

## REVELATION CHAPTER TWO

### BOOK OF THE REVELATION

What follows represents the unedited lecture notes of Pastor Merritt's teaching of the book of the Revelation. Please feel free to reproduce all or part for the glory of the Lord Jesus Christ. The teachings of the Revelation represent a compilation of things learned from such men as Col. R. B. Thieme, Lewis Sperry Chafer, Charles Ryrie, Arno C. Gabelein, John Walvoord, Hal Lindsay, Dwight Pentecost, along with an exegesis of the Greek and Hebrew texts.

#### REVELATION

Lesson 18

4-26-2000

1. I have completed an examination of chapter one in the Book of The Revelation. I taught an introduction to chapter two last week; tonight we will review some of that learned and then continue our study of Revelation chapter two.

2. Chapter two begins the second described in our outline as follow:

"The historical trends of the church on earth and the fact that the age of the church is a dead spot as far as prophecy is concerned. This is established in Revelation chapters two and three."

3. Let's first look at a map showing to whom John is told write.



4. Introduction Chapters 2 and 3:

1. In chapters 2 and 3 the messages to the seven churches are referred to as "the things which are."

2. These messages, therefore, contain divine revelation and exhortation for the churches of John's day and the local assemblies later to come.

3. The caveats and commands constitute one of the most penetrating in the entire New Testament in relation to church doctrine and Christian living. It is paradoxical that the verses have been kept out of the mainstream of contemporary theological thought.

3.1 It is sad that little teaching of these trenchant church age principles found in chapters 2 and 3 have occurred.

4. There has been some debate concerning the theological significance of these seven churches.

5. It is obvious that God selected seven and seven only. There were numerous other churches in the area to which God did not send messages. There were in fact other churches that arguably might have been more important.

6. Swete in his commentary writes of the seven churches "There were for example churches which were undoubtedly larger than certainly Thyatira and Philadelphia."

7. There were undoubtedly principles which determined the selection of only the seven. Let's look at a few of these:

7.1 Each church needed a particular message, and the spiritual state of each corresponded to the exhortation given.

7.2 The selection was also governed by the fact that each church was in some way normative for extant local churches and certainly also churches which would later come.

7.3 Many expositors, as we have earlier noted, believe (in addition to the obvious implication of these messages to the seven) that there is also application and description of the chronological development of the universal church in these passages.

7.4 Some believe Ephesus seems to be characteristic of the Apostolic Age and that the progression of evil climaxing in Laodicea seems to indicate the final state of evil climaxing in the church of the Tribulation--Laodicea.

7.5 Walvoord writes "There does seem to be a remarkable progression in the messages. It would seem almost incredible that such a progression should be a pure accident, and the order of the messages to the churches seems to be divinely selected to give prophetically the main movement of church history."

7.6 Walvoord goes on to write "The prophetic interpretation of the messages ... to be sure, should not be pressed beyond bounds ... it is a deduction of the content, not from the explicit statement of the passage."

7.7 When you look at the general trend indicated, it shows rather than a progressive improvement as many Post Tribulationist and Amillennialist would claim, on the contrary the trends lead instead to a most nefarious deterioration described by the church at Laodicea.

7.8 Later we will see in great detail how each church may represent pieces of future church history even up to and including the church which is spared "out from the time of trial of the earth", the church of Philadelphia.

8. The first church mentioned is the church at Ephesus. Rev 2:1-7

Rev 2:1 "To the angel of the church in Ephesus write: These are the words of him who holds the seven stars in his right hand and walks among the seven golden lampstands:

Rev 2:2 I know your deeds, your hard work and your perseverance. I know that you cannot tolerate wicked men, that you have tested those who claim to be apostles but are not, and have found them false.

Rev 2:3 You have persevered and have endured hardships for my name, and have not grown weary.

Rev 2:4 Yet I hold this against you: You have forsaken your first love.

Rev 2:5 Remember the height from which you have fallen! Repent and do the things you did at first. If you do not repent, I will come to you and remove your lampstand from its place.

Rev 2:6 But you have this in your favor: You hate the practices of the Nicolaitans, which I also hate.

Rev 2:7 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, I

will give the right to eat from the tree of life, which is in the paradise of God.

## 1. Ephesus Introduction:

1.1 Ephesus was the largest city in Asia Minor.

1.2 It is the only one of these seven which has a threefold place in New Testament literature: The threefold place is:

- it is given prominence in the Book of Acts (Acts 18:18-19:41)
- it is to Ephesus Paul wrote one of his epistles
- to it the ascended Lord sent a letter as part of the Apocalypse

1.3 After commending the church for its labor, patience, and intolerance of pseudo-apostles, the Lord refers to one tragic defect - she had left her first love (vs. 4).

1.4 G. Morgan in his commentary writes of the statement 'left her first love' " . . . it might be related to Paul's words of warning to the Corinthian church: 'For I espoused you to one husband, that I might present you as a pure virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve in his craftiness, your minds should be corrupted from the simplicity and the purity that is toward Christ'.

2. Let me give you seven points on this statement "left your first love."

1. The first century church had a unique problem.

2. The problem was joy, excitement, thrill and ecstatic emotion over seeing the Lord's mighty hand work in extraordinary ways.

3. The first century church saw the dead resuscitated, miraculous healings, demons exorcised, flames of fire atop heads, people speaking in foreign tongues, people interpreting foreign tongues, people discerning spirits, people waking in the morning with a sudden gift like teaching, prophecy and or wisdom and churches being established in gentile lands where people clamored for the glorious gospel of Christ.

4. Is there any wonder then that the first century church lost some of its early excitement when they had to settle down in a local assembly sitting under a God appointed pastor to hear the word of God taught.

5. The first love took a blow to the solar plexus when mundane study of the Word taught by a pastor became normative.

6. It is so easy to get all excited and emotional about things glorious like church camps, great local crusades and retreats into the mountains of Glorietta, Arrowhead or Laity Lodge; the people of the first century had excitement in spades. When the weekend is over however there is the valley down the hill, away from the mountain top and the kindred spirits; so you can imagine how easy it was for the first century church to leave their first love.

7. Tonight you sit and listen to a teaching of the Revelation and brethren this is demonstrating your first love; and don't you ever let anyone tell you different.

8. Now let's return to our study of the church at Ephesus.

9. As noted many consider then the message to the church at Ephesus as also pertinent to the 1st century church. This is not an uncommon view. It is also held by Ryrie, Pentecost and others who specialize in eschatology.

10. If, there is such a symbolism intended by our Lord, then hindsight would certainly view Ephesus as symbolic of the universal church from Pentecost to 100 A.D.

11. Let's now take a look at the first verse of chapter two.

Rev 2:1 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;

Principles:

1. The angel of the church at Ephesus is its pastor.

2. We do not know who was the Pastor. We do know Ephesus was a large city with a long history of a sound and effective Christian witness.

3. Paul himself had ministered there for three years as recorded in Acts chapter 19.

4. The effectiveness is stated in Acts 19:10 "All they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks."

5. After Paul's ministry ended, there is evidence Timothy labored in Ephesus for several years.

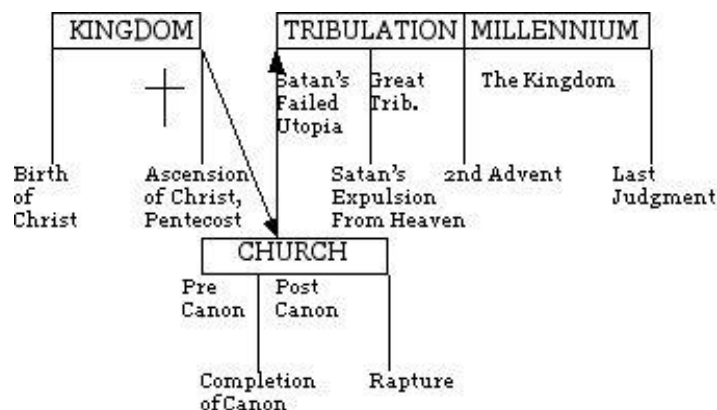
6. Now let's take a look at verse two of chapter two.

Rev 2:2 I know your deeds, your hard work and your perseverance. I know that you cannot tolerate wicked men, that you have tested those who claim to be apostles but are not, and have found them false.

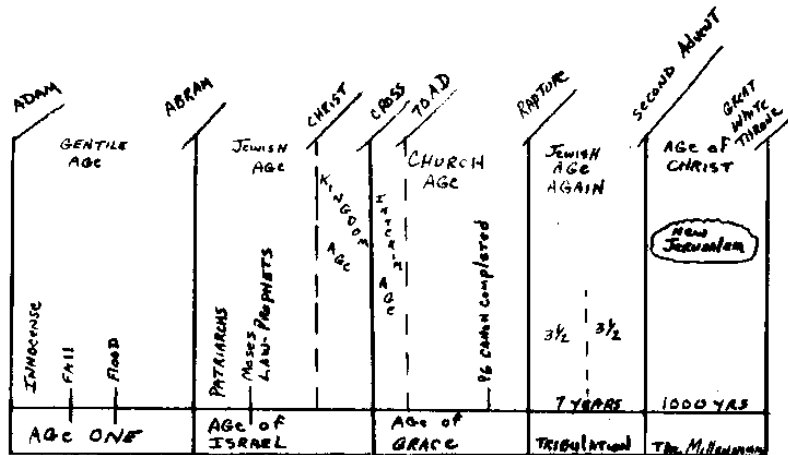
1. This great church as noted worked hard to be a source of doctrine.
2. They also waited with patience the coming of saints with positive volition. The Word was taught to those who came.
3. Notice the church tried the apostles to determine who were the true and who were the false apostles.
4. This assertion by our Lord to John presents strong evidence that the first century church is in view. This is the only church of the seven, said to be approved for having tried those claiming to be apostles.
5. Certainly the church at Ephesus would have had this job given John is writing in A.D. 96 but also we must recall only the first century church could have tried apostles given that the gift of apostleship vanished with the death of John.
6. A quick review of the doctrine of apostleship might be helpful.

1. Apostles once possessed significant authority and power. We have no direct comparison today.
2. There are people today in certain denominations who claim to be apostles, but in point of fact there are no de jure apostles in this portion of the Church Age. The gift of apostleship is no longer available.

2.1 It was appropriate in the early part of the Church Age, in what I like to call the Interim Age, a sub-age of the Church Age. The Interim Age is also called the Apostolic Age. The Interim Age was an age of transition from the Kingdom Age to the Church Age. 2.2 It was during the Interim Age that the Canon was written. A chart will illustrate.



3. The word apostle comes from the Greek word **Apostolos**. Originally it meant the supreme commander of the Athenian fleet, though it came to mean a messenger. In Scripture, it means a supreme spiritual commander in the Apostolic Age. This period is also called the Pre-Canon period of the Church Age.



4. An apostle was in most cases over one or more local churches.

4.1 Paul was the apostle to the Gentiles and thus responsible for the early Gentile churches.

4.2 Peter it would seem had authority over all the Judeo-Christian churches in Syria, Asia Minor, Macedonia and Greece.

4.3 In the case of James, the half-brother of Jesus, he was over the 200-plus local churches located in Jerusalem.

5. Originally there were 12 apostles and later there were delegated apostles. The original 12 apostles were the 12 disciples, minus Judas Iscariot, plus Paul. The delegated apostles included men like Barnabas, Apollos, Silas, Timothy and James, the half-brother of Jesus. The original 12 were ordained of God to "jump-start" the Church Age.

6. The gift of apostleship, like all other gifts, was bestowed by God the Holy Spirit. 1Co 12:11

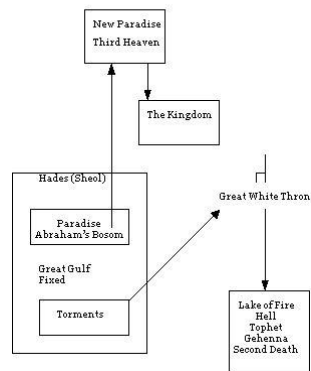
1Co 12:11 But all these worketh that one and the selfsame Spirit, **dividing to every man severally as he will.**

6.1 Christ, however, earned the gifts by successfully completing the Father's plan. He seized His well-earned booty, but God the Holy Spirit bestowed the gifts.

6.2 At His victorious ascension Christ escorted to paradise the souls of the believers in Sheol.

Eph 4:8 This is why it says: "When he ascended on high, he led captives in his train and made possible the giving of spiritual gifts to men ..."

The Compartments of Hades



6.3 The gifts of prophecy and apostleship were given to facilitate the growth of the church during the early part of the Church Age (A.D. c. 32 to 96). The gifts of evangelism and pastor-teacher were given to facilitate the growth of the church after A.D. 96.

Eph 4:11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

Eph 4:12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

6.4 The gift of apostleship, like all spiritual gifts, was made possible by Christ, but distributed by God the Holy Spirit.

Heb 2:4 God also testified to it by signs, wonders and various miracles, and gifts of the Holy Spirit distributed according to his will.

6.5 The gift of apostleship was a temporary gift. This gift passed from the scene in A.D. 96 with the death of John and the completion of the Canon.

6.6 All communication gifts carry with them authority and are thus only given to males. Such was the case with the gift of apostleship.

6.7 Apostles also had to be eyewitnesses of the Resurrection.

6.7.1 Paul often documented his designation as the 12th apostle by telling of his own viewing on the road to Damascus.

6.7.2 There are also Scriptures which seem to teach the generally accepted belief that an apostle had to be an eyewitness of the Lord. More particularly, there are expositors, it would seem, who would require an apostle to be a witness of our Lord in a resurrected state.

Acts 1:1 In my former book, Theophilus, I wrote about all that Jesus began to do and to teach

Acts 1:2 until the day he was taken up to heaven, after giving instructions through the Holy Spirit to the apostles he had chosen.

1Co 9:1 Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are you not the result of my work in the Lord?

1Co 15:5 and that he appeared to Peter, and then to the Twelve.

1Co 15:6 After that, he appeared to more than five hundred of the brothers at the same time, most of

whom are still living, though some have fallen asleep.

1Co 15:7 Then he appeared to James, then to all the apostles,

1Co 15:8 and last of all he appeared to me also, as to one abnormally born.

1Co 15:9 For I am the least of the apostles and do not even deserve to be called an apostle, because I persecuted the church of God.

6.8 In describing the New Jerusalem of the Millennium, the names of the 12 apostles are said to be listed on its 12 foundations.

Rev 21:14 The wall of the city had twelve foundations, and on them were the names of the twelve apostles of the Lamb.

6.9 The original apostles were the 12 disciples, minus Judas Iscariot, plus Paul.

Joh 6:70 Then Jesus replied, "Have I not chosen you, the Twelve? Yet one of you is a devil!"

Joh 6:71 (He meant Judas, the son of Simon Iscariot, who, though one of the Twelve, was later to betray him.)

6.10 We must not be confused by the heterodoxy of the disciples selecting Matthias as the "12<sup>th</sup> apostle."

Acts 1:21 Therefore it is necessary to choose one of the men who have been with us the whole time the Lord Jesus went in and out among us ...

Acts 1:23 So they proposed two men: Joseph called Barsabbas (also known as Justus) and Matthias.

Acts 1:24 Then they prayed, "Lord, you know everyone's heart. Show us which of these two you have chosen

Acts 1:25 to take over this apostolic ministry, which Judas left to go where he belongs."

Acts 1:26 Then they cast lots, and the lot fell to Matthias; so he was added to the eleven apostles.

6.11 There were other people called apostles; they can best be described as delegated apostles. We can rightfully speak of 12 apostles (the original 12, minus Judas Iscariot, plus Paul) and numerous other delegated apostles.

Gal 1:19 I saw none of the other **apostles**--only James, the Lord's brother.

1Co 4:6 Now, brothers, I have applied these things to myself and **Apollos** for your benefit, so that you may learn from us the meaning of the saying, "Do not go beyond what is written." Then you will not take pride in one man over against another ...

1Co 4:9 For it seems to me that God has put us **apostles** on display at the end of the procession, like men condemned to die in the arena. We have been made a spectacle to the whole universe, to angels as well as to men.

1Th 1:1 Paul, **Silas** and **Timothy**, To the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace and peace to you ...

1Th 2:6 We were not looking for praise from men, not from you or anyone else. As **apostles** of Christ we could have been a burden to you,

6.12 The apostles had authority over more than one local church, and the local pastors took orders from their respective apostles. Pastors were removed and often transferred by their apostle bosses.

6.13 The apostles, it would seem, had all of the temporary gifts designed to show and establish their authority.

16.13.1 These were "whip gifts" to get the attention of the people: miracles, healing, tongues, discerning of spirits, teaching, wisdom, etc. A few Scriptures to illustrate follow.



Acts 28:8 His father was sick in bed, suffering from fever and dysentery. Paul went in to see him and, after prayer, placed his hands on him and healed him.

Acts 28:9 When this had happened, the rest of the sick on the island came and were cured.

Acts 5:15 As a result, people brought the sick into the streets and laid them on beds and mats so that at least Peter's shadow might fall on some of them as he passed by.

1Co 5:5 hand this man guilty of incest over to Satan, so that the sinful nature may be destroyed and his spirit saved on the day of the Lord.

Acts 5:1 Now a man named Ananias, together with his wife Sapphira, also sold a piece of property.

Acts 5:2 With his wife's full knowledge he kept back part of the money for himself, but brought the rest and put it at the apostles' feet.

Acts 5:3 Then Peter said, "Ananias, how is it that Satan has so filled your heart that you have lied to the Holy Spirit and have kept for yourself some of the money you received for the land?

Acts 5:4 Didn't it belong to you before it was sold? And after it was sold, wasn't the money at your disposal? What made you think of doing such a thing? You have not lied to men but to God."

Acts 5:5 When Ananias heard this, he fell down and died. And great fear seized all who heard what had happened.

Acts 5:6 Then the young men came forward, wrapped up his body, and carried him out and buried him.

Acts 5:7 About three hours later his wife came in, not knowing what had happened.

Acts 5:8 Peter asked her, "Tell me, is this the price you and Ananias got for the land?" "Yes," she said, "that is the price."

Acts 5:9 Peter said to her, "How could you agree to test the Spirit of the Lord? Look! The feet of the men who buried your husband are at the door, and they will carry you out also."

Acts 5:10 At that moment she fell down at his feet and died. Then the young men came in and, finding her dead, carried her out and buried her beside her husband.

Acts 5:11 Great fear seized the whole church and all who heard about these events.

Acts 16:16 Once when we were going to the place of prayer, we were met by a slave girl who had a spirit by which she predicted the future. She earned a great deal of money for her owners by fortune-telling.

Acts 16:17 This girl followed Paul and the rest of us, shouting, "These men are servants of the Most High God, who are telling you the way to be saved."

Acts 16:18 She kept this up for many days. Finally Paul became so troubled that he turned around and said to the spirit, "In the name of Jesus Christ I command you to come out of her!" At that moment the spirit

6.14 All temporary gifts passed away at the completion of the Canon.

1Co 13:8 Love never fails. But where there are prophecies, they will cease; where there are tongues, they will be stilled; where there is knowledge, it will pass away.

1Co 13:9 For we know in part and we prophesy in part,

1Co 13:10 but when perfection comes, the imperfect disappears.

6.15 Compare Paul's early demonstrated power in his later ministry when apparently, he could not heal.

Acts 19:11 God did extraordinary miracles through Paul,

Acts 19:12 so that even handkerchiefs and aprons that had touched him were taken to the sick, and their illnesses were cured and the evil spirits left them.

Phi 2:27 Indeed Epaphroditus was ill, and almost died. But God had mercy on him, and not on him only but also on me, to spare me sorrow upon sorrow.

2Ti 4:20 Erastus stayed in Corinth, and I left Trophimus sick in Miletus.

6.16 Paul's apostleship was questioned by the church at Corinth on numerous occasions.

2Co 11:5 But I do not think I am in the least inferior to those "super-apostles."

2Co 11:6 I may not be a trained speaker, but I do have knowledge. We have made this perfectly clear to you in every way.

6.17 There have been no de jure apostles since the death of John in A.D. c. 96. Future leaders had no opportunity to see our Lord.

6.17.1 Peter makes clear we as Church Age saints do not see Christ.

1Pe 1:8 Though you have not seen him, you love him; and even though you do not see him now, you believe in him and are filled with an inexpressible and glorious joy,

7. In closing our doctrine, I want to review several uses in Scripture of the noun **Apostolos** and its verb form **Apostello**.

### **Apostolos**

Luk 17:3 Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.

Luk 17:4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

Luk 17:5 And the **apostles** said unto the Lord, Increase our faith.

Joh 13:14 If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.

Joh 13:5 For I have given you an example, that ye should do as I have done to you.

Joh 13:16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he **that is sent** greater than he that sent him.

Acts 5:29 Then Peter and the other **apostles** answered and said, We ought to obey God rather than men.

Rom 11:13 For I speak to you Gentiles, inasmuch as I am the **apostle** of the Gentiles, I magnify mine office:

Rom 11:14 If by any means I may provoke to emulation them which are my flesh, and might save some of them.

1Co 12:28 And God hath set some in the church, first **apostles**, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

1Co 12:29 Are all **apostles**? are all prophets? are all teachers? are all workers of miracles?

Phi 2:25 Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellowsoldier, but your **messenger**, whom you sent to take care of my needs.

Phi 2:26 For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick.

### **Apostello**

Mat 13:41 The Son of Man **will send out** his angels, and they will weed out of his kingdom everything that causes sin and all who do evil.

Mat 13:42 They will throw them into the fiery furnace, where there will be weeping and gnashing of teeth.

Mat 13:43 Then the righteous will shine like the sun in the kingdom of their Father. He who has ears, let him hear.

Mar 6:7 And he called unto him the twelve, and began **to send them forth** by two and two; and gave them power over unclean spirits;  
Mar 6:8 And commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse:  
Mar 6:9 But be shod with sandals; and not put on two coats.

Joh 5:33 **Ye sent** unto John, and he bare witness unto the truth.

Joh 5:36 But I have greater witness than that of John: for the works which the Father **hath sent** me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

Joh 5:38 And ye have not his word abiding in you: for whom **he hath sent**, him ye believe not.

Acts 3:19 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.

Acts 3:20 And **he shall send** Jesus Christ, which before was preached unto you:

Acts 3:21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

1Co 1:17 For Christ **sent** me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

1Jo 4:9 In this was manifested the love of God toward us, because that God **sent** his only begotten Son into the world, that we might live through him.

1Jo 4:10 Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

End Lesson

REVELATION

LESSON 19

5-3-2000

1. Earlier we studied chapter one and then last week I taught an introduction to chapter two.
2. In this introduction I gave you seven points relating to the phrase "left your first love"; taught numerous principles about the church age and its Pre-Canon and Post Canon existence; described how the early New Testament church functioned without a Canon; exegeted verses 1 and 2 of chapter two; and then I taught in summary fashion The Doctrine of The Apostle.
3. When time ran out I was about to begin an analysis of Revelation chapter two verse three.
4. Chapter two begins the second section and teaches that: "The historical trends of the church on earth and the fact that the age of the church is a dead spot as far as prophecy is concerned. This is established in Revelation chapters 2 and 3."
5. Now let's look at verse three of chapter two and see what principles we can glean:

Rev 2:3 You have persevered and have endured hardships for my name and have not grown weary.

1. Points of Etymology:

1. There are several key words here.

2. Echo is the main verb and it is parsed as a 2nd person singular present active indicative and well translated "have."

2.1 Hupomone is the accusative direct object in the position of emphasis. It is the object of the main verb which is Echo. Hupomone means the state of possessing patience while under pressure.

2.2 Bastazo means to endure, to suffer, to bare or tolerate suffering. The 2nd person singular refers to the church at Ephesus; the culminative aorist tense refers to the numerous persecutions and trials encountered by this early church.

2.3 Dia Ho Onoma is better "because of My name and reputation."

2.4 Kopiao means to be wearied from labor or to suffer from great physical and/or mental fatigue. With the negative adverb of course we find the church did not become weary and faint. In the perfect tense it means they received the action of the weariness in the past with the result they were tired but did not faint.

2.5 The preaching of Christ had early created a problem in that the worship of Diana suffered.

2.6 As a result the church came under great pressure from the silversmiths.

2.7 The story can be found in Acts 19:23-41 where a riot occurred and great persecution came to the Ephesian church.

2.8 The reduction of the sale of idols used in the worship of Diana and the Christian teaching that these idols were not worthy of worship resulted in great animosity.

3. Now let's see what principles we can gather from this verse:

1. The church of God has always been persecuted in varying degrees.

2. The church at Ephesus as well as all of the first century churches were certainly no exception. They were treated unjustly and oppressed.

3. John is told to write congratulations to the church at Ephesus for bearing their burdens with patience.

4. And in their work for the Lord they are commended for not growing weary.

5. The work of every local church is to get the Word out and doing this day after day and year after year often wears on both the teacher and the student.

5.1 When the local church does their job Satan under the permissive will of God will attack in an all effort to neutralize God's people.

6. The church at Ephesus had apparently done their job well.

7. Walvoord has written "Few modern churches could qualify for the commendations given by our Lord through John to the church at Ephesus."

8. Given the statement "You have persevered and have endured hardships for my name", I think it might be appropriate to quickly review what the Bible has to say about "suffering."

9. Let me give you several points about suffering:

1. Suffering is physical and /or mental pain. Suffering might manifest itself in a loss of health, wealth, friends, family or guilt reaction, psychosis, etc. Suffering is temporary or permanent loss of happiness or mental tranquility.

2. There are two general reasons for suffering:

2.1 to get an unbeliever to believe on the Lord Jesus Christ and be saved and

2.2 to get a believer to move to the next level of spiritual maturity.

3. Both the believer and unbeliever suffer in time but only the unbeliever suffers in eternity.

Mat 5:45 in order that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

Rev 20:15 If anyone's name was not found written in the book of life, he was thrown into the lake of fire.

Rev 21:4 He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away."

3.1 An anecdote from the Scripture concerning an arrogant King will speak a thousand words concerning why an unbeliever suffers.

- Nebuchadnezzar in Chapters 2 and 3 of the Book of Daniel had seen the power of God in action in the lives of Daniel, Shadrach, Meshach and Abednego.
- Although he had seen miracles, he had apparently not passed the point of no return, i.e., he had not committed the unpardonable sin.
- God has always revealed Himself to mankind. He is faithful.
- Rom 1:20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:
- God will work mightily with the great King Nebuchadnezzar; his salvation will come but only after the loss of part of his Kingdom and after a bout with insanity.
- Daniel chapter four is actually a gospel tract written by this King describing the depths to which he sank before he accepted Christ as his Savior. Let's take a look at Nebuchadnezzar's salvation tract and how God used suffering to bring this man to his knees.

Dan 4:1 King Nebuchadnezzar, To the peoples, nations and men of every language, who live in all the world: May you prosper greatly!

Dan 4:2 It is my pleasure to tell you about the miraculous signs and wonders that the Most High God has performed for me.

Dan 4:3 How great are his signs, how mighty his wonders! His kingdom is an eternal kingdom; his dominion endures from generation to generation.

Dan 4:4 I, Nebuchadnezzar, was at home in my palace, contented and prosperous.

Dan 4:5 I had a dream that made me afraid. As I was lying in my bed, the images and visions that passed through my mind terrified me . . .

Dan 4:19 Then I called Daniel to interpret the dream. Daniel said "My lord, if only the dream applied to your enemies and its meaning was for your adversaries!

Dan 4:20 The tree you saw, which grew large and strong, with its top touching the sky, visible to the whole earth,

Dan 4:21 with beautiful leaves and abundant fruit, providing food for all, giving shelter to the beasts of the field, and having nesting places in its branches for the birds of the air--

Dan 4:22 you, O king, are that tree! You have become great and strong; your greatness has grown until it reaches the sky, and your dominion extends to distant parts of the earth.

Dan 4:23 "You, O king, saw a messenger, a holy one, coming down from heaven saying, 'Cut down the tree and destroy it, but leave the stump, bound with iron and bronze, in the grass of the field, while its roots remain in the ground. Let him be drenched with the dew of heaven; let him live like the wild animals, until seven years have passed.'

Dan 4:24 "This is the interpretation, O king, and this is the decree the Most High has issued against my lord the king:

Dan 4:25 You will be driven away from your people and you will live in the desert with the wild animals; you will eat grass like cattle and be drenched with the dew and rain from heaven. . . You will continue to live as an animal until you acknowledge that the Most High is sovereign over the kingdoms of men and gives them to anyone He wishes.

Dan 4:26 The command to leave the stump of the tree with its roots means that your kingdom will be restored to you when you acknowledge that Heaven rules . . .

Dan 4:29 Twelve months later, as I was walking on the roof of the royal palace of Babylon,

Dan 4:30 I said, "Is not this the great Babylon I have built as the royal residence, by my mighty power and for the glory of my majesty?"

Dan 4:31 The words were still on my lips when a voice came from heaven, "This is what is decreed for you, King Nebuchadnezzar: Your royal authority has been taken from you.

Dan 4:32 You will be driven away from your people and you will live in the fields with the wild animals; you will eat grass like the cattle . . . you will suffer until you acknowledge that the Most High is sovereign over the kingdoms of men and gives them to anyone He wishes."

Dan 4:33 Immediately what had been said happened to me I was driven away from the palace and I ate grass with the cattle. My body was drenched with the dew and rain of heaven, my hair grew like the feathers of an eagle and my nails were like the claws of a bird.

Dan 4:34 After seven years passed, I Nebuchadnezzar, raised my eyes toward heaven, and my sanity was restored. Then I praised the Most High; I honored and glorified him Who lives forever. His dominion is an eternal dominion; His kingdom endures from generation to generation.

Dan 4:35 All the peoples of the earth are regarded as nothing. He does as he pleases with the powers of heaven and the peoples of the earth. No one can hold back His hand or say to Him: "What have you done?"

Dan 4:36 At the same time that my sanity was restored, my honor and splendor were returned to me; I again was looked upon by all Babylon as King. My advisers and nobles sought me out, and I was restored to my throne and became even greater than before.

Dan 4:37 Now I, Nebuchadnezzar, praise and exalt and glorify the King of heaven, because everything He does is right and all His ways are just. And those who walk in pride He is able to humble.

#### 4. Now with reference to the believer's suffering:

4.1 Suffering is a certainty for the believer; suffering for the believer also results in an ultimate reward in eternity future.

1Pe 1:6 In this you greatly rejoice, though now for a little while you may have had to suffer grief in all kinds of trials.

1Pe 1:7 These have come so that your faith--of greater worth than gold, which perishes even though refined by fire--may be proved genuine and may result in praise, glory and honor when Jesus Christ is revealed.

Expanded Translation:

1Pe 1:6 I know you are presently celebrating your eternal security and the certainty of Christ's ultimate eschatological victory yet shortly it will be proper and in fact necessary that you receive sorrow and distress because of multifarious calamities and sufferings.

1Pe 1:7 In order that as God's purpose the proving of your faith (which is of far greater value than gold, because when extreme heat is used to test gold the precious metal is destroyed) but you are tested in order that you might be discovered as a vessel of praise, glory and honor on the occasion of the Second Advent of Jesus the Christ.

4.2 The context of Heb 12:6-11 indicates that even suffering for discipline is for the believer's benefit.

Heb 12:6 because the Lord disciplines those he loves, and he punishes everyone he accepts as a son."

Heb 12:7 Endure hardship as discipline; God is treating you as sons. For what son is not disciplined by his father?

Heb 12:8 If you are not disciplined (and everyone undergoes discipline), then you are illegitimate children and not true sons.

Heb 12:9 Moreover, we have all had human fathers who disciplined us and we respected them for it. How much more should we submit to the Father of our spirits and live!

Heb 12:10 Our fathers disciplined us for a little while as they thought best; but God disciplines us for our good, that we may share in his holiness.

Heb 12:11 No discipline seems pleasant at the time, but painful. Later on, however, it produces a harvest of righteousness and peace for those who have been trained by it.

Expanded Translation:

For you see whom the Lord loves He will provide corrective discipline and if necessary will skin alive with a whip all of his beloved family.

Therefore by order of the commander endure your discipline like as royalty for you see God is dealing with you as with His very own sons; for what father is not going to discipline his own. If you are not being disciplined, and I can assure you all royal family members receive discipline, you are not family but rather you are bastard unbelievers.

Now listen up, every one of us had earthly fathers and they disciplined us and we gave them respect; so how much more respect should we therefore give the One who gave us the breath of lives. Our earthly fathers disciplined us based on what little they knew from a grossly inadequate perspective but God does it perfectly in order to set us apart in time. Now on the one hand there is no discipline that seems good while you are suffering from the pain, in fact quite frankly at the time, the pain can be excruciating but on the other hand the result of all this provides reward, divine good, and a righteousness which moves us closer to the essence of God, provided we are positive to the drill.

4.3 We as believers then can receive suffering for either discipline or suffering for blessing or proof testing; we often refer to the former as deserved suffering and just as often refer to the latter as undeserved suffering; although certainly from divine viewpoint we know both are deserved.

4.3.1 Discipline type suffering is designed to get us to either rebound a sin or give up a false and evil way of thinking.

4.4 Suffering for discipline is turned to blessing by means of rebound.

1Co 11:31 But if we judged ourselves, we would not come under judgment.

1Co 11:32 When we are judged by the Lord, we are being disciplined so that we will not be condemned with the world.

1Jo 1:9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

1Jo 1:10 If we say that we have not sinned, we make him a liar, and his word is not in us.

4.5 When we are suffering for discipline there are four things that can happen when we recover; either the suffering goes away, it stays the same, it gets less or it gets worse but in all cases it is for our benefit.

4.6 A caution, never try to over think by trying to determine if suffering is for blessing or discipline.

4.6.1 This includes over thinking the condition of others.

4.6.2 We are instead to simply use our two power options and live our very own spiritual life.

5. There are a number of reasons listed in Scripture for suffering:

- to glorify God in the Angelic Conflict-Book of Job
- to learn self-discipline

Heb 5:8 Though he were a Son, yet learned he obedience by the things which he suffered;

- to demonstrate the sufficiency of God and to control certain types of personalities

2Co 12:7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

2Co 12:8 For this thing I besought the Lord thrice, that it might depart from me.

2Co 12:9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

2Co 12:10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

Expanded Translation:

To keep me from becoming conceited, because of the wonderful and surpassingly great revelations which had been given to me, I was also given a thorn in the flesh, a messenger of Satan to torment me.

Three times I pleaded with the Lord to take it from me. But He said, My grace is sufficient for you, for My power is made perfect in your weakness. Therefore I will boast all the more gladly about my weakness so that Christ's power may rest on me. That is why, for the sake of Christ, I delight in weakness, in insults, in hardships, in persecutions, in difficulties. For I have learned directly from the Lord that when I am weak, then I am made strong.

- to eliminate pride by relating all things instead to God's grace

2Co 11:24 Five times I received from the Jews the forty lashes minus one.

2Co 11:25 Three times I was beaten with rods, once I was stoned, three times I was shipwrecked, I spent a night and a day in the open sea,

2Co 11:26 I have been constantly on the move. I have been in danger from rivers, in danger from bandits, in danger from my own countrymen, in danger from Gentiles; in danger in the city, in danger in the country, in danger at sea; and in danger from false brothers.

2Co 11:27 I have labored and toiled and have often gone without sleep; I have known hunger and thirst and have often gone without food; I have been cold and naked.

2Co 11:28 Besides everything else, I face daily the pressure of my concern for all the churches.

2Co 11:29 Who is weak, and I do not feel weak? Who is led into sin, and I do not inwardly burn?

2Co 11:30 If I must boast, I will boast of the things that show my weakness.



Psa 75:5 Lift not up your horn on high: speak not with a stiff neck.  
Psa 75:6 For promotion cometh neither from the east, nor from the west, nor from the south.  
Psa 75:7 But God is the judge: he putteth down one, and setteth up another.

- to help us empathize with others who are suffering

2Co 1:3 Praise be to the God and Father of our Lord Jesus Christ, the Father of compassion and the God of all comfort,  
2Co 1:4 who comforts us in all our troubles, so that we can comfort those in any trouble with the comfort we ourselves have received from God.

- to learn the value of doctrine

Psa 119:67 Before I was afflicted I went astray, but now I obey your word.  
Psa 119:68 You are good, and what you do is good; teach me your decrees.  
Psa 119:69 Though the arrogant have smeared me with lies, I keep your precepts with all my heart.  
Psa 119:70 Their hearts are callous and unfeeling, but I delight in your law.  
Psa 119:71 It was good for me to be afflicted so that I might learn your decrees.  
Psa 119:72 The law from your mouth is more precious to me than thousands of pieces of silver and gold.

End Lesson Taught 5-3-2000

## REVELATION

Lesson 20

5-10-2000

1. Earlier we studied chapter one and then last week I taught chapter two of verse three.

1.1 In providing the isagogics for chapter two I commented on what is found in Acts 19:23-39. I think at this point I want to provide these verses for you so you can see what Ephesus was like at the time the church was founded.

1.2 Ephesus was a metropolitan port city of some 300,000; home for one of the seven wonders of the world, the Temple of Artemis. Upon arriving in Ephesus, Paul and his team received significant positive response and so accordingly Satan began a counter attack. Persecution started early.

### Expanded Translation

Acts 19:23 Then there arose a great disturbance near the entrance to the great Temple; it was called The Way.

Acts 19:24 A very successful silversmith by the name of Demetrius, who made silver shrines in the likeness of Artemis . . .

Acts 19:25 . . . called his fellow craftsmen together, he also asked support from several locals who in sympathy came to protest. Demetrius said: "Men, you know we receive a good income from these statuarys of Artemis

Acts 19:26 and as you have no doubt heard this fellow Paul has convinced and led astray large numbers of people here in Ephesus; in fact in practically all of Asia people are accepting his teachings about Christ. He says that man-made gods are no gods at all.

Acts 19:27 There is danger not only that our trade will lose its good name, but also that the temple of the great goddess Artemis will be discredited, and the goddess herself, who is worshiped throughout the province of Asia and the world, she will be robbed of her divine majesty if we allow this man Paul to continue."

Acts 19:28 By then the tradesmen were joined by a large crowd of Artemis worshipers and when they heard this, they were furious and began shouting: "Great is Artemis of the Ephesians!"

Acts 19:29 Soon the whole city was in an uproar. The people seized Gaius Aristarchus, one of Paul's traveling companions from Macedonia, and they took him by force leading him into the large theater located in the Temple. The theater seated some 20,000 people

Acts 19:30 When Paul heard what was going on, he wanted to appear before the crowd, but the disciples would not let him.

Acts 19:31 Even some of the officials of the province called Asiarchs, who were friends of Paul, sent him a message begging him not enter the theater.

Acts 19:32 The assembly was in confusion. Some were shouting one thing, some another. Most of the people did not even know why they were there.

Acts 19:33 The Jews pushed one of their more expert orators named Alexander to the front where he was supposed to argue the merits of Jehovah over against Artemis, but when the crowd . . .

Acts 19:34 . . . realized he was a Jew, they all shouted in unison for about two hours: "Great is Artemis of the Ephesians!"

Acts 19:35 The city clerk quieted the crowd and said: "Men of Ephesus, doesn't all the world know that the city of Ephesus is the guardian of the temple of the great Artemis and of her image, which fell from heaven"? The image mentioned was as most have surmised a meteorite which had earlier fallen; it was upon this site that the great Temple of Artemis was built.

Act 19:36 . . . the city clerk continued, "since these facts are undeniable, you ought to be quiet and do nothing rash.

Acts 19:37 You have brought these men here, though they have neither robbed temples nor blasphemed our goddess.

Acts 19:38 If, Demetrius and his fellow craftsmen have a grievance against anybody, the courts are open, if he has a claim he can press charges.

Acts 19:39 If there is anything further he or his colleagues want, it must be settled in a legal assembly.

2. Chapter two recall begins the second section of our outline entitled: "The historical trends of the church on earth and the fact that the age of the church is a dead spot as far as prophecy is concerned. This is established in Revelation chapters 2 and 3."

3. As part of our study I gave you several principles related to the subject of suffering. When time ran out we were about to look at the 7th of eleven reasons why Christians suffer.

4. Let's review the first seven picking up with new material at point 5.7.

5. There are a number of reasons listed in Scripture for suffering:

5.1 to glorify God in the Angelic Conflict - Book of Job

5.2 to learn self-discipline.

Heb 5:8 Though he were a Son, yet learned he obedience by the things which he suffered;

5.3 to demonstrate the sufficiency of God and to control certain types of personalities.

Expanded Translation of 2Co 12:7-10:

To keep me from becoming conceited, because of the wonderful and surpassingly great revelations which had been given to me, I was also given a thorn in the flesh, a messenger of Satan to torment me.

Three times I pleaded with the Lord to take it from me. But He said, My grace is sufficient for you, for My power is made perfect in your weakness. Therefore I will boast all the more gladly about my weakness so that Christ's power may rest on me. That is why, for the sake of Christ, I delight in weakness, in insults, in hardships, in persecutions, in difficulties. For I have learned directly from the Lord that when I am weak, then I am made strong.

5.4 To eliminate pride by relating all things instead to God's grace.

Psa 75:5 Lift not up your horn on high: speak not with a stiff neck.  
Psa 75:6 For promotion cometh neither from the east, nor from the west, nor from the south.  
Psa 75:7 But God is the judge: he putteth down one, and setteth up another.

5.5 To help us empathize with others who are suffering.

2Co 1:3 Praise be to the God and Father of our Lord Jesus Christ, the Father of compassion and the God of all comfort,  
2Co 1:4 who comforts us in all our troubles, so that we can comfort those in any trouble with the comfort we ourselves have received from God.

5.6 To learn the value of doctrine.

Psa 119:67 Before I was afflicted I went astray, but now I obey your word.  
Psa 119:68 You are good, and what you do is good; teach me your decrees.  
Psa 119:69 Though the arrogant have smeared me with lies, I keep your precepts with all my heart.  
Psa 119:70 Their hearts are callous and unfeeling, but I delight in your law.  
Psa 119:71 It was good for me to be afflicted so that I might learn your decrees.  
Psa 119:72 The law from your mouth is more precious to me than thousands of pieces of silver and gold.

5.7 To illustrate God's message to God's people.

Hos 1:2 When the LORD began to speak through Hosea, the LORD said to him, "Go, take to yourself an adulterous wife and children of unfaithfulness, because the land is guilty of the vilest adultery in departing from the LORD."  
Hos 1:3 So he married Gomer daughter of Diblaim, and she conceived and bore him a son....  
Hos 3:1 The LORD said to me, "Go, show your love to your wife again, though she is loved by another and is an adulteress. Love her as the LORD loves the Israelites, though they turn to other gods and love the sacred raisin cakes."  
Hos 3:2 So I bought her for fifteen shekels of silver and about a homer and a lethek of barley . . .  
Hos 3:4 For the Israelites will live many days without king or prince, without sacrifice or sacred stones, without ephod or idol.  
Hos 3:5 Afterward the Israelites will return and seek the LORD their God and David their king. They will come trembling to the LORD and to his blessings in the last days.

5.8 As self-induced misery caused by a believer's arrogance and bad decisions.

Mat 7:1 Judge not, that ye be not judged.  
Mat 7:2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

5.9 To develop patience and perseverance.

Rom 5:3 Not only so, but we also rejoice in our sufferings, because we know that suffering produces perseverance;

5.10 To manifest the fruits of the Spirit and to witness for our Lord.

2Co 4:8 We are troubled on every side, yet not distressed; we are perplexed, but not in despair;  
2Co 4:9 Persecuted, but not forsaken; cast down, but not destroyed;  
2Co 4:10 Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.  
2Co 4:11 For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

5.11 To establish rewards in eternity.

1Pe 1:7 These have come so that your faith--of greater worth than gold, which perishes even though refined by fire--may be proved genuine and may result in praise, glory and honor when Jesus Christ is revealed.

1Pe 1:8 Though you have not seen him, you love him; and even though you do not see him now, you believe in him and are filled with an inexpressible and glorious joy,

## 6. Summary:

6.1 Unbelievers suffer to get them to believe on the Lord Jesus Christ.

6.2 Believers suffer in order to motivate movement toward maturity.

6.3 The more doctrine, the more we can appreciate suffering.

6.4 The more doctrine the greater the trial but the greater also is the deliverance.

6.5 For the positive believer all suffering should be considered just a brief sojourn on the road to happiness and deliverance.

Heb 12:11 Now no chastening seems to be joyful for the present, but grievous; nevertheless, afterward it yields the peaceable fruit of righteousness to those who choose to be trained by it.

7. So much for suffering now let's look at an expanded translation of Revelation chapter two verses 1, 2 and 3 and then we will see what principles we can glean from Rev 2:4 and 5.

### Expanded Translation:

Rev 2:1-3 To the present pastor and the many future pastors of the local church at Ephesus, I command you write the following: "I am the One Who cares for the seven local assemblies located in Pro-Consular Asia Minor; I am the One you saw walking among the seven lampstands. I know with absolute clarity your works and labor and your steadfast endurance even your manifest fortitude under great persecution; especially impressive is your testing of those who claim they are apostles. I am also certainly impressed by the way you have patiently endured the great persecutions which were obviously a direct result of standing up for My name and My reputation; yes your perseverance was most impressive.

8. Now let's continue our study by analyzing Rev 2:4 and 5.

Rev 2:4 Yet I hold this against you: You have forsaken your first love.

Rev 2:5 Remember the height from which you have fallen! Repent and do the things you did at first. If you do not repent, I will come to you and remove your lampstand from its place.

9. Let's see what we can glean from these verses. Earlier we looked at seven points describing the problem facing the early first century church and the statement "leaving their first love."

9.1 The first century church had a unique problem.

9.2 The problem was joy, excitement, thrill and ecstatic emotion over-seeing the Lord's mighty hand work in extraordinary ways.

9.3 The first century church saw the dead resuscitated, miraculous healings, demons exorcised, flames of fire atop heads, people speaking in foreign tongues, people interpreting foreign tongues, people discerning spirits, people waking in the morning with a sudden gift like teaching, prophecy and or wisdom and churches being established in gentile lands where people clamored for the glorious gospel of Christ.

9.4 Is there any wonder then that the first century church lost some of its early excitement when they had to settle down in a local assembly sitting under a God appointed pastor to hear the word of God taught.

9.5 The first love took a blow to the solar plexus when mundane study of the Word taught by a pastor became normative.

9.6 It is so easy to get all excited and emotional about things glorious like church camps, great local crusades and retreats into the mountains; but when the excitement subsides there is the valley down the hill, away from the mountain top and the kindred spirits; so you can imagine how easy it was for the first century church to leave their first love.

9.7 Tonight you sit and listen to a teaching of the Revelation; this is demonstrating your first love.

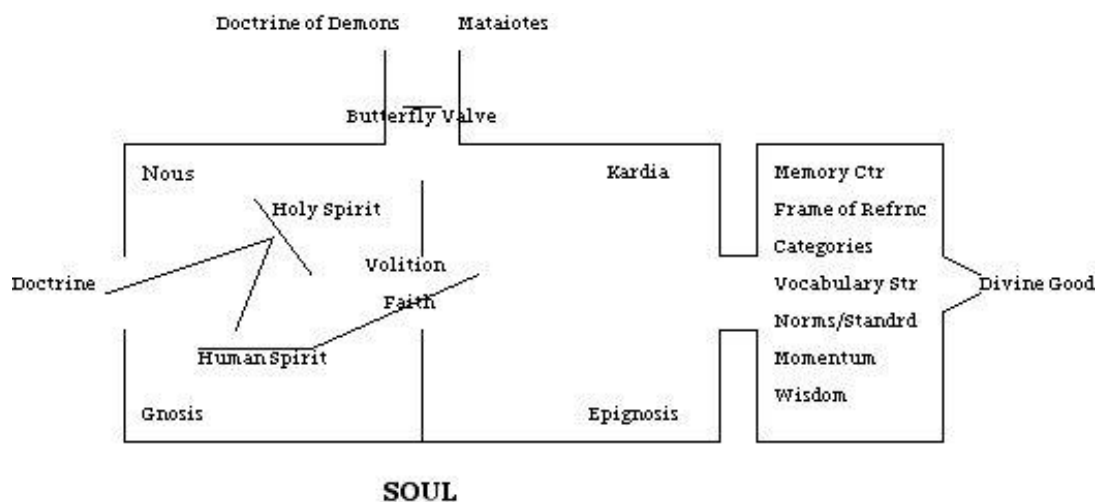
10. The Greek in verse four has an interesting word order. The word order is especially important. It is what we call emphatic; the direct object of the verb is positioned before the verb "your first love has left" is how it could read.

11. Agape is the word for love. Agape is the right mental attitude which comes from doctrine in the soul. It is thinking divine viewpoint.

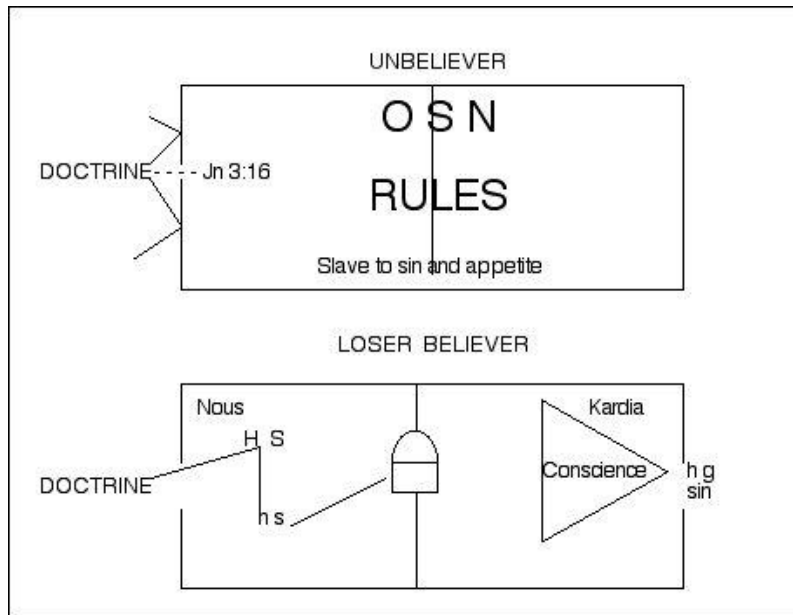
11.1 Recall Agape is the emphasized word and thus a literal translation: "your most important right mental attitude which comes from doctrine in your soul; it has vanished."

11.2 If you don't continue to use the two power options you will lose "your first love" and the doctrine earlier cycled will be removed and replaced by all manner of false doctrine.

11.2.1 Let's first look at the Schematic of the Soul



11.2.2 Now let's look at the chart describing the souls of the unbeliever and the loser believer.



4. The Greek word translated "forsaken" is Afiemi parsed as a 2nd person singular aorist active indicative meaning you the members of the church produced the action of sending away your first Protos love.

4.1 Vines has this to say of Aphiemi . . . he writes it means "to send forth, send away" (Apo, "out from," Hiemi, "to send"), . . . it is used of:

- (a) the forgiveness of debts,
- (b) sins being forgiven by God
- (c) believers "forgiving" others for those things done against them
- (d) sending away or dismissing all manner of things
- (e) leaving all manner of places, occupations, etc.

5. Aphiemi is a culminative aorist and when used with the active voice it communicates that those in the church produced time and time again in the past the "dismissing of their first love."

5.1 With the culminative aorist you look at all these dismissive acts in one ball.

5.2 The result is reversionism but always in varying degrees.

6. Though not completely dismissed, their love no longer had the fervency, depth, or meaning it once had in the church.

7. In Paul's letter to the Ephesians some thirty years earlier, Paul commended them for their love. He remembered them pleasantly. Eph 1:15-16

Eph 1:15 For this reason, ever since I heard about your faith in the Lord Jesus and your love for all the saints,

Eph 1:16 I have not stopped giving thanks for you, remembering you in my prayers.

8. The church at Ephesus at the time of John's writing in the Book of the Apocalypse was in its second generation.

8.1 Those who had come into the church in the thirty years since continued to labor in the Word, but it would seem they lacked the "love of the Word" which so avidly possessed the early church.

9. This cooling of their love was a dangerous forerunner of spiritual apathy which later was to erase all Christian testimony in this important center of early Christian influence.

10. Thus it has ever been in the history of the Christian church: first a cooling, then the love of God is replaced by a love for the things of the world.

11. In other places in Scripture we are warned of the danger of a fading love.

12. In Paul's letter to Timothy regarding what the young apostle would see in his future ministry, Paul wrote: "for the love of money is the root of this type of evil: which many chase after, and in so doing they have erred from the faith, and brought upon themselves great discipline."

12.1 Let's look at the surrounding verses in the NIV so we get the context.

1Ti 6:7 For we brought nothing into the world, and we can take nothing out of it.

1Ti 6:8 But if we have food and clothing, we will be content with that.

1Ti 6:9 People who want to get rich fall into temptation and a trap and into many foolish and harmful desires that plunge men into ruin and destruction.

1Ti 6:10 For the love of money is a root of all kinds of evil. Some people, eager for money, have wandered from the faith and pierced themselves with many griefs.

1Ti 6:11 But you, man of God, flee from all this, and pursue righteousness, godliness, faith, love, endurance and gentleness.

13. The Apostle John in a similar vein wrote in 1Jo 2:15 "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."

14. All manner of things can stand in the way of being occupied with Christ. Even loved ones can stand between the love of the Father and the positionally perfect saint.

14.1 In Mat 10:37 our Lord said: "He that loveth father or mother more than me is not worthy of Me: and he that loveth son or daughter more than Me is not worthy of Me."

15. Even the God given institution of marriage said Paul can get in the way of consistent use of the two power options. Paul was for example glad that he had the gift of celibacy; he said in 1Co 7:32 and 33 . . . An unmarried man is concerned about the Lord's affairs--how he can please the Lord. But a married man is concerned about the affairs of this world--how he can please his wife--

15.1 Paul said in 1Co 7:34 "The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please her husband."

16. Anything and many things can serve as the substitute which cools ones love for God - even seemingly innocuous things like hyper emotionalism.

Rom 16:18 For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

17. In verse 5 of Revelation 2 Paul begins by saying "Remember" from Mimnesko meaning to "think back and recall" from where you fell. The word "fallen" is the perfect active indicative of Pipto meaning "from where you fell in the past with the result you now stand in a fallen position."

17.1 To correct any departure from God there must be "a change of mind" about doctrine.

17.2 Later in the verse to avoid having their "light removed" the church at Ephesus is told to repent.

17.3 In verse five for example the church is ordered to repent or else. Metanoieo is used in that verse where it is translated repent. Metanoieo means to change your mind and does not involve emotion - when emotion is involved in the "repentance" then Metamelomai is used.

17.4 In the case of prolonged reversionism the spiritual defection will be characterized by a forgetting of that which was learned and thus the reversionist may find him or herself in a place of having to start over.

18. The church at Ephesus was sharply warned that if they did not heed the exhortation they could expect sudden judgment and movement of their lampstand.

18.1 The word translated "remove" in verse five is the verb Kineo parsed as a 1st person singular future active indicative and means "I Christ, if you do not change your mind about doctrine, will come and "shake and move your lampstand in the midst of a major agitation."

18.2 This, of course, was tragically fulfilled. The church retained its vigor for several centuries but by the fifth century the Turks destroyed both the city of Ephesus and the church deporting its remaining inhabitants.

19. Now let's look at verse six and see what principles we can gather.

Rev 2:6 But you have this in your favor: You hate the practices of the Nicolaitans, which I also hate.

1. The Nicolaitans were an antinomian sect according to our early church fathers.

2. Such an understanding of the meaning of the term is confirmed in the writings of Ignatius who in about A.D. 110 writes of them as "lovers of pleasure" and "given to calumnious speeches", they he declared "define the term . . . corrupters of the flesh."

3. Irenaeus in A.D. 180 writes, "They live lives of unrestrained indulgence."

4. Clement of Alexandria characterizes them as self-indulgent.

5. Tertullian in A.D. 200 speaks of their eating things sacrificed to idols and of their committing fornication.

6. There are those who believe the name Nicolaitans means "conquering the people." They base their position on the fact that Nikao means "to conquer" and Laos means "people."

6.1 The Nicolaitans are therefore considered by some as the forerunners of the universal church which would not far in the future elevate the clergy above the people and thus dominate its membership.

7. Best information however would support their being a licentious sect founded by a man named Nicolaus.

7.1 The strong statement commending the church for hating this sect and the even stronger statement from our Lord that He too hates them would point to their being a sect full of abominable practices.

7.2 The word for hate in both cases is Miseo meaning to hate, to abhor, to regard with ill will or to detest.

7.3 Vines in his lexicon has this to say of Miseo . . . it means "to hate" in a general sense.

7.3.1 It is used of hating "the light";



Joh 3:20 Everyone who does evil hates the light, and will not come into the light for fear that his deeds will be exposed.

7.2.2 It is used of the conduct of unregenerate man who hates and is hated;

Tit 3:3 At one time we too were foolish, disobedient, deceived and enslaved by all kinds of passions and pleasures. We lived in malice and envy, being hated and hating one another.

7.2.3 It is used of a right feeling of aversion of what is evil;

Rom 7:15 I do not understand what I do. For what I want to do I do not do, but what I hate I do.

8. That which was hated by the Ephesians was embraced by the church at Pergamos as we will see in Rev 2:15.

9. There is recall a case to made for Pergamos being the universal church of the period A.D. 300 to A.D. 800 when Papal authority was established and Constantine married the world church of the pantheon to the Christian church forming what would later be known as the Catholic Denomination.

9.1 This provides indication that Nicolaitans may have been the early "root" of that to come.

9.2 The marriage of a large segment of the Christian church to the idolatrous Babylonian/Sumerian religion was effectively done by Constantine when the Roman Emperor became not only head of state but Pontifex Maximus.

10. There is certainly room for conjecture here especially given the early church writer's descriptions of impurity and lasciviousness; such would certainly fit the Babylonian/Sumerian Religion.

11. Accordingly then good scholarship would leave open the question "could the Nicolaitans be the incipient world church which would later come to rule and dominate vast numbers of people.

12. In conclusion then the church is told to "hate" the deeds in the same way that David hated the evil and impurity of the world.

Psa 139:21 Do I not hate those who hate you, O LORD, and abhor those who rise up against you?  
Psa 139:22 I have nothing but hatred for them; I count them my enemies.

13. Though the Christian should love the world in the sense of desiring to extend to it the benefits of salvation, like David he should hate those who are the enemies of God.

End Lesson Taught 5-10-2000

Revelation

Lesson 21

5-17-2000

1. Last week when time ran out I had just given you several summary points relating to verse six of Revelation chapter two.

2. Before we analyze verse seven I want to give you an expanded translation of Rev 2:1-6 and then do a bit of review. .

Rev 2:1 I the Christ, was the One you saw walking amidst the seven lampstands (the lampstands represent the seven churches of Pro-Consular Asia) the seven stars in My right hand represented seven Pastors over the seven churches; now here is what I want you to write to the Pastor of the church at Ephesus:

Rev 2:2 I know with absolute clarity your works and labor and your steadfast endurance even your manifest fortitude under great persecution; especially impressive is your refusal to endure evil men and your testing and rejection of those who falsely claim they are apostles.

Rev 2:3 I am also certainly impressed by the way you have patiently endured the great persecutions which were obviously a direct result of standing up for My name and My reputation; yes your perseverance was most impressive.

Rev 2:4 But I do have this against you; that early first love, that most fervent love of Me and My Word; it has vanished."

Rev 2:5 Keep thinking back and do not forget from where you fell and then at once change your mind about what is important or else I will come and severely discipline you and if that does no good I will remove your light.

Rev 2:6 But you do have this to recommend you; You despise the evil and idolatrous practices of the Nicolaitans, which such evil and idolatrous practices I too hate.

#### Summary:

1. The putting out of their light, as we noted last week, was tragically fulfilled some three hundred years later.
2. The church retained its vigor for several centuries but by the fifth century the Turks destroyed the city of Ephesus and the church, deporting its remaining citizens.
3. The Nicolaitans were an antinomian sect according to the early church historians.
4. Such an understanding of the meaning of the term is confirmed in the writings of Ignatius, Irenaeus, Clement, Tertullian and others.
5. As noted last week there were those who believed the name Nicolaitans meant "conquering the people." They base their position on the fact that Nikao means "to conquer" and Laos means "people."
6. The Nicolaitans are therefore considered by some as the forerunners of the universal church which would not far in the future elevate the clergy above the people and thus dominate its membership.
7. As a certainty we do know they were a religious and licentious sect.
8. The strong statement commending the church for hating this sect and the even stronger statement from our Lord that He too hates them would point to their being a sect full of abominable practices.
9. Interestingly that which was hated by the Ephesians was embraced by the church at Pergamos as we will see in Rev 2:15.
10. There is recall a case to made for Pergamos being the universal church of the period A.D. 300 to AD 800 when Papal authority was established and Constantine married the world church of the pantheon to the Christian church forming what would later be known as the Catholic Denomination.
11. This provides indication that the Nicolaitans may have been the early "root" of that to come.
12. The marriage of a large segment of the Christian church to the idolatrous Babylonian/Sumerian religion was effectively done by Constantine when the Roman Emperor became not only head of state but Pontifex Maximus.

13. It is possible that the Nicolaitans may have been the early "root" of the Holy Universal Church, later to be called the Catholic Church.

14. The marriage of a large segment of the Christian church to the idolatrous Babylonian/Sumerian Religion was effectively done by Constantine The Great.

14.1 This occurred when the Roman Emperor became not only the political ruler of Rome but Pontifex Maximus of a global church headquartered first in Istanbul (Byzantium) and then later Rome.

15. Accordingly then good scholarship would leave open the question "could the Nicolaitans be the beginning of the world church which would later be infamous for their heretical teachings.

16. So far in our study we have learned two interesting facts which support the hypothesis that the seven churches do also represent seven future epochs to be experienced by the universal church.

17. You may recall these were:

17.1 Ephesus (1st century AD) alone is told to try the apostles and

17.2 Ephesus hates the practices of the Nicolaitans, a possible forerunner of the early Catholic church, compared with Pergamos (A.D. 300-800) who didn't hate their practices but in fact supported these practices.

18. Before leaving this verse let me review again the seven churches and how each may play a dual role.

| TIME                     | NAME         | MEANING              | SCRIPTURE<br>(Revelation) | REMARKS                                                                                                                                          |
|--------------------------|--------------|----------------------|---------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------|
| 32-100                   | Ephesus      | Desired              | 2:1-7                     | Fair report, trial of Apostle. Time of sowing, organization & evangelism.                                                                        |
| 100-300                  | Smyrna       | Myrrh                | 2:8-11                    | A good report: the church is persecuted & their true enemy is revealed, the Jew. Constantine ascends the throne.                                 |
| 300-800                  | Pergamos     | Thoroughly Married   | 2:12-17                   | A bad report as the Church marries the world. Papal domination                                                                                   |
| 800-1517                 | Thyatira     | Continual Sacrifices | 2:18-29                   | A bad report. The worship of Mary develops. Doctrine is corrupted. There are many empty confessions of faith. There is a rise of state religion. |
| 1517-just before Rapture | Sardos       | Escaping Brothers    | 3:1-6                     | The reformation occurs. Terrible report, once alive but now dead.                                                                                |
| At Rapture               | Philadelphia | Loving Brothers      | 3:7-13                    | Good. Kept from time of trial.                                                                                                                   |
| Tribulation              | Laodicea     | People Ruling        | 3:14-19                   | Bad report. Religion prospers.                                                                                                                   |

19. Now for Rev 2:7. Verse seven now provides an exhortation to pay attention to what is being said to the seven churches.

Rev 2:7 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, I will give the right to eat from the tree of life, which is in the paradise of God.

1. The letter to the church at Ephesus, like the other six letters, closes with an invitation and a promise. "He who has an ear let him hear what the Spirit says to the churches."

1.1 Let's first look at the phrase "He who has an ear, let him hear."

1.1.1 He that hath an ear let him hear can be found six other times in the Apocalypse.

Smyrna

Rev 2:11 He who has an ear, let him hear what the Spirit says to the churches. He who overcomes will not be hurt at all by the second death.

Pergamos

Rev 2:17 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, I will give some of the hidden manna. I will also give him a white stone with a new name written on it, known only to him who receives it.

Thyatira

Rev 2:29 He who has an ear, let him hear what the Spirit says to the churches.

Sardis

Rev 3:6 He who has an ear, let him hear what the Spirit says to the churches.

Philadelphia

Rev 3:13 He who has an ear, let him hear what the Spirit says to the churches.

Laodicea

Rev 3:22 He who has an ear, let him hear what the Spirit says to the churches."

1.1.2 It can be found twice (vss 9 and 43) in the famous Matthew 13 parables when our Lord reveals for the first time that the Kingdom's rejection by Israel would usher in something new and unusual.

Mat 13:9 He who has ears, let him hear."

Mat 13:10 The disciples came to him and asked, "Why do you speak to the people in parables?"

Mat 13:11 He replied, "The knowledge of the secrets of the kingdom of heaven has been given to you, but not to them.

Mat 13:12 Whoever has will be given more, and he will have an abundance. Whoever does not have, even what he has will be taken from him.

Mat 13:43 Then the righteous will shine like the sun in the kingdom of their Father. He who has ears, let him hear.

2. Though the message of Revelation chapter two is directed to the church through its pastor, the individual is urged to respond to the exhortation.

3. So it is always with God; God speaks to the ones who will hear; in fact He only speaks to those who are positive. He will not cast His pearls before swine and neither should we.

4. There is also in verse seven a promise to those who overcome: "To him who overcomes, I will give the right to eat from the tree of life which is in the paradise of God."

5. John both asks and answers this question as to who is he who overcometh. This statement "overcometh the world" is used often in Scripture.

6. Faith in Christ is the means for overcoming the world. It is the means of avoiding the condemnation and the means of obtaining salvation. It then is the source of avoiding the bad and gaining the good.

1Jo 5:5 Who is it that overcomes the world? Only he who believes that Jesus is the Son of God.

6.1 Besides in our verse there are several other passages in the book of the Revelation regarding overcoming. Keep in mind "who is he that overcometh . . . he that believeth the Jesus is the Son of God."

Smyrna

Rev 2:11 He who has an ear, let him hear what the Spirit says to the churches. He who overcomes will not be hurt at all by the second death.

Pergamos

Rev 2:17 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, I will give some of the hidden manna. I will also give him a white stone with a new name written on it, known only to him who receives it.

Thyatira

Rev 2:26 To him who overcomes and does my will to the end, I will give authority over the nations

Sardis

Rev 3:5 He who overcomes will, like them, be dressed in white. I will never blot out his name from the book of life, but will acknowledge his name before my Father and his angels.

Philadelphia

Rev 3:12 Him who overcomes, I will make a pillar in the temple of my God. Never again will he leave it. I will write on him the name of my God and the name of the city of my God, the new Jerusalem, which is coming down out of heaven from my God; and I will also write on him my new name.

Laodicea

Rev 3:21 To him who overcomes, I will give the right to sit with me on my throne, just as I overcame and sat down with my Father on his throne.

Believers in General

Rev 21:7 He who overcomes will inherit all this, and I will be his God and he will be my son.

7. To the one who "overcometh" will be given the right to eat from the "tree of life." This tree of life is first mentioned in the Garden of Eden in Gen 3:22; later in Rev 22:2 it is said to be in the midst of the street of the New Jerusalem.

Gen 3:21 The LORD God made garments of skin for Adam and his wife and clothed them.

Gen 3:22 And the LORD God said, "The man has now become like one of us, knowing good and evil. He must not be allowed to reach out his hand and take also from the tree of life and eat, and live forever."

Gen 3:23 So the LORD God banished him from the Garden of Eden to work the ground from which he had been taken.

Rev 22:1 Then the angel showed me the river of the water of life, as clear as crystal, flowing from the throne of God and of the Lamb

Rev 22:2 down the middle of the great street of the city. On each side of the river stood the tree of life, bearing twelve crops of fruit, yielding its fruit every month. And the leaves of the tree are for the healing of the nations.

8. Before moving to a study of the church at Smyrna, let's see what the Bible has to say about wealth and the Christian. Last week you may recall I briefly mentioned "the love of money" as a source of a specific kind of evil and a common reason why many lose their first love.

9. Let's review our Doctrine of Wealth:

#### The Doctrine of Wealth

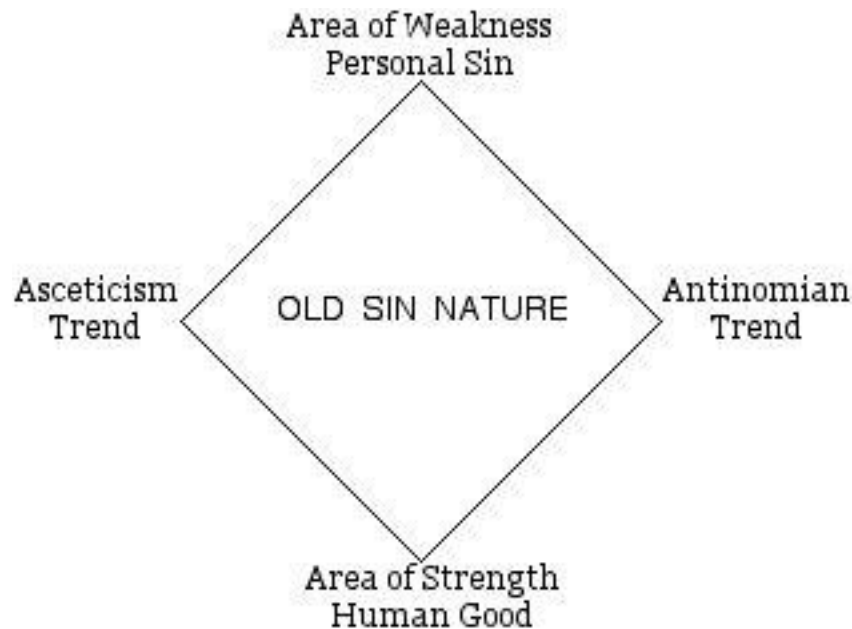
1. There is nothing wrong with having wealth.

2. This principle was established early in Scripture as we will see. Certainly Abraham was wealthy and he fought to maintain his wealth, David was wealthy and he destroyed those who stole from him, like for example the Amalekites at Ziklag.

3. Wealthy people are used as examples in the Bible as godly folk whom God blesses with wealth.

4. The Bible teaches capitalism and the value of accumulating personal wealth so long as we think properly about that wealth; particularly the source of that wealth.

5. The problem with wealth is not the wealth but the OSN which resides in man.



6. God long ago in eternity past recognized mankind's penchant for lust and covetousness so he established the decalogue of freedom.

7. The ten commandments are designed to protect the freedom of the individual in a nation. For example

Exo 20:13 Thou shalt not kill.

Exo 20:14 Thou shalt not commit adultery.

Exo 20:15 Thou shalt not steal.

Exo 20:16 Thou shalt not bear false witness against thy neighbour.

Exo 20:17 Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

## REVELATION

### Lesson 22

5-24-2000

1. Last week when time ran out I was summarizing what the Bible said about wealth. Before continuing those points I want to give you an expanded translation of Rev 2:1-7.

Rev 2:1 I the Christ, was the One you saw walking amidst the seven lampstands (the lampstands represent the seven churches of Pro-Consular Asia) the seven stars in My right hand represented seven Pastors over the seven churches; now here is what I want you to write to the Pastor of the church at Ephesus:

Rev 2:2 I know with absolute clarity your works and labor and your steadfast endurance even your manifest fortitude under great persecution; especially impressive is your refusal to endure evil men and your testing and rejection of those who falsely claim they are apostles.

Rev 2:3 I am also certainly impressed by the way you have patiently endured the great persecutions which were obviously a direct result of standing up for My name and My reputation; yes your perseverance was most impressive.

Rev 2:4 But I do have this against you; that early first love, that most fervent love of Me and My Word; it has vanished."

Rev 2:5 Keep thinking back and do not forget from where you fell and then at once change your mind about what is important or else I will come and severely discipline you and if that does no good I will remove your light.

Rev 2:6 But you do have this to recommend you; You despise the evil and idolatrous practices of the Nicolaitans, which such evil and idolatrous practices I too hate.

Rev 2:7 Now it is very important that you pay close attention to what I am asking you to write, for you see the one who elects to access the ultimate victory - to this person I will let eat from the tree of eternal life. Gaining the victory recall is accomplished by faith alone in Christ alone.

2. I felt obligated to review our Doctrine of Wealth because in the process of teaching how we lose our first love (verse four of Revelation chapter two) I mentioned that "a love of material things was one of several mentioned in Scripture.

3. Since there are so many denominations who for various reasons have chosen to emphasize "vows of poverty, sacrificial giving, tithing, socialism" (etc. as criteria of spirituality) I have deemed it important to clear the air by going directly to the Scripture.

4. Before going there however let me just comment on giving.

4.1 Tithing and Giving is taught in the Old Testament and only Giving is taught in the New Testament.

4.2 There are detailed teachings in the New Testament regarding giving as part of the believer's worship.

4.3 Giving Summary:

4.3.1 Giving today in the church age is complete in the mind, i.e., when you "want to give" it is done and the completion of the gift by offering something material toward aiding the Lord's work may or may not occur.

4.3.2 When the Lord blesses you then you give and you alone must answer the question "has the Lord blessed me?" - if he has blessed, then you give back a portion out from that blessing. The amount if any is solely your decision as a believer priest.

4.3.3 If God blesses you then you give and each believer determines when God has blessed.

4.3.4 Giving is to be done on the first day of the week.

4.3.5 Giving is never to be done under pressure and is to only be done cheerfully.

5. Giving is therefore not:

5.1 A tithe

5.2 A bribe for God's blessing

5.3 Payment for a place to worship

5.4 Payment to the Preacher

5.5 Payment for Bible Doctrine

5.6 A means for gaining the approbation of either God or man

6. There is a New Testament promise for the believer who follows God's protocol plan for giving:

2Co 9:8 And God is able to make all grace abound to you, so that in all things at all times, having all that you need, you will abound in every good work ....

2Co 9:10 Now he who supplies seed to the sower and bread for food will also supply and increase your store of seed and will enlarge the harvest of your righteousness.

2Co 9:11 You will be made rich in every way so that you can be generous on every occasion, and through us your generosity will result in thanksgiving to God.

7. Since the Tithe was part of the Mosaic Law and we are exhorted not to keep this law (since no one can or ever has); the Law in the Church Age becomes self-deleting.

Gal 3:10 For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

Gal 3:11 But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith.

Gal 3:12 And the law is not of faith: but, The man that doeth them shall live in them.

Gal 3:13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

8. New Testament Giving:

8.1 The gift is complete when the believer decides to give even if the believer has nothing to give.

2Co 8:12 For if there be first a willing mind, it is accepted according to what a man has, and not according to what he has not.

8.2 The amount is not important but rather the mental attitude is the issue.

Mar 12:41 And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.

Mar 12:42 And there came a certain poor widow, and she threw in two mites, which make a farthing.

Mar 12:43 And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury:

Mar 12:44 For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.



8.2.1 A large donation out of abundance may be less significant than a small donation out of poverty. This woman gave the smallest possible gift, but it was more significant than the others; it is the mental attitude of the giver that is important. She gave out from what she had.

8.3 Whether or not God has prospered a believer is God's business and a matter between Him and the believer. Remember only the believer can decide if they have been prospered .

1Co 16:2 Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.

8.4 The above verse also tells us the gift is to be made on Sunday if God has prospered.

8.5 There should never be pressure to give, it must always be a matter of freewill. Compare 2 Cor. 8:11 and 12 with 2 Cor. 9:7.

2Co 8:11 Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have.

2Co 8:12 For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.

2Co 9:7 Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.

8.6 A mature believer will be a giver (don't go south on us here for keep in mind the gift is complete in the mind ).

Phi 4:14 Yet it was good of you to share in my troubles.

Phi 4:15 Moreover, as you Philippians know, in the early days of your acquaintance with the gospel, when I set out from Macedonia, not one church shared with me in the matter of giving and receiving, except you only;

Phi 4:16 for even when I was in Thessalonica, you sent me aid again and again when I was in need.

Phi 4:17 Not that I am looking for a gift, but I am looking for what may be credited to your account.

Phi 4:18 I have received full payment and even more; I am amply supplied, now that I have received from Epaphroditus the gifts you sent. They are a fragrant offering, an acceptable sacrifice, pleasing to God.

8.7 Giving as it relates to the Pastor Teacher:

8.7.1 You can never pay enough for Bible Doctrine so do not even try. God will get doctrine to positive believers. When people want doctrine God will get it to them.

8.8 Conclusion:

8.8.1 New Testament giving comes from a generous mental attitude.

2Co 8:2 How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.

2Co 8:3 For to their power, I bear record, yea, and beyond their power they were willing of themselves;

8.8.2 Giving is part of worship and is to be motivated by doctrine in the soul.

2Co 8:7 But just as you excel in everything--in faith, in speech, in knowledge, in complete earnestness and in your love for us--see that you also excel in this grace of giving.

8.8.3 Giving as a matter of worship is something the believer does. If a believer has been blessed then he or she gives materially to God and to no one else. What is done with that gift is the responsibility of those who are stewards of the gift. We should not give a "whit" about their responsibility for it is theirs and not ours. God will discipline them when they are out of line.

8.8.4 The New Testament Church should therefore be a grace ministry dependent totally on the free will offerings of believer priests who elect to associate with a particular local assembly. Never should giving be made an issue in the local church except as part of worship.

8.8.5 To place a price on doctrine is totally incompatible with Grace. Many who are positive are financially unable to give. Believers have a right to Bible doctrine regardless of their financial status.

9. Now let's review what we learned last week about wealth.

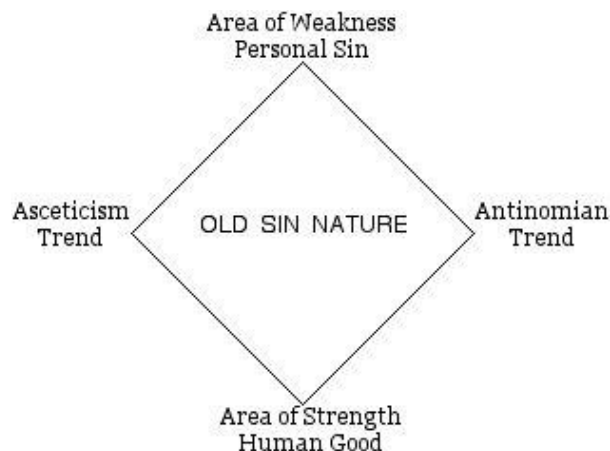
1. There is nothing wrong with having wealth.

2. This principle was established early in Scripture as we will see. Certainly Abraham was wealthy and he fought to maintain his wealth, David was wealthy and he destroyed those who stole from him, like for example the Amalekites at Ziklag.

3. Wealthy people are used as examples in the Bible as godly folk whom God blesses with wealth.

4. The Bible teaches capitalism and the value of accumulating personal wealth so long as we think properly about that wealth; particularly the source of that wealth.

5. The problem with wealth is not the wealth but the Old Sin Nature which resides in man.



6. God long ago in eternity past recognized mankind's penchant for lust and covetousness so he established the decalogue of freedom.

7. The ten commandments are designed to protect the freedom of the individual in a nation. Private property right were certainly established in this Decalogue.

Exo 20:15 Thou shalt not steal.

Exo 20:17 Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

8. The Bible according to the freedom code teaches capitalism for in its purest sense of established economic definitions private property is to be allowed only under capitalism and certainly private property is not permitted under pure socialism/communism.

9. God has only once sanctioned equality. There is only one point in life when mankind is equal and that is at the moment of regeneration when we all have equal opportunity to take in the Word and grow. Spiritual grace is based solely on a "want to." Because the "want to" varies there abounds even with this equal start a soon evident "inequality."

10. In fact in the Millennium there will be the greatest and the least.

11. In heaven there will also be relative reward and differences in the "haves" and the "have nots."

12. The doctrine of crowns tells us some will sit on the porch sipping cool Dr. Pepper and some will pick cotton and sing with gusto because they are so happy.

12.1 Old Testament prophecy of inequality in the Millennium can be found in several places not the least of which is Jer 31:44.

Jer 31:44 And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least of them to the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.

12.2 This prophecy is continued in the New Testament. Heb 8:11

Heb 8:11 And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

13. Class hatred, jealousy and/or guilt are the motivations behind equality movements.

14. A free society will always out perform its tyrannical counterpart. Time has proven this beyond a doubt.

15. The example of government best to provide stability and prosperity to all its citizens is that established by God in the Mosaic Law. Limited government with maximum freedom is God's way.

16. The problem with wealth is not "wealth" but the attitude of the believer towards wealth. We need from time to time to ask ourselves the following two questions.

16.1 Do you know the source of your wealth?

16.2 Do you recognize your responsibility to help those poor whom God brings face to face with you?

17. Happiness does not come from material possessions but from doctrine.

18. Peggy Noonan in her book Simply Speaking tells of Oprah Winfrey sadly telling of the many celebrities she knows who have no ability to enjoy life. Ms. Noonan went on to quote Ms. Winfrey "they seek continually happiness by purchasing more things, each becoming more bizarre."

19. We must remember that wealth is a gift of God and we don't earn or deserve it. Deu. 8:17-18.

Deu 8:17 And thou shalt say in thine heart, My power and the might of mine hand hath gotten me this wealth.

Deu 8:18 But thou shalt remember the LORD thy God: for it is God that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as it is this day.

Mat 6:19 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

Mat 6:20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

19.1 As the Lord taught repeatedly, you can store up treasure on earth but there is no assurance that there will be a tomorrow.

19.2 Wealth can be removed in a heart-beat and there you are standing amidst your once proud kingdom eating the grass of the field. Dan 4:28-35

Dan 4:28 All this came upon the king Nebuchadnezzar . . .

Dan 4:33 The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws.

Dan 4:34 And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth forever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation:

Dan 4:35 And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?

20. Boaz a man in the line of Christ was a wealthy man.

Rth 2:1 And Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was Boaz.

20.1 This does not mean that all good people are wealthy and all bad people are poor. Joseph and Mary were poor and therefore so also was Christ.

Luk 2:22 And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord;

Luk 2:23 (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;)

Luk 2:24 And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtle doves, or two young pigeons.

21. God curses Eli for not controlling his boys and then prophecies that He (God) will prosper Israel and curse Eli and his family - their curse was in part-no wealth in a wealthy land.

1Sa 2:31 The time is coming when I will cut short your strength and the strength of your father's house, so that there will not be an old man in your family line

1Sa 2:32 and you will see distress in my dwelling. Although I give wealth and prosperity to Israel, in your family line there will never be an old man.

22. God gave Solomon the promise of affluence because he chose wisdom over wealth, fame and prosperity. 2Ch 1:11-12

2Ch 1:11 And God said to Solomon, Because this was in thine heart, and thou hast not asked riches, wealth, or honor, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king:

2Ch 1:12 Wisdom and knowledge is granted unto thee; and I will give thee riches, and wealth, and honor, such as none of the kings have had that have been before thee, neither shall there any after thee have the like.

23. Job had been blessed of the Lord with great wealth though it gave him pause.

Job 31:25 . . . I rejoiced because my wealth was great, and because mine hand had gotten much;

24. Wealth and riches are promised to the righteous.

Psa 112:1 Praise ye the LORD. Blessed is the man that feareth the LORD, that delighteth greatly in his commandments.

Psa 112:2 His seed shall be mighty upon earth: the generation of the upright shall be blessed.

Psa 112:3 Wealth and riches shall be in his house: and his righteousness endureth for ever.

25. Men are urged to avoid the temptations of a dalliance lest they see their wealth squandered.

Pro 5:3 For the lips of a strange woman drop as an honeycomb, and her mouth is smoother than oil...

Pro 5:10 Lest strangers be filled with thy wealth; and thy labors be in the house of a stranger;

26. To truly appreciate wealth you have to work for it. Pro 13:11

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27. Wealth is a gift of God as well as the power to enjoy it.

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Zec 14:14 And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance.

29. In Scripture the idea of wealth or riches is used in various ways--of things material and things spiritual. One without the other however is of no value.

30. Though custody of portions of material wealth is given to man, it is God who, by virtue of His sovereign creatorship, owns "the cattle upon a thousand hills." Psa 50:10-15

Psa 50:10 for every animal of the forest is mine, and the cattle on a thousand hills.

Psa 50:11 I know every bird in the mountains, and the creatures of the field are mine.

Psa 50:12 If I were hungry I would not tell you, for the world is & mine, and all that is in it.

Psa 50:13 Do I eat the flesh of bulls or drink the blood of goats?

Psa 50:14 Sacrifice thank offerings to God, fulfill your vows to the Most High,

Psa 50:15 and call upon me in the day of trouble; I will deliver you, and you will honor me."

31. God the Father possesses all wealth. He is rich in mercy. Eph 2:4-7

Eph 2:4 But because of his great love for us, God, who is rich in mercy,

Eph 2:5 made us alive with Christ even when we were dead in transgressions--it is by grace you have been saved.

Eph 2:6 And God raised us up with Christ and seated us with him in the heavenly realms in Christ Jesus,

Eph 2:7 in order that in the coming ages he might show the incomparable riches of his grace, expressed in his kindness to us in Christ Jesus.

32. David knew from where his prosperity came.

1Ch 29:12 Wealth and honor come from you; you are the ruler of all things. In your hands are strength and power to exalt and give strength to all.

1Ch 29:13 Now, our God, we give you thanks, and praise your glorious name.

33. All promotion comes from the Lord.

Psa 75:6 For promotion cometh neither from the east, nor from the west, nor from the south.

Psa 75:7 But God is the judge: he putteth down one, and setteth up another.

34. Solomon could see that God often caused it to rain on the just and the unjust.

Ecc 7:14 In the day of prosperity be joyful, but in the day of adversity consider: God also hath set the one over against the other, to the end that man should find nothing after him.

Ecc 7:15 All things have I seen in the days of my vanity: there is a just man that perisheth in his righteousness, and there is a wicked man that longeth his life in his wickedness.

35. According to His riches in glory Christ Jesus has promised to supply all the needs of those who belong to Him.

Phi 4:19 But my God shall supply all your need according to his riches in glory by Christ Jesus.

36. Scripture has a great deal to say about the possession of wealth and the use of both spiritual and material things.

End Lesson

REVELATION

Lesson 23

5-31-2000

1. Last week when time ran out I was summarizing what the Bible had to say about wealth.

2. In the process of teaching how we lose our first love (verse four of Revelation chapter two) I mentioned that "a love of material things" was one such reason. I want to make sure we know what the Bible has to say about wealth.

3. Last week in the process of teaching about wealth I also summarized what the Bible had to say about New Testament Giving.

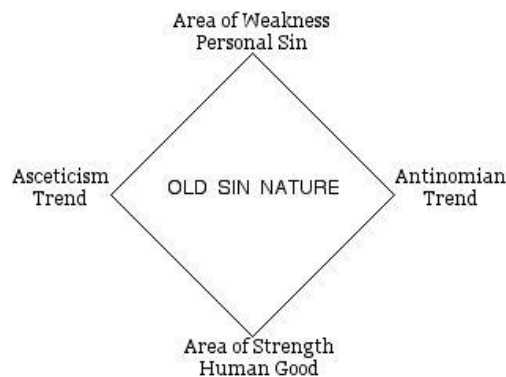
4. Now let's review a little of what we learned, finish our categorical analysis of wealth and then continue our study of Revelation chapter two.

The Doctrine of Wealth:

1. There is nothing wrong with having wealth.

2. This principle was established early in Scripture as we will see. Certainly Abraham was wealthy and he fought to maintain his wealth, David was wealthy and he destroyed those who stole from him, like for example the Amalekites at Ziklag.

3. Wealthy people are used as examples in the Bible as godly folk whom God blesses with wealth.
4. The Bible teaches capitalism and the value of accumulating personal wealth so long as we think properly about that wealth; particularly the source of that wealth.
5. The problem with wealth is not the wealth but the Old Sin Nature which resides in man.



6. God long ago in eternity past recognized mankind's penchant for lust and covetousness so he established the Decalogue of freedom.
7. The Ten Commandments are designed to protect the freedom of the individual in a nation. Private property rights were certainly established in this Decalogue.  
  
Exo 20:15 Thou shalt not steal.  
  
Exo 20:17 Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.
8. The Bible according to the freedom code teaches capitalism for in its purest sense of established economic definitions private property is to be allowed only under capitalism and certainly private property is not permitted under pure Socialism/Communism.
9. God has only once sanctioned equality. There is only one point in life when mankind is equal and that is at the moment of regeneration when we all have equal opportunity to take in the Word and grow. Spiritual grace is based solely on a "want to." Because the "want to" varies there abounds even with this equal start a soon evident "inequality."
10. In fact, in the Millennium there will be the greatest and the least.
11. In heaven there will also be relative rewards and differences in the "haves" and the "have nots."
12. The doctrine of crowns tells us some will sit on the porch sipping cool Dr. Pepper and some will pick cotton and sing with gusto because they are so happy.  
  
12.1 Old Testament prophecy of inequality in the Millennium can be found in several places not the least of which is Jer 31:44.  
  
Jer 31:44 And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least of them to the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.

12.2 This prophecy is continued in the New Testament. Heb 8:11

Heb 8:11 And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

13. Class hatred, jealousy and/or guilt are the motivations behind equality movements.

14. A free society will always out perform its tyrannical counterpart. Time has proven this beyond a doubt.

15. The example of government best to provide stability and prosperity to all its citizens is that established by God in the Mosaic Law. Limited government with maximum freedom is God's way.

16. The problem with wealth is not "wealth" but the attitude of the believer towards wealth. We need from time to time to ask ourselves the following two questions.

16.1 Do you know the source of your wealth?

16.2 Do you recognize your responsibility to help those poor whom God brings face to face with you?

17. Happiness does not come from material possessions but from doctrine.

18. Peggy Noonan in her book Simply Speaking tells of Oprah Winfrey sadly telling of the many celebrities she knows who have no ability to enjoy life. Ms. Noonan went on to quote Ms. Winfrey "they seek continually happiness by purchasing more things, each becoming more bizarre."

19. We must remember that wealth is a gift of God and we don't earn or deserve it. Deu 8:17-18.

Deu 8:17 And thou shalt say in thine heart, My power and the might of mine hand hath gotten me this wealth.

Deu 8:18 But thou shalt remember the LORD thy God: for it is God that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as it is this day.

Mat 6:19 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

Mat 6:20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

19.1 As the Lord taught repeatedly, you can store up treasure on earth but there is no assurance that there will be a tomorrow.

19.2 Wealth can be removed in a heart-beat and there you are standing amidst your once proud kingdom eating the grass of the field. Dan 4:28-35

Dan 4:28 All this came upon the king Nebuchadnezzar ...

Dan 4:33 The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws.

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1Sa 2:32 and you will see distress in my dwelling. Although I give wealth and prosperity to Israel, in your family line there will never be an old man.

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35. According to His riches in glory Christ Jesus has promised to supply all the needs of those who belong to Him.

Phi 4:19 But my God shall supply all your need according to his riches in glory by Christ Jesus.

36. As we have seen, the possession of wealth is not condemned in Scripture; in fact many great stalwarts of the Bible were wealthy; for example there was Abraham, Isaac, Barnabas, Joseph of Arimathea and Philemon.

36.1 Some like Job had wealth, lost wealth and regained wealth; Job's experience was used anecdotally to teach us.

36.2 No doubt Job liked prosperity more than poverty.

36.3 Thomas Merton in his book *Seeds of Contemplation* commented upon the predicament of the one who has lost his wealth and become poor. "It is easy enough to tell the poor to accept their poverty as God's will ... but if you want them to believe you --try to share some of their poverty and see if you can accept it as God's will for yourself."

37. According to Scripture, God's primary concern is not how much a man has, but how he thinks about the wealth he possesses.

38. The Bible speaks of a rich man who may have let his love of wealth keep him from the Kingdom.  
Mat 19:16-23

Mat 19:16 And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?

Mat 19:17 And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.

Mat 19:18 He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

Mat 19:19 Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.

Mat 19:20 The young man saith unto him, All these things have I kept from my youth: what lack I yet?

Mat 19:21 Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.

Mat 19:22 But when the young man heard that saying, he went away sorrowful: for he had great possessions.

Mat 19:23 Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.

39. Times of affluence and great material prosperity create difficulties for some Christians.

40. Saul and David as seen in our study of First and Second Samuel often succumbed to prosperity pressures.

41. Jesus castigated avarice as illustrated by one who selfishly wished to build bigger barns to hoard his crops. Luk 12:15-20

Luk 12:15 Then he said to them, "Watch out! Be on your guard against all kinds of greed; a man's life does not consist in the abundance of his possessions."

Luk 12:16 And he told them this parable: "The ground of a certain rich man produced a good crop.

Luk 12:17 He thought to himself, 'What shall I do? I have no place to store my crops.'

Luk 12:18 "Then he said, 'This is what I'll do. I will tear down my barns and build bigger ones, and there I will store all my grain and my goods.

Luk 12:19 And I'll say to myself, 'You have plenty of good things laid up for many years. Take life easy; eat, drink and be merry.'"

Luk 12:20 "But God said to him, 'You fool! This very night your life will be demanded from you. Then who will get what you have prepared for yourself?'

42. Many who covet wealth have erred from the faith and the rich tend to become high minded.

1Ti 6:7 For we brought nothing into the world, and we can take b nothing out of it.  
 1Ti 6:8 But if we have food and clothing, we will be content with that.  
 1Ti 6:9 People who want to get rich fall into temptation and a trap and into many foolish and harmful desires that plunge men into ruin and destruction.  
 1Ti 6:10 For the love of money is a root of these kinds of evils. Some people, eager for money, have wandered from the faith and pierced themselves with many griefs ...  
 1Ti 6:17 Command those who are rich in this present world not to be arrogant nor to put their hope in wealth, which is so uncertain, but to put their hope in God, who richly provides us with everything for our enjoyment.

43. The deceitfulness of riches can stifle the Word and make it unfruitful. Mat 13:18-22.

Mat 13:18 "Listen then to what the parable of the sower means:  
 Mat 13:19 When anyone hears the message about the kingdom and does not understand it, the evil one comes and snatches away what was sown in his heart. This is the seed sown along the path.  
 Mat 13:20 The one who received the seed that fell on rocky places is the man who hears the word and at once receives it with joy.  
 Mat 13:21 But since he has no root, he lasts only a short time. When trouble or persecution comes because of the word, he quickly falls away.  
 Mat 13:22 The one who received the seed that fell among the thorns is the man who hears the word, but the worries of this life and the deceitfulness of wealth choke it, making it unfruitful.  
 Mat 13:23 But the one who received the seed that fell on good soil is the man who hears the word and understands it. He produces a crop, yielding a hundred, sixty or thirty times what was sown."

44. Scripture carefully outlines the dangers associated with affluence.

44.1 James issued a warning to the wealthy of his day.

Jam 5:1 Now listen, you rich people, weep and wail because of the misery that is coming upon you.  
 Jam 5:2 Your wealth has rotted, and moths have eaten your clothes.  
 Jam 5:3 Your gold and silver are corroded. Their corrosion will testify against you and eat your flesh like fire. You have hoarded wealth in the last days.  
 Jam 5:4 Look! The wages you failed to pay the workmen who mowed your fields are crying out against you. The cries of the harvesters have reached the ears of the Lord Almighty.

44.2 The wealthy of James' day were probably no more wealthy than the majority of believers in the US of A today. These whom James addresses were not judged for being rich but rather they are rebuked because they had misused their wealth.

44.3 It is also important that the means used to acquire wealth be proper.

44.4 Evidently, those to whom James speaks in James 5:4 had exploited the worker to gain their wealth. "Look! The wages you failed to pay the workmen who mowed your fields are crying out against you. The cries of the harvesters have reached the ears of the Lord Almighty."

45. Before we leave Ephesus and move to Smyrna let's review an expanded translation of Rev 2:1-7:

Rev 2:1 I the Christ, was the One you saw walking amidst the seven lampstands (the lampstands represent the seven churches of Pro-Consular Asia) the seven stars in My right hand represented seven Pastors over the seven churches; now here is what I want you to write to the Pastor of the church at Ephesus:  
 Rev 2:2 I know with absolute clarity your works and labor and your steadfast endurance even your manifest fortitude under great persecution; especially impressive is your refusal to endure evil men and your testing and rejection of those who falsely claim they are apostles.

Rev 2:3 I am also certainly impressed by the way you have patiently endured the great persecutions which were obviously a direct result of standing up for My name and My reputation; yes your perseverance was most impressive.

Rev 2:4 But I do have this against you; that early first love, that most fervent love of Me and My Word; it has vanished."

Rev 2:5 Keep thinking back and do not forget from where you fell and then at once change your mind about what is important or else I will come and severely discipline you and if that does no good I will remove your light.

Rev 2:6 But you do have this to recommend you; You despise the evil and idolatrous practices of the Nicolaitans, which such evil and idolatrous practices I too hate.

Rev 2:7 Now it is very important that you pay close attention to what I am asking you to write, for you see the one who elects to access the ultimate victory - to this person I will let eat from the tree of eternal life. Gaining the victory recall is accomplished by faith alone in Christ alone.

1. Keep in mind Smyrna is a church in Pro-Consular Asia with weaknesses and strengths and thus is in need of exhortation. It also represents the universal church of the AD 100 to 300 period.

2. Before we review a few introductory points about Smyrna, let's look at verses eight through eleven in chapter two where John pens his message to the little church at Smyrna:

Rev 2:8 And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive;

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

Rev 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.

Rev 2:11 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.

2. Smyrna can only be found twice listed in the Bible Rev-1:11 and Rev 2:8.

Rev 1:11 Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, 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.

Rev 2:8 And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive;

3. Unlike Ephesus, which today is uninhabited, "Smyrna" is still a large city and contains a Christian church. Merrill F. Unger writes of Smyrna:

"Anciently it was one of the finest cities of Asia, and was called "The lovely - crown of Ionia-the ornament of Asia." It is now the chief city of Anatolia, with a mixed population of 200,000 one third of whom are Christians.

3.1 Smyrna out of the seven churches is in fact the only city and/or church still flourishing.

4. Smyrna was located on the same site as the modern city of Izmir, Turkey, at the south east edge of the Gulf of Smyrna.

4.1 Izmir is a large city and contains a Christian church.

5. The city curved around the edge of the bay at the base of the 525 foot Mount Pagus, which serves as a splendid acropolis.

6. Smyrna was a wealthy city, second only to Ephesus in Pro-Consular Asia Minor and, like Ephesus and Miletus it was a seaport.

6.1 Its streets were excellently paved and drawn at right angles.

6.2 One of them was known as the "street of Gold" and ran from west to east, curving around the lower slopes of Pagus.

6.3 This famous street was lined with fine buildings and at each end was a temple.

6.4 There was the temple of Zeus which stood at the western end and the temple of the mother goddess Cybele (patron of the city) at the eastern end.

6.5 The city had several squares, a public library, numerous temples, and other public buildings.

6.6 Smyrna contested with Ephesus, Miletus and Pergamum for "the prize city of Asia."

6.7 Coins minted in Smyrna have been found boasting about herself as "First of Asia in beauty and size." The cities prestige was also enhanced by her claim to have been the birthplace of Homer.

7. In John's day the population may have approached 200,000.

8. Polycarp, one of the most famous of the early martyrs, was a Bishop of Smyrna. It is possible some say that he was the pastor at the time John wrote from Patmos.

9. In this large and flourishing city was the little church of Smyrna, for some reason it was selected by our Lord as one of the seven.

10. We learn from both the Scripture and other literature that Smyrna was noted for its wickedness and its opposition to Christianity in the first century.

11. Now let's look at each verse individually and see what principles we can gather.

Rev 2:8 And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive;

1. It starts out like John's letter to Ephesus.

2. The letter from our Lord is written to the pastor of Smyrna who as earlier mentioned could have been Polycarp although this assessment is based on limited fact and an abundance of conjecture.

3. In describing Himself as the "first and the last" Christ is relating Himself to time and eternity.

4. He is the eternal God who has always existed in the past and who will always exist in the future.

5. In keeping with this attribute or essence, as we like to say. He is also portrayed as the One who was dead, literally, the One "Who became dead," referring to His death on the cross.

6. He is also the One who is alive, literally "who lives," referring to His resurrection as the eternal and resurrected One.

7. He is not only the eternal One in relation to time but the resurrected One in relation to life.

8. The church at Smyrna is told that the One who was eternal became incarnate and died, a reminder that even the eternal Son of God willingly became subject to the rejection and persecution of man.

9. Like Christ the church at Smyrna should anticipate ultimate victory. Even as the grave could not hold Christ, He is now described as the One who "lives" symbolizing His triumph over death and rejection; those in Smyrna therefore should also anticipate their ultimate victory.

10. These words are no doubt meant as words of encouragement; Smyrna was undergoing great persecution as did the universal church during the period 100 to 300 A.D.

10.1 I will speak more to the persecutions of Smyrna when we analyze Revelation 2:9.

11. The word Smyrna had several meanings:

11.1 Its primary meaning was "a sweet perfume used in embalming dead bodies.

Joh 19:39 And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of "myrrh" and aloes, about an hundred pound weight.

Joh 19:40 Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

11.2 It was used as a common perfume and mentioned figuratively in Song of Solomon 3:6 where the question is asked, "Who is this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh ... ?"

Son 3:6 Who is this coming up from the desert like a column of smoke, perfumed with "myrrh" and incense made from all the spices of the merchant?

Son 3:7 Look! It is Solomon's carriage, escorted by sixty warriors, the noblest of Israel,

11.3 It also was used as the holy anointing oil in the Tabernacle/Temple worship.

Exo 30:23 "Take the following fine spices: 500 shekels of liquid myrrh, half as much (that is, 250 shekels) of fragrant cinnamon, 250 shekels of fragrant cane,

Exo 30:24 500 shekels of cassia--all according to the sanctuary shekel--and a hin of olive oil.

Exo 30:25 Make these into a sacred anointing oil, a fragrant blend, the work of a perfumer. It will be the sacred anointing oil.

Exo 30:26 Then use it to anoint the Tent of Meeting, the ark of the Testimony . . .

11.4 It was often mixed with wine to form a narcotic.

Mar 15:23 And they gave him to drink wine mingled with "myrrh" (a narcotic): but he received it not.

11.5 We find a metaphorical use of "myrrh" for the pleasant fragrance of Christ as the bridegroom.

Psa 45:8 "All thy garments smell of "myrrh", and aloes, and cassia, out of the ivory palaces, wherein they have made thee glad."

11.6 Myrrh was brought by the Wise Men as a gift for our Lord

Mat 2:11 And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and "myrrh."

12. Now let's see what we can glean from Rev 2:9.

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

1. In the best manuscripts the expression "thy works" is omitted, making the statement much more direct: "I know thy tribulation and poverty."

2. In referring to their tribulation He assures them that He knows of their oppression by their enemies and their resulting affliction. The word for poverty is Ptochos meaning abject poverty.

2.1 Ptochos is used of the poor persons who were being discriminated against in many of the Judaeo-Christian churches located in Jerusalem.

2.2 James is very critical of the local assemblies which gave special treatment to the affluent as over against the impecunious .

Jam 2:1 My brothers, as believers in our glorious Lord Jesus Christ, don't show favoritism.

Jam 2:2 Suppose a man comes into your meeting wearing a gold ring and fine clothes, and a "poor" man in shabby clothes also comes in.

Jam 2:3 If you show special attention to the man wearing fine clothes and say, "Here's a good seat for you," but say to the "poor" man, "You stand there" or "Sit on the floor by my feet,"

Jam 2:4 have you not discriminated among yourselves and become judges with evil thoughts?

Jam 2:5 Listen, my dear brothers: Has not God chosen those who are "poor" in the eyes of the world to be rich in faith and to inherit the kingdom he promised those who love him?

Jam 2:6 But you have insulted the "poor." Is it not the rich who are exploiting you? Are they not the ones who are dragging you into court?

Jam 2:7 Are they not the ones who are slandering the noble name of him to whom you belong?

Jam 2:8 If you really keep the royal law found in Scripture, "Love your neighbor as yourself," you are doing right.

Jam 2:9 But if you show favoritism, you sin and are convicted by the law as lawbreakers.

Jam 2:10 For whoever keeps the whole law and yet stumbles at just one point is guilty of breaking all of it.

3. They were not just poor for that would have been Penia, they were as just noted, called the Ptochos.

3.1 Paul uses the same word "Ptochos" in his statement found in 2Co 6:10 "as poor, yet making many rich."

2Co 6:1 As God's fellow workers we urge you not to receive God's grace in vain.

2Co 6:2 For he says, "In the time of my favor I heard you, and in the day of salvation I helped you." I tell you, now is the time of God's favor, now is the day of salvation.

2Co 6:3 We put no stumbling block in anyone's path, so that our ministry will not be discredited.

2Co 6:4 Rather, as servants of God we commend ourselves in every way: in great endurance; in troubles, hardships and distresses;

2Co 6:5 in beatings, imprisonments and riots; in hard work, sleepless nights and hunger;

2Co 6:6 in purity, understanding, patience and kindness; in the Holy Spirit and in sincere love;

2Co 6:7 in truthful speech and in the power of God; with weapons of righteousness in the right hand and in the left;

2Co 6:8 through glory and dishonor, bad report and good report; genuine, yet regarded as impostors;

2Co 6:9 known, yet regarded as unknown; dying, and yet we live on; beaten, and yet not killed;

2Co 6:10 sorrowful, yet always rejoicing; "poor", yet making many rich; having nothing, and yet possessing everything.

2Co 6:11 We have spoken freely to you, Corinthians, and opened wide our hearts to you.

2Co 6:12 We are not withholding our affection from you, but you are withholding yours from us.

2Co 6:13 As a fair exchange--I speak as to my children--open wide your hearts also.

End Lesson Taught 5-31-2000



## REVELATION

### Lesson 24

6-7-2000

1. Last week when time ran out I summarized what the Bible had to say about wealth, gave you a few introductory points about Smyrna and then taught verse eight of chapter two of the Apocalypse.
2. Before we review our introductory points about Smyrna, let's once again look at verses eight through eleven in chapter two where John pens his message to a small local assembly located some 50 miles north of the city of Ephesus.



Rev 2:8 And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive;

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

Rev 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.

Rev 2:11 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.

3. Unlike Ephesus, "Smyrna" today is still a large city and contains a Christian church. Merrill F. Unger writes of ancient Smyrna:

"Anciently it was one of the finest cities of Asia, and was called "The lovely - crown of Ionia-the ornament of Asia." It is now the chief city of Anatolia, with a mixed population of 200,000 one third of whom are Christians.

4. Smyrna was located on the same site as the modern city of Izmir, Turkey, at the south east edge of the Gulf of Smyrna.

- 4.1 Izmir is a large city and contains a Christian church.

5. The ancient city of John's day curved around the edge of the bay at the base of Mount Pagus, which served as a splendid acropolis, a citadel from which the port could be defended.

6. Ancient Smyrna was a wealthy city, second only to Ephesus in Pro-Consular Asia Minor.

6.1 There was the temple of Zeus which stood at the western end and the temple of the mother goddess Cybele (patron of the city) at the eastern end.

6.2 The city had several squares, a public library, numerous temples, and other public buildings.

6.3 Smyrna contested with Ephesus, Miletus and Pergamum for "the prize city of Asia."

6.4 Coins minted in Smyrna have been found boasting about herself as "First of Asia in beauty and size." The cities prestige was also enhanced by her claim to have been the birthplace of Homer.

7. In John's day the population may have approached 200,000.

8. Polycarp, one of the most famous of the early martyrs, he was at one time a Bishop of Smyrna. It is possible some say that he was the pastor at the time John wrote from Patmos.

9. In this large and flourishing city was a tiny little church made famous by the Book of the Apocalypse, for some reason it was selected by our Lord as one of the seven.

10. We learn from both the Scripture and other literature that Smyrna was noted for its wickedness and its opposition to Christianity in the first century.

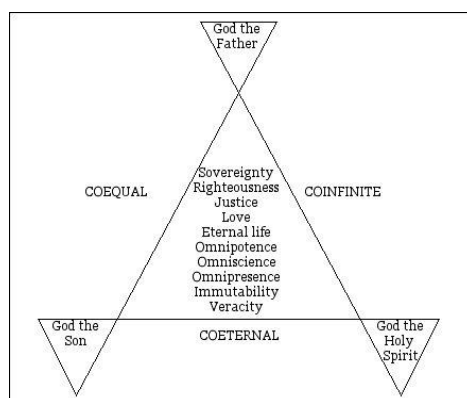
11. Now let's look at an expanded translation of Rev 2:8:

**"Now to the pastor of the church in Smyrna I want you to write these things; This is what the the Alpha and the Omega, the One who lived incarnate and upon completion of His work, chose to die; this One, the Lord Jesus Christ has this to say to the Pastor and those meeting in the local assembly at Smyrna:"**

1. The letter starts out like John's letter to Ephesus.

2. The letter from our Lord is written to the pastor of Smyrna who some conclude was Polycarp although this assessment is based on limited fact and an abundance of conjecture.

3. In describing Himself as the "first and the last" Christ is relating Himself to one of His essences, Eternal Life. Recall His ten essences are: Sovereignty, Righteousness, Justice, Omniscience, Omnipotence, Love, Veracity, Immutability and Eternal Life.



4. He is the eternal God who has always existed in the past and who will always exist in the future.

5. He is also portrayed as the One who was dead, literally, the One "Who became dead," referring to His death on the cross.

6. He is also the One who is alive, literally "who lives," referring to His resurrection as the eternal and resurrected One.

7. The church at Smyrna is told that the One who was eternal became incarnate and died, a reminder that even the eternal Son of God willingly became subject to the rejection and persecution of man.

8. Like Christ the church at Smyrna should anticipate ultimate victory.

8.1 Even as the grave could not hold Christ nor could Satan and all his demons prevent his ascension and seating; those in Smyrna should also anticipate their ultimate victory.

9. These words are no doubt meant as words of encouragement; Smyrna was undergoing great persecution as did the universal church during the period 100 to 300.

9.1 Ephesus recall represents the first century universal church and Smyrna represents the universal church from A.D. 100-300.

9.2 Let me here comment on the Greek word Ekklesia which is more often than not in the KJV translated "church."

9.2.1 The Greek word for church is Ekklesia and originally meant "the congress at Athens."

9.2.2 The word in the New Testament has four meanings:

(1) "A gathering of citizens in a public place to deliberate."

(2) "An association of craftsmen ."

Act 19:25 Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth.

Act 19:26 Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands:

Act 19:32 The assembly was in confusion: Some were shouting one thing, some another. Most of the people did not even know why they were there.

(3) "All believers of the Church Age."

Eph 1:22 And God placed all things under his feet and appointed him to be head over everything for the church,

Eph 5:23 For the husband is the head of the wife as Christ is the head of the church, his body, of which he is the Savior.

(4) "The local church is under the authority of a pastor-teacher ."

1Th 1:1 Paul, Silas and Timothy, To the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace and peace to you.

Phm 1:1 Paul, a prisoner of Jesus Christ, and Timothy our brother, unto Philemon our dearly beloved, and fellowlabourer,

Phm 1:2 And to our beloved Apphia, and Archippus our fellowsoldier, and to the church in thy house:

10. One last point before moving to verse nine. The word Smyrna had several meanings. Its primary meaning though was "a sweet perfume" used in various applications.

10.1 The work of this church and the universal church of the second and third century was sweet - well done.

11. Now let's continue our study of Rev 2:9.

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

1. In the best manuscripts the expression "thy works" is omitted, making the statement much more direct: "I know thy tribulation and poverty."

2. In referring to their tribulation He assures them that He knows of their oppression by their enemies and their resulting affliction. The word for poverty is Ptochos meaning abject poverty.

2.1 Ptochos is used of the poor persons who were being discriminated against in many of the Judaeo-Christian churches located in Jerusalem.

2.2 James as we saw last week was very critical of the local assemblies which gave special treatment to the affluent as over against the impecunious. Jam 2:1-10

3. Many in the church at Smyrna were not just poor for that would have been Penia in the Greek, they were as just noted, called the Ptochos.

3.1 Though there were many in the church who were destitute of material gain verse nine says they are rich in a spiritual sense. You can be impecunious while at the same time happy and spiritually prosperous.

4. Let's look at some of what the Bible has to say about "The Poor."

1. For purposes of our discussion, the poor shall be confined to those who are truly destitute.

1.1 This will exclude those who do not wish to work and those who choose crime, drug addiction, alcoholism or homelessness.

1.2 We are speaking of those who are physically or mentally disabled.

2. First, a little background about what the Bible teaches about economic systems. For maximum prosperity the economic principles found in the Mosaic law must be implemented. 1Ti 1:8-10

1Ti 1:8 We know that the law is good if one uses it properly.

1Ti 1:9 We also know that law is made not for the righteous but for lawbreakers and rebels, the ungodly and sinful, the unholy and irreligious; for those who kill their fathers or mothers, for murderers,

1Ti 1:10 For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;

2.1 Maximum freedom for the individual is God's optimum and represents a manifestation of the first divine institution, volition.

2.2 The right of private property and protection of property rights is repeatedly established in Scripture.

Exo 20:15 "You shall not steal.

Exo 20:17 "You shall not covet your neighbor's house. You shall not covet your neighbor's wife, or his

manservant or maidservant, his ox or donkey, or anything that belongs to your neighbor."

Exo 22:2 "If a thief is caught breaking in and is struck so that he dies, the defender is not guilty of bloodshed;

Mat 12:29 "Or again, how can anyone enter a strong man's house and carry off his possessions unless he first ties up the strong man? Then he can rob his house."

2Th 3:11 We hear that some among you are idle. They are not busy; they are busybodies.

2Th 3:12 Such people we command and urge in the Lord Jesus Christ to settle down and earn the bread they eat.

2.3 Free enterprise then is God's plan for a client nation.

2.4 A free enterprise system will produce excess and make for maximum resources for charity.

3. Scripture provides insight into what causes poverty. In these verses you will find numerous uses of the English word "sluggard" or "slothful. These words are a translation from the Hebrew "Atsel" meaning idle, habitually laze, lethargic, lean or indolent.

3.1 A failure to work and save for the future. Prov 6:6-11

Pro 6:6 Go to the ant, you sluggard; consider its ways and be wise!

Pro 6:7 It has no commander, no overseer or ruler,

Pro 6:8 yet it stores its provisions in summer and gathers its food at harvest.

Pro 6:9 How long will you lie there, you sluggard? When will you get up from your sleep?

Pro 6:10 A little sleep, a little slumber, a little folding of the hands to rest--

Pro 6:11 and poverty will come on you like a bandit and scarcity like an armed man.

Pro 10:4 Lazy hands make a man poor, but diligent hands bring wealth.

Pro 10:5 He who gathers crops in summer is a wise son, but he who sleeps during harvest is a disgraceful son.

Pro 13:4 The sluggard craves and gets nothing, but the desires of the diligent are fully satisfied.

Pro 19:15 Laziness brings on deep sleep, and the shiftless man goes hungry.

3.2 Wickedness or evil which we call reversionism can be a reason for poverty; God makes it tough on the people negative toward Him.

Pro 10:3 The LORD does not let the righteous go hungry but he thwarts the craving of the wicked.

Pro 28:20 A faithful man will be richly blessed, but one eager to get rich will not go unpunished.

3.3 A drunkard or glutton will experience poverty.

Pro 23:20 Do not join those who drink too much wine or gorge themselves on meat,

Pro 23:21 for drunkards and gluttons become poor, and drowsiness clothes them in rags.

3.4 Being industrious is a means of avoiding poverty. Foolish people pursuing impractical fantasies also make for poverty.

Pro 28:19 He who works his land will have abundant food, but the one who chases fantasies will have his fill of poverty.

3.5 A slothful man is lazy and as a result often poor.

Pro 19:24 The sluggard buries his hand in the dish; he will not even bring it back to his mouth!

3.6 The indolent (in the OT economy) were often so lazy they ended up as slaves.

Pro 12:24 Diligent hands will rule, but laziness ends in slave labor.

3.7 The habitual lazy are very often wasteful.

Pro 12:27 The lazy man does not roast his game, but the diligent man prizes his possessions.

3.8 There is a great difference between the life of the habitually lazy man and the life of the energetic man.  
Pro 15:19

Pro 15:19 The way of the sluggard is blocked with thorns, but the path of the upright is a highway.

3.9 The slothful person will suffer hunger.

Pro 19:15 Laziness brings on deep sleep, and the shiftless man goes hungry.

3.10 The person who seeks a fast profit often finds poverty. The same is true for the miser.

Pro 28:22 A stingy man is eager to get rich and is unaware that poverty awaits him.

2Co 9:6 Remember this: Whoever sows sparingly will also reap sparingly, and whoever sows generously will also reap generously.

Mal 3:10 Bring the whole tithe into the storehouse, that there may be food in my house. Test me in this," says the LORD Almighty, "and see if I will not throw open the floodgates of heaven and pour out so much blessing that you will not have room enough for it.

4. No matter how hard we try to eliminate poverty, these efforts will prove futile; the poor will always be with us.

4.1 This does not mean that we should refuse to perform what God commands with reference to assisting those less fortunate.

5. As we will see later God does provide certain mandates with reference to assistance.

Deu 15:11 There will always be poor people in the land. Therefore I command you to be open handed toward your brothers and toward the poor and needy in your land.

Mat 26:11 The poor you will always have with you, but you will not always have me.

5.1 Jesus' prediction of pervasive and everlasting poverty was part of a rebuke to the world's greatest liberal - Judas Iscariot.

Joh 12:4 But one of his disciples, Judas Iscariot, who was later to betray him, objected,

Joh 12:5 "Why wasn't this perfume sold and the money given to the poor? It was worth a year's wages."

Joh 12:6 He did not say this because he cared about the poor but because he was a thief; as keeper of the money bag, he used to help himself to what was put into it.

5.2 Judas like many do-gooders loved the masses but hated the individual.

5.3 Judas like so many do-gooders knew better what should be done with your money.

6. It is the Lord who makes the poor and the rich; therefore, it is He who can eradicate poverty as well as bestow affluence.

1Sa 2:7 The LORD sends poverty and wealth; he humbles and he exalts.

Psa 113:7 He raises the poor from the dust and lifts the needy from the ash heap;

7. Charity for the truly destitute is a bona fide function for establishment.

Pro 29:14 If a king judges the poor with fairness, his throne will always be secure.

Exo 23:11 but during the seventh year let the land lie unplowed and unused. Then the poor among your people may get food from it, and the wild animals may eat what they leave. Do the same with your vineyard and your olive grove.

Lev 19:9 "When you reap the harvest of your land, do not reap to the very edges of your field or gather the gleanings of your harvest.

Lev 19:10 Do not go over your vineyard a second time or pick up the grapes that have fallen. Leave them for the poor and the alien. I am the LORD your God.

7.1 The tithe paid to the national treasury every third year went to a fund designated for the Levite Priest and the poor of the land.

Deu 14:28 At the end of every three years, bring all the tithes of that year's produce and store it in your towns,

Deu 14:29 so that the Levites (who have no allotment or inheritance of their own) and the aliens, the fatherless and the widows who live in your towns may come and eat and be satisfied, and so that the LORD your God may bless you in all the work of your hands.

7.2 There is no authorization in Scripture for assisting the poor in other lands; internationalism is always evil; one of Satan's policies is to weaken the nations. Isa 14:12

Isa 14:12 How you have fallen from heaven, O morning star, son of the dawn! You have been cast down to the earth, you who once laid low the nations!

8. There is a special blessing for those who help the poor.

Pro 22:9 A generous man will himself be blessed, for he shares his food with the poor.

Psa 41:1 Blessed is he who has regard for the weak; the LORD delivers him in times of trouble.

Psa 41:2 The LORD will protect him and preserve his life; he will bless him in the land and not surrender him to the desire of his foes.

Now let's return to our analysis of Rev 2:9 and point four:

4. Those who claim to be Jews, but are not, is a reference to ethnic, Jews who have chosen not to adjust to the justice of God.

Gal 3:28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

4.1 Those who are Jews by birth but not Jews by rebirth are in view.

4.2 A few Scriptures to illustrate that there are dejure Jews and defacto Jews:

Mal 1:2 I have loved you, saith the LORD. Yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the LORD: yet I loved Jacob,

Mal 1:3 And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness.

Rom 9:13 As it is written, Jacob have I loved, but Esau have I hated.

Rom 9:6 Not as though the word of God hath taken none effect. For they are not  $\forall$  all Israel, which are of Israel:

Rom 9:7 Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called.

Rom 9:8 That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.



Rom 11:26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

Col 3:11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.

5. Walvoord writes: "It may be that the members in the local assembly at Smyrna were drawn from a poor class of people, but it is more probable that their extreme poverty is explained by the fact that they had been robbed of their goods in the process of their persecution and affliction".

6. Our Lord speaking through John quickly reminds them of their parsimonious state but he further reminds that they are rich as described by James in James 2:5: " ... has not God chosen those who are "poor" in the eyes of the world to be rich in faith and to inherit the kingdom".

7. Their persecutors were not only pagans, who would naturally be offended by this "new dogmatic religion" but specifically John declares the cadre included Jews from the worship center of Satan himself - the Jewish synagogue.

7.1 Alford early writes "Those of the synagogue of Satan were in all probability slanderers who were Jews by birth, but not in spiritual reality; the same who everywhere, in St. Paul's time and afterward, were the most active enemies of Christians".

7.2 Alford goes on to confirm the account of Smyrna's severe persecution by both Jew and Gentile when he writes of Polycarp's martyrdom "he was burned alive for not forsaking Christ and bowing down to the Roman Pantheon. Polycarp was said to have answered his accusers: 'never in all my life as a Christian has my Savior forsaken me so how now can I forsake Him.'"

8. The Christians of the second and third century found few if any friends in the hostile world in which they lived.

End Lesson Taught 6-7-2000

## REVELATION

### Lesson 25

6-14-2000

1. Last week I summarized what the Bible had to say about the poor, gave you a few points about the Greek word Ekklesia, reviewed what we earlier learned of Rev 2:8 and then taught verse nine of chapter two.

2. It is in chapter two verses eight through eleven that we find John recording God's message to a small local assembly located in Smyrna some fifty miles north of Ephesus.



3. Before I go any further, I want to review an expanded translation of verses eight and nine of chapter two, the Book of The Apocalypse.

Rev 2:8 Now to the pastor of the church in Smyrna I want you to write these things; This is what the Alpha and the Omega, the One who lived incarnate and upon completion of His work, chose to die; this One, the Lord Jesus Christ has this to say to the Pastor and those meeting in the local assembly at Smyrna:

Rev 2:9 "I am well aware of your suffering, particularly your poverty, (but spiritually you are rich) and I know also of the blasphemy and hypocrisy of those who say they are spiritual Jews but are not, these ethnic Jews who have refused to accept Christ as their Messiah and are now in league with Satan and his program."

4. When time ran out last week I had just taught about how the Bible makes a distinction between an ethnic and a "real Jew". Let's review this concept before returning to our study of Smyrna, a church under great persecution.

4.1 In verse nine those who "claim to be Jews, but are not" are those ethnic Jews who have not accepted Jesus as their Savior.

4.2 Those who are Jews by birth then are not necessarily spiritual Jews.

4.3 A few Scriptures will illustrate:

Mal 1:2 I have loved you, saith the LORD. Yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the LORD: yet I loved Jacob,

Mal 1:3 And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness.

Rom 9:13 As it is written, Jacob have I loved, but Esau have I hated.

Rom 9:6 Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel:

Rom 9:7 Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called.

Rom 9:8 That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.

Col 3:11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.

4.4 Faith alone in Christ alone makes all of us regardless of ethnicity, economic status and/or gender, one in Christ.

Gal 3:28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

5. The persecutors of the Christians in Smyrna recall were not just the pagans, who would naturally be offended by this "new dogmatic religion", but specifically John declares the cadre included Jews from the worship center of Satan himself - the Jewish synagogue.

6. In the same way Smyrna was persecuted so also were the Christians of the second and third century. Neither the Christians at Smyrna nor the Christians of the 2nd and 3rd centuries found acceptance in the hostile world in which they lived.

7. Now let's continue by seeing what principles we can gather from verse ten:

Rev 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.

1. The verse begins with an admonition not to fear. The word for fear is a common word often translated "fear"; it is Phobeo and with it is the very strong negative adverb Meden. With the adverb Meden it is better "stop being afraid".

2. Let me give you a few points about fear:

(1) The more we surrender to fear, the more things we will fear.

(2) The more things we surrender to fear the greater our capacity for fear.

(3) The greater our capacity for fear the more we increase the power of fear in our life.

(4 ) The more the power of fear in our life the harder it becomes to use the two power options and grow spiritually.

(5) Fear can be a sin or an evil in our life.

(6) If we let the sin of fear stick around, it will become an evil; a terrible mental attitude which is both irrational and irresponsible and thus a terrible distraction breeding failure and unhappiness.

(7) A Scripture or two about fear will give us a good idea of God's views concerning fear:

Gen 9:1 And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.

Gen 9:2 And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered.

Gen 15:1 After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward.

Exo 18:21 Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens:

1Jo 4:18 There is no fear in love (Agape). But perfect love drives out fear, because fear has to do with punishment. The one who fears is not made perfect in love.

Psa 34:11 Come, ye children, hearken unto me: I will teach you the fear of the LORD.

Psa 19:8 The precepts of the LORD are right, giving joy to the heart. The commands of the LORD are radiant, giving light to the eyes.

Psa 19:9 The fear of the LORD is pure, enduring forever. The ordinances of the LORD are sure and altogether righteous.

Pro 1:7 The fear of the LORD is the beginning of knowledge: but fools despise wisdom and instruction.

Psa 111:10 The fear of the LORD is the beginning of wisdom; all who follow his precepts have good understanding...

Pro 8:13 To fear the LORD is to hate evil; I hate pride and arrogance, evil behavior and perverse speech.

Phi 2:12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

Rom 13:1 Let every soul be subject unto the higher powers . . .

Rom 13:3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

Rom 13:4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

Rom 13:5 Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.

1Pe 3:15 But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:

Heb 4:1 Let us therefore fear (Phobeo), lest, a promise being left us of entering into his rest, any of you should seem to come short of it.

Isa 2:19 And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.

Rev 11:10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

Rev 11:11 And after three days and an half the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

Rev 18:10 Standing afar off for the fear of her torment, the merchants who had prospered so from her said, Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come...

Rev 18:15 The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing,

1Pe 2:18 Slaves, submit yourselves to your masters with all respect, not only to those who are good and considerate, but also to those who are harsh.

(8) Though there is a place for fearing establishment and there is a place for the fleeting emotion of fear; those who do the will of God have no reason to sustain fear.

(9) Fear then in a primary sense should find no place in the life of a believer.

Psa 118:6 The LORD is on my side; I will not fear: what can man do unto me?

Heb 13:6 So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.

2Ti 1:7 For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

1Pe 5:6 Humble yourselves, therefore, under God's mighty hand, that he may lift you up in due time.

1Pe 5:7 Cast all your anxiety on him because he cares for you.

Psa 56:3 When I am afraid, I will trust in you.

Psa 56:11 In God I trust; I will not be afraid. What can man do to me?

Exo 14:13 And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you today: for the Egyptians whom ye have seen today, ye shall see them again no more forever.

Exo 14:14 The LORD shall fight for you, and ye shall hold your peace.

Deu 31:8 And the LORD, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed.

2.1 So much for some of that which the Bible teaches about fear now let's return to our verse Rev 2:10 and point two:

3. The word translated devil is Diabolos meaning "he who slanders or accuses - a common word for Satan." The term "ten days" is an idiom for "a short time" in which many will be cast into prison "Phulake.

3.1 Walvoord writes "the expression 'ten days' is ... used to signify a short time ... "Alford writes "Scriptural support for the position can be found in Gen 24:55 ( Rebekah waits until time to go to the home of Isaac) and Dan 1:12 ... ( Daniel and the boys eat as a test their food and after a short time they win the contest ).

3.2 For us as Christians it is not difficult to understand that good and bad people suffer; both unbelievers and believers.

3.3 As those who understand the nature of the angelic conflict we know it must rain on the just and the unjust.

3.4 As to why Smyrna suffered so greatly however is wrapped securely in the sovereignty of God as His sovereignty is related to His omniscience; both of which are beyond our total understanding.

3.5 The suffering of the Christians at Smyrna though undesired by them, was undoubtedly designed by an infinitely wise and loving God for their good.

3.6 They are specifically urged to "stop being afraid and be faithful even unto their death and if they do they shall receive a crown of life.

4. The term "crown of life" was a wreath (in the Greek it is a Stephanos). It is said to be given to any and all believers who gain spiritual maturity and then hold that high ground even amidst tribulation.

5. The Crown of Life is also mentioned in Jam 1:12

Jam 1:12 Blessed is the man that endureth adversity: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

1. While here let's review the Doctrine of Crowns:

1.1 At the Judgment Seat of Christ or the Bema (as it is called in the Greek) crowns will be awarded.

1Co 3:11 For other foundation can no man lay than that is laid, which is Jesus Christ.

1Co 3:12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

1Co 3:13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

1Co 3:14 If any man's work abide which he hath built thereupon, he shall receive a reward.

1Co 3:15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

1.2 The Bema was a place where a king, judge or Tribune might sit to adjudicate a matter or reward a contestant and/or military hero.

1.2.1 After battle a Tribune would stand upon an erected Bema and judge/reward individuals or military units for valor; in some cases there would be punishment allotted for poor individual and/or unit performance.

1.2.2 In general then it is from the Bema that the judge would issue punishment or reward.

1.2.3 With reference to the subject of crowns, the Judgment Seat of Christ relates more to the aspect of reward as we just read.

1.2.4 It was at the Bema during the Roman or Isthmus games that a winning contestant would receive his Stephanos.

1.2.5 It is to this analogy the New Testament alludes when it speaks of the believer appearing before the Judgment Seat of Christ. Rom 14:10; 2Co 5:10 and 1Co 3:11-15

Rom 14:10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the "judgment seat" of Christ.

2Co 5:10 For we must all appear before the "judgment seat" of Christ; that every one may receive the things done in his body, according to that he hath p done, whether it be good or bad.

1.3 Here are the uses of the term Bema in the Greek New Testament:

1.3.1 Before Pilate's judgment seat they brought Jesus.

Mat 27:19 When he was set down on the "judgment seat", his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.  
Mat 27:20 But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.

Joh 19:13 When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the "judgment seat" in a place that is called the Pavement, but in the Hebrew, Gabbatha.

1.3.2 Wycliffe writes in his Biblical Encyclopedia the following: "Due to the excavations of Pere Vincent, the Pavement ... is now almost certainly identified as the large paved area that was a part of the Castle of Antonia, across the street from the temple ... " The Castle of Antonia may have been within Fort Antonia located just outside the Temple.

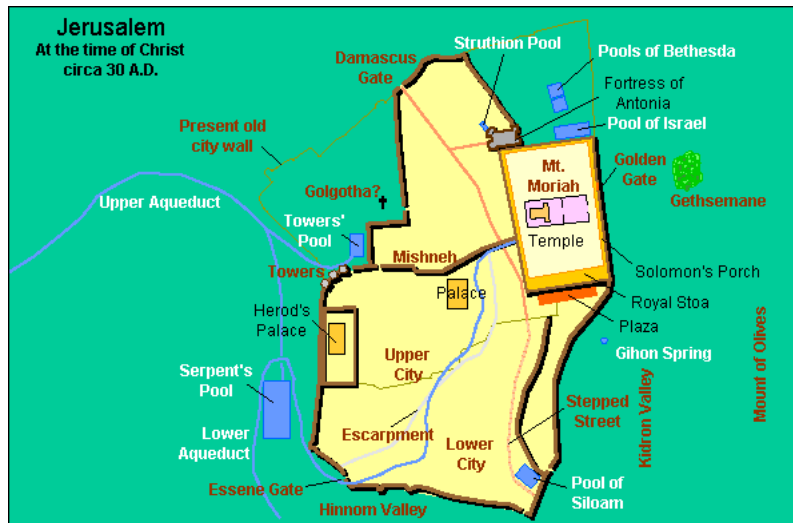
1.3.3 Josephus writes of the Castle: "This castle was also called Mark Antony barracks and was located across from the Temple specifically to watch what was done by the Jewish Scribes. The map of Jerusalem at the time of Christ provides a possible location of Herod's speech.

1.3.4 Herod would have made his final speech from a "Bema". The Greek "Bema" is translated "throne" in Acts 12:21.

Acts 12:21 And upon a set day Herod Agrippa, arrayed in royal apparel, sat upon his "throne", and made an oration unto them.

Acts 12:22 And the people gave a shout, saying, It is the voice of a god, and not of a man.

Acts 12:23 And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.



1.3.5 The governor of Achaia, Gallio, saves Paul at Corinth when Paul is brought before his Bema.

Acts 18:8 And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.

Acts 18:9 Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:

Acts 18:10 For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.

Acts 18:11 And he continued there a year and six months, teaching the word of God among them.

Acts 18:12 And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the "judgment seat",...

Acts 18:16 And he drove them from the "judgment seat".

1.3.6 Paul is brought before a Bema (the judgment seat of Festus) as Paul makes his way toward Rome.

Acts 25:6 And when Festus had tarried among them more than ten days, he went down unto Caesarea; and the next day sitting on the "judgment seat" commanded Paul to be brought...

Acts 25:10 Then said Paul, I stand at Caesar's "judgment seat", where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest ...

## 2. Definition and Concept:

2.1 We earlier noted the uses of Bema in Rom 14:10 and 2Co 5:10.

2.2 The mechanics describing the event of appearing before the Bema are detailed in 1Co 3:11-15 as we also reviewed.

2.3 The word for crown in the New Testament is Stephanos - and was actually a wreath. The word appears 18 times in Scripture and is used in several ways:

2.3.1 To describe Jesus' crown of thorns:

Mat 27:29 And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

Mar 15:17 And they clothed him with purple, and platted a crown of thorns, and put it about his head,

Joh 19:2 And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe,...

Joh 19:5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man!

2.3.2 To describe something of value:

1Co 9:25 Everyone who competes in the games goes into strict training. They do it to get a crown that will not last; but we do it to get a crown that will last forever.

Phi 4:1 Therefore, my brothers, you whom I love and long for, my joy and crown, that is how you should stand firm in the Lord, dear friends!

1Th 2:19 For what is our hope, our joy, or the crown in which we will glory in the presence of our Lord Jesus when he comes? Is it not you?

2Ti 4:8 Now there is in store for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day--and not only to me, but also to all who have longed for his appearing.

Jam 1:12 Blessed is the man who perseveres under trial, because when he has stood the test, he will receive the crown of life that God has promised to those who love him.

Rev 2:10 Do not be afraid of what you are about to suffer. I tell you, the devil will put some of you in prison to test you (church at Smyrna - 100-300 AD), and you will suffer persecution for ten days. Be faithful, even to the point of death, and I will give you the "crown of life".

1Pe 5:4 And when the Chief Shepherd appears, you will receive the crown of glory that will never fade away.

Rev 3:11 I am coming soon to you, the church at Philadelphia - the church just before the rapture). Hold on to what you have, so that no one will take your "crown".

End Lesson Taught 6-21-2000

## REVELATION

Lesson 26

6-21-2000

1. Last week I summarized what the Bible had to say about fear, taught Revelation verses nine and ten and when time ran out I was in the process of reviewing what the Bible has to say about Crowns.

2. It is in chapter two verses eight through eleven that we find John recording God's message to a small local assembly located in Smyrna some fifty miles north of Ephesus.

2.1 We are studying the seven churches of Revelation chapters two and three. So far we have studied the message to the local assembly at Ephesus - a church also representing the universal church from A.D. 32 to 100.

2.2 We are now studying the local assembly at Smyrna - and a church representing the universal church from 200 to 300 A.D.

3. Before I go any further, I want to review an expanded translation of verses eight, nine and ten of chapter two, the Book of The Apocalypse.



Rev 2:8 To the pastor of the church in Smyrna I want you to write these things; "This is what the Alpha and the Omega, He Who lived incarnate and at the end of His work chose to die; this One, the Lord Jesus Christ, has this to say to the Pastor and his congregation meeting at Smyrna:"

Rev 2:9 "I am well aware of your suffering, particularly your poverty, (but you are rich spiritually) and I know also of the blasphemy and hypocrisy of those who say they are spiritual Jews but are not, I know these unbelieving Jews; these are they who are now in league with Satan.

Rev 2:10 Stop being afraid, do not fear what might happen for soon the devil is going to place some of you in prison; all of this is designed under the permissive will of God to try your faith. The trials will last only a short time and if you are faithful and continue to function in the faith even while suffering I will see to it that you receive at the Bema a crown of life."

4. Now let's continue with our study of the Doctrine of Crowns:

4.1 At the Judgment Seat of Christ or the Bema (as it is called in the Greek) crowns will be awarded.

4.2 The Bema was a place where a king, judge or Tribune might sit to adjudicate a matter.

4.3 With reference to the subject of crowns, the Judgment Seat of Christ relates more to the aspect of reward as we noted in 1Co 3:11-15.

4.4 It was at the Bema during the Roman or Isthmus games that a winning contestant would receive his Stephanos.

4.5 It is to this analogy the New Testament alludes when it speaks of the believer appearing before the Judgment Seat of Christ. Last week we reviewed Rom 14:10; 2Co 5:10 and 1Co 3:11-15

4.6 The mechanics describing our appearing before the Bema are detailed in 1Co 3:11-15 as studied last week.

4.7 The word for crown in the New Testament is Stephanos - and was actually a wreath. Recall the word appears 18 times in Scripture and is used in several ways.

4.8 Crowns are used to describe Israel as a Priest Nation divided into twelve autonomous tribes.

Rev 12:1 And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

Rev 12:2 She was pregnant and cried out in pain as she was about to give birth.

Rev 12:3 Then another sign appeared in heaven: an enormous red dragon with seven heads and ten horns and seven crowns on his heads.

Rev 12:4 His tail swept a third of the stars out of the sky and flung them to the earth. The dragon stood in front of the woman who was about to give birth, so that he might devour her child the moment it was born.

Rev 12:5 She gave birth to a son, a male child, who will rule all the nations with an iron scepter. And her child was snatched up to God and to his throne.

Rev 12:6 The woman fled into the desert to a place prepared for her by God, where she might be taken care of for 1,260 days.

4.9 To describe the royalty of Jesus just before he starts the harvest of the tribulation.

Rev 14:14 I looked, and there before me was a white cloud, and seated on the cloud was one "like a son of man" with a crown of gold on his head and a sharp sickle in his hand.

4.10 At the Bema there will be three crowns awarded to believers:

4.10.1 A crown of righteousness - to the believer who gets to maturity.

4.10.2 A crown of life - to the believer who gets to maturity and holds it under pressure.

4.10.3 A crown of glory - to the pastor teacher who does his job.

4.10.4 The crown of righteousness and the crown of life would seem to be available to all believers while the crown of glory is reserved only for the Pastor-Teacher.

4.11 In summary then:

4.11.1 The Crown of Righteousness-Available to the ordinary believer who reaches a spiritual maturity level deemed special by God.

2Ti 4:7 I have fought the good fight, I have finished the race, I have kept the faith.

2Ti 4:8 Now there is in store for me the "crown of righteousness", which the Lord, the righteous Judge, will award to me on that day--and not only to me, but also to all who have longed for his appearing.

4.11.2 R. B. Thieme says of this crown "it would seem to be available to those who have acquired enough doctrine to appreciate and anticipate the rapture of the Church and had the blessed events following."

4.11.3 This crown of righteousness is found only once in Scripture where Paul anticipates his death at the hand of Nero and his getting the "crown of righteousness."

4.11.4 "The Crown of Life is available to all believers who not only reach maturity but are able to hold that level even amidst pressures.

Rev 2:10 Do not be afraid of what you are about to suffer. I tell you, the devil will put some of you in prison to test you, and you will suffer persecution for ten days. Be faithful, even to the point of death, and I will give you the crown of life.

4.11.5 There are those who see this crown as available to only believers of the Tribulation.

4.11.6 This however flies in the face of the fact that in every age believers are deluged with pressure and testing under the permissive will of God.

4.11.7 Its appropriateness for all church age believers is strengthened by the fact that James mentions the crown of life.

Jam 1:12 Blessed is the man who perseveres under trial, because when he has stood the test, he will receive the crown of life that God has promised to those who love him.

4.11.8 The Crown of Glory is available only to the Pastor who is faithful to the task of studying and teaching when it is convenient and when it is not convenient.

1Pe 5:2 Be shepherds of God's flock that is under your care, serving as overseers--not because you must, but because you are willing, as God wants you to be; not greedy for money, but eager to serve;

1Pe 5:3 not lording it over those entrusted to you, but being examples to the flock.

1Pe 5:4 And when the Chief Shepherd appears, you will receive the crown of glory that will never fade away.

4.11.9 The Stephanos in ancient Rome was a wreath given to both athletes and military heroes who distinguished themselves.

4.11.10 With it went: a large monetary stipend, a parade honoring the recipient, a significant land grant and a lifetime exemption from taxation for self and family.

5. Now let's look at Rev 2:11 and see what we can learn.

Rev 2:11 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.

1. The phrase "shall not be hurt by the second death" would better read: "shall not be involved in the judgment at the Great White Throne."

2. We have already studied the phrase "He that hath an ear, let him hear what the Spirit saith unto the churches"; when it is used the phrase stresses the need to concentrate and pay attention.

3. The phrase "He that overcometh" has also been studied. He that overcometh recall is "he that believeth that Jesus is the Son of God." 1Jo 5:5

4. The second death is the judgment of all unbelievers; such judgment occurs at the end of the Millennium.

5. Now let's take a look at our third church. The local assembly at Pergamos.

5.1 The Scriptures relating to Pergamos are: Rev 2:12-17:

Rev 2:12 "To the angel of the church in Pergamum write: These are the words of him who has the sharp, double-edged sword.

Rev 2:13 I know where you live--where Satan has his throne. Yet you remain true to my name. You did not renounce your faith in me, even in the days of Antipas, my faithful witness, who was put to death in your city--where Satan lives.

Rev 2:14 Nevertheless, I have a few things against you: You have people there who hold to the teaching of Balaam, who taught Balak to entice the Israelites to sin by eating food sacrificed to idols and by committing sexual immorality.

Rev 2:15 Likewise you also have those who hold to the teaching of the Nicolaitans.

Rev 2:16 Repent therefore! Otherwise, I will soon come to you and will fight against them with the sword of my mouth.

Rev 2:17 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, I will give some of the hidden manna. I will also give him a white stone with a new name written on it, known only to him who receives it.

1. Pergamos as you can see means "Thoroughly Married" and concurrently covers the period of the universal church from 300 to 800 A.D.



1.1 Pergamos is located some 70 miles north of Smyrna.

2. "Thoroughly Married" refers to the marriage of the Christian church to the global pagan church.

3. Constantine the Great as Emperor of Rome was ruler over the pagan pantheon - an idolatrous global church. In A.D. 312 he had a vision.

4. He saw Christ in his vision and determined this to be a sign that he should embrace Christianity.

5. In A.D. 312 he created a union of the two in which compromises developed and to an extent continue today.

6. The Grolier Encyclopedia has the following to say of Constantine the first Roman Emperor to openly become a Christian and make Church and State one and the same.

6.1 "Constantine the Great, was the first Roman emperor to adopt Christianity ... Constantine's military victory outside Rome on Oct. 28, 312 AD ... secured his new government ... The arch commissioned by the Senate in Rome to mark his victory bears an inscription that attributes Constantine's success to the "prompting of a deity." The Senate undoubtedly had in mind a pagan deity, ... [Constantine however had in mind the God of the Christians ] The nature of Constantine's conversion to Christianity has long been a matter of dispute--primarily because the sources, all of them Christian, they offer conflicting testimony. The outlines of his religious development, however, are clear enough. Before A.D. 312, Constantine seems to have been a tolerant pagan, willing to accumulate heavenly patrons but not committed to any one deity. "Between A.D. 312 and 324, however, he gradually adopted the Christian God as his protector and on several occasions granted special privileges to individual churches and bishops."

6.2 Dr. Dwight Pentecost in his book "Things to Come", Dunham Publishing Company has the following to say about the pagan gods worshiped at the time of Constantine ...

we learn that the founder of Babylon, was Nimrod, ... a grandson of Ham, the unworthy son of Noah ... Noah had brought through the flood the revelation of the true God ...

"Ham on the other hand seems to have been all too readily affected by the apostasy that brought the flood, for he shows no evidence of self-judgment ... and he became the father of Nimrod, the apostate leader of his generation. Ancient lore now comes to our assistance, and tells us that the wife of Nimrod-bar-Cush was the infamous Semiramis the First.

“She is reputed to have been the foundress of the Babylonian mysteries and the first high priestess of idolatry. Thus Babylon became the fountainhead of idolatry, and the mother of every heathen and pagan system in the world. The mystery religion that was there originated spread in various form throughout the whole earth ... and shall have its fullest development when the Holy Spirit has departed and the Babylon of the Apocalypse holds sway. Building on the primeval promise of the woman's Seed who was to come, Semiramis bore a son whom she declared was miraculously conceived! ... and when she presented him to the people, he was hailed as the promised deliverer. This was Tammuz ... Thus was introduced the mystery of the mother and the child, a form of idolatry that is older than any other known to man. The rites of this worship were secret ... It was Satan's effort to delude mankind with an imitation so like the truth of God that they would not know the true Seed of the woman when He came in the fullness of time ...

From Babylon this mystery religion spread to all the surrounding nations ... everywhere the symbols were the same, and everywhere the cult of the mother and the child became the popular system; their worship was celebrated with the most disgusting and immoral practices. The image of the queen of heaven with the babe in her arms was seen everywhere, though the names differ as languages differed ... Linked with this central mystery were countless lesser mysteries ... Among these were the doctrines of purgatorial purification after death, salvation by countless sacraments such as priestly absolution, sprinkling with holy water, the offering of round cakes to the queen of heaven as mentioned in the book of Jeremiah, dedication of virgins to the gods, which was literally sanctified prostitution, weeping for Tammuz ... Semiramis who was said to have received her son back from the dead; for it was taught that Tammuz was slain by a wild boar and afterwards brought back to life. To him the egg was sacred, as depicting the mystery of his resurrection, even as the evergreen was his chosen symbol and was set up in honor of his birth at the winter solstice ... The sign of the cross was sacred to Tammuz, as symbolizing the life giving principle and as the first letter of his name ... it did not, as may have supposed, originate with Christianity ...

Eventually Rome became the headquarters of Babyloniaism. The chief priest wore mitres shaped like the head of a fish, in honor of Dagon the fish god, the lord of life ... The Chief Priest when established in Rome took the "Title Pontifex Maximus." When Julius Caesar ... became the head of the state, he was elected Pontifex Maximus, and this title was held henceforth by all the Roman Emperors down to Constantine the Great, who was at one and the same time head of the church and high priest of the heathen! ..."

6.3 It took the Catholic Church and the early Church of England many years to rid itself at least in part of the influences of the early idolatrous practices dominating the world at the time of Constantine's conversion.

7. Now let's see what we can glean from verse twelve.

Rev 2:12 "To the angel of the church in Pergamum write: These are the words of him who has the sharp double-edged sword.

1. The message to the church at Pergamos follows similarly that written to both Ephesus and Smyrna.

2. The message is written to the pastor.

3. Pergamos was one of the most prominent cities of Asia.

4. It was located north of Smyrna and about twenty miles from the Mediterranean Sea, it was a wealthy city with many temples devoted to idol worship, and full of sacred groves.

5. It was an important religious center where the pagan cults of Athena, Dionysus and Zeus were prominent. There was a large temple dedicated to the worship of Asklepios, a pagan god whose symbol was a serpent.

5.1 Many think the statement "Satan's seat" is a reference to the temple of the serpent god "Esculapius" as

it was also known.

6. A small village is now located just below the ancient ruins and there has since earliest of times been a nominal Christian witness there.

7. There was a university located in Pergamos where one of Romans largest libraries was located. The library had 200,000 books which were later sent to Egypt as a gift to Cleopatra.

8. Christ is said here to be the One "Who hath the sharp sword with two edges, "a description given to Him earlier in Rev 1:16. Again it is not the Roman Machaira but rather it is the Romphaia - a two edged and sharp "broad sword."

9. As we noted earlier the Romphaia was a long and usually heavy sword found most among barbarian soldiers but more often then not it was single sided and used commonly for executions.

10. Reference is made to this type sword first in Luke 2:35 where Simeon speaks to Mary the mother of Jesus; it is used to describe a sorrow which would pierce her soul; seemingly a reference to the sadness the cross would bring to her life.

Luk 2:34 Then Simeon blessed them and said to Mary, his mother: "This child is destined to cause the falling and rising of many in Israel, and to be a sign that will be spoken against,  
Luk 2:35 so that the thoughts of many hearts will be revealed. And a sword will pierce your own soul too."

10.1 It is also found in several other places in the Apocalypse, one of which we have already seen and analyzed in chapter one verse sixteen. Let's look at these other uses.

Rev 2:15 Likewise you also have those who hold to the teaching of the Nicolaitans.

Rev 2:16 Repent therefore! Otherwise, I will soon come to you and will fight against them with the sword of my mouth.

Rev 6:7 When the Lamb opened the fourth seal, I heard the voice of the fourth living creature say, "Come!"

Rev 6:8 I looked, and there before me was a pale horse! Its rider was named Death, and Hades was following close behind him. They were given power over a fourth of the earth to kill by sword, famine and plague, and by the wild beasts of the earth.

Rev 19:15 Out of his mouth comes a sharp sword with which to strike down the nations. "He will rule them with an iron scepter." He treads the winepress of the fury of the wrath of God Almighty.

Rev 19:16 On his robe and on his thigh he has this name written: KING OF KINGS AND LORD OF LORDS.

Rev 19:17 And I saw an angel standing in the sun, who cried in a loud voice to all the birds flying in midair, "Come, gather together for the great supper of God,

Rev 19:18 so that you may eat the flesh of kings, generals, and mighty men, of horses and their riders, and the flesh of all people, free and slave, small and great."

Rev 19:19 Then I saw the beast and the kings of the earth and their armies gathered together to make war against the rider on the horse and his army.

Rev 19:20 But the beast was captured, and with him the false prophet who had performed the miraculous signs on his behalf. With these signs he had deluded those who had received the mark of the beast and worshiped his image. The two of them were thrown alive into the fiery lake of burning sulfur.

11. The last two references when compared to the first reference would seem to indicate the sword refers to the Word of God spoken in judgment by the Lord Jesus Christ. It is said to proceed out from the mouth

of Christ.

12. The Word of God is the means of condemnation for those who refuse God's grace plan for salvation but it is also the instrument of salvation for it cuts away the facade of self- righteousness.

13. It also is an instrument which divided the nominal from the real Christian; especially pertinent to the church at Pergamos which according to the early church authors was full of "Christians" who were Christians in name only.

Now let's see what we can harvest from verse thirteen:

Rev 2:13 I know where you live--where Satan has his throne. Yet you remain true to my name. You did not renounce your faith in me, even in the days of Antipas, my faithful witness, who was put to death in your city--where Satan lives.

1. In verse 13 Christ extends a word of commendation. He first notes the fact that they were dwelling "where Satan's seat is."

2. Satan here is "Satana" meaning adversary or opponent. The mention of Satan's throne is referred to again at the end of the verse where the Greek is once more "Satana"

3. The phrase "where Satan dwelleth," is a reference to the satanic power in the evil religious character of the city of Pergamos with its many idols and temples.

4. Christ notes that in spite of their evil environment the church at Pergamos has held fast His "name" and His "faith."

5. Divine judgment no doubt takes into account the forces arrayed against us. Forces of suffering and temptations and the circumstances of such vary; we all have different problems both as to number and severity.

6. In extending the problems attendant in Pergamos to the universal church of the second century when Constantine began to rule we find similarly numerous false doctrines developing like infant baptism, purgatory, buying blessings, worship of Mary, last rites; confession booths; the mortal sin of suicide; abstinence from certain foods etc. all of these and the more put pressure on the faithful to hold to "what the Bible said."

7. To those who hold to the Word of God as their foundation, commendation is all the more generous. The faithfulness of the church at Pergamos and the 2nd century church was no doubt just such a challenge.

8. We must today like these saints of old stand true even when engulfed by the evils of this present world, the apostasy within the ranks of religion, and the temptation to compromise Biblical truths.

9. As a symbol of the faithfulness of these saints in Pergamos, one of the early martyrs is named as "Antipas" called "my faithful martyr, who was slain among you, where Satan dwelleth."

10. No one knows anything about this man though it would seem he was martyred most likely in the temple of Asklepios.

11. His name means "against all" which symbolizes he stood alone against the evils pervasive in Pergamos, ultimately paying the supreme price.

12. At this point I think we should review a little of church history so we can better understand the development of the "global church" organization' under Constantine.

12.1 As the third century began, the churches enjoyed relative peace. Each local assembly was an independent functioning unit under a pastor teacher.

12.2 It was an era of expansion in most parts of the "Roman World" and with their expansion and 'prosperity' came revisions in their organization.

12.3 These developments prepared it for greater changes to come and a gradual diminution of local control.

12.4 In some places, like for example in Rome and Alexandria, various local assemblies came together to celebrate the Eucharist and these consolidations ultimately resulted in what was known as a "Paroikia" (a parish) over which a Bishop was recognized.

12.5 Chosen by the congregations the Bishops were ordained with a laying on of hands by neighboring pastors as a quasi-recognition of his authority.

12.6 The Bishops administered the financial affairs of the local assemblies; they chose and ordained their ministers; they enforced discipline and presided at their baptismal and Eucharistic assemblies.

12.7 As might be expected there was a growth in a number of offices to "serve" the local assemblies.

12.8 In Rome Bishop Fabian (236-250) divided the city into seven regions and assigned a deacon over each area. This decision he based on Acts 6:3.

Act2 6:3 Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, who we may appoint over this business.

Act 6:4 But we will give ourselves continually to prayer, and to the ministry of the word.

12.9 Soon the Bishop's authority extended to more than one city.

12.10 The church soon began to acquire property. The Roman church even began to acquire substantial properties. The acquisition of which meant additional administrative burdens but with their acquisitions came a potential source of income.

12.11 Finally, it is in the third century, that we see the development of a central organization above the local assembly level.

12.12 Councils of Bishops began to meet regularly to discuss and rule on common problems.



12.13 It soon developed that many of these Bishops were recognized as having special powers, eminence and authority.

12.14 In Rome, Alexandria, Antioch and Carthage the authority of certain Bishops extended over more than one Roman province. It was to these "special Bishops" who were so recognized that the style "pope" came regularly to be applied.

13. The time was ripe for Satan to move the global ecumenical evil forward. Poor Constantine would be selected. His first act will be to assign to his staff a Spanish Bishop by the name of Cordova; he would become his ecclesiastical advisor.

14. To Constantine there was little difference between the monotheism of Christianity and the Sun-cult which both he and Emperor Aurelian professed.

15. Nevertheless Constantine was convinced it was the Christian God who had brought him victory before the walls of Rome and it was upon this Christian God he relied to provide continued prosperity to his Empire.

16. Constantine from his Byzantium Palace would become the first head of state who sponsored a world religion. He came to regard the fostering of the Christian church as his sacred duty.

End Lesson Taught 6-21-2000

## REVELATION

Lesson 27

6-28-2000

1. Last week I finished teaching the Doctrine of Crowns, taught John's message to the church at Smyrna and began a study of the message to the church at Pergamos.

2. It is in chapter two verses 12 through 17 that we find a record of God's message to a small local assembly located in Pergamos. The church is located some seventy miles north of Smyrna.



3. Let's take a look at these verses before continuing our study of the history of the Christian church during the 3rd and 4th century.

Rev 2:12 "To the angel of the church in Pergamum write: These are the words of him who has the sharp, double-edged sword.

Rev 2:13 I know where you live--where Satan has his throne. Yet you remain true to my name. You did not renounce your faith in me, even in the days of Antipas, my faithful witness, who was put to death in your city--where Satan lives.

Rev 2:14 Nevertheless, I have a few things against you: You have people there who hold to the teaching of Balaam, who taught Balak to entice the Israelites to sin by eating food sacrificed to idols and by committing sexual immorality.

Rev 2:15 Likewise you also have those who hold to the teaching of the Nicolaitans.

Rev 2:16 Repent therefore! Otherwise, I will soon come to you and will fight against them with the sword of my mouth.

Rev 2:17 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, I will give some of the hidden manna. I will also give him a white stone with a new name written on it, known only to him who receives it.

1. Pergamos as you can see means "Thoroughly Married" and concurrently covers the period of the universal church from 300 to 800 A.D.

2. "Thoroughly Married" refers to the marriage of the Christian church to the global pagan church.

3. Constantine The Great, as Emperor of Rome, was ruler over the pagan pantheon - an idolatrous global church. In about A.D. 312 he had a vision.

4. He saw Christ in his vision and determined this to be a sign that he should embrace Christianity.

5. In A.D. 312 he created a union of the two in which compromises developed and to an extent continue today.

6. When time ran out last week we were reviewing the history of the early church.

6.1 As the third century began, the churches enjoyed relative peace. Each local assembly was an independent functioning unit under a pastor teacher.

6.2 It was an era of expansion in most parts of the "Roman World" and with their expansion and 'prosperity' came revisions in their organization.

6.3 These developments prepared it for greater changes to come and a gradual diminution of local control.

6.4 In some places, like for example in Rome and Alexandria, various local assemblies came together to celebrate the Eucharist and these consolidations ultimately resulted in what was known as a "Paroikia" (a parish) over which a Bishop was recognized.

6.5 Chosen by the congregations the Bishops were ordained with a laying on of hands by neighboring pastors as a quasi-recognition of his authority.

6.6 The Bishops administered the financial affairs of the local assemblies; they chose and ordained their ministers; they enforced discipline and presided at their baptismal and Eucharistic assemblies.

6.7 As might be expected there was a growth in a number of offices to "serve" the local assemblies.

6.8 In Rome Bishop Fabian (236-250) divided the city into seven regions and assigned a deacon over each area.

6.9 Soon the Bishop's authority extended to more than one city.

6.10 The church soon began to acquire property. The Roman church even began to acquire substantial properties. The acquisition of which meant additional administrative burdens but with their acquisitions came a potential source of income.

6.11 Finally, it is in the third century, that we see the development of a central organization above the local assembly level.

6.11.1 Keep in mind, it will not be until the fourth century that Constantine will introduce "the international ecumenical movement."

6.11.2 The early church was already moving in the direction of centralized control long before Constantine's vision.

6.12 Councils of Bishops had begun to meet regularly to discuss and rule on common problems.

6.13 It soon developed that many of these Bishops were recognized as having special powers, eminence and authority.

6.14 In Rome, Alexandria, Antioch and Carthage the authority of certain Bishops extended over more than one Roman province.

6.14.1 It was to these "special Bishops" who were so recognized that the style "pope" came regularly to be applied.

7. The time was ripe for Satan to move the global ecumenical evil forward. Poor Constantine was T selected.

7.1 His first act after becoming Emperor will be to assign to his staff a Spanish Bishop by the name of Cordova; he would become his ecclesiastical advisor.

8. It has been written of Constantine: "To Constantine there was little difference between the monotheism of Christianity and the Suncult.

9. Nevertheless Constantine was convinced it was the Christian God who had brought him victory before the walls of Rome and it was upon this Christian God he relied to provide continued prosperity to his Empire.

10. Constantine from his Byzantium Palace would become the first head of state who sponsored a world religion. He came to regard the fostering of the Christian church as his sacred duty.

11. Gifts of money were made by the Emperor to build individual Christian basilicas.

12. Constantine the Great legislated that the Day of The Sun, the Christian "first day" should be kept as a weekly holiday from work.

13. In following this policy the Emperor was taking a risk because Christianity was at this time a minority religion. The pantheon was still the dominant religion but as we have seen the future would bring about a fusion and make palatable "Christianity."

13. Now let's go on to verse fourteen and see what else we can learn about the local assembly in Pergamos.

Rev 2:14 Nevertheless, I have a few things against you: You have people there who hold to the teaching of Balaam, who taught Balak to entice the Israelites to sin by eating food sacrificed to idols and by committing sexual immorality.

1. The scenario of Balaam the Prophet and Balak the King of Moab can be found in Numbers Chapters 22 and 23.



2. These two and their nefarious nexus are also used as a teaching anecdote in the New Testament.

3. Let's look at their story so we can better understand the statement "You have people there in Pergamos who hold to the teaching of Balaam, who taught Balak to entice the Israelites."

3.1 For times sake I will only give you bits and pieces of Scripture but will comment as appropriate.

Num 22:4 The Moabites said to the elders of Midian, "This horde is going to lick up everything around us, as an ox licks up the grass of the field." So Balak son of Zippor, who was king of Moab at that time, Num 22:5 sent messengers to summon Balaam son of Beor, who was at Pethor, near the River, in his native land. Balak said: "A people has come out of Egypt; they cover the face of the land and have settled next to me.



3.1.1 The Wycliffe Encyclopedia in part has this to say of Midian:

"Midian was the fourth of the six sons of Abraham by Keturah. Midian was also an area in the northern Arabian desert beyond the Jordan in eastern Moab and Edom." There are those who question whether Midian was ever a territorial term, believing the name to have been that of a large league of nomadic peoples. As a certainty the Midianites were a desert people who lived in tents like nomads. The Midianites at the time of the Exodus became partners with the Moabites as they hired Balaam to pronounce a curse on the Israelites, Israel then waged war on them and succeeded in killing five of their kings and many of their people.



3.2 Balaam though a prophet of God had become a typical hireling prophet, a professional preacher, seeking only to make a market of his gift. Pethor was about 12 miles south of Carchemish near Aleppo.

3.3 The error of Balaam characterizes not only the false teachers pervading Pergamos but all false hirelings regardless of the age in which they operate. In view here no doubt are those in Pergamos and those plaguing the universal church of 300 to 800 A.D.

3.4 As we will later note Balaam will scheme against Israel by advising the Moabite King that God would curse Israel if Balak could somehow get Israel to fornicate and marry with the women of Midian and Moab.

3.4.1 This he further advised would result in their adopting the Midianite - Moabite idolatrous worship practices.

3.5 The scheme is devised however only after Balaam had asked God to curse Israel.

3.6 God had refused so the prophet goes home but with the hope that his scheme would work and Balak would pay him well.

3.7 A Holy God Balaam reasoned must curse such a people as Israel. Like most false teachers he was ignorant of the higher moral authority of God and His positional love for His people.

3.7.1 God loves everyone with impersonal love; He loves the believer with personal love and that only because of our position in Christ. The disciplining of His own is totally His business which He does perfectly in His perfect timing.

3.7.2 Be reminded all those who came out of Egypt were believers.

### 3.8 Let's look briefly at several other Scriptures in the Book of Numbers.

Num 22:6 Now come and put a curse on these people, because they are too powerful for me. Perhaps then I will be able to defeat them and drive them out of the country. For I know that those you bless are blessed, and those you curse are cursed."

Num 22:7 The elders of Moab and Midian left, taking with them the fee for divination. When they came to Balaam, they told him what Balak had said.

Num 23:7 Then ... "Balak ... urged Balaam 'Come, curse Jacob for me; come, denounce Israel.' ...

Num 23:8 How can I curse those whom God has not cursed? How can I denounce those whom the LORD has not denounced? ...

Num 24:10 Then Balak's anger burned against Balaam. He struck his hands together and said to him, "I summoned you to curse my enemies, but you have blessed them these three times ...

Num 24:25 Then Balaam got up and returned home and Balak went his own way ...

Num 25:1 While Israel was staying in Shittim (a place six miles southeast of the Jordan), the men of Israel began to indulge in sexual immorality with Moabite women,

Num 25:2 who invited them to the sacrifices to their gods. The people ate and bowed down before these gods.

Num 25:3 So Israel joined in worshiping Baal ... And the LORD'S anger burned against them ...

Num 31:9 The Israelites captured the Midianite women and children and took all the Midianite herds, flocks and goods as plunder.

Num 31:10 They burned all the towns where the Midianites had settled, as well as all their camps.

Num 31:11 They took all the plunder and spoils, including the people and animals,

Num 31:12 and brought the captives, spoils and plunder to Moses and Eleazar the priest and the Israelite assembly at their camp on the plains of Moab, by the Jordan across from Jericho.

Num 31:13 Moses, Eleazar the priest and all the leaders of the community went to meet them outside the camp.

Num 31:14 Moses was angry with the officers of the army--the commanders of thousands and commanders of hundreds--who returned from the battle.

Num 31:15 "Have you allowed all the women to live?" he asked them.

Num 31:16 "They were the ones who followed Balaam's advice and were the means of turning the Israelites away from the LORD in what happened ... so that a plague struck the LORD'S people.

#### 3.8.1 In addition to the actual account of Balaam's sin so infamously described in the Book of Numbers, there are other references in Scripture to Balaam and Balak.

Deu 23:4 For the Moabites did not come to meet you with bread and water on your way when you came out of Egypt, instead they hired Balaam ... to pronounce a curse on you.

Deu 23:5 However, the LORD your God would not listen to Balaam but turned the curse into a blessing for you, because the LORD your God loves you.

Jos 13:22 In addition to those slain in battle, the Israelites had put to the sword Balaam son of Beor, who practiced divination.

Jos 24:9 When Balak son of Zippor, the king of Moab, prepared to fight against Israel, he sent for Balaam son of Beor to put a curse on you.

Jos 24:10 But I would not listen to Balaam, so he blessed you again and again, and I delivered you out of his hand.

Neh 13:2 because they had not met the Israelites with food and water but had hired Balaam to call a curse down on them. (Our God ... turned the curse into a blessing.)

Mic 6:4 I brought you up out of Egypt and redeemed you from the land of slavery. I sent Moses to lead you, also Aaron and Miriam.

Mic 6:5 My people, remember what Balak king of Moab counseled and what Balaam son of Beor answered. Remember your journey from Shittim to Gilgal, that you may know the righteous acts of the LORD."

2Pe 2:15 They have left the straight way and wandered off to follow the way of Balaam son of Beor, who loved the wages of wickedness.

Jud 1:11 Woe to them! They have taken the way of Cain; they have rushed for profit into Balaam's error; they have been destroyed in Korah's rebellion.

3.9 The sad record of the prophet, is given a large place in Scripture.

3.10 Interestingly in Numbers 31 after the defeat of the Midianites and Moabites and the death of Balaam, we learn Moses was angry because the children of Israel brought back the women from the land of the Midianites and Moabites.

Num 31:15 "Have you allowed all the women to live? ... "

3.10.1 This was especially abominable given their earlier sin of fornicating, marrying and then worshiping their idols; all of which was part of Balaam and Balak's plan to make God angry so he would curse Israel.

3.11 It is in Numbers 31 we learn for the first time that Balaam advised King Balak to corrupt Israel by tempting them to sin through intermarriage with the women of the Midianites and Moabites.

3.12 The doctrine of Balaam include several errors. The love of money and approbation by "ministers of God" was no doubt one of these abominable practices but in addition, the intermarrying with unbelievers was part of "the doctrine of Balaam."

3.13 Intermarrying with the heathen in this case resulted in a compromising of Israel's faith in the matter of idol worship.

3.14 According to Walvoord: "Undoubtedly intermarriage with the heathen and spiritual compromise were real issues in Pergamos where civic life and religious life were so entwined. It would be most difficult for Christians in this city to have any kind of social contact with the outside world without becoming involved with the worship of idols or in the matter of intermarriage with non-Christians ... Intermarriage with the heathen was a real problem."..

3.14.1 Certainly today we see this as a problem; Christians are not to marry unbelievers. God has made this clear in numerous Scriptures not the least of which are:

2Co 6:14 Do not be yoked together with unbelievers. For what do righteousness and wickedness have in common? Or what fellowship can light have with darkness?

2Co 6:15 What harmony is there between Christ and Belial? What does a believer have in common with an unbeliever?

3.15 Christians must remain faithful to the Word and undefiled by that which we find prevalent from time to time in the the devil's world.

3.16 That which the Ephesians (or the first century universal church A.D. 32-100)) hated we find the church at Pergamos embracing, at least by some.

3.17 Pergamos has received from God a stern warning not to blur moral distinctions and theological distinctions but rather Pergamos like the church today must continuously examine themselves in the light of "what saith the Lord."..

3.18 Walvoord again has written: "The parallel in the history of the early church, (particularly 300 to 800) with the church at Pergamos is all too evident ... With the so-called conversion of Constantine ... the time of persecution which the church had previously endured was replaced by a period in which the church was favored by the government. The edicts of persecution which had characterized the previous administration were repealed and Christians were allowed to worship according to the dictates of their conscience."

3.19 Under these circumstances it suddenly was popular to be a Christian.

3.20 It soon became difficult to maintain a clear distinction between the church and the world and to preserve the purity of Biblical doctrine.

3.21 Once more quoting Walvoord "Though some benefit was secured by the successful defense of Biblical truth by the Council of Nicea in A.D. 325 as opposed to the defection from the faith by Arius and his followers ..."

3.21.1 Arius had propounded that Christ as the Word, is a creature called into being by God "out of nonexistence." As a creature, the Logos or Word said Arius ... "was subject to change and capable of both virtue and vice, just as human beings are ... the Logos has not always existed" he wrote, "there was a time when he was not ..."

3.22 The church soon lost its hope of the early return of Christ and Biblical "simplicity" was replaced by a complicated church organization which substituted human creeds, for Biblical doctrine.

End Lesson Taught 6-28-200

## REVELATION

Lesson 28

7-12-2000

1. Last week in our study of the church at Pergamum I spent some time teaching the early history of the Christian church and then I reviewed the story of Balaam the prophet and Balak the Moabite king.

1.1 I also spent a short time reviewing once again the Nicolaitans given the church at Pergamum was said to tolerate their views.

1.1.2 When time ran out I was exegesis verse sixteen of chapter two. In fact we were about to take up the Doctrine of Repentance.

1.1.3 Since it has been two weeks let's do a bit of review.

2. It is in chapter two verses 12 through 17 that we find a record of God's message to a small local assembly located in Pergamos.

3. Let's take a look at these verses before continuing our study of John's message to the church at Pergamum.

Rev 2:12 "To the angel of the church in Pergamum write: These are the words of him who has the sharp, double-edged sword.



Rev 2:13 I know where you live--where Satan has his throne. Yet you remain true to my name. You did not renounce your faith in me, even in the days of Antipas, my faithful witness, who was put to death in your city--where Satan lives.

Rev 2:14 Nevertheless, I have a few things against you: You have people there who hold to the teaching of Balaam, who taught Balak to entice the Israelites to sin by eating food sacrificed to idols and by committing sexual immorality.

Rev 2:15 Likewise you also have those who hold to the teaching of the Nicolaitans.

Rev 2:16 Repent therefore! Otherwise, I will soon come to you and will fight against them with the sword of my mouth.

Rev 2:17 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, I will give some of the hidden manna. I will also give him a white stone with a new name written on it, known only to him who receives it.

1. Pergamos as you can see from our table means "Thoroughly Married" and concurrently covers the period of the universal church from 300 to 800 A.D.
2. "Thoroughly Married" refers to the marriage of the Christian church to the global pagan church.
3. Constantine The Great, as Emperor of Rome, was ruler over the pagan pantheon - an idolatrous global church. In about A.D. 312 he had a vision.
4. He saw Christ in his vision and determined this to be a sign that he should embrace Christianity.
5. In A.D. 312 he created a union of the two.
6. As the third century began, the churches enjoyed relative peace. Each local assembly was an independent functioning unit under a pastor teacher. For the Christian church it was an era of expansion in most parts of the "Roman World" and with the expansion and 'prosperity' came revisions in their organization.
  - 6.1 These developments prepared it for greater changes to come and a gradual diminution of local control.
  - 6.2 Bishops were ordained with a laying on of hands by neighboring pastors as a quasi- recognition of his authority.
  - 6.3 The Bishops administered the financial affairs of the local assemblies; they chose and ordained their ministers; they enforced discipline and presided at their baptismal and Eucharistic assemblies.
  - 6.4 Soon the Bishop's authority extended to more than one city and not soon thereafter to more than one Roman province.
  - 6.5 Keep in mind, it will not be until the fourth century that Constantine will introduce "the international ecumenical movement."
  - 6.6 The early church was moving in the direction of centralized control long before Constantine and his vision.
7. The time was ripe for Satan to move the global ecumenical evil forward. Poor Constantine was selected.
8. In the Grolier Encyclopedia it is written of Constantine: "To Constantine there was little difference between the monotheism of Christianity and the Suncult."
9. Nevertheless Constantine was convinced it was the Christian God who had brought him victory before the walls of Rome and it was upon this Christian God he relied to provide continued prosperity to his Empire.

10. Constantine from his Byzantium Palace would become the first head of state who sponsored a world religion.

11. In summary it is important to recall "the seeds of central control long preceded the universal church sanctioned by Constantine as the religion of Rome."

12. Now let's review what principles we gleaned from verse fourteen and the story of Balaam and Balak. First however the verse:

Rev 2:14 Nevertheless, I have a few things against you: You have people there who hold to the teaching of Balaam, who taught Balak to entice the Israelites to sin by eating food sacrificed to idols and by committing sexual immorality.

1. The scenario of Balaam the Prophet and Balak the King of Moab can be found in Numbers Chapters 22 and 23.

2. These two and their nefarious nexus are also used as a teaching anecdote in the New Testament.

3. Balaam though a prophet of God had become a typical hireling prophet, a professional preacher, seeking only to make a market of his gift.

4. The error of Balaam characterizes not only the false teachers pervading Pergamos but all false hirelings regardless of the age in which they operate.

5. Balaam schemed against Israel by advising the Moabite King that God would curse Israel if Balak could somehow get Israel to cavort and romp with the women of Midian and Moab.

6. This he further advised would result in their adopting the Midianite and Moabite idolatrous worship practices.

7. The scheme is devised however only after Balaam had asked God to curse Israel and God had refused his expostulations.

7.1 A Holy God reasoned Balaam must curse such a people as Israel. Like most false teachers however he was ignorant of the higher moral authority of God and His positional love for His people.

7.2 Balaam had neglected to study the doctrine of "The Love of God." Recall God loves everyone with impersonal love; He loves the believer with personal love and that only because of our position in Christ.

7.3 The disciplining of His own is totally His business which He does perfectly in His perfect timing.

7.4 Be reminded all Israel who came out of Egypt were believers.

8. In addition to the actual account of Balaam's sin so infamously described in the Book of Numbers, there are other references in Scripture to Balaam and Balak. Deu 23:4-5; Jos 13:22; Jos 24:9-10; Mic 6:4-5; 2Pe 2:15 and Jud 1:11

9. The sad record of the prophet, is given a large place in Scripture.

10. The doctrine of Balaam we learned included several errors. The love of money and approbation by "ministers of God" was no doubt one such error, as was the encouragement to frolic with and marry the idol worshiping women of Midian and Moab.

10.1 Intermarrying with the heathen resulted in a compromising of Israel's faith in the matter of idol worship.

10.1.1 This must also have been a special problem at Pergamum.

11. According to Walvoord: "Undoubtedly intermarriage with the heathen and spiritual compromise were real issues in Pergamos where civic life and religious life were so entwined. It would be most difficult for Christians in this city to have any kind of social contact with the outside world without becoming involved with the worship of idols or in the matter of intermarriage with non-Christians ... Intermarriage with the heathen was a real problem."

11.1 Certainly today we see this as a problem; Christians are not to marry unbelievers. God has made this clear in numerous Scriptures.:

2Co 6:14 Do not be yoked together with unbelievers. For what do righteousness and wickedness have in common? Or what fellowship can light have with darkness?

2Co 6:15 What harmony is there between Christ and Belial? What does a believer have in common with an unbeliever?

12. Now let's see what we learned from verse fifteen.

Rev 2:15 Likewise you also have those who hold to the teaching of the Nicolaitans.

1. That which the Ephesians (or the first century universal church A.D. 32-100) hated we find the church at Pergamos embracing, at least by some. It is called "the doctrine of the Nicolaitans."

2. Let's review in part what we earlier learned about the Nicolaitans. It is first mentioned in John's message to the church at Ephesus.

Rev 2:6 But you have this in your favor: You hate the practices of the Nicolaitans, which I also hate.

3. The Nicolaitans were an antinomian sect according to our early church fathers.

4. Such an understanding of the meaning of the term is confirmed in the writings of Ignatius who in about A.D. 110 writes of them as "lovers of pleasure" and "given to calumnious speeches", they he declared "define the term ... corrupters of the flesh."

5. Irenaeus in A.D. 180 writes, "They live lives of unrestrained indulgence."

6. Clement of Alexandria characterizes them as self-indulgent.

7. Tertullian in A.D. 200 speaks of their eating things sacrificed to idols and of their committing fornication.

8. There are those who believe the name Nicolaitans means "conquering the people." They base their position on the fact that Nikaw means "to conquer" and Laos means "people."

8.1 The Nicolaitans are therefore considered by some as the forerunners of the universal church which would not far in the future elevate the clergy above the people and thus dominate its membership. The ultimate error "Papal infallibility" would not become "law" until 1870 when it passed with little difficulty.

9. There is certainly also significant history to support their being a licentious sect founded by a man named Nicolaus.

9.1 The strong statement commending the church for hating this sect and the even stronger statement from our Lord that He too hates them would point to their being a sect full of abominable practices.

10. Now let's continue our analysis of verse sixteen:

Rev 2:16 Repent (a 2nd person singular aorist active imperative of Metanoiew); or else I will come unto thee quickly, and will fight (a 1st person singular future active indicative of Polemeo) against them with the sword of my mouth.

1. Kenneth Wuest has translated "Therefore have a change of mind at once. But if you do not, I am coming to you quickly and will war against them with a sword."

2. We could then translated "Now listen up therefore! You must change your mind and turn from your apostasy, you must return to the Word of God as your guide; for you see if you do not then I the Christ will visit your church with a vengeance and make war against those who have refused this warning."

3. Let's look at the Doctrine of Repentance in hopes of better understanding this word Metanoieo translated more often than not as "repent."

1. English definition:

1.1 Remorse or contrition for past conduct or sin. The act or process of repenting.

1.2 In the verb form it means to: feel remorse, contrition, or self-reproach for what one has done or failed to do; it means to be contrite; it means to feel such regret for past conduct as to change one's mind; it can also mean to make a change for the better as a result of remorse or contrition for one's sins.

2. Etymology:

2.1 In the Hebrew the common word so translated "repent" is Nacham and it means to change ones mind about some past thought or action and very often, though not always it has an emotional connotation attached.

2.2 In the Greek we have two verbs meaning to repent and unfortunately though their meanings vary they are both translated "repent."

2.2.1 There is the verb Metanoieo, as in our verse, which means to change one's mind based on a rational decision which more often than not has no emotional connotation.

2.2.2 There is the verb Metamelomai which means to feel sorry about what one has done.

2.3 Again I would point out for emphasis. When translated in the New Testament the two are rendered "repent."

3. In Exodus 13:17 God anticipates that when Israel sees the Philistine war machine He is certain Israel will change their mind (Nacham) about leaving Egypt for the promise land.

Exo 13:17 And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt:

3.1 Notice the NIV translation:

Exo 13:17 When Pharaoh let the people go, God did not lead them on the road through the Philistine country, though that was shorter. For God said, "If they face war, they might change their minds and return to Egypt."

4. In Jeremiah 7:32-8:6 we find the prophet proclaiming the destructions of Judah: 1st by Babylon, then 70 A.D. by Rome and then later in the Great Tribulation.

4.1 Nacham is used in chapter 8 verse 6 where it is said "no man repented of his wickedness."

Jer 8:5 Why then is this people of Jerusalem slidden back by a perpetual backsliding? they hold fast deceit, they refuse to return.

Jer 8:6 I hearkened and heard, but they spake not aright: no man "repented" him of his wickedness, saying, What have I done? every one turned to his course, as the horse rusheth into the battle.

5. There is an anthropopathic use of Nacham in the Hebrew when God, just before the flood said "it repented Him to have made man."

Gen 6:6 And it repented the LORD that he had made man on the earth, and it grieved him at his heart.

Gen 6:7 And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it "repenteth" (in the NIV Nacham is translated "for I am grieved") me that I have made them.

Gen 6:8 But Noah found grace in the eyes of the LORD.

Gen 6:9 These are the generations (TOLEDAH) of Noah: Noah was a just man and perfect in his generations (TOLEDAH) and Noah walked with God.

6. In Exodus 32:11-14 we find Nacham used in Moses' expostulations with God concerning God's change of mind about selecting Israel as His people.

Exo 32:11 And Moses besought the LORD his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand?

Exo 32:12 Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and "repent" of this evil against thy people.

7. In 1Sam 15:35 we find Nacham used to express God's displeasure toward Saul, king of Israel.

1Sa 15:35 And Samuel came no more to see Saul until the day of his death: nevertheless Samuel mourned for Saul: and the LORD "repented" that he had made Saul king over Israel.

1Sa 16:1 And the LORD said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons.

8. Let me provide a few uses of the Greek word Metanoieo - a word recall which means simply a change of mind.

8.1 Peter in an early message demands a change of mind about Christ for salvation.

Act 2:38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit.

8.2 Those saved under the evangelism of Jonah had a change of mind about Jehovah for salvation said Christ Jesus.

Mat 12:41 The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonah is here.

8.3 In the case of Esau he felt terrible and even cried that he had missed out on deliverance but he refused to "repent" i.e. to change his mind about Christ to come.

Heb 12:16 Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.

Heb 12:17 For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.

8.4 Jesus is told of a group of radical Galileans who had been executed by Pilate; their blood then had been apparently used in a blood ritual. Those conversing with Jesus thought they were lost eternally.

8.4.1 Jesus uses their tale to stress how without a change of mind, in this case about the Kingdom, there could be no salvation.

Luk 13:1 Now there were some present at that time who told Jesus about the Galileans whose blood Pilate had mixed with their sacrifices.

Luk 13:2 Jesus answered, "Do you think that these Galileans were worse sinners than all the other Galileans because they suffered this way?

Luk 13:3 I tell you, no! But unless you "repent", you too will all perish.

8.5 In a warning to the church at Laodicea as we will later soon see - believers are told they must change their mind about doctrine or they will be disciplined.

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

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

9. Now let me provide two uses of Metamelomai - a word translated repent and one which has what we in the English think of as a "tearful or emotional meaning - repentance."

9.1 God did not feel sorry about making Christ a Priest after the order of Melchisedec.

Heb 7:21 (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not "repent" [be sorry], Thou art a priest for ever after the order of Melchisedec:)

9.2 Judas Iscariot felt sorry for his act of betrayal.

Mat 27:3 Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

Mat 27:4 Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that.

Mat 27:5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

10. There is a series of verses in 2 Corinthians chapter seven which distinguishes the meanings of Metamelomai from Metanoio.

2Co 7:8 For though I made you sorry with a letter, I do not repent (Metamelomai), though I did repent (Metamelomai): for I perceive that the same epistle hath made you sorry, though it were but for a season.

2Co 7:9 Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance (Metanoia): for ye were made sorry after a godly manner, that ye might receive damage by us in nothing.

2Co 7:10 For godly sorrow worketh repentance (Metanoia) to salvation and leaves no regret (Ametamelomai); but the sorrow of the world worketh death.

End Lesson Taught 7-12-2000

## REVELATION

Lesson 29

7-19-2000

1. Last week in our study of the church at Pergamum I spent some time reviewing the early history of the Christian church, the Balaam and Balak scenario and then I taught the Doctrine of Repentance. This because in verse 16 of chapter two we have:

Rev 2:16 Repent therefore! Otherwise, I will soon come to you and will fight against them with the sword of my mouth.

2. Kenneth Wuest has translated "Therefore have a change of mind at once. But if you do not, I am coming to you quickly and will war against them with a sword."

3. I have translated "Now listen up therefore! You must change your mind and turn from your apostasy, you must return to the Word of God as your guide; for you see if you do not then I the Christ will visit your church with a vengeance and make war against those who have refused this warning."

4. Now let's return to our study of Rev 2:17.

Rev 2:17 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.

1. We have already studied this phrase "He that hath an ear, let him hear what the Spirit saith unto the churches."

1.1 It did recall appear in both the message to Ephesus as well as the message to the church at Smyrna.

2. This repetitious stress phrase emphasizes the importance of hearing and heeding what the Holy Spirit inspired John to write.

2.1 In varying forms the promise with caveat will appear in each of the messages to the seven churches.

2.1.1 John is writing not only to the seven churches but to us of the church age. It has then secondary application to the church age believer

3. Recall also the statement "to him who overcometh" must be embraced in the light of 1Jo 5:5 where the means or mechanism for overcoming is established.

1Jo 5:5 Who is it that overcomes the world? Only he who believes that Jesus is the Son of God.

1Jo 5:6 This is the one who came by water and blood--Jesus Christ. He did not come by water only, but by water and blood. And it is the Spirit who testifies, because the Spirit is the truth.

4. Notice the believer is assured that he will have the benefit of eating of the hidden manna.

5. Just as Israel received manna from heaven as its food in the wilderness so for the believer there is the hidden manna, which is the bread from heaven that only the believer can know.

5.1 It is called "hidden manna" because it cannot be understood by either the unbeliever or the carnal believer but only by the spiritual believer.

5.2 We are going to see the "manna" replaces that which Israel found pleasant in Egypt. There is a significance of the manna replacing the garlic and onions of Egypt.

5.3 It is the manna of the Word must replace human viewpoint and secular wisdom in order that the believer can be transformed.

6. Let's review The Doctrine of Manna.

1. Manna is used in Scripture both figuratively and literally.

1.1 The more important Old Testament Scriptures relating to Manna are Exo 16:14-35; Num 11:7-9; Deu 8:3-6 and Jos 5:12.

Exo 16:14 When the dew was gone, thin flakes like frost on the ground appeared on the desert floor.

Exo 16:15 When the Israelites saw it, they said to each other, "What is it?" For they did not know what it was. Moses said to them, "It is the bread the LORD has given you to eat.

Exo 16:16 This is what the LORD has commanded: 'Each one is to gather as much as he needs. Take an omer (about two quarts) for each person you have in your tent.'

Exo 16:17 The Israelites did as they were told; some gathered much, some little.

Exo 16:18 And when they measured it by the omer, he who gathered much did not have too much, and he who gathered little did not have too little. Each one gathered as much as he needed.

Exo 16:19 Then Moses said to them, "No one is to keep any of it until morning."

Exo 16:20 However, some of them paid no attention to Moses; they kept part of it until morning, but it was full of maggots and began to smell. So Moses was angry with them.

Exo 16:21 Each morning everyone gathered as much as he needed, and when the sun grew hot, it melted away.

Exo 16:22 On the sixth day, they gathered twice as much--two omers for each person--and the leaders of the community came and reported this to Moses.

Exo 16:23 He said to them, "This is what the LORD commanded: 'Tomorrow is to be a day of rest, a holy Sabbath to the LORD. So bake what you want to bake and boil what you want to boil. Save whatever is left and keep it until morning.'"

Exo 16:24 So they saved it until morning, as Moses commanded, and it did not stink or get maggots in it.

Exo 16:25 "Eat it today," Moses said, "because today is a Sabbath to the LORD. You will not find any of it on the ground today.

Exo 16:26 Six days you are to gather it, but on the seventh day, the Sabbath, there will not be any."

Exo 16:27 Nevertheless, some of the people went out on the seventh day to gather it, but they found none.

Exo 16:28 Then the LORD said to Moses, "How long will you refuse to keep my commands and my instructions?

Exo 16:29 Bear in mind that the LORD has given you the Sabbath; that is why on the sixth day he gives you bread for two days. Everyone is to stay where he is on the seventh day; no one is to go out."

Exo 16:30 So the people rested on the seventh day.

Exo 16:31 The people of Israel called the bread manna. It was white like coriander seed and tasted like wafers made with honey.

Exo 16:32 Moses said, "This is what the LORD has commanded: 'Take an omer of manna and keep it for the generations to come, so they can see the bread I gave you to eat in the desert when I brought you out of Egypt.'"

Exo 16:33 So Moses said to Aaron, "Take a jar and put an omer of manna in it. Then place it before the LORD to be kept for the generations to come."

Exo 16:34 As the LORD commanded Moses, Aaron put the manna in front of the Testimony, that it might be kept.

Exo 16:35 The Israelites ate manna forty years, until they came to a land that was settled; they ate manna until they reached the border of Canaan.



Num 11:1 Now the people complained about their hardships in the hearing of the LORD, and when he heard them his anger was aroused. Then fire from the LORD burned among them and consumed some of the outskirts of the camp.

Num 11:2 When the people cried out to Moses, he prayed to the LORD and the fire died down.

Num 11:3 So that place was called Taberah (the Hebrew word for burning), because fire from the LORD had burned among them.

Num 11:4 The rabble with them began to crave other food, and again the Israelites started wailing and said, "If only we had meat to eat!

Num 11:5 We remember the fish we ate in Egypt at no cost--also the cucumbers, melons, leeks, onions and garlic.

Num 11:6 But now we have lost our appetite; we never see anything but this manna!"

Num 11:7 The manna was like coriander seed and looked like resin.

Num 11:8 The people went around gathering it, and then ground it in a handmill or crushed it in a mortar. They cooked it in a pot or made it into cakes. And it tasted like something made with olive oil.

Num 11:9 When the dew settled on the camp at night, the manna also came down.

Num 11:10 Moses heard the people of every family wailing, each at the entrance to his tent. The LORD became exceedingly angry, and Moses was troubled.

Num 11:11 He asked the LORD, "Why have you brought this trouble on your servant? What have I done to displease you that you put the burden of all these people on me?

Num 11:12 Did I conceive all these people? Did I give them birth? Why do you tell me to carry them in my arms, as a nurse carries an infant, to the land you promised on oath to their forefathers?

Num 11:13 Where can I get meat for all these people? They keep wailing to me, 'Give us meat to eat!'

Num 11:14 I cannot carry all these people by myself; the burden is too heavy for me.

Num 11:15 If this is how you are going to treat me, put me to death right now--if I have found favor in your eyes--and do not let me face my own ruin."

Num 11:16 The LORD said to Moses: "Bring me seventy of Israel's elders who are known to you as leaders and officials among the people. Have them come to the Tent of Meeting, that they may stand there with you.

Num 11:17 I will come down and speak with you there, and I will take of the Spirit that is on you and put the Spirit on them. They will help you carry the burden of the people so that you will not have to carry it alone.

Num 11:18 "Tell the people: 'Consecrate yourselves in preparation for tomorrow, when you will eat meat. The LORD heard you when you wailed, 'If only we had meat to eat! We were better off in Egypt!' Now the LORD will give you meat, and you will eat it.

Deu 8:3 He humbled you, causing you to hunger and then feeding you with manna, which neither you nor your fathers had known, to teach you that man does not live on bread alone but on every word that comes from the mouth of the LORD.

Deu 8:16 He gave you manna to eat in the desert, something your fathers had never known, to humble and to test you so that in the end it might go well with you.

Jos 5:12 The manna stopped the day after they ate this food from the land; there was no longer any manna for the Israelites, but that year they ate of the produce of Canaan.

Heb 8:10 This is the covenant I will make with the house of Israel after that time, declares the Lord. I will put my laws in their minds and write them on their hearts. I will be their God, and they will be my people.

Heb 8:11 No longer will a man teach his neighbor, or a man his brother, saying, 'Know the Lord,' because they will all know me, from the least of them to the greatest.

Heb 8:12 For I will forgive their wickedness and will remember their sins no more."

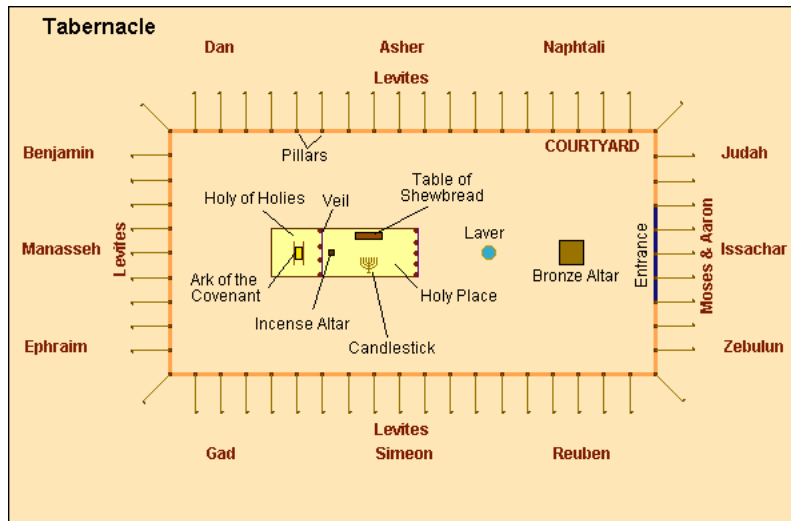
Heb 8:13 By calling this covenant "new," he has made the first one obsolete; and what is obsolete and aging will soon disappear.

Heb 9:1 Now the first covenant had regulations for worship and also an earthly sanctuary.

Heb 9:2 A tabernacle was set up. In its first room were the lampstand, the table and the consecrated bread; this was called the Holy Place.

Heb 9:3 Behind the second curtain was a room called the Most Holy Place,

Heb 9:4 which had the golden altar of incense and the gold-covered ark of the covenant. This ark contained the gold jar of manna, Aaron's staff that had budded, and the stone tablets of the covenant.



2. Let's now see what analogous truths we can learn from Manna.

2.1 Manna was used to teach the importance of taking in the Word of God. Deu 8:3 compared with Mat 4:4.

Deu 8:3 And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live.

Mat 4:4 But Jesus answered and said, It is written in Deu 8:3, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

2.2 Doctrine and fellowship with Christ is only provided in amounts commensurate with positive volition and only believers will receive doctrine. First you have to want to hear and then the manna comes. As in the Kingdom platform "when you hunger and thirst after righteousness you shall be filled."

Exo 16:18 And when they measured it by the omer, he who gathered much did not have too much, and he who gathered little did not have too little. Each one gathered as much as he needed.

2.3 Doctrine also is a grace gift from God and it can either be a source of blessing or cursing.

Exo 16:19 Then Moses said to them, "No one is to keep any of it until morning."

Exo 16:20 However, some of them paid no attention to Moses; they kept part of it until morning, but it was full of maggots and began to smell. So Moses was angry with them ...

Exo 16:27 Nevertheless, some of the people went out on the seventh day to gather it, but they found none.

Deu 11:27 A blessing, if ye obey the commandments of the LORD your God, which I command you this day:

Deu 11:28 And a curse, if ye will not obey the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known.

2.3.1 Num 11:1-18 as just seen tells us many of the people grumbled at God's grace gift and it became a source of discipline.

2.4 Manna was one of two food gifts from God to Israel to sustain them physically during their trek to the Promised Land.

2.4.1 When they got into the land however the manna and meat as a direct gift ceased; once in the land they were expected to work for their food.

Jos 5:12 The manna stopped the day after they ate this food from the land; there was no longer any manna for the Israelites, but that year they ate of the produce of Canaan.

2.4.2 An overview of the two food gifts can be found in Exo 16:12-15.

Exo 16:12 I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the LORD your God.

Exo 16:13 And it came to pass, that at the end of the day the quails came up, and covered the camp: and in the morning the dew lay round about the host.

Exo 16:14 And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground.

Exo 16:15 And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Moses said unto them, This is the bread which the LORD hath given you to eat.

2.5 Manna was used to test Israel. So also today the protocol plan for acquiring doctrine is a test for the believer.

Deu 8:16 He gave you manna to eat in the desert, something your fathers had never known, to humble and to test you so that in the end it might go well with you.

Exo 16:4 Then said the LORD unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or not.

2.6 There are negative believers in every age, to some of the Exodus generation the manna was bitter and to others it tasted like honey.

2.7 So also today the Word of God is appreciated by some and for others it is in varying degrees unappreciated, just as his servants who deliver the Word today are often unappreciated, abused and disabused.

Num 11:6 But now our soul is dried away: there is nothing at all, beside this manna, before our eyes ...

Num 11:10 ! Then Moses heard the people weep throughout their families, every man in the door of his tent: and the anger of the LORD was kindled greatly; Moses also was displeased.

Num 11:11 And Moses said unto the LORD, Wherefore hast thou afflicted thy servant? and wherefore have I not found favor in thy sight, that thou layest the burden of all this people upon me?

2.8 As manna was taken for granted so also is the Word of God. In Psalm seventy-eight Israel's rejection of manna is used in part to describe Israel's reversionism.

Psa 78:12 He did miracles in the sight of their fathers in the land of Egypt, in the region of Zoan.

Psa 78:13 He divided the sea and led them through; he made the water stand firm like a wall.

Psa 78:14 He guided them with the cloud by day and with light from the fire all 3night.

Psa 78:15 He split the rocks in the desert and gave them water as abundant as the seas;

Psa 78:16 he brought streams out of a rocky crag and made water flow down like rivers.  
 Psa 78:17 But they continued to sin against him, rebelling in the desert against the Most High.  
 Psa 78:18 They willfully put God to the test by demanding the food they craved.  
 Psa 78:19 They spoke against God, saying, "Can God spread a table in the desert?  
 Psa 78:20 When he struck the rock, water gushed out, and streams flowed abundantly. But can he also give us food? Can he supply meat for his people?"  
 Psa 78:21 When the LORD heard them, he was very angry; his fire broke out against Jacob, and his wrath rose against Israel,  
 Psa 78:22 for they did not believe in God or trust in his deliverance.  
 Psa 78:23 Yet he gave a command to I the skies above and opened the doors of the heavens;  
 Psa 78:24 he rained down manna for the people to eat, he gave them the grain of heaven.  
 Psa 78:25 Men ate the bread of angels; he sent them all the food they could eat.  
 Psa 78:26 He let loose the east wind from the heavens and led forth the south wind by his power.  
 Psa 78:27 He rained meat down on them like dust, flying birds like sand on the seashore.  
 Psa 78:28 He made them come down inside their camp, all around their tents.  
 Psa 78:29 They ate till they had more than enough, for he had given them what they craved.  
 Psa 78:30 But before they turned from the food they craved, even while it was still in their mouths,  
 Psa 78:31 God's anger rose against them; he put to death the sturdiest among them, cutting down the young men of Israel.

2.9 Manna was used as a teaching aid in the Tabernacle/Temple liturgy.

2.9.1 They were to take some Manna and put it in a urn and place it in the Ark and God would preserve it.

Exo 16:32 And Moses said, This is the thing which the LORD commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt.

Exo 16:33 And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations.

2.10 It is used as part of a teaching example in Hebrews chapter nine. Here we find a record of where it was kept, i.e., in the Ark.

2.10.1 In this series of verses the better covenant is contrasted with the inferior Mosaic Law and that very best of covenants to Israel was and still is "the New Covenant."

Heb 8:10 This is the covenant I will make with the house of Israel after that time, declares the Lord. I will put my laws in their minds and write them on their hearts. I will be their God, and they will be my people.

Heb 8:11 No longer will a man teach his neighbor, or a man his brother, saying, 'Know the Lord,' because they will all know me, from the least of them to the greatest.

Heb 8:12 For I will forgive their wickedness and will remember their sins no more."

Heb 8:13 By calling this covenant "new," he has made the first one obsolete; and what is obsolete and aging will soon disappear.

Heb 9:1 Now the first covenant had regulations for worship and also an earthly sanctuary.

Heb 9:2 A tabernacle was set up. In its first room were the lampstand, the table and the consecrated bread; this was called the Holy Place.

Heb 9:3 Behind the second curtain was a room called the Most Holy Place,

Heb 9:4 which had the golden altar of incense and the gold-covered ark of the covenant. This ark contained the gold jar of manna, Aaron's staff that had budded, and the stone tablets of the covenant.

2.11 Joshua teaches "if Israel is to eat they are to work"; once Israel got into the land the free ride was over.

Jos 5:12 And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna anymore; but they did eat of the fruit of the land of Canaan that year.

2.11.1 Upon this principle is piggy-backed the NT truth "he who does not work does not eat."..

2Th 3:10 For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

2Th 3:11 For we hear that there are some which walk among you disorderly, working not at all, but are busybodies.

2Th 3:12 Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

2.12 Manna like Doctrine is good to some and bitter to others as we have seen; but Moses adds in Numbers 21 that negative volition brings discipline.

Num 21:5 And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread.

Num 21:6 And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died.

2.12.1 So also today there is a judgment for negative believers who reject His Manna today:

Heb 12:6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

Heb 12:7 If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

Heb 12:8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

Rev 3:14 And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;

Rev 3:15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

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

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

Rev 3:18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

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

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

2Pe 2:4 For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment;

2Pe 2:5 And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly;

2Pe 2:6 And turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly;

2Pe 2:7 And delivered just Lot, vexed with the filthy conversation of the wicked:

2Pe 2:8 (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;)

2Pe 2:9 The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:

2Pe 2:10 But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, selfwilled, they are not afraid to speak evil of dignities.

2Pe 2:11 Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord.

2Pe 2:12 But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption;

2Pe 2:13 And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. Spots they are and blemishes, sporting themselves with their own deceivings ... while they feast with you;

2Pe 2:14 Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children:

2Pe 2:15 Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness;

2Pe 2:16 But was rebuked for his iniquity: the dumb ass speaking with man's voice forbad the madness of the prophet.

2Pe 2:17 These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever.

2Pe 2:18 For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error.

2Pe 2:19 While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.

2Pe 2:20 For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

2.13 Manna not gathered in accordance with God's rules spoiled; recall manna gathered but not eaten daily had worms and stunk (the exception being manna gathered on Friday).

Exo 16:19 And Moses said, Let no man leave of it till the morning.

Exo 16:20 Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them.

Exo 16:21 And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted.

2.13.1 Just as God has rules related to the acquisition of manna so also He has rules concerning the gathering of Doctrine today.

Heb 10:19 Therefore, brothers, since we have confidence to enter the Most Holy Place by the blood of Jesus,

Heb 10:20 by a new and living way opened for us through the curtain, that is, his body,

Heb 10:21 and since we have a great priest over the house of God,

Heb 10:22 let us draw near to God with a sincere heart in full assurance of faith, having our hearts sprinkled to cleanse us from a guilty conscience and having our bodies washed with pure water.

Heb 10:23 Let us hold unswervingly to the hope we profess, for he who promised is faithful.

Heb 10:24 And let us consider how we may spur one another on toward love and good deeds.

Heb 10:25 Let us not give up meeting together, as some are in the habit of doing, but let us encourage one another--and all the more as you see the Day approaching.

Heb 13:7 Remember your leaders, who spoke the word of God to you. Consider the outcome of their way of life and imitate their faith.

Heb 13:17 Obey your leaders and submit to their authority. They keep watch over you as men who must give an account. Obey them so that their work will be a joy, not a burden, for that would be of no advantage to you.

End Lesson Taught 7-19-2000

## REVELATION

### Lesson 30

7-26-2000

1. Last week in our study of the church at Pergamum I spent most of the hour reviewing the Doctrine of Manna; this given verse seventeen of chapter two which speaks of a hidden manna being given to the ones overcoming. Let's review for a moment before continuing the Doctrine:

Rev 2:17 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.

2. We have already studied this phrase "He that hath an ear, let him hear what the Spirit saith unto the churches".

2.1 You will recall this phrase appeared in both the message to Ephesus as well as the message to the church at Smyrna.

3. "He that hath an ear, let him hear" emphasizes the importance of hearing and heeding what the Holy Spirit inspired John to write.

3.1 John is writing not only to the seven churches but also to us of the church age. It has then secondary application to the church age believer therefore we would do well to pay attention and listen.

4. Recall also the statement "to him who overcometh" must be embraced in the light of 1Jo 5:5 where the means or mechanism for overcoming is established.

1Jo 5:5 Who is it that overcomes the world? Only he who believes that Jesus is the Son of God.

1Jo 5:6 This is the one who came by water and blood--Jesus Christ. He did not come by water only, but by water and blood. And it is the Spirit who testifies, because the Spirit is the truth.

5. The believer in our verse seventeen is assured that he will have the benefit of eating of the hidden manna.

6. Just as Israel received manna from heaven as its food in the wilderness so for the believer there is the hidden manna, which is the bread from heaven that only the believer can know.

6.1 It is called "hidden manna" because it cannot be understood by either the unbeliever or the carnal believer but only by the spiritual believer.

### The Doctrine of Manna.

1. Manna is used in Scripture both figuratively and literally.

1.1 The more important Old Testament Scriptures relating to Manna are Exo 16:14-35; Num 11:7-9; Deu 8:3-6 and Jos 5:12.

2. Let's now see what analogous truths we can learn from Manna.

2.1 Manna was used to teach the importance of taking in the Word of God. Deu 8:3 compared with Mat 4:4.

Deu 8:3 And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live.

Mat 4:4 But Jesus answered and said, It is written in Deu 8:3, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

2.2 Doctrine is only provided in amounts commensurate with positive volition and only believers will receive doctrine. First you have to want to hear and then the manna comes. As in the Kingdom platform "when you hunger and thirst after righteousness you shall be filled".

2.3 Doctrine is a grace gift from God; it can either be a source of blessing or cursing.

Deu 11:27 A blessing, if ye obey the commandments of the LORD your God, which I command you this day:

Deu 11:28 And a curse, if ye will not obey the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known.

2.4 Many of the Exodus generation grumbled at God's grace gift; as a result it became a reason for divine discipline.

2.5 Manna was used to test Israel. So also today the protocol plan for acquiring doctrine is a test for the believer.

Deu 8:16 He gave you manna to eat in the desert, something your fathers had never known, to humble and to test you so that in the end it might go well with you.

Exo 16:4 Then said the LORD unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or not.

2.6 There are negative believers in every age, to some of the Exodus generation the manna was bitter and to others it tasted like honey.

2.7 So also today the Word of God is appreciated by some and for others it is, in varying degrees, unappreciated.

Num 11:6 But now our soul is dried away: there is nothing at all, beside this manna, before our eyes ...

Num 11:10 Then Moses heard the people weep throughout their families, every man in the door of his tent: and the anger of the LORD was kindled greatly; Moses also was displeased.

2.8 As manna was taken for granted so also is the Word of God. There was little gratitude for God's gracious gift of manna and today there is a pervasive lack of gratitude for the gracious gift of doctrine.

2.9 Manna was used as a teaching aid in the Tabernacle/Temple liturgy.

2.10 They were to take some Manna and put it in an urn and place it in the Ark.

Exo 16:33 And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for future generations.

Heb 9:3 Behind the second curtain was a room called the Most Holy Place,

Heb 9:4 which had the golden altar of incense and the gold-covered ark of the covenant. This ark contained the gold jar of manna, Aaron's staff that had budded, and the stone tablets of the covenant.

2.11 Once Israel got into the land the manna stopped.

Jos 5:12 And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year.



2.12 Similarly in both heaven and the perfect environment of the Millennium there is no need for the teaching of the written Word because the Living Word will be present and a pervasive knowledge of Him will abound.

Now for new material:

2.13 Manna not gathered in accordance with God's rules spoiled; recall manna gathered but not eaten daily had worms and stunk (the exception being manna gathered on Friday).

Exo 16:19 And Moses said, Let no man leave of it till the morning.

Exo 16:20 Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them.

Exo 16:21 And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted.

2.13.1 Just as God has rules related to the acquisition of manna so also He has rules concerning the gathering of Doctrine today.

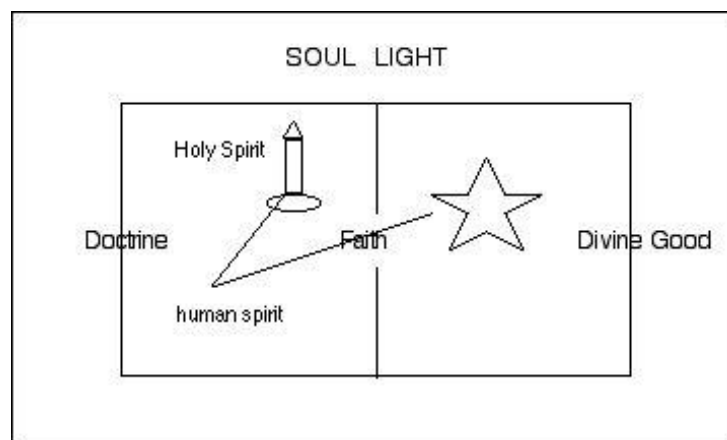
Heb 10:25 Let us not give up meeting together, as some are in the habit of doing, but let us encourage one another--and all the more as you see the Day approaching.

Heb 13:7 Remember your leaders, who spoke the word of God to you. Consider the outcome of their way of life and imitate their faith.

Heb 13:17 Obey your leaders and submit to their authority. They keep watch over you as men who must give an account. Obey them so that their work will be a joy, not a burden, for that would be of no advantage to you.

2.14 Manna unharvested vanished just as Doctrine left on the printed page cannot be used under the heat of adversity, it must be in the soul before the enemy attacks; nor will doctrine remain in the soul without consistent intake. You must replace that which you forget; or said another way the rate of replacement must exceed the rate of forgetting.

2.14.1 Doctrine must be in the soul if it is to be of value in following the colors to the high ground.



2.15 Manna provided perfect nourishment for the body just as Doctrine provides perfect spiritual nourishment for the needs of the believer.

2.16 Manna like Doctrine has been customized for the needs of everyone. It totally satisfies the hunger but no more and no less.

Exo 16:18 And when they measured it by the omer, he who gathered much did not have too much, and he who gathered little did not have too little. Each one gathered as much as he needed.

2.17 Manna deposited in the ark for the training of future generations did not spoil but was preserved.

Exo 16:33 And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for the teaching of future generations.

2.18 The Word of God like manna has been miraculously preserved for more than a thousand years even though tyrants, theologians and kings have attempted to distort and destroy it.

2.19 Doctrine like manna needs to be eaten daily.

Exo 16:12 I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the LORD your God.

Jos 1:8 This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.

3. In summary: Manna comes from the Hebrew word "man" meaning "what?" or what is this said Israel when they saw it. Manna is often in the New Testament used analogously for doctrine.

4. Now let's return to our verse and the phrase "and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."

5. Since we have been away for a while studying the Doctrine of Manna let's take look at the verse in the NIV:

Rev 2:17 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.

6. In addition to the hidden manna the one who overcomes is to receive "a white stone with a new name written in the stone". . .

7. The meaning of the stone has been subject to varying interpretations.

8. Let's begin our analysis by going to the Greek to see if strict exegesis can help us define this stone and its meaning.

9. The word for "white stone" is better "white pebble". The etymology helps little as you can see. We could stop here and look at the doctrine of stones but such would help little. It suffices:

9.1 Since leuke means "white" and the diamond is "white" perhaps this stone is a diamond. Little else is derived from the etymology.

10. The isagogics provides some help. Let's see what Vines has to say of the Word in Scripture and then its uses in history:

10.1 "Psephos . . . "a smooth stone, a pebble," worn smooth as by water, or polished (akin to Psao, "to rub"). . ."

#### 10.1.1 In Scripture:

(a) by metonymy, a vote (from the use of "pebbles" for this purpose; the verb form psephuo, means "to count"), Act 26:10, RV (KJV, "voice");

(b) a (white) "stone" to be given to the overcomer in the church at Pergamum, Rev 2:17 (twice);"

#### KJV

Acts 26:10 Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them.

#### NIV

Acts 26:10 And that is just what I did in Jerusalem. On the authority of the chief priests I put many of the saints in prison, and when they were put to death, I cast my vote against them.

#### 10.1.2 In tradition/history we find written of the white stone:

(a) a white "stone" was often used in the social life and judicial customs of the ancients; festive days were noted ... as white "stone," days; days of calamity were known . . .as black stone days; in the courts a white "stone" indicated acquittal, a black condemnation.

(b) 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 found in our verse.

10.2 The tradition coupled with the Scripture gives indication the believer is one welcomed to a happy and festive occasion as one redeemed and acquitted who not only is the one celebrated but one with a new name.

#### 11. Let's see what Walvoord has to say of the phrase:

". . . the white stone in court was given as a representation of acquittal ... it was a symbol of friendship, or a passport to important social events . . . The giving of the white stone to the believer here, then, is the indication that he has been accepted or favored by Christ, a wonderful assurance especially for those who have been rejected by the wicked world and are the objects of its persecutions. In addition to receiving the stone, a new name written on the stone is promised them, the name described as one "which no man knoweth saving he that receiveth it."

12. It would seem the new name is one which separates us from all others. Just as in time through the use of the two power options we are to be unlike the world so also positionally in time we are made different as plus righteous ones.

13. There are many and varied interpretations of the name like: "it is Jehovah; it is a special name given by God to show we are his and need no mediator; "whatever its metonymical meaning, we know the name will be unique to us and ours only as priests and royal family positionally set aside and valued.

#### 14. Now let's take a look at the message of John to the church at Thyatira:

Rev 2:18 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;

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

Rev 2:20 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.

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

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

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

Rev 2:24 But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden.

Rev 2:25 But that which ye have already hold fast till I come.

Rev 2:26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

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

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

15. Now let's see what principles we can glean from verse eighteen.

Rev 2:18 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;

1. That this church (representing the universal church from A.D. 800-1517 and the local assembly at Thyatira) has a bad report is obvious.

A **Chart designating the seven churches** by name, time period covered, meaning of the name, Scripture designation and remarks concerning each is attached.

| TIME                     | NAME         | MEANING              | SCRIPTURE<br>(Revelation) | REMARKS                                                                                                                                          |
|--------------------------|--------------|----------------------|---------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------|
| 32-100                   | Ephesus      | Desired              | 2:1-7                     | Fair report, trial of Apostle. Time of sowing, organization & evangelism.                                                                        |
| 100-300                  | Smyrna       | Myrrh                | 2:8-11                    | A good report: the church is persecuted & their true enemy is revealed, the Jew. Constantine ascends the throne.                                 |
| 300-800                  | Pergamos     | Thoroughly Married   | 2:12-17                   | A bad report as the Church marries the world. Papal domination                                                                                   |
| 800-1517                 | Thyatira     | Continual Sacrifices | 2:18-29                   | A bad report. The worship of Mary develops. Doctrine is corrupted. There are many empty confessions of faith. There is a rise of state religion. |
| 1517-just before Rapture | Sardos       | Escaping Brothers    | 3:1-6                     | The reformation occurs. Terrible report, once alive but now dead.                                                                                |
| At Rapture               | Philadelphia | Loving Brothers      | 3:7-13                    | Good. Kept from time of trial.                                                                                                                   |

|             |          |        |         |                                |
|-------------|----------|--------|---------|--------------------------------|
| Tribulation | Laodicea | People | 3:14-19 | Bad report. Religion prospers. |
|             |          | Ruling |         |                                |

2. As can be seen the message is said to come directly from Jesus Christ.

2.1 It is written to the Angelos of the church which is as we have seen in prior letters a reference to the Pastor of this small local assembly.

3. Thyatira was a small thriving town located about forty miles southeast of Pergamos.



3.1 The city had been established as a Greek colony by Alexander the Great after the destruction of the Persian empire.

3.2 It was located in a rich agricultural area, Thyatira was famous for the manufacture of purple dye, and numerous references are found in secular literature as to their ever prosperous trade guilds.

3.3 Walvoord has this interesting comment of Thyatira "It is remarkable that Christ should single out a very small church in a relatively obscure city for such an important letter. However the message reaches far beyond the immediate circumstances in the church at Thyatira."

3.4 Wycliffe in his encyclopedia writes of Thyatira:

3.4.1 "A great trading city, its height came about A.D. 100. There is evidence of more trade guilds there than in any other Asian city. Lydia a seller of purple from Thyatira, probably represented her guild at Philippi.

Acts 16:14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

3.4.2 The purple she sold was most likely made in the region of Thyatira, which produced the well-known Turkey red, obtained from the "madder root".

3.4.3 Perhaps the city was evangelized from Ephesus. John addressed himself to the church there (Rev 2:18-29), scoring or excoriating it for too much conformity to the pagan customs and practices of the day."

3.5 Wycliffe in his commentary writes of this small seemingly insignificant church:

3.5.1 In Thyatira, the smallest of the seven cities, the church had allowed a false prophetess to instruct her, leading members into practices of immorality and idolatry.

3.5.2 For this reason the Christ who addresses her is described as one coming to execute judgment."

4. The description of Jesus is "who hath his eyes like unto a flame of fire, and his feet are like fine brass".

4.1 This phrase earlier appeared in verses fourteen and fifteen of chapter one.

Rev 1:14 "... and his eyes were like blazing fire.

Rev 1:15 "His feet were like bronze glowing in a furnace ..."

4.2 The graphic description of Christ with eyes like a blazing fire corresponds in part to the description of God the Father as found in Dan chapter seven.

4.3 In our vision it would seem that the Christ is getting ready to exercise divine judgment on many in the church at Thyatira; such authority having been given to Him by the Father.

4.4 The Son is the victorious One who is readying Himself for an act of righteous judgment.

4.5 Recall as we have seen in our introduction He, the Christ, the Son of Man has by His perfect performance received all power from God the Father.

4.6 It has been written of His eyes "as a flame of fire" - "it would seem this description speaks of the searching righteousness and divine judgment upon all that is impure."

4.7 The righteousness of God is emphasized in the description "His feet were like bronze glowing in a furnace".

4.7.1 Bronze is an alloy and in antiquity we find extreme heat was used in its "alloying" process to change its characteristics for its intended purposes.

4.7.2 Christ Himself, as the Son of Man, permitted Himself to become "raw man" (a blank tablet upon which God's plus Righteousness could be written if He so chose) waiting to be "molded into the Lamb without spot" even learning obedience by the things which He suffered.

Heb 5:8 Though He were a Son yet learned He obedience by the things which He suffered.

4.8 Christ then is seen as the Judge of Thyatira a position to which He has attained by His superior position and His efficacious sacrifice and victory on the cross.

5. All was not well in Thyatira and to this church we have not only the longest of the letters but the most severe of the seven epistles.

6. Interestingly and perhaps very telling is the difference in title found in Rev 1:14-15 and our verse.

7. His title here is "Son of God" as over against that found in Revelation one where "Son of Man" is used.

7.1 Walvoord writes: "Their diversion from the true worship of Jesus Christ the Son of God was so serious that it called for a reiteration of His deity."

8. Let me give you a few points of introduction concerning the main problem at Thyatira:

8.1 Here in these verses addressed to the church at Thyatira is a sweeping indictment of the church's toleration of a woman called Jezebel and her influence leading the church to eat things sacrificed to idols and to commit fornication and adultery.

8.2 The expression "a few things" is not found in the better manuscripts, the point being that there is one principle objection to the church at Thyatira, namely the evil works of a woman named Jezebel.

8.3 Many believe and have so written that the woman was the wife of the Pastor primarily based on the ground that the Greek can certainly be read "thy wife" or "thy woman" thus given that the letter is addressed to the Pastor, such is a reasonable interpretation.

8.4 Alford in his most astute writings believes such a rendering is correct but noting it could be symbolic only.

8.5 In any case there is the strong probability that a woman leader dominated the Pastor and the church.

8.6 She seems to claim the right and office of a prophetess who has urged the church to eat meat sacrificed to idols resulting in certain spiritual fornication and most agree literal physical fornication given the modus operandi of the idolatrous temples so pervasive in this area.

8.7 "They were therefore" writes Walvoord "not only permitted to participate in the idolatrous feasts by eating things sacrificed to idols but they were also instructed to take part in the immorality which characterized the worship of idols."

8.8 This female "leader's" real name was most likely not Jezebel but she fulfilled the role of the Old Testament Jezebel.

8.9 As we have seen she was one of the most evil of Bible characters and was infamous for getting her "lap dog" husband Ahab to combine the worship practices of Israel with that of Baal.

Lesson Taught 7-26-2000

## REVELATION

Lesson 31

8-2-2000

1. Last week we completed our study of the message to the church at Pergamum. I also completed the Doctrine of Manna and was in the process of introducing a study of the message to the church at Thyatira when time ran out.

2. Let's first review the passages related to Thyatira:

Rev 2:18 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;

Rev 2:19 I know thy works, and charity, and service, and faith, and thy patience, and thy works 5; and the last to be more than the first.

Rev 2:20 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.

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

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

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

Rev 2:24 But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known t

he depths of Satan, as they speak; I will put upon you none other burden.

Rev 2:25 But that which ye have already hold fast till I come.

Rev 2:26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

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

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

3. Before looking at the Old Testament Jezebel I want to review several of the principles gleaned last week from verse eighteen.

Rev 2:18 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;

1. That this church (representing the universal church from A.D. 800-1517 and the local assembly at Thyatira) has a bad report is obvious. That Sardis following has a bad report is not so obvious. In fact the next time I revise our comparison chart I am going to change the description of Sardis' commentary as one of "bad" rather than "a fair" report. It would seem Sardis representing the protestant reformation up until the event of the rapture is replete with evil.

1.1 A **Chart designating the seven churches** by name, time period covered, meaning of the name, Scripture designation and remarks concerning each might be helpful.

| TIME                     | NAME         | MEANING              | SCRIPTURE<br>(Revelation) | REMARKS                                                                                                                                          |
|--------------------------|--------------|----------------------|---------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------|
| 32-100                   | Ephesus      | Desired              | 2:1-7                     | Fair report, trial of Apostle. Time of sowing, organization & evangelism.                                                                        |
| 100-300                  | Smyrna       | Myrrh                | 2:8-11                    | A good report: the church is persecuted & their true enemy is revealed, the Jew. Constantine ascends the throne.                                 |
| 300-800                  | Pergamos     | Thoroughly Married   | 2:12-17                   | A bad report as the Church marries the world. Papal domination                                                                                   |
| 800-1517                 | Thyatira     | Continual Sacrifices | 2:18-29                   | A bad report. The worship of Mary develops. Doctrine is corrupted. There are many empty confessions of faith. There is a rise of state religion. |
| 1517-just before Rapture | Sardos       | Escaping Brothers    | 3:1-6                     | The reformation occurs. Terrible report, once alive but now dead.                                                                                |
| At Rapture               | Philadelphia | Loving Brothers      | 3:7-13                    | Good. Kept from time of trial.                                                                                                                   |
| Tribulation              | Laodicea     | People Ruling        | 3:14-19                   | Bad report. Religion prospers.                                                                                                                   |



Rev 3:1 And 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.

2. Let's look with a few principles as summarized in Dr. Dwight Pentecost's book "*Things To Come*." Much of what I will give you will be from that provided last week but not provided in your lesson plan. I have edited that written and will therefore paraphrase what Dr. Pentecost has written.

2.1 "The course of this present age of the church is presented in Revelation chapters two and three.

2.2 Revelation two and three outline the present age of the church in reference to the program in the church.

2.3 It would seem clear that John, in writing to the seven churches, is depicting this present age of the church from the inception of the church to the judgment of the apostate church in the Tribulation and just prior to the second advent ..."

2.3.1 The purpose of the seven letters is threefold:

a. John is writing to the seven local congregations in order to meet the needs of these individual assemblies.

Pember says: "There can be no doubt that these letters were primarily intended for the communities to which they are inscribed, and deal with actual circumstances of the time." There would be, then, a direct historical application of what is here recorded to each of the seven churches."

b. These letters also reveal the various kinds of individuals and assemblies throughout the age. Joseph Seiss in Lectures on the Apocalypse, writes:

"... the seven churches represent seven varieties of Christians, both true and false. Every professor of Christianity is either an Ephesian in his religious qualities, a Smyrnaite, a Pergamite, a Thyatiran, a Sardian, a Philadelphian, or a Laodicean. It is of these seven sorts that the whole church is made up ... every community of Christians has some of all the varied classes which make up Christendom at large ...

"Pember further writes: ... "when taken together, the seven churches exhibit every phase of Christian society which would ever be found in the various parts of Christendom, and so enabled the Lord to give comfort, advice, exhortation, warning, and threatening, from which something could be found to suit any possible circumstance of His people till the end of the age. Thus, there would be a spiritual application, in addition to the historical interpretation."

c. There is a prophetic revelation as to the course of the age in the letters. Pember states: "In the order in which they were given, they foreshadowed the successive predominant phases through which the nominal Church was to pass, from the time when John saw the vision until the Lord came,"

2.4 The seven churches, which were only seven of many which John could have chosen to address, seem to have been specifically chosen because of the significance of their names. Ephesus means "beloved", "desired" or perhaps "relaxation." Smyrna means "myrrh" or "bitterness." Pergamos means "high tower" or "thoroughly married.

Thyatira means "perpetual sacrifice" or "continual offering." Sardis means "those escaping" or "renovation." Philadelphia means "brotherly love." Laodicea means "the people ruling or speaking" or "the judgment of the people."

2.4.1 The names themselves suggest the succession of the development of the periods within the age.

2.5 Concerning this development Scott writes:

"Ecclesiastical pretension and departure from their first love characterized the close of the apostolic period - Ephesus (2:1-7). Next succeeded the martyr period, which brings us down to the close of the tenth and last persecution, under Diocletian - Smyrna (2:8-11). Decreasing spirituality and increasing worldliness went hand in hand from the accession of Constantine and his public patronage of Christianity on to the seventh century - Pergamos (2:12-17). The papal church, which is Satan's masterpiece on earth, is witnessed in the assumption of universal authority and cruel persecution of the saints of God. Its evil reign covers "the Middle Ages," the moral characteristics of which have been well termed "dark." Popery blighted everything it touched - Thyatira (2:18-29). The Reformation was God's intervention in grace and power to cripple papal authority and introduce into Europe the light which for 300 years has been burning with more or less brilliancy."

2.6 So much for the context, now let's go forward with our study of 6 verse eighteen and the church of Thyatira:

3. As can be seen the message is said to come directly from Jesus Christ; it is written to the Angelos of the church; as in earlier letters this is a reference to the Pastor of this small local assembly.

4. Thyatira was a small thriving town located about forty miles southeast of Pergamos.



4.1 Wycliffe in his commentary writes of this small seemingly insignificant church:

"In Thyatira, the smallest of the seven cities, the church had allowed a false prophetess to instruct her, leading members into practices of immorality and idolatry. For this reason the Christ who addresses her is described as one coming to execute judgment."

4.2 The graphic description of Christ with eyes like a blazing fire would seem to describe the Christ as getting ready to exercise divine judgment on many in the church at Thyatira; such authority having been given to Him by the Father.

4.3 The Son is the victorious One who is readying Himself for an act of righteous judgment. He, the Christ, the Son of Man has by His perfect performance received all power from God the Father. (He only earned the right to judge - we must avoid judging anyone or anything.)

4.4 The righteousness of God is emphasized in the description "His feet were like bronze glowing in a furnace."

4.5 Christ then is seen as the Judge of Thyatira, a position to which He has attained by His efficacious sacrifice and victory on the cross.

5. All was not well in Thyatira and to this church we have not only the longest of the letters but the most severe of the seven epistles.

5.1 Here in these verses addressed to the church at Thyatira is a sweeping indictment of the church's toleration of a woman called Jezebel and her influence leading the church to eat things sacrificed to idols and to commit fornication and adultery.

5.2 The expression "a few things" is not found in the better manuscripts, the point being that there is one principle objection to the church at Thyatira, namely the evil works of a woman named Jezebel.

5.3 Many believe and have so written that the woman was the wife of the Pastor primarily based on the ground that the Greek can certainly be read "thy wife" or "thy woman" thus given that the letter is addressed to the Pastor, such is a reasonable interpretation.

5.4 There is certainly every indication that a woman dominated the Pastor and the church.

5.5 She seems to claim the right and office of a prophetess who has urged the church to eat meat sacrificed to idols resulting in both spiritual and physical fornication. This given the modus operandi of the idolatrous temples so pervasive in this area.

5.6 This female "leader's" real name was most likely not Jezebel but she fulfilled the role of the Old Testament Jezebel.

6. Jezebel was one of the most evil of Bible characters and was infamous for getting her "lap dog" husband Ahab to combine the worship practices of Israel with that of Baal.

6.1 The gentile false church of the Tribulation carries a female appellation. "The Babylonian whore" she is called; it is she who deceives her willing congregates and distorts true doctrine under auspices of the antichrist.

7. Let's get a point or two down about the Old Testament Jezebel:

1. She was the wife of Ahab, king of Israel (874-853 B.C.), and daughter of Ethbaal, king of the Zidonians.



2. Jezebel was a devotee of Baal and Asherah, prominent gods of Phoenicia.

1Ki 18:19 Now summon the people from all over Israel to meet me on Mount Carmel. And bring the four hundred and fifty prophets of Baal and the four hundred prophets of Asherah, who eat at Jezebel's table."

3. She encouraged Ahab to build shrines for worship and brought hundreds of the religion's priests and prophets to Israel.

4. She persecuted the prophets of Jehovah and ordered those slain who spoke against her idolatrous ways.

1Ki 18:4 While Jezebel was killing off the LORD'S prophets, Obadiah had taken a hundred prophets and hidden them in two caves, fifty in each, and had supplied them with food and water.)

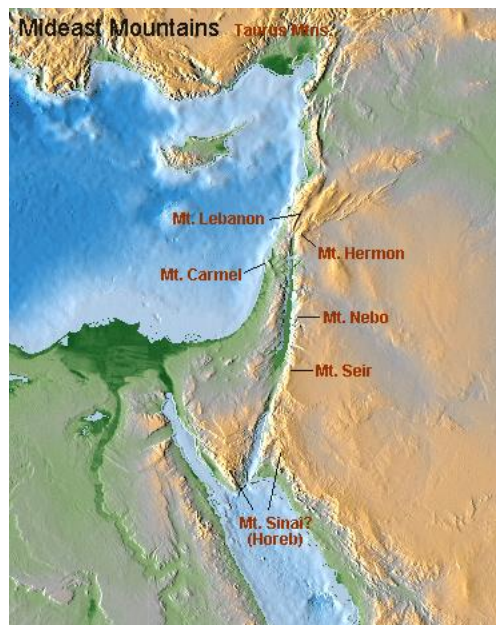
5. She seems to have had considerable influence over Ahab, who allowed her to do as she pleased.

6. She raised her two sons to use the same practices; her daughter Athaliah even carried her ideas to Judah when she married the son of Jehoshaphat.

2Ki 8:18 He walked in the ways of the kings of Israel, as the house of Ahab had done, for he married a daughter of Ahab. He did evil in the eyes of the LORD.

7. Jezebel's chief opponent in Israel was Elijah, who held a contest on Mount Carmel to prove who was the true God. After his success, he was threatened by Jezebel and fled to Mount Horeb.

7.1 This even after his victory and prayer which brought rain to a drought plagued land.



1Ki 18:21 Elijah went before the people and said, "How long will you waver between two opinions? If the LORD is God, follow him; but if Baal is God, follow him." But the people said nothing.

1Ki 18:22 Then Elijah said to them, "I am the only one of the LORD'S prophets left, but Baal has four hundred and fifty prophets.

1Ki 18:23 Get two bulls... Let them choose one for themselves, and let them cut it into pieces and put it on the wood but not set fire to it. I will prepare the other bull and put it on the wood but not set fire to it.

1Ki 18:24 Then they can call on the name of their god, and I will call on the name of the LORD. He who answers by fire will be God." The people all agreed."

1Ki 18:25 ... the prophets of Baal, agreed and prepared their bull...

1Ki 18:26 ... Then they called on the name of Baal from morning till noon. "O Baal, answer us!" they shouted. But there was no response; no one answered. So they danced around the altar...

1Ki 18:27 At noon Elijah began to taunt them. "Shout louder!" he said. "Surely he is a god! Perhaps he is deep in thought, or busy, or traveling. Maybe he is sleeping and must be awakened."

1Ki 18:28 So they shouted louder and slashed themselves with swords and spears, as was their custom, until their blood flowed.

1Ki 18:29 Midday passed, and they continued their frantic prophesying ... But there was no response ...

1Ki 18:30 Then Elijah prepared the altar of the LORD ...

1Ki 18:31 Elijah took twelve stones, one for each of the tribes descended from Jacob, to whom the word of the LORD had come, saying, "Your name shall be Israel."

1Ki 18:32 and with the stones he built an altar in the name of the LORD, and he dug a trench around it large enough to hold two measures of seed.

1Ki 18:33 He arranged the wood, cut the bull into pieces and laid it on the wood. Then he said to them, "Fill four large jars with water and pour it on the offering and on the wood."

1Ki 18:34 "Do it again," he said, and they did it again. "Do it a third time," ... and they did 1Ki 18:35 The water ran down around the altar and even filled the trench.

1Ki 18:36 At the time of sacrifice, the prophet Elijah stepped forward and prayed: "O LORD, God of Abraham, Isaac and Israel, let it be known today that you are God in Israel and that I am your servant and have done all these things at your command.

1Ki 18:37 Answer me, O LORD, answer me, so these people will know that you, O LORD, are God, and that you are turning their hearts back again."

1Ki 18:38 Then the fire of the LORD fell and burned up the sacrifice, the wood, the stones and the soil, and also licked up the water in the trench.

1Ki 18:39 When all the people saw this, they fell prostrate and cried, "The LORD--he is God! The LORD--he is God!"

1Ki 18:40 Then Elijah commanded them, "Seize the prophets of Baal. Don't let anyone get away!" They seized them, and Elijah had them brought down to the Kishon Valley and slaughtered there.

1Ki 18:41 And Elijah said to Ahab, "Go, eat and drink, for there is the sound of a heavy rain."

1Ki 18:42 So Ahab went off to eat and drink, but Elijah climbed to the top of Carmel, bent down to the ground and put his face between his knees.

1Ki 18:43 "Go and look toward the sea," he told his servant. And he went up and looked. "There is nothing there," he said. Seven times Elijah said, "Go back."

1Ki 18:44 The seventh time the servant reported, "A cloud as small as a man's hand is rising from the sea." So Elijah said, "Go and tell Ahab, 'Hitch up your chariot and go down before the rain stops you.'"

1Ki 18:45 Meanwhile, the sky grew black with clouds, the wind rose, a heavy rain came on and Ahab rode off to Jezreel.

1Ki 18:46 The power of the LORD came upon Elijah and, tucking his cloak into his belt, he ran ahead of Ahab all the way to Jezreel, just south of Hebron.

8. When Jehu came to the throne he purged the kingdom of the house of Ahab.

9. Jezebel was thrown from the palace tower and Jehu's chariot ran over her. Later, he sent his servants to bury her but the dogs had already eaten her, thus fulfilling Elijah's prophecy.

2Ki 9:30 Then Jehu went to Jezreel. When Jezebel heard about it, she painted her eyes, arranged her hair and looked out of a window.

2Ki 9:31 As Jehu entered the gate, she asked, "Have you come in peace . . . ?"

2Ki 9:32 He looked up at the window and called out, "Who is on my side? Who?" Two or three eunuchs looked down at him.

2Ki 9:33 "Throw her down!" Jehu said. So they threw her down, and some of her blood splattered the wall and the horses as they trampled her underfoot.

2Ki 9:34 Jehu went in and ate and drank. "Take care of that cursed woman," he said, "and bury her, for she was a king's daughter."

2Ki 9:35 But when they went out to bury her, they found nothing except her skull, her feet and her hands.

2Ki 9:36 They went back and told Jehu, who said, "This is the word of the LORD that he spoke through his servant Elijah the Tishbite: On the plot of ground at Jezreel dogs will devour Jezebel's flesh.

2Ki 9:37 Jezebel's body will be like refuse on the ground in the plot at Jezreel, so that no one will be able to say, 'This is Jezebel.'"

10. The name Jezebel became symbolic with apostasy. Jezebel, is later said to be the prophetess of Thyatira.

10.1 The Jezebel of Thyatira had a like influence as the OT Jezebel; she broke down all boundaries of moral separation from the world; so also the future Jezebel of the Tribulation, she will separate and distort orthodoxy.

10.2 The Jezebel of Thyatira was according to verse 21 given a space of time to repent but there is no evidence she did so and as a result a terrible judgment is pronounced upon her.

10.3 Concerning the expression "I will cast her into a bed, and them that commit adultery with her into great tribulation." This statement is figurative; it is designed to contrast their debauchery with its temporary pleasure over against the severe discipline from God.

10.3.1 Swete has written: "In this case there is a sharp contrast between the luxurious couch where the sin was committed and the bed of pain. I will cast" is the Greek *Ballo* rendered as a futuristic present to describe an emphatic and continuous future judgment as though the process was and is presently ongoing." 10.14 He describes those who will share her judgment as committing adultery with her.

10.4 Though fornication in general is frequently mentioned in the Book of the Revelation, this is the only place where adultery is indicated.

10.5 It would seem the term adultery is used to emphasize we have a violation of the covenanted relationship with Christ and not just the marital vow.

10.6 Christ also predicts Jezebel's children will be killed.

11. The message to Thyatira seems to foreshadow that period of church history known as the Middle Ages preceding the Reformation.

11.1 In the Middle Ages the church became corrupt as it tried to combine Christianity with pagan philosophy and heathen religious rites so that much of the ritual of the church of that period can be traced directly to comparable ceremonies in heathen religion.

11.2 During this period also there began the exaltation of Mary the mother of our Lord's humanity.

11.2.1 The early universal church exalted her to the plane of a female deity; it was taught by the early Catholic Church and to a great extent today that it is through her that intercession to God is made, and apart from whose favor there can be no deliverance.

11.3 The prominence of the woman prophetess in Thyatira anticipates the prominence of this unscriptural exaltation of Mary.

11.4 Along with this, the church experienced spiritual depravity and idols in the form of religious statues, amulets were sold as licenses to sin; and thus the ushering in an era of sin and evil in unprecedented proportions.

11.5 False concepts of evangelism developed, Anti-Semitism, exportation of Jews, torturing of Jews to bring about "salvation faith" and numerous other forms of pagan liturgy proliferated.

11.5.1 Especially onerous was the departure from the finished work of Christ. The error of continual sacrifice of Christ was advocated, transforming the observance of the elements of the Lord's Supper into another atoning sacrifice.

11.5.2 This error was corrected in modern Protestantism by the recognition of the bread and the cup as symbols and not the sacrifice itself, which Christ performed once for all on the Cross.

11.5.3 The admonitions to avoid marriage and the prohibition of certain foods developed during this period.

11.6 The concept of purgatory and payments of monies to redeem people from purgatorial suffering developed but even amidst such heinous heterodoxy there were those who held to the faith.

12. Now let's see what principles we can glean from verse nineteen.

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

1. In verse nineteen Christ compliments the church at Thyatira.

2. Beginning in verse 20 He will unleash a diatribe of harsh judgment and condemnation but first He recognizes their good deeds.

3. An expanded translation of this verse: "I know your works and the love and the faith and the service and your patience and your last works being more than the first."

4. This is a remarkable commendation considering the severe condemnation to come.

5. In Christ's commendation to both Smyrna and Pergamum we noted the words "thy works" were not in the better manuscripts thus:

5.1 in the case of Smyrna their faithful suffering under great persecution was emphasized and,

5.2 in the case of Pergamos their refusal to deny the faith was emphasized.

6. In Thyatira works are emphasized apparently because of their number and prominence and of these the omniscient Christ was aware.

7. It is further remarkable that some in the church were commended for their "agape" - love especially when none of the other three churches were so congratulated.

8. Mention is also made of their service, their faith, and their patience, and of the fact that their last works were greater than their former works.

8.1 In Thyatira there were obviously those who were faithful to our Lord.

8.2 Certainly the universal church represented by the church at Thyatira, was not without those both inside and outside the Catholic Church who remained faithful.

8.2.1 There were numerous local assemblies who remained faithful though outside the global church and there were certain faithful priestly scholars within the universal church who took exception to much of the error promulgated by the various Popes.

9. In spite of these most commendable features, the church in the main was guilty of gross heterodoxy; much of which will be outlined beginning in verse twenty through verse twenty-three.

Rev 2:20 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.

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

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

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

10. Now let's see what we can harvest in the way of principles from verse twenty:

Rev 2:20 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.

1. First I want to give you Kenneth Wuest's translation:

Rev 2:20 But I have this against you. You are tolerating the woman Jezebel who calls herself a prophetess and who teaches and seduces my bond-slaves to commit fornication and to eat things sacrificed to idols.

2. Christ has said "This lady has assumed the role of prophetess and has "seduced My servants."

3. Let me give you a few points on this concept of being a slave to Christ:

3.1 We are His slaves. This metaphor emphasizes the sovereignty of God and our subordination; His plan and our service. Eph 6:5-8

Eph 6:5 Slaves, obey your earthly masters with respect and fear, and with sincerity of heart, just as you would obey Christ.

Eph 6:6 Obey them not only to win their favor when their eye is on you, but like slaves of Christ, doing the will of God from your heart.

Eph 6:7 Serve wholeheartedly, as if you were serving the Lord, not men,

Eph 6:8 because you know that the Lord will reward everyone for whatever good he does, whether he is slave or free.

Rom 6:18 You have been set free from sin and have become slaves to righteousness.

Rom 6:19 I put this in human terms because you are weak in your natural selves. Just as you used to offer the parts of your body in slavery to impurity and to ever-increasing wickedness, so now offer them in slavery to righteousness leading to holiness.

Rom 6:20 When you were slaves to sin, you were free from the control of righteousness.

Rom 6:21 What benefit did you reap at that time from the things you are now ashamed of? Those things result in death!

Rom 6:22 But now that you have been set free from sin and have become slaves to God, the benefit you reap leads to holiness, and the result is eternal life.

3.2 This metaphor requires us to think of our role in time as we sojourn on the job in the devil's world. We've clocked in as ready and willing workers. Hopefully we are ready to work as self-motivated dedicated employees even in the absence of our Boss, the Lord Jesus Christ. Some things to consider: have we studied the task at hand, do we know how and what we are to do and are we disciplined to stay up with the times?



3.2.1 If you are not learning more about Christ daily you are losing out on both earthly and heavenly rewards and may soon be the object of a grievance with penalty. Our orders are clear:

Rom 12:2 Be you not conformed to this world but be you transformed by the renewing of the mind...

Phi 2:5 ...put on the mind of Christ...

1Pe 4:1 ...arm yourselves likewise with His same mind...

1Co 2:16 ...for in the Bible we have the mind of Christ..

3.3 Are we willing to apply the standards learned even if it seems silly? Like simply naming sin back to God at the mental attitude level time and time again with the understanding that God will remove those habits and instruct us in His Word as to how and when they are to be discarded.

3.3.1 Is His Word more real than the reality? Are you going to believe Him or those little demons who come around and tell you how bad He is and how you are being cheated and how green the grass is on the other side of the street?

3.4 Are we willing to treat our fellow workers with absolute respect? Are we willing to take responsibility for how we look in the eyes of others and act and speak as those who are His ambassadors on the job?

3.5 Do we know there are many out there watching our every move and knowing we represent the Christ?

3.6 Do we trust the Christ to pay us our wages? It is impossible to please Him unless we believe He is good and will one day reward His employees abundantly; in fact one of these day He has promised to share the entire wealth of the His Kingdom with us! believest thou this?

Heb 11:6 But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

End Lesson Taught 8-2-2000

## REVELATION

Lesson 32

8-9-2000

1. Last week we continued our study of the message to the church at Thyatira. When time ran out I was giving you several points concerning our need as believers to understand "we are the slave and Christ is the master".

1.1 This because we were looking at several principles found in Rev 2:20 where we found "Jezebel, which calleth herself a prophetess, was teaching my servants to commit fornication, and to eat things sacrificed unto idols".

2. Before continuing let's review the passages related to Thyatira:

Rev 2:18 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;

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

Rev 2:20 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.

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

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

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

Rev 2:24 But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden.

Rev 2:25 But that which ye have already hold fast till I come.

Rev 2:26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

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

Rev 2:28 I will also give him the morning star.

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

3. Let's review several of the points taught last week and then we will pick up where we left off.

3.1 The metaphor "we are His slaves" emphasizes the sovereignty of God and our subordination. It is best summed in the phrase: "His plan and our service." We saw this last week in the Scriptures: Eph 6:5-8 and Rom 6:18-22.

3.2 This metaphor requires us to think of our role in time as we sojourn on the job in the devil's world.

3.2.1 We've clocked in as ready and willing workers. Hopefully we are ready to work as self-motivated dedicated employees even in the absence the One Who called us, the Lord Jesus Christ.

3.2.2 Some things to consider: have we studied the task at hand, do we know how and what we are to do and are we disciplined to stay up with the times?

3.2.3 If you are not learning more about Christ daily you are losing out on both earthly and heavenly rewards and may soon be the object of a grievance with penalty. Our orders are clear:

Rom 12:2 Be you not conformed to this world but be you transformed by the renewing of the mind ...

Phi 2:5 Let this thinking be in you which was in Christ Jesus.

1Pe 4:1 For as much then as Christ has suffered for us in the flesh arm yourselves likewise with His same mind ...

1Co 2:16 For who has known the mind Lord that it might instruct him; for we have in the Bible the mind of Christ.

3.3 Are we willing to apply the instructions learned in the Bible? Are we willing to simply name our sin back to God at the mental attitude level?

3.3.1 Is His Word more real than reality?

3.4 Are we willing to treat our fellow workers with absolute respect? Are we willing to take responsibility for how we look in the eyes of others?

3.5 Do we know there are many out there watching our every move and knowing we represent the Christ?

3.6 Do we trust the Christ to pay us our wages? It is impossible says our Lord to please Him unless we believe He is and will one day reward us abundantly; in fact one of these day He has promised to share the entire wealth of the His Kingdom with us!

Heb 11:6 But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

3.7 Are we willing to accept our Father's discipline, faithfully understanding it is for our benefit though at the time we may not understand the reason for our suffering.

Heb 12:5 ... have forgotten that word of encouragement that addresses you as sons: "My son, do not make light of the Lord's discipline, and do not lose heart when he rebukes you,

Heb 12:6 because the Lord disciplines those he loves, and he punishes everyone he accepts as a son."

Heb 12:7 Endure hardship as discipline; God is treating you as sons. For what son is not disciplined by his father?

Heb 12:8 If you are not disciplined (and everyone undergoes discipline), then you are illegitimate children and not true sons.

Heb 12:9 Moreover, we have all had human fathers who disciplined us and we respected them for it. How much more should we submit to the Father of our spirits and live!

Heb 12:10 Our fathers disciplined us for a little while as they thought best; but God disciplines us for our good, that we may share in his holiness.

Heb 12:11 No discipline seems pleasant at the time, but painful. Later on, however, it produces a harvest of righteousness and peace for those who have been trained by it.

Heb 12:12 Therefore, strengthen your feeble arms and weak knees.

3.8 We are to think in terms of Christ as our Master and we His slaves; accepting the most difficult of assignments as a most important clay in the devil's world.

4. Now let's look at this phrase "and she has ... encouraged my slaves to commit fornication and to eat things sacrificed to idols".

4.1 In Thyatira religious prostitution was commonly practiced in connection with the idolatrous temple of the city. Historians, records Wycliffe in his encyclopedia, tells us Thyatira was like Corinth in its proclivity toward pervasive idol worship.

4.2 In speaking of Corinth, the historian Strabo has written: "1,000 priestesses or slave girls of the Temple of Aphrodite on the acropolis were employed in religious prostitution".

4.3 An inscription reveals they had their own seats in the theater just north west of the Agora or marketplace.

4.4 From the evils of religious practices there arose a general corruption of society. Morality in Corinth became an oxymoron and the phrase "to act a Corinthian" was used to describe amorality.

4.5 It is no wonder Paul had so much to say about the sacredness of the body in his early epistles.

4.6 Let's look at a few Scriptures relating to meat sacrificed to idols and temple fornication. Paul addresses this matter uniquely in his letters to the church at Corinth and his letter to the church at Rome. We no doubt could apply these same principles to Thyatira.

4.6.1 I will read the Scriptures and briefly comment.

1Co 8:1 Now about food sacrificed to idols: We know that we all possess knowledge.

1Co 8:2 The man who thinks he knows something does not yet know as he ought to know.

1Co 8:3 But the man who loves God is known by God.

1Co 8:4 So then, about eating food sacrificed to idols: We know that an idol is nothing at all in the world and that there is no God but one.

1Co 8:5 For even if there are so-called gods, whether in heaven or on earth (as indeed there are many "gods" and many "lords"),

1Co 8:6 yet for us there is but one God, the Father, from whom all things came and for whom we live; and there is but one Lord, Jesus Christ, through whom all things came and through whom we live.

1Co 8:7 But not everyone knows this. Some people are still so accustomed to idols that when they eat such food they think of it as having been sacrificed to an idol, and since their conscience is weak, it is defiled.

1Co 8:8 But food does not bring us near to God; we are no worse if we do not eat, and no better if we do.

1Co 8:9 Be careful, however, that the exercise of your freedom does not become a stumbling block to the weak.

1Co 8:10 For if anyone with a weak conscience sees you who have this knowledge eating in an idol's temple, won't he be emboldened to eat what has been sacrificed to idols?

1Co 8:11 So this weak brother, for whom Christ died, is destroyed by your knowledge.

1Co 8:12 When you sin against your brothers in this way and wound their weak conscience, you sin against Christ.

1Co 8:13 Therefore, if what I eat causes my brother to fall into sin, I will never eat meat again, so that I will not cause him to fall.

1Co 10:23 "Everything is permissible"--but not everything is beneficial. "Everything is permissible"--but not everything is constructive.

1Co 10:24 Nobody should seek his own good, but the good of others.

1Co 10:25 Eat anything sold in the meat market without raising questions of conscience,

1Co 10:26 for, "The earth is the Lord's, and everything in it."

1Co 10:27 If some unbeliever invites you to a meal and you want to go, eat whatever is put before you without raising questions of conscience.

1Co 10:28 But if anyone says to you, "This has been offered in sacrifice," then do not eat it, both for the sake of the man who told you and for conscience' sake--

1Co 10:29 the other man's conscience, I mean, not yours. For why should my freedom be judged by another's conscience?

1Co 10:30 If I take part in the meal with thankfulness, why am I denounced because of something I thank God for?

1Co 10:31 So whether you eat or drink or whatever you do, do it all for the glory of God.

1Co 10:32 Do not cause anyone to stumble, whether Jews, Greeks or the church of God--

1Co 10:33 even as I try to please everybody in every way. For I am not seeking my own good but the good of many, so that they may be saved.

Rom 14:12 So then, each of us will give an account of himself to God.

Rom 14:13 Therefore let us stop passing judgment on one another. Instead, make up your mind not to put any stumbling block or obstacle in your brother's way.

Rom 14:14 As one who is in the Lord Jesus, I am fully convinced that no food is unclean in itself. But if anyone regards something as unclean, then for him it is unclean.

Rom 14:15 If your brother is distressed because of what you eat, you are no longer acting in love. Do not by your eating destroy your brother for whom Christ died.

Rom 14:16 Do not allow what you consider good to be spoken of as evil.

Rom 14:17 For the kingdom of God is not a matter of eating and drinking, but of righteousness, peace and joy in the Holy Spirit,

Rom 14:18 because anyone who serves Christ in this way is pleasing to God and approved by men.

Rom 14:19 Let us therefore make every effort to do what leads to peace and to mutual edification.

Rom 14:20 Do not destroy the work of God for the sake of food. All food is clean, but it is wrong for a man to eat anything that causes someone else to stumble.

Rom 14:21 It is better not to eat meat or drink wine or to do anything else that will cause your brother to fall.

5. Now let me provide a few Scriptures and comments about women. After all, are not most of the problems in the church at Thyatira a direct result of a woman named Jezebel?

6. Because the woman was formed out of the man to be his essential support element, the Bible assigns headship to the man. In the divine order man's authority over his wife is based on the priority of creation, not on superiority.

Gen 2:21 So the LORD God caused the man to fall into a deep sleep; and while he was sleeping, he took one of the man's ribs and closed up the place with flesh.

Gen 2:22 Then the LORD God made a woman from the rib he had taken out of the man, and he brought her to the man.

Gen 2:23 The man said, "This is now bone of my bones and flesh of my flesh; she shall be called 'woman,' for she was taken out of man."

1Co 11:7 A man ought not to cover his head, since he is the image and glory of God; but the woman is the glory of man.

1Co 11:8 For man did not come from woman, but woman from man;

1Co 11:9 neither was man created for woman, but woman for man.

1Co 11:10 For this reason, and because of the angels, the woman ought to have a sign of authority on her head.

1Co 11:11 In the Lord, however, woman is not independent of man, nor is man independent of woman.

1Co 11:12 For as woman came from man, so also man is born of woman. But everything comes from God.

1Ti 2:12 I do not permit a woman to teach or to have authority over a man; she must be silent.

1Ti 2:13 For Adam was formed first, then Eve.

6.1 As in the case of the Son to the Father within the Triune Godhead, the woman's position of dependence indicates a difference of function, not inferiority.

6.1.1 Woman was created to be man's partner, a "help meet" for him, i.e., "a helper suitable for him" or "an associate to complete him".

Gen 2:18 The LORD God said, "It is not good for the man to be alone. I will make a helper suitable for him."

Gen 2:19 Now the LORD God had formed out of the ground all the beasts of the field and all the birds of the air. He brought them to the man to see what he would name them; and whatever the man called each living creature, that was its name.

Gen 2:20 So the man gave names to all the livestock, the birds of the air and all the beasts of the field. But for Adam no suitable helper was found.

6.1.2 Thus "she is man's complement, essential to the perfection of his being ... Man and woman are endowed for a unique equality, and are mutually interdependent"

6.1.3 The husband's delegated rulership over his wife was made necessary by the fall, not the creation.

Gen 3:16 To the woman he said, "I will greatly increase your pains in childbearing; with pain you will give birth to children. Your desire will be for your husband, and he will rule over you."

1Ti 2:14 And Adam was not the one deceived; it was the woman who was deceived and became a sinner.

7. In Hebrew society the ordinary woman had a secondary position legally and was considered part of man's property.

Gen 31:14 Then Rachel and Leah replied, "Do we still have any share in the inheritance of our father's estate?"

Gen 31:15 Does he not regard us as foreigners? Not only has he sold us, but he has used up what was paid for us.

Rth 4:5 Then Boaz said, "On the day you buy the land from Naomi and from Ruth the Moabitess, you acquire the dead man's widow, in order to maintain the name of the dead with his property ...

Rth 4:10 I have also acquired Ruth the Moabitess, Mahlon's widow, as my wife, in order to maintain the name of the dead with his property, so that his name will not disappear from among his family or from the town records. Today you are witnesses!"

7.1 At one time daughters received no inheritance until Moses consulted the Lord and a change in policy occurred.

Num 27:4 Why should our father's name disappear from his clan because he had no son? Give us property among our father's relatives."

Num 27:5 So Moses brought their case before the LORD

Num 27:6 and the LORD said to him,

Num 27:7 "What Zelophehad's daughters are saying is right. You must certainly give them property as an inheritance among their father's relatives and turn their father's inheritance over to them.

7.2 In actual practice within the home, the woman's status was one of dignity, especially as a wife and mother in the home.

Exo 20:12 "Honor your father and your mother, so that you may live long in the land the LORD your God is giving you.

Lev 19:3 Each of you must respect his mother and father, and you must observe my Sabbaths. I am the LORD your God.

Deu 21:18 If a man has a stubborn and rebellious son who does not obey his father and mother and will not listen to them when they discipline him,

7.3 Disrespect toward her was severely punished.

Lev 20:9 If anyone curses his father or mother, he must be put to death. He has cursed his father or his mother, and his blood will be on his own head.

Deu 27:16 "Cursed is the man who dishonors his father or his mother." Then all the people shall say, "Amen!"

7.4 She also shared in the religious life of the community.

Deu 12:12 And there rejoice before the LORD your God, you, your sons and daughters, your menservants and maidservants, and the Levites from your towns, who have no allotment or inheritance of their own.

Deu 12:18 Instead, you are to eat them in the presence of the LORD your God at the place the LORD your God will choose--you, your sons and daughters, your menservants and maidservants, and the Levites from your towns--and you are to rejoice before the LORD your God in everything you put your hand to.

7.5 Women participated in the arts such as in singing and dancing and in weaving for the tabernacle.

Exo 15:20 Then Miriam the prophetess, Aaron's sister, took a tambourine in her hand, and all the women followed her, with tambourines and dancing.

Exo 15:21 Miriam sang to them: "Sing to the LORD, for he is highly exalted. The horse and its rider he has hurled into the sea."

Exo 35:24 Those presenting an offering of silver or bronze brought it as an offering to the LORD, and everyone who had acacia wood for any part of the work brought it.

Exo 35:25 Every skilled woman spun with her hands and brought what she had spun--blue, purple or scarlet yarn or fine linen.

Exo 35:26 And all the women who were willing and had the skill spun the goat hair.

7.6 They could take part in business such as in real estate ventures and in the manufacture and sale of linen garments and tents.

Pro 31:10 A wife of noble character who can find? She is worth far more than rubies...

Pro 31:13 She selects wool and flax and works with eager hands.

Pro 31:14 She is like the merchant ships, \_bringing her food from afar...

Pro 31:16 She considers a field and buys it; out of her earnings she plants a vineyard...

Pro 31:18 She sees that her trading is profitable, and her lamp does not go out at night...

Pro 31:20 She opens her arms to the poor and extends her hands to the needy...

Pro 31:24 She makes linen garments and sells them, and supplies the merchants with sashes.

Acts 16:14 One of those listening was a woman named Lydia, a dealer in purple cloth from the city of Thyatira, who was a worshiper of God. The Lord opened her heart to respond to Paul's message.

Acts 18:2 There he met a Jew named Aquila, a native of Pontus, who had recently come from Italy with his wife Priscilla, because Claudius had ordered all the Jews to leave Rome. Paul went to see them,  
Act 18:3 and because he was a tent maker as they were, he stayed and worked with them.

7.7 Some even played a significant role in political and military life, for example there were Deborah and Bathsheba.

1Ki 1:11 Then Nathan asked Bathsheba, Solomon's mother, "Have you not heard that Adonijah, the son of Haggith, has become king without our lord David's knowing it?"

Jdg 4:4 Deborah, a prophetess, the wife of Lappidoth, was leading Israel at that time.

Jdg 4:5 She held court under the Palm of Deborah between Ramah and Bethel in the hill country of Ephraim, and the Israelites came to her to have their disputes decided.

8. Only the men in Israel were required to attend the three annual festivals, but this ordinance seems to have been a humane concession because of the inconveniences of childbirth and the woman's responsibility for the children in the home.

Exo 23:17 "Three times a year all the men are to appear before the Sovereign LORD.

1Sa 1:22 Hannah did not go. She said to her husband, "After the boy is weaned, I will take him and present him before the LORD, and he will live there always."

8.1 She possessed full rights of participation when she could attend.

Deu 16:11 And rejoice before the LORD your God at the place he will choose as a dwelling for his Name--you, your sons and daughters, your menservants and maidservants, the Levites in your towns, and the aliens, the fatherless and the widows living among you.

Deu 16:12 Remember that you were slaves in Egypt, and follow carefully these decrees.

8.2 Their restriction to a separate "court of the women" in Herod's Temple was an inter-testamental and unbiblical innovation that developed out of Judaism corrupted by contact with the Hellenistic world.

8.3 In ancient Greek society women were considered inferior to men, intermediate between freemen and slaves. Wives led lives of seclusion and practical slavery.

9. The gospel of Christ brought a revolution in the status of women, God's favor to the Virgin Mary being the starting point (Luk 1:28, 30, 42, 48).

9.1 Jesus taught women (Joh 4:10-26; 11:20-27) and received their acts of kindness and financial support (Luk 8:3; 10:38-42; 23:56).

Joh 4:5 So he came to a town in Samaria called Sychar, near the plot of ground Jacob had given to his son Joseph. . .

Joh 4:10 Jesus answered the Samaritan woman, "If you knew the gift of God and who it is that asks you for a drink, you would have asked him and he would have given you living water."

Joh 4:11 "Sir," the woman said, "you have nothing to draw with and the well is deep. Where can you get this living water?"

Joh 4:12 Are you greater than our father Jacob, who gave us the well and drank from it himself, as did also his sons and his flocks and herds?"

Joh 4:13 Jesus answered, "Everyone who drinks this water will be thirsty again,

Joh 4:14 but whoever drinks the water I give him will never thirst. Indeed, the water I give him will become in him a spring of water welling up to eternal life."

Joh 4:15 The woman said to him, "Sir, give me this water so that I won't get thirsty and have to keep coming here to draw water."

Joh 4:16 He told her, "Go, call your husband and come back."

Joh 4:17 "I have no husband," she replied. Jesus said to her, "You are right when you say you have no husband.

Joh 4:18 The fact is, you have had five husbands, and the man you now have is not your husband. What you have just said is quite true." . . .

Joh 4:22 You Samaritans worship what you do not know; we worship what we do know, for salvation is from the Jews.

Joh 4:23 Yet a time is coming and has now come when the true worshipers will worship the Father in spirit and truth, for they are the kind of worshipers the Father seeks.

Joh 4:24 God is spirit, and his worshipers must worship in spirit and in truth."

Joh 4:25 The woman said, "I know that Messiah" (called Christ) "is coming. When he comes, he will explain everything to us."

Joh 4:26 Then Jesus declared, "I who speak to you am he."

Joh 11:20 When Martha heard that Jesus was coming, she went out to meet him, but Mary stayed at home.

Joh 11:21 "Lord," Martha said to Jesus, "if you had been here, my brother would not have died.

Joh 11:22 But I know that even now God will give you whatever you ask."

Joh 11:23 Jesus said to her, "Your brother will rise again."

Luk 8:3 Joanna the wife of Cuza, the manager of Herod's household; Susanna; and many others. These women were helping to support them out of their own means.

Luk 10:38 As Jesus and his disciples were on their way, he came to a village where a woman named Martha opened her home to him.

Luk 10:39 She had a sister called Mary, who sat at the Lord's feet listening to what he said.

Luk 10:40 But Martha was distracted by all the preparations that had to be made. She came to him and asked, "Lord, don't you care that my sister has left me to do the work by myself? Tell her to help me!"

Luk 23:55 The women who had come with Jesus from Galilee followed Joseph and saw the tomb and how his body was laid in it.

Luk 23:56 Then they went home and prepared spices and perfumes. But they rested on the Sabbath in obedience to the commandment.

Luk 24:1 On the first day of the week, very early in the morning, the women took the spices they had prepared and went to the tomb.

Luk 24:2 They found the stone rolled away from the tomb,

Luk 24:3 but when they entered, they did not find the body of the Lord Jesus.

9.2 They are to be considered as spiritual equals in Christ (Gal 3:28).



Gal 3:28 There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus.

10. After Jesus' resurrection the women united with the other disciples in prayer and full fellowship.

Acts 1:14 They all joined together constantly in prayer, along with the women and Mary the mother of Jesus, and with his brothers.

10.1 They received the power and gifts of the Holy Spirit along with the men on the day of Pentecost (Acts 2:1-11, 17-18 ).

Acts 2:17 "'In the last days, God says, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your young men will see visions, your old men will dream dreams.

Acts 2:18 Even on my servants, both men and women, I will pour out my Spirit in those days, and they will prophesy.

10.2 Some women like Lydia, Priscilla, and Phoebe were outstanding as fellow-workers with Paul and as women in whose homes churches met.

Rom 16:1 I commend to you our sister Phoebe, a servant of the church in Cenchrea.

Rom 16:2 I ask you to receive her in the Lord in a way worthy of the saints and to give her any help she may need from you, for she has been a great help to many people, including me.

Rom 16:3 Greet Priscilla and Aquila, my fellow workers in Christ Jesus.

Rom 16:4 They risked their lives for me. Not only I but all the churches of the Gentiles are grateful to them.

Rom 16:5 Greet also the church that meets at their house. Greet my dear friend Epenetus, who was the first convert to Christ in Asia.

10.3 While Christian women were permitted to pray and prophesy in the church meetings (1Co 11:2-16), the New Testament does not allow them to usurp leadership in public worship (1Ti 2:12).

1Co 11:5 And every woman who prays or prophesies with her head uncovered dishonors her head--it is just as though her head were shaved.

1Ti 2:12 I do not permit a woman to teach or to have authority over a man; she must be silent.

End Lesson Taught 8-9-2000

## REVELATION

### Lesson 33

8-16-2000

1. Last week we continued our study of the message to the church at Thyatira. When time ran out I was finishing several points about what the Bible has to say about women.

1.1 This because we were looking at several principles found in Rev 2:20 where we found "Jezebel, which calleth herself a prophetess, was teaching my servants to commit fornication, and to eat things sacrificed unto idols".

2. Before we review our categorical study of women, I want to give you an expanded translation of Revelation 2:18-20:

Rev 2:18 Now The Son of God, who has eyes like a flame of fire, and feet like fine brass orders the following to be written to the Pastor of the church in Thyatira.

Rev 2:19 I know with absolute clearness your works, and love, and faithfulness, your special ministries, and your patience, and production even under great pressure; your more recent production being greater than the first.

Rev 2:20 Even so I have a few things against you, you have tolerated the woman I shall call Jezebel, she calls herself a prophetess of God but she has attempted to sanction fornication, and the eating of foods sacrificed to idols.

### 3. The Doctrine of Women

1. The woman from her own volition surrenders her freedom to her right man or some other man. This surrender includes both soul and body.

2. Every woman should study everything in the Bible regarding Category II love, i.e., love of the right-man for the right-woman and the love of the right-woman for the right-man.

3. Before saying yes to a man, the woman must ask herself the question, Can I submit myself as a slave to this man? Remember you will never be smarter than your right man and you cannot change that man--most women unfortunately enter marriage with the belief "they will be able to change "bozo into a prince."

3.1 Ladies, what you see is what you get.

4. You must be willing to make this man lord of your life.

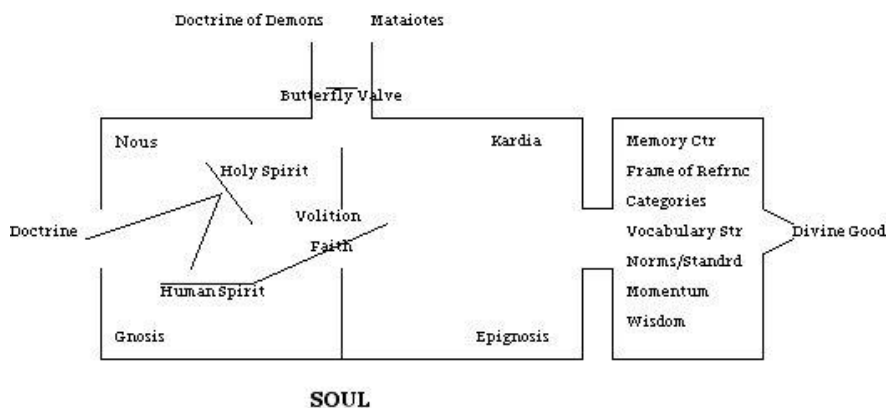
5. To become one with a man the woman surrenders freedom and much of her privacy.

6. In response to her right-man, the woman receives love and happiness.

7. Woman's submission is total soul submission so she must know all about his soul.

8. A woman's soul response

8.1 A woman's soul is structured just like a man's.



8.2 Every woman has self-consciousness and a very vain soul being totally infatuated with herself.

8.3 When she becomes aware of the man she loves then she becomes infatuated with her right-man and her instincts change; she tries to please him.

8.4 A right-man must cater to this enthusiasm and never squelch it. Man is usually a fool here.

8.5 A woman will soon find her enthusiasm for her right-man fading. It is then from the mentality of her soul that her love must come. This is pivotal and will determine success or failure in a marriage.

8.6 She therefore must use her volition and learn to love her husband.

8.7 She must use her emotions as a responder to the Bible doctrine resident in her soul. It is the job of the man to love her, lead her and expose her to what the Bible has to say about marriage, while respecting her volition. He must never bully her or react to her moods. He must be the initiator and never the responder, even when it is clear she does not appreciate either him or her situation.

8.8 A woman also has an old sin nature with trends, areas of strength and weakness and a man must know these and use great judgment in these areas.

8.8.1 There is only one way a man can know about her soul and that is to talk with her. Most men are fools in this regard.

9. Let me give you several points both the right-man and right-woman should know about the first three divine institutions--volition, marriage and family.

9.1 The woman was formed out of man to be his essential supporting element. As a result, the Bible assigns headship to the man. In the divine order man's authority over his wife is based on the priority of creation, not on superiority.

Gen 2:21 So the LORD God caused the man to fall into a deep sleep; and while he was sleeping, he took one of the man's ribs and closed up the place with flesh.

Gen 2:22 Then the LORD God made a woman from the rib he had taken out of the man, and he brought her to the man.

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1Ti 2:13 For Adam was formed first, then Eve.

9.2 As in the case of the Son to the Father within the Triune Godhead, the woman's position of dependence indicates a difference in function, not inferiority.

9.3 Woman was created to be man's "help meet," a "helper suitable for him" or "an associate to complete him."

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9.5 The husband's leadership was made necessary by the fall, not the creation.

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Num 27:6 and the LORD said to him,

Num 27:7 "What Zelophehad's daughters are saying is right. You must certainly give them property as an inheritance among their father's relatives and turn their father's inheritance over to them.

10.2 In actual practice within the home, the woman's status was one of dignity, especially as a wife and mother in the home.

Exo 20:12 "Honor your father and your mother, so that you may live long in the land the LORD your God is giving you.

Lev 19:3 Each of you must respect his mother and father, and you must observe my Sabbaths. I am the LORD your God.

Deu 21:18 If a man has a stubborn and rebellious son who does not obey his father and mother and will not listen to them when they discipline him,

10.3 Disrespect toward her was severely punished.

Lev 20:9 If anyone curses his father or mother, he must be put to death. He has cursed his father or his mother, and his blood will be on his own head.

Deu 27:16 "Cursed is the man who dishonors his father or his mother." Then all the people shall say, "Amen!"

10.4 She also shared in the religious life of the community.

Lev 10:13 Eat it in a holy place, because it is your share and your sons' share of the offerings made to the LORD by fire; for so I have been commanded.

Lev 10:14 But you and your sons and your daughters may eat the breast that was waved and the thigh that was presented. Eat them in a ceremonially clean place; they have been given to you and your children as your share of the Israelites' fellowship offerings.

Num 18:11 "This also is yours: whatever is set aside from the gifts of all the wave offerings of the Israelites. I give this to you and your sons and daughters as your regular share. Everyone in your household who is ceremonially clean may eat it.

Deu 12:12 And there rejoice before the LORD your God, you, your sons and daughters, your menservants and maidservants, and the Levites from your towns, who have no allotment or inheritance of their own.

Deu 12:13 Be careful not to sacrifice your burnt offerings anywhere you please.

Deu 12:14 Offer them only at the place the LORD will choose in one of your tribes, and there observe everything I command you.

Deu 12:18 Instead, you are to eat them in the presence of the LORD your God at the place the LORD your God will choose--you, your sons and daughters, your menservants and maidservants, and the Levites from your towns--and you are to rejoice before the LORD your God in everything you put your hand to.

10.5 Women participated in the arts such as in singing and dancing and in weaving for the tabernacle.

Exo 15:20 Then Miriam the prophetess, Aaron's sister, took a tambourine in her hand, and all the women followed her, with tambourines and dancing.

Exo 15:21 Miriam sang to them: "Sing to the LORD, for he is highly exalted. The horse and its rider he has hurled into the sea."

Exo 35:24 Those presenting an offering of silver or bronze brought it as an offering to the LORD, and everyone who had acacia wood for any part of the work brought it.

Exo 35:25 Every skilled woman spun with her hands and brought what she had spun--blue, purple or scarlet yarn or fine linen.

Exo 35:26 And all the women who were willing and had the skill spun the goat hair.

10.6 They could take part in business such as in real estate ventures and in the manufacture and sale of linen garments and tents.

Pro 31:10 A wife of noble character who can find? She is worth far more than rubies ...

Pro 31:13 She selects wool and flax and works with eager hands.

Pro 31:14 She is like the merchant ships, bringing her food from afar ...

Pro 31:16 She considers a field and buys it; out of her earnings she plants a vineyard ...

Pro 31:18 She sees that her trading is profitable, and her lamp does not go out at night ...

Pro 31:20 She opens her arms to the poor and extends her hands to the needy ...

Pro 31:24 She makes linen garments and sells them, and supplies the merchants with sashes.

Acts 16:14 One of those listening was a woman named Lydia, a dealer in purple cloth from the city of Thyatira, who was a worshiper of God. The Lord opened her heart to respond to Paul's message.

Acts 18:2 There he met a Jew named Aquila, a native of Pontus, who had recently come from Italy with his wife Priscilla, because Claudius had ordered all the Jews to leave Rome. Paul went to see them,

Act 18:3 and because he was a tent maker as they were, he stayed and worked with them.

10.7 Some even played a significant role in military and political life, for example there were Deborah, Jael and Bathsheba.

Jdg 4:4 **Deborah**, a prophetess, the wife of Lappidoth, was leading Israel at that time.

Jdg 4:5 She held court under the Palm of **Deborah** between Ramah and Bethel in the hill country of Ephraim, and the Israelites came to her to have their disputes decided.

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Jdg 4:6 She sent for Barak son of Abinoam from Kedesh in Naphtali and said to him, "The LORD, the God of Israel, commands you: 'Go, take with you ten thousand men of Naphtali and Zebulun and lead the way to Mount Tabor.

Jdg 4:7 I will lure Sisera, the commander of Jabin's army, with his chariots and his troops to the Kishon River and give him into your hands."

Jdg 4:8 Barak said to her, "If you go with me, I will go; but if you don't go with me, I won't go."

Jdg 4:9 "Very well," **Deborah** said, "I will go with you. But because of the way you are going about this, the honor will not be yours, for the LORD will hand Sisera over to a woman." So Deborah went with Barak to Kedesh ...

Jdg 4:16 But Barak pursued the chariots and army as far as Harosheth Haggoyim. All the troops of Sisera fell by the sword; not a man was left.

Jdg 4:17 Sisera, however, fled on foot to the tent of **Jael, the wife of Heber** the Kenite, because there were friendly relations between Jabin king of Hazor and the clan of Heber the Kenite.

Jdg 4:18 Jael went out to meet Sisera and said to him, "Come, my lord, come right in. Don't be afraid." So he entered her tent, and she put a covering over him.

Jdg 4:19 "I'm thirsty," he said. "Please give me some water." She opened a skin of milk, gave him a drink, and covered him up.

Jdg 4:20 "Stand in the doorway of the tent," he told her. "If someone comes by and asks you, 'Is anyone here?' say 'No.'"

Jdg 4:21 But **Jael**, Heber's wife, picked up a tent peg and a hammer and went quietly to him while he lay fast asleep, exhausted. She **drove the peg through his temple into the ground, and he died.**

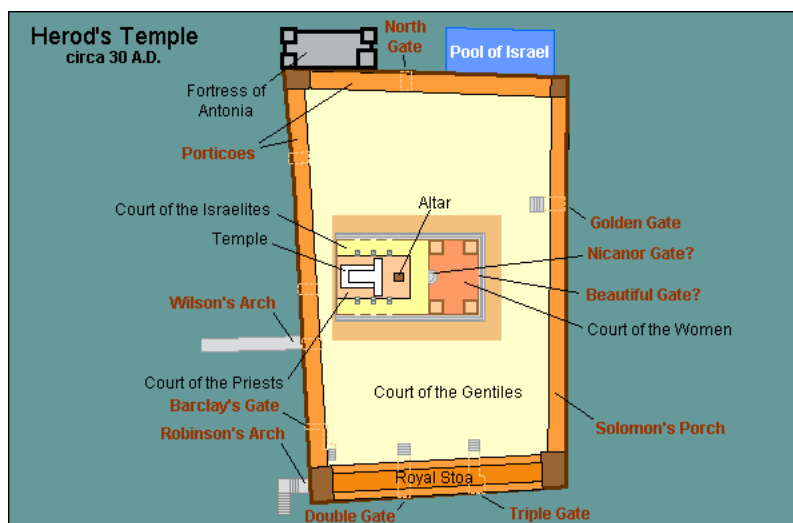
1Ki 1:11 Then Nathan asked Bathsheba, Solomon's mother, "Have you not heard that Adonijah, the son of Haggith, has become king without our lord David's knowing it?

11. Only the men in Israel were required to attend the three annual festivals, but this ordinance seems to have been a humane concession because of the inconveniences of childbirth and the woman's responsibility for the children in the home. She possessed full rights of participation when she could attend.

Exo 23:17 "Three times a year all the men are to appear before the Sovereign LORD.

1Sa 1:22 Hannah did not go. She said to her husband, "After the boy is weaned, I will take him and present him before the LORD, and he will live there always."

11.1 Their restriction to a separate "court of the women" in Herod's Temple was an inter-testament and unbiblical innovation that developed out of Judaism corrupted by contact with the Hellenistic world.



11.2 In ancient Greek society women were considered inferior to men, intermediate between freemen and slaves. Wives led lives of seclusion and practical slavery.

12. The gospel of Christ brought a revolution in the status of women, God's favor to the Virgin Mary being the starting point.

Luk 1:28 The angel went to her and said, "Greetings, you who are highly favored! The Lord is with you."

Luk 1:30 But the angel said to her, "Do not be afraid, Mary, you have found favor with God.

Luk 1:46 And Mary said: "My soul glorifies the Lord

Luk 1:47 and my spirit rejoices in God my Savior,

Luk 1:48 for he has been mindful of the humble state of his servant. From now on all generations will call me blessed,

Luk 1:49 for the Mighty One has done great things for me -- holy is his name.

12.1 Jesus taught women and received their acts of kindness and financial support.

Joh 4:5 So he came to a town in Samaria called Sychar, near the plot of ground Jacob had given to his son Joseph. . .

Joh 4:10 Jesus answered the Samaritan woman, "If you knew the gift of God and who it is that asks you for a drink, you would have asked him and he would have given you living water."

Joh 4:11 "Sir," the woman said, "you have nothing to draw with and the well is deep. Where can you get this living water?"

Joh 4:12 Are you greater than our father Jacob, who gave us the well and drank from it himself, as did also his sons and his flocks and herds?"

Joh 4:13 Jesus answered, "Everyone who drinks this water will be thirsty again,

Joh 4:14 but whoever drinks the water I give him will never thirst. Indeed, the water I give him will become in him a spring of water welling up to eternal life."

Joh 4:15 The woman said to him, "Sir, give me this water so that I won't get thirsty and have to keep coming here to draw water."

Joh 4:16 He told her, "Go, call your husband and come back."

Joh 4:17 "I have no husband," she replied. Jesus said to her, "You are right when you say you have no husband.

Joh 4:18 The fact is, you have had five husbands, and the man you now have is not your husband. What you have just said is quite true." . . .

Joh 4:22 You Samaritans worship what you do not know; we worship what we do know, for salvation is from the Jews.

Joh 4:23 Yet a time is coming and has now come when the true worshipers will worship the Father in spirit and truth, for they are the kind of worshipers the Father seeks.

Joh 4:24 God is spirit, and his worshipers must worship in spirit and in truth."

Joh 4:25 The woman said, "I know that Messiah" (called Christ) "is coming. When he comes, he will explain everything to us."

Joh 4:26 Then Jesus declared, "I who speak to you am he."

Joh 11:20 When Martha heard that Jesus was coming, she went out to meet him, but Mary stayed at home.

Joh 11:21 "Lord," Martha said to Jesus, "if you had been here, my brother would not have died.

Joh 11:22 But I know that even now God will give you whatever you ask."

Joh 11:23 Jesus said to her, "Your brother will rise again."

Luk 8:3 Joanna the wife of Cuza, the manager of Herod's household; Susanna; and many others. These women were helping to support them out of their own means.

Luk 10:38 As Jesus and his disciples were on their way, he came to a village where a woman named Martha opened her home to him.

Luk 10:39 She had a sister called Mary, who sat at the Lord's feet listening to what he said.

Luk 10:40 But Martha was distracted by all the preparations that had to be made. She came to him and asked, "Lord, don't you care that my sister has left me to do the work by myself? Tell her to help me!"

Luk 23:55 The women who had come with Jesus from Galilee followed Joseph and saw the tomb and how his body was laid in it.

Luk 23:56 Then they went home and prepared spices and perfumes. But they rested on the Sabbath in obedience to the commandment.

Luk 24:1 On the first day of the week, very early in the morning, the women took the spices they had prepared and went to the tomb.

Luk 24:2 They found the stone rolled away from the tomb,

Luk 24:3 but when they entered, they did not find the body of the Lord Jesus.

12.2 Women are to be considered as spiritual equals in Christ.

Gal 3:28 There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus.

13. After Jesus' resurrection the women united with the other disciples in prayer and full fellowship.

Acts 1:14 They all joined together constantly in prayer, along with the women and Mary the mother of Jesus, and with his brothers.

13.1 They received the power and gifts of the Holy Spirit along with the men on the day of Pentecost.

Acts 2:17 "In the last days, God says, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your young men will see visions, your old men will dream dreams.

Acts 2:18 Even on my servants, both men and women, I will pour out my Spirit in those days, and they will prophesy.

13.2 Some women like Lydia, Priscilla, and Phoebe were outstanding as fellow-workers with Paul and as women in whose homes churches met.

Rom 16:1 I commend to you our sister Phoebe, a servant of the church in Cenchrea.

Rom 16:2 I ask you to receive her in the Lord in a way worthy of the saints and to give her any help she may need from you, for she has been a great help to many people, including me.

Rom 16:3 Greet Priscilla and Aquila, my fellow workers in Christ Jesus.

Rom 16:4 They risked their lives for me. Not only I but all the churches of the Gentiles are grateful to them.

Rom 16:5 Greet also the church that meets at their house. Greet my dear friend Epenetus, who was the first convert to Christ in Asia.

13.3 Christian women were permitted to pray and prophesy in the church meetings although the New Testament does not allow them to occupy positions of leadership in local assemblies.

1Co 11:5 And every woman who prays or prophesies with her head uncovered dishonors her head--it is just as though her head were shaved.

1Ti 2:12 I do not permit a woman to teach or to have authority over a man; she must be silent.

13.3.1 The prohibition against being placed in authority over a man is quite clear. The silence demanded must be analyzed in the light of a categorical study. Clearly she is permitted to pray and prophecy therefore an interpretation as to what silence is prohibited is in order.



This admonition that women are to learn in silence is made clear by comparing 1Co 14:34-35, where the women were disturbing the church service by asking their husbands questions, presumably about that which was being preached. The silence here in 1Ti 2:12 has to do with maintaining quiet in the assembly.

1Co 14:34 Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience as also saith the law.

1Co 14:35 And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church.

14. The Scripture gives a special place for mothers, certainly more than other "religions."

14.1 The father and mother were classed and honored together.

14.1.1 The child who struck or cursed his father or mother was punished by death.

Exo 21:15 "Anyone who attacks his father or his mother must be put to death.

Exo 21:16 "Anyone who kidnaps another and either sells him or still has him when he is caught must be put to death.

Exo 21:17 "Anyone who curses his father or mother must be put to death.

14.2 The last chapter of Proverbs pictures the honor and reverence accorded the faithful and virtuous mother.

Pro 31:28 Her children arise and call her blessed; her husband also, and he praises her:

14.3 In the NT the same high standards were upheld. When Christ was born of the Virgin Mary, the place of motherhood was lifted even higher.

14.3.1 Paul in writing to Timothy praises his grandmother Lois as well as his mother Eunice.

2Ti 1:4 Recalling your tears, I long to see you, so that I may be filled with joy.

2Ti 1:5 I have been reminded of your sincere faith, which first lived in your grandmother Lois and in your mother Eunice and, I am persuaded, now lives in you also.

14.4 The term "mother" is used variously as a metaphor. For example Jerusalem is referred to as "the mother of us all", and the love of God is likened to that of "a mother".

Gal 4:24 These things may be taken figuratively, for the women represent two covenants. One covenant is from Mount Sinai and bears children who are to be slaves: This is Hagar.

Gal 4:25 Now Hagar stands for Mount Sinai in Arabia and corresponds to the present city of Jerusalem, because she is in slavery with her children.

Gal 4:26 But the Jerusalem that is above is free, and she is our mother.

Gal 4:27 For it is written: "Be glad, O barren woman who bears no children; break forth and cry aloud, you who have no labor pains; because more are the children of the desolate woman than of her who has a husband."

Gal 4:28 Now you, brothers, like Isaac, are children of promise.

Isa 66:12 For this is what the LORD says: "I will extend peace to her like a river, and the wealth of nations like a flooding stream; you will nurse and be carried on her arm and dangle on her knees.

Isa 66:13 As a mother comforts her child, so will I comfort you; and you will be comforted over Jerusalem."

Mat 23:37 "O Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you, how often I have longed to gather your children together, as a hen gathers her chicks under her wings, but you were not willing.

14.5 Jesus refused to give Mary any higher place than that of other believers (Mat 12:46-50 where Jesus you may recall asked "who are my mother and my brothers" can be compared with Joh 2:4), a fact which should be an important warning against the elevation of the Virgin Mary and Mariolatry.

Mat 12:46 While Jesus was still talking to the crowd, his mother and brothers stood outside, wanting to speak to him.

Mat 12:47 Someone told him, "Your mother and brothers are standing outside, wanting to speak to you."

Mat 12:48 He replied to him, "Who is my mother, and who are my brothers?"

Mat 12:49 Pointing to his disciples, he said, "Here are my mother and my brothers.

Mat 12:50 For whoever does the will of my Father in heaven is my brother and sister and mother."

Joh 2:3 When the wine was gone, Jesus' mother said to him, "They have no more wine."

Joh 2:4 "Dear woman, why do you involve me?" Jesus replied. "My time has not yet come."

4.5.1 Still, when suffering on the cross, He thought of His mother, and provided a home for her with John, the beloved disciple. "And from that hour that disciple took her unto his own home".

Joh 19:26 When Jesus saw his mother there, and the disciple whom he loved standing nearby, he said to his mother, "Dear woman, here is your son,"

Joh 19:27 and to the disciple, "Here is your mother." From that time on, this disciple took her into his home.

5. The woman is a subordinate partner in marriage and should be the object of the husband's unconditional love and as the two mature she shall become a special object of his very special love.

5.1 Marriage is the most intimate of unions into which, by personal consent, one man and one woman enter on the basis of mutual love and fidelity.

5.2 It is to be nourished and perfected in a lifelong partnership of united endeavor.

6. Now let's return to verse twenty and wrap up that we have learned.

Rev 2:20 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.

1. Several of the early churches in Asia Minor were attacked by the false teachers who among other things distorted the doctrine of grace and eternal security; they saw the grace of God as a license to sin.

2. This very influential lady was apparently skilled at such distortion.

3. Wycliffe has this to say of this Jezebel of Thyatira:

"In Thyatira ... the church had allowed a false prophetess to instruct her, leading members into practices of immorality and idolatry".

4. Now let's see what we can learn from verse twenty-one.

KJV

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

NIV

Rev 2:21 I have given her time to repent of her immorality, but she is unwilling.

1. Kenneth Wuest has translated the verse: "And I gave her a respite in order that she might have a change of mind. And she is not desirous of changing her mind.

2. Like the Catholic Church of the dark ages where members were buying amulets from the priests thus authorizing their sin, so did Jezebel in her own way teach such evils.

3. She by her express authorization was facilitating idolatry and sexual immorality.

3.1 Not only was she influencing her pastor to teach that it was permissible to participate in the idolatrous feasts where there was eating and drinking of things sacrificed to idols but she also sanctioned their taking part in the immoral practices which characterized these festivals.

3.2 Not too dissimilar from the prevalent philosophy taught today by most denominational churches "we must be tolerant of the needs, desires and worship practices of others."

3.2.1 Tolerance has become another word for "sanctification". A really good person will accept others for who and what they are!

3.3 Whether it be homosexuality, lesbianism, voyeurism, incest, etc. - modernism says "if they are sincere who are we to judge.

3.4 This Jezebel of Thyatira through her influence had expanded the tent of Christianity to include all sorts of "offshoots" just as did Catholicism of the dark ages.

4. She is said to be given "a space" of time from the Greek Chronos to "repent" a translation from Metanoieo.

5. The woman Jezebel is said to have refused even after being warned. A terrible judgment is then pronounced against her and her followers.

6. Those who share with her in the error of her ways will also share in her discipline.

7. The congregants who tolerate her error will not escape judgment. There were no doubt both believers and unbelievers in the church at Thyatira.

7.1 Notice what God says of the certainty of his judgment for the unbeliever.

Rom 1:26 For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:

Rom 1:27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet.

Rom 1:28 And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;

7.2 God will hold the believer accountable in time for his errors in time. The discipline of the Lord is sure and swift.

7.2.1 Notice a description of the certainty and severity of God's judgment by Peter in his second epistle.

2Pe 2:4 For if God did not spare angels when they sinned, but sent them to hell, putting them into gloomy dungeons to be held for judgment;

2Pe 2:5 if he did not spare the ancient world when he brought the flood on its ungodly people, but protected Noah, a preacher of righteousness, and seven others;

2Pe 2:6 if he condemned the cities of Sodom and Gomorrah by burning them to ashes, and made them an example of what is going to happen to the ungodly;

2Pe 2:7 and if he rescued Lot, a righteous man, who was distressed by the filthy lives of lawless men

2Pe 2:8 (for that righteous man, living among them day after day, was tormented in his righteous soul by the lawless deeds he saw and heard)--

2Pe 2:9 if this is so, then the Lord knows how to rescue godly men from trials and to hold the unrighteous for the day of judgment, while continuing their punishment.

2Pe 2:10 This is especially true of those who follow the corrupt desire of the sinful nature and despise authority. Bold and arrogant, these men are not afraid to slander celestial beings;

2Pe 2:11 yet even angels, although they are stronger and more powerful, do not bring slanderous accusations against such beings in the presence of the Lord.

2Pe 2:12 But these men blaspheme in matters they do not understand. They are like brute beasts, creatures of instinct, born only to be caught and destroyed, and like beasts they too will perish.

2Pe 2:13 They will be paid back with harm for the harm they have done. Their idea of pleasure is to carouse in broad daylight. They are blots and blemishes, reveling in their pleasures while they feast with you.

2Pe 2:14 With eyes full of adultery, they never stop sinning; they seduce the unstable; they are experts in greed--an accursed brood!

2Pe 2:15 They have left the straightway and wandered off to follow the way of Balaam son of Beor, who loved the wages of wickedness.

2Pe 2:16 But he was rebuked for his wrongdoing by a donkey--a beast without speech--who spoke with a man's voice and restrained the prophet's madness.

2Pe 2:17 These men are springs without water and mists driven by a storm. Blackest darkness is reserved for them.

2Pe 2:18 For they mouth empty, boastful words and, by appealing to the lustful desires of sinful human nature, they entice people who are just escaping from those who live in error.

2Pe 2:19 They promise them freedom, while they themselves are slaves of depravity--for a man is a slave to whatever has mastered him.

2Pe 2:20 If they have escaped the corruption of the world by knowing our Lord and Savior Jesus Christ and are again entangled in it and overcome, they are worse off at the end than they were at the beginning.

8. Now let's see what we can glean from verse twenty-two.

Rev 2:22 Behold I will cast (Ballo) her into a bed (Kline), and them that commit adultery (Moicheuo) with her into great (Megas) tribulation (Thlipsis), except they repent (Metanoieo) of their deeds (Ergon).

1. The verse begins with Idou a particle of emphasis from the verb Orao translated "Behold."

2. Both Horao and Ballo indicate a suddenness of judgment i.e. once it comes. Horao means quickly and Ballo means to throw.

3. Judgment from God is certain but the timing of that judgment is God's.

4. As earlier noted many of the subjects guilty of the error so pervasive in Thyatira are believers.

5. The error of their ways are said to be "adultery" which is used here to describe their idolatrous activities; they having forsaken doctrine for idolatry and the idolatrous practices of eating meat sacrificed to idols and the participation in the phallic ceremonies - sexual orgies in the name of religion.

5.1 Vines writes of the verb Moiceuo ..."it is used in Rev 2:22 metaphorically of those who are by Jezebel's solicitations drawn away to "idolatry" and the phallic cult i.e. the mixing of religion and illicit sex, a practice as old as Babylon.

5.1.1 In an earlier lesson I quoted from Walvoord "Though fornication, referring to sexual immorality in general, is frequently mentioned in the Book of The Revelation, this is the only place where adultery is indicated, a more particular reference to violation of the marriage vow.

"Those in Thyatira who had sinned in this way had not only violated the moral law of God but had sinned against their covenant relationship with the Lord which bound them to inward purity as well as outward piety."

5.2 As just mentioned the practice of mixing religion with illicit sex is not new nor has it vanished. Hollywood has produced numerous movies where illicit sex and religion are portrayed as compatible.

6. A point or two about the ancient religions and their combining fornication and adultery with worship will help us understand how Thyatira's error was more than a mere atavism.

1. The best attested activity of the Phallic Cult was that of the Canaanites who lived in the promised land before Israel.

1.1 The Ra Shamra Tablets found at Ugarit document this horrific phenomena. In the tablets were described that about which Moses warned.

1.2 The Bible also mentions the heinous practices and prohibits them.

Lev 18:3 "After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do: ...

Lev 18:6 "No one is to approach any close relative to have sexual relations. I am the LORD.

Lev 18:7 "Do not dishonor your father by having sexual relations with your mother. She is your mother; do not have relations with her.

Lev 18:8 "Do not have sexual relations with your father's wife; that would dishonor your father.

Lev 18:9 "Do not have sexual relations with your sister, either your father's daughter or your mother's daughter, whether she was born in the same home or elsewhere. \

Lev 18:10 "Do not have sexual relations with your son's daughter or your daughter's daughter; that would dishonor you.

Lev 18:11 "Do not have sexual relations with the daughter of your father's wife, born to your father; she is your sister.

Lev 18:12 "Do not have sexual relations with your father's sister; she is your father's close relative.

Lev 18:13 "Do not have sexual relations with your mother's sister, because she is your mother's close relative.

Lev 18:14 "Do not dishonor your father's brother by approaching his wife to have sexual relations; she is your aunt.

Lev 18:15 "Do not have sexual relations with your daughter-in-law. She is your son's wife; do not have relations with her.

Lev 18:16 "Do not have sexual relations with your brother's wife; that would dishonor your brother.

Lev 18:17 "Do not have sexual relations with both a woman and her daughter. Do not have sexual relations with either her son's daughter or her daughter's daughter; they are her close relatives...

Lev 18:18 "Do not take your wife's sister as a rival wife and have sexual relations with her while your wife is living.

Lev 18:19 "Do not approach a woman to have sexual relations during the uncleanness of her monthly period.

Lev 18:20 "Do not have sexual relations with your neighbor's wife and defile yourself with her.

Lev 18:21 "Do not give any of your children to be sacrificed to Molech, for you must not profane the name of your God. I am the LORD.

Lev 18:22 "Do not lie with a man as one lies with a woman; that is detestable."

Rom 1:26 For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:

Rom 1:27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet.

Lev 18:23 "Do not have sexual relations with an animal and defile yourself with it. A woman must not present herself to an animal to have sexual relations with it; that is a perversion.

Lev 18:24 "Do not defile yourselves in any of these ways, because this is how the nations that I am going to drive out before you became defiled.

1.3 The Tablets and the Bible mention child sacrifice as a common practice in the groves where sexual perversion was part of worship.

Lev 20:2 "Say to the Israelites: 'Any Israelite or any alien living in Israel who gives any of his children to Molech must be put to death. The people of the community are to stone him.

Lev 20:3 I will set my face against that man and I will cut him off from his people; for by giving his children to Molech, he has defiled my sanctuary and profaned my holy name.

Lev 20:4 If the people of the community close their eyes when that man gives one of his children to Molech and they fail to put him to death,

Lev 20:5 I will set my face against that man and his family and will cut off from their people both him and all who follow him in prostituting themselves to Molech.

End Lesson Taught 8-16-2000

## REVELATION

### Lesson 34

8-23-2000

1. Last week we continued our study of the message to the church at Thyatira. When time ran out I was reviewing the Doctrine of the Phallic Cult.

1.1 This because we were looking at several principles found in Rev 2:20, 21 and 22 where we have a record of a false prophetess, who was teaching it was permissible to commit fornication, and to eat things sacrificed unto idols."

2. Before continuing our study, let me give you an expanded translation of Rev 2:18-22

Rev 2:18 Now The Son of God, who has eyes like a flame of fire, and feet like fine brass orders the following to be written to the Pastor of the church in Thyatira.

Rev 2:19 I know with absolute clearness your works, and love, and faithfulness, your special ministries, and your patience, and production even under great pressure; your more recent production being greater than the first.

Rev 2:20 Even so I have a few things against you, you have tolerated the woman I shall call Jezebel, she calls herself a prophetess of God but she has attempted to sanction fornication, and the eating of foods sacrificed to idols.

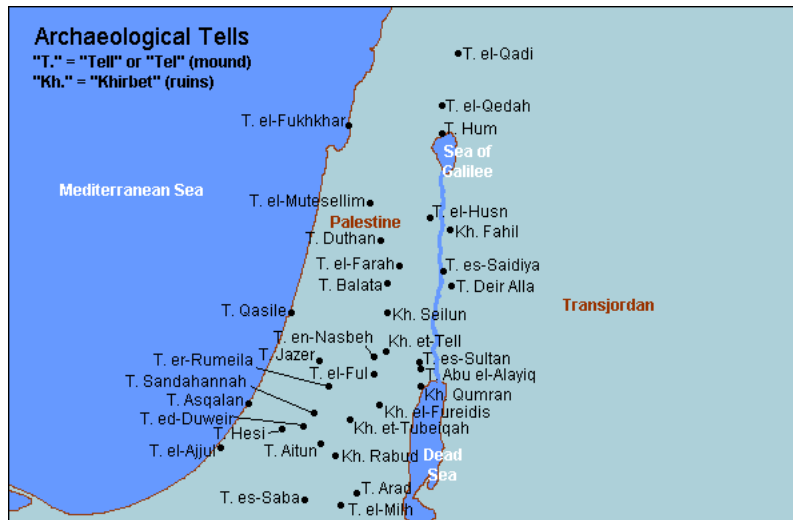
Rev 2:21 And I gave the lady and her followers a time to repent but neither she nor her followers desired to change their minds.

Rev 2:22 As a result when I decide to come I will arrive quickly with a vengeance and throw both Jezebel and her followers into a bed of affliction and tribulation except of course they decide to change their mind and begin to conform to sound doctrine.

3. The practice of mixing religion with illicit sex is not new. The best attested activity of what can best be described as phallic reversionism, was that of the Canaanites who lived in the promised land before Israel arrive to take possession of what God had given them. Now let's continue our study of the phallic cult.

## *The Doctrine of the Phallic Cult*

1. The Ra Shamra Tablets found at Ugarit documented their horrific practices. Ancient Ugarit was located near the T el-Fukhhkhar archaeological tell.



2. The Bible also mentions the heinous practices and prohibits them.

Lev 18:3 "After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do: ...

Lev 18:6 "No one is to approach any close relative to have sexual relations. I am the LORD.

Lev 18:7 "Do not dishonor your father by having sexual relations with your mother. She is your mother; do not have relations with her.

Lev 18:8 "Do not have sexual relations with your father's wife; that would dishonor your father.

Lev 18:9 "Do not have sexual relations with your sister, either your father's daughter or your mother's daughter, whether she was born in the same home or elsewhere.

Lev 18:10 "Do not have sexual relations with your son's daughter or your daughter's daughter; that would dishonor you.

Lev 18:11 "Do not have sexual relations with the daughter of your father's wife, born to your father; she is your sister.

Lev 18:12 "Do not have sexual relations with your father's sister; she is your father's close relative.

Lev 18:13 "Do not have sexual relations with your mother's sister, because she is your mother's close relative.

Lev 18:14 "Do not dishonor your father's brother by approaching his wife to have sexual relations; she is your aunt.

Lev 18:15 "Do not have sexual relations with your daughter-in-law. She is your son's wife; do not have relations with her.

Lev 18:16 "Do not have sexual relations with your brother's wife; that would dishonor your brother.

Lev 18:17 "Do not have sexual relations with both a woman and her daughter. Do not have sexual relations with either her son's daughter or her daughter's daughter; they are her close relatives...

Lev 18:18 "Do not take your wife's sister as a rival wife and have sexual relations with her while your wife is living.

Lev 18:19 "Do not approach a woman to have sexual relations during the uncleanness of her monthly period.

Lev 18:20 "Do not have sexual relations with your neighbor's wife and defile yourself with her.

Lev 18:21 "Do not give any of your children to be sacrificed to Molech, for you must not profane the name of your God. I am the LORD.

Lev 18:22 "Do not lie with a man as one lies with a woman; that is detestable."

Rom 1:26 For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:

Rom 1:27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet.

Lev 18:23 "Do not have sexual relations with an animal and defile yourself with it. A woman must not present herself to an animal to have sexual relations with it; that is a perversion.

Lev 18:24 "Do not defile yourselves in any of these ways, because this is how the nations that I am going to drive out before you became defiled.

2.1 God told Moses to tell the children of Israel to be ready to resist the Canaanitish worship rituals of fornication, adultery, incest, bestiality, child sacrifices and other abominable acts all performed in the name of religion.

2.2 Given Israel would soon enter the land of Canaan, God inspired Moses to write prohibitions against what they would find. In fact the Bible ordered Israel to annihilate those in Canaan as a means of avoiding their religious contamination.

3. The Tablets and the Bible mention child sacrifice as a common practice in the groves where sexual perversion was part of worship.

Lev 20:2 "Say to the Israelites: 'Any Israelite or any alien living in Israel who gives any of his children to Molech must be put to death. The people of the community are to stone him.

Lev 20:3 I will set my face against that man and I will cut him off from his people; for by giving his children to Molech, he has defiled my sanctuary and profaned my holy name.

Lev 20:4 If the people of the community close their eyes when that man gives one of his children to Molech and they fail to put him to death,

Lev 20:5 I will set my face against that man and his family and will cut off from their people both him and all who follow him in prostituting themselves to Molech.

1.4 Until the discovery of the Tablets at Ugarit many wondered why Moses recorded such strict rules against some rather bizarre conduct; but with the discovery of the Ra Shamra Tablets we understand better why such prohibitions were necessary.

1.5 Israel would soon encounter the Canaanites, an idolatrous people who regularly performed fornication, adultery, incest, homosexual relations, bestiality and child sacrifice in their idolatrous ceremonies.

2. In the Pentateuch these detestable practices were prohibited not only because Jehovah is a righteous God and desired Israel to be righteous but also God inspired Moses to warn Israel that they would soon encounter the evils of idolatry.

2.1 In fact God ordered Israel to avoid their practices even as they wiped them off the face of the earth.

Deu 12:29 The LORD your God will cut off before you the nations you are about to invade and dispossess. But when you have driven them out and settled in their land,

Deu 12:30 and after they have been destroyed before you, be careful not to be ensnared by inquiring about their gods, saying, "How do these nations serve their gods? We will do the same."

Deu 12:31 You must not worship the LORD your God in their way, because in worshiping their gods, they do all kinds of detestable things the LORD hates. They even burn their sons and daughters in the fire as sacrifices to their gods.



3. The people of Israel were to destroy all forms of this idolatry but they did not. Wycliffe in his encyclopedia has the following to say of Deu 12:1-3 where Moses ordered the groves destroyed:

"In the land ... The Lord required the obliteration of Canaanite cultic centers and installations ... The execution of the program of conquest as a whole would bring the tribes into control of idolatrous shrines throughout the land. These would present a temptation to religious syncretism (Deu 12:29, 30), i.e., a fusion of their worship with the Canaanitish cults. The Israelites would be in danger of adopting abominations like the fiery votive offering of children, i.e, in fulfillment of a vow or pledge ... In addition to the punitive purpose of the destruction of Canaanite cultic sites there was, therefore, the preventive design of protecting Israel against ensnarement in the Canaanite cultic rites."

4. Behind all the Canaanitish worship is a system of demonic worship which had spread to all the known world. Though such practices began with "natural" concupiscence it quickly evolved into a series of unnatural deviant schemes and practices which were demonically inspired.

5. The gods of the Phoenicians, Greeks and Romans were all sex athletes.

6. In the Ugarite Epics there are numerous stories of adultery and incest among the gods.

6.1 Aneth, as an example, was the goddess of sex, murder and agriculture.

6.2 Her worship was revived in Greece, Babylon, and Rome.

7. Phallic Reversionism is not so uncommon even among believers today. This form of reversionism includes "normal" fornication and adultery and even the "abnormal" or perverse sexual activities such as bestiality, homosexuality and lesbianism.

8. Phallic reversionism attacks the divine institution of marriage.

9. Christ has declared the right man and right woman to be of one flesh. Each belongs to the other, the body of man is the women's and the body of the woman is the man's. The love between the two is no one else's business.

9.1 Their love both mental and physical glorifies God but maximum sustained love between the right man and the right woman is impossible apart from the consistent use of the two power options.

9.1.1 Fornication or adultery is a unique sin to the extent that it is the only sin said to be offensive to the body which is the Temple of the Lord. Fornication/adultery in the mind must quickly be "solved" by rebound.

9.2 Whether we like it or not the relationship with the right man and/or right woman is special, very special and so should our attitude be.

9.2.1 Attitudes come from doctrine cycled in the soul so again ignorance of doctrine is a major issue in marriage as in any other of life's endeavors.

9.2.2 The importance of marriage and family as two of God's four divine institutions needs to be taught in the church and then parents need to take those teachings to their children.

9.3 From the Scripture we can conclude that when a man and a woman lie with one another there is a transcendental relationship.

9.3.1 Transcendental as used here means "that surpassing all others; superior and beyond common thought or experience ..."

9.3.2 Satan attacks both man and woman with a special vigor trying to convince the both that service in marriage is rigorous and bound with duty devoid of pleasure.

9.4 Recall the special relationship between man and woman in the garden when Satan made his original advance, attacked and set mankind into a full scale retreat.

9.5 The authority of the man over the woman was very key in the original assault of Satan and thus specially related to the angelic conflict.

9.6 A cheap substitute for God's perfect plan is a sexual union with a harlot; that is to say someone other than a right man/woman.

9.7 Men and women on average begin marriage with the best of intentions and yet once married the two begin to point at the other declaring, "This couldn't be God's will."

9.8 C. S. Lewis in his book "The Screwtape Letters" describes in parody Satan's perspective of love and marriage. "My dear Wormwood ... you complain that my last letter does not make it clear whether I regard being in love as a desirable state for a human or not ... leave them to discuss whether "love" or patriotism, or celibacy or education... are good or bad. Can't you see there is no answer? ... thus it may be quite good for your patient to decide that "love" is good or bad ... If he is an emotional and gullible man feed him on minor poets and fifth rate novels ... until you have made him feel that love is ... intrinsically meritorious and this will result in your being able to steer him into a "useful marriage" ... marriage although the Enemy's invention has its uses. Like most of the other things which humans are excited about, such as health and sickness, age and youth, or war and peace, it is ... from the point of view of the spiritual life ... mainly raw material ..."

9.8.1 Marriage to the right-man and/or right-woman is a gift from God which should bring great happiness; your wormwood and my very own wormwood would love to have us think that this gift is onerous and something to be endured with pious and religious duty ... mainly raw material. . ."

9.9 Let me repeat for emphasis "to eschew such things as fornication and adultery cannot be done in the flesh therefore the two power options must be used to avoid this insidious though obvious sin which has inverted serious and certain ramifications.

9.10 Also, it is only through the use of the power options, that marriage has a chance to be an ecstatic blessing.

9.11 Phallic reversionism harms not only the body but also the temple of God the soul of man; the soul being located in our mind which is part of the body.

9.12 Scar tissue from fornication or adultery can make recovery difficult. There is something about infidelity which makes recovery of a relationship virtually impossible. Under grace however all things are possible.

10. In the Mosaic Law a wife who has had relations with another man after divorce or separation is no longer a candidate for reconciliation.

Deu 24:1 When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give it in her hand, and send her out of his house.

Deu 24:2 And when she is departed out of his house, she may go and be another man's wife.

Deu 24:3 And if the latter husband hate her, and write her a bill of divorcement, and giveth it in her hand, and sendeth her out of his house; or if the latter husband die, which took her to be his wife;

Deu 24:4 Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before the LORD: and thou shalt not cause the land to sin, which the LORD thy God giveth thee for an inheritance.

11. Now let's return to our analysis of Rev 2:22. Recall the verse says:

Rev 2:22 Behold (Horao), I will cast (Ballo) her into a bed (Lline), and them that commit adultery (Moicheuo) with her into great (Megas) tribulation (Thlipsis), except they repent (Metanoieo) of their deeds (Ergon).

1. Judgment in verse 22 is said to be certain except and unless they repent which is Metanoiew meaning a change of mind.

1.1 Judgment for discipline in the case of the believer can be changed to judgment for blessing by simply following the protocol plan of God.

1.2 The believers need but only to name his or her sin back to God and discipline for suffering is turned into discipline for blessing.

1Co 11:31 But if we judged ourselves, we would not come under judgment.

1Co 11:32 When we are judged by the Lord, we are being disciplined so that we will not be condemned with the world.

1Jo 1:8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

1Jo 1:9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

2. Believers can receive suffering for either discipline or suffering for blessing; we often refer to the former as deserved suffering and just as often we refer to the latter as undeserved suffering; although certainly from God's divine viewpoint, both are deserved.

3. Discipline type suffering is designed to get us, as a believer, to either rebound or get hot for the Word, i.e., to name a sin or give up a false concept.

4. The believers in Thyatira will soon suffer unless they name their sin to God and/or given up their distortions of doctrine. God gave Jezebel and her followers time to repent but they did not.

4.1 Both the unbelievers and believers in Thyatira will suffer the judgment of God.

5. There are two general reasons for suffering: in the case of the unbeliever, to get the unbeliever to believe on the Lord Jesus Christ and be saved or as earlier stated, in the case of the believer, to get the believer to move to the next level of spiritual maturity.

5.1 Both the believer and the unbeliever will suffer in time but only the unbeliever suffers in eternity.

6. Several related Scriptures:

Rev 20:15 If anyone's name was not found written in the book of life, he was thrown into the lake of fire.

Rev 21:4 He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away.

Hos 8:7 "They sow the wind and reap the whirlwind. The stalk has no head; it will produce no flour. Were it to yield grain, foreigners would swallow it up.

Hos 8:8 Israel is swallowed up; now she is among the nations like a worthless thing.

Gal 6:7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

Mat 5:45 that you may be sons of your Father in heaven. He causes his sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous.

Heb 12:6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

Heb 12:7 If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

7. Let's look at least seven reasons a believer suffers:

7.1 to glorify God in the Angelic Conflict - Book of Job,

7.2 to learn self-discipline,

Heb 5:8 Though he were a Son, yet learned he obedience by the things which he suffered;

7.3 to demonstrate the sufficiency of God and to control certain types of personalities,

2Co 12:7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

7.4 to help us empathize with others who are suffering,

2Co 1:3 Praise be to the God and Father of our Lord Jesus Christ, the Father of compassion and the God of all comfort,

2Co 1:4 who comforts us in all our troubles, so that we can comfort those in any trouble with the comfort we ourselves have received from God.

7.5 to learn the value of doctrine,

Psa 119:67 Before I was afflicted I went astray, but now I obey your word.

Psa 119:68 You are good, and what you do is good; teach me your decrees.

Psa 119:69 Though the arrogant have smeared me with lies, I keep your precepts with all my heart.

Psa 119:70 Their hearts are callous and unfeeling, but I delight in your law.

Psa 119:71 It was good for me to be afflicted so that I might learn your decrees.

Psa 119:72 The law from your mouth is more precious to me than thousands of pieces of silver and gold.

7.6 to illustrate God's message to God's people and

Hos 1:2 When the LORD began to speak through Hosea, the LORD said to him, "Go, take to yourself an adulterous wife and children of unfaithfulness, because the land is guilty of the vilest adultery in departing from the LORD."

Hos 1:3 So he married Gomer daughter of Diblaim, and she conceived and bore him a son....

Hos 3:1 The LORD said to me, "Go, show your love to your wife again, though she is loved by another and is an adulteress. Love her as the LORD loves the Israelites, though they turn to other gods and love the sacred raisin cakes."

Hos 3:2 So I bought her for fifteen shekels of silver and about a homer and a lethek of barley.

Hos 3:3 Then I told her, "You are to live with me many days; you must not be a prostitute or be intimate with any man, and I will live with you."

Hos 3:4 For the Israelites will live many days without king or prince, without sacrifice or sacred stones, without ephod or idol.

Hos 3:5 Afterward the Israelites will return and seek the LORD their God and David their king. They will come trembling to the LORD and to his blessings in the last days.

7.7 to develop patience and reward in eternity.

1Pe 1:7 These have come so that your faith--of greater worth than gold, which perishes even though refined by fire--may be proved genuine and may result in praise, glory and honor when Jesus Christ is revealed.

1Pe 1:8 Though you have not seen him, you love him; and even though you do not see him now, you believe in him and are filled with an inexpressible and glorious joy,

Rom 5:3 Not only so, but we also rejoice in our sufferings, because we know that suffering produces perseverance;

8. If Jezebel and her followers do not repent God is said to throw them onto (Eis) the bed (Klinh). Here we have the idiomatic use of Kline meaning to communicate illness, pain, and/or to be laid upon a fiery bed.

8.1 Vines has this to say of the word Kline ... it is akin to Klino meaning "to lean" (we get our English word "recline, incline" from Klino); it is also used simply for "a bed," ... The metaphorical phrase "to cast into a bed," in Rev 2:22, signifies to afflict with disease (or possibly, to lay on a bier).

9. If there is no repentance she is to be thrown into the bed of adultery.

9.1 Adultery is prohibited in the decalogue.

Exo 20:14 "You shall not commit adultery.

9.2 Mental adultery is prohibited.

Mat 5:27 "You have heard that it was said, 'Do not commit adultery.'

Mat 5:28 But I tell you that anyone who looks at a woman lustfully has already committed adultery with her in his heart.

9.3 Adultery is used analogously in Scripture for apostasy in several places.

Jer 3:8 I gave faithless Israel her certificate of divorce and sent her away because of all her adulteries. Yet I saw that her unfaithful sister Judah had no fear; she also went out and committed adultery.

Jer 3:9 Because Israel's immorality mattered so little to her, she defiled the land and committed adultery with stone and wood.

Jer 3:10 In spite of all this, her unfaithful sister Judah did not return to me with all her heart, but only in pretense," declares the LORD.

Eze 16:26 You engaged in prostitution with the Egyptians, your lustful neighbors, and provoked me to anger with your increasing promiscuity.

Eze 16:27 So I stretched out my hand against you and reduced your territory; I gave you over to the greed of your enemies, the daughters of the Philistines, who were shocked by your lewd conduct.

Eze 16:28 You engaged in prostitution with the Assyrians too, because you were insatiable; and even after that, you still were not satisfied.

Eze 16:29 Then you increased your promiscuity to include Babylonia, a land of merchants, but even with this you were not satisfied.

Eze 16:30 "'How weak-willed you are, declares the Sovereign LORD, when you do all these things, acting like a brazen prostitute!

Eze 16:31 When you built your mounds at the head of every street and made your lofty shrines in every public square, you were unlike a prostitute, because you scorned payment.

Eze 16:32 "'You adulterous wife! You prefer strangers to your own husband!

Eze 16:33 Every prostitute receives a fee, but you give gifts to all your lovers, bribing them to come to you from everywhere for your illicit favors.

Eze 16:34 So in your prostitution you are the opposite of others; no one runs after you for your favors. You are the very opposite, for you give payment and none is given to you.

Eze 16:35 "Therefore, you prostitute, hear the word of the LORD!

Eze 16:36 This is what the Sovereign LORD says: Because you poured out your wealth and exposed your nakedness in your promiscuity with your lovers, and because of all your detestable idols, and because you gave them your children's blood,

Eze 16:37 therefore I am going to gather all your lovers, with whom you found pleasure, those you loved as well as those you hated. I will gather them against you from all around and will strip you in front of them, and they will see all your nakedness.

Eze 23:28 "For this is what the Sovereign LORD says: I am about to hand you over to those you hate, to those you turned away from in disgust.

Eze 23:29 They will deal with you in hatred and take away everything you have worked for. They will leave you naked and bare, and the shame of your prostitution will be exposed. Your lewdness and promiscuity

Eze 23:30 have brought this upon you, because you lusted after the nations and defiled yourself with their idols.

Rev 17:1 One of the seven angels who had the seven bowls came and said to me, "Come, I will show you the punishment of the great prostitute, who sits on many waters.

Rev 17:2 With her the kings of the earth committed adultery and the inhabitants of the earth were intoxicated with the wine of her adulteries."

Rev 17:3 Then the angel carried me away in the Spirit into a desert. There I saw a woman sitting on a scarlet beast that was covered with blasphemous names and had seven heads and ten horns.

Rev 17:4 The woman was dressed in purple and scarlet, and was glittering with gold, precious stones and pearls. She held a golden cup in her hand, filled with abominable things and the filth of her adulteries.

Rev 17:5 This title was written on her forehead: MYSTERY BABYLON THE GREAT THE MOTHER OF PROSTITUTES AND OF THE ABOMINATIONS OF THE EARTH.

End Lesson Taught 8-23-2000

## REVELATION

Lesson 36

9-6-2000

1. Last week we continued our study of the message to the church at Thyatira.
2. I completed an analysis of Revelation verse 23 and I gave you a few points on Mariology. When time ran out I had just begun teaching verses twenty-four and twenty-five.
3. Before continuing that study let's take a look at an expanded translation of Rev 2:18-23.

Rev 2:18 The Son of God, who has eyes like a flame of fire, and feet like fine brass orders the following to be written to the Pastor of the church in Thyatira.

Rev 2:19 I know with absolute clearness your works, and love, and faithfulness, your special ministries, and your patience, and production even under great pressure; our more recent works being greater than the first.

Rev 2:20 Even so I have a few things against you, you have tolerated the woman I shall call Jezebel, she calls herself a prophetess of God but she has attempted to sanction fornication, and the eating of foods sacrificed to idols.

Rev 2:21 And I gave the lady and her followers a time to repent but neither she nor her followers desired to change their minds.

Rev 2:22 As a result when I decide to come I will arrive quickly with a vengeance and throw both Jezebel and her followers into a bed of affliction unless of course they decide to change their minds and begin to conform to sound doctrine.

Rev 2:23 For those not repenting I will utterly destroy with a vengeance; and it is then that all the churches shall know that I am the One who investigates and evaluates both the emotions and intellects of man; for there is neither man nor church who shall escape my judgment.

4. Now let's pick up where we left off last week in our study of Rev 2:24-25.

Rev 2:24 But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden.

Rev 2:25 But that which ye have already hold fast till I come.

1. Thyatira is the first of the seven churches to have some 'members' who are said to be "a true testimony of our Lord" and "those who have not known the depths of Satan."

2. We have earlier seen that believers only can learn the "deep things of God" because of the teaching ministry of God the Holy Spirit; in contrast it would seem that anyone can know the "deep things of Satan."

Now let's look at a few of "the deep things of Satan."

1. The Devil has a strategy for the nations of the world.

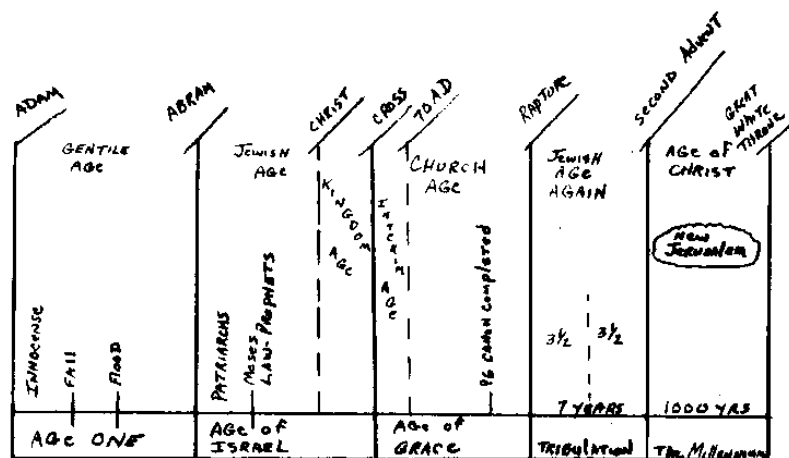
1.1 In general to encourage internationalism and discourage nationalism.

Isa 14:12 How are you fallen from heaven, O Lucifer, son of the morning! how are you cut down to the ground, you who did weaken the nations!

1.2 In the middle of the tribulation Satan takes personal control over a grand plan to exterminate all of Israel - the campaigns of Armageddon.

Rev 12:9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

1.2.1 More details are provided in the Apocalypse where we are further told of the futility of Satan's plan and his downfall and judgment:



Rev 20:1 And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

Rev 20:2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

Rev 20:3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

Rev 20:4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

Rev 20:5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

Rev 20:6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

Rev 20:7 And when the thousand years are expired, Satan shall be loosed out of his prison,

Rev 20:8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog, and Magog, to gather them together to battle: the number of whom is as the sand of the sea.

Rev 20:9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

Rev 20:10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

2. Satan has a strategy to blind unbelievers to the gospel and to the principles of spiritual maturity.

### 2.1 Maturity:

Joh 12:40 He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.

Joh 12:41 These things said Esaias, when he saw his glory, and spake of him.

Joh 12:42 Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue:

### 2.2 To the gospel of salvation:

Rom 11:7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded.

2Co 3:14 But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ.

2Co 3:15 But even unto this day, when Moses is read, the vail is upon their heart.

2Co 4:4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

3. Satan has a strategy for believers:

### 3.1 In general - to undermine God's plan for his betrothed.

3.1.1 To create divisions and diversions such as rejecting spiritual authority - as with the Corinthians toward Paul.

2Co 2:9 The reason I wrote you was to see if you would stand the test and be obedient in everything.

2Co 2:10 If you forgive anyone, I also forgive him. And what I have forgiven--if there was anything to forgive--I have forgiven in the sight of Christ for your sake,



2Co 2:11 in order that Satan might not outwit us. For we are not unaware of his schemes.

3.2 Satan likes to get us under his control and then accuse us before God.

Job 1:11 But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.

Rev 12:10 And I heard a loud voice saying in heaven, now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

3.3 Satan sponsors reversionism in order to control us.

3.3.1 Like convincing that faith is not enough for salvation, rebound is too easy, and that Bible study is ok but not essential for growth etc.

2Co 11:3 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

3.4 To frustrate the will of God for our life.

1Th 2:18 Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us.

3.5 He neutralizes doctrine and its application through fear, reaction, boredom etc.

3.5.1 Be aware a key antidote for fear, reaction and boredom is the faith rest drill.

1Pe 5:6 Humble yourselves therefore under the mighty hand of God that He may exalt you in due time.

1Pe 5:7 Casting all your care upon him; for he careth for you.

1Pe 5:8 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

1Pe 5:9 Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

3.6 To destroy our occupation with Christ and to get our focus on people and things.

Jer 17:5 This is what the LORD says: "Cursed is the one who trusts in man, who depends on flesh for his strength and whose heart turns away from the LORD.

Jer 17:6 He will be like a bush in the wastelands; he will not see prosperity when it comes. He will dwell in the parched places of the desert, in a salt land where no one lives.

Jer 17:7 "But blessed is the man who trusts in the LORD, whose confidence is in him.

Heb 13:5 Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.

Heb 13:6 So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.

3.7 To get us to improve the devil's world as though a changed environment is an answer to man's problems.

3.8 By inculcating the fear of death.

Heb 2:14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

Heb 2:15 And deliver them who through fear of death were all their lifetime subject to bondage.

4. Religion is a part of the devil's strategy for the entire world.

2Co 11:13 For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ.

2Co 11:14 And no marvel; for Satan himself is transformed into an angel of light.

2Co 11:15 Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

1Ti 4:1 Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

1Ti 4:2 Speaking lies in hypocrisy; having their conscience seared with a hot iron;

1Ti 4:3 Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

1Ti 4:4 For every creature of God is good, and nothing to be refused, if it be received with thanksgiving:

5. False teachers are therefore part of his strategy Mat 7:15-23.

Mat 7:21 "Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only he who does the will of my Father who is in heaven.

Mat 7:22 Many will say to me on that day, 'Lord, Lord, did we not prophesy in your name, and in your name drive out demons and perform many miracles?'

Mat 7:23 Then I will tell them plainly, 'I never knew you. Away from me, you evildoers!'

5.1 God's people in all ages have need to beware of deceptive leaders.

Deu 13:1 If a prophet, or one who foretells by dreams, appears among you and announces to you a miraculous sign or wonder,

Deu 13:2 and if the sign or wonder of which he has spoken takes place, and he says, "Let us follow other gods" (gods you have not known) "and let us worship them,"

Deu 13:3 you must not listen to the words of that prophet or dreamer. The LORD your God is testing you to find out whether you love him with all your heart and with all your soul.

Act 20:29 I know that after I leave, savage wolves will come in among you and will not spare the flock.

1Jo 4:1 Dear friends, do not believe every spirit, but test the spirits to see whether they are from God, because many false prophets have gone out into the world.

Rev 13:11 Then I saw another beast, coming out of the earth. He had two horns like a lamb, but he spoke like a dragon.

Rev 13:12 He exercised all the authority of the first beast on his behalf, and made the earth and its inhabitants worship the first beast, whose fatal wound had been healed.

Rev 13:13 And he performed great and miraculous signs, even causing fire to come down from heaven to earth in full view of men.

Rev 13:14 Because of the signs he was given power to do on behalf of the first beast, he deceived the inhabitants of the earth. He ordered them to set up an image in honor of the beast who was wounded by the sword and yet lived.

End Lesson Taught 9-6-2000

REVELATION

Lesson 37

9-20-2000

1. We are in the process of studying John's message to the church at Thyatira.



2. In this study of Thyatira I have exegeted and analyzed verses eighteen through verse twenty-five. When we last met I was about to complete the Doctrine of the Strategy of Satan.

3. Before continuing our study let's take a look at an expanded translation of Revelation chapter two verses eighteen through twenty-five:

Rev 2:18 The Son of God, who has eyes like a flame of fire, and feet like fine brass orders the following to be written to the Pastor of the church in Thyatira.

Rev 2:19 I know with absolute clearness your works, and love, and faithfulness, your special ministries, and your patience, and production even under great pressure; your more recent works being greater than the first.

Rev 2:20 Even so I have a few things against you, you have tolerated the woman I shall call Jezebel, she calls herself a prophetess of God but she has attempted to sanction fornication, and the eating of foods sacrificed to idols.

Rev 2:21 And I gave the lady and her followers a time to repent but neither she nor her followers desired to change their minds.

Rev 2:22 As a result when I decide to come I will arrive quickly with a vengeance and throw both Jezebel and her followers into a bed of affliction unless of course they decide to change their minds and begin to conform to sound doctrine.

Rev 2:23 For those not repenting I will utterly destroy with a vengeance; and it is then that all the churches shall know know that I am the One who investigates and evaluates both the emotions and intellects of man; for there is neither man nor church which shall escape my judgment.

Rev 2:24 But to the rest of you in Thyatira, those of you who have not followed the depths of Satan by learning the false doctrines of Jezebel; even as she is permitted to continue, I will put upon you no other burden.

Rev 2:25 I will not add any additional trials to those of you who hold fast till I come.

Now let's review for a moment and then pick up where we left off last week in our study of the Strategy of Satan:

1. The Devil has a strategy for the nations of the world.

Isa 14:12 How are you fallen from heaven, O Lucifer, son of the morning! How are you cut down to the ground, you who did weaken the nations!

2. Satan has a strategy to blind unbelievers to the good news of salvation.

2Co 4:4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

Joh 12:40 He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.

Rom 11:7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded.

2Co 3:14 But their minds were blinded: for until this day remaineth the – same vail untaken away in the reading of the old testament; which vail is done away in Christ.

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3. Satan has a strategy for believers:

3.1 In general - to undermine God's plan for his bride.

3.1.1 To create divisions and diversions.

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2Co 2:11 in order that Satan might not outwit us. For we are not unaware of his schemes.

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1Ti 4:1 Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

5. False teachers are part of his strategy Mat 7:15-23.

Mat 7:21 "Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only he who does the will of my Father who is in heaven.

Mat 7:22 Many will say to me on that day, 'Lord, Lord, did we not prophesy in your name, and in your name drive out demons and perform many miracles?'

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Deu 13:2 and if the sign or wonder of which he has spoken takes place, and he says, "Let us follow other gods" (gods you have not known) "and let us worship them,"

Deu 13:3 you must not listen to the words of that prophet or dreamer. The LORD your God is testing you to find out whether you love him with all your heart and with all your soul.

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Rev 13:12 He exercised all the authority of the first beast on his behalf, and made the earth and its inhabitants worship the first beast, whose fatal wound had been healed.

Rev 13:13 And he performed great and miraculous signs, even causing fire to come down from heaven to earth in full view of men.

Rev 13:14 Because of the signs he was given power to do on behalf of the first beast, he deceived the inhabitants of the earth. He ordered them to set up an image in honor of the beast who was wounded by the sword and yet lived.

5.2 Unfortunately the phrase "By their fruits you shall know them" has been terribly misunderstood.

5.2.1 Wycliffe writes of this matter: "The doctrines produced by these false prophets, rather than the works they perform ... are in view ... since outward appearances may not cause suspicion"

5.3 The test of the prophet, pastor-teacher and or preacher is his conformity to Scripture for the works of the false teacher very often will appear marvelous and Christ 'centered'.

Rom 16:17 Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them.

Rom 16:18 For they that are such serve not our Lord Jesus Christ, but their own emotions; and by good words and fair speeches deceive the hearts of the simple.

1Ti 1:7 Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.

1Ti 1:8 But we know that the law is good, if a man use it lawfully;

1Ti 1:9 We also know that law is made not for the righteous but for lawbreakers and rebels, the ungodly and sinful, the unholy and irreligious; for those who kill their fathers or mothers, for murderers,

1Ti 1:10 for adulterers and perverts, for slave traders and liars and perjurers--and for whatever else is contrary to the sound doctrine ...

Now let's return to our study of verse 24 and 25. I want to make comment regarding verse 24 and the phrase "as they speak I will put upon you none other burden. But that which ye have already, hold fast till I come."

1. Many believe the phrase "as they speak" is an introduction to that which follows rather than a conclusion of the material just taught.

1.1 Such a conclusion is problematic given that there is a semicolon after "speak".

1.2 What we have in the Greek is "ὡς λεγουσιν" thus such would indicate that the phrase "as they speak" relates to that which precedes thus "even while Jezebel is teaching false doctrine there will be no added burden placed upon those rejecting her heterodoxy.

2. It was Alford who wrote of these phrases "This act of simple obedience, and no deep matters beyond their reach, was what the Lord required of them."

3. Certainly this is true of every age and every people. God is merciful and gracious to provide doctrine when we want it and suffering only as is perfect given our total need.

4. There were recall many in Thyatira called 'the true testimony of the Lord'.

5. They have resisted the deep things of Satan which certainly in Thyatira included a Satanic system of false cults which competed with the true Christian faith.

6. To the Godly remnant then, Christ gives a limited burden. The followers of Jezebel are from all indication beyond reclaiming and are left in time only to perform on God's stage as He sees fit.

7. The remnant is told to hold fast until the coming of the Lord.

8. Walvoord writes "It is remarkable that here first in the seven churches there is reference to the coming of Christ for His church as the hope of those who are engulfed by an apostate system."

Now it is time to return to the Apocalypse and verse twenty-six:

Rev 2:26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

1. We have already discovered and studied this phrase "to him who overcometh" in more than one verse; recall it must be embraced in the light of 1Jo 5:5 where the means or mechanism for overcoming is established.

1Jo 5:5 Who is it that overcomes the world? Only he who believes that Jesus is the Son of God.

2. Now let's see what we can learn from the phrase: "and keepeth my works unto the end, to him will I give power over the nations".

3. Here we have an invitation and a promise.

4. As in the letters to the other churches, Christ closes His message to the church at Thyatira with a challenge to those who are overcomers.

5. He promises that those who keep His works unto the end will be given a responsible position of judgment over the nations.

5.1 The phrase "those who keep His works unto the end" would seem to be a description of a mature believer.

6. Closely following the prediction of a second coming in verse twenty-five where we have "hold fast till I come", we have the first reference in the Book of The Revelation g to the millennial reign of Christ.

7. The overcoming Christians are then promised places of authority.

8. They will share the rule of Christ over the nations of the world.

9. The word for rule is ποιμαίνω and means literally "to shepherd".

10. Their rule will not be one of judgment but one of administering direction and assistance to those who are the sheep.

11. Understanding this rulership role is difficult unless we have a solid understanding of the millennium itself.

12. A few points on the one thousand year reign of Christ might here be helpful:

12.1 Many Old Testament and New Testament passages combine to teach that Christ will be the supreme ruler of the earth.

12.1.1 Christ as David's Son will sit upon the throne of David.

Psa 89:20 I have found David my servant; with my sacred oil I have anointed him.

Psa 89:21 My hand will sustain him; surely my arm will strengthen him.

Psa 89:22 No enemy will subject him to tribute; no wicked man will oppress him.

Psa 89:23 I will crush his foes before him and strike down his adversaries.

Psa 89:24 My faithful love will be with him, and through my name his horn will be exalted.

Psa 89:25 I will set his hand over the sea, his right hand over the rivers.

Psa 89:26 He will call out to me, 'You are my Father, my God, the Rock my Savior.'

Psa 89:27 I will also appoint him my firstborn, the most exalted of the kings of the earth.

Psa 89:28 I will maintain my love to him forever, and my covenant with him will never fail. . .

Psa 89:29 I will establish his line forever, his throne as long as the heavens endure.  
Psa 89:33 but I will not take my love from him, nor will I ever betray my faithfulness.  
Psa 89:34 I will not violate my covenant or alter what my lips have uttered.  
Psa 89:35 Once for all, I have sworn by ° my holiness--and I will not lie to David--  
Psa 89:36 that his line will continue forever and his throne endure before me like the sun;  
Psa 89:37 it will be established forever like the moon, the faithful witness in the sky."

Jer 33:19 The word of the LORD came to Jeremiah:

Jer 33:20 "This is what the LORD says: 'If you can break my covenant with the day and my covenant with the night, so that day and night no longer come at their appointed time,

Jer 33:21 then my covenant with David my servant--and my covenant with the Levites who are priests ministering before me--can be broken and David will no longer have a descendant to reign on his throne.

12.2 One of the features of the Millennial kingdom is that David will be resurrected and rule as a prince under Christ.

Jer 30:9 Instead, they will serve the LORD their God and David their king, whom I will raise up for them.

Jer 33:15 "In those days and at that time I will make a righteous Branch sprout from David's line; he will do what is just and right in the land.

Jer 33:16 In those days Judah will be saved and Jerusalem will live in safety. This is the name by which it will be called: The LORD Our Righteousness.'

Jer 33:17 For this is what the LORD says: 'David will never fail to have a man to sit on the throne of the house of Israel,

Eze 34:23 I will place over them one shepherd, my servant David, and he will tend them; he will tend them and be their shepherd.

Eze 34:24 I the LORD will be their God, and my servant David will be prince among them. I the LORD have spoken.

Eze 37:24 "My servant David will be king over them, and they will all have one shepherd. They will follow my laws and be careful to keep my decrees.

Eze 37:25 They will live in the land I gave to my servant Jacob, the land where your fathers lived. They and their children and their children's children will live there forever, and David my servant will be their prince forever.

Hos 3:5 Afterward the Israelites will return and seek the LORD their God and David their king. They will come trembling to the LORD and to his blessings in the last days.

12.3 The rule of Christ shall be over the entire earth, far beyond the boundaries of any prior kingdom of David.

Dan 2:44 "In the time of those kings, the God of heaven will set up a kingdom that will never be destroyed, nor will it be left to another people. It will crush all those kingdoms and bring them to an end, but it will itself endure forever.

Dan 2:45 This is the meaning of the vision of the rock cut out of a mountain, but not by human hands--a rock that broke the iron, the bronze, the clay, the silver and the gold to pieces. "The great God has shown the king what will take place in the future. The dream is true and the interpretation is trustworthy."

Dan 4:34 At the end of that time, I, Nebuchadnezzar, raised my eyes toward heaven, and my sanity was restored. Then I praised the Most High; I honored and glorified him who lives forever. His dominion is an eternal dominion; his kingdom endures from generation to generation.

Dan 4:35 All the peoples of the earth are regarded as nothing. He does as he pleases with the powers of heaven and the peoples of the earth. No one can hold back his hand or say to him: "What have you done?"



Dan 7:14 He was given authority, glory and sovereign power; all peoples, nations and men of every language worshiped him. His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed.

Dan 7:27 Then the sovereignty, power and greatness of the kingdoms under the whole heaven will be handed over to the saints, the people of the Most High. His kingdom will be an everlasting kingdom, and all rulers will worship and obey him.'

End Lesson Taught 9-20-2000

## REVELATION

Lesson 38

9-27-2000

1. We are in the process of studying John's message to the church at Thyatira.

2. In this study of Thyatira I have exegeted and analyzed verses eighteen through verse twenty-six.

2.1 When we last met I was in the process of giving you several summary points concerning the rule of Christ in the millennium and His delegation of certain tasks to others.

3. At this point I want to give you an expanded translation of Revelation chapter two verses eighteen through twenty-six and then we will continue with our study of the millennium and Christ's role as supreme leader:

Rev 2:18 The Son of God, who has eyes like a flame of fire, and feet like fine brass orders the following to be written to the Pastor of the church in Thyatira.

Rev 2:19 I know with absolute clearness your works, and love, and faithfulness, your special ministries, and your patience, and production even under great pressure; our more recent works being greater than the first.

Rev 2:20 Even so I have a few things against you, you have tolerated the woman I shall call Jezebel, she calls herself a prophetess of God but she has attempted to sanction fornication, and the eating of foods sacrificed to idols.

Rev 2:21 And I gave the lady and her followers a time to repent but neither she nor her followers desired to change their minds.

Rev 2:22 As a result when I decide to come I will arrive quickly with a vengeance and throw both Jezebel and her followers into a bed of affliction unless of course they decide to change their minds and begin to conform to sound doctrine.

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Rev 2:24 But to the rest of you in Thyatira, those of you who have not followed the error of Satan by believing the false doctrines of Jezebel; even as she is permitted to continue, I will put upon you no other burden.

Rev 2:25 I will not add any additional trials to those of you who hold fast till I come.

Rev 2:26 To those who overcome by means of faith first in the Living Word and then faith in the written Word, I will give a responsible position of leadership in the millennium.

4. Now let's review for a moment and then pick up where we left off last week in our study:

5. There were many in Thyatira called 'the true testimony of the Lord'.

6. They have resisted the deep things of Satan which certainly in Thyatira included a Satanic system of false cults which competed with the true Christian faith.

7. The remnant is told to hold fast until the coming of the Lord.

8. Walvoord writes "It is remarkable that here first in the messages to the seven churches there is reference to the coming of Christ for His church as the hope of those who are engulfed by an apostate system."

9. Now let's see what we can learn from the phrase: "and keepeth my works unto the end, to him will I give power over the nations."

10. As in the letters to the other churches, Christ closes His message to the church at Thyatira with a challenge to those who are overcomers.

11. He promises that those who keep His works unto the end will be given a responsible position of judgment over the nations.

11.1 The phrase "those who keep His works unto the end" would seem to be a description of a mature believer.

12. Closely following the prediction of a second coming in verse twenty-five where we have "hold fast till I come"; this is the first reference in the book of The Revelation to the millennial reign of Christ.

13. The overcoming Christians are then promised places of authority.

14. They will share the rule of Christ over the nations of the world.

15. The word for rule is Poimaino and means literally "to shepherd."

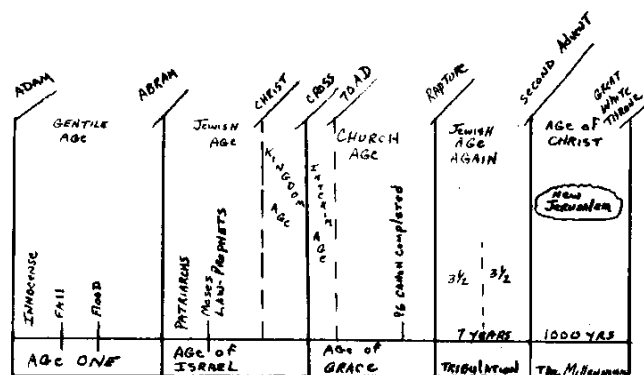
16. Their rule will not be one of judgment but one of administering direction and assistance to those who are the sheep.

17. Understanding this leadership role is difficult unless we have a solid understanding of the supreme theocracy extant in the millennium.

18. A few points on the one thousand year reign of Christ might here be helpful:

18.1 Many Old Testament and New Testament passages combine to teach that Christ will be the supreme ruler of the earth.

18.1.1 The Apocalypse as you might imagine speaks to the subject in several places. One such place in Revelation chapter twenty summarizes this role"



Rev 20:1 And I saw an angel coming down out of heaven, having the key to the Abyss and holding in his hand a great chain.

Rev 20:2 He seized the dragon, that ancient serpent, who is the devil, or Satan, and bound him for a thousand years.

Rev 20:3 He threw him into the Abyss, and locked and sealed it over him, to keep him from deceiving the nations anymore until the thousand years were ended. After that, he must be set free for a short time.

Rev 20:4 I saw thrones on which were seated those who had been given authority to judge. And I saw the souls of those who had been beheaded because of their testimony for Jesus and because of the word of God. They had not worshiped the beast or his image and had not received his mark on their foreheads or their hands. They came to life and reigned with Christ a thousand years.

Rev 20:5 (The rest of the dead did not come to life until the thousand years were ended.) This is the first resurrection.

Rev 20:6 Blessed and holy are those who have part in the first resurrection. The second death has no power over them, but they will be priests of God and of Christ and will reign with him for a thousand years.

Rev 20:7 When the thousand years are over, Satan will be released from his prison

Rev 20:8 and will go out to deceive the nations in the four corners of the earth--Gog and Magog--to gather them for battle. In number they are like the sand on the seashore.

Rev 20:9 They marched across the breadth of the earth and surrounded the camp of God's people, the city he loves. But fire came down from heaven and devoured them.

Rev 20:10 And the devil, who deceived them, was thrown into the lake of burning sulfur, where the beast and the false prophet had been thrown. They will be tormented day and night for ever and ever.

Rev 20:11 Then I saw a great white throne and him who was seated on it. Earth and sky fled from his presence, and there was no place for them.

18.1.2 In Daniel 12:1 and 2 the two resurrections are also mentioned in connection with the resurrection of Israel to judgment at the Second Advent when some are cast into the lake of fire and some are brought forward to live and reign with Christ in the millennium.

Dan 12:1 And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

Dan 12:2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

18.2 Christ as David's Son will sit upon the throne of David.

Psa 89:20 I have found David my servant; with my sacred oil I have anointed him.

Psa 89:21 My hand will sustain him; surely my arm will strengthen him.

Psa 89:22 No enemy will subject him to tribute; no wicked man will oppress him.

Psa 89:23 I will crush his foes before him and strike down his adversaries.

Psa 89:24 My faithful love will be with him, and through my name his horn will be exalted.

Psa 89:25 I will set his hand over the sea, his right hand over the rivers.

Psa 89:26 He will call out to me, 'You are my Father, my God, the Rock my Savior.'

Psa 89:27 I will also appoint him my firstborn, the most exalted of the kings of the earth.

Psa 89:28 I will maintain my love to him forever, and my covenant with him will never fail. . .

Psa 89:29 I will establish his line forever, his throne as long as the heavens endure.

Psa 89:33 but I will not take my love from him, nor will I ever betray my faithfulness.

Psa 89:34 I will not violate my covenant or alter what my lips have uttered.

Psa 89:35 Once for all, I have sworn by my holiness--and I will not lie to David--

Psa 89:36 that his line will continue forever and his throne endure before me like the sun;

Psa 89:37 it will be established forever like the moon, the faithful witness in the sky."

18.3 God's faithfulness to perform what He has promised to David and believing Israel is emphasized in Jer 33:19-21.

Jer 33:19 The word of the LORD came to Jeremiah:

Jer 33:20 "This is what the LORD says: 'If you can break my covenant with the day and my covenant with the night, so that day and night no longer come at their appointed time,

Jer 33:21 then my covenant with David my servant--and my covenant with the Levites who are priests ministering before me--can be broken and David will no longer have a descendant to reign on his throne.

18.4 One of the features of the millennial kingdom is that David will be resurrected and rule as a prince under Christ.

Jer 30:9 Instead, they will serve the LORD their God and David their king, whom I will raise up for them.

Eze 34:23 I will place over them one shepherd, my servant David, and he will tend them; he will tend them and be their shepherd.

Eze 34:24 I the LORD will be their God, and my servant David will be prince among them. I the LORD have spoken.

Eze 37:24 "My servant David will be king over them, and they will all have one shepherd. They will follow my laws and be careful to keep my decrees.

Eze 37:25 They will live in the land I gave to my servant Jacob, the land where your fathers lived. They and their children and their children's children will live there forever, and David my servant will be their prince forever.

Hos 3:5 Afterward the Israelites will return and seek the LORD their God and David their king. They will come trembling to the LORD and to his blessings in the last days.

18.5 The rule of Christ shall be over the entire earth, far beyond the boundaries of any prior kingdom of David.

Dan 2:44 "In the time of those kings, the God of heaven will set up a kingdom that will never be destroyed, nor will it be left to another people. It will crush all those kingdoms and bring them to an end, but it will itself endure forever.

Dan 2:45 This is the meaning of the vision of the rock cut out of a mountain, but not by human hands--a rock that broke the iron, the bronze, the clay, the silver and the gold to pieces. "The great God has shown the king what will take place in the future. The dream is true and the interpretation is trustworthy."

Dan 7:14 He was given authority, glory and sovereign power; all peoples, nations and men of every language worshiped him. His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed.

Dan 7:27 Then the sovereignty, power and greatness of the kingdoms under the whole heaven will be handed over to the saints, the people of the Most High. His kingdom will be an everlasting kingdom, and all rulers will worship and obey him.'

18.6 Christ's reign will be a universal rule.

Psa 72:1 Endow the king with your justice, O God, the royal son with your righteousness.

Psa 72:2 He will judge your people in righteousness, your afflicted ones with justice.

Psa 72:3 The mountains will bring prosperity to the people, the hills the fruit of righteousness.

Psa 72:4 He will defend the afflicted among the people and save the children of the needy; he will crush the oppressor.

Psa 72:5 He will endure as long as the sun, as long as the moon, through all generations. . .

Psa 72:8 He will rule from sea to sea and from the River to the ends of the earth.

Mic 4:1 In the last days the mountain of the LORD'S temple will be established as chief among the mountains; it will be raised above the hills, and peoples will stream to it.

Mic 4:2 Many nations will come and say, "Come, let us go up to the mountain of the LORD, to the house of the God of Jacob. He will teach us his ways, so that we may walk in his paths." The law will go out from Zion, the word of the LORD from Jerusalem.

18.7 Christ will rule with a rod of iron in absolute power.

Psa 2:8 Ask of me, and I will make the nations your inheritance, the ends of the earth your possession.

Psa 2:9 You will rule them with an iron scepter; you will dash them to pieces like pottery."

Rev 19:15 Out of his mouth comes a sharp sword with which to strike down the nations. "He will rule them with an iron scepter." He treads the winepress of the fury of the wrath of God Almighty.

18.7.1 All who oppose Him will be punished for His government shall be one of righteousness and peace.

Psa 72:9 The desert tribes will bow before him and his enemies will lick the dust.

Psa 72:10 The kings of Tarshish and of distant shores will bring tribute to him; the kings of Sheba and Seba will present him gifts.

Psa 72:11 All kings will bow down to him and all nations will serve him.

Isa 11:2 The Spirit of the LORD will rest on him--the Spirit of wisdom and of understanding, the Spirit of counsel and of power, the Spirit of knowledge and of the fear of the LORD--

Isa 11:3 and he will delight in the fear of the LORD. He will not judge by what he sees with his eyes, or decide by what he hears with his ears;

Isa 11:4 but with righteousness he will judge the needy, with justice he will give decisions for the poor of the earth. He will strike the earth with the rod of his mouth; with the breath of his lips he will slay the wicked.

18.8 These unusual characteristics are made possible in part because Satan is bound and rendered inoperative.

18.8.1 The only source of evil in the world will be the sin nature of men.

18.9 The millennium will begin with all adults converted by the application of the New Covenant. However there will be unbelieving children born into this age with old sin natures and ill exercised volition.

18.9.1 Children who are born during this age of Christ will be subject to the righteous rule of Christ and be punished even to the extent of physical death.

18.9.2 Volition will remain a divine institution and many progenies will reject the "Christ."

18.10 "Open sin" will be punished and no one will be permitted to rebel against the King or better said perhaps "disrupt perfect environment."

Isa 65:17 "Behold, I will create new heavens and a new earth. The former things will not be remembered, nor will they come to mind.

Isa 65:18 But be glad and rejoice forever in what I will create, for I will create Jerusalem to be a delight and its people a joy.

Isa 65:19 I will rejoice over Jerusalem and take delight in my people; the sound of weeping and of crying will be heard in it no more.

Isa 65:20 "Never again will there be in it an infant who lives but a few days, or an old man who does not live out his years; he who dies at a hundred will be thought a mere youth; he who fails to reach a hundred will be considered accursed.

Zec 14:16 Then the survivors from all the nations that have attacked Jerusalem will go up year after year to worship the King, the LORD Almighty, and to celebrate the Feast of Tabernacles.

Zec 14:17 If any of the peoples of the earth do not go up to Jerusalem to worship the King, the LORD Almighty, they will have no rain.

Zec 14:18 If the Egyptian people do not go up and take part, they will have no rain. The LORD will bring on them the plague he inflicts on the nations that do not go up to celebrate the Feast of Tabernacles.

Isa 11:4 but with righteousness he will judge the needy, with justice he will give decisions for the poor of the earth. He will strike the earth with the rod of his mouth; with the breath of his lips he will slay the wicked.

End Lesson Taught 9-27-2000

## REVELATION

Lesson 39

10-4-2000

1. We are in the process of studying John's message to the church at Thyatira.

2. In this study of Thyatira I have exegeted and analyzed verses eighteen through verse twenty-six.

2.1 When we last met I was in the process of giving you several summary points concerning the leadership of Christ in the millennium and His delegation of certain responsibilities to others.

3. At this point I want to give you an expanded translation of Revelation chapter two verses eighteen through twenty-six and then we will continue with our study of the millennium and Christ's role as supreme leader:

Rev 2:18 The Son of God, who has eyes like a flame of fire, and feet like fine brass orders the following to be written to the Pastor of the church in Thyatira.

Rev 2:19 I know with absolute clearness your works, and love, and faithfulness, your special ministries, and your patience, and production even under great pressure; our more recent works being greater than the first.

Rev 2:20 Even so I have a few things against you, you have tolerated the woman I shall call Jezebel, she calls herself a prophetess of God but she has attempted to sanction fornication, and the eating of foods sacrificed to idols.

Rev 2:21 And I gave the lady and her followers a time to repent but neither she nor her followers desired to change their minds.

Rev 2:22 As a result when I decide to come I will arrive quickly with a vengeance and throw both Jezebel and her followers into a bed of affliction unless of course they decide to change their minds and begin to conform to sound doctrine.

Rev 2:23 For those not repenting I will utterly destroy with a vengeance; and it is then that all the churches shall know that I am the One who investigates and evaluates both the emotions and intellects of man; for there is neither man nor church which shall escape my judgment.

Rev 2:24 But to the rest of you in Thyatira, those of you who have not followed the error of Satan by believing the false doctrines of Jezebel; even as she is permitted to continue, I will put upon you no other burden.

Rev 2:25 I will not add any additional trials to those of you who hold fast till I come.

Rev 2:26 To those who overcome by means of faith first in the Living Word and then faith in the written Word, I will give a responsible position of leadership in the millennium.

Now let's review for a moment and then pick up where we left off last week at point 11 where we were about to study Israel's special place of privilege and blessing:

1. Many Old Testament and New Testament passages combine to teach that Christ will be the supreme ruler of the earth.

1.1 The Apocalypse as you might imagine speaks to the subject in several places. Rev 20:1-11 summarizes this role." We have previously spent some time with these passages which describe the Second Advent and millennium.

1.2 In Daniel 12:1 and 2 the two resurrections are also mentioned in connection with the resurrection of Israel to judgment at the Second Advent when some are cast into the lake of fire and some are brought forward to live and reign with Christ in the millennium. For example in a message to Israel:

Dan 12:2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

2. Christ as David's Son will sit upon the throne of David.

Jer 30:9 Instead, they will serve the LORD their God and David their king, whom I will raise up for them.

Eze 34:23 I will place over them one shepherd, my servant David, and he will tend them; he will tend them and be their shepherd.

Eze 34:24 I the LORD will be their God, and my servant David will be prince among them. I the LORD have spoken.

Eze 37:24 "My servant David will be king over them, and they will all have one shepherd. They will follow my laws and be careful to keep my decrees.

Eze 37:25 They will live in the land I gave to my servant Jacob, the land where your fathers lived. They and their children and their children's children will live there forever, and David my servant will be their prince forever.

Hos 3:5 Afterward the Israelites will return and seek the LORD their God and David their king. They will come trembling to the LORD and to his blessings in the last days.

3. God's faithfulness to perform what He has promised to David and believing Israel is emphasized in Jer 33:20-21.

Jer 33:20 "This is what the LORD says: 'If you can break my covenant with the day and my covenant with the night, so that day and night no longer come at their appointed time,

Jer 33:21 then my covenant with David my servant--and my covenant with the Levites who are priests ministering before me--can be broken and David will no longer have a descendant to reign on his throne.

4. The rule of Christ shall be over the entire earth, far beyond the boundaries of any prior kingdom of David and it will be a forever kingdom.

Gen 15:18 In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:

Gen 15:19 The Kenites, and the Kenizzites, and the Kadmonites,

Gen 15:20 And the Hittites, and the Perizzites, and the Rephaims,

Gen 15:21 And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

Dan 2:44 "In the time of those kings, the God of heaven will set up a kingdom that will never be destroyed, nor will it be left to another people. It will crush all those kingdoms and bring them to an end, but it will itself endure forever.

Dan 2:45 This is the meaning of the vision of the rock cut out of a mountain, but not by human hands--a rock that broke the iron, the bronze, the clay, the silver and the gold to pieces. "The great God has shown the king what will take place in the future. The dream is true and the interpretation is trustworthy."

5. Christ's reign will be a universal rule.

Mic 4:1 In the last days the mountain of the LORD'S temple will be established as chief among the mountains; it will be raised above the hills, and peoples will stream to it.

Mic 4:2 Many nations will come and say, "Come, let us go up to the mountain of the LORD, to the house of the God of Jacob. He will teach us his ways, so that we may walk in his paths." The law will go out from Zion, the word of the LORD from Jerusalem.

6. Christ will rule with a rod of iron in absolute power.

Psa 2:8 Ask of me, and I will make the nations your inheritance, the ends of the earth your possession.

Psa 2:9 You will rule them with an iron scepter; you will dash them to pieces like pottery."

Rev 19:15 Out of his mouth comes a sharp sword with which to strike down the nations. "He will rule them with an iron scepter." He treads the winepress of the fury of the wrath of God Almighty.

7. All who oppose Him will be punished for His government shall be one of righteousness and peace.

Isa 11:2 The Spirit of the LORD will rest on him--the Spirit of wisdom and of understanding, the Spirit of counsel and of power, the Spirit of knowledge and of the fear of the LORD--

Isa 11:3 and he will delight in the fear of the LORD. He will not judge by what he sees with his eyes, or decide by what he hears with his ears;

Isa 11:4 but with righteousness he will judge the needy, with justice he will give decisions for the poor of the earth. He will strike the earth with the rod of his mouth; with the breath of his lips he will slay the wicked.

8. These unusual characteristics are made possible in part because Satan is bound and rendered inoperative. The only source of evil in the world will be the sin nature of men still in their human flesh.

Rev 20:1 And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

Rev 20:2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

Rev 20:3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

9. The millennium will begin with all adults converted by the application of the New Covenant. However there will be unbelieving children born into this age with old sin natures and ill exercised volition.

9.1 Children who are born during this age of Christ will be subject to the righteous rule of Christ and be punished even to the extent of physical death.

9.2 Volition will remain a divine institution and some number of progenies will reject the "Christ."

10. "Open sin" and evil will be punished and no one will be permitted to disrupt perfect environment.

Zec 14:16 Then the survivors from all the nations that have attacked Jerusalem will go up year after year to worship the King, the LORD Almighty, and to celebrate the Feast of Tabernacles.

Zec 14:17 If any of the peoples of the earth do not go up to Jerusalem to worship the King, the LORD Almighty, they will have no rain.



Isa 11:4 but with righteousness he will judge the needy, with justice he will give decisions for the poor of the earth. He will strike the earth with the rod of his mouth; with the breath of his lips he will slay the wicked.

And now for new material:

11. Israel will enjoy a place of privilege and special blessing.

11.1 Many passages bear on this subject. In the millennium the Israelites will be regathered and restored to their promised land.

Jer 30:3 The days are coming,' declares the LORD, when I will bring my people Israel and Judah back from captivity and restore them to the land I gave their forefathers to possess,' says the LORD."

Jer 31:8 See, I will bring them from the land of the north and gather them from the ends of the earth. Among them will be the blind and the lame, expectant mothers and women in labor; a great throng will return.

Jer 31:9 They will come with weeping; they will pray as I bring them back. I will lead them beside streams of water on a level path where they will not stumble, because I am Israel's father, and Ephraim is my firstborn son.

Eze 39:25 "Therefore this is what the Sovereign LORD says: I will now bring Jacob back from captivity and will have compassion on all the people of Israel, and I will be zealous for my holy name.

Eze 39:26 They will forget their shame and all the unfaithfulness they showed toward me when they lived in safety in their land with no one to make them afraid.

Eze 39:27 When I have brought them back from the nations and have gathered them from the countries of their enemies, I will show myself holy through them in the sight of many nations.

Eze 39:28 Then they will know that I am the LORD their God, for though I sent them into exile among the nations, I will gather them to their own land, not leaving any behind.

Amo 9:11 "In that day I will restore David's fallen tent. I will repair its broken places, restore its ruins, and build it as it used to be . . .

Amo 9:14 I will bring back my exiled people Israel; they will rebuild the ruined cities and live in them. They will plant vineyards and drink their wine; they will make gardens and eat their fruit.

11.2 In the land true Israel will be the subjects of the King.

Isa 9:6 For to us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.

Isa 9:7 Of the increase of his government and peace there will be no end. He will reign on David's throne and over his kingdom, establishing and upholding it with justice and righteousness from that time on and forever. The zeal of the LORD Almighty will accomplish this.

Isa 33:17 Your eyes will see the king in his beauty and view a land that stretches afar.

Isa 33:19 You will see those arrogant people no more, those people of an obscure speech, with their strange, incomprehensible tongue.

Isa 33:20 Look upon Zion, the city of our festivals; your eyes will see Jerusalem, a peaceful abode, a tent that will not be moved; its stakes will never be pulled up, nor any of its ropes broken.

Jer 23:5 "The days are coming," declares the LORD, "when I will raise up to David a righteous Branch, a King who will reign wisely and do what is just and right in the land.

Jer 23:6 In his days Judah will be saved and Israel will live in safety. This is the name by which he will be called: The LORD Our Righteousness.

Rom 9:4 Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises . . .

Rom 9:6 Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel:

Rom 9:7 Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called.

Rom 9:8 That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed . . .

Rom 9:13 As it is written, Jacob have I loved, but Esau have I hated . . .

Rom 11:1 I say then, Hath God cast away his people? . . .

Rom 11:26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

12. Israel will have title to their land even as the gentiles receive abundant blessings in their lands.

Isa 19:23 In that day there will be a highway from Egypt to Assyria. The Assyrians will go to Egypt and the Egyptians to Assyria. The Egyptians and Assyrians will worship together. . .

Isa 19:25 The LORD Almighty will bless them, saying, "Blessed be Egypt my people, Assyria my handiwork, and Israel my inheritance."

Isa 49:5 And now the LORD says--he who formed me in the womb to be his servant to bring Jacob back to him and gather Israel to himself, for I am honored in the eyes of the LORD and my God has been my strength--

Isa 49:6 he says: "It is too small a thing for you to be my servant to restore the tribes of Jacob and bring back those of Israel I have kept. I will also make you a light for the Gentiles, that you may bring my salvation to the ends of the earth."

Isa 49:7 This is what the LORD says--the Redeemer and Holy One of Israel--to him who was despised and abhorred by the nation, to the servant of rulers: "Kings will see you and rise up, princes will see and bow down, because of the LORD, who is faithful, the Holy One of Israel, who has chosen you."

Isa 49:22 This is what the Sovereign LORD says: "See, I will beckon to the Gentiles, I will lift up my banner to the peoples; they will bring your sons in their arms and carry your daughters on their shoulders.

Isa 66:18 "And I, because of their actions and their imaginations, am about to come and gather all nations and tongues, and they will come and see my glory.

Isa 66:19 "I will set a sign among them, and I will send some of those who survive to the nations -- to Tarshish, to the Libyans and Lydians (famous as archers), to Tubal and Greece, and to the distant islands that have not heard of my fame or seen my glory. They will proclaim my glory among the nations.

Jer 3:17 At that time they will call Jerusalem The Throne of the LORD, and all nations will gather in Jerusalem to honor the name of the LORD. No longer will they follow the stubbornness of their evil hearts.

Jer 16:19 O LORD, my strength and my fortress, my refuge in time of distress, to you the nations will come from the ends of the earth and say, "Our fathers possessed nothing but false gods, worthless idols that did them no good.

13. Although the millennium is often correctly described as a political rule, it will also be a time of abundant spiritual blessing.

Jer 31:33 "This is the covenant I will make with the house of Israel after that time," declares the LORD. "I will put my law in their minds and write it on their hearts. I will be their God, and they will be my people.

Jer 31:34 No longer will a man teach his neighbor, or a man his brother, saying, 'Know the LORD,' because they will all know me, from the least of them to the greatest," declares the LORD. "For I will forgive their wickedness and will remember their sins no more."

14. It will certainly be a time of righteousness, prosperity and universal peace.

Psa 72:7 In his days the righteous will flourish; prosperity will abound till the moon is no more.

Isa 2:4 He will judge between the nations and will settle disputes for many peoples. They will beat their swords into plowshares and their spears into pruning hooks. Nation will not take up sword against nation, nor will they train for war anymore.

Isa 12:3 With joy you will draw water from the wells of salvation.

Isa 12:4 In that day you will say: "Give thanks to the LORD, call on his name; make known among the nations what he has done, and proclaim that his name is exalted.

Isa 61:1 The Spirit of the Sovereign LORD is on me, because the LORD has anointed me to preach good news to the poor. He has sent me to bind up the brokenhearted, to proclaim freedom for the captives and release from darkness for the prisoners,

Isa 61:2 to proclaim the year of the LORD'S favor and the day of vengeance of our God, to comfort all who mourn,

Isa 61:3 and provide for those who grieve in Zion--to bestow on them a crown of beauty instead of ashes, the oil of gladness instead of mourning, and a garment of praise instead of a spirit of despair. They will be called oaks of righteousness, a planting of the LORD for the display of his splendor.

15. As a center for worship, a millennial Temple is built. It is described in Ezekiel chapters 40 through 46.

15.1 The sacrifices mentioned by Ezekiel seem to be a memorial looking back to the cross even as the OT sacrifices looked forward to Christ's coming.

16. The earth itself will have the curse upon its productivity lifted and there will be prosperity, health and both physical and spiritual blessing such as the world has never known.

Isa 35:1 The desert and the parched land will be glad; the wilderness will rejoice and blossom. Like the crocus,

Isa 35:2 it will burst into bloom; it will rejoice greatly and shout for joy. The glory of Lebanon will be given to it, the splendor of Carmel and Sharon; they will see the glory of the LORD, the splendor of our God. . .

Isa 35:7 The burning sand will become a pool, the thirsty ground bubbling springs. In the haunts where jackals once lay, grass and reeds and papyrus will grow.

Isa 30:23 He will also send you rain for the seed you sow in the ground, and the food that comes from the land will be rich and plentiful. In that day your cattle will graze in broad meadows.

17. There will be important changes in the topography of the earth.

17.1 The Promised Land will again be the garden spot of the world, the center of God's kingdom in the earth, and the place of unusual blessing.

18. The millennial Kingdom will be the golden age, the climax of earth's history, and the fulfillment of God's purpose to establish His Son as the supreme ruler over the universe.

Isa 45:23 I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear.

Rom 14:11 For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

19. To those who are overcomers says our verse, the sheep, they will be given a rulership role as opposed to the goats as found in Mat 25:31-46:

Mat 25:31 "When the Son of Man comes in his glory, and all the angels with him, he will sit on his throne in heavenly glory.

Mat 25:32 All the nations will be gathered before him, and he will separate the people one from another as a shepherd separates the sheep from the goats.

Mat 25:33 He will put the sheep on his right and the goats on his left.

Mat 25:34 "Then the King will say to those on his right, 'Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world.

Mat 25:35 For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in,

Mat 25:36 I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me.'

Mat 25:37 "Then the righteous will answer him, 'Lord, when did we see you hungry and feed you, or thirsty and give you something to drink?

Mat 25:38 When did we see you a stranger and invite you in, or needing clothes and clothe you?

Mat 25:39 When did we see you sick or in prison and go to visit you?'

Mat 25:40 "The King will reply, 'I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me.'

Mat 25:41 "Then he will say to those on his left, 'Depart from me, you who are cursed, into the eternal fire prepared for the devil and his angels.

Now let's return to verse 27 where we find a further description of our Lord's rule:

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

1. The power to rule was given to Jesus by the Father because of His victory on the cross, the resurrection and the ascension. Thus the statement "even as I received of my Father."

Joh 5:22 For the Father judgeth no man, but hath committed all judgment unto the Son:

2. Now let's see how this term "rod of iron" is used elsewhere in the Psalms:

Psa 2:9 Thou shalt break them with a "rod of iron"; thou shalt dash them in pieces like a potter's vessel.

2.1 Rod here in the Hebrew is "Shebet" a noun meaning "a scion, i.e., (literally) a stick (for punishing, writing, fighting, ruling, walking, etc.) or in a figurative sense: a clan.

2.2 The word for iron in the Hebrew is "Barzel" meaning iron as that metal which cuts; by extension it came to mean an iron implement.

2.3 Now let's see how this term "rod of iron" is used elsewhere in the Apocalypse:

Rev 12:5 And she brought forth a man child, who was to rule all nations with a "rod of iron": and her child was caught up unto God, and to his throne.

Rev 19:15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a "rod of iron": and he treadeth the winepress of the fierceness and wrath of Almighty God.

3. In all three verses (i.e. in Rev 2:27 and elsewhere in the Book of the Revelation) the word for "rod" is the Greek "Rabdos" meaning "rod," "staff," or "scepter,"; a word used as the symbol of chastisement in 1Co 4:21.

1Co 4:21 What will ye? shall I come unto you with a "rod", or in love, and in the spirit of meekness?  
1Co 5:1 It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.

4. The word for iron in the Apocalypse is the Greek "Sidhros" which very simply means "iron."

5 The reed of measurement found in Rev 11:1 is a translation from the Greek word Rabdos.

Rev 11:1 And there was given me a reed like unto a "rod": and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

Rev 11:2 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.

6 Gathering up into itself all the strength of OT uses as a symbol of power and might, Christ's power to rule the world is symbolized as an unbreakable rod of iron, this is the fulfillment of Psa 2:9; Rev 2:27; 12:5 and Rev 19:15.

6.1 The same Rabdos can be found in Heb 1:8 where it is used in the same sense.

Heb 1:8 But unto the Son he saith, Thy throne, O God, is for ever and ever: a "scepter" of righteousness is the "scepter" of thy kingdom.

7. Demonstrated omnipotence and sovereignty on earth is the meaning of "rod of iron."

7.1 It is a term to describe the power and majesty of Christ's rule of planet earth during the Millennium.

8. As we have seen this rulership will in a very real sense be shared by certain overcomers in Thyatira and elsewhere.

End Lesson Taught 10-4-2000

## REVELATION

Lesson 40

10-11-2000

1. We are in the process of studying John's message to the church at Thyatira.

2. In this study of Thyatira I have analyzed verses eighteen through verse twenty-seven.

2.1 When we last met I gave you several summary points concerning the rulership of Christ in the millennium and His delegation of certain leadership responsibilities to others.

3. At this point I want to give you an expanded translation of Rev 2:18-27 and then we will continue with a study of verse twenty-eight.

Rev 2:18 The Son of God, who has eyes like a flame of fire, and feet like fine brass orders the following to be written to the Pastor of the church in Thyatira.

Rev 2:19 I know with absolute clearness your works, and love, and faithfulness, your special ministries, and your patience, and production even under great pressure; our more recent works being greater than the first.

Rev 2:20 Even so I have a few things against you, you have tolerated the woman I shall call Jezebel, she calls herself a prophetess of God but she has attempted to sanction fornication, and the eating of foods sacrificed to idols.

Rev 2:21 And I gave the lady and her followers a time to repent but neither she nor her followers desired to change their minds.

Rev 2:22 As a result when I decide to come I will arrive quickly with a vengeance and throw both Jezebel and her followers into a bed of affliction unless of course they decide to change their minds and begin to conform to sound doctrine.

Rev 2:23 For those not repenting I will utterly destroy; and it is then that all the churches shall know that I am the One who investigates and evaluates both the emotions and intellects of man; for there is neither man nor church which shall escape my judgment.

Rev 2:24 But to the rest of you in Thyatira, those of you who have not followed the error of Satan by believing the false doctrines of Jezebel; even as she is permitted to continue, I will put upon you no other burden.

Rev 2:25 I will not add any additional trials to those of you who hold fast till I come.

Rev 2:26 To those who overcome by means of faith first in the Living Word and then faith in the written Word, I will give to these overcomers a responsible position of leadership in the millennium.

Rev 2:27 And as the Lord I shall rule and shepherd all kingdoms with an iron scepter; as vessels of clay many will be shattered, for I have received all authority from My Father.

3.1 Now let's see what we can learn from Revelation 2:28 our next to last verse in John's exhortation to the Church at Thyatira:

Rev 2:28 And I will give him the morning star.

Mat 27:1 When the "morning" was come, all the chief priests and elders of the people took counsel against Jesus to put him to death:

Joh 21:4 Early in the "morning", Jesus stood on the shore, but the disciples did not realize that it was Jesus.

3.2 That Christ will give to the overcomer "the morning star" indicates a special interest, as He thus describes Himself later.

3.2.1 For Israel He will appear as "the Sun of Righteousness"; and for the church He is the "Morning Star;" Christ is so called the Morning Star when He comes for His raptured church.

3.2.2 We have in this verse written to Thyatira, one of the seven churches selected from Asia Minor, its church age use as over against Israel.

3.2.3 When Christ comes for His church it is just a glimmer of that which will later be.

3.2.4 Thus the complete fulmination at the Second Advent when the Lord comes for Israel is seen "as but the morning star", a description of His coming for His church at the rapture, a precursor of greater things to come when both He and we arrive; He as the Sun of Righteousness and we as His bride.

3.3 As the "Sun of Righteousness":

Mal 4:2 But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.

Mal 4:3 And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the LORD of hosts.

3.4 The dual nature of Jesus as Jewish Royalty and the Morning Star would seem to be in view as Christ concludes the Apocalypse.

Rev 22:16 "I, Jesus, have sent my angel to give you this testimony for the churches. I am the Root and the Offspring of David, and the bright "Morning Star."

Rev 22:17 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.

Rev 22:18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

Rev 22:19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

Rev 22:20 He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.

Rev 22:21 The grace of our Lord Jesus Christ be with you all. Amen.

4. Now let's see what Vines has to say of Aster translated "a star" in Mat 2:2, 24:29; 1Co 15:41; Rev 6:13, 8:10; 9:1 and 12:1 and 4 ..."

Mat 2:2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

Mat 24:29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

1Co 15:40 There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.

1Co 15:41 There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.

Rev 6:12 And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;

Rev 6:13 And 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.

Rev 8:10 And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters;

Rev 9:1 And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.

Rev 9:2 And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

Rev 9:3 And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.

Rev 12:1 And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

Rev 12:4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

5. Vines writes, "It is used as earlier seen of Christ, as "the Morning Star," in a figurative sense for His appearance at the rapture, the necessary event to end the church age, a preparatory step for His appearance as the "Sun of Righteousness," to govern the earth in peace.

5.1 "it is used of the angels, pastors, of the seven churches in Rev 1:16 and verse 20; Rev 2:1, and Rev 3:1;

Rev 1:16 And he had in his right hand seven stars: and out of his mouth went a sharp two edged sword: and his countenance was as the sun shineth in his strength.

Rev 1:20 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.

Rev 3:1 And 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.

5.3 "it is used of certain false teachers, described as "wandering stars," Jude 1:13, as if the "stars," intended for light and guidance, became the means of deceit by irregular movements.

5.3.1 "These wandering stars represent what is so common place today in Christianity, pastors who are always offering hope, seeming to have doctrine but providing instead emptiness and vain pontifications."

Jud 1:11 Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.

Jud 1:12 These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;

Jud 1:13 Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever.

6. Vines goes on to say, "... Astron ... practically the same as Aster can be found in the second Petrine Epistle:"

2Pe 1:19 And we have the word of the prophets made more certain, and you will do well to pay attention to it, as to a light shining in a dark place, until the day dawns and the "morning star" rises in your hearts.

5. Wycliffe says of Rev 22:18-28,

"Christ himself now speaks, first simply stating that it is he who has originated the revelations John has recorded.

Rev 2:18 The Son of God, who has eyes like a flame of fire, and feet like fine brass orders the following to be written to the Pastor of the church in Thyatira.

Rev 2:19 I know with absolute clearness your works, and love, and faithfulness, your special ministries, and your patience, and production even under great pressure; your more recent works being greater than the first.

Rev 2:20 Even so I have a few things against you, you have tolerated the woman I shall call Jezebel, she calls herself a prophetess of God but she has attempted to sanction fornication, and the eating of foods sacrificed to idols.

Rev 2:21 And I gave the lady and her followers a time to repent but neither she nor her followers desired to change their minds.

Rev 2:22 As a result when I decide to come I will arrive quickly with a vengeance and throw both Jezebel and her followers into a bed of affliction unless of course they decide to change their minds and begin to conform to sound doctrine.

Rev 2:23 For those not repenting I will utterly destroy with a vengeance; and it is then that all the churches shall know that I am the One who investigates and evaluates both the emotions and intellects of man; for there is neither man nor church which shall escape my judgment.

Rev 2:24 But to the rest of you in Thyatira, those of you who have not followed the error of Satan by believing the false doctrines of Jezebel; even as she is permitted to continue, I will put upon you no other burden.

Rev 2:25 I will not add any additional trials to those of you who hold fast till I come.

Rev 2:26 To those who overcome by means of faith first in the Living Word and then faith in the written Word, I will give a responsible position of leadership in the millennium.



Rev 2:27 And the Lord shall shepherd them with an iron scepter; as vessels made of clay they will be shattered, just as I also have received authority from My Father.  
Rev 2:28 And I will give him the morning star.

5.2 "He then assigns a twofold title to himself: he is the Root and the Offspring of David, as was long ago foretold by the prophets (Isa 4:3; 11:1,2; 55:1-5; Amo 9:11,12); and he is the bright, the morning star. The morning star precedes the full brightness of the sun's light."

Isa 4:2 In that day the Branch of the LORD will be beautiful and glorious, and the fruit of the land will be the pride and glory of the survivors in Israel.

Isa 4:3 Those who are left in Zion, who remain in Jerusalem, will be called holy, all who are recorded among the living in Jerusalem.

Isa 4:4 The Lord will wash away the filth of the women of Zion; he will cleanse the bloodstains from Jerusalem by a spirit of judgment and a spirit of fire.

Isa 4:5 Then the LORD will create over all of Mount Zion and over those who assemble there a cloud of smoke by day and a glow of flaming fire by night; over all the glory will be a canopy.

Isa 4:6 It will be a shelter and shade from the heat of the day, and a refuge and hiding place from the storm and rain.

Isa 11:1 And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:

Isa 11:2 And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;

Isa 55:1 Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

Isa 55:2 Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.

Isa 55:3 Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.

Isa 55:4 Behold, I have given him for a witness to the people, a leader and commander to the people.

Isa 55:5 Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the LORD thy God, and for the Holy One of Israel; for he hath glorified thee.

Amo 9:11 In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old:

Amo 9:12 That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the LORD that doeth this.

6. Wycliffe has this to say of the metaphorical uses of the term "star":

"Stars also denoted rulers of earth (Dan 8:10; Rev 6:13) and fallen angels (Rev 12:4). Lucifer (Isa 14:12, KJV) is called "star of the morning" in some translations." It comes from Halal meaning "morning or great star."

Dan 8:3 Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram (Persia) which had two horns: and the two horns (Medes and Persians) were high; but one was higher than the other, and the higher came up last (higher is Persia).

Dan 8:4 I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great.

Dan 8:5 And as I was considering, behold, an he goat (Greece) came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn (Alexander) between his eyes.

Dan 8:6 And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power.

Dan 8:7 And I saw him come close unto the ram, and he was moved with anger against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.

Dan 8:8 Therefore the he goat waxed very great: and when he was strong, the great horn (Alexander dies) was broken; and for it came up four notable ones (four generals Cassander, Lysimachus, Ptolemy and Seleucus) toward the four winds of heaven.

Dan 8:9 And out of one of them came forth a little horn (Antiochus a type of antichrist), which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land.

Dan 8:10 And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them.

Dan 8:11 Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of the sanctuary was cast down.

Dan 8:12 And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practiced, and prospered.

6.1 Before we leave this remarkable prophecy I want to provide the interpretation given to Daniel.

Dan 8:15 While I, Daniel, was watching the vision and trying to understand it, there before me stood one who looked like a man.

Dan 8:16 And I heard a man's voice from the Ulai calling, "Gabriel, tell this man the meaning of the vision."

Dan 8:17 As he came near the place where I was standing, I was terrified and fell prostrate. "Son of man," he said to me, "understand that the vision concerns the time of the end."

Dan 8:18 While he was speaking to me, I was in a deep sleep, with my face to the ground. Then he touched me and raised me to my feet.

Dan 8:19 He said: "I am going to tell you what will happen later in the time of wrath, because the vision concerns the appointed time of the end.

Dan 8:20 The two-horned ram that you saw represents the kings of Media and Persia.

Dan 8:21 The shaggy goat is the king of Greece, and the large horn between his eyes is the first king.

Dan 8:22 The four horns that replaced the one that was broken off represent four kingdoms that will emerge from his nation but will not have the same power.

Dan 8:23 "In the latter part of their reign, when rebels have become completely wicked, a stern-faced king, a master of intrigue, will arise.

Dan 8:24 He will become very strong, but not by his own power. He will cause astounding devastation and will succeed in whatever he does. He will destroy the mighty men and the holy people.

Dan 8:25 He will cause deceit to prosper, and he will consider himself superior. When they feel secure, he will destroy many and take his stand against the Prince of princes. Yet he will be destroyed, but not by human power.

Dan 8:26 "The vision of the evenings and mornings that has been given you is true, but seal up the vision, for it concerns the distant future."

6.2 Imagine the surprise when Daniel is shown these prophecies made some 200 years before Alexander's conquest of Syria. We are told when the priests showed these prophecies to Alexander that he bowed and worshiped the God of the Jews.

Rev 6:13 And 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.

NIV

Isa 14:12 How you have fallen from heaven, O morning star, son of the dawn! You have been cast down to the earth, you who once laid low the nations!

KJV

Isa 14:12 How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!

And now for a repeat phrase to stress the importance of the message to the seven churches:

Rev 2:29 He that hath an ear, let him hear what the Spirit saith unto the church.

1. Let's first take a look at how often we find this phrase in the letters to the seven churches.

Ephesus

Rev 2:7 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.

Smyrna

Rev 2:11 He who has an ear, let him hear what the Spirit says to the churches. He who overcomes will not be hurt at all by the second death.

Pergamos

Rev 2:17 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, I will give some of the hidden manna. I will also give him a white stone with a new name written on it, known only to him who receives it.

Thyatira

Rev 2:29 He who has an ear, let him hear what the Spirit says to the churches.

Sardis

Rev 3:6 He who has an ear, let him hear what the Spirit says to the churches.

Philadelphia

Rev 3:13 He who has an ear, let him hear what the Spirit says to the churches.

Laodicea

Rev 3:22 He who has an ear, let him hear what the Spirit says to the churches."

2. The messages are directed to the churches through the Pastors, though the individual is urged to respond to the exhortation.

3. So it is always with God; God speaks to the ones who will hear; in fact He only speaks to those who are positive. He will not cast His pearls before swine and neither should we.

4. The phrase "He who has an ear, let him hear what the Spirit says to the churches" is no doubt an exhortation to pay attention to what the Spirit has communicated to John.

And now we are ready to look at our fifth church; the Church located in Sardis.

KJV

Rev 3:1 And 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.

NIV

Rev 3:1 "To the angel of the church in Sardis write: These are the words of him who holds the seven spirits of God and the seven stars. I know your deeds; you have a reputation of being alive, but you are dead.

1. Let's look again at our map as we review several points describing the city.

2. Sardis was located about 50 miles east of Smyrna. The earliest city stood on a 1,000-foot hill five miles south of the Hermus River, the basin of which was the broadest and most fertile of the river valleys of Asia Minor.

3. Sardis commanded the great trade and military road from the Aegean islands to the interior of the Roman provinces of Asia and Galatia.

4. As the city grew it spread northward into the valley of the Hermus, where ruins of great structures of the Roman period may be seen.

5. The site first achieved greatness as the capital of Lydia, which with its king Croesus fell to Cyrus of Persia in 546 B.C.

5.1 This city was destroyed by an earthquake in A.D. 17 (during Roman rule), it was rebuilt by Tiberius and was a thriving city when John wrote the Apocalypse.

5.2 The city of John's day would have known the great temple of Artemis (160 by 300 feet) with its 78 Ionic columns, each 58 feet high.

5.2.1 Begun in the time of Alexander the Great; it was however never finished.

5.2.2 A large Jewish synagogue may have existed there given the fact that in 1962 a large synagogue was found; it was dated at the 3rd century A.D. Its wealth and size indicate a rather large and prosperous Jewish community in the early Christian era.

6. Keep in mind our comparison chart indicates Sardis represents the nominal church extant from the protestant revolution to now.

### **Seven Churches of Revelation As Epochs**

A **Chart designating the seven churches** by name, time period covered, meaning of the name, Scripture designation and remarks concerning each is attached.

| <b>TIME</b> | <b>NAME</b> | <b>MEANING</b>       | <b>SCRIPTURE</b><br>(Revelation) | <b>REMARKS</b>                                                                                                                                   |
|-------------|-------------|----------------------|----------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------|
| 32-100      | Ephesus     | Desired              | 2:1-7                            | Fair report, trial of Apostle. Time of sowing, organization & evangelism.                                                                        |
| 100-300     | Smyrna      | Myrrh                | 2:8-11                           | A good report: the church is persecuted & their true enemy is revealed, the Jew. Constantine ascends the throne.                                 |
| 300-800     | Pergamos    | Thoroughly Married   | 2:12-17                          | A bad report as the Church marries the world. Papal domination                                                                                   |
| 800-1517    | Thyatira    | Continual Sacrifices | 2:18-29                          | A bad report. The worship of Mary develops. Doctrine is corrupted. There are many empty confessions of faith. There is a rise of state religion. |

|                             |              |                      |         |                                                                      |
|-----------------------------|--------------|----------------------|---------|----------------------------------------------------------------------|
| 1517-just<br>before Rapture | Sardis       | Escaping<br>Brothers | 3:1-6   | The reformation occurs. Terrible<br>report, once alive but now dead. |
| At Rapture                  | Philadelphia | Loving<br>Brothers   | 3:7-13  | Good. Kept from time of trial.                                       |
| Tribulation                 | Laodicea     | People<br>Ruling     | 3:14-19 | Bad report. Religion prospers.                                       |

7. Though the Church at Thyatira was classified early as being dead in the sight of God, it is obvious there were some in the pre-reformation Church who were positive to the Word.

End Lesson Taught 10-11-2000

