

Revelation Study Guide

Chapter 2



1. Ephesus 31 A.D. - 100 A.D.

[1] Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

A. Ephesus - the literal city

Ephesus was nearest to Patmos, where John now was. It was the first church that would have received his communications. From there, the rest of the churches are listed in the order that a letter would have logically been carried to. Thus Ephesus represents the first Christian Era, the days of the apostles. (That the churches represent eras, see comments on chapter 1)

B. Christ's introduction of himself

- Holding the Seven Stars

Christ is represented as holding the seven stars in His right hand. This assures us that no church faithful to its trust need fear coming to nought, for not a star that has the protection of Omnipotence can be plucked out of the hand of Christ. {AA 586.2}

"These things saith He that holdeth the seven stars in His right hand." Revelation 2:1. These words are spoken to the teachers in the church--those entrusted by God with weighty responsibilities. The sweet influences that are to be abundant in the church are bound up with God's ministers, who are to reveal the love of Christ. The stars of heaven are under His control. He fills them with light. He guides and directs their movements. If He did not do this, they would become fallen stars. So with His ministers. They are but instruments in His hands, and all the good they accomplish is done through His power. Through them His light is to shine forth. The Saviour is to be their efficiency. If they will look to Him as He looked to the Father they will be enabled to do His work. As they make God their dependence, He will give them His brightness to reflect to the world. {AA 586.3}

- In the Midst of Candlesticks

Christ is spoken of as walking in the midst of the golden candlesticks. Thus is symbolized His relation to the churches. He is in constant communication with His people. He knows their true state. He observes their order, their piety, their devotion. Although He is high priest and mediator in the sanctuary above, yet He is represented as walking up and down in the midst of His churches on the earth. With untiring wakefulness and unremitting vigilance, He watches to see whether the light of any of His sentinels is burning dim or going out. If the candlesticks were left to mere human care, the flickering flame would languish and die; but He is the true watchman in the Lord's house, the true warden of the temple courts. His continued care and sustaining grace are the source of life and light. {AA 586.1}

[2] I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast

found them liars: [3] And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.

C. Commendation

Ephesus is commended for doing the work that Christ commissioned to His church, that was to reveal Him in their character and through their words. During the first Christian era, in the days of the apostles, the Gospel was preached to all the world.

*If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was **preached to every creature which is under heaven**; whereof I Paul am made a minister; (Colossians 1:23)*

*What was the result of the outpouring of the Spirit on the day of Pentecost?--The glad tidings of a risen Saviour were **carried to the uttermost parts of the inhabited world**. The hearts of the disciples were surcharged with a benevolence so full, so deep, so far-reaching, that it impelled them to go to the ends of the earth, {AUCR, June 1, 1904 par. 9}*

Their **patience** is seen in that the Gospel work only grew stronger with every effort of Satan to destroy it.

D. Tried them which say they are apostles

It was to the Ephesian elders that Paul had warned that False apostles would arise.

[29] For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. [30] Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. (Acts 20:29-30)

Jesus also had warned his followers to beware of false teachers

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. (Matthew 7:15)

Peter also foretold the existence of false teachers.

But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. (II Peter 2:1)

Apparently during the days of the apostles, these warnings were heeded, and they kept a watch against false apostles. This is a work that Christ introduces himself as doing, in verse one, holding the 7 stars (the messengers of the churches) in his hands. Thus he commends his church through whom He works, for doing the same. An example of the way the apostles dealt with these men and with evil in general is seen in 3John 9-11.

[9] I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not. [10] Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church. [11] Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God. (III John 1:9-11)

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

E. Reproof – thou has left thy first love

Here in verse four the fault appears. Though they had labored diligently, they had left their first love. Motivation is seen now with a new importance. God desires nothing greater than our hearts first affections. From the very beginning of the history of Israel as a nation, God pleaded for their heart's love.

And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might. (Deuteronomy 6:5)

Love goes hand in hand with obedience.

Therefore thou shalt love the LORD thy God, and keep his charge, and his statutes, and his judgments, and his commandments, always. (Deuteronomy 11:1)

After the other disciples were dead, John, the last disciple left alive saw love waning in the church and exhorted the Christians:

For this is the message that ye heard from the beginning, that we should love one another. (I John 3:11)

My little children, let us not love in word, neither in tongue; but in deed and in truth. (I John 3:18)

But for John, love was not sentimentalism or something which over-looked wrong.

[2] By this we know that we love the children of God, when we love God, and keep his commandments. [3] For this is the love of God, that we keep his commandments: and his commandments are not grievous. (I John 5:2-3)

And God pleads with us as well.

It is not yet too late to redeem the neglect of the past. Let there be a renewal of the first love. Search out the ones you have driven away; bind up by confession the wounds you have made. Many have become discouraged in the struggle of life whom one word of kindly cheer and courage would have strengthened to overcome. Come close to the great heart of pitying love, and let the current of that divine compassion flow into your heart and from you to the hearts of others. Never, never become cold, heartless, unsympathetic. Never lose an opportunity to say a word that will encourage hope. We can not tell how far-reaching may be the influence of our words of kindness, our efforts to lighten some burden. Mrs. E. G. White. {PUR, April 10, 1902 par. 11}

At various times the condition of our people has been laid open before me. They are in need of the converting power of God. The Lord is looking upon them with disapproval; for many have lost their first love. {PUR, May 8, 1902 par. 1}

We are now reorganizing, and we need much of the help of the Lord. Those in responsible positions must stand where God can use them. On this earth we are to do God's work, and into this work we are to

*bring the order of heaven. All that is done is to be after the divine similitude. Self is to be put out of sight. We have been bought with a price, even the precious blood of the Son of God. All that we have belongs to God, and is to be used in the Master's service. All that we have and are is to be consecrated to God. Then will Christ be glorified. Then will His prayer for His followers be answered. They will be **one with Him and with one another**, and the world will see that God did indeed send His Son into the world. {PUR, May 8, 1902 par. 2}*

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

Losing their first love, also affected their “works”. The nature of the work became different when their motivation changed from fervent love for Christ to a means of gaining the favor of God or making themselves appear better in the eyes of their fellow men.

F. ...will remove thy candlestick

To have your candlestick removed is to have your place in the presence of God taken away. It is to be without the mediatorial work of Christ, without His favor or blessings. To refuse the appeal to repent, regardless of the sin, will result in having the candlestick removed.

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." The Lord wants you to set things in order in your families, and to come back to your first love. He says, "Except thou repent, I will come unto thee quickly, and will remove thy candlestick out of his place." The candlestick was removed out of its place when Solomon forgot God. He lost the light of God, he lost the wisdom of God, he con-founded idolatry with religion. The Saviour declares, "Ye cannot serve God and mammon," and every one of you who persists in sinning against God when you have had such great light, will be lost,

"except thou repent." Do you imagine that you can give the third angel's message to the world while you are still carnal and corrupt, while your characters are still sinful? "No man putteth a piece of new cloth unto an old garment; for that which is put in to fill it up taketh from the garment, and the rent is made worse."

[6] But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate.

G. Nicolaitans

Once again Ephesus is commended, this time for hating the deeds of the Nicolaitans. There is one thing that Scripture tells us that God especially hates, and that is iniquity.

Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. (Hebrews 1:9)

Sin is a transgression of the law, therefore, the Nicolaitans must be those that believe and teach its ok to transgress the law.

But the doctrine is now largely taught that the gospel of Christ has made the law of God of none 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. {BEcho, February 8, 1897 par. 6}

Those who are teaching this doctrine today have much to say in regard to faith and the righteousness of Christ; but they pervert the truth, and make it serve the cause of error. They declare that we have only to believe on Jesus Christ, and that faith is all-sufficient: that the righteousness of Christ is to be the sinner's credentials; that this imputed righteousness fulfills the law for us, and that we are under no obligation to obey the law of God. This class claim that Christ came to save sinners, and that He has saved them. "I am saved," they will repeat over and over again. But are they saved while transgressing the law of Jehovah?--No; for the garments of Christ's righteousness are not a cloak for iniquity. Such teaching is a gross deception, and Christ becomes to these persons a stumbling

block as He did to the Jews,--to the Jews, because they would not receive Him as their personal Saviour, to these professed believers in Christ, because they separate Christ and the law, and regard faith as a substitute for obedience. They separate the Father and the Son, the Saviour of the world. Virtually they teach, both by precept and example, that Christ, by His death, saves men in their transgressions. {BEcho, February 8, 1897 par. 7}

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

This is not only a promise of eternal life, but of paradise to be restored, The Garden of Eden. This is full and complete restoration from the results of sin.

Thought Questions:

1. How are apostles to be tried?
2. Are there Nicolaitans in our day? If so, who?
3. How should we treat them? (see 2John :9, 10)

2. Smyrna 100 A.D. - 313 A.D.

[8] And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive;

The message to this church follows the one to Ephesus, thus we date the era of Smyrna from the close of the period of Ephesus. It mentions a persecution lasting for ten days (prophetically speaking – years) which took place from 303 a.d. to 313 a.d., thus the period lasts until the close of this persecution.

A. Definition

Myrrh comes from a word meaning Myrrh, the gum of a certain tree which has medicinal value. It is used to kill infection in decaying teeth, it was used in Christ's day for anointing dead bodies as a preservative (used in the mixture prepared by Nicodemus for the body of Christ - John 19:39), and was considered a gift, fit for a king because of its great value (Matt 2:11 - thus it was presented to the baby Christ by the wise men.)

B. Was dead and is alive

See comments for verse 10.

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

C. Riches in poverty

Though the people of God may be poor in this world's goods, Christ assures them they are rich in the sight of heaven, for they had obtained the "... one pearl of great price, went and sold all that he had, and bought it." (Matthew 13:46) Jesus reminds this church that though they may not have "[3] ... that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; [4] But" they had "the ornament of a meek and quiet spirit, which is in the sight of God of great price. (I Peter 3:3-4)

He reminds them of the treasures that heaven values"

That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: (I Peter 1:7

Therefore I love thy commandments above gold; yea, above fine gold. (Psalms 119:127)

D. Synagogue of Satan

This term is also used in Revelation 3:9, with the same description, those that say they are Jews and are not. This speaks of those whose profession differs from their actions.

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. {CET 207.1}

Christ considers the casting aside of His law as blasphemy.

[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.

E. Tribulation ten days

The early Christian church suffered persecutions under various of its different pagan emperors, until the nominal conversion of Constantine. The last of these persecutions under pagan emperors, took place under the emperor Diocletian for ten years, corresponding to the ten days mentioned in the prophecy. In Bible prophecy one day signifies one year (see Eze 4:6 and Num 14:34)

F. Be faithful

Christ exhorts Smyrna, in the midst of her persecution to be faithful unto death. He can do this because He was faithful unto death. He reminds Smyrna in His introduction to his message addressing them, “These things saith the first and the last, which was dead, and is alive” His resurrection is a testimony to Smyrna of their destiny if they are

faithful. His divine character as “first and last” testifies that He is able to raise them to life again.

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

Overcomers in Smyrna are assured that like other Scriptures confirm, though they may suffer a temporal death, they will not be hurt of the second death.

Note: We can ascertain from this that the death all men die is not the penalty for sin, otherwise the atonement of Christ has not availed them any good. It is the second death that is the penalty for sin, and from which the promises of Scripture comfort us with hope. The first death is merely a sleep, a temporary unconsciousness which however closes our period of probation or mercy.

Thought Questions

1. What is the significance of the meaning of the name Smyrna? (see Esther 2:12; Prov 7:17; SS 1:13)
2. In what part of the message to Smyrna do we find God’s displeasure with hypocrisy?
3. What was God’s remedy for this condition? (see also Mal 3:2, 3)

3. Pergamos – 313 A.D. - 538 A.D.

[12] And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges;

A. Definition and significance of its meaning

Pergamos means thorough or complete marriage, significant of the unlawful connection that took place at this time between church and state, under the emperor Constantine.

B. Two-edged sword

A sword with two edges cuts both ways. This sword is seen proceeding from the mouth of Christ (see Rev 1:16). This is the symbol used elsewhere in Scripture for the Word of God.

For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. (Hebrews 4:12)

Regardless of how many we may deceive by our pretensions, the word of God lays bare the soul and reveals our thoughts and motives. This reminder was much needed by the church in this era of Pergamos when a form of religion was developing which was a mixture of paganism with a Christian exterior.

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

C. Satan's seat

Since we have seen that the 7 churches signify the history of the Christian dispensation, that is history of the church from the time of Christ to the close of this world's history, and not in any one locality but scattered all over the globe, we conclude that dwelling where Satan's seat is signifies not geographical location but, is in reference to time as well. They were living in the era of the development of the "man of Sin" mentioned by Paul.

[3] Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; [4] Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. (II Thessalonians 2:3-4)

To sit in the seat of someone is to be like them, doing the same things. Just as Satan aspired to be like or in the place of God, the man of sin, the professed church in the era of Pergamos did the same thing.

D. Antipas

Antipas signifies against Fathers. Elders or bishops at this time began assuming the authority and title of “Father” in a spiritual sense. Bishops of one city vied with the bishops of other cities for the position of most important bishop. Soon, the office of Pope was created in which one bishop was exalted above all the others. Antipas represents those in the church that suffered martyrdom because of their refusal to accept the mounting authority of the priests and particularly the popes, over the bodies and souls of men,

[14] But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

E. Balaam

Balaam wanted the rich reward of Balac so bad, that when he could not curse Israel because God interposed, he taught Balac to cause Israel to fall morally, and thus separate themselves from God and His protection and blessing. The same methods would be practiced by an element in the church in this era. Idolatry and fornication would be introduced into the very midst of the church. It was at this time that the celibacy of the priesthood was accepted and it led to the most corrupt practices by the priests. At one time when the Roman senate was discussing whether to get enact laws to rid Rome of prostitution, it was objected to on the grounds that it was the only way to keep the priests from prey-

ing upon their wives and daughters. At one time in Rome, $\frac{3}{4}$ of the children born were born out of wedlock. The priesthood is still stained with the crime of child molestation.

[15] So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate.

F. Nicolaitans

See comments under verse 6.

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

The message to repent does not only apply to Nicolaitans and those that were were doing the work of Balaam in bringing a curse upon the people of God by seducing them into sin, but it applied with peculiar force to the faithful in the church that was tolerating them. The church has a responsibility to expel from the church those that hold on to sin. Consider the history of Achan as commented on in Patriarchs and Prophets.

Achan's sin brought disaster upon the whole nation. For one man's sin the displeasure of God will rest upon His church till the transgression is searched out and put away. The influence most to be feared by the church is not that of open opposers, infidels, and blasphemers, but of inconsistent professors of Christ. These are the ones that keep back the blessing of the God of Israel and bring weakness upon His people. {PP 497.2}

When the church is in difficulty, when coldness and spiritual declension exist, giving occasion for the enemies of God to triumph, then, instead of folding their hands and lamenting their unhappy state, let its members inquire if there is not an Achan in the camp. With humiliation and searching of heart, let each seek to discover the hidden sins that shut out God's presence. {PP 497.3}

G. “Sword of my mouth”

The word of God condemns the wrongdoer.

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

H. Hidden Manna

There was a pot of manna hidden away in the ark to be kept as a memorial of the power of God in feeding Israel in the wilderness. (see Exodus 16:32-34)

The manna, falling from heaven for the sustenance of Israel, was a type of Him who came from God to give life to the world. Said Jesus, "I am that Bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven. . . . If any man eat of this bread, he shall live forever: and the bread that I will give is My flesh, which I will give for the life of the world." John 6:48-51. And among the promises of blessing to God's people in the future life it is written, "To him that overcometh will I give to eat of the hidden manna." Revelation 2:17. {PP 297.2}

I. White Stone

This is not the first time in Scripture a new name has been promised to the overcomer. A new name is a memorial created to commemorate the power of God to change the life.

And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the LORD shall name. (Isaiah 62:2)

Jacob had been given a new name by God signifying his victory.

And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. (Genesis 32:28)

Only those that know from what they have been delivered will be able to comprehend the name and its significance.

4. Thyatira 538 A.D. - 1798 A.D.

A. Introduction

The era of Thyatira can be identified from the symbol of Jezebel introduced in verse 20. The historic Jezebel was an idolater, and the wife of Ahab, king of Israel. She led apostate Israel into greater apostasy introducing idolatry and Baal worship.

A woman in prophecy symbolizes a church, a pure woman the church of Christ (see Eph 5:25-32) and an impure woman an apostate church (see Isaiah 1:21, Jer 3:8). Fornication is used to represent the unlawful connection of a church with the civil and temporal powers or other forms of idolatry. This symbol of Jezebel could fit no church so well as the professed Christian church that had begun a compromise with the world when it entered the palaces of emperors in 313 A.D. and began an unlawful relationship with the civil power. In 533 A.D. a man was put in place of God as the head of all the churches by the decree of emperor Justinian. Idolatry in the form of worship of saints and image worship was introduced along with a long list of false teachings and practices. This papal church's rule can be dated from 538 A.D. to 1798 A.D.

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

B. The author introduced as – Son of God ...

Christ introduces Himself in His divine, glorious form, but more than that, He declares His sonship to God, to a church that denies that relationship. In 525 A.D. at the council of Nicea, a decision was made that destroyed the personality and relationship of Christ to His Father.

But those who say "There was a time when he was not," or "He did not exist before he was begotten," ... the catholic and apostolic Church of God anathematizes. ~Ecclesiastical History of Socrates Scholasticus I:8

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

The last to be more than the first seems to indicate an improvement in her condition. Thus is represented the time of the reformation when there was a resurgence of spirituality and true Christianity.

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

C. thou sufferest that woman Jezebel,

See comments on on Jezebel in the introduction to this church.

Jezebel is not the church God is speaking to. The church is reprov'd for tolerating Jezebel. From time to time the church of the dark ages, in order to secure peace made concessions and compromise with the Papal church that were not authorized by God. The faithful Waldensies and Albigensies, the Huguenots, the Celtic Christians, the Ethiopian churches, and other true hearted souls who refused to accept the false teachings of Romanism, who stood for their faith through the fiercest of persecutions, these were the true church.

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

D. Time to repent

The Papal church was given 1260 years from 538 A.D. to 1798 A.D. to repent. This is mentioned in the following passage.

*[2] But the court which is without the temple leave out, and measure it not; for it is **given unto the Gentiles**: and the holy city shall they tread under foot forty and two months. [3] And I will give*

*power unto my two witnesses, and they shall **prophesy a thousand two hundred and threescore days, clothed in sackcloth.***
(Revelation 11:2-3)

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

Here is pictured the troubles that were to come upon the Catholic Church at the close of this time of 1260 years. At that time, during the French Revolution the priests were slain and the churches were taken over in France. Within a few years the tribulation extended to Italy when the pope was taken captive and died in exile and the church properties were confiscated. The Papacy received a deadly wound.

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

Here is a warning to the daughter churches of this harlot, that they will suffer the same fate as the mother, if they are found to be no better than the mother. "Kill her children with death", especially seems to refer to the second death. Christ with eyes as a flame of fire, will read the very motives of the heart.

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

Here is another clear reference to the fact that Christ does not recognize the Papal apostate church as His church. It is another church that He recognizes as His. It is those that have not this doctrine. The doctrine referred to are the doctrines taught by the apostate church repre-

sented by Jezebel in verse 20. The true church were to hold fast to the Truth.

This church that did not have the papal doctrines are those mentioned in this passage.

And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days. (Revelation 12:6)

This church, the church in the wilderness, the ones that were considered criminals, persecuted, and downtrodden, fleeing for their lives, dwelling in caves and crude shelters, is the church Christ recognizes as His true church, those that have not known the depths of Satan.

[25] But that which ye have already hold fast till I come.

The beliefs and faith of this we read the following commentary.

The religious belief of the Waldenses was founded upon the written word of God, the true system of Christianity, and was in marked contrast to the errors of Rome. But those herdsmen and vine-dressers, in their obscure retreats, shut away from the world, had not themselves arrived at the truth in opposition to the dogmas and heresies of the apostate church. Theirs was not a faith newly received. Their religious belief was their inheritance from their fathers. They contended for the faith of the apostolic church, --"the faith once delivered to the saints." {4SP 69.1}

This pure faith they were to hold fast.

[26] And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: [27] And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. [28] And I will give him the morning star. [29] He that hath an ear, let him hear what the Spirit saith unto the churches.

A fitting promise to those that had been trodden down by the nations for centuries.

E. Morning star

I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. (Revelation 22:16)

The promise of the morning star, is a promise that He will give Himself to the overcomer.

Thought Questions

1. What are some similarities between historical Jezebel, and the church symbolized by her?
2. How was the Papal church formed (See appendix below)?
2. What are some examples of where the true church “sufferest” the church represented by Jezebel? (See appendix below)

Appendix

1. The formation of the Papal church

*Little by little, at first in stealth and silence, and then more openly as it increased in strength and gained control of the minds of men, "the mystery of iniquity" carried forward its deceptive and blasphemous work. Almost imperceptibly the customs of heathenism found their way into the Christian church. The **spirit of compromise** and conformity was restrained for a time by the fierce persecutions which the church endured under paganism. But as persecution ceased, and Christianity entered the courts and palaces of kings, she laid aside the humble simplicity of Christ and His apostles for the pomp and pride of pagan priests and rulers; and in place of the requirements of God, she substituted human theories and traditions.*

The nominal conversion of Constantine, in the early part of the fourth century, caused great rejoicing; and the world, cloaked with a form of righteousness, walked into the church. Now the work of corruption rapidly progressed. Paganism, while appearing to be vanquished, became the conqueror. Her spirit controlled the church. Her doctrines, ceremonies, and superstitions were incorporated into the faith and worship of the professed followers of Christ. {GC 49.2}

*This **compromise between paganism and Christianity** resulted in the development of "the man of sin" foretold in prophecy as opposing and exalting himself above God. That gigantic system of false religion is a masterpiece of Satan's power--a monument of his efforts to seat himself upon the throne to rule the earth according to his will. {GC 50.1}*

F. Times when the true church "suffered" the Papal church

The papal leaders, despairing of conquering by force, at last resorted to diplomacy. A compromise was entered into, that while professing to grant to the Bohemians freedom of conscience, really betrayed them into the power of Rome. The Bohemians had specified four points as the condition of peace with Rome: the free preaching of the Bible; the right of the whole church to both the bread and the wine in the communion, and the use of the mother tongue in divine worship; the exclusion of the clergy from all secular offices and authority; and, in cases of crime, the jurisdiction of the civil courts over clergy and laity alike. The papal authorities at last "agreed that the four articles of the Hussites should be accepted, but that the right of explaining them, that is, of determining their precise import, should belong to the council--in other words, to the pope and the emperor"-- Wylie, b. 3, ch. 18. On this basis a treaty was entered into, and Rome gained by dissimulation and fraud what she had failed to gain by conflict; for, placing her own interpretation upon the Hussite articles, as upon the Bible, she could pervert their meaning to suit her own purposes. {GC 118.1}

A striking illustration of Rome's policy toward those who disagree with her was given in the long and bloody persecution of the Waldenses, some of whom were observers of the Sabbath. Others suffered in a similar manner for their fidelity to the fourth com-

mandment. The history of the churches of Ethiopia and Abyssinia is especially significant. Amid the gloom of the Dark Ages, the Christians of Central Africa were lost sight of and forgotten by the world, and for many centuries they enjoyed freedom in the exercise of their faith. But at last Rome learned of their existence, and the emperor of Abyssinia was soon beguiled into an acknowledgment of the pope as the vicar of Christ. Other concessions followed.

An edict was issued forbidding the observance of the Sabbath under the severest penalties. (See Michael Geddes, Church History of Ethiopia, pages 311, 312.) But papal tyranny soon became a yoke so galling that the Abyssinians determined to break it from their necks. After a terrible struggle the Romanists were banished from their dominions, and the ancient faith was restored. The churches rejoiced in their freedom, and they never forgot the lesson they had learned concerning the deception, the fanaticism, and the despotic power of Rome. Within their solitary realm they were content to remain, unknown to the rest of Christendom. {GC 577.3}