not yet fully explained, and again set himself to seek light and wisdom from God. "In those days I Daniel was mourning three full weeks. I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all.... Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz. His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude" ( Daniel 10:2-6). { SL 49.2; ECFP.47.2 }  
**This description is similar to that given by John when Christ was revealed to him upon the Isle of Patmos. No less a personage than the Son of God appeared to Daniel. Our Lord comes with another heavenly messenger to teach Daniel what would take place in the latter days.**" { SL 49.3; ECFP.48.1 }
9. **"That oil is the righteousness of Christ. It represents character, and character is not transferable.** No man can secure it for another. Each must obtain for himself a character purified from every stain of sin." { TM 233.2; TM.233.2 }
10. **"The wine which Christ provided for the feast, and that which He gave to the disciples as a symbol of His own blood,** was the pure juice of the grape. To this the prophet Isaiah refers when he speaks of the new wine "in the cluster," and says, "Destroy it not; for a blessing is in it." Isaiah 65:8." { DA 149.3; DTG.123.2 }
11. "Read and study the fourth chapter of Zechariah. The two olive trees empty the golden oil out of themselves through the golden pipes into the golden bowl from which the lamps of the sanctuary are fed. **The golden oil represents the Holy Spirit.** With this oil God's ministers are to be constantly supplied, that they, in turn, may impart it to church." The Review and Herald, December 22, 1904. { TM 188.2; TM.188.1 }
12. "In order to secure man to Himself and ensure his eternal salvation, Christ left the royal courts of heaven and came to this earth, endured the agonies of sin and shame in man's stead, and died to make him free. In view of the infinite price paid for man's redemption, how dare any professing the name of Christ treat with indifference one of His little ones? **How carefully should**

**brethren and sisters in the church guard every word and action lest they hurt the oil and the wine!** How patiently, kindly, and affectionately should they deal with the purchase of the blood of Christ! How faithfully and earnestly should they labor to lift up the desponding and the discouraged! How tenderly should they treat those who are trying to obey the truth and have no encouragement at home, who have constantly to breathe the atmosphere of unbelief and darkness!" { 5T 614.2; 5TI.578.3 }

13. "We may have long followed the narrow path, but it is not safe to take this as proof that we shall follow it to the end. If we have walked with God in fellowship of the Spirit, it is because we have sought Him daily by faith. From the two olive trees the golden oil flowing through the golden pipes has been communicated to us. But those who do not cultivate the spirit and habit of prayer **cannot expect to receive the golden oil of goodness, patience, long-suffering, gentleness, love.**" { TM 511.1; TM.511.1 }

# 13 Cuarto, Quinto y Sexto Sello

## LESSON 13



### ADDITIONAL READING:

#### Bible reading:

Revelation 6:7-17

#### Additional Materials:

1. Robert Wieland - *Gospel in Revelation*, Chapter 6
2. BJ Wilkinson - *Truth Triumphant* chpt 3 - *The Apostolic Origins of the Church in the Wilderness*  
<https://youtu.be/bSeAnloXLko>

#### Hymns:

1. Never give up
2. How far from home? #439
3. They come from the east and west
4. O for that flame of living fire #264
5. Somebody knows



### QUESTIONS

#### Fourth Seal

1. What did John see when the fourth seal was opened? **Revelation 6:7-8 (first section)**. What is the meaning of the color of the horse? **See Notes 1 and 2.**

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2. What is the name of the rider? Who follows him? **Revelation 6:8.**

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3. How does Christ regard it? **1 Corinthians 15:25-26**. How does the destruction of death and hell happen? **1 Corinthians 15:54-56; Hebrews 2:14-15** What does Jesus have? **Revelation 1:18**. How long will the wicked exist and how are they destroyed? **Revelation 20:13-14.**

#### MEMORY VERSE:

**Revelation 6:11**

"And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled."



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4. Over how many were they given authority? What power were they given over them? **Revelation 6:8 (last section). Compare with Luke 21:10-11; 16-18.** What are these signs called by Christ? **Matthew 24:7-8.**

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5. For whom are these punishments? For what reason? **Jeremiah 29:15-20; 16:4-5, 10-13; Leviticus 26:14-15, 22-26. See Note 3.**

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6. How will this punishment come to them? **Romans 1:28-32; Proverbs 1:29-32; Psalm 94:23; 7:11-16; Ezekiel 21:30-32; 38:21-22. See Notes 4 to 6.**

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7. What is the worst hunger to come? **Amos 8:11.**

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8. What promise is there for the righteous? **Psalm 91; 34:17-22**

### **Fifth Seal**

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9. What did John see when the fifth seal was opened? **Revelation 6:9.** Where are those who died? **Revelation 6:9.** Who died there, and at whose hands? **Matthew 23:33-36. Compare with Genesis 4:9-10.**

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10. When did this occur? **Matthew 10:21-22; 24:9; Luke 21:16.** Why does it happen? **Compare the two reasons given in Revelation 6:9 with Matthew 24:12 and John**

**16:2-3.** Which church would experience this? **Revelation 2:10.**

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11. What do these souls cry out for? **Revelation 6:10.** How do souls cry out? **Genesis 4:10.** What does our Father answer? **Luke 18:7-8; Psalm 9:12; Isaiah 49:14-16.** Until when? **Daniel 12:6-7; Luke 21:24; Revelation 11:2** In which order? **Revelation 11:18.**

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12. What were they given while they were waiting? What were they also told? What should they wait for? Why should they wait for them? **Revelation 6:11. Compare with Hebrews 11:37-40. See Note 7.**

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13. What promises are there for those who go through this experience? **Revelation 14:13; 20:4; Daniel 12:13; 2 Timothy 4:7-8.**

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### **Sixth Seal**

14. What did John see when the sixth seal was opened? **Revelation 6:12.** At what times do earthquakes occur, how are they similar, and how do they differ? **Revelation 8:5-6; 11:13-14; 11:19; 16:18; Matthew 24:7-8; Luke 21:11.** When else were there earthquakes, and what were they for? **Acts 16:25-26; Matthew 27:50-53.**

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15. What happened to the luminaries in the sky? **Revelation 6:12-14. Compare**



3. **"The same spirit is seen today that is represented in Revelation 6:6-8. History is to be repeated. That which has been will be again.** This spirit works to confuse and to perplex. Dissension will be seen in every nation, kindred, tongue, and people, and those who have not had a spirit to follow the light that God has given through His living oracles, through His appointed agencies, will become confused. Their judgment will reveal weakness. Disorder and strife and confusion will be seen in the church." 13LtMs, Lt 65, 1898, par. 30 URL: <https://is.gd/IH24BZ>
4. "Would that I could make plain to your beclouded senses, my brethren, the great peril you are in. Every action, good or bad, prepares the way for its repetition. How was it in the case of Pharaoh? The statement in Holy Writ is that God hardened his heart, and at every repetition of light in the manifestation of God's power the statement is repeated. Every time he refused to submit to God's will his heart became harder and less impressible by the Spirit of God. **He sowed the seed of obstinacy, and God left it to vegetate.** He might have prevented it by a miracle, but that was not His plan. He allowed it to grow and produce a harvest of its own kind, thus, proving the truthfulness of the scripture: "Whatsoever a man soweth, that shall he also reap." When a man plants doubts, he will reap doubts. By rejecting the first light and every following ray, Pharaoh went from one degree of hardness of heart to another, until the cold, dead forms of the first-born only checked his unbelief and obstinacy for a moment. And then, determined not to yield to God's way, he continued his willful course until overwhelmed by the waters of the Red Sea. { 5T 119.2; 5TI.112.1 }
- This case is placed on record for our benefit. Just what took place in Pharaoh's heart will take place in every soul that neglects to cherish the light and walk promptly in its rays. **God destroys no one. The sinner destroys himself by his own impenitence. When a person once neglects to heed the invitations, reproofs, and warnings of the Spirit of God, his conscience becomes seared, and the next time he is admonished, it will be more difficult to yield obedience than before. And thus with every repetition.** Conscience is the voice of God, heard amid the conflict of human passions; when it is resisted, the Spirit of God is grieved. { 5T 120.1; 5TI.112.2 }
- We want all to understand how the soul is destroyed. It is not that God sends out a decree that man shall not be saved. He does not throw a darkness before the eyes which cannot be penetrated. But man at first resists a motion of the Spirit of God, and, having once resisted, it is less difficult to do so the second time, less the third, and far less the fourth. Then comes the harvest to be reaped from the seed of unbelief and resistance.** Oh what a harvest of sinful indulgences is preparing for the sickle! { 5T 120.2; 5TI.112.3 }
- When secret prayer and reading of the Scriptures are neglected today, tomorrow they can be omitted with less remonstrance of conscience. There will be a long list of omissions, all for a single grain sown in the soil of the heart. On the other hand, every ray of light cherished will yield a harvest

of light. Temptation once resisted will give power to more firmly resist the second time; every new victory gained over self will smooth the way for higher and nobler triumphs. Every victory is a seed sown to eternal life." { 5T 120.3; 5TI.113.1 }

5. **"I was shown that the judgments of God would not come directly out from the Lord upon them, but in this way: They place themselves beyond His protection.** He warns, corrects, reproves, and points out the only path of safety; then, if those who have been the objects of His special care will follow their own course, independent of the Spirit of God, after repeated warnings, **if they choose their own way, then He does not commission His angels to prevent Satan's decided attacks upon them.**" { LDE 242.1; EUD.206.2 }
6. "The Jews had forged their own fetters; they had filled for themselves the cup of vengeance. In the utter destruction that befell them as a nation, and in all the woes that followed them in their dispersion, **they were but reaping the harvest which their own hands had sown.** Says the prophet: "O Israel, thou hast destroyed thyself;" "for thou hast fallen by thine iniquity." Hosea 13:9; 14:1. **Their sufferings are often represented as a punishment visited upon them by the direct decree of God. It is thus that the great deceiver seeks to conceal his own work.** By stubborn rejection of divine love and mercy, **the Jews had caused the protection of God to be withdrawn from them, and Satan was permitted to rule them according to his will.** The horrible cruelties enacted in the destruction of Jerusalem are a demonstration of Satan's vindictive power over those who yield to his control." { GC 35.3; CS.33.3 }
7. "When the fifth seal was opened, John the Revelator in vision saw beneath the altar the company that were slain for the Word of God and the testimony of Jesus Christ. **After this came the scenes described in the eighteenth of Revelation, when those who are faithful and true are called out from Babylon** [Revelation 18:1-5 quoted]." (Manuscript 39, 1906). { 7BC 968.5 }
8. "These signs were witnessed before the opening of the nineteenth century. **In fulfillment of this prophecy there occurred, in the year 1755, the most terrible earthquake that has ever been recorded.** Though commonly known as **the earthquake of Lisbon**, it extended to the greater part of Europe, Africa, and America. It was felt in Greenland, in the West Indies, in the island of Madeira, in Norway and Sweden, Great Britain and Ireland. It pervaded an extent of not less than four million square miles. In Africa the shock was almost as severe as in Europe. A great part of Algiers was destroyed; and a short distance from Morocco, a village containing eight or ten thousand inhabitants was swallowed up. A vast wave swept over the coast of Spain and Africa engulfing cities and causing great destruction." { GC 304.2; CS.306.1 }

**"Twenty-five years later appeared the next sign mentioned in the prophecy—the darkening of the sun and moon.** What rendered this more striking was the fact that the time of its fulfillment had been definitely pointed out. In the Saviour's conversation with His disciples upon Olivet, after

describing the long period of trial for the church,—the 1260 years of papal persecution, concerning which He had promised that the tribulation should be shortened,—He thus mentioned certain events to precede His coming, and fixed the time when the first of these should be witnessed: "In those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light." Mark 13:24. The 1260 days, or years, terminated in 1798. A quarter of a century earlier, persecution had almost wholly ceased. Following this persecution, according to the words of Christ, the sun was to be darkened. **On the 19th of May, 1780, this prophecy was fulfilled.** { GC 306.1; CS.307.1 }  
[...]

"In 1833, two years after Miller began to present in public the evidences of Christ's soon coming, the last of the signs appeared which were promised by the Saviour as tokens of His second advent. Said Jesus: "**The stars shall fall from heaven.**" Matthew 24:29. And John in the Revelation declared, as he beheld in vision the scenes that should herald the day of God: "The stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind." Revelation 6:13. **This prophecy received a striking and impressive fulfillment in the great meteoric shower of November 13, 1833.**" { GC 333.1; CS.332.3 }

9. "December 16, 1848, the Lord gave me a view of the shaking of the powers of the heavens. I saw that when the Lord said "heaven," in giving the signs recorded by Matthew, Mark, and Luke, He meant heaven, and when He said "earth" He meant earth. The powers of heaven are the sun, moon, and stars. They rule in the heavens. The powers of earth are those that rule on the earth. The powers of heaven will be shaken at the voice of God. Then the sun, moon, and stars will be moved out of their places. They will not pass away, but be shaken by the voice of God. { EW 41.1; PE.41.1 }

Dark, heavy clouds came up and clashed against each other. The atmosphere parted and rolled back; then we could look up through the open space in Orion, whence came the voice of God. The Holy City will come down through that open space. **I saw that the powers of earth are now being shaken and that events come in order. War, and rumors of war, sword, famine, and pestilence are first to shake the powers of earth, then the voice of God will shake the sun, moon, and stars, and this earth also.** I saw that the shaking of the powers in Europe is not, as some teach, the shaking of the powers of heaven, but it is the shaking of the angry nations." { EW 41.2; PE.41.2 }





3. Who else did John see, and where did he come up from? **Revelation 7:2**. Compare with **Psalms 84:11; Malachi 4:2**. What did this angel bring? Compare **Revelation 7:2** with **Ezekiel 9:2-4**. *Review Lesson 12, question 15.*

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4. With what seal are we sealed? **Ephesians 1:13-14; 4:30**. Who has sealed us? **2 Corinthians 1:21-22**.

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5. With what name were the 144,000 sealed? **Revelation 14:1**. See also **Revelation 3:12**. See **Note 3**. What does their name signify? **Exodus 3:13-15; 34:5-7; Matthew 1:21; Jeremiah 33:16**. How is it linked with the name on the foreheads of the priests? **Exodus 28:36-37; 1 Peter 1:13-16; Romans 2:17-24; Ephesians 5:1-2**.

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6. Who receives the seal of God? **Ezekiel 9:4; 2 Peter 2:7-9; Isaiah 57:15**. See **Notes 4 and 5**.

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7. What did Abraham receive as a seal of righteousness by faith? **Romans 4:11**. What sign do God's people receive? For what purpose? **Deuteronomy 10:16; Exodus 31:13; Ezekiel 20:12,20**.

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8. Is there an order to the sealing? Where does it begin? **Ezekiel 9:4-6; 1 Peter 4:17**. Who is sealed at this stage? **Revelation 7:3**. Who is a servant? **Isaiah 56:6**.

How many will be sealed at this time? Where are they from? **Revelation 7:4-8.**  
*Review Lesson 4, question 9, on who is a Jew.*

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9. Why does the angel hurry to communicate this message? **Revelation 7:3.** See **Note 2 and 6.** Who has the power to do this harm? **Revelation 7:2** (last section) How do they harm? Compare with **Revelation 7:1.** See **Notes 7 to 9.**

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10. What did John see next? How many were they? Where were they from? Where were they? How were they dressed and what did they have? **Revelation 7:9** What did they cry out for? **Revelation 7:10** Who joined them in the worship? **Revelation 7:11-12.** See **Note 10.**

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11. What was the question asked by the elder who spoke to John? **Revelation 7:13.** What was his answer? **Revelation 7:14.** What great tribulation is mentioned in God's Word? **Matthew 24:20-21; Daniel 12:1.**

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12. What place do they occupy in heaven as a result of this experience? **Revelation 7:15.** Who, in ancient times, had access there? **2 Chronicles 23:6; Psalm 134:1.**

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13. Why will they no longer be hungry, thirsty, nor feel heat? **Revelation 7:16-17** (first section) Who are those who follow the Lamb? **Revelation 14:1,4.** **Note 11.**

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14. Who are the 144,000? **Revelation 14:3** (last section) **and 4** (last section). Who were redeemed in ancient times? **Exodus 13:2,11-13** How were they redeemed? **Numbers 18:15-16; Luke 2:7,21-24. See Note 12.**

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15. When did this system change, and who replaced them? In what task were they replaced? **Numbers 8:14-19** When did this system of figures and shadows end? **Hebrews 7:14-22.**

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16. What is Christ's office within the sanctuary? **Hebrews 8:1-2; 7:21; Colossians 1:15,18.** What opportunity is opened through Christ? **1 Peter 2:9-10; Revelation 1:5-6; 5:9-10.**

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17. Where is the congregation of the firstborn written in heaven? **Hebrews 12:22-23.** Where are the 144,000 found? **Revelation 14:1.** Who are also there on Mount Zion? Compare **Hebrews 12:22-24** with **Revelation 14:1-4. Note 13.** In view of all the above, what relationships are there in these concepts of redeeming, the birthright, Christ and the 144,000?

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18. With whom were they not defiled and what are the 144,000 like? **Revelation 14:4.** Review Lesson 6, question 5 and 6, and Lesson 5, question 10. What is not in



3. "[Revelation 14:1-4 quoted.] This scripture **represents the character of the people of God** for these last days (Manuscript 139, 1903). { 7BC 977.11 }  
 "John saw a Lamb on Mount Zion, and with Him 144,000 having His Father's name written in their foreheads. **They bore the signet of heaven. They reflected the image of God.** They were full of the light and the glory of the Holy One. If we would have the image and superscription of God upon us, we must separate ourselves from all iniquity. We must forsake every evil way, and then we must trust our cases in the hands of Christ. While we are working out our own salvation with fear and trembling, God will work in us to will and to do of His own good pleasure ( The Review and Herald, March 19, 1889). { 7BC 978.1 }
4. **"Our own course of action will determine whether we shall receive the seal of the living God or be cut down by the destroying weapons.** Already a few drops of God's wrath have fallen upon the earth; but when the seven last plagues shall be poured out without mixture into the cup of His indignation, then it will be forever too late to repent and find shelter. No atoning blood will then wash away the stains of sin. { 2TT 67.2; 2JT.67.2 }[...]  
**Courage, fortitude, faith, and implicit trust in God's power to save do not come in a moment. These heavenly graces are acquired by the experience of years. By a life of holy endeavor and firm adherence to the right the children of God were sealing their destiny.** Beset with temptations without number, they knew they must resist firmly or be conquered. They felt that they had a great work to do, and at any hour they might be called to lay off their armor; and should they come to the close of life with their work undone, it would be an eternal loss. They eagerly accepted the light from heaven, as did the first disciples from the lips of Jesus. ....{ 2TT 68.1; 2JT.67.4 }  
 What are you doing, brethren, in the great work of preparation? Those who are uniting with the world are receiving the worldly mold and preparing for the mark of the beast. **Those who are distrustful of self, who are humbling themselves before God and purifying their souls by obeying the truth—these are receiving the heavenly mold and preparing for the seal of God in their foreheads.** When the decree goes forth and the stamp is impressed, their character will remain pure and spotless for eternity. { 2TT 70.4; 2JT.70.3 }...  
**Not all who profess to keep the Sabbath will be sealed. There are many even among those who teach the truth to others who will not receive the seal of God in their foreheads.** They had the light of truth, they knew their Master's will, they understood every point of our faith, but they had not corresponding works. These who were so familiar with prophecy and the treasures of divine wisdom should have acted their faith. They should have commanded their households after them, that by a well-ordered family they might present to the world the influence of the truth upon the human heart. { 2TT 68.2; 2JT.68.1 }
5. **"The seal of the living God will be placed upon those only who bear a likeness to Christ in character.** { OFC 332.1; DNC.362.2 }  
 As wax takes the impression of the seal, so the soul is to take the impression of the Spirit of God and retain the image of Christ. { OFC 332.2; DNC.362.2 }

**Many will not receive the seal of God because they do not keep His commandments or bear the fruits of righteousness.** {OFC 332.3; DNC.362.2}

6. "Especially should we, with unwavering faith, seek God for grace and power to be given to His people now. We do not believe that the time has fully come when He would have our liberties restricted. The prophet saw "four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree." Another angel, ascending from the east, cried to them, saying: "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." Revelation 7:1, 3. **This points out the work we have now to do. A vast responsibility is devolving upon men and women of prayer throughout the land to petition that God will sweep back the cloud of evil and give a few more years of grace in which to work for the Master. Let us cry to God that the angels may hold the four winds until missionaries shall be sent to all parts of the world and shall proclaim the warning against disobeying the law of Jehovah.** { 2TT 324.2; 2JT.324.3 }
7. **"Angels are sent from the heavenly courts, not to destroy, but to watch over and guard imperiled souls, to save the lost, to bring the straying ones back to the fold. "I came not to condemn, but to save," Christ declared.** Have you, then, no pitying words to speak to the straying? Will you let them perish, or will you reach out to them a helping hand? Right around you there are souls who are in danger of perishing. Will you not with the cords of love draw them to the Saviour? Will you not cease your reproaches, and speak words that will inspire them with faith and courage?"—The Review and Herald, May 10, 1906. { TA 20.2; VAAAn.21.2 }
8. "When He leaves the sanctuary, darkness covers the inhabitants of the earth. In that fearful time the righteous must live in the sight of a holy God without an intercessor. **The restraint which has been upon the wicked is removed, and Satan has entire control of the finally impenitent.** God's long-suffering has ended. The world has rejected His mercy, despised His love, and trampled upon His law. The wicked have passed the boundary of their probation; the Spirit of God, persistently resisted, **has been at last withdrawn. Unsheltered by divine grace, they have no protection from the wicked one. Satan will then plunge the inhabitants of the earth into one great, final trouble. As the angels of God cease to hold in check the fierce winds of human passion, all the elements of strife will be let loose.** The whole world will be involved in ruin more terrible than that which came upon Jerusalem of old. { GC 614.1; CS.600.1 }

A single angel **destroyed all the first-born of the Egyptians** and filled the land with mourning. When David offended against God by numbering the people, **one angel caused that terrible destruction by which his sin was punished. The same destructive power exercised by holy angels when God commands, will be exercised by evil angels when He permits.** There are forces now ready, and only waiting **the divine permission**, to spread desolation everywhere. { GC 614.2; CS.600.2 }...



When **God's presence was finally withdrawn from the Jewish nation**, priests and people knew it not. Though **under the control of Satan**, and swayed by the most horrible and malignant passions, they still regarded themselves as the chosen of God. The ministrations in the temple continued; sacrifices were offered upon its polluted altars, and daily the divine blessing was invoked upon a people guilty of the blood of God's dear Son and seeking to slay His ministers and apostles. **So when** the irrevocable decision of the sanctuary has been pronounced and the destiny of the world has been forever fixed, the inhabitants of the earth will know it not. The forms of religion will be continued by a people from whom **the Spirit of God has been finally withdrawn; and the satanic zeal with which the prince of evil will inspire them for the accomplishment of his malignant designs, will bear the semblance of zeal for God.**" { GC 615.1; CS.601.1 }

9. "Angels do not come to the earth **to denounce and to destroy, to rule and to exact homage, but are messengers of mercy** to cooperate with the Captain of the Lord's host, to cooperate with the human agents who shall go forth to seek and save the lost sheep. Angels are commanded to encamp round about those who fear and love God." { LHU 207.3; EJ.201.3 }
10. "Nearest the throne are those who were once zealous in the cause of Satan, but who, plucked as brands from the burning, have followed their Saviour with deep, intense devotion. Next are those who perfected Christian characters in the midst of falsehood and infidelity, those who honored the law of God when the Christian world declared it void, and the millions, of all ages, who were martyred for their faith. And beyond is the "great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, ... before the throne, and before the Lamb, clothed with white robes, and palms in their hands." Revelation 7:9. Their warfare is ended, their victory won. They have run the race and reached the prize. The palm branch in their hands is a symbol of their triumph, the white robe an emblem of the spotless righteousness of Christ which now is theirs." { GC 665.2; CS.646.1 }
11. "Upon the crystal sea before the throne, that sea of glass as it were mingled with fire,—so resplendent is it with the glory of God,—are gathered the company that have "gotten the victory over the beast, and over his image, and over his mark, and over the number of his name." With the Lamb upon Mount Zion, "having the harps of God," they stand, the hundred and forty and four thousand that were redeemed from among men; and there is heard, as the sound of many waters, and as the sound of a great thunder, "the voice of harpers harping with their harps." And they sing "a new song" before the throne, a song which no man can learn save the hundred and forty and four thousand. It is the song of Moses and the Lamb—a song of deliverance. None but the hundred and forty-four thousand can learn that song; for it is the song of their experience—an experience such as no other company have ever had. "These are they which follow the Lamb whithersoever He goeth." These, having been translated from the earth, from among the living, are counted as "the first fruits unto God and to the Lamb." Revelation 15:2, 3; 14:1-5. "These are they which came out of great tribulation;" they have passed through



the time of trouble such as never was since there was a nation; they have endured the anguish of the time of Jacob's trouble; they have stood without an intercessor through the final outpouring of God's judgments. But they have been delivered, for they have "washed their robes, and made them white in the blood of the Lamb." "In their mouth was found no guile: for they are without fault" before God. "Therefore are they before the throne of God, and serve Him day and night in His temple: and He that sitteth on the throne shall dwell among them." They have seen the earth wasted with famine and pestilence, the sun having power to scorch men with great heat, and they themselves have endured suffering, hunger, and thirst. But "they shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." Revelation 7:14-17." { GC 648.3; CS.630.3 }

12. "About forty days after the birth of Christ, Joseph and Mary took Him to Jerusalem, to present Him to the Lord, and to offer sacrifice. This was according to the Jewish law, and as man's substitute Christ must conform to the law in every particular. He had already been subjected to the rite of circumcision, as a pledge of His obedience to the law. { DA 50.1; DTG.34.1 } As an offering for the mother, the law required a lamb of the first year for a burnt offering, and a young pigeon or a turtledove for a sin offering. But the law provided that if the parents were too poor to bring a lamb, a pair of turtledoves or two young pigeons, one for a burnt offering, the other for a sin offering, might be accepted. { DA 50.2; DTG.34.2 }

The offerings presented to the Lord were to be without blemish. These offerings represented Christ, and from this it is evident that Jesus Himself was free from physical deformity. He was the "lamb without blemish and without spot." 1 Peter 1:19. **His physical structure was not marred by any defect; His body was strong and healthy. And throughout His lifetime He lived in conformity to nature's laws. Physically as well as spiritually, He was an example of what God designed all humanity to be through obedience to His laws.** { DA 50.3; DTG.34.3 }

The dedication of the first-born had its origin in the earliest times. God had promised to give the First-born of heaven to save the sinner. This gift was to be acknowledged in every household by the consecration of the first-born son. **He was to be devoted to the priesthood, as a representative of Christ among men.** { DA 51.1; DTG.34.4 }

In the deliverance of Israel from Egypt, the dedication of the first-born was again commanded. While the children of Israel were in bondage to the Egyptians, the Lord directed Moses to go to Pharaoh, king of Egypt, and say, "Thus saith the Lord, Israel is My son, even My first-born: and I say unto thee, Let My son go, that he may serve Me: and if thou refuse to let him go, behold, I will slay thy son, even thy first-born." Exodus 4:22, 23. { DA 51.2; DTG.34.5 } Moses delivered his message; but the proud king's answer was, "Who is the Lord, that I should obey His voice to let Israel go? I know not the Lord, neither will I let Israel go." Exodus 5:2. The Lord worked for His people by

signs and wonders, sending terrible judgments upon Pharaoh. At length the destroying angel was bidden to slay the first-born of man and beast among the Egyptians. That the Israelites might be spared, they were directed to place upon their doorposts the blood of a slain lamb. Every house was to be marked, that when the angel came on his mission of death, he might pass over the homes of the Israelites. { DA 51.3; DTG.35.1 }

After sending this judgment upon Egypt, the Lord said to Moses, "Sanctify unto Me all the first-born, ... both of man and of beast: it is Mine;" "for on the day that I smote all the first-born in the land of Egypt I hallowed unto Me all the first-born in Israel, both man and beast: Mine shall they be: I am the Lord." Exodus 13:2; Numbers 3:13. After the tabernacle service was established, the Lord chose the tribe of Levi in the place of the first-born of all Israel to minister in the sanctuary. But the first-born were still to be regarded as the Lord's, and were to be bought back by a ransom. { DA 51.4; DTG.35.2 }

Thus the law for the presentation of the first-born was made particularly significant. **While it was a memorial of the Lord's wonderful deliverance of the children of Israel, it prefigured a greater deliverance, to be wrought out by the only-begotten Son of God.** As the blood sprinkled on the doorposts had saved the first-born of Israel, so the blood of Christ has power to save the world. { DA 51.5; DTG.35.3 }

What meaning then was attached to Christ's presentation! But the priest did not see through the veil; he did not read the mystery beyond. **The presentation of infants was a common scene. Day after day the priest received the redemption money as the babes were presented to the Lord.** Day after day he went through the routine of his work, giving little heed to the parents or children, unless he saw some indication of the wealth or high rank of the parents. Joseph and Mary were poor; and when they came with their child, the priests saw only a man and woman dressed as Galileans, and in the humblest garments. There was nothing in their appearance to attract attention, and they presented only the offering made by the poorer classes. { DA 52.1; DTG.35.4 }

The priest went through the ceremony of his official work. He took the child in his arms, and held it up before the altar. **After handing it back to its mother, he inscribed the name "Jesus" on the roll of the first-born.** Little did he think, as the babe lay in his arms, that it was the Majesty of heaven, the King of glory. The priest did not think that this babe was the One of whom Moses had written, "A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear in all things whatsoever He shall say unto you." Acts 3:22. **He did not think that this babe was He whose glory Moses had asked to see.** But One greater than Moses lay in the priest's arms; and when he enrolled the child's name, he was enrolling the name of One who was the foundation of the whole Jewish economy. That name was to be its death warrant; for the system of sacrifices and offerings was waxing old; the type had almost reached its antitype, the shadow its substance. { DA 52.2; DTG.36.1 }

The Shekinah had departed from the sanctuary, but in the Child of Bethlehem

was veiled the glory before which angels bow. This unconscious babe was the promised seed, to whom the first altar at the gate of Eden pointed. This was Shiloh, the peace giver. It was He who declared Himself to Moses as the I AM. It was He who in the pillar of cloud and of fire had been the guide of Israel. This was He whom seers had long foretold. He was the Desire of all nations, the Root and the Offspring of David, and the Bright and Morning Star. **The name of that helpless little babe, inscribed in the roll of Israel, declaring Him our brother, was the hope of fallen humanity.** The child for whom the redemption money had been paid was He who was to pay the ransom for the sins of the whole world. He was the true "high priest over the house of God," the head of "an unchangeable priesthood," the intercessor at "the right hand of the Majesty on high." Hebrews 10:21; 7:24; 1:3. { DA 52.3; DTG.36.2 } Spiritual things are spiritually discerned. In the temple the Son of God was dedicated to the work He had come to do. The priest looked upon Him as he would upon any other child. But though he neither saw nor felt anything unusual, God's act in giving His Son to the world was acknowledged. This occasion did not pass without some recognition of Christ. "There was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the Consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ." { DA 55.1; DTG.36.3 }

13. "It is not His will that they shall get into controversy over questions which will not help them spiritually, such as, Who is to compose the hundred and forty-four thousand? **This those who are the elect of God will in a short time know without question.**"—Selected Messages 1:174 (1901). { LDE 269.1; EUD.227.1 }



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**6:00 pm**  
México  
Honduras  
Guatemala  
Costa Rica

**7:00 pm**  
Colombia  
Perú  
EEUU Est.

**8:00 pm**  
Venezuela  
Bolivia  
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